THE

BRAHMAVÂDIN

A ***MONTHLY*** *RELIGIOUS AND PHILOSOPHICAL JOURNAL.*

"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. Verily, verily, I tell unto you that he who wants Him finds Him. Go and verify it in thine own life; try for three days and thou art sure to succeed.

2. In this Iron age three days are enough to make a man perfect.

3. When the head of a goat is severed from its body, the trunk moves about for some time; so is the case with *Ahankara*. In the emancipated souls the *Ahankara* is beheaded, but enough of its vitality is left to make such men carry on the functions of physical life; but that much is not sufficient to bind him again to the world.

4. He who thinks that he is a *jiva*, he is verily a *jiva*; but he who considers himself to be God verily becomes God.

5. Many with a show of humility say, I am like a low worm grovelling in the dust; thus always thinking themselves worms, in time they become weak in spirit like worms. Let not despondency ever enter into thy heart; despair is the great enemy of progress in one's path. As a man thinketh so he becometh.

6. A certain person deeply involved in debts, feigned madness to escape the consequences of his liabilities. Physicians failed to cure his disease; and the more he was treated for his ailment the greater became his madness. At last a wise physician found out the truth and taking the feigning madman aside rebuked him saying: "Sir, what are you doing? Beware, lest in feigning madness, you become really mad. Already I see some genuine signs of insanity in you." This home-thrust advice awoke the man from his folly and he left off acting the part of a madman. By constantly acting a thing one ultimately becomes that thing.

7. God is in all but all are not in God and it is therefore that men suffer.

8. So long as one does not become simple like a child he does not get divine illumination. Forget all that thou hast learnt and become an ignorant man and then thou wilt get the knowledge of the truth.

9. When I look on chaste women of respectable families I see in them the mother divine arrayed in the modest garb of a chaste lady; and again when I look upon the public women of the city, sitting in their open varandahs arrayed in the garb of immodesty and shamelessness, I see in them the same mother divine sporting in a difference.

10. As fish playing in a pond of water covered with reeds and scum cannot be seen from outside; so God plays in the hearts of all men invisibly.

SVATMANIRUPANAM

OR

KNOWLEDGE OF THE SELF.

BY SANKARACHARYA.

TRANSLATED INTO ENGLISH

BY J. HARIHARA AIYAR.

1. I bow before the feet of my revered *Guru* by which the heterodox notion of duality is dispelled and the evil Spirit of Illusion is allayed by their dust, as by holy ashes.

2. I worship the great and benevolent teacher who removes all doubts, and the memory of whose feet is enough to teach the meaning of 'that' by enabling one to realize the truth of non-duality.

3. A pupil, scorched in the forest-fire of *Samsara*, acquiring all the means, flies to a teacher for help and is taught by him the following verses which clearly explain the nature of *Atman*.

4. "Who can ever have a doubt in this, that himself exists? If any does, we say, 'you, the doubter exist yourself.'

5. If one thinks 'I do not exist,' he too knows Brahman by the very fact he says he does not exist. But he who thinks 'I exist' knows himself to be Brahman.

6. Brahman then thou art. To think 'I am not Brahman' is simple delusion. The idea of difference arises from Ignorance and in Ignorance all unhappiness has its root.

7. He who knows the real nature of the five sheaths does not bear the fivefold misery. Keen minds therefore always enquire into the nature of the five sheaths.

8. The five sheaths, are the food, air, mind, intellect and bliss, contained one within the other. Knowing their real nature, one becomes conscious of the *Atman.*

9. The body is the food-sheath. It is but dead matter like a jar. It cannot be *Atman* as it is known to be without existence before and after its birth.

10. The special breath confined within the body is called the air-sheath. How can it ever be *Atman* when it is liable to be modified by hunger and thirst.

11. That which thinks of the body as 'I,' of the house and the rest, as 'mine,' is the mind-sheath. This is not *Atman* because it is influenced by love and hate.

12. The intellect, a reflection of Intelligence, is the knowledge-sheath. This cannot he *Atman* as it is absorbed in sleep, and pervades the body when awake.

13. That which considers 'I am happy' from the small pleasure enjoyed in sleep is the bliss-sheath. This is but *Ahankara* or the 'I-maker.' How can it be *Atman.*

14. He who appears as the reflection, the all soul is bliss alone, for He exists before and after "this life" and is never subject to change or contradiction.

15. Although there is no experience beyond the food and other sheaths, still that there is an enjoyer of these sheaths can never be questioned.

16. This Brahman is not an object of experience, being itself experience, And therefore one should not conclude that It does not exist because Its existence is always in the shape of Intelligence.

17. The *Atman* experiences the universe, and by the universe is never experienced. The Sun who illuminates all the worlds is never himself illuminated by anything else.

18. Brahman is to be known as that which is neither this, nor that, neither like this, nor like that, nor of such or such size. Otherwise it would be an object of sense, and not a matter of intuition.

19. When every object has become known and defined as this or that, what remains is the truth which can never be defined as this or that, and its nature is never invisible because it is pure Existence.

20. Though not an object of perception, Brahman is always intuitional because its nature is always self-manifest. Its characteristic is explained by the text "Brahman is Truth and Intelligence, unlimited."

21. The *Jiva* and the *Isvara* states appertain to the Brahman when it is subject to the illusory limitation of the *Kosas*. When there is no such limitation, there being neither of these states, the real nature of Brahman shines forth devoid of all characteristics.

22. When every object of perception has been exhausted the world concludes there is nothing else. That which is concluded as 'not that' is the very idea expressed in the Vedas, of Brahman.

23. For those who do not enquire into the meaning of the sentence 'that art thou' the *Atman* remains unperceived, although He is always manifested within all beings.

24. If one therefore meditates on the spirit of the sentence 'That art thou' after having studied the letter he at once realizes the *Atman* within himself through the grace of the teacher.

25. The word 'thou' is used in its literal sense when it expresses the idea that the *Atman* assumes the functions of agent etc. by attributing to himself the qualities of the body and the senses.

26. The real meaning of the word 'thou' is said to be the consciousness which is a witness of the body and the

senses but remains different from them.

27. The word 'that' is used in its literal sense when it denotes the Intelligence which is known in the Vedanta as a cause of the whole universe, and endowed with the qualities of omniscience etc.

28. The real meaning of 'that' is the consciousness which is free from all limitations, beyond the Universe, pure imperishable and secondless and always realized by experience.

29. There are three kinds of relations between words, which are (1) apposition (2) qualification (3) and figurativiness.

30. Apposition, say the grammarians, is the relation which subsists between two words by which they both refer to the same object though they differ in their literal meaning and application.

31. What is visible and what is invisible, what is complete and what has a second are opposed to each other. They cannot stand in any mutual relation. Therefore the relation here between the words 'that' and 'thou' in the sentence 'that art thou' should be merely figurative or secondary.

32. When the primary meaning is not applicable to a word owing to its conflict with the rest of the ideas conveyed in a sentence and by reason thereof, a meaning closely allied to it is given to that word. Such an application is called 'secondary.'

33. That figurative interpretation is called 'exclusive' which totally rejects the primary meaning and gives another but allied meaning to a word as 'a hamlet on the Ganges.' Such an interpretation cannot be put on the word 'that' and 'thou' in the sentence 'that art thou.'

34. That figurative interpretation is called 'inclusive' which, retaining the primary signification of a word applies the meaning to another word, as for example, 'the red

(horse) runs.' This interpretation cannot be put (on the sentence 'That art thou.')

35. A figurative interpretation is called 'exclusive as well as inclusive' when it rejects a portion of the primary signification and retains the rest of that signification, as for example 'That is this Brahmin.' This meaning should be put on the sentence 'that art thou.'

36—37. Just as the sentence 'That is this Brahmin' expresses the idea of Brahmin alone without any reference to time or place and thus denotes the identity between two objects, similarly the sentence 'That art thou' connotes the idea of Supreme Intelligence without any reference to 'visible' or 'invisible' and denotes the identity between 'that' and thou by the expression 'art.'

38. For those who realise that the object, the oneness of which was explained by the sentence 'that art thou,' is nothing but himself, the Veda reveals freedom from sorrow.

39. It is a matter of common experience in this world and in scripture that words of injunction alone lead to action. Then how can the sentence 'that art thou' which merely expresses a positive fact, lead to any action?

40. (To this we reply):—An injunction is not the only means of conveying the idea that one should proceed to action. The recognition of a desired object also leads to action. For we see people proceed to action (even without an injunction) when statements of fact are made such as, 'The king remains (in the palace),' 'A son is born' etc.

41. Although the Atman is ever revealed by scripture in those passages which refer to Unity, still He cannot be realized by men, save by the favour of teachers.

42. Thou shouldst not think, of what use is a teacher if one is able to attain the knowledge of the Atman by the renunciation of the pleasures and desires of life as also by the purification of life which follows on obedience to the

commandments of the scripture;

43. Because knowledge never arises solely from good works without the grace of a teacher who is a mine of mercy. The scripture itself says "That man alone knows who learns from a teacher."

44. Scripture is our highest authority, no matter whether you call it so, on account of its being eternal or of its being produced by the Supreme Lord. One can never attain knowledge by himself or from any external study.

45. Scripture is an authority that needs no proof but all other proofs require its support because it is the authority by which all these proofs attain validity in the explanation of such transcendant objects as Brahman.

46. They are great men indeed who seek to know That which reveals all proofs by the very proofs which it reveals!

47. Scripture is eternal and the Lord, the self-manifest *Atman* is its exponent. Learned men call the scriptures 'authority' because it is revealed by the *Atman*.

48. Just as there is no other means of perceiving objects except the eye, so there is no other means of knowing unknown objects except the Veda.

49. What is well established in the scriptures is explained in the *Tantras* or *Sastras*. These latter are a mere repitition or explanatory. They cannot assume authority (as the Veda).

50. There are two sections in the scripture, the one establishes duality and the other, the well-known truth of non-duality.

51. The doctrine of identity is the truth and the doctrine of difference is non-truth. The one is mistaken for the other as silver in mother-of-pearl, water in a mirage.

52. If you say identity the truth, is superimposed upon difference the untruth, it is unreasonable to superimpose things unreal on things real.

53. And if you argue that the ascription is mutual, it follows that whichever is mistaken for the truth is nonexistent. You cannot mistake any real object for nothing. Hence the doctrine of identity should be accepted.

54. It is only a thing which is not evident by perception that can be taught by the Scripture. What is evident and ascertainable by men does not stand in need of scriptural authority.

55. Belief in Identity is bliss and belief in difference nothing but unbearable misery. And the *Sruti* can always relate only to that which is desirable.

56. Some say that *jiva* is the real state of that Incomparable Bliss which is laid down in the Scripture.

57. If the *jiva* were the real state of the Pure Intelligence it should never perish as the heat and light of Fire never perish.

58. Some are of opinion that the *jiva* is transformed into *Para* or the Supreme by some supernatural influence, as iron is converted into gold by means of mercury.

59—60. This is not correct because when the power of mercury fails the golden colour of the iron vanishes and the iron is once more iron, so the *jiva*, characterised by manifold varieties of pleasure and pain, does not perish when it loses the so called supernatural influence. On the other hand it always manifests itself as *jiva*.

61. And again if *jiva* had been the natural state of Brahman then it should always be *jiva*, and the Supreme Soul would always be Supreme Soul if that had been its natural state.

62. If *jiva* is transformed into Brahman by supernatural power then it should perish in time as all may admit.

63. Therefore if one removes his own illusion and its concomitant *Samsara* by means of self-knowledge, then the all-complete Brahman alone remains and none other.

64. All the *Srutis* and Smritis reveal only this secondless Brahman whose real nature is Intelligence Existence and Bliss.

65. Whatever passages in the Vedas are different to those which reveal the Unity of Brahman, should be understood to be merely supplementary to the latter.

(To be Continued.)

THE PHILOSOPHY OF GOOD AND EVIL.

REPRINT OF A LECTURE COPYRIGHTED BY SWAMI ABHEDANANDA IN AMERICA.

"Good and evil of this world of duality are unreal, are spoken of by words, and exist only in the mind."—*Bhagavatam. Book, XI. ch. XXVII.*

"He who is devoted to higher knowledge rises above both good and evil."—*Bhagavad Gita. ch. II. v. 50.*

Whosoever has made a careful study of the phenomena of the universe, has noticed that nature is bisected, as it were, by the inevitable dualism of her opposing forces. The world of phenomena bears testimony to the constant fight of these two sets of contrasting forces, which have a multitude of designations, such as: good and evil, virtue and vice, knowledge and ignorance, light and darkness, heat and cold, attraction and repulsion, love and hatred, pleasure and pain, health and disease, life and death.

On the one side, we see about us the signs of goodness, virtue, knowledge, love, self-sacrifice, health and all that makes life sweet and worth living; on the other side we find the expressions of evil, vice, ignorance, hatred, selfishness, murder, pestilence, disease, plague, earthquake, and all that makes life bitter, unhappy and miserable. Nature stands before us, as it were, with a benign and loving expression, ever ready to pour on our heads the blessings and comforts which she holds in one hand, while at the same time she affrights us by showing the sharp, shining edge of the drawn sword of destruction and evil which she holds in her other hand. This dual aspect in nature cannot be denied, and we are all bound to experience one or the other of these two sides at every moment of our earthly existence. Whenever we experience the good side of nature, we rejoice and feel ourselves extremely happy; but our heart trembles, our breath stops, when we are face to face with the other aspect. Nature has ever been expressing herself in these two ways. What we see today was seen thousands of years ago and will be seen thousands of years hence. Centuries have gone by, nation after nation has passed away, but has nature ever ceased to follow her course? No. Her laws are perennial; her course is eternal. If we read the histories of ancient nations, we see that these two aspects of nature were as clearly manifested in the past as they are now. Constant attempts have been made to trace the causes of these contrasting forces and contradictory events of the phenomenal world. The best thinkers and philosophers of every age and clime have devoted their energies most earnestly and enthusiastically to the solution of the mystery of the good and evil aspects of nature, and to tracing how this dualism began and what was its cause. All the religious systems and philosophies of the world are but so many attempts of the human mind to reach the proper solution of this problem of good and evil, and to discover why such a thing as evil exists, why there is so much misery, suffering, crime and vice about us, and how these can be annihilated.

All such attempts and explanations can be classified under three names; first, optimistic; secondly, pessimistic; and third-

ly, monistic. We find the most ancient of the optimistic explanations of the dual aspect of nature in the Zendavesta, the scripture of the ancient Persians, or Iranians. These ancient Persian optimists looked at the good and evil forces of nature as two entities eternally separate from each other, and believed that they were created by two distinct beings, or spirits. The one was called Ahura Mazda, the creator of all good that exists in the universe. The other was called Ahriman, the creator of all evil. The one half of the universe was created by the good God Ahura Mazda, who is omniscient, all-powerful, and governor of all good thoughts and ideas, and of everything that is good in the universe; while the other half, and all that is evil, was created by Ahriman, the evil spirit.

At first these two spirits were friendly and lived together, but afterwards Ahriman separated from Ahura Mazda, rebelled against him, and acted as his constant adversary. When the good God, Ahura Mazda, created the world and made it good in every way, the malicious Ahriman, who is described as a wily serpent, showed his power and tricks by sowing the seeds of *sin* and evil in the beautiful creation of Ahura Mazda. Although he was punished by Ahura Mazda, he did not stop fighting with his most powerful enemy. This fight will continue until the day of judgment and the renovation of the world, when the victory of good over evil be complete; then Ahura Mazda will create another and better world, free from sin and evil. Ahura Mazda has several good spirits, or angels under his command; Ahriman also has many evil spirits as his attendants. Both are working through their attendants. Such is the explanation of the cause of good and evil in the Persian scriptures, the Zendavesta.

This Persian idea of the two separate creators of good and evil was adopted by the ancient Jews during the Babylonian captivity, which lasted from 536 to 333 B. C. The Persian paradise, Aryana Vaejo, became the Garden of Eden in the Old Testament; Elohim Yahveh, the tribal god of the house of Israel, became the creator of good and of the universe; while Satan, the old time servant of Yahveh, was endowed with the wicked and

malicious spirit of Ahriman, and afterwards became the devil in the New Testament. It was at this time that the ancient Hebrews received from the Persians the ideas of heaven and hell, of angels and bright spirits. They accepted the Persian belief in punishment after death and in the resurrection of the spiritual body, as well as in the supernatural Saviour of the world. Thus we can trace the origin of the mythological explanation regarding the cause of good and evil as described in the Scriptures of the Hebrews, Christians, and Mahommedans. The same ideas of reward and punishment, of good and evil, prevail amongst the Mahommedans, who believe in the Old Testament as much as do the Christians and Hebrews. The idea that good and evil are the results of two distinct and eternally separate causes pervades many of the sayings of Jesus the Christ,as, for instance, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Math. vii. 18.) By this simile Jesus the Christ not only separated the cause of good from that of evil, but he indicated that evil can never produce good, nor good, evil. He also described the punisnment of evil when he said, "Every tree that bringeth not forth good fruit is hewn down and cast into the fire." (Math. vii. 19.)

According to the synoptic gospels, as they have been handed down to us, Jesus believed that the punishment of evil is the casting of the evil-doer into fire. This idea gradually developed into the hell-fire doctrine of Christain theology. Jesus also believed in devils, when he cast them out, as well as in Satan, the creator of all evils, and Beelzebub, the prince of devils, and in their attendants. (See Math. xii. 26, 27.) Moreover, he believed that he cast out devils by the Spirit of God, thus proclaiming that God, who is all good, can never produce any evil.

According to the New Testament, all diseases sorrows, suffering, misery, crime, sin and all that is evil, are the works of Satan, or the evil spirit. Satan, in the New Testament, is a personage of great importance, as he is the cause of the numberless and immeasurable evils which exist in the world. He is the prince, or ruler of this world. (John xii. 31,) In short, he is the pillar of

the systems of Mazdaism, Judaism, Christianity and Mahommedanism. If that prominent pillar were taken away the whole word of evil would remain causeless and unaccounted for. Although, ever since the beginning of the Christian era, the Biblical explanation of the cause of good and evil has been accepted and preached by the priests and theologians of Christendom, yet the majority of minds have never stopped to ask the question, why does the good God, who is the Creator of the world, at once omnipotent, omniscient and all-merciful, permit Satan to tempt mankind, to bring evil into the world, and to spoil the goodness and purity of His beautiful creation? That question, however, is of vital importance. The solution of this problem has been sought for again and again, and the Christian theologians, up to this day, have failed to give any satisfactory answer. All their attempts have ended in making the good God either limited in power; partial, unjust, or cruel. Some of the Hebrew prophets, however, believed that God was the creator of evil as well as of good. "I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." (Isaiah xlv. 6, 7.) Again Nehemiah said, "Did not our God bring all this evil upon us?" (Nehemiah xiii. 18.)

This idea was afterwards accepted by the Calvinists of the seventeenth century. They believed that God was responsible for the good and evil of the world, otherwise He would be limited in power. By attempting to solve the problem in this way they left God partial and unjust. St. Augustine tried to solve the question of good and evil by formulating the dogma of predestination and grace. This was no better than the solution offered later by Calvin. Instead of tracing the cause of good and evil, it made the great God unjust and merciless in relation to suffering humanity. Why should one man be predestined to suffer and another to enjoy? The doctrine of predestination does not give us any reason. Such explanations have made many a thinker an unbeliever in God and pessimistic in his views. Many a soul, saddened by the spectacle of wickedness and suffering in the world has cried

aloud in despair, "There is no God who can be called merciful, just and loving."

From the time of the Gnostics of the Middle Ages, who believed that this world was originally created, not by the good God, but by a devil, and that it is to be slowly and gradually purified by the power of the merciful God through Jesus the Christ, down to the present day, there have been many free-thinkers who have held that the creator of the world is not an all-merciful and just God, but a being with a diabolical nature. August Comte, the most prominent of the modern free-thinkers, after seeing the imperfection of this world, regretted, like Alfonso the King of Castile, that he had not been present at the time of the creation, as he could have given such excellent advice to the creator!

Another class of optimists say it is true that this world is full of sorrow, suffering and misery, but it is the best world that God could create. Let us shut our eyes to evil, which can never be avoided as long as the present conditions exist, and make the best use of our time, because matter, by its inherent nature possesses a diabolical character of its own. A similar opinion was held by Plato, Leibnitz, Dr. Martineau, and other optimists of this class. There are other optimistic thinkers who deny the existence of evil in the creation of a just, merciful and good God. They say it is all good, there cannot be any evil. They try to see good everywhere and in every act, and declare that all sufferings, misery and hardships are for our good. If any blow comes to us, it is for our good. Everything is for our good, and must be so, because the nature of creation is inherently good. They deny the creation of evil, and explain that good is a positive reality, and that what we call evil is only a negation of good. Good predominates in the world although we may not see it at present in all cases. Thus, instead of tracing the cause of evil, they deny it and shut their eyes to it. This kind of optimism is one extreme; pessimistic thinkers, on the contrary, go to another extreme. They make evil a positive reality, and good a negation of evil. They make destruction, death and misery the goal of the universe and deny the existence of good. They say that suffering and

misery are the conditions of our existence, that pleasure and happiness come accidentally. The struggle for our existence involves some kind of suffering which we cannot avoid. If all our wishes be fulfilled the moment they arise in our minds, then how shall we spend our time? How shall we occupy our lives? There would be no struggle for existence, consequently no activity, no life. As the human frame will be rent into pieces if the weight of the atmospheric pressure which we are unconsciously carrying all the time be removed, so according to the pessimistic theory, the lives of men will fail of their purpose and end if they are relieved from the burden of need, hardship, adversity and evil. There is no way of avoiding this except by death. Life is not worth living according to these pessimists. They do not see any good in life. They must find evil everywhere. The best way of escaping evil is by committing suicide. They do not believe in the idea that a creator who is merciful, just and all-good, created this world of misery, suffering, sorrow and evil. They do not say who created it. Thus the pessimistic explanation leads to another extreme, and does not satisfy any rationalistic mind.

A better explanation of the cause of good and evil is needed. But if the optimists are justified in seeing good in everything, and in saying that God created this world for our pleasure and happiness, the pessimists are equally justified in seeing evil in everything and in saying that God created this world for the suffering and misery of millions. The true explanation lies neither in optimism nor in pessimism. They are the two extremes. As long as the idea of the special creation of the world by an extra-cosmic personal God is preached, so long the true philosophy of good and evil will not be properly understood. In the West, people are beginning to wake up from the sleep of superstition and prejudice, and to see, through science and logic, that there can not be two separate creators of good and evil who are constantly fighting against each other, nor two forces of nature; but that all the phenomena of nature are but the expressions of one eternal Energy. The whole universe is the result of the evolution of that one Energy. Nature is one, and not two.

The theory of the creators of good and evil is supplanted by the doctrine of evolution. Ahura Mazda and Ahriman, with their many names, such as Jehovah, Satan, Devil and others, having played their parts for centuries on the stage of the universe, are now slowly withdrawing themselves into oblivion. The idea of a special creation at a definite time, has been followed by that of a gradual process of evolution extending through millions of years, in which extra-cosmic creators have neither part nor share. To a scientific mind the Garden of Eden has no attraction of any kind, it has become like a fool's paradise. The fall of man is no longer a reality, but a mythological story. Thoughtful men and women of Western Countries who believe in the doctrine of evolution are just beginning to unlearn the scriptural dogmas. The time has come when people are applying logic and reason in solving the problem of good and evil. The tendency of scientific researches and investigations is to discover the unity of nature, which underlies the apparent duality of the opposing forces, and to explain the variety of phenomena through that underlying unity. In India, this unity of nature was understood by the monistic thinkers and Vedanta philosophers many centuries before the Birth of Christ. These monistic thinkers understood from the beginning that this world was not created at a special time by a special being, and aided by logic and reason they came to believe in the doctrine of evolution.

In the voluminous writings of the Hindu sages there is no word which means a creation out of nothing. The word they use literally means "projection," answering to the modern idea of evolution. Unlike the Western people of today, they had nothing to unlearn, as they had slowly and gradually discovered the true cause of good and evil, and afterwards explained their mutual relation as clearly as possible. They said that good and evil are relative terms, one of which cannot exist without the other. What we call "good" depends upon the existence of what we call "evil." and evil exists only in relation to good. Being interdependent terms they cannot be separated. In trying to separate them and to make each stand by itself as in-

dependent of the other, we not only destroy their relative and interdependent nature, but we destroy the terms themselves. The moment you try to separate good from evil you find this to be true. Evil cannot exist alone. If you try to make evil stand by itself as entirely separate from good, you can no longer recognize it as evil. Consequently, according to the Vedanta philosophers, the difference between good and evil is not one of kind, but of degree, like the difference between light and darkness. Again, the same thing can appear as good and as evil under different circumstances. That which appears as good in one case, may appear as evil if the conditions change and the results be different, The same fire may be called a giver of life and comfort, a bestower of happiness and a producer of good when it saves the life of a half-frozen man or when it gives us warmth in the coldest days of winter, or when it cooks our food, or guides our feet; but it will be called the producer of evil and a curse of God when it destroys life, or inflicts injury on man, or on his property. Still, the nature of fire is to burn, and this nature does not change. The great London fire destroyed many lives, brought ruin and destruction to many families, but at the same time it destroyed the germs of a plague which would have done more evil. So it was both good and evil at the same time. The same force of gravitation is called good when it attracts the molecules of our bodies and keeps together the atoms of our clothes, gives shape to our houses, our bodies, and this earth where we are now living, but it is the producer of evil when it kills a man who falls from the roof of a house. Electricity is good when it gives light, moves a street car, cures a pain, or relieves a disease, but it is evil when it crushes a man under the shock of its tremendous currents. As electricity, it is neither good nor evil, neither positive nor negative, and the other forces of nature are neither good nor evil, but their expressions may be called good or evil according to the results they produce. The forces of nature are running in the universe with tremendous activity and mad rush, like the currents of a mighty river which brings what we call good and blessings on one shore, and evil

and destruction on the other. As, standing on one shore where good prevails, we say the river is very good, it is the producer of good, etc., so, standing on the other shore, we call the same river a producer of evil, a creator of destruction. Similary, we say the forces of nature are good or evil according to our standard, our ideas and our interests. On the one hand, the river fertilizes the country by depositing rich soil and helping the growth of vegetation; on the other hand, the same river destroys villages and all that stands in its way.

Good and evil exist in our mind. That which fulfils our interests is called good, and that which brings to us misery or anything which we do not want, is called evil. When we look at the phenomena of nature by piecemeal, without recognizing their connection, we do not get the proper explanation of events. But if we look at the same phenomena as related to one another and to the whole universe, then we discover the true explanation, and we are no longer puzzled. Then the proper cause of good and evil is understood. It is limitation, the inability to recognize the relation of the part to the whole. According to the monistic philosophers of India, it is impossible to find anything absolutely good, or absolutely evil in this world of relativity. That which we call good is only one phase and the other is evil. When we ignore the one phase, we see the other phase as alone. The same event may produce evil in one country and good in another. The famine in India killed millions by starvation, but it made the American farmers richer than ever before. The famine has done evil in India, but good in America. This is true in every case. Our life, which is a great blessing to us, depends upon the life of others. The maintenance of our life causes thousands to die. Millions of lower animals are killed every day for our food. Each stomach has become a cemetery and each tooth a tombstone. When one man murders another, his motive is to do good to himself or to his family, or to society, or to fulfil some purpose which he considers good. The murderer may believe that he does some good to somebody, but, as he takes a wrong course of action, he is called a murderer and gets no

sympathy from anybody, and is punished by society and the State. When a big murderer, however, comes from the battle-field after commiting hundreds of murders to possess another's territory, we praise him and honor him and call him the greatest hero, and reward him. But if we analyse the nature of the work he has done, we find that he has committed many murders to serve his country. As the murderer of multitude is supposed to do good to his country, so possibly the man who kills but one person may do some good somewhere, although we may not recognize it as such. Our intellect is short-sighted, therefore we cannot always see the true results of our actions. As we cannot draw a sharp line of demarcation between the good and evil results of the physical forces of nature and cannot say that this is good and good alone, so we cannot separate the good and evil results of your moral acts. That which is morally good in one case may be evil in another. As, for instance, the commandment of God is supposed to be a moral good, and beneficial to all. Think of the command which God gave to Saul; "Now go and smite Amalek and utterly destory all that they have and spare them not; but slay both man and woman, infant and suckling, ox, sheep, camel and ass." (1 Samuel xv. 3.) We call it a good act because God did it, but if one man commands another to do such a horrible deed what will you call him? Such is our judgment. We say many things without knowing why we say them. Let us open our eyes and see how far good goes and how it is mixed with evil. Every act which we do must be backed by a motive, that motive again is for the good of some or for the evil of some. We may, or may not, understand it, but the results of our acts are always mixed with good and evil. Take, for instance, the nearest example. I am talking to you. Perhaps I am doing some good. At least, I intend to do so. But at the same time I am causing the death of millions of microbes. It may be good to me, or to you, but the poor animalculæ would not call it good. When we see the results of this act from our standpoint we call it good, but if we were to look at it from the microbes' standpoint it would appear quite different, they would doubtless call it

evil. If we judge everything from our standpoint, we can never know whether it is really good or evil, because our standard is limited and imperfect. Those who do not recognize the results of acts from different standpoints are liable to all kinds of error. If I judge the whole universe by my standard, my judgement will be very poor. But when I look at things from the various standpoints, I can understand how the same event can produce good and evil in relation to different conditions. Every mistake we make becomes a great teacher in the long run. Thus evil has its good, and good has its evil side. Therefore good and evil go hand in hand. But ordinarily, wherever we find a preponderance of good over evil we designate it good, and the opposite as evil. Again, that which is sinful to one may be virtuous to another. Consider the different standards of sin among the Mahommedans, the Mormons and the Christians. Compare the scriptures of the world and see how what is a virtue in the Old Testament is a vice to men who believe in other scriptures. If polygamy is a sin according to the Christians, it is a virtue with the Mahommedans and Mormons, and was such with the ancient Jews. That which is good for some persons, as inculcated by their religion, may be evil to others living under a different dispensation.

Thus, we cannot draw a sharp line between good and evil. Punishment and reward, according to the Vedanta philosophy, are but the reactions of our own actions. It says that every action must have a similar reaction. If the action be good, the reaction must be the same. Vedanta philosophy says " Every action, whether backed by good or bad motives is covered with its opposite as fire is enveloped with smoke." If we examine our own lives we will notice that good often comes out of evil. If the grater number of personal misfortunes have their good side, hardly any good fotune ever befell any one which did not give, either to the same or to some other person, something to regret.

The Vedanta philosophers try to explain the so-called punishment and reward by referring to the law of cause and sequence, the law of action and reaction. Action and reaction are opposite and equal, says physical law. When we do certain

acts we are sure to reap certain results. But, if the results come before we have forgotten the causes which brought them, we call them either rewards, or punishments. If a good act is done to-day, the result may come at once, or after many years. God never punishes the wicked, nor rewards the virtuous. He shines like the impartial sun equally upon the heads of sages and sinners. It is our own acts that bring the results, either in the form of reward or punishment. When we understand clearly the law of cause and sequence, and of action and reaction, then we cease to blame God or any other extra-cosmic creator of evil. Then we do not say that evil has been interpolated from without. If we know that all the forces of nature, both physical and mental, are but so many expressions of one eternal Energy or Divine Will, which is far beyond the relative good and evil, then we do not see good and evil in the universe, but on the contrary, we find everywhere the expression of that Divine Will. The nature of an effect must be the same as that of the cause, because effect is nothing but the manifested state of the cause, and if the cause of the universe be one eternal, divine Energy, then the universe, as a whole, can be neither good nor evil.

When we can throw aside the narrow, limited glass of our relative standard, through which we are now looking at the events of life and put on our mental eye the glass of divine energy or universal will, then we shall no longer see good and evil, virtue and vice, or reward and punishment. But we shall see the expression of one law of causation everywhere. Then we shall not blame our parents, or Satan, or God or anybody, but shall understand that all our misery is but the result of our own acts which we did in this life or in a past incarnation. If we understand that as electricity is neither positive nor negative, but appears as positive or negative when manifested through a magnet, we can apprehend that the laws of nature only appear to us as good or evil when they express themselves through the gigantic magnet of the phenomenal universe. If we realize that the eternal Energy, or the Divide Will, appears as good or

evil only as related to our minds and lives, then we can say, as the great Sages in India said, "God does not create good or evil, nor does He take the virtue or sin of anybody. He does not punish the wicked nor reward the virtuous. Our intelligence being covered, as it were, with the cloud of ignorance and relativity, deluded as we are, we imagine on account of our imperfect understanding, that God creates good or evil, that His creation is good or evil, that He punishes or rewards." It is through our ignorance of Truth that we do not recognize the divinity which pervades the universe, standing high above the reach of our conception of good and evil.

Let us strive to see that divinity, by going behind the phenomenal appearances of good and evil. Let us go to the Eternal Source of all phenomena. Let us first reach the highest plane of spiritual oneness, and standing on that plane of Divine Will, let us understand that good and evil are two aspects of One which is neither good nor evil, but Absolute. Then, and then alone, we shall transcend good and evil and enjoy eternal bliss in this life.

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THE VEDANTA AND FATALISM.

Of the several reasons adduced against what is called the revival of the Vedanta philosophy and its ideals of life, there is one which appears to be very serious,and damaging to the cause of revivalism,should it only happen to be well-founded. It is supposed, by some of our enlightened countrymen that the theories of the Vedanta are fatalistic in their tend-

encies and are therefore unsuited to our present requirements. Fatalism, it is asserted, has been the chief, if not the sole, cause of India's downfall in material and spiritual prosperity in the past and any attempt to revive those theories which have died out on the appearance of the more manly ideals of the West is considered not only as undesirable, but a dangerous step which will involve the country in certain destruction in the present conflict of nations. We have heard such arguments both in public and in private, from persons who, on account of their superior education and enlightenment, have claims to be heard on any subject concerning the welfare of our country. As such arguments are apt to produce, especially in the minds of those unacquainted with the Vedanta, a wrong impression about the real nature of the Vedanta philosophy and the aims of the revivalists, we deem it our duty to examine this question and see if the accusation brought against this noble heritage from our ancient sages, is at all justified by facts.

Before proceeding to examine in detail, whether some or any of the theories of the Vedanta are fatalistic in their nature, we shall, first of all, try to understand what is meant by fatalism and how far the fatalistic view is justified by the course of Nature in general and of human life in particular. Fatalism is a theory which holds that the course of Nature as a whole, as also of every component part of Nature, has been once for all fixed by some power superior to man and that no conceivable human power however exalted can alter or modify it. Man who is but an insignificant part of nature has no laws of his own but those of nature, and his history is bound up with that of nature. The course of events in his life is also fixed and unalterable. Do what he can, he cannot succeed in changing the course of events in his life, and much less the succession of events in nature. His exertions are out of place and absolutely useless in this

world at least, in which the course of events has already been fixed by some power or powers other than himself, of which he is but an instrument. In short man is conceived as a child of fate and is as impotent as a child in its hands.

This theory which we may call cosmological Fatalism appears plausible and perhaps partly justifiable from Nature's processes. Before the immensity of the universe, its laws and its workings, man who is but a drop in this ocean may justly feel himself to be almost a non-entity. In the presence of the stupendous forces of the outside world what is man but a weakling ? And what is his power but the merest shadow of a shade ? But this fatalistic mode of thought which has some justification in the light of external facts is plainly inapplicable to the domain of the human will which seems to offer it a stumbling block. But even here Fatalism attempted forced entry which was however not destined to be successful. So far as we are aware there are two forms of Fatalism in ancient Psychology, one pure and the other modified; both of which have been given up by modern psychologists. Both forms of Fatalism, of course deny the freedom of the human will. Pure Fatalism holds that our desires have nothing to do with our actions, and that the sequence of the causal connection observed between our motives and volitional activities is but a trick of Nature and a wholesale illusion. It asserts that there is some power higher than the human will which overrides our volition, so that whatever may be our desires, whatever may be our exertions, they serve no useful purpose in the domain of our voluntary activity. But the modified form of Fatalism accepts the causal sequence between our motives and volitional activities, but asserts that the motives can neither be changed nor modified by will as they result from our character over which the will has no control. The character of a person is formed for him and not by him,and it

cannot be modified by our volitions, but only by changes in the external conditions which have partly formed it and over which our will can exercise no influence whatever.

The two forms of psychological Fatalism described above have now disappeared from psychology even as the cosmological Fatalism has disappeared from philosophy. They are unscientific and psychologically false. Moreover their acceptance will lead to the worst form of pessimism in the human mind and to other evil consequences fatal to the progress of society,namely intellectual and moral apathy,and criminal indifference to the affairs of life and society. If a man's volition can do nothing to better his physical intellectual or moral condition, if he is the mere sport of some power or powers other than himself, which alone determine all his actions and experiences in life, what else can result from such an ignoble view of human nature but a life of absolute inaction attended with a complete moral and intellectual apathy? Fortunately in modern philosophy fatalistic views are held at a discount. They have consequently no place in modern speculations. They are things of the past, and remain only as intellectual curiosities for students of the history of philosophy. So far as we can judge we can confidently say that there is not at the present day a single philosopher who will not consider a charge of fatalism against his philosophy as an imputation and a reproach.

However Fatalism has appeared in Modern philosophy under a new and more scientific garb. It has discarded the old name of Fatalism or Necessity and has assumed the humbler name of Determinism. According to this theory it is assumed that there is a strict causal sequence between our motives and volitional activities. Given the motives, the character,and the circumstances, the theory holds that we can exactly predict the ensuing volitional activity. So far it agrees with the old modified form of Fatalism which we have al-

ready described. But in opposition to it, it is asserted that the character is also modifiable, by a change in the external conditions and also by our volitions as well. But the volitions which tend to modify character, should also arise like other volitions, from motives and follow the same laws which govern a motived activity. Hence the motives which are said to issue in actions tending to reform character, can only be produced by external agencies, and consequently we are no more free to modify our character than to modify our other volitional activities. What is this, but the old doctrine of Fatalism or Necessity expressed in a different language with perhaps a slight modification.

Determinism also holds that when a single motive is present in the mind, the action corresponding thereto, supposing the circumstances to be favourable, follows as a matter of course. But when several motives contend themselves for mastery of the soul, it is supposed that the strongest of the motives prevails or as it is expressed more scientifically by some recent Determinists, the resultant of all the motive forces takes effect. The self as self can do or does nothing; in fact the upholders of this theory do not accept a permanent self in man which can act and be acted upon by motives other than the sum of feelings and motives, which constitute the empirical self. Self is but the theatre of contending motive forces, and as in the science of machanics the action ensues in the direction of the resultant of such forces.

It is contended that the doctrine of Determinism is quite logical and scientific and consistent and should in no way be confounded with the old doctrine of constraint or necessity; and that Determination does not mean restraint in as much as the forces which bind man are only the internal forces of motive and disposition, and these only constitute man's real and proper self. But in the light of the expanded conception of the evolution theory, these internal forces

are seen to be only the external forces under different conditions, to which they respond when they act and react upon one other. For this reason the strict sequence between motive and action postulated in the Determinist's theory is only constraint in another form. Says Mr. James Seth in this connection—"The scientific doctrine (of Necessity) now prefers, indeed, to call itself by the fairer name of Determinism, but if it has the courage of its convictions, it will acknowledge the older and truer name of Necessity. For, though the forces which bind man are primarily the inner forces of motive and disposition and established character, yet between these inner forces and outer forces of nature, there can be no real break. The force, outer and inner, is ultimately one; human nature is part of the nature of things. The original source of man's activity lies, therefore, without rather than within himself, for the outer force is the larger and the stronger, and includes the inner. I get my nature by heredity from Nature herself, and, once got it is further formed by force of circumstances and education. All that I do is to react as any animal or plant or even stone does also in its measure—on the influences which act upon me. Such action and reaction, together, yield the whole series of occurrences which constitute my life. I, therefore, am not free (as determinists are apt to insist that I am, though my will is determined); motives are, after all, eternal forces operating upon my nature, which responds to them, and over neither motive nor nature have I any control. I am constrained by the necessity of Nature—its law is mine; and thus Determinism really means constraint. The necessity that entwines my life is conceived, it is true, rather as an inner than as an outer necessity, but the outer and the inner necessity are seen, in their ultimate analysis, to be one and the same. The necessity that governs our life is a magic web woven through and through us, like that magnetic sys-

tem of which modern science speaks, penetrating us with a net work subtler than our subtlest nerves, yet bearing in it the central forces of the world."

In opposition to the theory of Determinism we have the theory of freedom of the Will advocated by many of the best philosophers of both ancient and modern times. By saying that the Will is free, it should not be supposed that the Libertarians mean that voluntary activity can be produced without motives or without any reference to them. The Libertarians admit the sequence between motives and voluntary activity; but as against the Determinists they hold that at any time, the Will, which is only the self in action, is over and above the motives which impel it to activity; nay it is above character and established disposition. In moments of deliberation the self can rise above all these, can judge of their nature and relative worth, and influence them for good or bad. It is true that in the vast majority of cases action follows the strongest motive or the resultant of the motives that impel the mind. But that does not preclude the possibility of the self rising above the motives, to criticise their nature and influence or modify their strength in obedience to a consciously conceived ideal as it actually takes place in the process of deliberation. But in one sense even the Libertarians may accept that action follows the strongest motive but it is strength of the motive, which according to them is not simply determined by character, disposition and external circumstances but also by the free play of the energy of the self which is above all these. The energy of the self can check the stronger motive by identifying itself with a weaker which, by the fact of that identification, and free choice, may be made the strongest. In short the Libertarians hold that the Determinist's view is incomplete and that along with the various factors which Determinism accepts as influencing voluntary action, one more should be added, the

free play of the energy of the self.

From the foregoing short summary of the doctrine of free will, it will be seen that the freedom of the will does not mean absolute contingency or caprice, in fact the Libertarians do accept the fact of determinism in our nature, but only supplement it by the doctrine of the possibility of the self rising above its nature and influencing both character and motive, which it is free to do as is seen in every case of deliberation or remain merely as passive subject under the action of motive and character. It is true, as the Determinists hold that man's inner nature and outward circumstances exercise great influence in the determination of his character, But in this inner nature and outward circumstances certain lines are laid out for man along which he is free to develop a character good or bad. Says Mr. James Seth "A man has not the universal field of possibilities to himself; each has his own moral sphere. This is determined for him; it is the given element in his life. Two factors, an internal and an external, contribute to such determination. The internal factor is the nature, disposition or temperament, psychological and physiological which constitute his initial equipment for moral life. The external factor consists in the force of circumstance, the places and opportunities of his life, what is often called his environment, physical and social. So for there is determination; so far the field of his activity is defined for each man. But unless, out of these two factors, the external and the internal, you can construct the moral man, room is still left for freedom. Its sphere may be determined, the specific form and complexion of the moral task may be different for each and determined for each. But the moral alternative lies within this sphere. All that is necessary to constitute it, is the possibility for the man of good or evil, not of any or every particular form of good or evil. They may take any form, and what form

they shall take is determined for the individual, not by him. But the choice between the alternatives is essentially the same in all cases; it is the choice between good and evil, and that choice must be shown to belong to the individual. Inner nature and outward circumstances are, as it were, a raw material out of which he has to create a character,—a plastic material which, 'like the sculptor, he has to subdue to his own formative idea'."

It is beside our purpose here to enter into a more critical examination of the theories of Free-will and Necessity. Any one that has dispassionately studied all the controversies on this vexed question will be easily convinced that there is truth on both sides. Any one who has studied human nature without any previous inclination to this or that theory can see without much difficulty that both freedom and necessity are facts at any rate so far as human nature is concerned. The necessity is imposed upon us by our inward nature, and outward circumstances; and we are at the same time free to rise above and control them or to yield voluntary or involuntary submission to them without any attempt to raise ourselves up. But with regard to controversy we may confidently state that it might have been avoided had the opponents understood each other and realised the strength of each other's arguments as much as they realised their own. We believe that in this respect the Deterministis are more to blame. Misled by the law of necessity which is seen to prevail without exception in the whole physical nature of things, they prejudge the question with the belief that the human mind itself ought to form no exception to this universal law of necessity. They therefore take it far granted that there can be no freedom even in man's volitional nature; for them there is a break between our internal, and external nature—a gulf that cannot be bridged over. They seem to think that unity between

the external and the internal must be maintained at all hazards; even if there happens to be no unity between the two it must be created at any rate for the preservation of scientific unity and of the claims of science for finality in all questions physical or metaphysical. This to a great extent accounts for the fact that the followers of the so called scientific doctrine of Determinism do not realise, or are incapable of realising the arguments, which to unprejudiced minds establish the truth of the free-will theory. There are two reasons which certainly establish the truth of the theory of freedom, one of which at least is most important and conclusive. If the freedom of the will, as it has been expounded above, be a fact, it can be known only to the consciousness of him who exercises that freedom, or thinks that he can do so, in all actions that follow deliberate volition. It is impossible to prove it to others but by referring them to their own minds. For, the field of freedom is limited, and even in that limited sphere, the free-self does not exercise its choice without any reference to the motives. However the consciousness of freedom is a fact and not even the Determinists have dared to deny it. Says Mr. Sidgwick who seems to favour Determinism to a great extent:—"I hold, therefore, that against the formidable array of cumulative evidence, offered for Determinism, there is but one opposing argument of real force; the immediate affirmation of consciousness in the moment of deliberate action. And certainly when I have a distinct consciousness of choosing between alternatives of conduct, one of which I conceive as right or reasonable, I find it impossible not to think that I can now choose to do what I so conceive—supposing that there is no obstacle to my doing it except absence of adequate motive, —however strong may be my inclination to act unreasonably; and however uniformly I may have yielded to such inclinations in the past." Of course, the Determinists treat

this consciousness of freedom as an illusion, but that is only because they are themselves under the illusion that their theory is the true and the only true one. For, 'the formidable array of cumulative evidence" on which Mr. Sidgwick seems to rely, cannot in the least, affect the force of the argument in favour of Free-will, which we are now considering. The utmost that it can do is to establish the fact of necessity in our nature. In fact, the Libertarians are quite ready to accept that there is more necessity in our nature than freedom, in other words, that the sphere of freedom is extremely limited in comparison with that of necessity. But they argue, certainly with much truth, that on this account to make necessity the law of our whole nature in the face of distinct evidence to the contrary, *viz.*, the consciousness of freedom at all times of deliberate action which the Determinists themselves do not deny though they treat it as an illusion, involves *a petitio principii* and as such, deserves to be rejected as illogical by all unprejudiced thinkers.

The second argument that goes far to prove the correctness of the Free-will theory is its perfect compatibility with the moral and religious consciousness of man, however much it may seem to violate his so-called scientific consciousness which is ever ambitious to force the laws of external nature on every conceivable department of the universe physical or metaphysical. On the contrary, the Deterministic view of the Will is revolting to the natural, spiritual and moral consciousness of mankind, by its stern high-handed treatment of facts most cherished by man's higher nature and inmost self, and by the cold artificiality of its theories in regard to morality and religion. Says Mr. James Seth, from whom we have quoted more than once in this article,— "With the assertion of freedom, on the other hand, are as undeniably bound up all the interests of the moral and religious

consciousness. Kant's saying still holds that freedom is the postulate of morality. The moral consciousness dissolves at the touch of such scientific explanation as I have just referred to. The Determinist may try to prop it up and to construct a pseudo-morality on the basis of necessity; but the attempt is doomed to failure. The living throbbing experience of the moral man—remorse and retribution, approbation and reward, all the grief and humiliation of his life, all his joy and exaltation, imply a deep ineradicable conviction that his destiny, if partly shaped by a power beyond himself, is yet in its grand outline, in his own hands, to make it or mar it, at his will. As man cannot, without ceasing to be man escape the imperative of duty, so he cannot surrender his freedom and become a child of nature. All the passion of his moral experience gathers itself up in the conviction of his infinite and eternal superiority to Nature; she cannot do otherwise, he can. Engulfed in the necessity of nature, he could still conceive himself as living the life of nature or a merely animal life, but no longer as living the proper and characteristic life of man. That is life rooted in the conviction of its freedom, for it is not a life like nature's, "according to law," but a life "according to the representation of law," or in free obedience to a consciously conceived ideal."

In the foregoing paragraphs we have dealt, at some length, with the doctrines of Free-will and Determinism in order to place before our readers a clear and accurate statement of the two rival theories as they are held at present, by some of the best philosophers of the West and also to enable them to compare these with the views of the Vedanta on the subject and judge for themselves about their relative merits and demerits. Turning to the Vedanta, we believe, that there are three theories and only three which bear on the subject under discussion—the doctrines of Karma and Reincarnation, and the theory of Atman. Before proceeding

to examine them in detail, we wish to say something about the nature of these Vedantic theories in general. The theories of the Vedanta, it should be clearly understood,are metaphysical, not physical, philosophical not scientific. There are some points of difference between scientific and philosophical theories which are often most lamentably overlooked in philosophical discussions. It is true that both philosophical and scientific theories are based upon facts, facts of experience no doubt. But while science is content to look at these facts, as facts only, plilosophy goes deeper to consider what these facts imply. Science is content to look at facts on their phenomenal side and from the point of view of science it is considered illegitimate to pass beyond and consider facts in relation to the eternal verities which underlie them and make them what they are. Positive science aims at bare generalisation from the facts of experience and refuses to go beyond, while philosophy goes further to ascertain what these facts and generalisations imply with regard to the underlying verities. As Mr. James Seth has happily put it, "while science is content to think facts, philosophy tries to think them out" in their entirety. Thus, while the one is satisfied with a narrow view, the other tries to have a complete view of the whole. Consequently, the real difference between the scientific and philosophical theories of the universe or man is the difference between a partial and a complete view, in other words, an imperfect and a perfect view of man and nature. This difference is due to the difference in the stand-points of view of science, and philosophy; while the point of view from which science looks at facts is confessedly artificial and hence lower, that of philosophy is natural and a higher stand-point. But, in any case, the line that separates scientific and philosophical thinking is very thin. There is no hard and fast line between scientific and philosophic thought. Science itself, in spite of its profes

sions to the contrary, is never content with bare generalisations from facts. It tries to become philosophical, the moment it leaves facts to consider what the facts imply and a slight tresspass into the field of philosophic thought is surely allowed and considered also legitimate in scientific thinking. When we look at the so-called scientific theories in all departments of nature, we have plenty of instances in which science attempts to soar beyond facts and bare generalisations to what things imply with regard to the ultimate forces underlying them, though of course, it should be admitted that it does not soar so high as philosophy does. That is because, science has arbitrarily imposed many restrictions on its methods, while in philosophy, imagination is given a rather freeer hand which, we believe, (and we know that its legitimacy is admitted by many of the best thinkers of the East and West), is absolutely necessary should our attempts at gaining a glimpse of the verities behind phenomena,be crowned with any modicum of success. But, on that account, philosophic thinking does not necessarily become unscientific ; it is only an extension of the method of scientific thinking beyond the pale of recognised science, where our imagination is allowed a certain laxity on account of the peculiar nature, and difficulty of the subject dealt with. At the same time we freely admit, that a philosophy which dogmatizes in total disregard of facts and experiences and which without keeping the imagination within some bounds gives it undue licence is unworthy of that noble name. It is not only useless, but positively harmful; it defacts the very object of philosophy, which is to give the human mind that consolation and peace which no science can give and which a legitimate philosophy built on the solid basis of facts, without, at the same time, exhibiting a cynical indifference to man's higher nature and his deeper wants, can alone impart.

There is another essential difference between a scientific and philosophic theory which should always be borne in mind and which we are generally apt to overlook whenever we pass criticisms on theories of philosophy in general, Vedantic or otherwise.

In framing theories, scientists take particular care to see that their theories are not in any way incompatible with our so-called scientific or intellectual consciousness. Should any of their theories violate our intellectual longing for unity, they are ready to throw it overboard. But if their theories offend our moral or religious consciousness they care not in the least. They seem to think that if there be incompatibility between a scientific theory and our moral or religious consciousness so much the worse for them. Our moral and religious consciousness are branded as illusions or at best as phenomena which have nothing to do with the ascertainment of truth in nature or in man. But with philosophy the case is different. The phenomena of moral and religious consciousness are as much entitled to the name of reality as any other phenomena. There is no reason why the intellectual consciousness alone should usurp the name of reality and be allowed to over-ride others. All are equally real and equally entitled to that name. If a theory of nature or man can be rejected on account of its incompatibility with our intellectual consciousness, then for the same reason, we are entitled to reject another on the ground of its incompatibility with our moral or religious nature. But, in fact, there can be no contradiction between our intellectual consciousness and our moral and religious consciousness. All are aspects of one and the same reality—man; consequently, philosophy recognising this truth, tries or ought to try to frame only such theories of things as are not likely to contradict any part of our nature. The standpoint of philosophy being thus higher and in no way incompatible

with the lower scientific standpoint, the theories of philosophy are not only absolutely universal, but perfectly compatible with the highest nature of man and his aspirations. Thus philosophy has a higher and a more difficult task to perform; it should be particularly careful that none of its theories is opposed both to the legitimate conclusions of science and to the legitimate aspirations of the human heart.

We believe, that our readers will now clearly understand what we mean when we say that the theories of the Vedanta are philosophical and not scientific. They are theories from the higher standpoint of philosophy, and not from the low standpoint of science. They ought to be judged and criticised only from that standpoint, and any criticism of the Vedantic theories from any other standpoint is not only illegitimate but unjust, and any demand for more proofs—proofs strictly rigorous and scientific, than what the nature of the subject allows is, we consider, uncalled for and unjustifiable. We do not ask the scientists to show us undue indulgence; we are only demanding as much indulgence as they have themselves shown to their own scientific brethren in different fields of research, neither more nor less. Surely, the theory of evolution, which has more or less leavened all modern thought in all its departments, is not amenable to the same rigorous tests as some of the conclusions of Chemistry and Physics. But the proofs that can be adduced in favour of that theory, so far as the nature of the case allows, are admitted and accepted by the scientists. The same is the case with most of the theories of Geology and Sociology; and the Vedantins are, therefore, justified in claiming as their right at least as much indulgence in framing their theories as the evolutionists and geologists in framing their own. Of course, we are aware that the Vedantins contend that their theories are not wholly speculative. They assert that the truth of the Vedantic doctrines could be intellectually

realised by certain higher methods of training and meditation which they call *yoga*. But that argument is useless in as much as the claims of *yoga* to truth have not yet been vindicated before modern science. We shall, therefore, be content if our readers should treat the Vedantic doctrines as purely speculative theories and see for themselves what reasons Speculative Reason can give in their support. But, at the same time, we wish to impress upon our readers the fact that the theories of the Vedanta are metaphysical and that they should not demand for their support much stronger evidence than a subject which is purely metaphysical in its nature is evidently capable of.

We have already stated that, of the theories of the Vedanta, there are three only which have any bearing on the subject of the human will,—the theories of Karma, Rebirth and Atman. Of these, the theory of Karma is unhappily the most misunderstood; and by many persons who are but imperfectly acquainted with the philosophy of the Vedanta, it is mistaken for Fatalism. Nothing can be farther from truth than this identification of Karma with Fatalism. Karma is not the fatal decree of an unrelenting Deity nor is it any mysterious power which has decided once for all the course of nature and of human life, irrespective of human exertions. If we have understood the Vedanta philosophers rightly, they distinctly teach that Karma is not irresistible fate, but that it is only the necessity we are under, on account of the action and reaction of Nature's laws and the laws of our own being—a necessity which is not fatalism but which may be overcome by self-exertion. In fact to overcome Karma, in other words, to rouse man beyond the pale of the Karmic law is the ideal which the Vedantins are preaching to mankind.

According to the Vedanta philosophy Karma is used in two senses—a wider and a narrower sense. In the wider sense

it is one of the most ultimate and universal laws of nature. Just when the process of evolution begins, when things are differentiated out of the original universal homogeneity, the law of Karma makes its apperance. It is the law of action and reaction, in other words,of correlation between the internal forces of the individualised subject and the external forces of nature. Of course, it is an undeniable fact that throughout nature, the larger forces of the external world and the internal forces of individual objects,with or without life, act and react upon each other; and the total activities and movements that result from such actions and reactions are those which constitute the life of an individual thing. These activities and movements are determined by the laws of external nature and the laws of individual being, acting and reacting on one another, so to speak. The determination or necessity thus imposed on the action of individualised entities is what constitutes Karma in the wider sense.

Thus, it will be easily seen, that the Karmic law, in this wider sense, is universal. It is the sum-total of all the laws of individual activity in all departments of nature, animate and inanimate. Every entity, however big or however small, so long as it may be regarded as an individual, i, e., so long as it may be conceived as an entity that has relations with other entities of the universe, comes under the action of this universal law. In short, the necessity imposed upon its activity by its internal and external environments is what is called Karma in the Vedantic writings of the Hindus. But it is scientific necessity and not at all fatalism as it is misunderstood by many.

But the universal Karmic law of necessity assumes different forms under different conditions. If from the lowest stratum of evolution, we rise higher and higher, the Karmic law also assumes higher and higher forms. But the higher always includes the lower; and the laws of lower life

may also be seen to hold good in the higher as well. In the inorganic Nature, the Karmic necessity is imposed upon by forces acting under laws which are purely mechanical, chemical, thermal etc. In the vegetable world the laws of vegetable life are superadded. As we proceed to higher and higher forms of animal life, we find the same laws manifesting under different conditions along with the laws of feeling and memory, which are peculiar only to the life of the animal. But when we reach man, the crowning piece of evolution in this world, in addition to the mechanical, chemical, logical and lower forms of Psychic law, we find others which are peculiarly man's own, viz., the higher laws of psychic life, and laws, sociological and ethical. Thus everywhere throughout Nature, the reign of law is supreme. Everywhere, the life-activity of the individual is determined by laws, or more correctly speaking, follows as a strict causal sequence in accordance with some laws, however complex that activity may be. The determination of life-activity depends upon forces internal, which act and in their turn are acted upon by forces of the environment; and Karma, in the widest sense, is the necessity or determination, of life's activity in accordance with the laws of interaction of the forces peculiar to the individual as also with the larger forces of Nature manifested in the environment.

This higher aspect of Karmic Law is often overlooked by those who are but imperfectly acquainted with the Vedantic writings. The Vedantic Scriptures affirm that the whole of the manifested universe, from the realm of Brahman downwards, is under the action of the Karmic Law; that all objects of Nature, whether belonging to the mineral, vegetable or animal kingdom, is subject to this law of necessity or as the Vedantins have put it, is under the bondage of Karma. If one has the patience to go through the philoso-

phical works of the Vedanta, one can easily convince oneself that this wider interpretation of the Karmic law, which we have only translated in the language of modern science, is not a mere creation of our fancy but a fact. Ask any Vedantin what it is that forces the planets to revolve in their courses, what it is that determines the peculiar activities of plants, what it is that necessitates the peculiar nature and disposition of each species of the animal, he will invariably reply that it is their Karma. Are we justified, therefore, in interpreting the law of Karma, only in the narrow ethical sense in which it is commonly understood? The ethical signification comes only later on, when this universal law of necessity is applied to the voluntary action of men, and the consequences resulting therefrom.

From what we have stated above, it may be seen that the Vedanta agrees with modern Determinism so far as the necessity that binds the universe is concerned. Even in the field of voluntary actions it readily recognises this necessity, the necessity imposed on the will by the temperament of the individual and the forces of the environment. If Determinism be recognised as scientific, it goes without saying that the Law of Karma is equally scientific, if not more. But the Vedanta goes beyond the so-called Scientific Doctrine of Determinism, in venturing an explanation for this necessity from the ethical point of view. It is true, as modern science teaches that there is necessity in our volitional nature due to the constraint imposed upon it by the individual character and the environments, physical and social. For modern science, these are the data, and on these Determinism builds its theory. Has science succeeded in giving a satisfactory explanation of the original character of the individual, in other words, his original instincts and tendencies, and also of his surroundings? With regard to the questions why the environments should be different for different persons, why the

same or similar environments should favour the growth of moral life for one, and retard it in the case of another, science attempts no answer. It is all the result of the accident of birth, says science. Accident in a universe of Law! No; this explanation is certainly a plain confession of its inability to proceed further. But, with regard to the inborn nature of the individual with which it comes into this world at birth, science has a sort of explanation to give—an explanation in the right direction, but not fully carried out to its logical consequences from the higher standpoint of philosophy. Modern science says that the original character of the individual is the result of the Law of Heredity which is only partly true. If it were the whole truth, the original characters of children of the same father and mother, even after making all allowances for other natural causes that might influence them, ought to be the same. Is it not a matter of common experience, that in many cases, these characters are radically different? Even after making allowance for all causes which might affect character, is there no residuum as is rightly supposed by all unprejudiced thinkers,—does it not imperiously call for an explanation, though not from the stand-point of science, yet from the higher view of philosophy? Again a man's environment, physical and social, which consists in the force of circumstances, the places and opportunities of his life, may be looked from the point of view of the individual's deserts. How does one man deserve one kind of environment, while another man a different kind? Why are not the same opportunities given to all? Of course we are aware that science has not recognised this stand-point of ethical desert. But philosophy is higher than science, it has pledged itself to the highest stand-point which synthesises or ought to synthesise all lower ones, and therefore it cannot, without censure, afford to overlook this aspect of the environment. We know that there are philosophers who

accept only the lower stand-point of science and try to philosophise from that stand-point only. They are not philosophers in the real sense of the term but only scientific generalisers. Such men whether scientists or philosophers, are not justified in criticising theories arrived at from the higher point of view we have mentioned, unless their criticisms are based on the acceptance of the possibility of the higher view. A controversy on any subject in which the opponents persist in looking at the question from two different points of view, whether consciously or unconsciously, will never end. Here philosophy accepts the standpoint of science, but science or the scientific philosophy as it is called, without daring to declare its own final view, is yet venturesome enough to call in question the higher standpoint of philosophy.

But the Vedanta, accepting the highest view of philosophy, attempts to answer the questions referred to in the previous paragraph with regard to a man's dual surroundings and his original inner nature at birth. The Vedanta accepts the law of heredity till we arrive at man in the process of evolution. In man who has evolved his self-consciousness, his intellectual and ethical nature only with his sense of responsibility, heredity instead of being a primary law becomes only secondary. Till the animal passes into the ethical man the reign of heredity is supreme; it is heredity that explains the inner nature of the individual being; but when we come to man the law of heredity not only fails to explain the whole inner nature of the individual as we have pointed out before, but also fails to vindicate itself from the stand-point of equity. Is it not revolting to our sense of justice to see that for no ethical reason whatever but merely on account of accident or the arbitrary will of an unrelenting Deity, one is forced to inherit a good constitution full of health and beauty and good natural instincts, while another, for no fault

of his own, is compelled to inherit a worthless constitution ugly and full of disease with all sorts of harmful tendencies. Therefore the Vedantin rightly considers that it is an inversion of cause and effect to say that a man's inner nature follows heredity. He would rather explain heredity by man's inner nature, and explain the inner nature itself by his theories of Atman and Reincarnation, by postulating a permanent soul in man which has to pass through a series of births in this world before it attains its final goal of evolution. The residual instincts which, as we have already remarked, defy the explanation offered by the law of heredity, find satisfactory explanation according to the theories of the Vedanta as they are the tendencies which man himself has developed all through his previous lives by his own self-activity, in addition to the instincts which nature had put him in possession of, through evolution from the lowest animal up to the time he came in possession of the human body. With regard also to the physical and social surroundings which attend a man at his birth, the Vedanta is able to offer a satisfactory explanation, which is not only logical but consistent with our sense of justice. We have seen that the Vedanta postulates an Atman in man which has to realise its ideal of existence through a series of lives in this world. This Atman, as Sri Sankara says, is in its essential nature eternal, intelligent and free (Nitya-buddha-mukta-swabhavah). Thus the Vedanta recognises the fact of freedom in man's essential nature and therefore man can, at any moment, provided he knows his essential nature, rise above his character and his surroundings which bind him, or as the Vedantin will put it, which constitute the network of his Karma. But the network woven round the Atman is partly the work of nature and partly his own in his previous incarnation, and it is every man's duty in life to rise above this web of his own and nature's weaving, and so modify it as to suit the highest

ideal of life which, according to the Vedanta, is the realisation of the essential nature of the self or Atman. In the animal world till we reach man the formation of character is all the work of nature; but in man, the work is partly left in his own hands, and he is free to develop any character, good or bad as he chooses, because, in spite of the necessity that binds him, he is free, he could rise above it, and undo or modify the work of nature as far as he can, so as to be consistent with the best ideal. But the highest end of existence could be realised only though a series of lives in this world, and that by the free choice of the Atman. There is no necessary law that will carry a man to the goal whether he will or no. His salvation is in his own hands; he could make or mar it at will. Says Sri Krishna in the Bhagavat Gita,—"Self is the friend of self; self is likewise its own enemy."

Every embodied life which the man passes through is an opportunity afforded him by God to develop an ideal of character or nature which is supposed to lead him to the final end of complete self-realisation or Moksha. Of course some people avail themselves of such opportunities; others do not; and for this no body is to blame but the man himself, for he is free to use or abuse the opportunities thus afforded. Again in every embodied life, man develops certain tendencies in himself by his actions, which, by a law of nature, tend to be preserved in him. In his next birth he brings along with him these tendencies which he himself developed by his actions in the past life. These form man's original character; and in the opinion of the Vedantic philosophers, the nature of this from an ethical standpoint determines a man's physical and social surroundings at his birth, and not accident. The Karmic Law chooses for him such physical and social surroundings as will afford a salutary check on his bad tendencies and a freedom for further improvement of the good

ones, in other words, such as will best contribute, taking the nature of the character so far developed into consideration, to the realisation of an ideal of character. This is what the Vedanta teaches. It does not say that every act in one life is repaid in good or bad fruits in the next life; this is only the popular and Puranic interpretation of the law—an interpretation with an ulterior end in view i. e., to influence the popular mind. The fact is, that from a previous life, we inherit along with the natural instincts of physical evolution common to all, a set of personal instincts and tendencies which try to establish a permanent abode in our nature. But the Karmic Law so adjusts the surroundings at birth as to offer an effective check on the bad, and a further incentive to do good deeds. The check is the pain or punishment, and the stimulus to further use of good instincts is the pleasure or the reward, for the actions of the previous life. Certainly, they are so, in one sense, as they are only the remote results of our actions in a previous life.

From the foregoing paragraphs, we believe that it will be clear to our readers how the Vedanta with its theories of Atman, Karma and Rebirth, is able to offer a perfectly consistent and satisfactory explanation of many facts which science is confessedly unable to explain. We have seen that the Vedanta agrees with science so far as her legitimate conclusions are concerned; and how it is able to explain many facts from its high stand-point of philosophy which are absolutely inexplicable from the low stand-point of science. Of course, we admit that the theories of the Vedanta mentioned are only postulates, they are postulates rendered absolutely necessary and true if once we accept the higher stand-point of philosophy. Such postulates are freely allowed and admitted to be philosophically tenable by many of the best philosophers of the West. We have such postulates even in many speculative departments of science. Kant makes the

freedom of the will a postulate of morality; God, the world and soul are Postulates of practical Reason in the Kantian philosophy. The principle of sufficient reason is considered by many as the postulate of Induction. Mr. James Seth regards the freedom of the soul, God and immortality as implications of moral life. Is not the Vedanta justified, therefore, in putting forth before the world as the main postulates of her philosophy and ethics the theories of Atman, Karma and Rebirth for reasons which we have already explained.

From what we have said till now an impartial reader will see that there is not, in the least, any trace of fatalism in the doctrines of the Vedanta. We have also seen that the Karmic Law is not fatalism but the real scientific law of causal connection in Nature. To attribute the present degradation of India to the fatalism of the Vedanta philosophy argues not only ignorance of the nature of the Vedanta philosophy but sheer inability to understand causal sequence. If India was once great in the eyes of the world and enjoyed fabulous wealth and immense prosperity, it was because the Vedanta was a living force in those days shaping men's character and guiding their activities in accordance with her noblest ideals. If India has fallen it must surely be because the Hindus have ceased to be Vedantic, have given up the best ideals of the Vedanta for low ideals of selfishness which seem to have characterised the later generations of the Hindus. We believe therefore that the Revivalists of the Vedanta are doing a noble work in turning the attention of the present generation to the greatness of our ancients, and the nobility of their ideals, so that should circumstances be favourable, the time may not be far distant when one can see in India a nation working enthusiastically for the best ideals of our ancient sages, of course, modified so as to suit time and circumstances.

CLASSIFICATION OF INDIAN PHILOSOPHIES.

By Sinha.

The Object of philosophy is to obtain a comprehensive view of nature both internal and external by means of the highest generalisations of things and to determine a universal explanation of them. That this has been ever so is evident from the problems which harassed man at all periods for a satisfactory solution and the consequent questions which every man naturally put to himself in all ages. What is the highest and the truest interpretation that can be put by man upon the immense actuality that surrounds him and with which he came in contact ever since he became percipient and conscious ? Whence did he come ? What for does he exist ? What is the ultimate goal of his existence ? And what is the relation of the different parts of the world to one another and of the parts to the whole? Such are the questions which man has always endeavoured to answer according to the light that is in him and arrive at a satisfactory solution of the truth underlying these. However much the character of these solutions might have varied according to time and the nature of the person attempting them, the truth has remained for ever the same—the Infinite Being involved in the problem of universal existence. It is this sameness of spirit at the heart of all his speculations that furnished man a motive for all his actions and thoughts giving them a unity amidst the diversity of forms. A sense of the ever abiding presence of the enigma of existence in all the questions that he endeavoured to put has stirred the consciousness of man to intellectual pursuits. The freedom and pleasure

implied in man's feeling of harmony and final union with what is infinite and eternal, and the vague sense of the strength it gave him to resist evil have given rise to religion. For this reason alone religion finds response in the human heart more readily than mere speculative philosophy. Philosophy whose real function is to find out the true nature of this Infinite Presence, the bliss of union with whom is what religion offers, should take cognisance of this hold of religion on the human heart and work through it to the achievement of the common goal. Hence both of them have necessarily the same principles for their basis.

Just as there can be no painting without a canvas cloth to paint upon, there can be no reasoning without first having some data to proceed upon. The fundamental basis of religion is the same as those of philosophy but the method of the former is different. Our purpose here is to give a brief account of the several philosophical systems which have had their origin in the speculations of the Indo-Aryans regarding the problem of universal existence. Before entering into the details of these speculations, it is essential that we should enquire into the philosophical foundations from which any philosophy starts. These ought to be such as are common even to the rudest forms of religion and philosophy and are apprehensible easily even to a man of ordinary consciousness. They should be notions which are within the easy experience of every one and come within the scope of all grades of intelligences. What then are these fundamental elementary truths which the human mind has synthesised and out of which it has tried to evolve the sublime doctrines of the universal? What are the foundations upon which human reason has reared its grand edifices of knowledge?

From a careful study of human nature and an analysis of human experience we gather that the actual reality

which forms the totality of the phenomenal universe is triune in character and consists within itself three distinct entities. Each one of them in its manifold relations with the others, we meet in our daily experience. The universe of visible things or matter is what strikes everyone at the very first sight and is easily cognisable by all. Higher and subtler than this is the subject of cognition itself, the ego or the internal force of consciousness, which by acting through the intellect and the senses cognises the external objects and in cognising the external objects cognises itself. This is known as the self or the *pratyagātman* of the Hindu philosophers. Our analysis takes us deeper still. Analogy leads us to infer and experience also teaches us, that just as our consciousness connects us with the external world, there should also be a supreme and universal consciousness higher than any known to us which connects together the plurality of individual consciousness and external nature and blends them in itself into one harmonious whole or into a single universal existence. This is what is popularly known as God, the Universal Self or the *Brahman* of the *Vedantins*. Thus the Universal Existence as typified in man resolves itself into three forms of existence as presented to the common consciousness of men—external matter, the conscious internal self, and God, together with the manifold relations subsisting between them. They form as it were, the three postulates of human belief.

Though each of these common postulates of belief is held to be real and distinct, it is apt to be conceived differently by different people in accordance with their intellectual capacities and spiritual states of development. It becomes a matter of necessity that according as the end is differently conceived by different people the means also vary. As this ego in man which is a finite consciousness

tries to comprehend the ultimate principle which is, let us suppose, of the nature of Infinite and Absolute existence, it has naturally to expand to the dimensions of that Absolute. This process of expansion may be conceived to take place in two ways. Either by forgetting all limitations of time, place and causation, the self of man may be made to grow bigger and bigger until its subjective consciousness also becomes infinite and one with the consciousness of the objective Infinite Being which it endeavours to grasp ; or by taking each of the accidental limitations which characterise thought projected on the plane of phenomenal existence, it may be taken to reject it as not belonging to the true nature of the Absolute. This latter process is what is described in the Upanishads as *neti, neti* "not this, not this." Again the *Madhyamika* school of Buddhists whose final state is one of absolute nothing has to so adjust its conception of the conscious individual self that it ultimately reduces it to zero. The incarnating collocation of *Skhandas* gets more and more rarified until it loses all power to incarnate and ceases to exist as a distinct entity. Similarly the conception of external nature varies with each school of philosophy. Even among the several realistic schools all men do not mean the same thing when they speak of a particular postulate of existence by the same name.

For instance the Charvakas' notion of *Prakriti* is not the same as that of the *Sankhyas* ; that of the *Sankhyas* varies from that of the Logical schools ; and that of the Logical schools differs considerably from that of the Vedantins. The same is also the case with the nature of what is denoted by the first personal pronoun 'I'. When a philosopher employs the first personal pronoun 'I' it may be meant to refer to any one of the three postulates singly or to any two of them

taken as one, or to all the three impliedly, or to some fourth entity, or to none of them whatsoever according to the nature of his conception of the ultimate reality. A single writer is at times obliged to use the same word in different senses so as to suit the contexts. The most important and fundamental of the differences is that found in the conception of the Infinite Being by different philosophers. This difference may arise from various causes. It may be partly due to the experience of persons who employ terms to connote particular ideas, partly to their capacity for interpreting their experiences and partly to the stand-point of view of the philosophy they aim at. Dr. Fraser in his "Philosophy of Theism," in trying to account for such differences in the conception of the three fundamental postulates of belief says : "Some one of the three postulated final existences is apt to be conceived as more truly entitled to have existence and substantiality and power affirmed of it than either of the two. In the view of one man his own invisible self-conscious personality is so borne in upon him as to usurp the Supreme place : the existence of things outside in space, and the existence of God are taken as secondary, because reached through states of his own personal consciousness—their being no other consciousness than his own of which he can avail himself. To another the things around him—things that can be seen and handled—form his ideal of reality and substance compared with which the spiritual ego and God look pale and shadowy and chimerical." And the differences in the conception of the ultimate principle and their significant terms multiply still more only if we substitute for Dr. Fraser's single finals, others made up of more than one of the postulates or none at all. How much more should the changes in the meaning of terms be if we consider the variations in the standpoints of view of philosophers, as for

instance, those of idealism and of realism ?

However fantastic the character of a philosophical system may be, whether it be *aprioristic*, idealistic or otherwise its intuition has always made it choose the same postulates of existence for its basis and has reasoned out from them its ultimate conclusions. Among the philosophers of the Occident, the representatives of both schools of philosophy, realism and idealism, have given definite expression to the fact that our conceptions of the universal existence are ultimately analysable to the three fundamental realities of human experience—external nature, conscious soul and the Supreme Soul. Locke in his "Essay on Human Understanding" reduces the whole of human understanding to what he calls "man's threefold knowledge of existence," and tries to account for them. Kant, the father of transcendental idealism, arrives at the same truths, though he holds that they are incapable of any scientific proof. His teaching is tantamount to saying that the intellect 'when carrying the fragmentary and detailed results of human experience, to their rational issues in a postulated totality, gives rise to three distinct *Ideas*. These three ideas are the Soul, as the supersensible substance from which the phenomena of consciousness are derivative manifestations, the World, as ultimate totality of external phenomena and God, as unity and final spring of all the derivatives of existence."

Turning to the philosophy of ancient Greece we find at the beginning rude attempts at articulation of the same three principles of experience ; and when what is substantial was refined into ideas, philosophy culminated in the idealism of Plato, which rested itself on the postulated ideas of the same three entities. Only the *ideas* of the Grecian philosophers differed from those of the German metaphysicians. What, with Kant, are mere abstract ideas are,

with Plato, concrete realities existing apart from our thought. Early Greece did not reach them by means of an analytical research into the mysteries of nature, but they, as it were, tumbled on them, one by one, by mistaking each in its turn for the ultimate reality and the eternal source behind the fleeting panorama of nature; till finally they reasoned out that each elementary notion, being connected with the highest truth, should necessarily be involved in it as one of its essential parts. Thus the same three postulates of experience,—the three factors of living experience, whether consciously or unconsciously, have been recognised as essential and ultimate both by the modern and ancient philosophers of Europe. Whatever might be the result of their teachings, dualistic or monistic, realistic or idealistic, their reason has guided them to select the same three postulates of existence and through them, by means of synthetic generalisation, have sought to grapple with the solution of the problem of an ultimate all-comprehensive unity. These have been the perennial fountain source from which the manifold channels of the philosophical systems have taken their course.

So long as the end of philosophy remains unchanged, inspite of the differences in method, philosophy in all countries should have the same starting point. In India too the same three postulates formed the basis of knowledge, both phenomenal and noumenal. They furnished also the theme for the religious writings and practices of the Hindus and served as the pegs on which to hang their popular observances and doctrines. Not only the philosophic speculations of the Hindus in all stages of their development have founded their knowledge on them, but even their religious systems owe much that is useful and interesting to them alone. All of them, either directly or indirectly, have paid their homage to the three postulates in one form or another as the

ultimate realities of experience. In the early Vedic writings we meet with vague attempts to ascertain the exact nature of these by identifying each one of them with the Supreme Existence, until in the end we are unavoidably forced to acknowledge all the three factors as fundamental and essential for an adequate conception of the all-pervading transcendental reality. How sublime and unmatched, and near the truth are the Vedic descriptions of *Prakriti* as the primordial "*Tamas*, darkness covered with darkness, which alone existed at the beginning!" How deep and subtle is the process by which the Vedic seers have arrived at a knowledge of the conscious individual self! God after god is raised by them to the supreme sovereignty and hurled down the next moment until they realise the true nature of the God of gods—"That which exists is one: and the sages call it variously." When philosophy began to have independent existence, the same three truths were recognised under the titles of *Prakriti*, nature, *Purusha*, intelligent soul, and *Isvara*. They form the basis of knowledge of all the philosophers, from the *Sankhyas* and their suceessors to the *Vedantins* and their votaries, the *Tāntrikas*.

(*To be Continued.*)

THE INMOST CENTRE.

I searched through strange pathways and winding
For truths that should lead me to God;
But further away seemed the finding
With every new by-road I trod.
I searched after wisdom and knowledge—
They fled me, the fiercer I sought;
For teacher and text book and college
Gave only confusion of thought.
I sat while the silence was speaking,
And chanced to look into my soul;
I found there all things I was seeking—
My spirit encompassed the whole.—Ella Wheeler Wilcox.

THE VEDANTA-SUTRAS.

(*Continued from Vol. V. page 779.*)

Adh. I. Pada. ii.

N. *Sutras* 24 to 32 are concerned with the determination of the true meaning of the term *Vaisvanara* in that portion of the *Chhandogya Upanishad* (*Prap.* V, *Khandas* XI—XXIV.) known as the *Vaisvanara vidya* As space forbids our giving a translation of the whole passage, we give below a short abstract thereof.

Five sages met together and asked each other as to what is the *Atman* (Self), the Brahman. Not satisfied with each others answers, they went to a sixth, on whose suggestion all the six went to a King. They questioned the king as to that *Atman* called *Vaisvanara*. The king after showing them that the idea of each of them as to this *Atman Vaisvanara* was imperfect, told them as follows:—

You know this *Atman Vaisvanara* as if it were many. He who worships the *Atman Vaisvanara* as a span long occupying particular space)§, and as identical with his internal self, he eats food in all beings, in all selfs. Of that *Atman Vaisvanara*, the head is heaven, the eye is the Sun, the breath is Vayu, the bladder is Ether, the feet the Earth, the chest the altar, the hairs, the grass on the altar, the heart the *Garhapatyá* fire, the mind the *Anvaharya* fire, and the mouth the *Ahavaniya* fire. The food that a man takes is in the place of *Homa* (a sacrifice to fire); the first oblation should be offered to *Prana*, the second to *Vyana*, the third to *Apana*, the fourth to *Samana*, and the fifth to *Udana*. By satisfying these the whole universe is satisfied, and through their satisfaction the sacrificer himself is satisfied with

§ The word used is *pradesamatra* which may be taken to mean "of the size of a span," or "occupying particular space."

all good things. As the soft fibres of the *ishika* reed, when thrown into the fire, are burnt, thus all his sins are burnt, whoever offers this *Agnihotra* with a full knowledge of its true-purport.

The doubt that arises here is whether the term *Vaisvanara* in the above context means (1) the gastric fire, or (2) the elemental fire, or (3) the deity whose body is fire, or (4) *jiva*, or (5) the Highest Lord.¶ The *Purvapakshin* says:—"I maintain that the term means some one of the first three; for, so it has been used elsewhere in the Vedas. If, for the reason that it is here used in apposition with the term *atman* (self), it has to be taken to mean the soul, then I maintain it denotes the embodied self (*jiva*) and not the Highest Lord; for, the *jiva* as an enjoyer is in proximity with the gastric fire; and the description that the *Vaisvanara* is of the size of a span would be in appropriate if the Highest Lord were meant." The *Sutrakara* answers:—"Although the terms, *Atman* and *Vaisvanara*, are *sadharana* (general), *i. e.*, applicable to several objects,‡ there are other matters mentioned in the context which qualify them and which limit their application; so that the two terms used inapposition with each other are made to mean the Highest Lord and nothing else.

***Sutra 24.—Vaisvanara* (is the Highest Lord) on account of the qualification of the (two) general terms (*Atman* and *Vaisvanara*).**

¶ *Brih. Up.*, V. ix., affords an instance of the use of the term *Vaisvanara* to mean the gastric fire; *Rig. Samh.*, I. lxxxviii. 12, an instance of the use of the same term in the sense of elemental fire; and *Rig. Samh.*, I. xcviii. 1, an instance of the use of the same term to denote the deity whose body is fire. The reason, for supposing that it may be taken to mean either the *jiva* or the Highest Lord, is that the term is used in apposition with the term *Atman*, by which may be meant either the *jiva* or the Highest Lord.

‡ As mentioned in the previous footnote the term *Vaisvanara* may mean any one of three things; and the term *Atman* may denote either the *jiva* or the Highest Lord: hence their being *sadharana*, *i. e.*, applicable to several objects.

V. *Vaisvanara* is the Supreme because in the text *Ko na ātma, kim brahma,*‡ the distinctive term Brahman is used.

N. The matters which are mentioned in the context in distinctive qualification of the meaning of the two terms are these:—(1) There is mention that this *Atman Vaisvanara* has the heaven for its head, and so on, by which it appears that all the three worlds form his body; and this would be true only if the Highest Lord is meant; and the description is applicable to the Highest Lord, as the Highest Lord, is the *cause* of all, can be said to exist in the form of the three worlds which are only *effects*; and this particular form is ascribed to the Highest Lord for the purposes of contemplation. (2) The *Atman Vaisvanara* is also mentioned as the enjoyer of all things enjoyed by all beings in all places, which also can be true only if the Highest Lord is meant. (3) Again at the very commencement, the *Atman* which is the subject of the enquiry is spoken of also by the term Brahman showing that the Highest Lord is meant.

In the next sutra the *Sutrakara* fortifies this position by the argument that the *Smritis*, which describe the Highest Lord as having the three worlds for his body, must be taken to be founded on some vedic passages to the same effect, and that this passage in which the *Atman Vaisvanara* is described as having such a body must be taken to be one of such Vedic passages describing the three worlds as the outward from of the Highest Lord.

***Sutra 25.*—(*Vaisvanara* is the Highest Lord), because what is said in the *Smriti* (as to the external form of the Highest Lord) is (a ground of) inference (for holding that this passage is descriptive of His external form).**

‡ What is our Self? What is Brahman?—*Chand. Up.* v. xi.

V. In the *Smriti* text *yasya(a)gnirāsyam,* † the universe is described as the form of the Lord. The mention of such a form here is an indication that what is meant is the Lord.

N. The *Purvapakshin* objects to all that has been said above as follows :—"(1) The primary meaning of the term *Vaisvanara* is the gastric fire; (2) this *Vaisvanara* is spoken of as having the *Garhapatya Agni* as its heart, and so on; (3) this *Vaisvanara* is mentioned as that which receives the oblations to *prana*, &c; and (4) this *Vaisvanara* is also mentioned as being *within* man. These distinctive marks point to the term *vaisvanara* being intended to mean the gastric fire. Why should we then attach greater importance to the other matters which you say point to its being intended to mean the Highest Lord? Moreover even if by reason of the distinctive features you point out we should be obliged to give up the supposition that the term means the gastric fire, no such objection can be stated against its being taken to mean either the elemental fire or the dicty whose body is fire; for, the elemental fire by reason of its being found in all space, whether within man or without, and the deity by reason of his lordly power, may both be said to have the three worlds for their body. So, any how your contention that the term means the Highest Lord is not sound." In the next sutra, the Sutrakara deals with the former portion of this argument, that the *Vaisvanara* means the gastric fire, and says, "I do not ask you to take no note of those particularities which point to the gastric fire being meant. My position gives due effects to them also; for, the position that I take is that it is taught here that the Highest Lord is to be contemplated not only as having the three worlds for his body, but also as pointed to by, or associated with, the gastric fire. So, while my position accords with all the distinctive features of this *Vaisvanara* mentioned in the context, your contention that the term means the gastric fire makes the mention of the

† Whose mouth is fire.

three worlds as the body of the *vaisvanara* quite inapplicable, and cannot in any way account for the *Vajasaneyins* speaking of him not only as abiding within man but also as a person."*

***Sutra 26.*—If on account of the term (*Vaisvanara*) and other like (marks), and on account of (the mention of his) abiding within, (it be objected that the *Vaisvanara* is the gastric fire, and) not (the Highest Lord); (the objection is) not sound, on account of the teaching (here) of such contemplation,‡ and on account of the impossibility (of the three worlds being the body of the gastric fire), and because they† speak of him as a person.**

V. If by reason of the text, *sa yo haitam agnim vaisvanaram purusham purushe (a)ntah pratishthitam veda*,¶ it be objected that *Vaisvanara* cannot be the Supreme Soul, we say, it is not so, because of the contemplation of Brahman as limited by the gastric fire being taught here, because of the mention of sky being the head, &c., being inapplicable to the gastric fire, and because of the *Vajasaneyins* speaking of this *Vaisvanara* in the same text as a person.

N. The next *Sutra* is intended to refute the other position of the *Purvapakshin* that *Vaisvanara* means either the elemental fire or the Deity whose body is fire. The argument which he advances is this :—"The reason mentioned in the last sutra, *i. e.*,

* There is no mention in the *Chhand. Upanishad* that this *Vaisvanara* is a person ; but in the *Satapatha Brahmana* which belongs to the *Sakha* of the *Vajasaneyins*, the same *Vaisvanara* is mentioned not only as abiding in man, but also as being himself a person.

‡ The expression *such contemplation* means the contemplation of the Highest Lord, as not only having the three worlds for his body, but also as pointed to by, or associated with, the gastric fire.

† *They* means the *Vajasaneyins*.

¶ He who knows this fire *Vaisvānara* who is a person abiding within man.—*Sat. Brah.* X. vi. 1.

that the mention of the three worlds being the body of the *Vaisvanara* becomes quite inapplicable on your supposition, applies to this case also. The elemental fire, which is itself an effect, can in no way be said to have for its body the three worlds which are effects of a different kind. The deity whose body is fire has his power dependent upon the Highest Lord; and as he is himself an effect, he can in no way be said to have the three worlds for his body. There is this further argument against all your contentions above set forth, *viz.*, that none of the things mentioned by you as meant by the *Vaisvanara* can be styled *self*."

***Sutra 27.*—For the same reason, (*Vaisvanara*) cannot be the Deity (of fire) or the element (fire.)**

V. For the same reason, *i. e.*, on account of the inapplicability of the mention of the sky being the head, &c., it is impossible to hold that *Vaisvānara* can either be the elemental fire, or the god ruling within fire; he must be the Supreme, which is different from the gastric fire.

N. In Sutra 26, the mention of certain peculiarities in the context was taken as raising the inference that the term *Vaisvanara* was used with some reference to the gastric fire; and it was there explained that such a reference to the gastric fire was not incompatible with the view that the term really meant the Highest Lord, for the reason that the devotee was directed by the passage under consideration to contemplate the Highest Lord, not directly or by Himself, but either as pointed to by, or as associated with, the gastric fire. Jaimini gives another explanation of the passage, and says that the term *Vaisvanara* in the passage may well be taken to mean the Highest Lord directly and without any reference to the gastric fire, and that there is nothing in the passage to rebut this view. In this view, how are we to get over the objections of the *Purvapakshin* based upon (1) *Vaisvanara* being mentioned as abiding within man, (2) *Vaisvanara* being mentioned

as having *Garhapatya* and other fires as the different members of his body, (3) *Vaisvanara* being mentioned as the receiver of the oblations to *Prana*, &c., and (4) the use of the term *Vaisvanara* which primarialy means fire? As to the first ground of objection, the answer is that the mention of his abiding within man is no argument for holding that he must be the gastric fire; the gastric fire has nowhere been mentioned in unmistakable terms, and it is clear that the gastric fire is not the topic under discussion. What is really mentioned as abiding within man is the Highest Lord himself. The difficulty that arises, from the apparent contradiction that exists between his having the three worlds for his body and His abiding within man, has to be explained away thus:—The Highest Lord who was previously considered in association with adjuncts and described as having the three worlds for his external form, is now considered in his own nature free from adjuncts; and so considered, He presents himself as the *Sakshin* (the intelligent witness) within man. The 2nd and 3d grounds of objection abovementioned are to be answered thus:—The description that the *Garhapatya* and other fires are different members of his body, and that he is the receiver of the oblations to *Prana* &c., is not inconsistent with *Vaisvanara* meaning the Highest Lord himself; for as the Highest Lord as the cause exists in the form of all things which are effects, a description applicable to any one of such effects must also apply to Him who is the cause. The 4th ground of objection based upon the use of the term *Vaisvanara*, whose primary meaning is the gastric fire, is thus to be answered:—When once for other reasons we have come to the conclusion that the term *Vaisvanara* must mean the Highest Lord and nothing else, there is no reason to prevent the term being taken in its etymological instead of in its ordinary meaning; and *Vaisvanara* interpreted etymologically means either 'one who is all things,' or 'one who is man with reference to all things,' or 'one to whom all men belong;' and which ever of these interpretations be adopted, it is clear that the Highest Lord is meant by the term. Hence the *Sutrakara* says:—

***Sutra 28.*—Jaimini (says) that there is no inconsistency, even if (*Vaisvanara* be taken to mean the Highest Lord) directly.**

V. Jaimini is of opinion that there is no contradiction in the application of the word *Vaisvānara* to the pure Brahman unassociated with the gastric fire. The word *Vaisvānara* is a compound of the words *nara* (man) and *visva* (universe), and the man who is not different from the universe is the Supreme. Hence from the derivative meaning of the word *Vaisvanara* and its application to Brahman who is undifferentiated from the universe, the All-Pervader, the Supreme, is meant by *Vaisvānara*.

N. If *Vaisvanara* be taken to mean the Highest Lord, how are we to explain the text that describes him as measurable by a span or as occupying particular space. In the next sutra, the *Sutrakara* says that according to Asmarathya, this has to be explained by the well known fact that the Lord though immeasurable manifests himself to the devotee as of the size of a span, or as confined within the narrow dimensions of the heart, &c.

***Sutra 29.*—Asmarathya is of opinion, (that limited size is ascribed to the Lord), on account of his manifesting Himself (as limited in size.)**

V. In the opinion of the teacher Āsmarathya, the Supreme though all-pervading, takes a bodily form, only a span high, in order to instil belief into his worshippers.

N. The next Sutra gives another explanation of the same based upon the opinion of Badari, that the Lord who has really no size may be spoken as of small size, inasmuch as He is measured, *i. e.*, remembered or contemplated by the mind, which occupies the limited space within the heart.

***Sutra 30.*—Badari is of opinion (that the ascribing of limited dimensions to the lord is due) to His being remembered (by the mind which is limited in size.)**

V. As it is impossible to meditate on the Supreme in his form of All-Pervader He must be meditated on as endowed with a body only a span high ; so Badari thinks.

N. The next Sutra gives still another explanation of the same upon the opinion of Jaimini, that this ascribing of limited dimensions to the Lord is due to an imaginitive identification on the part of the devotee, of the Lord with something occupying limited space, such as that portion of the human face which lies between the upper part of the head and the chin.

***Sutra 31.*—Jamini is of opinion (that the ascribing of limited deminsions to the Lord) is due to an identification in imagination (of the Lord with something occupying limited space.)**

V. He is spoken of as being a span high, and as possessed of hands, feet &c., in order that he may be identified in imagination.

N. In conformation of the view adopted in the last Sutra that limited space ascribed to the Lord on account of His being identified in imagination with that part of the face between the top of the head and the chin, the next Sutra cites the *Jabala Upanishad*, where the Lord is spoken of as located at the point of the junction of the nose and the eye-brows.

***Sutra 32.*—Moreover, the Jabalas speak of him (as located) in this (space between the top of the head and the chin).**

V. The Jabalas look upon Him, the Supreme, as an object of worship situated between the brows. There is therefore no absurdity in imagining Him to be a span high.

End of Adh. I. Pada. ii.

(To be Continued.)

THE VEDANTA WORK.

(Santi Asrama.)

(From San Francisco Chronicle,)

They are Theosophists."

"They are Altrurians."

"They are Shakars."

"They are Bellamy students, who are going to build a new Utopia."

"They are celibates, vegetarians, faith-cure cranks."

"They are—"

These are some of the things that are said by the mystified people of the San Antone valley concerning a small body of men and women who are seeking righteousness by the route of Hindoo philosophy.

Strange rumors of the coming of a peculiar people to their peaceful lowlands began to be rife among the denizens of San Antone valley more than a month ago. From San Jose, where the mysterious party left the beaten track of civilisation, to the heights of Mount Hamilton, down its steep dips and curves on the other side; through the smilling Ysabel valley; across the

dry winding bed of the Coyote river; about the great "beef fields" of the stock ranches, to the San Antone valley itself, where they have made their home, the fame of this strange people is blown abroad and wild and weird are the account of them.

"You do not know them?" I was invariably asked, as in my little pilgrimage to the "Shantih Ashrama," which means Peaceful Retreat, I sought the countryside point of view of the work and ideals of the philosophic invaders of the quiet valley.

"I have come all the way from San Francisco to find out about them," was my reasonably disingenious answer, for your countryfolk are gentle people and would not criticise your friends even upon invitation, and I must admit more knowledge of the subject than my queries gave me credit for. But points of view are so fascinating, and the large latitude for the imagination in the mysterious doings of this new cult so tempting that I fell by the wayside into the sin of the listener. As we neared the valley in the wilderness the report grew more intimate and picturesque. As we went down the farther slopes of Mount Hamilton, with ineffably beautiful vistas of brown and golden hills, opening at either side, the driver of the neat little rig which carried me to my destination told me what "they said."

Darker and more wonderful grew the tales as the twilight deepened into night, and the distant glimmer of a camp fire told of the whereabouts of the mysterious company. Tales of mesmeric marvels, of how the dusky Hindoo monk, the Swami Turiyananda, leader of a little band of truthseekers, had hypnotized his American disciples; how they sat in mystic circles around the camp fire at night, chanting mysterious harmonies; how strange things might be seen rising from the flames and gliding in and about the hoary old oakes surrounding the magic fire, were one willing to adventure within range of the influence—all this he told me.

"Not that I believe the stroies," the sturdy mountaineer said, with a hunter's disregard for aught but the sportsman's superstitions, but we were both curiously silent as we drove into the "Shanti Ashrama," and came upon the very scene describ-

ed by the imaginative villagers.

In a stillness almost absolute, broken only by the light hiss of the living flame leaping upward to the velvety blue-black sky and the faint murmur of far pines, the worshipers of the divine, as known to the Hindoos, sat in charmed circle. At one side, immobile as a bronze Buddha, and in the immemorial position assumed by that ancient teacher of men, sat the Swami Turiyananda, and about him his disciples, all with closed eyes, and a look of rapt contemplation upon their quiet faces. Now and again the deep musical chant of a Sanskrit hymn, intoned in a rich, low voice, broke the silence; then again only the song of the pines was heard, and the worshippers sat in as utter an unconsciousness of the stranger in their midst and the mundane world as if they had been in the innermost recesses of the Himalayan mountains whence comes their teacher.

At last one of the silent figures rose, bade me welcome warmly and sped the kindly driver and the huntsman who had guided us the last few miles; then took me to the camp kitchen and prepared a needed meal, entertaining me until the sacred ceremonial around the fire was at an end. Then we joined the worshippers.

Once within the cheerful circle of the blaze, and in range of its grateful warmth, the camp seemed much as other camps but for the picturesque and unusual figure of the leader. Swami Turiyananda, garbed in a robe of elusive gray, dark as is the wont of the children of the sun, with bright, black eyes, a brow covered with fine lines of thought, a mild and gracious mien, yet with all an indefinable air of an absolute aristocracy. He was singular figure at a good American camp fire. The others, the *chelas* or disciples, curiously enough twelve in number, are simply good United States citizens, with the usual brown face and country rig of the average camper, short skirts and sunbonnets included, for they are mostly women. But it is a strange camp nevertheless.

Imagine in a country swarming with deer, jack rabbits, dove, quail and all kinds of game a camp without a gun! Imagine Sanskrit chant round the camp fire at night instead of the

classic "Clementine" and the "Spanish Cavalier!" Imagine discussions on the cosmic evolution and its purpose in place of hunters' tales of derring-do in the woods! Imagine, in short, every ideal of the ordinary camp displaced and a resolute hunt after the inner "potential divinity" of man substituted and you have the "Shanti Ashrama."

"I have come to write about you, Swami," I confessed at length when the meditative atmosphere had been somewhat dispelled and I found courage to bring the outer world into the philosophers' retreat.

"Many miles we have come to get away from civilization, and lo! it is at our heels again," smiled the Swami, and seeing my camera—which suddenly seemed to take on a profane air—he chanted, "O Shiva, Shiva!" which I find, is the utmost expression of amused annoyance permitted to rise to the gentle lips of these Hindoo thinkers.

"But you will permit? And will you not tell me in so many words what you wish to do here, the ideal and purpose for which the Shanti Ashrama has been founded?"

"Surely," he said, "but we shall find it all at the beginning of the 'Raja Yoga,' which Swami Vivekananda wrote and translated. Let us read; it is here:

"Each soul is potentially divine. The goal is to manifest this divinity within by controlling nature, external and internal.

"Do this either by work, or worship, or psychic control, or philosophy by one or more or all of these—and be free.

"This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are all but secondary details."

"You use certain physical means to your end, as, for instance, the control of the breath, refraining from certain foods, and so on. What is the philosophy of that?" I asked.

"Simply that it is always easier to control that which is gross than that which is fine. First, control the body by means of controlling the breath, the principal gross motion of the body

and finer perceptions will inevitably follow. The power of concentration, by which all knowledge is attained, is most readily reached in this manner, the reflective power of the mind most readily aroused. Concentration on external things is less difficult. It is the study of the mind by the mind itself, though which the soul is known that we are attemting here, and through perfectly simple and practical methods, which you will find well explained in the "Raja Yoga."

"Are you all going to be Swamis—Yogis?" I asked of the interested circle, who were regarding the wise, child-like face of their teacher with evident love and admiration.

"In some distant future," smiled one of them. "But the retreat is founded, and we hope it will be the center of attraction for this kind of thought all through America. It is the only Shanti Ashrama outside of India, and California, with its possibilities of outdoor life, is certainly the happiest situation possible for one."

And then they told me that the land had been the gift of one of them, Miss Boock—160 acres of it, a veritable wilderness, forty miles from any railroad and comfortably distant from the distractions of civilization.

"Shiva, Shiva, Shiva!" sait the Swami again, once more regarding the incongruous camera. You told me, Chetena," he said, smiling at one of the members, "that we must have the retreat a little Americanized, and it is here. Shiva, Shiva, Shiva!"

And Chetana merely replied that nothing these days was sacred from the photographic eye and then explained to me the curious situation in the valley, once thickly settled. The Swiss, the Italians and the Germans and others came to farm the fertile plains, and for a time the place was musical with the hum of many voices. But water was difficult to obtain and transportation prohibitive, and the little colony left the beautiful valley in despair. Now there are houses without inhabitants, a school-house without scholars, wells without water, and barns without grain. Great stock ranches have grown up in their stead. One near by 44,500 acres in extent, and to these things are due the desirable solitude which surrounds the Ashrama.

"Swami, always at our campfires we told ghost stories. Won't you please tell us an Indian spirit tale—have you ever seen a ghost yourself?" American audacity inquired of the sage.

And the weirdness of things came back, as the Swami said, with utter-most simplicity. "Yes, I think so, but it may have been hallucination. It was once in our monastery in India. I was walking down the hall with a friend and we met a stranger coming toward us, who turned off into an unused room. I followed him to tell him that there was nothing and no one there, but he had completely disappeared when I entered the room. My friend did not see him at all, and I afterward heard that a man of his description had killed himself in the house. "Of course as I said, "it may have been hallucination and it may not; there are such things."

"It is nothing but play of children, and ghosts are the spirits of those who have not sense to know they are dead," said the Swami, and, with a blessing toward East and West and North and South he betook himself to his tent for the night. Thirteen tents there are and a log cabin, and, with kindly courtesy, this nearest approach to a house was assigned to me.

Strange dreams were mine that night, of Mahatmas, and sacred fires and wandering spirits, and in the morning, when the sun shone brightly through every chink in the little cabin, I wakened with the sound as of a church organ in my ears, hardly knowing if I were not still sleeping. It was the Swami, chanting an early morning hymn to the sun and arousing the sleepers to Hindoo matins. Most of the disciples were gathered about the ashes of last evening's fire when I came out into the wonderful dawn of the mountain morning. I joined them, and as I sat with the rest the Swami added one more to the little incense sticks set in the sand in front of each worshiper, and thirteen slender threads of perfumed silvery smoke lost themselves in the blue of the early morning air. This, by the way, is the only approach to any ecclesiastical ritual or ceremony that I saw used among this people.

I closed my eyes with the rest, for the morning was one to

be worshipped. For a time I was conscious of nothing but the liquid trill of a lark, the distant tinkle of cow bells, the busy tap of a woodpecker, the sharp bark of a coyote, the gentle soughing of the cool wind, the delicate, poignant aroma of the smoking incense and the melodious intoning of the Sanscrit scriptures. But, in a while, with the unusual physical quietude, perhaps, the regular conscious breathing, the varied poetry of the scene and something else—atmosphere or what you will—I became conscious of an unusual harmony within myself, as if I were an instrument in absolute tune with some eternal harmony, a sense of unusual well-being and tranquillity, which I have no words to express intelligibly. For, how is the average American to understand the effect of an hour's conscious quiescence with the mind turned in upon itself in a rare introspection, and all amid such surroundings? It is open to experiment, however, and perhaps worth while.

After about an hour's silence, first one disciple, then another, left the circle and went about the daily round of common tasks. Until a few days ago all the water had to be fetched four miles in barrels, but a good spiring has lately been discovered within a quarter of a mile from camp

Some went to the well of water, and I was wondering if the teacher, by some divine right were considered exempt from the common task. But with the rest he took the buckets and shared in all the labors of the camp. The women were busied about the breakfast and soon set before the company, under the waving awning of the al fresco dining-room, a smoking bowl of mush, good bread and butter and stewed fruits. Needless to say that the camp is vegetarian. The meal passed in pleasent talk of friends; of Swami Vivekananda, founder of the movement in California, and now in Paris, with little intermissions into the realms of philosophy.

"A man may become so pure that his purity is tangible, as it were. The body may become pure in an intensely physical sense, and it must emanate that purity wherever it goes."

"If you practice Yoga your perceptions will become so fine

that you will see these Tanmatras—the physical and mental atmosphere given off by every one as a flower throws out its scent.

"We are free and not free. Soul is free and body and mind are bound whence comes the contradictory consciousness of coincident freedom and bondage. We must believe we are free; yet every moment finds we are not free. If you say that the idea of freedom is a delusion, I will also say that the idea of bondage is a delusion, because both stand upon the same basis—consciousness. So says the Raja Yoga," and the Swami, at the head of the table in a seat of honor made of manzanita bougha, calmly quoted saying from his scriptures.

"What wonderful memories you people have, Swami," said some one.

"Not so much now," he said, "but in time past, and with some even now, a book is read, and, with one reading, remains in the memory."

"May I photograph you here?" I asked, after the pleasant meal had ended, and with permission of the company I "took" the arbor under the oak trees, with hills on every side of it, where the Brahmin and his desciples eat their simple fare. Not all eat together. Some few women have their little menage to themselves, and these are mostly wamen who have left all to follow the philosopher.

With evident relief the Swami rose after the operation, and, with his customary ejaculation, went after wood for the stove. After the dishes had been washed and tents had been set in order, the indefatigable philosophers again set about their eternal task.

This time the "service" began with reading from the "Raja Yoga," and a book of Sanscrit quotations from the Vedas, the Hindoo Scriptures, read first in the indescribably musical original and then translated. Then came the discussion of the subjects and the Swami, with his bronze brow drawn into fine lines and with expressive gestures and simple words, explained away the subtle difficulties in the path of the disciples. The theory of creation, morality versus spirituality, the place and limits of nature, evolution, were among the small

problems that went round. John Fiske was quoted, and Huxley, who said that "the cosmic process has no relation to moral ends." Fiske's rejoinder, "I feel like replying with the question, 'Does not the cosmic process exist purely for the sake of moral ends?' was remembered, and then the Swami called the meeting to order with a command to remember again the atman (soul) and meditation began.

This time I had to think of returning, for my time among the seekers after truth was almost gone, and I looked at them as one from the outside world must look. The gentle face of the teacher; calm, dark and strong against the blue sky; the faces of women, old and young, at first restless, then calm as that of the Master himself; the faces of men, with the same rapt expression and utter obliviousness of surroundings, their eyes closed, or opened un-seeing. There they stayed another hour. Four hours a day they think and pray.

I watched and wondered a while.

"Aum, Aum, Aum," the strange chant rose and fell in its half-barbaric but wholly musical intervals, reminding one of the Egyptian hymn to Ptha, in "Aida"

"Aum. Aum, Aum," there is some magic in the word, for I must needs join in or leave the circle. But time waits for no man, or woman either, and I noiselessly go back to my log cabin.

"Aum, Aum, Aum," there in this Californian valley the hymns of the oldest religion known to man are being chanted—a religion so old that all traditions of its origin are lost in the mists of antiquity.

"Aum, Aum, Aum," what of the country where the chant is daily sung, with its millions dying of starvation and its multitudes living in direst poverty? Is there a connecting link between, this religion, which teaches an absolute renunciation of all sense enjoyments, and the condition of the Hindoo masses? And is the mountain dreamer perhaps right that the millenium is coming, the child of the union of Eastern idealism and Western thought? Who knows? I take my leave of these kindly people with the weird chant still ringing in my ears, "Aum, Aum, Aum."

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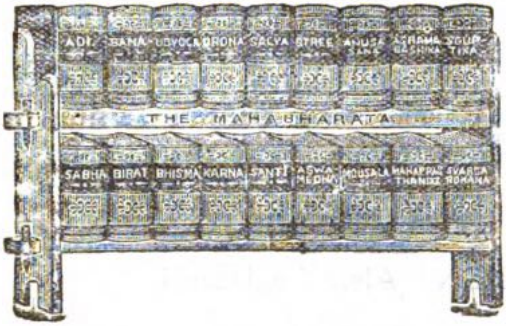
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"That which exists is one: sages call it variously."

—*Rigveda*, I. 164. 46.

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GOSPEL OF SREE RAMKRISHNA.

(According to M. a son of the Lord and Servant.)

[*Sree RamKrishna* with *Narendra* (*Vivekananda*) and other disciples; his illness at *Shampukur*, Calcutta and treatment by Dr. Sircar and others.]

Tuesday, 27th October, 1885.

Chapter 1.

It is about half past five in the afternoon. The great national festival Durgapuja was celebrated only a few days back. It was so difficult for the disciples to join the festivities with their whole heart. How could they rejoice when the Master was suffering from a serious malady? It was cancer of the throat and Dr. Sircar, the well-known Homeopathic practitioner, had hinted that the disease was past all human remedies. The temple of *Kali* at *Dakshineswar*, where he ordinarily resided, was not within easy reach of Calcutta doctors. So the Master has been staying for the last three months at *Shampukur* and is now

under the treatment of Dr. Sircar. The hint thrown out by the Doctor has proved a heavy blow to the poor disciples. It was so hard to believe that their Master was soon to leave them like orphans thrown adrift upon the wide wide world. It was so distressing to think that the days of rejoicing following one another without any interruption, which they had passed with him had been numbered. They shed tears in solitude. Hoping against hope they yet prayed for his recovery. They served Him body mind and soul, nursed him, attended to his smallest wants day and night. To the younger disciples headed by Narendra (Vivekananda) this great and unique service of the Master led the way to the great renunciation of the world of which they are the most glorious examples in the present day. For, was not the Master their living Ideal, a being before their very eyes—who had given up the world and its so called pleasures for the sake of God?

Strange that in spite of the serious illness, people poured in with a view to see, if only to catch a glimpse of, the Godman of whom they had so much heard. They felt that verily it was peace and joy to come into the presence of Sree Ramkrishna. 'Oh how kind, how loving!' was the universal observation. Anxious for the welfare of the meanest among them he would talk to them of God—of his Heavenly Mother—in the midst of intense physical sufferings. At last the Doctors, especially Dr. Sircar, left a strict injunction with the disciples not to allow people to see him and engage him in conversation. Dr. Sircar who would stay with the Master for hours together (sometimes six hours, seven hours) would say to him, 'Take care, you do not talk to any body; the only person you may talk with for a length of time is myself in whose favour you may thus make an exception.' The fact was that the Doctor had been charmed with the company of the Master and with the words 'sweet as honey' that fell from his lips.

Besides Vivekananda and the Doctor there were present on this particular occasion, Girish Ghosh, the great Bengali dramatist and poet, Doctor Doouri, Narendra junior (now an attorney of

the High Court), Rakhal, 'M.' and many others.

The Doctor felt the pulse and prescribed the necessary medicines. There was then, for a while, a talk with reference to the course of the disease; after which the Master took the first dose as directed. Dr. Sircar rising to depart said to *Sree Ramkrishna* who was talking to *Sham Basu*, 'Now that you have got Sham Babu to talk to, will you allow me to bid you good-bye?

Sree Ramkrishna:—"Would you like to listen to songs?"

Doctor:—I should like very much:—but your feelings would be terribly worked up and you will shoot up into all sorts of antics. One's feelings must be kept under control.

The Doctor took his seat once more. *Vivekananda* poured out his charming melodies to the accompaniment of the *Tampura* and the *Mridanga*.

He sang:—

Song:—God and His Works.

Wonderful, Infinite, is the Universe made by Thee. Behold it is the repository of all beauty.

2. Ten thousands of stars do shine—a necklace of gold studded with gems. Innumerable are the Moons and the Suns.

3. The earth is adorned with wealth and corn; full indeed is your Storehouse. O Great Lord, innumerable are the stars which sing 'Well done, Lord!' 'Well done.' They sing without ceasing.

He sang again:—

Song:—Kali (Mother of the Universe).

1. In the midst of the dense Darkness, O Mother! breaketh forth a flood of light, Thy wealth of formless beauty. To this end is the Yogi's meditation in the mountain cave.

2. In the lap of Darkness infinite and borne on the sea of great Nirvana, the fragrance of peace everlasting flows without cessation.

3. O Mother! who art Thou, seated alone within the temple of *Samadhi* assuming the form of Mahakali (the great Consort of the Lord of Eternity) and wearing the apparel of darkness? The Lotus of Thy feet keep us from fear, in them doth flash the

lightning of Thy Love for Thy children. In Thy face made of spirit doth shine thy loud loud laugh.

Doctor (to M). It is dangerous to him—this singing. It will work upon his feelings with serious results.

Sree Ramkrishna (to M):—What says the doctor?

M:—Sir, the doctor is afraid lest this singing works upon your feelings and brings on *Bhava samadhi* *

Sree *Ramkrishna* (to the doctor with folded hands): No, Oh No; why should my feelings be worked up? I am very well.

But as soon as these words were uttered the Master went right down into deep *Samadhi*. His corporeal frame became motionless. The eyes moved not. He sat speechless like a veritable figure of wood or stone. All sense-consciousness had ceased to be. The mind, the principle of personal identity, the heart, had all stepped out of their wonted course towards that One Object, the Mother of the Universe.

Again did *Vivekananda* pour out of his sweet charming throat, melody after melody.

He sang:—

Song:—The Lord, my Husband.

1. What a charming beauty is here! Oh what a charming face! The Lord of my soul has come to my (humble) abode.

2. Lo! the spring of my love is running over (with joy)!

3. O Lord of my soul! Thou Who art made of love alone, is there any riches that I can offer to Thee? O accept my heart, my life, my all, yes, Lord! my all deign to accept!

And yet again:—

Song:—Nothing good or beautiful without the Lord.

1. Gracious Lord, what comfort can there be in life, if the bee of the soul is not lost in the lotus of Thy feet for evermore.

2. What is the use of countless heaps of wealth if at the same time Thou the most precious of all gems art not kept with care!

* *Samadhi.*—God-consciousness accompanied by loss of sense-consciousness.

3. The tender face of the child I do not wish to look at, if on that face beautiful like the moon as it is, I cannot see (the image of) Thy loving face.

4. What a thing is moonlight! It would indeed appear to be made of darkness absolute, if when the outward moon appears in the heavens the moon of Thy Love does not rise also (in the firmament of the soul) at the same time.

5. Even the holy attachment of the chaste wife would be full of impurities, if the gold of her (human) love is not set with the (priceless) gem of Thy Love Divine.

6. Lord, scepticism about Thee, the offspring of infatuation, is like the never-ceasing bite of the poisonous snake.

7. Lord, what more shall I say to Thee! Thou art the (priceless) Jewel of my heart, the Abode of joy ever-lasting!

Listening to the song—specially to the portion referring to the chaste wife and the child, the doctor cried out 'Ah me! Ah me!!'

Narendra sang again :

Song :—Prema or the ecstatic Love of God.

1. O! how long shall I have to wait for the appearance of that *prema* (madness of love for God), when having nothing else in the world to wish for, I shall chant the name of Hari (God) and there shall flow from my eyes a stream of love tears!

2. When shall my life, my mind, be made pure! O when shall I go forth on a pilgrimage to the *Brindaban* of love! When shall the darkness of my eyes be driven away by the collyrium of knowledge divine.

3. When shall the iron of my body be turned into gold at the touch of the Divine Touch-stone! O when shall I see the vision of a world made up of God alone!

4. When shall my desire for doing Good works be a thing of the past! When shall my sense of caste and family distinction be gone? O when shall I be placed beyond fear, anxiety and the feeling of shame! When shall I give up pride and (slavish obedience to) custom?

5. With the dust of the feet of *Bhaktas* (lovers of God) rub-

bed all over my body, with the scrip of renunciation placed over my shoulders, O when shall I drink the water of *prema* (ecstatic love) with the palm of both my hands from the river called *Prema Jamuna* or the river of Love?

Chapter 2.

In the midst of the songs **Sri Ramkrishna** has come to himself again. The singing came to a close. Then followed that conversation so charming alike to the learned and the illiterate, to the old and the young, to men and to women, to the great and the common people. The whole company sat mute and looked in silence at the Master's face. Was there any trace now of that serious illness from which he was suffering? Joy was there on the face radiant with divine glory! Turning to the Doctor **Sree Ramkrishna** began the conversation:

Sri Ramkrishna: "Do give up shyness Doctor. One should not be shy in taking before others, the name of the Lord or in dancing with joy while chanting the sweet name. Do not care what people will say. The following proverb is very edifying—

"Shyness, contempt and fear
These three remaining you cannot come here.

The shy man says, 'I am such a big man. If this finds its way into big people's ears what would they say! O! what a shame if they say, 'Doctor. the poor fellow, has been dancing. He must have lost his head!'

Doctor: That is not my line at all. I don't care what people may say.

Sri Ramkrishna:— On the contrary, you do care for it very much. (Laughter.)

The realization of Brahman (the Absolute).

Sri Ramkrishna:— Get to the other side of *Gnan* (knowledge) and *Agnan* (ignorance). *Agnan* is the knowledge of many things—the knowledge of diversity without the knowledge of unity, without the knowledge of the one God. The egotism due to erudition proceeds from *Agnan* (ignorance). The conviction that

God exists in all objects—that there is a unity in variety—is called *Gnana*. Knowing Him intimately or the Realization of God is called *Vignana*.

"Suppose your foot is pricked with a thorn. Well, you require a second thorn to take it out. When the first thorn is taken out you throw away both of them. So, with a view to get rid of the thorn of ignorance, you bring in the thorn of knowledge. Then you throw away both ignorance and knowledge with a view to the complete realization of God. For God is above and beyond knowledge as well as ignorance.

"Lachman once said to his Divine Brother 'O Rama is it not strange that a *Gnanin* (God-knowing man) like Vasishta Deva should have wept for the loss of his sons, and would not be comforted?

Thereupon Ram said, 'Good, my brother! bear in mind that whoever possesses *Gnan* (Knowledge of God) must at the same time have *Agnan* also. He is not in the nature of things free from *Agnan* (Ignorance as to God), for knowledge and ignorance in this case are as correlatives. For a knowledge of unity in the universe presupposes a concurrent knowledge of variety. One who feels the existence of light has also a feeling as to the existence of darkness.

"God (Brahman) is above and beyond Knowledge and Ignorance—above and beyond sin and merit—above and beyond good works and bad works—above and beyond cleanliness and uncleanliness—understood by the limited faculties of man.

With this Sree Ramkrishna repeated the following song of Ramprosad:—

Song:—the science of God-vision.

1. Come, Oh, my mind! let us go out for a walk; Oh, you will pick up four fruits at the foot of that Kalpa tree, my Mother Kali, the Consort of Eternity.

2. You have two wives *Prabritti* (which leads you to things of the world) and *Nibritti* (which leads you God-ward away from the things of the world); Now when you go out for a walk take *Nibritti* along with you as your companion.

Nibritti has a son called *Viveka* (discrimination of the Real from the Unreal). You may ask this young man any question relating to God the Absolute.

3. The offsprings of *Prabritti*, the first wife, you must try to bring to reason, taking care always to be at a safe distance from them.

If they refuse to listen to reason, you should, Oh! my mind, cause them to be drowned in the sea of knowledge.

4. When shall you sleep in the chamber of heaven with *Suchi* (cleanliness) and *Asuchi* (uncleanliness)!

For as soon as these co-wives are made friends, you will see my Mother of the dark blue colour (the Mother of the universe).

5. Keep *Dharma* (good works) and *Adharma* (bad works), the two goats, fastened carelessly to a post.

Then sacrifice them with the sword of *Gnan*, thus giving liberation to them both.

6. Your father, Oh, my mind! is Egotism and your mother is Ignorance (*Avidya*)—both of whom you must send away.

If ever you feel drawn towards the pit of *moha* (infatuation) then hold on to the prop of patience.

7. *Prasad* says, "Oh, my mind! in this way will you be able to render account to the Destroyer (the Lord of Eternity).

In this way will you be entitled to be called 'my darling' 'my pet'; 'the god of my father' and a 'mind after my mind'.

Brahman is above and beyond speech and mind.

Sham Basu: Sir, may I ask, what remains after you throw away both the thorns as you call them—Knowledge and Ignorance.

Sree Ramkrishna:—Well, what remains, as you say, is the Absolute—called in the *Vedas* *Nityasuddha-bodha-rupam* (the Unchangeable, the Absolutely Pure, the Absolute Knowledge). But how shall I explain it to you? Suppose some body asks you what is the taste of *Ghee* (clarified butter) that you use as food? Is it possible to make the matter perfectly clear to him? The utmost that you may say in reply to such a question is, the taste of the *Ghee* is precisely like the taste of *Ghee* (laughter).

"A girl who was unmarried once said to a friend, your

husband is come, do tell me what sort of joy you feel whenever you meet him? Thereupon the married girl said, 'my dear, you will know every thing when you have got a husband of your own, how can I make it clear to you, now?

"In the *puranas* we are told that the Mother of the universe incarnated herself, as the daughter of *Himalaya* (the presiding god of the *Himalayas*). Just after she was born the king of mountains (*Giriraja*) was blessed with the vision of the various manifestations of the Ominpotent Mother. Then, said he, O, mother! let me see *Brahma* about whom there is so much in the *Vedas*. The Child incarnate thereupon said 'O father, dost thou wish to see *Brahma*? Well, in that case you must live in the company of holy men--men who have given up the world. Then only can I fulfill the desire of your heart. What *Brahma* is, can not be said by means of words. A person has well said, 'All things with the sole exception of *Brahma* have become *Ucchistha* (like leavings of food).' The idea is, that the *Sastras*, even the *Vedas*, the *Puranas*, the *Tantras*, having been read and recited with the aid of the tongue have got defiled like leavings of food. But there has been as yet in this world no created being who has been able to express by word of mouth the nature of *Brahma*, the Absolute. Thus *Brahman* is not(*Ucchistha*) defiled by the mouth, so to speak.

"There is joy unspeakable in the company of the Lord Word of mouth can not tell of it. He alone knows who has felt it.

Chapter 3.

(Book-learning and egotism).

Addressing the Doctor, *Sri Ramkrishna* went on. "Unless one gets rid of egotism, one cannot look for the wisdom of life.

"Then I shall be free.

When 'I' shall cease to be."

'I' and 'mine' make up ignorance. 'Thou' and 'thine'

make up knowledge. The true devotee says, "Lord, Thou art the only active Agent. I am only a passive instrument in Thy hands. I act as I am made to act by Thee. Thine are all these riches, the house, the family, everything. Nothing is mine. I am only a servant. Mine is only to serve according to Thy bidding."

"Strange, that conceit must have a hold on those who have anything to do with books. K. Tagore had a talk with me on God He said to me 'Sir, I am quite aware of all that you say. I have read them in the books.' Well, there upon I said to him, "My dear sir, a person who has visited *Delhi*, does not make much of his travels and say 'I have been to Delhi' and brag of it. A Babu (a well-to-do and highly respectable gentleman) does not himself say 'I am a Babu.' *(Laughter)*

Syam Baru:—Sir, K. Tagore has a great respect for you.

Sree Ramkrishna:—My dear sir, how shall I describe the vanity of a woman of the sweeper caste who was serving at the *Kali Bari* at Dakshineswar. She had a jewel or two on her person. This, I suppose, had filled her with vanity, so she once cried out at the sight of the persons crossing her way, 'I say get out of the way, you people (laughter).

"Such was the sweeper woman. It is needless to speak of the vanity and the conceit of other and bigger people.

[Sin and man's responsibility].

Syam Babu. Sir, on the one hand, we are told that man is punished for his sins, and on the other hand that God is the sole Actor, created beings being humble instruments in His hands. How shall I reconcile these two things?

Sree Ramkrishna. To see how you talk like a '*Sonar Bania*' (a gold merchant)—weighing things with his delicate balance!

Vivekananda. What the Master means to say is that *sonar Bania* has a calculating intellect, and that you are talking like him.

Sree Ramkrishna. I say Pudo! eat these mangoes. What is the use of your counting how many hundreds of mangoe trees there are in the garden, how many thousands of branches, how many tens of millions of leaves, and so on? You are here to eat

the mangoes. Do eat them and go away. (To *Sham Babu*) you have come into this world as a human being with a view to attain God by means of *sadhan* (religious work). Your duty is to try your best to acquire *Bhakti* (love) for the lotus feet of the Lord. Why trouble yourself about this and hundred other matters? Would philosophical discussions make you wiser than before? Dont you see that four ounces of wine are quite capable of making you intoxicated? That being so, it is no use, your calculating how many maunds of liquor there are in the wine vendor's shop—drinking to intoxication being your only object.

Doctor: Quite so, Sir. What is more, the liquor in God's wine-shop is beyond all measure. It can never be used up.

Sri Ramkrishna (to Syam Babu): Furthermore, why don't you execute a power of attorney in favour of the Lord? Let all your cares and responsibilities rest on him. A person of high character is entrusted by you with certain duties. Surely, such a person is not capable of doing you wrong. The question whether a sinner will be punished hereafter or not may well be left to *Him*.

Doctor: It is He alone who knows what he is going to do. Human calculation cannot go far enough. The Lord is above and beyond all human calculation.

Sri Ramkrishna (to *Syam Basu*): How very fashionable this sort of talk has grown amongst you, Calcutta people! They speak of the absence of the principle of equality in God's dealings with man! Why should God, they complain, make some people happy and others unhappy! These fools only see God's nature to be the same as their own.

[Is fame or popularity the end of life?]

"Hem used to come to the temple of *Kali* at *Dakhineswar* in company with his friends, the Janbazar Baboos. Whenever he had occasion to meet me he used to say, "Well, Mr. Bhattacharya, there is only one thing worth having in this world, viz., honour. Is it not so?"

Very few see that the end of human life is to see God!

[*Sukshma* or subtle or fine Body]

Syam Babu: Sir, We hear a good deal of *Sukshma sareera* that we possess, the fine body as distinguished from the gross body. The question is can any one undertake to show us such a body. Can any person show that my double (the fine body) does actually leave the gross body with a view to go elsewhere?

Sri Ramkrishna: A true devotee would not care to show you all this. He cares not the least whether some fool will regard him with respect or not. The having some big people about him is the last thing that he wishes for.

Syam Babu: Well, Sir, how do you know the subtle body from the gross body?

[The gross body, the subtle body, the body of ecstasy and the Great Cause or the Unconditioned.]

Sree Ramkrishna: The five elements make up the gross body. The subtle body is made up of *mana* (the Ruler of the senses) the *buddhi* (the determinative faculty) *Ahamkar* (the ego or personality) and the *chitwa* (the feelings). The inner body which feels the joy of the Lord is called the 'Body of ecstasy' or the *Karana sareera*. The *Tantras* call it *Bhagavatitanu* or the body derived from the Mother of the universe. Beyond all these is the *Mohakarana*, the Great First Cause—the Unconditioned—which can not be expressed by words.

Chapter 4.

(THE IMPORTANCE OF PRACTICE.)

Sree Ramkrishna: What is the use of merely listening to lectures? The great thing is practice (*sadhan*).

"You say the words *siddhi, siddhi*. Will that make you drunk? You may pound the drug to a pulp, smear your body with it. Will that make you drunk? No, you must swallow a little of it. There are threads of various numbers, No. 40, No. 41 and so on. Well, you do not know one number from another

unless you are in the trade. It is by no means hard for those in the trade to know a thread of a particular number from that of another number. That being so, I say, do practise a little. That done, it would be easy for you to have correct ideas as to the gross body, the subtle body, the *Karana* (the body made of joy) the *mahakaraaa* (the Great Cause or the Unconditioned).

(Devotion to God, the one thing needful; how to pray.)

"When you pray, ask for *Bhakti*, devotion to His lotus feet. After *Ahalya* was made free from the curse called down upon her by her husband, *Rama Chandra* said, 'Do ask for a boon from me. *Ahalya* said, 'Oh *Ram*! If thou wilt give me a boon, do thou grant that my mind may ever be on thy Feet beautiful like the lotus. O, I may be born amongst swine, but that does not matter!'

"For my part I pray for *Bhakti* alone to my Divine mother."

"Putting flowers upon Her Lotus Feet, with folded hands I prayed, 'Oh! Mother, here is Ignorance, here is Knowledge, Oh! take them; I want them not. Grant that I may have pure *Bhakti* alone. Here is cleanliness (of the mind and the body), here is uncleanliness; what shall I do with them? Let me have pure *Bhakti*. Oh! here is sin, here is merit; I want neither the one nor the other. Let me have pure *Bhakti* alone. Here is good, here is evil, Oh! take them; I want none of them; let me have pure *Bhakti* alone. Here are good works, here bad works; Oh! place me above them; I want them not. Grant that I may have pure *Bhakti* alone.

"*Dharma* means good works like charity. If you take the fruit of good works, you must take the fruit of bad works also. If you take the fruit of merit you must take the fruit of sin also. Knowledge of the *One* (*Gnan*) implies a knowledge of the many (*Agnan*). Taking cleanliness (*Suchi*) you can not get rid of its opposite, uncleanliness. Thus a knowledge of *light* implies a knowledge of *darkness*, its opposite. A knowledge of *unity* implies a knowledge of *diversity*.

"Blessed is that man who loves God! What matters it if

he eats the flesh of swine? On the other hand, let a man live upon sacred food *; if he is attached to the world and does not love God then——

Doctor: Woe unto him. I may be permitted to put in a word here. *Buddha* once ate swine's flesh. What do you think was the immediate result? Why, *colic*. Now the poor man took to opium as a remedy. You know what is the secret of '*nirvana*' and all such nonsense—the man remained stupified with opium, and in such a state had no sense-consciousness. This was your so-called *nirvana*'.

This latest exposition of the doctrine of *nirvana* taught by *Buddha* gave rise to roars of laughter. The conversation went on—

(The worldly man and work without attachment.)

Sree Ramkrishna (to *Syam Basu*). Lead the life of a house holder. That is by no means wrong. But take care you work without attachment with your mind always pointing to the Lotus Feet of the Lord. Suppose a person has got a carbuncle on the back. Now this man talks as usual. Perhaps he attends to his daily work. But pain constantly puts him in mind of the carbuncle. In the same way although you are in the world you should turn your mind constantly to the Lord.

"A woman secretly carries on an intrigue with a lover. Live in the world like that woman. She thinks of her lover all the time that she does her household duties.

(To the Doctor) Do you follow this?

Doctor. Having never had such feelings as those of the woman, how can I follow?

Syam Basu: My dear Doctor, excuse me but you do follow a little, dont you? (laughter).

Sree Ramkrishna: More especially as he has been in the trade for a long time. Is not that so? (Laughter.)

(Theosophy.)

Syam Basu: Sir, what do you think of Theosophy?

Sree Ramkrishna. The long and short of the matter is that

* *Habisya*—rice cooked with clarified butter etc. and offered to the Deity.

people making disciples belong to an inferior order of men. Again those that seek for powers also belong to an inferior class; such powers as for example, the power of getting across the Ganges on foot or the power of reporting here what another person is talking about in a far country. It is by no means easy for such people to get pure *Bhakti* (love) for the Lord.

Syam Basu: But, Sir, the Theosophists seek to put Hinduism once more on a firm basis.

Sree Ramkrishna: Well, I am not well-posted as to their views or doings.

Syam Basu: Questions like the following are dealt with in Theosophy:—What regions is the soul bound for after death—the lunar sphere or the stellar mansions?

Sree Ramkrishna: I dare say. But let me give you an idea of *my* way of thinking. Somebody put it to *Hanuman*, the great lover of God, 'What is the *Tithi** to day.' *Hanuman* replied, 'My dear fellow, excuse me. I know nothing about the days of the week, the *Tithi* or the stars telling of the destiny on a particular day. That is not my line. I meditate on *Rama* (God)—on Ram alone.'

Syam Basu: The Theosophists believe in *mahatmas*. May I ask whether you hold that *Mahatmas* are real beings?

Sree Ramkrishna: If you care to take my word for truth, I say 'yes.' But will you be good enough to let these matters alone? Do come when I am better. Do but have faith in my words, and I will see that you find peace. Don't you see I don't take either money or clothes or any other thing. In some *Jatras* (theatrical representations) respectable visitors are expected to encourage the actors by money gifts during the acting. *Here* people are not called upon to make such gifts. This is why so many come here. (Laughter).

(To the Doctor) What I have got to say to you is this—but don't you take any offence!—You have had enough of

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* *Tithi* the day calculated after conjunction or opposition according to the phases of the moon.

the things of the world—money, fame, lectures and so on. Now give your mind a little to God, and do come here off and on. It is good to listen to words relating to God. Such words light the soul and turn it to God.

Chapter 5.

A short while after, the doctor stood up to bid good-bye. But *Giris* came in and the doctor was so glad to see him that he took his seat again. Giris stepping forward saluted the Lord and kissed the dust of his hallowed feet. The doctor watched all this in silence.

Doctor: So long as I am here Giris Babu will not be good enough to come. He must come just as I am about to go away. (Laughter).

There was then a talk about the Science Association and the lectures delivered there. Giris took an interest in these lectures.

Sree Ramkrishna (to the Doctor): Will you take me one day to the Association?

Doctor: My dear sir, once you are there you will lose all sense-consciousness—at the sight of the glorious and wonderful works of God—the Intelligence shown in those works—the adaptation of means to end!

Sree Ramkrishna: O indeed!

(Worship of The Spiritual Preceptor)

Doctor to *Giris*: Do every thing else, but pray do not worship him as God. By so doing you are only bringing ruin upon such a holy man!

Giris: Sir, there is, I fear no help for it. He who has enabled me to get across this terrible sea of the world (*samsara*) and the no less terrible sea of scepticism,—O how else shall I serve such a person? There is nothing in him that I cannot worship. * *

Doctor: I myself hold that all men are equal. A grocer's child was once brought in at our place for treatment. It passed a stool. Every body put up the ends of their cloth to their nose. I did not. And I sat by the child for half an hour. It is again not for me

to put up the cloth to my nose when the sweeper passes by with the night-soil tubs on the head. No, that is for me impossible. The sweeper is by no means less a human being than I am. Why shall I look down upon him? As to this holy man here, do you think I cannot salute the dust of his feet? Look here (*The doctor salutes the dust of the Master's feet.*)

Girls: O Sir, the angels of heaven are saying, 'Blessed, blessed be this auspicious moment!'

Doctor: You seem to think that saluting one's feet is something like a marvel! You don't see that I can do the same in the case of everybody. (*To a gentleman seated near*) Now Sir, oblige me by allowing me to salute your feet. (*To another*) And you, sir. (*To a third*). And you, sir. (*The doctor salutes the feet of many.*)

Vivekananda (to the Doctor). Sir, we look upon the Master as a person who is *like* God. Let me make my idea clear to you. There is a point somewhere between the vegetable creation and the animal creation where it is difficult to say whether a particular thing is a vegetable or an animal. Much in the same way there is a point somewhere between the man-world and the God-world where you cannot say with certainty whether a person is a human being or a God.

Doctor: Well, my friend, matters relating to God cannot be explained by analogy.

Vivekananda: I say, not *God*, but *God-like man*.

Doctor: You should not give *vent* to feelings of reverence like that. Speaking for myself, no one has been able, I am sorry to say, to judge my inward feelings. My best freinds often regard me as stern and cruel. Even you, my good friends, may beat me some day with shoes and send me away.

Sree Ramkrishna (to the *Doctor*): Now, don't doctor! These people love you so much! They watch and look for you like ladies come together in the bride-chamber looking for the coming bridegroom (Laughter).

Girls: Sir, every one here has the greatest respect for you.

Doctor (sorrowfully): My son—even my wife—looks upon me as hard hearted—and for the simple reason that I am by nature

loath to give vent to my feelings.

Giris: In that case, Sir, don't you think it would be better to throw open the door of your mind—at least out of pity for your friends. You well see that your friends do not understand you.

Doctor: Shall I say it? Well, *my feelings are worked up even more than yours.*

(To *Vivekananda*) I shed tears in solitude.

[The Teacher (Guru) and the atonement.]

Doctor (to *Sree Ramkrishna*). Well, Sir, may I say that it is not good that you allow people, during *Bhava* (God-consciousness) to touch your feet with their body?

Sree Ramkrishna: You do not say that I am conscious of this.

Doctor: You feel that that is not a right thing to do, don't you?

Sree Ramkrishna: What shall I say as regards the state of my mind during *Bhava*? After the trance is over I sometimes go so far as to ask myself, may this not be the cause of the disease that I have got? The thing is the thought of God make's me mad. This is the result of madness. There is no help for it.

Doctor (to the disciples). He expresses regret for what he does. He feels that the act is sinful.

Sree Ramkrishna (to *Vivekananda*). Well, you have great penetration. Do explain it all to him, won't you?

Giris (to Doctor). Sir, you are quite mistaken. He is by no means sorry that his feet touch the persons of the *Bhaktas*. No, it is not that. His body is pure, sinless; purity itself. He is good enough, in his anxiety for their spiritual welfare, to allow his hallowed feet to touch the body of the *Bhaktas*. As a result of his taking their sins* upon himself, his own body, he sometimes thinks, may be suffering from disease. You may think of your own case. You

* And Jesus said, Somebody hath touched me; for I perceive that virtue is gone out of me. *Luke*, 8, 45; also *Mark* 5, 32.

were once taken ill with colic, as you once told us, as the result of hard study. Well, did not you at that time express your regret that you had sat up reading till very late hours at night? Does that prove that reading till late hours at night is bad? The master may be sorry from the point of view of a patient. He is by no means sorry from the point of view of a Teacher from God anxious for the welfare of Humanity.

The doctor was rather put out of countenance and hung down his head.

Doctor (to *Giris*). I confess I am beaten. Now give me the dust of your feet.

(To *Vivekanada*) This matter apart, I must admit the acuteness of his (Giris's) intellectual powers.

Vivekanada (to Doctor): You may view the question another way. You sometimes devote your life to the task of making a scientific discovery—and then you do not look to your body, your health and so forth. Now the knowledge of God is the grandest of all sciences; is it not natural that the Master has risked his health for this purpose, and may be, has ruined it?

* * * *

(Avatars, Incarnations of God.)

Doctor: Religious reformers without a single exception Jesus, Chaitanya, Buddha, Muhammad, all were at the end filled with egotism. They all declare, 'What I say—that alone—is absolutely correct; nothing else.' How shocking!

With this the Doctor stood up to depart.

Giris (to the Doctor): Sir, don't you think you are running into the same error? You point out they were egotists all, all of them without exception, egotists! You find fault with them and, don't you think, the same charge may be laid at your door?

The doctor was silent.

Vivekananda: We offer to him worship *bordering* on divine worship.

THE EAST AND THE WEST.

(Continued from page 815.)

It was said before, that every nation has a national purpose. Either in obedience to the Law of Nature or by virtue of the superior genius of great men, the social manners and customs of every nation are being formed so as to accomplish that purpose. In the life of every nation, besides that purpose and those manners and customs that are essentially necessary to effect that purpose, others are all superfluous. It matters not much whether those superfluous customs and manners grow or disappear; but a nation is sure to die, when the main purpose of its life is hit.

When children, we heard a story that there was a certain giant, who had his soul living in a small bird and unless the bird was killed, the giant would never die. The life of a nation is also like that. Again you will see that a nation will never grudge if it be deprived of all those rights, which have not much to do with its national purpose; but the moment the least blow is given to that purpose, it reacts with tremendous power.

Let us take, for instance, the case of the three living nations, of whose history we know more or less, viz., the French, the English and the Hindu. Political independence is the backbone of the French character. The French subjects bear calmly all oppressions; burden them with heavy taxes, they will not raise the least voice against them; compel the whole nation to join the militia, they never complain; but the instant any one meddles with that independence, the whole nation as one will rise and terribly react. No one shall be allowed to sit upon the rest and command—this is the main point of the French charac-

* Translated for the Brahmavadin by Swami Sachchidananda from a contribution in Bengalee by Swami Vivekananda to the Udbodhana, Vol. II, part 11.

ter. "Whether learned or ignorant, rich or poor, noble or common, we have equal share in the rule of our country and the control of our society." He must suffer, who will try to interfere with this freedom.

In the English character, "give and take" principle of the trader is the chief characteristic. The English want just division and equal partition. The Englishman humbly submits to the king or to the privileges of the aristrocrat and the noble man; only if he has to pay a farthing from his pocket, he must have an account of it. There is the king; all right; he is ready to obey and honor him; but if the king wants money, the Englishman must say something in the account as to how it is to be spent and why, and then he will part with it. The king, once trying to exact money from the English people by force, brought about a great disturbance. They killed the king.

The Hindu says that political and social independence is well and good but the real thing is spiritual independence,—*Mukti*. This is our national purpose; the Vedic, the Jaina, the Bauddha, the Adwaita, the Visistadwaita or the Dwaita are all united there. Leave that point untouched and do whatever you like, the Hindu says nothing. Take everything he has, treat him most badly, call him a "nigger" or any name, he does not care; only keep safe his gate of religion. We see how lately the *Pathan* dynasties were coming and going and could not make a firm hold of their Indian Empire, because they were all along attacking the Hindu religion. And how firm, how strong was the *Moghul* Empire, because the Mughuls left that point untouched? In fact, the Hindus were the real support of the *Moghul* Empire; Jahangir, Shajahan and Darasako, they had all, Hindu mothers. Then observe—as soon as Aurangzeb again touched that point, the vast *Moghul* Empire vanished in an instant like a dream. That the English throne is firmly established in India. Why? Because they never touch the religion of the land. The Christian Missionaries tried a little to interfere with this point and the result was the mutiny of 1857. So long as the English understand this and accordingly act, their throne in India is safe. The far-

seeing English can also see it—read Lord Roberts' "Forty-one Years in India."

Now let us understand where is the soul of this giant;—it is in religion. Because no one was able to destroy that, the nation is still living in the face of so many troubles. Well, one Indian Pandit asked "what was the use of keeping the soul of the nation in religion? Why not keep it in social or political independence as with other nations?" It is very easy to say so. For the sake of argument, let us admit that religion and spiritual independence and soul, God and *Mukti* are all false and see even them how the matters stand. As the same fire is manifesting itself in different forms, so the same one great force is manifesting self as political independence with the French, as mercantile ginius and just partition and division with the English and as the desire for spiritual independence with the Hindu. In obedience to this great force, the French and the English character has been moulded through a few centuries, and, also, in obedience to that great force, with the rolling of thousands of centuries is the present manifestion of the Hindu's national character. I ask—is it easier to give up ours of thousands of centuries, or, your grafted character of a few years? Why do not the English become religious and forget their warlike habits and sit calm and quiet?

The fact is that the river has come down thousand miles from its source in the mountains; neither it does nor can it go back to its source. If it tries to trace back its course, it will simply dry up by being dispersed in all directions. Any how the river is sure to fall into the ocean sooner or later,by either passing through open and beautiful plains or struggling through dirt and thorny places. If our national life of these thousands of years has been a mistake, there is no help for it and if we try now to form a new character, we shall only die.

But, excuse me if I say that it is sheer ignorance and want of knowledge to say so. First go to other countries and study carefully their manners and conditions with your own eyes and reflect on them with a thoughtful head, if you have it; then read your own books, travel throughout India and mark her different parts

nd people with the eye of an intelligent and keen observer and not with a fool's eye and you will find that the nation is still living and its life is surely pulsating. You will find that under the ashes of an apparent death, the fire of our national life is yet smouldering and that the life of this nation is religion, its language religion and its idea religion; and your politics, society, plague-work, and famine-work will be done as it had been done all along here, viz, through religion; otherwise all your yelling will end in nothing.

Besides, the means is the same every where, in every country, that is, only a handful of powerful men is guiding every nation; and the rest only follow suit. I saw your parliament, senate, vote, majority, ballot; the rule is the same every where. The powerful men are moving the society whatever way they like and the rest are only to follow them. Who are these powerful men in India? They that are religious. The religious men lead our society and change our social manners and customs, when necessary. We listen to them silently and do what they command. To our gain, we have not got the majority, vote, ballot and other similar attendant troubles of other countries. This is the difference.

Of course, we do not get the education which the common people in the West get by the system of vote and ballot; but we have not also amongst us that class of people who, in the name of politics, are living fat on the very life-blood of the people of all the European countries. If you ever saw the shocking sight behind the glossy draperies of the scene of acting of these politicians, you would have been hopeless about man! They, that have money, have kept the rule of the land under their thumb, are robbing the people in broad daylight and then sending them as soldiers to fight and be slain on foreign shores, so that, in case of victory, their coffers may be full of gold bought by the blood of the subject people! There they shed their blood and this is politics!!

First of all, try to understand this,—Does man make laws, or laws make man? Does man make money, or money makes a

man? Does man earn great names or great names make man?

Be man first; then all the rest of themselves will follow. Give up that hateful malice and mutual antipathy among one another and have good purpose, good means, good courage and be brave. When you are dead, leave some mark behind. "When you first came to this world, Oh Tulsi,* the world laughed and you cried; now do such acts, that when you will leave this world the world will cry for you and you will leave it laughing;"—Be a great man and live such a life, that when you will die, you may die in contentment and all the world may mourn your death as a great loss to it. If you can do that, you are a man; otherwise, you are nothing.

We must remember that we have many things to learn from other nations. The man who says he has nothing more to learn is already dead. The nation that says it knows every thing is very near destruction. "So long I will learn, as long I live." But when we shall take others' things, we must be always careful to preserve what is substantially our own. For instance, suppose I want to have my dinner after the European fashion. The Europeans sit on the chairs and we are accustomed to squat on the floor, when taking our food. To imitate the Europeans, if I order my dinner to be served on a table and have to sit on the chair for an hour, my pattellar and tibial bones will begin to crack. So I must have all my dishes after the European fashion but I shall squat on the floor, when taking them. Similarly whenever we shall learn anything from others, we must do it after our own fashion, always preserving our characteristic nationality. I ask, "Do clothes make man, or man wears clothes"? The powerful man in any dress, commands respect; and no body cares for fools like me, carrying though, like the washerman's ass, a cart-load of clothes on my back.

The introduction has been rather long; but now it will be

* Tulsi was a poet and a devotee of the North Western Provinces. Here the poet is addressing himself and the verse translated is one of the many, full of spiritual thoughts as well as sound advice to the worldly minded people.

easier to compare the two nations. They are good,——and we are good. I can neither praise nor blame one or the other. Of course, there are gradations of good, that is all.

According to us, there are three things in the composition of man. There is body, there is mind and there is soul. First let us consider body, which is the outmost crust.

First, see how many differences there are with respect to body. The points of difference are the formation of nose, face, height, complexion, breadth, hair, etc.

The modern ethnologists hold that variety of complexion is due to mixture of blood. Though the temperature of the climate of the place to a certain extent affects the complexion, the main cause of its change is hereditary. People with black complexion are seen in the coldest parts of the world and very white men are born in the hottest countries as well. The complexion of the aboriginal tribes of Canada in America and of the Eskimos of the North-polar regions, is not white, while the islands such as Borneo, Celebus &c., situated in the equatorial regions are peopled by white aborigines.

According to the Hindu Sastras, the three Hindu castes, *Brahmin*, *Kshatriya* and *Vaisya* and the several nations outside India, to wit, *Cheen*, *Hoon*, *Daral*, *Pahlava*, *Javana* and *Khash* are all Aryans. This *Cheen* of our Sastras is not the modern Chinaman. In those days, the modern Chinamen did not call themselves *Cheen* at all. There was a distinct powerful nation, called *Cheen*,living in the north eastern parts of Cashmere,and the *Darads* were where are now the hill-tribes between India and Afganishthan. Some remnants of the ancient *Cheen* are yet to be found in very small numbers and there is yet Dardishtan. In Rajtarangini, the history of Cashmere, references are often made to the powerful *Darad-Raj*. The tribe of *Hoons* reigned for a long period in the north-western parts of India. At present, the Thibetans call themselves *Hoon*, but this *Hoon* is perhaps "*Hune*." The fact is that the *Hoons* referred to in Manu are not the modern Thibetans but it may be that the modern Thibetans are the product of a mixture of the ancient Aryan

Hoons and some other *Moghul* tribes that came to Thibet from central Asia. According to a Russian and a French traveller, there are still found in some parts of Thibet tribes with faces and eyes like the Aryans. *Javana* was the name given to the Greeks. There has been much dispute about the origin of this name. Some say that the name *Javana* was first used to designate a tribe of the Greeks inhabiting a place, called "*Yonia*" and hence in the *Pali* writs of Asoka, the Greeks are named as "*Yonas*" and afterwards the Sanskrit *Javana* became another form of this "*Yona*". Again some of our Indian antiquarians hold that the word *Javana* does not stand for the Greeks. But all these views are not right. The original word is *Javana* itself, for not only the Hindus but the ancient Egyptians and the Babylonians as well called the Greeks by that name. *Pahlavas* are the ancient Parsees, speaking the *Pehalavi* tongue. Even now *Khash* denotes the half civilized Aryan tribes living in mountainous countries and in the Himalayas, this word is used yet in this sense. In that sense, the present Europeans are the descendants of the *Khash*; in other words, those Aryan tribes that were uncivilized in ancient days are all *Khash*.

According to modern *Pandits*, the Aryans have reddish white complexion, black or red hair and straight nose and eyes, etc.; and there are little differences in the formation of the skull and the colour of the hair. Where the complexion is black, there, the change is due to the mixture of the pure Aryan blood with other black nations. They hold that there are still some tribes to the west of the Himalayas, who are of pure Aryan blood and the rest are all of mixed blood, otherwise how could they be black? But the European Pandits ought to know that, in the Southern parts of India, many childern are born with red hair, which after two are three years again changes into black and that in the Himalayas, many have red hair and blue and grey eyes.

Let the Pandits fight among themselves; the Hindus have been all along calling themselves Aryans. Whether of pure or mixed blood, the Hindus are Aryans. Because we are black, if the Europeans do not like us, let them take another name;—what is that to us?

You know the story of the *Devas* and the *Asuras*. The *Devas* have faith in their soul, in God and in after life, while the *Asuras* give importance to this life, enjoy this world and try to have bodily comforts in every possible way. To compare the East and the West, we can not do better than by understanding that the Hindus are sons of the *Devas* and the Westerns sons of the *Asuras*. We do not mean to discuss here whether the *Devas* are better than the *Asuras* or the *Asuras* than the *Devas*, but, reading their descriptions in the *puranas*, the *Asuras* seem to be more like man and more manly than the *Devas* and the *Devas* worse in many respects than the *Asuras*. The Westerns are devising new means and methods to attract the luxuries and the comforts of the different parts of the world, while we are moving in the same groove and there is no attempt to find anything original and new. The power of originality is thus lost to us. The whole nation is crying for food and dying of starvation. Whose fault is it? Ours. We do not think of finding any way out of the difficulty but are only making great noise by our loud and big talk. Why not come out of the corner and see how the world is moving outside? Then the mind will open and the power of thinking will come of itself. Take the case of Cashmere. There is such a thing as FASHION in the west. This fashion is chiefly with dress and Paris is the centre of fashion, of ladies' dress and London of men's. Formerly, the actresses of Paris guided this fashion. When the prominent actress of the time would put on a new sort of dress, the rest would follow her. Now the merchants themselves guide the fashion. We can have no idea of the millions of money that are spent in the making of dress in the West. This dress-making business has become a regular systematised science,—what sort of dress will fit with the complexion of the girl and the colour of her hair, what part of her body should be suppressed and what part made prominent and many other like important points, the dress-makers have to seriously consider. Thousands of people are being employed in the dress-makining business. Unless the dress is exactly up to the fashion, gentlemen or ladies can not come out in the street.

Again, what dress the ladies of very high position wear, others have to use also, otherwise they lose their caste!! This is FASHION. This fashion is changing every moment so to say; it changes four times with the four seasons every year and besides, many other times as well. The silk, the wool and other merchants watch carefully which way the fashion changes and what sort of fashion the people have begun to like; or, they introduce a new fashion and try to draw the attention of the people thereto. When once a merchant succeeds in gaining the eyes of the people for his fashion, he is a made man for life. At the time of the Emperor Nepoleon III of France, his wife guided the fashion of the West. She liked much the *shawls* of Cashmere and therefore *shawls* worth millions of rupees, used to be exported every year in her time from Cashmere to Europe. With his fall, the fashion has changed and Cashmere *shawls* no longer sell. The merchants of our country could not opportunely hit upon any new fashion and the market was lost to them. Cashmere received a severe shock and the big and rich merchants all of a sudden failed. If you have eyes to see, the world is yours; if not, it is mine. Do you think that any body waits for another? The wheel rolls on, never caring whom it crushes,—the strongest and the fittest only survive.

Of curse, the Westerns are physically far superior to us. In the West, men forty years old and women of fifty years are called young. They take good food, use good dress, live in good climate and, above all, do not marry early. Ask the rather stronger tribes among ourselves and the comparatively powerful mountain tribes such as the Goorkhas, the Panjabees, the Jaths and the Afridis what is their marriageable age? Then read your own Sashtras,—thirty is the age fixed for the *Brahmin*, twenty-five for the *Kshatriya* and twenty for the *Vaisya*. In point of both physical and mental strength, there is great difference between the Westerns and ourselves. When attaining forty, our strength is on the decline, while, at that age, they have only begun the start. We are vegetarian,—most of our diseases are in the stomach; they take meat,—most of their diseases are in the heart. A learned

doctor of the West asked me if the people suffering from stomach complaints are generally of a despairing and renouncing tendency and the people suffering from complaints of the heart and the upper parts of the body are always hopeful; the cholera patient is from the very beginning afraid of death, while the consumptive patient hopes to the last moment to be cured; is it for that reason that the Indians always talk of death and renunciation? As yet, I have not been able to answer him; but the question seems to have an air of truth about it.

The Hindus always look inside and the Westerns always outside. This inside and outside vision of the two nations is found in their respective manners and customs. The Hindu keeps diamond covered with torn rags; the western preserves earth in golden casket. The Hindu bathes for fear of religion; the Western bathes to keep his body clean, the Hindu does not care however dirty his cloth may be; the Western is anxious to wear clean clothes, no matter how much dirt may remain on his body. The Hindu keeps neat and clean the rooms, doors, floor and every thing inside his house, while heaps of dirt and rufuse are just outside his entrance door; the Western lines his dirty floor with shining and beautiful carpets. Our drains run open over our streets—we do not mind the bad smell; the drains in the West are under the ground—the seats of the germs of typhoid fever. The Hindus are cleaning inside,—the Westerns are cleaning outside. What is wanted is clean body with clean clothes, clean rooms with clean streets. Cleanliness of body and mind is the first step to religion, of which to live a clean life is the most important of all. We are most uncleanly and are paying dearly for it,—cholera, malaria and plague have made their permanent home in India. Whose fault is it? Ours—we are most uncleanly.

(To be continued.)

THE STORY OF A RIVER.

AN ALLEGORY.

"In spite of rock and tempest's roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea!
Our hearts, our hopes, are all with thee,
Our hearts, our hopes, our prayers, our tears,
Our faith, triumphant o'er our fears,
Are all with thee—are all with thee."

—LONGFELLOW.

I was cradled in the snowy mountains of the Himalaya, encompassed by lofty peaks and rocky ravines, and my earliest recollection was that of a cloud enveloping me in a thin veil of mist, and shedding tears of happiness at my birth. She gently whispered me, "Varuna, awake! and listen to a message I bring from your Father; you are heir to the Infinite Ocean and have a rich heritage, and must prove worthy of your sonship; you are to rise and go to Him, and He will be ready to welcome you with joy and open arms. The way is long, but you must be strong, buoyant and confident. When times of trial and disappointment overtake you, think of your Father the Ocean, and He will help you; for thousands of miles are nothing to thought, which is a magical power, and in the calm, restful thought-current you will find strength and peace. "Farewell," she sighed, "I must begone." But before she passed out of sight she told me her name was Cirrus, and that she had two sisters named Cumulus and Stratus, who would, some time in the future, visit and instruct me in the course I had to pursue.

My heart now froze within me, for how could one, so young as I, learn my way to the Ocean, and take so hazar-

dons a journey without the assistance of others! Not long was I left in doubt, for the kindly sun took pity upon my helplessness, dissolved my fears, and showed me how to take the first step, guiding my faltering movements, for I frequently fell, until I gained power and strength. My advancement was slow at first, and I wandered sadly out of my way, but as I grew in size I became more uniform in my line of progress. After a short period I expanded into a rivulet, and united my forces with some neighboring rills, though later on I found it advisable to part company, in consequence of their straying propensities, they being much addicted to meandering down all sorts of by-paths. Of course I met with frequent obstacles on my road, but by patience and constantly thinking of the Ocean, I overcame and conquered them. On one occasion I had a great fright, for I suddenly fell over a tremendous precipice, to the depth of many feet, and was truly thankful when, unhurt, though foaming at the mouth, I recovered my balance, and I afterward proceeded more cautiously. At another time I disappeared underground for a short distance, my track being impeded in its course by a bank of solid rock; however, I searched beneath it for a bed of softer soil, and by strenuous exertions wore away the latter and made for myself a subterranean passage. So true is it—"where there's a will there's a way." My daily life was a series of advances, and at every stage of my journey fresh surprises awaited me.

By this time I had passed the grander features of mountain scenery, and turned back now and again, to look at the lofty summits I was leaving behind me, pausing a moment and regretting my coming separation from the grand old giants with their whitened heads.

"Good-by," I cried, to the scenes of my childhood "now for the dreams of youth."

I had spent many happy, innocent hours, playing with

the birds, butterflies and flowers living around me, and I loved the timid creatures who lingered at my side.

On the continuation of my travels, I flowed through a wild and romantic country, following the characteristics of an impetuous mountain torrent and always in boisterous spirits. As I descended, the valley widened out, and I coursed amongst thick jungles covered with impenetrable thickets of brushwood, tall grass, creepers, and bamboos, the habitation of tigers, leopards, elephants, snakes, etc. Many of these animals came to drink of my waters and quench their thirst, and monkeys occasionally paid me a visit, but they talked incessantly and their practices were so mischievous that I discouraged their attentions.

Many curious things arrested me, but not for long, because I was an unresting traveller, and could brook no delay. I bestowed numerous benefits on my route, for I could never be satisfied unless I was able to minister to and relieve the wants of others. In return I immensely enjoyed my endless association with all the objects of Nature—mountains, woods, vegetation, animal and insect life.

Just before leaving the jungle I beheld, sitting beneath a wide-spreading tree, a holy man, in peaceful contemplation. I softly approached him, took the dust of his feet, and looking into his god-like face, with deep reverence, I craved his blessing, inquiring if he had seen the Ocean, and could direct me thither.

The sage bowed his head in assent and pronounced the following words:

"Dear pilgrim, all rivers rise from the mountains and flow towards the One Ocean—some run crooked, some straight, but ultimately, *all* find infinite freedom, losing their name and form, and becoming one with the Supreme Ocean. Much effort is needed to reach the Eternal Source, but the strength that is within you, is one with It. Practice con-

centration, and maintain equilibrium in the whirl of your career. Be a mighty stream, checking all narrowing tendencies, and expanding more and more."

He instructed me in many things, and gradually unfolded to my sight the ocean of spiritual being. I fain would have abided with him, but he gave me his blessing, and bade me proceed on my path. After leaving him I swept on bravely, full of high resolves. Hitherto, the rush of youth had carried me on, but by degrees I felt less eager, indulging in day-dreams, and forgetting the goal I had in view. I abruptly stopped one day, finding myself inclosed within four steep banks. I experienced a pang of shame, that I should have allowed myself to be entrapped so easily, for I now saw that I was restricted to a tank, and forcibly detained. Beautiful goldfish waited upon my every need—flowers of brilliant hues were reflecting themselves on my surface, while gay butterflies hovered around, seeking my attention.

For an instant I was fascinated by these attractions, but when the sun had faded from view, I noticed a slight vapor floating above me, and a still, small voice, that stirred my very depths, disclosed to me that she was Stratus, come to warn me of the danger of loitering longer in this idle state. "All pleasures are fleeting; break the chains of your imaginary servitude," she murmured; "put forth an earnest desire to be guided rightly; the Ocean will in time claim you for His own, and is for ever calling to you."

At these stirring words, a strong impulse came upon me, and hastily exerting all my force,—at the same time sending a swift thought to the Ocean for assistance, at which an immediate response vibrated through me,—I burst my bonds, and found myself once more roaming full and free across the open plains. By simply realizing my unity with the Ocean, I had stemmed the current of adverse conditions, and good results were to ensue, as I was about to discover.

At times I was filled with doubts concerning my way to the Ocean, and the weather becoming very hot, I relaxed my movements, and lost my bearings,—longing for the pleasant shade and playfellows of my childhood.

By and by I perceived that threatening clouds were gathering, and ere long, heavy rain descended, moistening my fevered brow. "I am Cumulus," resounded a voice in my ear, "come to bid you bestir yourself. Rise to a higher level, and perform action as duty, independent of the fruit of action. Blessed are the ears that gladly receive the pulses of the divine whisper, and give no heed to the many whisperings of this world. Happiness is before you—see the sign!"

As she spoke, a splendid rainbow shone across my path, showing in perfection against the dark surface of the friendly Cumulus. I joyfully accepted it as an omen of coming good.

The admonitions of the cloud-messenger were not lost upon me, she having dispelled my doubts and kindled my expectations. I was once again impressed with an inspiring belief in the Ocean, and determined in future to keep in harmonious thought-currents. In the revelations made to me by the clouds I discerned that they had adapted their communications to my comprehension, and I now distinguished three periods in my life, to which I was greatly indebted to them for their opportune counsels, for truly they had cared for me from infancy to manhood. I had acquired great impetus, and my heart leapt within me.

My musings were interrupted by a ripple of silvery laughter! Slightly overflowing my banks, so that I might look in the direction from which it came, in glad surprise I saw a lovely stream advancing in my direction, sparkling and beautiful in its purity, and reflecting the bewitching blue of the heavens. My heart throbbed and danced, but my course was clear. Drawing nearer I laved her feet

respectfully, saluted her, and prayed her to tell me whither she was wending her way.

"To the Infinite Ocean," she rejoined, in gentle accents.

To my suggestion that we might travel together as we were bound for the goal, she sweetly consented. Our route now lay through a shady garden, full of pleasant sounds. Bright birds sang soft songs, as we strolled past them, and the trees rustled their leaves, wafted their odors, and shed their blossoms over us, in kindly sympathy with our translucent happiness. The warm current of love, which my fellow-traveler bore to the Ocean, was so spontaneous and far-seeing that she enlarged my vision, and served me greatly by increasing my channel of spiritual life. Plato remarks, that, "Love is the mediator between things human and divine," and in the tranquil society of the stream, every breath I drew, and each path we took, produced peace and harmony. We distributed our wealth freely, for the good of the world around us, and were amply repaid by earning the good-will and gratitude of all.

Later on, a little streamlet came to us, and our happiness was complete. But, alas! the excessive heat of summer undermined its health, and in dreaming languor the tiny pilgrim passed from our sorrowing gaze. It touched me deeply to see the bereaved mother willingly surrender our little one to the fountain of ocean life.

To my grief, I soon observed that the dear companion of my solitude was beginning to fade, dwindling day by day, and unable to leave her bed. Once, she faintly motioned me to her side, and whispered, "Tarry not, hasten to the Ocean, were we shall be reunited." All too soon for my peace of mind, a cloud-messenger brought me the tidings that the Ocean beckoned my fair one to Himself, and the Sun was instructed to convey her home. Then, in silence, tenderly, so tenderly, the Sun sent forth his shining rays, drawing

her very gently upwards, and softly bore her to the bosom of the Ocean. Trembling, I gazed, until a mist arose before my eyes, and I think I must have lost consciousness, for when I came to myself, I was in a new country, surrounded by a multitude of persons, who were chanting hymns in my praise, extolling my healing virtues, and addressing me as "sacred, holy, river." Blessings were showered on my head, and men, women, and children scattered many flowers over me, to carry them to the Ocean, desiring to know if He would receive them.

Then occurred to me one of the sayings taught by the Saint I had known in the jungle, and I recited it to the assembled throng: "A leaf, a flower, offered with a pure heart, with sincere devotion, is accepted by the Ocean, as tho' offered direct to Him." As I ended, with one consent, the mass of people prostrated themselves before me, in an ecstasy, of delight, and thankfulness, pouring out numberless benedictions after me as I departed out of their sight. Thenceforth, I shook myself free of all imaginary limits, going where I listed, realizing more and more the infinite life within me, and the sure knowledge that it could never be dried up. Finally, I grew into the aged pilgrim, ready for the last stage of my wanderings. Quietly the weeks slipped by, until one blessed day, I had a presentiment that I was arriving at the end of my journey, and advancing nearer and nearer to my Father. I was ever watchful for the first sound of the Ocean, and there are no words to express my rapturous delight, when at last it gleamed before me. Flooded with a divine light I became transfigured at the apparition. The heat of the day was over, the cool winds of heaven gently fanned me, as the Sun sank slowly in the west, bathed in a sea of glory. My sight grew clearer, my hearing quickened, but I could not still the beatings of my heart. I distinctly heard, wafted on the sweetly scented breeze, the

melodious breathing of the Ocean, thrilling me, drawing me, calling to me, "Speed on, speed on, my Son!" Clear as a clarion, my heart flooded with gladness, I raised my voice in one great joyous strain of love. "Yea, Father! I am coming—coming—coming—I am coming swiftly home to Thee—I near the happy shore—I see its golden sands—I fly into Thy arms, as one victorious! At length I see revealed the face so long I sought." Around me spreads an all-embracing love. I glide into the Ocean! I mingle with It in everlasting union with the All-Father! I am one with It! I *am* It!!

Hush! Hush! Hear!—Floating in the air, blend the musical tones of the three Cloud-sisters, chanting the exquisite refrain—as they melt into the Ocean—"Peace, perfect peace! All is well!"

"And India's mystics sang aright,
Of the One Life pervading all—
One Being's tidal rise and fall
In soul and form, in sound and sight—
Eternal outflow and recall."

ADVAITIN.

—September, 1900, The Ideal Review, New York.

ETHICS AND ÆSTHETICS.

It is an invariable custom with the Western writers on Philosophy to discuss the basis of ethics in the treatment of their philosophical systems and to make Æsthetics a portion of their psychology. The scientific and historical method of reasoning to which they are used has a tendency to make them look for analogies in the events of the scientific world even in matters concerning metaphysical questions. This peculiarity is visible in all their solutions of problems involving the ultimate principle of philosophy. The gulf between their world of experience and the world which their philosophy declares as ought to be, is so great that they find it almost hard to pass over. The main object of their research is to find a connecting link, a unifying factor for the manifold phenomena of the universe among the different objects and relations of their own experince. The result is every one has a theory of his own and none of them is satisfied with anything and the main problem still remains a problem for future thinkers. That answer is the most satisfactory for the time which gives room for the least possible exceptions. This characteristic way of looking at things from their own peculiar standpoint of reasoning has misled some of the Anglo-students of *Vedanta* to charge that system with providing no groundwork for the moral conduct of man. But what about their own philosophy ? In the opinion of one of the recent writers "an account of the moral relations that obtain among things which will weave them into the unity of a stable system, and make of the world what we may call a genuine universe from the ethical point of view ;" is all most an impossibility. Such a notion, we believe, is due

to the indefiniteness of relation, that is conceived to exist between the actual and the ideal, between what is and what ought to be.

So long as any relation is founded on an ideal of the work-a-day world, the opinions built on it should necessarily be as shifting as the objects of the world itself. The philosophy of the East is altogether of a different order. However poor the opinions of the Hindu philosophers may be, regarding the nature of the material universe and its amazing activities, they are all unanimous and positive about their metaphysical foundations and their relation to the internal subjective principle in man. To them no amount of theorising is of any value unless it has reference first of all to this principle, and no ideal is genuine unless it is capable of being measured by the standard of it. The phenomenal universe is only the medium through which this ideal of perfection operates and thereby gets conditioned, or, as one school of philosophers explain it, gets contracted. It is only thus they account for the infinite variations of nature which stubbornly resist reduction to a common standard, to a common form of unity. The moment we have the privilege to pierce through the veil of *Māyā* and have a peep at the reality behind, all our difficulties vanish and there stands to sight the key to all phenomena and explanations regarding them. The struggle of the European philosophers to unravel the mysteries of nature was a hard one. They botched and bungled, sought refuge in all sorts of explanations and yet continued to be dissatisfied, until there appeared on the horizen of philosophy the German Kant who drew the attention of the people to the real basis of all philosophic discussions ignored by his predecessors. He posited the existence of a noumenal behind the phenomenal, though the noumenal was held to be, beyond the scope of his "theoretical reason," or empiri-

cal will. But what was impossible for the human understanding became possible for the practical reason or the rational will. He referred the question of ethics like all other questions, not to human actions and its consequences, but to this will whose manifestations are the different kinds of worldly activities, intellectual and moral. As he maintained this will to be autonomous and inconsistent with dependence on anything external to itself, all questions based on it revolved round the freedom of the noumenal as a necessary postulate. Problem of ethics was therefore reduced by him to those of duty and freedom—duty in the sphere of phenomenl activity and freedom in the region of supersensible experience. The Hindu philosophers dived deeper into the solution of this problem. With them the laws of duty and freedom, *Dharma* and *Moksha*, as forming the essential part of both religion and philosophy, touched the fundamental postulates of their philosophy. Their *Atman* or the internal self of man is ultimate and primary, something distinct from and superior to the 'will' of Kant or any of the organisms whose functions only indicated their instrumentality for the manifestation of the self's activity. The Hindu *Dharmas* or moral laws are eternal and have their foundation in the teaching of the *Vadic* seers. Philosophy which aims at determining the ultimate goal of these, by utilising the experiences of the *Vedic* seers, has a large share of its burden shifted from its shoulders, and its way chalked out and smoothened to the right terminus. The Indian philosophers, therefore, felt no hitch in their endeavour to reconcile the ideal and the actual so as to require the help of a special inventive genius. They knew perfectly well what the common source of their ideals was, whence their activities derived their character, what essential features in their conception of the ultimate existence could alone reduce the complex

web of phenomena to a form of harmonious unity. In none of their philosophical systems can be found a split caused by the cardinal questions of ethics.

Morality in its popular sense is a vague term of the work-a-day world and has no absolute significance. There can be nothing like absolute morality common to all people. What appears to be moral to one man at a particular place and time and under certain circumstances appears to another in another place at different time under other circumstances as quite the opposite. It can therefore have no meaning in itself unless it is referred to some other existence which is beyond relativity and at the same time is at the back of it. Good and bad are relative terms and have no status in a purely phenomenal world. Their distinction cannot be attributed to the very nature of insentient objects or their organic developments which constitute the external universe ; for, how can one physical fact considered merely as a physical fact be better than another. Goodness and badness and obligation can therefore, be found with reference to something else. They can only be traced to the discriminating subject of perception and reason which forms judgments regarding them. All ideas of morality have therefore a meaning only when referred to the metaphysical basis of things, the internal self of a being. The same thing is also true of the intellectual activities of beings. But it is a well known fact that the intellectual activity always goes with other kinds of activities. Even in cases where both intellectual and moral activities are found coupled in the same being in a single act, it is very hard to distinguish how far it is intellectually good and how far morally ; and in what sense it is pleasurable and in what sense painful. If what is intellectually good is also morally good there is no

necessity to differentiate. To what then is this differentiation due? It cannot be an abstract quality or idea residing in the self which is the substratum of all distinctions, nor can it be a fact of the physical universe. Its only habitat is therefore in the relations which point to the connection between the internal, individual self and the external phenomena. Just as the same ray when it passes through differently coloured glasses assumes the tinges of the glasses, the same intelligent and blissful *Atman* when it projects itself into the different organisms gets conditioned by them into a variety of manifestations. The internal principle from whom all our personal acts of judgement derive their saction is the common basis of susceptibilities which are differently manifested in different beings through different orders of organisms. This principle is therefore the main standard of all our perfections not only moral but also intellectual; and all relations have their status only in that self. The Hindu psychology accordingly teaches that thought or intellection is the function of physical organisms which are in themselves either the products or the manifestations of a metaphysical agent. Though all the activities of this agent can be explained by the nature of the organisms through which it acts, itself cannot be so explained through the activities of the organisms. The highest end of human life is, therefore, the freedom of this self from all conditioning activities or the realisation by itself of its own true nature which by reason of its projection on the material plane, got bound and launched into the diverse forms of action. Herein consists the true solution of the problems of ethics—the realisation by the self of its own real nature, which is one of pure intelligence and bliss, by disentangling itself from the meshes of phenomenal activity or *Samsara*.

Here the question naturally arises, why should the soul become conditioned and imperfect? What stimulus actuated its movement and what is the reason of it? A number of answers have been suggested by the Hindu philosophers which is tantamount to saying that we do not know. But one thing we are certain of is that it has continued to exist from time immemorial and will continue to exist to eternity and that the continuity of the activity into which the soul has unwittingly launched itself is constantly fed by attachment or desire. This attachment or desire has always a tendency to produce in a person a false sense of happiness whose very nature is to create an ever-increasing thirst for further enjoyments. So long as our soul identifies itself with this desire which is the desire to live, so long does it remain tossed about in the whirling eddy of *Samsara* subject to the continuous stress of hope and fear. True happiness, that is, the happiness which knows no reaction, which knows no satiation, which is infinite and eternal, the be-all and end-all of existence, can never be attained so long as this desire to live, the attachment which is the perennial fountain of the ceaseless craving for worldly enjoyment and its concomitant misery, continues to exist. It is solely for this reason that the Indian sages have laid great stress on non-attachment or renunciation as the shortest and the truest road to salvation, on self-sacrifice as the golden gateway to altruism and universal life. To sacrifice one's self for the attainment of the universal self is the secret of the teaching of *Karmayoga* or the *yoga* of action. The *Bhagavadgita* which is preeminently a book on *Vedantic* ethics gives forceful expression to this sentiment in more than one place. It is the command of Sri Krishna to Arjuna—"To work alone you have the right but not to the results there of. Do not therefore be actuated by the fruits of action nor get attachment for

inaction." (II. 49.) Again, "He whose understanding is unattached anywhere, whose self is subdued, whose desires have fled, that man by renouncement attaineth the highest perfection consisting in freedom from action."

Is the internal self of man the only final court of appeal? Does not truth require a standard outside the self as well as within it to which it must conform. Is there no outward obligation which will bind the universe of infinite selves not only into a philosophical unity but also into a harmonious moral end? All that we have said will no doubt be true if my *atman* were the only one in this complicate universe of phenomenal activity. The moral relations have their explanation when referred to my self. So far as anything is good as conducive to my freedom, it becomes truly good to me; being good for me, it is absolutely good; for, I am the sole standard of judgement in the universe of my creation. In such a case there need be no outward obligation to some other being. But there are multitudes of others also, not only of human beings but of other orders of beings, all of whom struggle to exist and have their pleasures and pains alike and swim with us in the same ocean of *Samasra*. How then can my soul be the only reality and the laws that help it to achieve freedom are the universal laws for all? The highest standard should be such as is eternal and unvarying and guiding every one to the supreme haven of divine bliss. It is here that philosophy comes to the rescue and offers an explanation out of the difficulty. It is here only that the true philosophy of ethics commences by providing an ontological basis and sanction to our ethical laws. The Indian philosophers, one and all, are unanimous in upholding a common criterion of morality. However much they might have differed in their conceptions of the ultimate ontological unity, the conclusions arrived at by them in the course of

developing their systems of thought do not in any way interfere with the practical realization of an any-universal ethical ideal. They may differ in their conception of the relation that is held to exist among the multiplicity of individuals as parts of one whole and between each of them and the whole, or in their conceptions of the standard of happiness of each individual in its ultimate state of existence and of the nature and composition of the ultimate source and authority, but they all appeal to the same emotions and feelings of persons in practically realising the same obligations as imported by their teachings. The renunciation and self-sacrifice which was at first discerned in relation to the individual self as the true means of peace and happiness now assumes the form of universal sympathy and love which helps to alleviate suffering in other beings. This is the practical teaching of the Indian philosophers in general, the teaching also of their ancient sages which served as the beacon light to steer their course towards a common ethical ideal in the building of their systems. Manu defines truth as love to all creatures. The *Chhandogya* and *Brihadāranyak Upanishads* analyse love to everything in any form as due to the presence of the universal Self within everything. Thus we see that self-love which is the source of happiness was transfigured by the Indian philosophers into self renunciation and self-sacrifice whose result is self-expansion and self-existence in the supreme fountain of Infinite Bliss. They not only treated man as a social unit having obligation towards others and to the whole as one comprehensive unit, but also made of him a metaphysical unit having responsibilities towards himself, his own individual self.

The Charvakas who believe only in a material universe whose soul is nothing but product of a peculiar combina-

tion of material elements and whose freedom consists solely in the dissolution of the body, regard the desire for happiness as the cause of mundane activity and happiness itself as the ultimate goal of human life. And yet they are forced to admit the efficacy of self-denial and universal sympathy or in the Spencerian language "the feeling of relation as the potent means of securing the maximum amount of happiness in this mixed world of pleasure and pain without any let or hindrance" Though they have built their ideal on the fragile basis of relative and temporary good their universe is a moral and orderly one. The *Sankhyas* who dispense with the necessity for a universal basis in an omnipotent,ommiscient all-merciful, all-pervading Being in their system have taken care to provide for the ethical value derivable from the existence of such a being in the very conception of their psychological *Purusha* and their ontological universe. Though a plurality of souls exist, they are all alike in character in their ultimate condition of freedom. Each is a monad of perfection pure and intelligent and perfectly at rest. The active worldly life is one of misery; and to escape from it and achieve its own blissful state of freedom and rest and intelligence by abiding within itself, is the ultimate goal of phenomenal existence. Even in this system the ethical ideal is one of absolute, and infinite bliss. The only thing is that the ethical sanction emanating in theistical systems from an all-embracing universal Being is transferred to the cosmic *Karma* which is the creative force at the beginning of each cycle; and this together with a unity of the *purushas* secured in the fact of their similarity and commonness of character supplies, though in a poorway, an absolute basis for altruism. They, like others, believe in love for all beings as the highest and the most powerful means for detaching one's self from worldly attachment. The highest form of

self-love is self-sacrifice or renunciation and asceticism; and the noblest and the best kind of self-sacrifice is love to all beings. Every Hindu is familiar with the zeal and devotion with which the Jains, who are doctrinally of the same type as the *Sankhyas*, prosecuted asceticism and self-denial, and non-injury even to the lower animals as the paramount of their duties. The dualistic systems, like the theological systems of the world postulate the same altruism but only as deriving its sanction from an omniscient, omnipotent all-merciful ruler who presides over the whole creation. In these systems the stimulant for universal love is the sense of fraternality and is derived from the conception of the ultimate relation of the individual beings to the supreme Being whose chief characteristics are intelligence and Bliss. This relation is otherwise stated as that of conformity to his will. God's infinite intelligence which is the basis of a purposeful activity of the world, and infinite bliss which is the basis of a sweet harmony between the manifold beings are the two main agencies of the universe; and love for all his beings which enables man to realise the blissful and sweet harmony that pervades and sustains the universe is the Highest aspiration of the human soul. The monistic schools take a step further either by making all the individual souls as the body of the one universal Soul or by identifying all selves with the one universal Self, securing thereby a firm logical basis in their *Brahman* who is characterised essentially as existence, knowledge and Bliss. The Visishtadwitins consistantly with their organic conception of oneness of their universe having Is'vara for its all-pervading central Self, maintain conformity with the supreme will on the one hand; and on the other almost like their brethren the Advaitins maintain that the true relation between, the several beings who constitute the universe and its all pervading *Brahman*,

arises from the fact of our recognising Is'vara as the *Antrayamin*, the pervader of all, the innermost Self of even ourselves. The Advaitins make this relation still clearer by holding that all other selves are nothing other than my own self which is the one only Absolute Self whose reflections on the phenomenal plane of existence are these individual selves. It is only ignorance that keeps us away from realising our true nature and goads us on in pursuit of selfish ends and selfish-pleasures so as to keep the ball of mundane life rolling away from the summit of eternal peace and happiness. Even the religion of Buddha which eschewed ontology altogether from its teaching had to find a substitute for the basis of ethics. Buddha held that the phenomenal condition of existence was changefull and impermanent and worldly life was full of misery and sorrow; and that therefore there was need for all to pass from this unhappy and so unreal a state to the real one in which there is no change, no impermanence and hence no sorrow. According to this school each individual is a particular collocation of *Skandhas*, existing from time immemorial and kept together by what they call *trishna* or the desire to live. The dissolution of the *Skandhas* which is their *nirvana* or *moksha* is to be secured only by eradicating this *trishna*. Hence practically they resemble the *Vedantins* in preaching a universal altruistic form of ethics. Thus it is seen that the idea of an altruistic basis is an old one with the Hindus. It has been repeatedly voiced forth by the *Srutis*, the *Smritis*, the *Itihasas* and the *Puranas* and all other religious works. The philosophers have only borrowed and adapted it to their systems. We shall only quote a few passages showing that it was the commonly accepted doctrine of the Hindus. "He who sees every one in himself and himself in every one, thus seeing the same God living in all in the

same manner, the sage no more kills the self by the self." (*Upanishads*). "He who sacrifices to the self alone equally recognising the Self in all created beings and all created beings in the self, becomes independent like an autocrat and self-luminous." (*Manu*). "He who sees the Lord equally abiding in all does not injure himself by himself, and so attaineth the highest goal." (*Gita*). There is no doubt that, in India, when theoretical speculation began to receive independent development, it was constrained in the line opened by religion and practical sciences. Otherwise we cannot account in any way for every new departure in philosophy not caring to frame fresh explanations for even the established needs of ethics; but leaving it entirely to the domain of *Dharmasastras* and other religious works.

Thus man comes into this world subject to the action and reaction of two mighty forces the inward force of Atman and the outward forces of nature and heredity. The sources of all our moral judgments and æsthetical perceptions lay in the Self in man. But good, bad, rights and duties exist only in relation to the phenomenal world, in the harmony between the soul and environments past and present that surrounds us. Our environments constantly change and consequently our ideals. Man makes laws and not laws man; there can be no fixity in ethical codes. If the world presents a number of conflicting ideals, varying according to time, place, circumstances, philosophical beliefs &c, is there then a universal test to recognize the more ethical from the less, which constitutes the essence of all good actions? This all-comprehensive criterion and the summum bonum of ethics and æsthetics is as we have pointed out *ananda* bliss. The greater the bliss, the higher the ideal. The Vedantic Philosophers like Mill recognise grades of happiness beginning from the shotlived pleasures of

the senses to the eternal and supreme joy of the realisation of *Brahman*. How then are we to judge of the superiority or inferiority of pleasures. Here the words of those *true* men, the realisers of every ideal and of the All, that self sacrifice leading to a universal harmony and oneness procures the highest indescribable bliss is an authority.

The ancient Indian sages therefore only treated the complex web of human activities as a war between the flesh and spirit, between the lower and higher natures of man and in their basis of ethics found the true key to the triumph of spirit. They divided the activities of men into two classes—*Pravritti* or the sweet, such as procure worldly happiness, and *Nivritti* or the right, such as ensure Supreme Bliss. As arising out of these they have classified the *Purusharthas* or the aims of human life into four *Dharma, Artha, Kama*, and *Moksha*. Of these *dharma* and *moksha* belong to *Nivritti*, the former as necessarily leading to and as the best means of accomplishing *moksha* which is the highest goal. *Artha* and *Kama* are the fruits of *Pravrittikarmas* which have a tendency to make men flesh-bound and remain in *samsara*. But if they are viewed as subservient to *dharma*, and useful only in maintaining it, they become part of it and the means for the attainment of *moksha*. Hence a moral being should so arrange his acts that *dharma* forms the terminus *a quo* and *moksha* the terminus *adquem*. Hence while *dharma* is made to guard our *Purusharthas* at the first end, *moksha* does it at the other. *Artha* and *Kama* are good in themselves only as the repositories of *dharma* and not as procurers of self-gratification. This secret of converting the lower aims of life into those of higher life resulting in freedom, belongs to the teaching of *Karmayoga*, or the *yoga* of action, whose motto is, 'Duty for duty's sake.' To use the appealing expressions of Swami Viveka-

nanda—"*Pravritti* means revolving towards, and *Nivritti* revolving away. The 'revolving towards' is what we call the world, the 'I and mine'; it includes all those things which are always enriching that 'me' by wealth, and money, and power, and name, and fame, and which are of a grasping nature, always tending to accumulate every thing in one centre, that centre being 'myself.' That is the *Pravritti*, the natural tendency of every human being; taking every thing from everywhere heaping it around one centre, man's own sweet self. Then this tendency begins to break, when it is *Nivritti* or 'going away from'; then begin morality and religion. Both *Pravritti* and *Nivritti* are of the nature of work. This *Nivritti* is the fundamental basis of all morality and all religion, and the very perfection of it is entire self-abnegation, readiness to sacrifice mind and body and everything for another being."

As the subject of esthetics, with the Western philosophers, only forms a portion of their psychology it needs to be accounted for like all other psychological sensation and emotions. Up to the time of Kant, the philosophers of Europe did not quite appreciate the significance and importance of the Æsthetic phenomenon. They all looked at it from the empirical standpoint and from the point of view of individual's emotions; even Plato, in spite of his metaphysical transcendentalism argues that the phenomenal world is an imperfect imitation of the Idea; and as art is an imitation of phenomena, in fact, an imitation of an imitation he thinks that it merits no serious consideration in philosophy. From the time of Aristotle Art was regarded only as a means of procuring relief from emotion not, as in life, with subsequent suffering, but with delight and of enjoying harmless pleasures unattended by evils. But it was reserved for Kant the German idealist, to analyse for the first time the feeling called forth in us by the

beautiful and with it the real root of aesthetic phenomenon. He defined the æsthetic feeling as a delight which, among other qualities, is characterised by total absence of interest, in other words absence of relation of any kind to the desiring faculty of the self. It is in this disinterested nature of the æsthetic delight, in its carrying the self for a time, away from the empirical world of phenomenon that we have the real connection between Æsthetics and metaphysics. In this aspect it is that æsthetics becomes essentially a branch of metaphysics, and it ought to be studied only from the transcendental point of view. Says Dr. Paul Deussen in his elements of metaphysics : "This state of transport, in which we seem to lose ourselves, a return from the strange land in which we sojourn to our true home. For it is indeed only above empirical existence—the existence which is and ought not to be—that the beholder feels himself raised, when his ego pales as a shadow in the light of beauty, when his whole individuality is dissolved as it were in contemplation. This fading away of his individual existence is the source of that bliss which fills the beholder. It is a sign that the goal of our existence, that which is really positive and essential must be sought beyond individuality."

Here is the point of contact between Æsthetics and Ethics. In æsthetic contemplation,we raise ourselves to our, natural and essential sphere—the sphere of non-individuality and of unity with the All, in other words, we lose ourselves in an absolutely disinterested delight to the forgetfulness of self for a time. In ethics we are raised a step further, and reach a realm of pure altruism, where individuality as such, has no place. This relation between ethics and æsthetics has been well put forth by Dr. Deussen as follows "Whoever has been touched by the beautiful in nature or Art—and who could here be excepted?'—knows that in

the enjoyment of it there is an unearthly bliss. This, like every feeling is an emotion of the will. Accordingly the delight in the beautiful is not conditioned through a removal of the will (without which neither being nor knowing is possible) but through the being raised above will in the state of individuality, which is, as the metaphysics of morality has to show, the phenomenal form of the affirming will, and consequently the bearer of all sin and sorrow—here and here alone lies the point of contact between æsthetics and Morality. The aim of morality is the negation of individuality, that of æsthetic intuition, the temperary forgetting of it. The positive delight of æsthetic contemplation is to us a warrant, that beyond individuality there is not a painless Nothing but a state, the exuberant bliss of which cannot be compared to any earthly feeling of delight."

But with the Hindus, from the earliest times we may say, that it rather forms a portion of their metaphysics and like every other sentiment is ultimately traceable to the ontological being who has been pointed out as being characterised chiefly as existence, intelligence and bliss. This last character, bliss, in their conception is a comprehensive term including many things. It not only comprehends all ethical attributes such as, goodness mercy, &c., but also implies the æsthetic attributes such as, beauty, sublimity, &c., The intellectual attributes put together on one side and the ethical and æsthetical attributes on the other form, as it were, the two distinguishing marks of God, *Isvara*, known in the *Vedantic* terminology as the *ubhaya-linga*. While the former set of attributes appeal to the intellectual faculties of man and produce in him the knowledge, that *Isvara* is the highest truth and that he is the one only existence to be known, the latter appeal to the emotions and other lower faculties and create in him a desire for loving and worshipping God. Secret of æsthetic

perception and realisation, therefore, belongs to the teaching of *Bhaktiyoga*, or the *Yoga* of love and devotion, in the same way as that of intellectual realisation, to the *Jnanayoga* and that of moral realisation to the *Karmayoga*.

The laws of æsthetics derive their sanction primarily from the internal psychological self of man whose state of freedom is also an ideal state of beauty and harmony, and ultimately from the all-prevading Universal Self which is the summation of all beauty, all sublimity and hence all bliss. The basis of æsthetics being the same as that of ethics, the Hindu philosophers have dealt with them in the same manner. Just as they derived the moral *status* of the Ethical ideal from the early practices of the Vedic seers, so they obtained their conception of the æsthetical *status* of the same from the grand descriptions of the author of the Universe given in the Vedas. Among their subsidiary sciences of the Vedas, in the same way as they have *Dharmasastras* or ethical codes which devote themselves exclusively to the question of ethics, they have also their *Gandarvasastra* which is given up to the science of æsthetics. But they seem to have attached both to ethics and æsthetics a greater amount of practical usefulness than philosophical value. Even to day there is a chance of our learning more of the philosophy of Ethics and Æsthetics from the practical *Rasasastras* and *Kâmasastras* than from a highly philosophic treatise whose attention is as it were rescued from these by the all-absorbing problem of the Supreme Being. In the *Vedas* we find now and then, the Supreme Deity spoken of as the Poet of poets, as the Arch-musician, as the Architect of the Universe in whom their dwells symmetry, and beauty, and harmony, and bliss. In the *Upanishads* and the *Puranas* we often read of the eternal and immortal souls singing Vedic *saman* to the

all-prevading Deity resting in the *yogic* ship of peace and happiness. The perception of harmony and beauty and sublimity is the effect of the soul perceiving its own nature in the sublimity and beauty of the surrounding objects invoked to it by the sympathetic and appealing force of the all-prevading Spirit of the universe.

At the beginning we spoke of æsthetics as forming a portion of ethics. There is an old Sanskrit adage that all virtuous qualities should find expression only in a beautiful form. Virtue itself is beautiful because virtue and beauty both act on the same human emotions, in the same way and produce the same effect. But we hear nowhere stated the contrary that all beautiful objects need be virtuous. According to the Hindu notions happiness is a necessary criterion of beauty and sublimity while beauty and sublimity need not be that of happiness. Wherever there is beauty there happiness is positively evoked in the perceiver but wherever there is happiness it need not have been evoked by beauty. Again the ultimate analysis of the *Brahman* as conceived by the *Vedantins* is that of the three-fold characteristics of existence, Intelligence, and bliss. If all the innumerable attributes of *Iswara* are summed up into these three, existence and Intelligence being the representatives of intelligent attributes, we should look up to Bliss for a basis of both ethics and æsthetics. There bliss is no doubt meant not only to be the abstract ideal of moral bliss but also of esthetic bliss. Also taking the Hindu classification of the *Purusharthas* or the aims of human life, we find *Dharma* whose province is ethics, is a comprehensive term including within its scope *Artha* and *Kama* whose province is partially æsthetics. As the ultimate end of all the *Purusharthas* is *Moksha* which is the immediate fruit of *Dharma*, æsthetics should also be auxiliary to ethics and conducive to the attainment of the

ultimte state of blissful existence. Hence in the bliss of *Brahman* we not only find the basis of ethics but also of æsthetics. Just as the teaching of the *Karmayoga* is duty for duty's sake, the teaching of *Bhakti* yoga is not only love for love's sake but beauty for beauty's sake, and all for the sake of the supremely Blissful and Beautiful Self of selves that pervades the whole of this visible universe. How sublime and characteristic is the reflection of Amiel on happiness and beauty! "In paradise everybody will be beautiful. For, as the righteous soul is naturally beautiful, as the spiritual body is but the *visibility* of the soul, its impalpable and angelic form, and as happiness beautifies all that it penetrates or even touches, ugliness will have no more place in the universe, and will disappear with grief, sin, and death. To the materialist philosopher the beautiful is a mere accident, and therefore rare. To the spiritualist philosopher the beautiful is the rule, the law, the universal foundation of things, to which every form returns as soon as the force of accident is withdrawn."

The question of the relation of Ethics and Æsthetics and of their relation to metaphysics is very important and we hope to revert to the discussion again from a somewhat different standpoint.

New York Letter.

Dear Sir,

It may be interesting to the Hindu readers of your valuable magazine to know what Miss. Grace Stephens, the Eurasian Missionary worker of Madras and her pupil Soobhanagam Ammal are doing in America for raising a fund for the Zennana Mission work in Madras. Miss. Stephens brought with her this converted young Hindu woman the daughter of A. L. Venkatarama Pantuloo over to America to impress upon the minds of the uneducated orthodox Christian masses what a glorious work she has done by converting her from one faith into another. Soobhanagam Ammal does not realize what a foolish act she has committed by enlisting her name as a Christian and by allowing herself to become a mere object of show in the hands of a Eurasian woman who has neither higher education nor religious culture nor spiritual appearance. I was ashamed to look at Soobhoo when she stood like a doll and Miss. Stephens pointed out to the audience the places where she wore valuable ornaments.

Last evening Miss. Stephens accompanied by her drawing card Soobhoo, came to Worcester, Mass. to speak in the methodist Episcopal Trinity Church and to appeal to the people for a fund for her work in Madras. Among other things she told that six years ago she met Soobhoo who expressed her desire to read and write in her vernacular, Tamil. Miss. Stephens said to Soobhoo that she could be her teacher if she would accept her faith and read the Christian Bible but not otherwise. Poor Soobhoo's desire to study gradually became so strong that she could not resist the temptation and at last she was persuaded to renounce her parents, home and every comforts of life under the direction of this Eurasian woman.

When I was hearing the odd stories of Soobhoo's life it filled my heart with grief, pity and compassion for poor Soobhoo

and I felt that Soobhoo's conversion ought to be a great lesson to my Hindu brothers and sisters of Madras. It is a great pity that there was no one amongst the Hindus in Madras from whom Soobhoo could learn to read and write in Tamil. Soobhoo's case ought to awaken the souls of all the true born Hindus who are the descendants ot the holy Rishis to meet the demands of the young generation of the present day.

The Hindu brothers and sisters of Madras, to you I appeal that you ought to realize that your first duty is to start Girl's Schools in every quarter of the city where the Hindu Girls willing to study should get proper education in their vernacular and where they should be taught that the fundamental principles of the religion which Christ taught were based upon the sublime teachings of the Vedas and that they were explained and exemplified more perfectly by the lives of Rama, Krishna, Sankaracharya, Ramanujacharya, Chaitanya, Ramakrishna and a host of other inspired spiritual teachers of other times; and above all where they will be taught how illogical and absurd is the theory of vicarious-atonement which the learned Christians of to-day have already rejected and which is confined only within the boundaries of orthodoxy, bigotry, superstition and ignorance.

My dear friends, time has come when we should consider the problems and needs of our country, should discover their remedies and should join our hands in removing the obstacles that stand in the way of the application of such remedies to our daily life. The Christians may spend millions of dollars to save the souls of the so-called heathens, but, my friends, after four years experience in the West I can assure you that the so-called heathens of India are more moral, more religious, more spiritual than the majority of the enlightened Christians of the West; and I am proud to say that I was born amongst such so-called heathens. Moreover I assure you that when a Hindu soul is fully awakened to the spiritual Truth he can show to the world what a tremendous spiritual power lies within him by reforming the characters of thousands of well educated Christians and by bringing them to the path of Truth out of the mire of superstition, ignorance and

dogmas under which the true religion of Christ is submerged and the vast majority of truth-seeking minds are groaning for spiritual light.

My dear countrymen, think of your past glory, think how a handful of your co-religionists have done wonders within a few years amongst the Christian nations of the 19th century and then join them in fulfilling the glorious work which they have already begun, and be ready to take up the banner of Truth if you feel for your country, if you care for your religion, if you wish to apread the truths which your ancient forefathers the Vedic *Rishis* discoverod and preached.

Stop, my friends, the growth of the Zenana mission work of the Christian missionaries by starting schools for the Hindu Zenana mission workers where any Hindu boy or girl of high caste or low should receive freely the benefit of liberal education both secular and religious.

Before I close this lengthy letter allow me, Sir, to make one more suggestion in the line of comparative religion. We need in Madras a school for the study of comparative religions where men and women of all castes and creeds should be permitted to listen to the discourses of the learned teachers of various religions. By this method of teaching, people will be better able to understand the similarities and dis-similarities which exist among different religions and will be able to appreciate their *Sanatana Dharma* better than they ever did before.

May the holy spirits of all the great Rishis, ancient and modern, help us in carrying out their ideals and may the Blessed spirit of Ramakrishna fulfill his mission in India and abroad.

WORCESTER, MASS.
Sept. 19th. 1900.

Yours in Truth,
ABHEDANANDA.

[Since publishing the above we have received a pamphlet containing what purports to be a sketch of Soobhanagam's life. We don't know anything about the life

after her conversion. The enquiries that we have made has revealed to us a lot of information which go to show that Miss. Stephens has an object in perverting facts and misrepresenting them. So far as we have been able to make out it does not appear that love for Religion much less Love for Jesus that was at the bottom of Soobhanagam's conversion. We have to seek the motive elsewhere. Soobhanagam had absolutely no insight into the Hindu Religion nor do we think has acquired much real insight into the religion of Christ which even her God-mother does not seem to possess. O ! What a bad thing is money ! How it transforms people !]

Edr. Brh.

VEDANTA WORK.

Though a resume of the Vedanta Work in New York appeared in the December number of the last volume we are sure that the following extracts from the New York Vedanta Society's notices for the coming year will be found interesting :—

New York.—Lectures on the Vedanta Philosophy were first delivered in New York in 1894 by Swami Vivekananda, delegate to the Parliament of Religions in 1893 as the representative of this Philosophy. The lectures were continued during 1894 and 1895. At this time a number of students formed themselves into a Vedanta Society, for the management of business connected with the lectures and classes.

After a visit to England in the Autumn of 1895, Swami Vivekananda returned to New York, where he lectured during the winter to large audiences in Madison Square

Concert Hall, besides delivering many class lectures. These latter have mostly been published in book and pamphlet form. In 1896, after the return of Swami Vivekananda to England and later to India, a brother monk, Swami Saradananda, came from Calcutta to carry on the work. He lectured in New York, Montclair, Cambridge, and many other places, until his return to India in 1898. Meanwhile the Vedanta work had grown so fast the Swami Abhedananda of the same order, who had been lecturing in London, England, for ten months, was invited to New York by the Vedanta Society, arriving in August 1897. He lectured in Mott Momorial Hall from the end of September 1897 to May 1898. During the following summer he gave addresses in many different States, being everywhere well received by appreciative audiences. In October 1898 the Vedanta Society was regularly incorporated under the laws of the State of New York. During the season 1898—99 Swami Abhedananda lectured for five months, beginning in November in Assembly Hall on Twenty-second Street, New York, again traveling in New England and in other parts of the country during the summer.

Through the generous subscriptions and co-operation of students and friends, a Headquarters for the Office and Library of the Vedanta Society was established in October 1899 at 146 East Fifty fifth Street. This gave new impetus to the work, the rooms being open daily for the sale of literature, for class instruction and other business of the Society. For five months Sunday lectures were given in Tuxedo Hall by Swami Abhedananda, many of which have since been printed in pamphlet form. In the spring of 1900 the incorporators decided to invite the students and others interested in the work to become members of the Vedanta Society. Thus augmented and strengthened, the Society

was able to remove to new and desirable Headquarters at 102 East Fifty-eighth Street, where it has the whole house. Without materially increasing the expenses, this provides a home for the Swami in charge, as he receives no remuneration for his services.

During the spring and summer months of 1900 Swami Abhedananda lectured through the Middle and New England States, meeting many people who are hungry for spiritual truths.

Swami Turiyananda of India lectured in the Society rooms during the months of April, May, and part of June.

In the month of June, 1900, Swami Vivekananda, the founder of the Vedanta Society, gave a course of lectures and held classes in the new Haadquarters.

Trustees.—There are six Trustees of the Vedanta Society, who form the Executive Committee. Mr. Francis H. Leggett was the first President of the incorporated Society, retiring from office in 1900.

The present President is Dr. Herschell C. Parker of Columbia College, New York; Secretary E. W. Kissam; Treasurer, Mr. Walter Goodyear.

The Society counts among its honorary members Dr. R. Heber Newton, pastor of All Soul's Episcopal Church, New York, and Prof. Charles R. Lanman, Professor of Sanskrit at Harvard University.

Membership.—Although the Vedanta Society was established in 1894 and incorporated in 1898, it originally had no members outside of incorporators who formed themselves into committees to manage the necessary business connected with the work. As this continued to make steady growth, the Trustees opened a membership roll in March 1900.

The membership dues are Twelve Dollars per year, payable in advance.

Two Hundred and Fifty Dollars given at one time will constitute the donor a Life Member of the Society.

Yoga Class.—During the course of the season 1899–1900 Swami Abhedananda formed a Yoga Class and gave practical lessons in breathing exercises, concentration, meditation ann self-control to such earnest students as applied for instructions.

Members of the Society can join the Yoga Class on the additional payment of Twelve Dollars per annum; non-members Twenty-four Dollars per annum.

Library.—For the benefit of the students of the Vedanta Philosophy, a Library was founded in the year 1899. A special feature is the rare and best books on the metaphysics, philosophy, and religion of India, as well of the West. The Librarian is Miss Jessie Hume, who is in charge of the Public Library of Long Island City.

Children's Class.—This was established for instructing children in higher thoughts through parables and stories, of which India has been the storehouse for ages. Swami Abhedananda was assisted in this undertaking by his co-worker and spiritual brother, Swami Turiyananda of India.

During the Christmas festival of 1899 a Christmas tree was nicely decorated in the Vedanta Society rooms, and presents were distributed to all the young members of the Children's Class. The class was closed in April for the summer.

Announcements.—After three years' successful work, Swami Abhedananda will resume his lectures on November 4th for the season of 1900-1901 at Carnegie Lyceum, 57th Street and 7th Avenue, New York, where he will lecture on Sunday afternoons at 3. 15 P. M. Admission free. Collection.

Literature of the Society will be on sale at the hall at times of the lectures. For list of publications see special

circular.

Class Lectures.—Swami Abhedananda will give a special course of lectures at the Vadanta Library on Tuesday evenings at 8 P. M. Free to members of the Society. Non-members, 25 cents admission.

The Children's Class will reopen on Saturday, November 3rd, at 11 A. M., under the charge of Miss Siri E. Swanander, an experienced teacher of a public school in Brooklyn, N. Y.

All children aged between eight and sixteen will be admitted free.

Paris.—WE learn that Swami Vivekananda twice addressed the Philosophic Section of the Exposition Universelle and that his lectures were much appreciated. The New York Herald's European Edition says 'Mrs. Francis H. Legget gave a series of dinner-parties which lent an attractive brightness to the opening of the season in her handsome residence in the Palace des Etats Unis.' Swami was one of the many distinguished guests present. The Paris corresponeent of the New York journal states that the Great Singer Calve has broken all her contracts and has started for India to study Hinduism in all its phases in company with the Swami Vivekananda and that Princess Demidoff, Miss McLeod of New York and her sister Mrs. Francis Legget are also in the party.

LONDON.

Editorial prominence was given to the following in the *Daily News, London*:—To-morrow afternoon, from four to six, at 7, Westbourne Street, and next Monday evening, at the Sesame Club, Dover Street, lectures on the new philanthropic and native movement in India, orginated by the

"Order of Ramkrishna" will be delivered by Sister Nivedita.

VEDANTA WORK.

Paris.

Since writing the above we have heard that Swami Vivekananda is now on a trip to Constantinople, Athens and Egypt. He appears to have left Constantinople on the 10th November for Athens. Mr. Blois, a distinguished French writer, is in his company as also the French and American ladies already mentioned.

time than have others who have passed as many years there. She was, some time ago, at the head of a flourishing school for girls in London, but impelled by the feeling that service might be rendered to India by sound, general education on national lines—Indian national lines, mark—she left her English pupils to the care of other teachers and went to India to study the life of Indians as it is to-day. She was convinced that good work for the people must be based

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Class Lectures.—Swami Abhedananda will give a

LONDON.

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"Order of Ramkrishna" will be delivered by Sister Nivedita.

Here is what the London Correspondent of the Hindu, Madras, says regarding Nivedita :—

In days of old, say the stories of Western chivalry (the east did differently, its women not being given to roaming), a distressed maiden was nearly always reduced to the last extremity of despair, was face to face with shame or death before her champion appeared, but that he did appear, and just at the nick of time too, we are assured by all such stories from Perseus to Lohengrin. English people would hardly like to think that things have come to so sad a condition with regard to India, though there is much to be said for such a theory when the country is chronically famine-striken. However this may be, there has arisen a champion for India from an unexpected quarter, as was the way with champions of old. Not from a far country, however, nor from a strange people, nor from masculine ranks, has this new champion come. She is a lady, belonging to the Ruling Power in India, a lady of exceptional ability, who has given up a promising career in England to devote herself to the service of women in India. Miss. Margaret Noble is her name, and though she has been only eighteen months in India, she has learned more of real Indian life during that time than have others who have passed as many years there. She was, some time ago, at the head of a flourishing school for girls in London, but impelled by the feeling that service might be rendered to India by sound, general education on national lines—Indian national lines, mark—she left her English pupils to the care of other teachers and went to India to study the life of Indians as it is to-day. She was convinced that good work for the people must be based

upon a thorough knowledge of their life, their philosophy and their customs, not by riding rough-shod over their prejudices but by educating and developing their particular characteristics. Miss. Noble took a house in one of the lanes in Calcutta, lived the life of an Indian lady, was received by Indian ladies as a friend and student and gathered around her some children for teaching. She has been admitted a member of the order of Ramkrishna and, as "Sister Nivedita," is now in England addressing audiences in various places on the subject of Indian life and philosophy. She is a striking figure to English people, garbed in a gown of white flannel, graceful in cut but of extreme simplicity; the beads round her neck suggest a rosary, whether it be a symbol of penitence to "Sister Nivideta" I know not, but to an outsider the beads seem to be of the most use to her when she is speaking particularly earnestly, by affording her fingers something to toy with, as is the custom of modern Greeks. Her eloquence is striking, she speaks without notes, animated simply by an intense sympathy for the people of India and the desire to break down some of the false ideas which have been associated with Indian ladies by English people. "Woman," said Miss. Noble at the Sesame Club last Monday evening, "is much the same all the world over. Her little tricks and deceptions differ very slightly whether practised in the East or in the West, but in India, woman especially the motherhood of woman—is accorded the deepest and holiest reverence." I need not give you here further quotations from her addresses; a summary of one of them will, I am sure, be published by you.

Vanyambody.—We are informed by our Vanyambody correspondent that 22 lectures were delivered by Mr. Naidu in the surrounding villages of Arasampatty and that through

the kindness of Mr. Ranga Row, Salt Sub-Inspector, Prof. Max Muller's life of Ramkrishna Paramahamsa was added to the Library of the Vivekananda Hall. We are glad to note that Mr. Naidu's zeal for the cause continues unabated and is manifesting itself in a variety of ways.

The late Mr. J. H. Sevier.—It is with profound regret that we convey to our readers the sad intelligence that on Sunday the 28th October last Mr. J. H. Sevier breathed his last. Many of our readers are aware that himself and his Sati-like wife accompanied Swami Vivekananda from England and during the few days that they spent in Madras formed many a fast friend. To all those friends and to others this sorrowful news will come as a great shock. Mr. J. H. Sevier had learnt to love India and its Philosophy and might have done great things for India had his life been spared. He was a staunch friend of the Ramakrishna Mission and but for his exertions the Adwaita Asrama on the Himalayas would not have been founded. We echo every word of the following extract from the November number of the Awakened India, "A staunch follower of the highest Vedic philosophy, with the characteristic liberality and catholicity of mind towards every other form of faith of, a genuine Advaitin, a man, humane and noble, and a heart loyal and true, while his absence from us in the body is loss irreparable to us, ours is not the wish to drag him back to the concerns of this shadow of existence by selfish thoughts. May he, if Karma's debts should remain, find in a higher form of life,—as we doubt not he has—conditions and opportunities for a greater and fuller realization of the Eternal Truth, the Ever permanent One Being towards Which his highest aspirations were here directed; and may the harmony of "*Hari Aum Tat Sat*," which he loved to hear and meditate upon, and which

vibrated around him in forceful, peaceful waves during his freedom from the flesh, sent out with the whole-souled earnestness of devoted and loving hearts, accompany him in his pilgrimage to a higher sphere and act as a guiding force in shaping his further evolution to the Perfect! *Hari Aum Tat Sat*!

By special desire expressed most emphatically all through life his remains were cremated, with Vedic rites, with new silk cloth, ghee, sandal-wood, camphor, incense &c."

We have no doubt that Mrs. Sevier will put up with the inevitable in a spirit of complete resignation and continue the good work which both together so well began.

—:o:—

BOOK REVIEW.

Kali the Mother—By the Sister Nivedita of the order of Ramkrishna. (Published by Swan Sonnenschen & co., London, 1900.)

A weird little book, 3, in by 6. Dark blue wrapper folding over on either side. We open the book with great curiosity, and wonder at the dedication :—To

Vireshwar—
Lord of Heroes.

A friend explains that was the home name of Swami Vivekananda, usually abbreviated to *Beele*. The next page discloses the strange contents.

Concerning Symbols.	..	..	..	11
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The Voice of the Mother. 86
A Visit to Dukineshwar. 93
An Intercession. 101
The Story of Kali for a Western Baby 107
Kali the Mother. 114

We are so fascinated we do not care to read the chapters from beginning to end in the given order. We turn to the simplest title—A visit to Dukineshwar, and read it slowly through, and could not without much effort make anything of it, the friend proposing various guesses as to the meaning. The result is that the weird first impression is deepened. We then take up the first chapter, and are charmed with the many profound reflections on the contrast between the religious genius of the East and that of the West. And so we read on, a chapter here and a chapter there, stopping now and then to enjoy the inspiration produced by the *Sat Sanga* of the book, occasional remarks of 'A very sincere women' 'Truly religious' &c, escaping us. We recognize a true artist's hand in the portraits given of Ramaprasad and Ramkrishna; and we are reminded of painters who with a few black lines produce perfect pictures. Two of the chapters are prayers of a deeply sincere religious spirit, and we are tempted to compare them with the meditations of the devoted Thomas a Kempis.

A friend to whom we gave the book to read, became so enraptured with the interpretation of Kali the Mother, that he exclaimed, "Was Nivedita born to interpret the Divine Mother to the world!"

Another after going through it remarked that there was a mystic glow of loveliness about the poetic prose of Nivedita's booklet which in several places mirrors forth the sentiments of Swami Vivekananda in all the glory of an English woman's language and imagery.

We intend making a few extracts from the chapter on 'The two Saints of Kali' in our January number of the Brahmavadin.

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Professor Tirth Ram Goswami, M. A. of Lahore, writes:—

The book is very ably translated. The analytical outline of contents given in the beginning well prepares a reader for the perusal of the Acharya's work. Everything about the book is excellent—the paper, binding and printing.

Professor Cowell, Cambridge says:—

The translation seems to me to be very carefully done, and I am astonished to see into what good English the difficult original has been put.

Dr. Thibaut, Allahabad says:—

It gives me great pleasure to say that your translation is in my opinion a very scholarly and meritorious performance.

Late Prof: Max Muller, Oxford says:

I feel very grateful to you and proud to accept your translation of the Sri-Bhashya. As far as I have been able to judge, it is correct.

FEB 14 1901

THE BRAHMAVÂDIN.

"एकंसत् विप्राबहुधावदन्ति."

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

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Vol. VI.] JANUARY, 1901. [No. 3.

SAYINGS OF SRI RAMAKRISHNA PARAMAHAMSA.

1. The sun can give heat and light to the whole world, but it can do nothing when the clouds cover the earth and shut out its rays, similarly, so long as egoism covers the soul, God can do nothing.

2. Whatever gives happiness in this world contains a portion of the all-happy God; the difference in the two is as between the raw sugar and the refined candy.

3. What is the nature of God-vision? It cannot be explained by words. Some idea may be formed of the difficulty, if one is called upon to give an idea of an ocean, to a person who had never seen the sea. He can only say "it is all water; a big expanse of water."

4. Be sincere. If thou art a thief of thy thoughts, if thy words do not express what thy heart thinks, thou shalt never succeed.

5. As a mother in nursing her sick children, gives rice and curry to one, and sago arrow-root to another, and bread and butter to the third, so the Lord has laid out different paths, for different men, suitable to their natures.

6. Men are quick to praise and quick to blame, so do not take to heart what others say of thee.

7. Be not like Ghanta Karna, in thy begotry. There was a man, who worshipped Siva but hated all other Deities. One day Siva appeared to him, and said: "I shall never be pleased with thee, so long as thou hatest." The man kept silent. After a few days, Siva again appeared to him. and said: "I shall never be pleased with thee, so long as thou hatest." The man kept silent. After a few days, Siva again appeared to him. This time he appeared as Hari-Har, namely, one side of the body was that of Siva, the other side that of Vishnu. The man was half pleased and half displeased. He laid his offerings on the side representing Siva, and did not offer anything to the side representing Vishnu. Then Siva said, "thy begotry is unconquerable. I, by assuming this dual aspect, tried to convince thee that all gods and godesses are but the various aspects."

8. Why are the Brahmos and the Hindus making such a fuss among themselves? I see that my mother is getting her work done through both these parties.

9. Do not give charity indiscriminately: for alms-giving to some persons causes sin, instead of merit. A person had a charitable institution for giving food to every way-farer who asked for it. A butcher tired of driving a cow to a slaughter house, went to the institution, and being invigorated with fresh food and drink, easily drove the cow to the shambles. The sin of killing the cow was divided between the butcher and the author of the institution, in the proportion of four annas and twelve annas.

DOES THE SOUL EXIST AFTER DEATH?

(REPRINT OF A LECTURE COPYRIGHTED BY SWAMI ABHEDANANDA IN AMERICA.)

"If the slayer think that he has slain,or if the slain think that he is slain, both of them know not that the soul can neither slay nor be slain."—*Katha Upanishad, ii. 19.*

One of the most poetical of the Upanishads, I mean the Katha Upanishad, which has been translated by Sir Edwin Arnold, under the title of "The Secret of Death," begins with this inquiry: "There is this doubt; when a man dies, some say that he is gone forever, that he does not exist, while others hold that he still lives; which of these is true?" Various answers have been given to this question; metaphysics, philosophy, science and religion have tried to solve this problem. At the same time, attempts have also been made to suppress this question and to prevent inquiry as to whether or not man exists after death. Hundreds of thinkers have brought forward all sorts of arguments to do away with questions bearing upon this momentous subject.

From ancient times there have been atheistic and agnostic thinkers in India who denied the existence of the soul after the death of the body. They are known as Charvakas. They believe that the body is the soul, and that the soul does not exist outside of the body, and that when the body dies, the soul is also dead and gone. They believe in nothing that cannot be perceived by the senses. Their motto is: "As long as you live, do not fail to enjoy the pleasures of life. Do not think of the future. Get all that you need and wish; if you have not got money, then beg or borrow it, for when the body is burned into ashes no one will have to be accountable for your deeds."

Such Charvakas we find in almost every country. For instance, in the Old Testament we read, Solomon saying: "Go thy way, eat thy bread with joy, and drink thy wine with a merry heart.....Live joyfully with the wife——whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. ix. 7, 9, 10. The followers of such thinkers are spreading very rapidly and their number is increasing every day. They are now known as atheists, agnostics, materialists, etc. According to this class of thinkers, those who believe in the existence of the soul as separate from the body, or in a life after death are ignorant and superstitious fools, while those who follow their ideas are clever and intelligent beings. Most of them hold that there is no such thing as soul. No argument can convince them or change their views, because they will not admit the existence of anything which lies beyond the reach of their senses, or which cannot be perceived by the limited powers of the senses. They have written volumes after volumes against the existence of the soul, and have tried to stop such useless questions of the mind; but in spite of their efforts, have they succeeded in stopping that innate question, "What remains after death?"—which rises spontaneously in almost every human heart? No. The same question rises to-day as it arose thousands of years ago. No one can stop it, because it is inseparably connected with our nature.

The same question was asked by saints and sinners, by prophets and priests, by kings and beggars amongst all nations, in all climes. We are discussing the same question to-day; and it will be discussed in the future. We may forget it for the time being in the turmoil and struggles of our lives; we may not ask it when we are deeply absorbed in comforts, luxuries and sense enjoyments; we may delude ourselves by various false argumentations; but the moment we encounter the sudden appearance of death, the moment we see that some one of our nearest and dearest is breathing his last, we stop for a while and ask within ourselves: What is this? Where has he gone? Does he still

exist? What has become of him? That dormant question reappears in a new form and disturbs our peace of mind. Then we begin to inquire; but at the very threshold of our enquiry we find an adamantine wall which it is almost impossible to break through. Weak intellects stop there; their feeble attempts to cross that wall produce no result. That wall is nothing but the belief that the body is the producer of the soul, that the soul is the result of the physical form we call the "body." Those who can overcome this strong barrier can understand whether or not the soul exists after death. The old, crude way of inferring the existence of the soul after death and a future life for all men, women and children from the tradition of a single miraculous resurrection of a certain person, no longer appeals to our reason. The days of believing blindly in the authority of any one's sayings are gone by. We are no longer children; we want maturer reason; we want to discuss that question more deeply. Those who believe in that miraculous resurrection will perhaps say those who do not believe in it have no hope. But we no longer accept their statements. The time has come when we want to discuss the question scientifically, psychologically, philosophically, metaphysically, and in all other possible ways.

Now let us see whether the explanation that the body is the cause of the soul is satisfactory or not. Taking it for granted that the soul, or the mass of thought, or whatever you may call it, is the outcome of the combinations of matter which make up the body, we ask, What is the cause of that body? What force combines matter into the form of the body? What force is there which forms your body in one way and my body in another? What is the cause of those distinctions? The materialistic Charvakas will answer that this body was caused by another body of the parents. As the parents produce this body so the body of the parents is the cause of this body. But that is not the true answer, for instead of explaining the cause of this body and this combination of matter they show us another combination of matter, and the question remains the same. What is the cause of that combination of matter, the parents' body? They

answer, another combination of matter,—and so on. Instead of answering the question and explaining the cause of the combination of matter they say that this combination, is the result of another combination, which ultimately leads to the fallacy of *regressus ad infinitum*. The method of explaining the soul by the body is like the process of explaining the cause by the effect, which is putting the cart before the horse.

Modern physiologists, anatomists, pathologists, and a host of other materialistic and agnostic thinkers, however, hold that the body, or the combination of matter, produces thought, intelligence, consciousness, mind or soul. In medical schools and college laboratories students are taught that thought, or intelligence, or consciousness, is nothing but a function of the brain. Moreover, they learn that every special form of thought is a result of the activity of a special portion of the brain. When we see things, or think of seen subjects, the optical convolutions of our brain are active. A certain portion of the temporal lobes are active when we hear, and so on.

Those of the modern scientists who advocate the production of thought by the brain say that "mind is conterminous with brain functions." If the brain functions stop, the mind, intelligence, consciousness, and all the mental phenomena will instantly stop. The phenomena of consciousness correspond, element for element, to the operations of special parts of the brain. There is no such thing as soul; consequently there can be no question regarding its existence after death. They deny the existence of the soul altogether. The sensations decay when the organic conditions change and stop when the machinery stops. The brain brings into existence the material of consciousness of which our minds consist. Some explain the process by which thought is produced by the brain, by saying that the peculiar structure of the brain is destined to produce thought and consciousness just as the stomach is destined to perform the function of digestion and the liver to secrete bile. As food materials, after falling into the stomach, change and assume new qualities, so the impressions of the brain through the nerves are metamorphosed into

ideas, thought, emotion, will, expressions of the face, speech, disposition, etc. Thus thought or soul is the secretion of the brain; when the brain is gone, soul cannot exist. Here impressions are compared to food as if they could exist apart from a perceiving mind. Buchner, one of the most famous materialist, says: "Thinking must be regarded as a special mode of general natural motion." J. Luys says: "As one sees a metallic rod, placed in a glowing furnace, gradually heat itself and pass successively from the shades of bright red to dark red, to white and develop, as its temperature rises, heat and light,—so the living sensitive cells, in presence of the incitations that solicit them, exalt themselves progressively as to their most interior sensibility.

Mr. Percival Lowell says: "When we have, as we say, an ideal, what happens inside of us is probably like this: the neural current of molecular change passes up the nerves, and through the ganglia reaches at last the cortical cells.... When it reaches the cortical cells it finds a set of molecules which are not so accustomed to this special change. The current encounters resistance, and in overcoming this resistance it causes the cells to glow. This white-heating of the cells we call consciousness. Consciousness, in short, is probably nerve-grow." Thus the western materialists who believe that the physical forces are metamorphosed into ideas, thoughts and sensations describe the process by which this change takes place. Mr. Herbert Spencer, being an agnostic, advocates the metamorphosis of the physical forces into states of consciousness but he does not describe the process. He leaves it as a mystery which it is impossible to fathom. That is, he does not know how this metamorphosis takes place, but he is sure it does take place. Mr. Spencer, however, identifies the soul with the brain and compares it to the piano. He says: "Ideas are like the successive chords and cadences brought out, which successively die as the other ones are sounded, and it would be as proper to say that these passing chords and cadences thereafter exist in the piano as it is proper to say that passing ideas thereafter exist in

the brain " (soul)..... Principles of Psychology, VII., p. 485. But here Mr. Spencer forgets that the piano needs a performer to produce musical sounds. Music is never brought out by the "piano itself if it does not exist in the mind of the performer. So his analogy is imperfect and incomplete. It would have been complete if he supposed that the individual soul or mind is detached from the brain and plays upon its nervous centres and brain cells as a performer plays upon the keys of a piano.

Another materialistic thinker, Professor W. K Clifford, who believes in the combination theory, says: "Consciousness is a complex thing made up of elements, a stream of feelings. The action of the brain is also a complex thing made up of elements, a stream of nerve messages. For every feeling in consciousness there is at the same time a nerve message of the brain. Consciousness is not a simple thing, but complex; it is the combination of feelings into a stream. Inexorable facts connect our consciousness with this body that we know; and that not merely as a whole, but the parts of it are connected severally with parts of our brain action. If there is any similar connection with a spiritual body it only follows that the spiritual body must die at the same time with the natural one." Thus the materialistic thinkers, who do not believe in a soul as separate from the brain, or independent of the physical body, try to deduce mind and intelligence from matter, or from the combinations of matter, either by applying the theory of production, or the theory of combination.

In India similar theories were advanced by the Charvakas and the Buddhists, who did not believe in the existence of a soul as separate from the gross body. The Buddhists maintained that the body is the cause of mind and intelligence, that consciousness is the result of the combination of insentient matter and unintelligent forces of physical nature. They used the illustration of a lamp and the light. This body is just like a lamp, and the intelligence or consciousness, is like the light produced by the burning of the candle.

But Vedanta philosophers refuted both these materialistic theories by pointing out the fallacy of their principal arguments.

Vedanta says that matter or object is only one half of the universe and the other half is mind, or subject, or soul. It is impossible to deduce the one from the other. In the first place if we analyze our knowledge of matter and force, we find that we cannot know matter by itself and we cannot know force by itself; that what we know is nothing but a mental change. Knowledge of matter is nothing but the knowledge of that change of mind of which we are conscious. When we say that matter exists we are conscious of a peculiar mental change beyond which we cannot know. The mind cannot go beyond itself. Even our knowledge that the soul or mind is a function of the brain presupposes the existence of another mind or knower. Whenever we say that consciousness or soul is the result of the combination of matter that statement also requires another mind to be conscious of that idea.

John Stuart Mill was right in saying that after dissecting a human brain, when one does not find there any trace of the soul or mind, and denies its existence, or asserts that mind or soul is the function of the brain, he forgets that such knowledge necessarily implies the existance of his mind or soul. As the knowledge of matter, or brain, or any other kind of knowledge depends upon self-consciousness, it will be absurd to deny the priority of that which is the basis of consciousness, of intelligence, and of all knowledge, and with the help of which one can know the existence of matter, or its combinations. G. J. Romanes says: "We cannot think any of the facts of external nature without presupposing the existence of a mind which thinks them, and therefore, so far at least as we are concerned, mind is necessarily prior to everything else. It is for us the only mode of existence which is real in its own right, and to it, as to a standard, all other modes of existence which may be inferred must be referred. Therefore, if we say that mind is a function of motion; we are only saying, in somewhat confused terminology, that mind is a function of itself. Such, then, I take to be a general refutation of materialism."* If it be a scientific truth that motion produces nothing

* "Mind and Motion and Monism," p. 21.

but motion, as it has been established by modern science, how can we maintain that the molecular motion of the brain cells produces consciousness, or intelligence, which is not the same as motion, but is a knower of motion? Therefore, Vedanta philosophy teaches that the source of consciousness cannot be found in matter, but stands independent of it. What we call matter is only the medium through which consciousness manifests itself.

Dr. Schiller, an eminent thinker of the West holding similar opinions, says: "Matter is not that which produces consciousness, but that which limits it, and confines its intensity within certain limits; material organization does not construct consciousness out of arrangements of atoms, but contracts its manifestation within the sphere which it permits." There are other agnostic thinkers who say: "The conception of a soul as a substantive thing is a mere figment of imagination." Kant said: "There is no means whatever by which we can learn anything respecting the constitution of the soul so for as regards the possibility of its separate existence."

David Hume, like some of the Buddhistic philosophers in India, believed that the human soul is nothing but a bundle of impressions and ideas. Hume said: "When I enter most intimately into what I call myself, I always stumble on some particular perception or other of heat or cold, light or shade, love or hatred, pain or pleasure. When my perceptions are removed for any time, as by sound sleep, so long I am insensible of myself and may be truly said not to exist. And were all my perceptions removed by death and I could neither think, nor feel, nor see, nor love, nor hate, after the dissolution of my body, I should be entirely annihilated; nor do I conceive what is further requisite to make me a perfect nonentity." So, according to Hume, our souls die every night when we sleep soundly. I think very few of us here present will be ready to accept such an explanation of the nature of the human soul.

Those who depend on sense perceptions only, try to see the soul by dissecting the brain, but when the sense do not reveal it, they deny its existence. They may just as well try to find the

soul in the heart or stomach, as the ancient seekers of the soul did. If we examine properly, we shall be able to see logical fallacies and inconsistencies in all the materialistic and agnostic arguments which support the theory that soul is the result of the body or of the combination of matter, or else that the soul does not exist at all. From ancient times such materialistic conclusions have been repeatedly arrived at by thinkers of different countries. But do our minds remain satisfied with such ideas, and do we stop from asking again and again—is there any life after death? If we hear millions of times "there is no soul" still we cannot be entirely convinced that we shall cease to exist after death; we cannot think of our annihilation; we cannot believe that our individuality will be lost forever. Such solutions do not appeal to our reason; they do not satisfy our minds, nor do they bring any consolation to our souls. These statements are but the expressions of ignorance of truth. Truth is that which exists eternally. If existence be a truth to-day, it must be true eternally.

If we deny the existence of a soul as independent of the body, we cannot explain many facts which often occur during our lifetime, nor the genuine phenomena described in the reports of the Psychical Research Society of Europe and America. We cannot ignore the facts recorded in the lives of many cultivated sceptics and agnostics who have seen their doubles outside of themselves when alone in their rooms reposing on a couch or an easy chair. There are instances of such doubles talking, walking or doing various other things. How are these facts to be explained? There are many descriptions of the manifestation of the doubles of the Yogis in India. Various attempts have been made to explain such events by asserting that they are either optical delusions or hallucinations of the brain. But we cannot say they are optical delusions or haliucinations if they can stand the test of verification. There are many properly verified instances of the appearance of the double. Suppose at night before retiring one is sitting alone in his room, after locking the door from inside. Suppose his mind is greatly disturbed with some important business question or a mathematical problem. He

suddenly sees another exactly like himself sitting at his desk with a pen in his hand, writing something on a peace of paper; and, after examination, he finds that it is an answer to his question or the correct solution of the problem which has puzzled him for many days, what explanation will you offer? What kind of hallucination is this? What verification stronger and more satisfactory than this do you want to have? Such an occurrence cannot be explained by clairvoyance or telepathy. Some may say it is a false story, but mere assertion does not disprove the facts. The denial of a fact does not change the nature of the fact. Facts are facts whether we admit or deny them, whether our current theory can explain them or not. Clairvoyance, telepathy, and thought transference have failed to explain these cases. Such facts can only be explained by the theory of the existence of the soul as separable from the body. According to science, that theory is true which can explain most facts, and we should accept it until a better theory or a better explanation comes. Those who believe in the theory of production, or that of combination, will shut their eyes to such facts. But those who believe in the transmission theory, or, in other words, those who hold that brain or human body is the instrument through which the soul manifests its powers, will find no difficulty in explaining all the genuine phenomena connected with the double.

Prof. William James, of Harvard, says: "The transmission theory also puts itself in touch with a whole class of experiences that are with difficulty explained by the production theory"

Again there are authentic instances of persons appearing to friends immediately after death. There are many such instances in India, in Europe, and in every country. Such instances may occur where the persons appearing to friends ask to have their children taken care of, or bring some massage. One need not go to spiritualistic seances to experience these things. Many such experiences have come to persons in private life and in their own homes; and they have been well verified.

In spiritualistic séances, ninety-nine cases out of one hundred of spirit manifestations are mixed with fraud, and many pro-

fessional mediums have been most pitifully exposed both here and abroad. The motive power in professional mediums is to make money, or to earn a living.

In India the Hindus do not trust a professional medium. On the contrary, they say it is wicked to hold public séances for money. It is more wicked to earn a living at the expense of the poor spirits. Why try to earn your living by making the poor spirits appear to you? Those persons who do this are considered ordinary *fakirs*. Although many mediums have been exposed, and many spirit manifestations have been proved to be like magic or jugglery, still those fraudulent cases cannot be the reason for denying the existence of the soul as a part from the body or in a life after death. Now, the question may arise: If the soul exists after death does it retain its individuality? The Vedanta philosophy says, yes, it does. The soul of earthbound spirits retain their personality, too. Some of the Western writers, who have known very little of Hindu philosophy, say that the highest ideal of the Hindu religion is the annihilation of the soul. These childish statements prove their ignorance and prejudice. We hear such things from writers who consider themselves great scholars after reading the description of Hindu religion given by the Christian missionaries, who do not see good in any religion except their own, or who write simply to serve their own purposes. In the voluminous writings of the Hindus, however, you will never find a single sentence which teaches that the soul will be destroyed after death. On the contrary, you will read that the soul is eternal, immortal, deathless and birthless. In the Bhagavad Gita it is said: "The soul of man is indestructible; it cannot be pierced by the sword; fire cannot burn it; air cannot dry it; water cannot moisten it."

"If the slayer think that he has slain, or if the slain think that he is slain, both of them know not that the soul can neither slay nor be slain."

Ralph Waldo Emerson, after reading the Bhagavad Gita, rendered this passage in verse in his poem entitled "Brahma":

"If the red slayer think he slays,

Or if the slain think he is slain,
They know not well the subtle ways,
I keep, and pass, and turn again."

As regards the retaining of the individuality, the Vedanta says that each soul after death takes with it all the experiences, impressions, and ideas which it gained on earth; its takes its mind, its intelligence, its intellect and powers of the senses and enjoys, or reaps, the fruits of its own thoughts and deeds.

If you read the funeral service of the Hindus you will find that after the death of a person the relatives do good deeds in the name of the departed, believing that good thought, prayers and good works, done in their names, will help the departed spirits. The Hindus also believe that, if we think of them constantly and invoke them, asking them to remain with us for our own gratification without thought of their good, we force them to remain confined to that particular personality which was connected with their earthly bodies they left behind them. Personality is always connected with the body.

At every birth of the body we have a certain personality according to the environments, and if we keep one soul confined in one personality or one set of environments, then there will be no progress of the soul on higher planes. Therefore, it is better not to drag our departed friends to our plane of existence; but to help them by sending good thoughts to them.

The most ancient writers of the Vedic ages show that they believed in the spirit world of the *Pitars*, or fathers, where the departed souls go after death. The king, or ruler, of this place is called *Yama*. He was the first of the mortals to enter that world and he became the ruler of those who came later.

The Hindus believe in a heaven, but not in any hell. The Hindu heaven is different from that of the Christian or of the Mohammedan. The Hindus believe that the heaven is a realm where the departed souls go to reap the pleasant effects of their good and virtuous actions, that they remain there for some time—that is, until the results of their good works are completely reaped; then after that period, they will return to this world again. The

Christians, Mohammedans, and Zoroastrians believe in a heaven of all kinds of sense enjoyments, where pleasures will come incessantly without troubles or any sort of pain. This, according to the Hindus, is not a desirable state. They say that all these celestial enjoyments are phenomenal and transitory. Supposing a spirit remains in heaven and enjoys for a million years or for one cycle; still, compared to eternity, this is a very short time. So they say, that after enjoying the results of good works in those realms, one is bound to be born again, either here or in some other planet, according to one's tendencies and capacities. Therefore, in the Bhagavad Gita it is said: "All the different worlds of spirits, beginning with the highest heavens, are states from where one must return, because they are within the realm of phenomena and are changeable. But he who attains to the realization of Truth transcends all phenomena and the laws which govern them."

The Persians believed that the soul would rise three days after death and would go either to heaven or to hell, according to its thoughts, speech and works. This Persian idea of heaven was afterwards adopted by the Jews and the Christians. The ancient Hebrews did not trouble themselves about the life after death. They believed that God breathed life into man's nostrils and that the breath, which came from Jehovah, would go back to Him; that the life breath of all creatures would return to the source from whence it came. "That which happens to man also happens to lower animals." This life breath was sometimes called "Nephesh," "Ruach," or "Neshama."

The Egyptians believed in a double which was like a shadow of the body, and which remained as long as the body remained. This gave rise to the idea of mummifying the bodies of the dead. If the body was injured in any part, the double, or soul, was likewise injured; so to keep the soul intact they preserved the bodies.

The Chaldeans believed in a double which would be annihilated if the body were destroyed. They expected a resurrection of the corpse. Many of the Christians have a similar belief. This

idea gave rise to the custom of embalming and burying the dead. Some of the Christians still believe that the body will rise after death. Others do not believe in the resurrection of the body. They believe that the soul will remain and exist through all eternity, although it had a beginning. The Christian idea regarding the beginning of the soul is that at the time of birth, each soul is newly created by the Almighty God. But the Hindus say that that which has beginning cannot live through all eternity; it must have an end. The Hindus do not believe that the soul is created by God or by any other being. It is eternal by its nature. It is birthless and it cannot die. The Hindus do not mean destruction or annihilation by death; they mean by it a change of body or form. This kind of death is a constant attendant of life. Phenomenal life is impossible without death or change of forms. We are dying every day. Every seventh year the entire body has changed every particle and renewed every atom.

Prof. Huxley says: "Physiology writes over the portals of life, *Debemur morti nos nostraque*, with a profounder meaning than the Roman poet ascribed to the melancholy line. And in whatever guise it takes refuge, whether fungus or oak, worm or man, the living protoplasm not only ultimately dies and is resolved into its mineral and lifeless constituents, but is always dying, and, strange as the paradox may sound, could not live unless it died." Although every particle of the body changes, we still continue to exist; our continuity is not broken. From babyhood to old age we retain the same sense of "I" and of personal identity. This continuty of the conscious agent, or "I," cannot be explained by any physical or chemical law. According to the Vedanta philosophy, thought, or feeling, or intelligence can never be produced by any mechanical or molecular motion. "Motion produces motion and nothing else," says modern science. As such, how can the motion of the atoms of the body produce consciousness? That must be due to some higher power, or force. This force is ordinarily called "soul." The soul is not subject to the atomic or molecular changes in the body; it is rather the cause of them. It is

beyond all change, and consequently, beyond death. It is the basis of the continuity of the conscious state and of the sense of identity in the individual. As we survive and retain our individuality after each seven years of change and renewal, so we shall live as individual souls after the final dissolution of the form of our bodies. In the Bhagavad Gita it is said: "As during our life time we survive the death of the baby body, the young body, and the mature body, successively, and retain our individuality, so after the death of the old body we shall survive, live, retain our individuality and continue to exist through eternity."

THOUGHTS SUGGESTED BY Mr. SLATER'S "STUDIES IN THE UPANISHADS."

By S. Narayana Row.

"The studies in the Upanishads" is the title under which a small book is presented to the public containing five lectures delivered by the Rev. Mr. Slater at Bangalore. One may by the title of the book expect that it contains a lucid and succinct exposition of the philosophy and religion propounded in the Upanishads. But such an expectation is a disappointment. Though it professes to deal with the Upanishads alone, it proceeds to take an imperfect and erroneous view of the hymns and sacrificial rituals of the *Mantras* and the *Brahmanas*, of the earlier part of the Vedas and plunges into a contrast between the Hindu sacrifice and the vicarious sacrifice of Jesus Christ. A few passages are then culled out from the Upanishads with a view to

quote parallel ideas from the Bible and to imply thereby a parallel plagiarism. The doctrine of transmigration has been represented as borrowed from the Egyptians in the Upanishadic period ignoring the existence of the same in the *Mantras* and the *Brahmanas*. Though the author seems to concede that the Advaita philosophy existed before the time of Sree Sankaracharlar, he very conveniently disposes of the Visishtaadvaita and Dvaita systems with the remark that "these two schools are for the most part confined to the South of India, where they had their birth and they date from about the twelfth and fourteenth centuries of our era, a comparatively modern period of time when there were outside influences existing such as the ancient Syrian church and Roman Catholic community which may have modified Indian thought." Any fair-minded student of Hindu scriptures, philosophy and literature will be able to see that this assertion is anything but true. It would be as correct to say that Darwin is the originator of the evolution theory and Bain of mental and moral science as it would be correct to say that the three Hindu Schools of Dvaita, Visishtadvaita and Advaita took their birth in the place and at the time as those of their expounders in the 14th 12th and 9th centuries after Christ. The venerable Acharyas far from claiming any originality in themselves expressly declare that they merely expound what has been handed down to them by a succession of Rishis and Gurus of their respective schools (parampara) from the remotest antiquity. It is clearly discernible from the *srutis* and *smritis* and from the various *Karikas* and the *Sutras* together with their *Bhashyas* that the six systems of Hindu philosophy and the three schools of Advaita Visishtadvaita, and Dvaita have been in existence in India, and have developed on parallel lines from the earliest of times. These further show all the characteristics of an indigenous growth. Even

the Jaina and Buddhistic literature bear abundant testimony to the above facts and it is too late in the day for the learned author to take up the position he has done unless he is in possession of new facts and evidence discovered and not yet divulged to the public.

The author has made no attempt whatever to take a comprehensive view of the scheme of sacrifice and salvation unfolded in the Hindu scriptures and we shall give a birds-eye-view of the same.

Every Hindu, of whatever school he may be, starts with duality. He is enjoined, daily and periodical oblations, prayers and sacrifices. These are intended to chasten his heart and ensure his righteous conduct. His motto is "Let peace prevail among all the sentient creatures in all the quarters of the world." Next a set of propitiatory sacrifices (*kamya*) are recommended under certain circumstances. These are offered mainly to certain beings or deities who have it in their gift to bestow on man benefits such as *Swarga* (a temporary state of blissfulness) and certain worldly advantages such as posterity, wealth and the like. But the greatest of all sacrifices is that of self (the *Aham*) resulting in the *Brahmagnana* by which the chain of *Samsara*, Births and Deaths, is snapped. According to Dvaita the individual soul on the acquisition of this *gnana* enjoys the presence of and communion with the supreme Brahman everlastingly that is till the end of the universe or Kalpa (which means till the involution of the universe into Brahman takes place and the Brahman wills a second or next evolution). According to Visishtadvaita the individual soul in this state of blissfulness enjoys a personal contact with Brahman, still retaining its individuality; and lastly according to Advaita, the individual soul in this state of beatitude completely loses even this veil, as it were, of individuality and there will be a complete fusion between the individual self and the universal Self

Brahman whose nature is existence, knowledge and bliss. It will thus be seen that the onward march of spirituality is common to all the three schools. Free scope is given to the full realisation of all possible relationship of the individual soul (man) with the supreme Soul or Brahman (God). This is the highest sacrifice of self according to the Upanishads.

The origin of the chain of Samsara or births and deaths (or in the language of Western nations the origin of sin) is, according to Hindu scriptures involved in the (to us) inscrutable law of evolution and involution which take place at the beginning and end of each kalpa and becomes intelligible only when the individual self shakes off its present necessity of thinking under the conditions of time, place and causality.

Now, sin, according to the Christian orthodox theology, is the outcome of a distinct entity called Satan. He is opposed to God. Satan with his legions has been constantly interfering with man by instigating, alluring and misleading him to commit sin, while God with his host of angels tries to set man in the right path. Satan has been successful in thwarting the good intentions of God. In short he is an "adversary alike of God and man." A realistic story is given in the Old Testament about the fall of Adam and death being pronounced by God as the punishment for disobedience or sin. It is left to each individual to make his own inference as to whether it was the death of the body or of the soul of man that was meant. In either case insurmountable difficulties present themselves for solution. Be this as it may, the more refined of the Christian theologians of the present day content themselves by saying that there took place at some remote period in the history of man (no matter how) a "moral catastrophe" by which he became sinful and has inherited the sinful nature ever since. It is the removal of this sin and its consequence death, that is aimed at in the vicarious

sacrifice of jesus the Christ.

Whether this theory of sin is reasonable and acceptable let every thoughtful enquirer decide for himself.

Now, according to the Christian Bible the punishment for sin is death. "The wages of sin is death." It has also been said that the punishment is everlasting hell fire. Whatever be the punishment it cannot be remitted, else God will stultify himself. Though God is infinitely merciful he cannot become false by the remission of Sin. It is expounded by Christian theologians that the merciful God or one of the Trinity comprising the God-head came on Earth as God-man, Jesus and voluntarily offered himself up as a sacrifice to bear away the Sin of man. He thus suffered death, the punishment for Sin and every believer in him will have everlasting life or immortality. We used to hear quoted often the instance of a debter in jail being freed by the payment of the debt by some friend of his as exemplifying the rationale of the Vicarious sacrifice. Seeing that the analogy does not hold good in regard to moral and Spiritual sins which attach themselves to each individual Soul and cannot be transferred to another Soul by any amount of mental effort, the argument Seems to have been dropped. The theologians have, of late, tried to inculcate a theory that by mentally transferring all the Sufferings of Christ to themselves and by a mysterious process called "Justification," by a firm faith in Christ, the inexorable law of punishment is satisfied. The vicarious Sacrifice stripped of all its high sounding phraseology simply amounts to this: that God in order to avoid the charge of inconsistency in not punishing according to his inviolable Law the Sinners who have since believed in Jesus Christ, punished himself or a portion of himself (2nd head in the Trinity) and thus fulfilled the requirements of his own law. Comment on this is unnecessary. It is a matter of great doubt whether

jesus himself had any idea of a vicarious sacrifice. The jews, who had been for six or seven centuries a conquered nation, under the sway of foreigners, expected a Messiah or leader of their own nationality who would free them from foreign domination and establish an independent kingdom of their own and rule over them. Their previous history further shows that at one time they belived that God was their ruler who appeared to them from time to time and directed their affairs in person and that latterly he gave them a king who was his proxy sometimes called the son of God or man. It was such a Messiah that was expected by them and not a suffering and dying one. Jesus too seems to have entertained the idea of establishing a kingdom of God on earth. It is frequently spoken of in the New Testament as the "kingdom of Heaven" though it was to be on earth. But when the attempt at founding such a kingdom came to an abrupt end by his crucifixion through the machination of his enemies or Satan, the idea of regarding his death as a sin-offering seems to have become a part of the system subsequently developed and the second advent of Jesus the Christ to complete the work he had commenced was then prophesied. This second advent was to have taken place in a short time even before the passing away of the generation that existed at the time of Jesus. Though many such generations have since passed away it was not as yet come to pass and the theologians have from time to time extended the period when this is to happen by all sorts of untenable interpretations. The idea involved in the expression "The lamb slain from the foundation of the world" and 'the lamb which taketh away the sin of the world" form a part of the system above referred to. Now the thoughtful enquirer will pause and consider which of the two sacrifices—the sacrifice of self of the Upanishads or the vicarious sacrifice of the New

Testament-is ennobling, soul reforming and acceptable to a reasonable human being.

The author of this book takes the Sanskrit word *Brahmagnanam* to mean simple knowledge of God, and arrives at the conclusion that this knowledge can accomplish nothing by itself. To a Hindu the phrase "*Brahmagnanam*" connotes that state of the soul or Atman which he realises when, all the distracting passions and desires have been subdued, the pride of self or *Aham* is sacrificed and the Brahman is seen face to face as it were, and when to see is to know and to know is to enjoy eternal bliss. In the language of the Upanishad "There is no turning back" when this has been attained and "all speech turns away from the bliss of Brahman unable to reach it." In other words silence is the best commentary. This *gnanam* is attainable by all those who are earnest about it but is beyond the reach of those who make a fashionable and dramatic show of piety and whose love for worldly things is a drag on their souls.

The charge of want of moral sanction is frequently laid at the door of Vedanta. It is said that as a Vedantin acknowledges no deity there is no 'ought' for him. There is no debt for him to pay and there is no necessity for him to be virtuous as he has to please no God. A cursory glance at the Hindu system, as a whole, will at once dispel this charge as baseless. A right appreciation of the law of Karma will show that a Hindu is bound to conform himself to a virtuous and magnanimous course of conduct for the sake of his Atman or Self, for the simple reason that every thought, every word and every act—(*Manasa*, *Vacha* and *Karmana*) is retributive in its nature. Not only has he to work off his past Karma but also has he to be unselfish and kind towards all sentient creatures as a preparation for the great sacrifice of self he has to make in order to acquire *Brahmagnanam*. For him it is not "love thy neighbour

as thyself" but it is "love thy neighbour not because he he is a neighbour but because of the self in him. (See Bri. Ar. V Bram 6 et squs,). If man, unmindful of the consequences, indulges in immorality it is not the fault of the system. The incentive to moral conduct is stronger in this system than in any other. It would be as fair to impute immorality and tyrany of caste system to Vedanta as it would be to impute the prevailing immorality and drunkenness among European nations-nay the inquisition and the slavery of the past to the noble teaching of Chirst.

Vedanta is next taken to task as being Polytheistic. This charge is utterly unfounded. The Vadas, Puranas and the whole of the religious literature repudiate this. Every Hindu knows and is taught to believe that under whatever name the worship is offered it reaches the great Brahman. This is the first formula of prayer in the mouth of every Hindu. It cannot but draw a smile from every Hindu when he is told that he is a polytheist.

The Hindu doctrine of transmigration is attacked by the author on two grounds firstly "no sage has given it as his own experience" and secondly that it is "soul-destroying because there is remembrance and conscience of sin." As to the former it is simply to be remarked that instances have been related in the scriptures and as to the latter the argument if faulty as it makes our frail memory and flexible conscience the test of truth. The author elsewhere remarks about the doctrine of Transmigration' and of "the eternity of soul." "That the nations of highest civilization that are now achieving most for the world do not believe in them and so a religion that contains them can never aspire to be the absolute and universal religion of mankind. "The fallacy of the argument is quite patent in as much as it makes a belief on the part of particular nations the *sine qui non* of the universality and absoluteness of religion.

The author characterises Advaita as a "system of helplessness and hopelessness which takes refuge in the complete obliteration of self. Nirvana was welcome as a relief" and "asceticism and beggary are its outward expressions." Either perversity or unwillingness to recognise the truth and grasp the sublime ideal of Advaita drives one to take this attitude. In such an attitude of mind, it fails to see the graduated series of discipline formulated in the whole scheme commencing with the duties (Dharma) of the Brahmacharin and the Grahasta (humility, unswerving adherence to truth and self-sacrifice in whatever situation one may find himself) and ending with the great sacrifice of yoga in any one of the four forms (Karma, Bhakti, Raja, and Gnana) which is common to all the three systems under consideration. Till an Advaitin arrives at the last stage of Brahmagnana, he does not and cannot say 'I am Brahman.' In fact there is no 'I am Brahman' but 'It is all Brahman.' A little consideration will show that this is a feeble rendering into the language of the conditioned and the relative, of what is beyond it.

The blissfulness of Brahmagnana above indicated does not and cannot satisfy one whose ideas of heavenly happiness and bliss are sensuous. The heaven of the Bible is a locality inhabited by the believers of Jesus Christ raised from their graves with the physical body and governed by God (Father, Son and Holy Ghost) with his host of angels where their arch-enemy Satan cannot enter. Though Christian theologians have of late been giving out that the resuscitated body of the believer would be of a finer stuff (physical and spiritual) yet the main idea is preserved. To Christians the heaven would be no heaven at all if they found not there their "own dear ones of earth whom they have loved long since and lost a while" and probably a missionary would find no bliss there

if he did not find an India, a China or an Africa to preach his gospel to. To a Hindu, however, such a heaven is no better than this world or at best no better than the material Swarga with its inhabitants who can assume at pleasure any form gross or etherial (kamarupa).

The author next asks the question "If the ancient Indian ideal of spirituality was so lofty, why was it not retained and why did it not save the country from degenerating? We must here refer him to history and the course of events for an answer, and ask him to compare the spirituality existing among the Hindus as a whole, even in these degenerate times (as he calls) with that pervailing among the nations who are "the leaders of civilization" of the West. It is not meant here to suggest that there are no defects with the Hindus. There is much to be accomplished in social, moral and spiritual respects and this in spite of the highest religion and philosophy they possess. In the same manner there is also much to be accomplished in these respects among "the nations of the highest civilization."

"If the dream of an universal religion be true" it cannot certainly be the one which contains the dogmas of 'Resurrection', 'Vicarious Sacrifice', 'Second advent', 'millenium' and the temporal kingdom on earth of the Chosen people and the like, but the one that contains room for the realization of every phase of spirituality and fitted to every stage of the evolution of man. The Vedanta which has nothing to fear from the researches in Astronomy, Geology, Chemistry or any other branch of science, and which can afford consolation to and satisfy the aspiratons of man from the most ignorant boor who cannot count more than five to the highly developed metaphysician stands nearer the realisation of the "dream of universal religion" than any other system known.

CLASSIFICATION OF INDIAN PHILOSOPHIES.

By Sinha.

The Sankhyas, who are the poineers of systematic philosophic thought in India, admit directly the two principles, *Prakriti* and *Purusha*; and in a way indirectly admit the third *Isvara* either by pointing out the necessity felt for such an entity by their predecessors in denying Him, or in ascribing unavoidably a part of his functions to the redeemed souls in their philosophy. Their theistic followers, the *Yogins*, throw off the mask and openly admit *Isvara* as an independent entity presiding over all. The several substances (*dravyas*) of the *Naiyayikas* and the *Vaiseshikas* are also ultimately reducible to the three fundamental existences. The *Naiyayikas* enumerate sixteen *Padárthas*; of which the second *Prameya* (the objects of knowledge) comprehends chiefly soul (inclusive of the Supreme Soul), and external matter whose transformations are variously stated as body, organs of sensation and the objects of sense. The rest belong to the qualities and functions of these and their classifications. The *Vaiseshikas* specify six *padarthas* categories or predicates to which all known things are referred. Of which the first substance (*dravya*) includes the soul with its varieties and external matter and its modifications. The Vedanta explicitly bases its doctrines on the assumption of these three postulates. Their conception of the phenomenal cosmos is a triangle of existence having these for its verticies. The realistic *Visishtadvaitins* define them as *chit*, intelligent souls, *Achit*, non-intelligent matter and *Isvara*, God. Their Brahman is nothing different from *Isvara* and comprehends in it the totality of the universe of souls and matter. It is absolute. Hence their philosophy is known as qualified-monism or monism with a distinction. Ramanuja, the greatest exponent of this school, summerises the teaching of

it in his introduction to *Vedantadipa* as follows:—"Of the three ultimate entities known to philosophy the intelligent individual soul is essentially different from non-intelligent matter; and God who forms the supreme soul of the universe, is absolutely different from the individual soul. The essential differences thus existing between matter, soul and God are intrinsic and natural. God who is the same as the supreme *Brahman*, is the cause of the universe, and the universe which is made up of matter and soul is the effect produced by him." The *Advaitins* who teach rigid monism also recognise these as the fundamental factors of phenomenal existence which alone comes within the scope of human experience. Though according to this school the *Brahman* is the one only Absolute Existence which is all-embracing, attributeless and unknowable, the phenomenal universe of matter and souls is a fact of human experience and is without beginning. They, therefore, equally with the other schools postulate the existences of *Jiva*, individual souls, *Isvara*, God, and *Prakriti*, matter—all of these being the products of *maya*.

The *Tantrikas* whose object is to perpetuate the popular religion of ritualism and worship have not only closely followed in the track of the *Vedantins* but have gone still further. As in everything else they have materialised these principles also and created suitable rituals. Thus these postulates have not only found expression in the philosophic speculations of the Hindus but seem to have been at the root of their religious ideas. Their mythologies which appear to have taken their origin from the tendency of the human mind to personify abstract ideas chiefly rest upon the basic concepts of the postulates of existence. We find in their works reference to these in one form or another. Their gods and goddesses are almost the embodiments of these and similar concepts which in the later mythology of the *Tantrikas* are symbolised by significant material images. There is no doubt, therefore, that these postulates have pervaded even the rudest forms of religion and have shed considerable influence on the lives of human beings. We have reasons to believe that each of them has been instrumental in contributing

to the Vedantic religion a means for attaining freedom. External nature seems to have been the occasion for the Vedantic *Karma-Yoga*, or the path of work, the conscious self, for *gnânayoga*, or the path of knowledge, and the universal Being for *Bhakti-yoga*, or the path of love. The connection between these is closely visible in the relation to one another of the postulates. Just as in the totality of the universe these are related to one another and to the whole as one, the three paths are also related to one another and lead to the common goal of philosophy and religion. As the knowledge of each of these paths involves a knowledge of the whole as distinguished from each, it involves all the three as leading to the common end. If the influence of the principle of *Prakriti* on the life of man is to enlighten him on the path of *Karma*, it teaches him also the necessity for *Jnana* and *Bhakti* involved in *Karma* The *Bhagvadgita* which deals with the three *yogas* teaches that each is complete and sufficient in itself, and at the same time impresses the inseparableness of each from the others all converging to the same point.

According to the *Sankhyas* whose philosophy first opened the way for the free flow of Indian thought, *Prakriti* or external nature is the true source of world's activity. The *Vedantins* who have borrowed largely from the *Sankhyas*, are also of opinion that man's mundane life is due to *Avidya* or ignorance which is the product of *maya* or prakritic influence. This ignorance consists in man misunderstanding his self and mistaking it for the body, and thereby entangling himself into the whirling eddy of *samsara* or the mundane life of activity. The worldly activity which has its root in *Prakriti* is, therefore the greatest enemy of *moksha* or freedom. But in spite of all its deterring qualities, *Prakriti* which by nature is non-intelligent and gross, is essential to man's salvation. It is a well known law of *karma* that action only can give rise to action; and a man can get salvation only by minimising as much as is possible the force of this natural law. This is possible by doing good deeds and such other unbinding acts which alone are capable of endowing man with the power to

mitigate evil and rouse the divinity in him. By purifying his body and mind with meritorious and pious acts and noble thoughts, he prepares himself for the reception of that knowledge which leads to salvation. Moreover, external nature is the only medium of communication between man and other objects. But for it there exists no other means for man to gather experience and work out his end. Hence the *Vedantic* doctrine is that man can cross *maya* only with the aid of *maya*. Just as a traveller removes one thorn with the help of another and then throws away both, man overcomes the effect of *maya* with the help of *maya* and getting thoroughly out of its influence attains to freedom. *Prakriti* being the root of all *karmas*, that means which teaches us how to attain the highest knowledge or reach God through *karma* or action, should necessarily have its source in *Prakriti*. *Karma-yoga* or the path of action should therefore naturally have suggested itself by our notion of that postulate of existence which we have characterised as matter.

The word *gnana* in the term *gnana-yoga* means *atmagnana* or the knowledge of the self. According to the *Sankhya* philosophy, the soul or *Purusha* is distinct from matter and its modifications. It is eternal and unborn, pure and perfect, and in its true state it is absolute intelligence which remains inactive as a mere witness of the active matter. Its highest state of freedom is what is known as isolation which consists in the self abiding within itself by understanding its own true nature. This knowledge is obtained by means of right apprehension of the characteristics of matter and its products which alone act and are the cause of soul's bondage. So also to the *Vedantin* true knowledge of the self is essential for *Mukti*. If the Vedantin holds with the Advaitin that the individual self is nothing different from the Supreme Self then it is not difficult to see how the knowledge of the self in itself means the knowledge of the Supreme Self. If on the other hand he holds the individual self as distinct from, though ultimately united with, the Supreme Self, then the existence of the self as an ultimate entity implies the continuous existence of a being amidst

immensities and eternalities which coexist in its relation to the supreme and universal Existence. Since, of any two related objects, a true knowledge of the one means the knowledge of both, the true knowledge of the self not only implies its relation with the supreme Existence, but it also implies a knowledge of that supreme Existence whose result is characterised as *makti* or freedom. Just as *Karma-yoga* or the path of action means a knowledge of the true nature of *Prakriti* as the source of all actions and through it the knowledge of *Brahman*, *gnana-yoga*, or the path of knowledge here means a knowledge of the true nature of the self and through it that of the *Brahman*. Hence the self, as a postulate of existence, seems to have suggested to the followers of the *Vedic* religion, the *yoga* of *gnàna* as a means to salvation. This *yoga* is referred to in the *Bhagavadgita* as the *Akshara-yoga* or the realisation of the true nature of the self and through it the knowledge of the Supreme Self.

The immensity and sublimity of an object has always the tendency to elicit the love and admiration of a person and make him feel his littleness by its side and bow down to it. The infinite grandeur of the universal and all-pervading Being,—God, acts at once on the emotions of a man and augments them and through them draws out his inmost soul and elevates it to his own dignity. The finite soul is made to forget for a time all its limiting conditions and thereby gets expanded into infinite proportions and absorbed into the infinite. All emotions are but the manifestations of the one transcendental emotion, love; and Bhakti or love is the immediate emotion which is brought into action at the thought of the highest ideal of beauty and sublimity and which serves as the truest and the best means of realising the Infinite Being. According to the *Vedanta*, God is the ocean of infinite mercy and love; he is the prompter and controller of all our actions and the arbitrator of our destiny. He is the omnipotent ruler of all and the pervader of all. Hence love which belongs to his true nature is that which binds all beings together. Love is life; love is expansion; and love in itself and by itself is the ultimate goal of both philosophy and religion. How true is that

definition of love given by Victor Hugo! "The reduction of the universe to a single being, the expansion of a single being even to God, this is love." There is a story in the *Mahabharata* which aptly illustrates this: Yudhishthira when asked by Draupadi, why he continued to love God, inspite of the many privations and miseries they were allowed to suffer, he replied, "why do we love the Himalayas with all our sufferings? Because the Himalayas is the most sublime and beautiful and our nature is to love the sublime and beautiful for its own sake. Therefore I love God for love's sake; for, He is the fittest object in the world to be loved." If the essence of that object is love itself, then the surest means for winning Him is love. Love for loves sake, that is the highest end. The word *Bhakti* which is made synonymous with *priti* (love) is from the root *bhaj* to serve or worship. Worship according to the *Vedantins* is an act of meditation in which the worshipper directly perceives and loses himself in the beloved object of his meditation. Since this worship or service, rightly understood, is only a manifestation of supreme love on the part of the worshipper towards a superior Being, the result of such a self-annihilating love is that of becoming dissolved and merged in the infinite love of the all absorbing object of love. Love conquering love by transcending itself is therefore the true method of *Bhakti-yoga*. Ramanuja in his *Sri-Bhashya* after explaining that *Vedana* (or knowledge) which is of the form of *upasana* (or worship), has the character of firm memory which as possessing the character of direct perception is same as 'seeing' (*darsana*), concludes thus.—"He alone, to whom this memory of the form of direct perception is of itself inexpressibly dear, by reason of the inexpressible dearness of the object of that memory (he alone) is fit to be chosen by the Highest Self; and so, by him alone is the Highest Self attainable. Firm memory of this same character is denoted by the *bhakti* (love and devotion)—because the word *bhakti* is synonymous with *upasana* (worship). For this very reason, it is declared by the *Srutis* and the *Smritis* as follows: "knowing Him alone, one transcends death." [*Swet. Up.* III. 8.]. 'He who thus knows Him becomes immortal here. There is no other

path for the attainment of final release.' [*Taitt. Ar.* III. 12. 7.]. "It is not possible to see, with the help of the *Vedas*, through the practice of religious austerity, through the giving of gifts, or through sacrifices, in the same manner in which you have seen Me (now). O Arjuna, destroyer of foes, it is possible really to know, to see, and to enter into me, such as I am now, by means of exclusive *bhakti*.' [*B. G.* XI. 53. 4.]. 'That Highest Person, O son of Pritha, is attainable exclusively *by bhakti*. [*B. G.* VIII. 22.]." Since the love emanating from a *bhakta* is merely the counterpart of the infinite divine love and has its origin in the Highest Being, this path of the *Vedantic* religion should, therefore, necessarily have its foundation in that postulate of universal existence, God.

Thus the three ultimate factors of human experience not only determine both the beginning and end of things but furnish us with the means for realising in our lives that end. The connection between the doctrines of philosophy and the methods of religion places before us, beyond a shadow of doubt, the relation between religion and philosophy in so far as they have a common basis and a common purpose. Yamunacharya in his summary of the teachings of the *Gita*, thus sums up the contents of the last six chapters. "In the last six chapters is taught what is supplementary to the preceding chapters—the searching discrimination of primordial matter, of the intelligent soul, of the manifest universe of matter and souls, and of the Lord of all, of *karmayoga jnanayoga* and *Bhaktiyoga*, and their methods and processes.' The way in which these are taught in the *Gita* is suggestive of the connection between the three fundamental principles of experience and the three religious paths. In the thirteenth chapter after describing the true nature of *Prakriti* and the means of discriminating the self as by nature free from the bondage of *Prakriti*, *Gñana-yoga*, which is the means of realising the true nature of the self, is taught. In the fourteenth chapter, the *gunas*, the products of *Prakriti*, are mentioned as the sole cause of bondage and as the agent of all action and to escape from their binding influence, is taught the secret of *karma-yoga*

according to which even the lower aims of man have their root in God. After distinguishing the Supreme Person both from the intelligent and individual souls and *Prakriti* in the fifteenth, the essence of *Bhakti-yoga* or *Prapatti* is taught in the eighteenth, where from it is learnt that God, who is the pervader of all, sustainer of all, the owner and ruler of all and the ultimate agent of all action is the highest object to be reached. From these it will be clear that the basic elements of both philosophy and religion the *Prakriti*, the intelligent souls and the *Isvara* when studied with reference to their influence on the practical life of man manifest themselves as the threefold paths to salvation.

(To be Continued.)

THE TWO SAINTS OF KALI.

—(·)—

(From '**Kali the Mother**' *by Sister Nivedita.)*

GREATNESS is but another word for interpretation. We feel the very presence of some persons as if it were the translation of poems from a foreign tongue. Every profound truth waits for the life that shall be all its voice, and when that is found it comes within the reach of multitudes to whom it would have remained inaccessible. .....

After pointing out that the poet it is who interprets to the world truths of which it has acquired heart-knowledge, Sister Nivedita says :—

Highest of all the poets stands the saint. His task is not to take the brilliant patches of love, and sorrow and heroism, and fit

them into jewelled settings for the admiration of the many. He takes the whole of life, all the grey, sombre stuff of which it is chiefly made, and the blackest and the brightest with this, and throws on the whole a new light, till even in the eyes of those who suffer it, life is made beautiful. . . .

But that new tune to which he sets the old song of living has to be caught in snatches from the people, a note here and a cadence there. The mother crooning her babe to rest, or wailing beside it in its last long sleep; the man panting for his adversary; or finding himself inadequate to the protection of those he loves, the peasant guiding the plough with patient strength, the child-folk playing in the sunlight, all these have whispered him in the ear, and taught him the whole of their mystic lore.

It is not then the voice of the prophet, but the great heart of the vulgar, that brings a new religious intuition to the birth. All that violence and gesticulation that repel us, are but the dim experimental utterance of an impulse not yet fully conscious of itself.

It is when the idea has been elaborated in this way by the imagination and conscience of the myriads, that there arises a man who seems to embody it in his own person. And he is hailed as Master and Teacher by all, because he interprets their own lives, and speaks the words that already they were struggling to express. He is the crest of the wave, but all these are the wave itself.

Born thus of his nation's life, and speaking straight to its heart was Ram Prasad, the great Bengali poet of the Motherhood of God. Not a century has passed since a crowd stood with him by the Ganges-side, listening to his recital of his own finest work. As he pronounced the last words the old man exclaimed, "It is achieved," and on the moment died. It was not death. It was translation. And the people feel that it happened yesterday. . . . . .

Then follows a very soul-stirring description of how Ram Prasad Sen began life as a poet, how he had scribbled lines addressed to 'mother' in his books instead of the

accounts of the firm he was employed in, how his employer appreciating his devotional spirit settled a small pension on him, how Suraja Dowlah once pressed him to recite in his royal presence the songs he had composed about the Mother, how in realising the emotions of a child William Blake is a near approach to him, how Walter Whitman and Robert Burns resemble him, the one in his glorification of common things, the other in his splendid indifference to rank, and how there is a continuity of purpose, simplicity and earnestness in Sen's poetry. Sister Nivedita then points out.

Apart from his passion of devotion to the Divine Motherhood, there is a whole conception of life in his mind which is unfamiliar to us. The East takes such an utterance as "the pure in heart shall *see* God" very literally. It places the ideal existence, not in salvation—or in the condition of being delivered from sinfulness—but in this very power of direct perception of the Divine. . . . . .

Here she states that 'to the Asiatic minds the body is an actual hindrance to cognition' and with true insight remarks :—

When limitation is broken, however, when every dim stratum and substratum of our being has become conscious, and the whole consciousness is gathered up into the single tremendous act of knowledge,—not the conventionalised, formulated awareness of the senses, but direct absolute knowledge,—what is it claimed that we perceive? That which came before as many as seeing and hearing and the rest, is known now to be One, and that One—God. . . . .

Then, she quotes a few beautiful verses of Sen's referring to Mukti, an ideal child, the Mother, Doubt ect. Ram Prasad grows desperate, his Mother has not heard his cries and he resolves to go to Benares.

When the question of his going on pilgrimage, however, is seriously mooted, he makes a reply of wonderful beauty and

profundity. Naughty as he is, he does not want to go, and is willing to support himself with reasons. Doubt leads to doubt and a frown culminates in a supreme defiance :—

"Why should I go to Benares ?
My mother's lotus-feet
Are millions and millions
Of holy places.
The books say, man dying in Benares
Attains Nirvana.
I believe it. Siva has said it.
But the root of all is devotion
And freedom is her slave.
What good is there even in Nirvana ?
Mixing water with water——!
See I do not care to *become* sugar,
I want to *eat* sugar !"

What a flash is in those last two lines! The shrewd mother wit of a peasant joins with the insight of a great poet, not only to express the finest of fine emotions—the joy of being the inferior, but to hint in the same words, at the secret of existence. . .

So much then for the art-form in which this worship of tender appeal has been enshrined. To the Hindu mind the poet's familiarity with his Mother makes him not only dear and great, but infinitely devout. It proves, as did the repartee of S. Theresa, that God is more real to him than the objects and persons that we see about us daily. It is not true that a soul so close to the Divine might well have been that child who was taken on Christ's knee when He said :—"Of such is the kingdom of heaven." . . . . .

It is not as the interpreter of man's love to God, but as the great Incarnation of the spirit of the Mother towards Her children, that we pass on and kneel at the feet of Ramakrishna Paramahamsa.

Nivedita proceeds with a description of the last twenty years of Ramakrishna's life, a description not inferior to any that has appeared till now. Exquisitely beautiful is

Nivedta's description of Ramakrishna being as the only universal mind of modern times, of the room where he received great scholars and potentates not respecting either wealth or learning, of the real inner life lived amongst a group of young men, his disciples. The following passage describing the old method of teachers imparting instruction to pupils will we are sure be appreciated by our readers :—

"When it is night to all beings, then is the man of self-control awake: when all beings are awake, then is the night of the man of knowledge," he would chant, waking them during the dark hours to come out and meditate in the starlight, while many a day was spent swinging on the elephant creeper that his own hands had planted, amidst laughter and picnicking in the garden. The stream of days flowed on, without apparent plan or purpose,—yet all unnoticed a few leading ideas were being insisted on; a story here and there was building up the knowledge of that tremendous struggle through which he had attained to peace; they were watching him deal with men and things: above all, they were bathing in that Ocean of the Real to which his presence was a perpetual access.

And is not this the wisest of all teaching, to make sure of essentials, and leave the minds of the instructed to work out their own results, like the young plant growing up from seed? For we may be sure of one thing,—the order that is imposed upon us may become geometrical, but only the order that we create ourselves can become organic. It was the old Indian ideal of university, to live in the forest with the Master and realise the meaning of culture in the touch of his personality.

She then discribes how these desciples, products of modern education, found themselves face to face with the old ascetic saint of the old orthodox Hindu pattern, how his perfect sincerity and gigantic purity and catholicity transformed them into purer and more unselfish and broad-minded men. There is here a passing reference to Kali-

worship and idolatry as explained by Ramakrishna and then Sister Nivedita says:—

But it was not Kali only: there was not a symbol in India that he had not worshipped and did not love; not a worshipper, by whatever rite, whose special need he had not felt in his own nature, and borne till it was satisfied; not a prayer, or ecstasy, or vision that he did not reverence and understand, giving it its true place in a growing knowledge.

His was in fact the most perfect religious culture that the mind can conceive. The doctrine that "different creeds are but different paths to reach God," propounded in a general way, was not new in India. But taught as this man taught it, with his strong contention that it was the actual duty of men to follow their own faith, for the world gained by many-centredness; with his intense conviction "in whatsoever name or form you desire to know God, in that very name and form you will see Him;" with his assurance that rites and ceremonies contain religious experience, as the husk contains the germ; and above all, with that love that said of every faith, "Bow down and adore where others kneel, for where so many have worshipped, the Lord will manifest Himself."—it was unique in the world's history.

Driven on by his own nature, impelled from within by that irresistible necessity that had called him into being, without one rest or relaxation, for twelve long years at least, he persisted in that inner warfare. Then, at last, the goal was attained. The Mother revealed Herself. From that moment his personality was that of a little child, satisfied that he was in Her arms.

. . . . . .

He had discovered a great secret, when he would break a disposition, he would reduce it to a concrete instance, and battle with it there. It was so that he had night after night performed that act of cleansing that was to rid him of social pride.

Now as he came slowly back to life out of the rapture of Eternal Union, having perceived the whole of Nature as himself, he yet, with his quickened senses, saw many elements in human life for which he had not actually traced the path. And so, one

by one, he took these as questions on the simplest plane. Beginning with that worship of Krishna which is related to his own as the Catholic Church to the Protestant, he made himself in all ways one with it. He ate and dressed and talked like the lovers of Hari,—and he ended by identifying devotion to Krishna with the love of Kali. So it was with Mohammedanism, and so with Christianity. Amongst his race, the Musselman is abhorred, and the dead are regarded as unclean. Yet he lived in a Mohammedan burial-ground till his end was achieved. It was not he who did these things. It was that Great Love that he felt within and called his Mother. He was not humble, but he seemed to have forgotten that Ramakrishna had ever been.

Then came the strangest phase of all. He would realise God as a woman! It was the flowering point of a certain tender chivalry that had always marked him, and makes his life the true emancipation of Indian women. His method, here and always, was the same,—to forget his own past and cause it to be forgotten. So he made every detail of their lives his own, and went to visit his wife in her village home, that he might find his friends entirely amongst her acquaintances and share every joy and sorrow of their hearts. Till at last he satisfied himself that the secret victory could also be attained in the straight path of womanhood.

And herein surely lies the gist of his life. As a mother's love justifies the existence of *all* her children, however unsympathetically they be judged by others, so he, the embodiment of the world-Mother, would take up whole areas of living and assert the place of each in the complete harmony of life.

And is it not a great doctrine,—that every man's cottage-door stands open on some high-road to the Infinite? Is it not immeasurably consoling, this cry of "No more idolatry! No more condemnation!" but to every man where he stands, using the means that lies to his hand—"Fix thine heart upon the Lord thy God, and let thine eyes look right on!"

It was as a seal upon this teaching that whoever came to Ramakrishna afterwards went away with profound courage. For the

Master put his finger always upon the score of strength, and even his limitations became as wings upon the feet to the man so touched.

So with social customs and public movements, he destroyed no institutions! he did everything to make men and women strong in them. His friendship was given unhesitatingly to the leaders of reforming sects, and as readily to the despised artists of the theatre, while at the same time he was worshipped by the orthodox.

And yet he appeared quite unconscious of what he did. He seemed to act on divine instinct, like a child, and like a child to be always superbly right. He was content to live, and leave to others to explain. Long ago, in early manhood, it had been no desire to become a teacher, but the longing to find the Real, that had driven him forth on the supreme quest. Now, it was because he would satisfy his unspeakable yearning over men and women that he tried every path to find God. Had one been left untrodden, his own soul would have gone seeking still. He never became the director of any, for in after life, it is said, he could not even imagine himself a teacher. He scattered his knowledge broadcast, and each took what he would.

We learn in him that greatness, and harmony, and beauty are all results. Our concern is not with them, but with those more elemental matters of simplicity and sincerity and whole-hearted devotion that lie close to us.

He is a witness to the world that the old Indian wisdom was not in vain. It is of course true that in no other country could he have occurred. But it is not true that he expresses the mind of India alone, or even chiefly. For in him meet the feeling and thought of all mankind, and he, Ramakrishna, the devotee of Kali, represents *Humanity*.

DISCOVERY OF A LOST TRAIL*

——:(o):——

The century that has just passed away will always be regarded as a remarkable one in the annals of mankind, an important epoch, as it were, in the history of the human race. It has reared the huge and imposing edifice, of what we boast of, as modern civilisation whose glorious achievements in science, art, and human industry are visible on every side. Commerce and conquest have brought even far distant nations together, who have, by this mutual intercourse, begun to understand and appreciate each other much better than before. The humanity which has all along regarded itself as being composed of detached units of nations and individuals has now become dimly conscious of its unity and solidarity, in spite of all differences of climate, constitution, and mode of life. The old ideals of life and thought have changed giving place to new ones. All this is, no doubt, due to the advancement of Science, and of what is called Scientific thought. But the tide of Science which has brought us all this wealth and luxury, both intellectual and physical, is, at the same time, trying to sweep away all the old religious ideals from which humanity was wont to derive its spiritual solace. Their places have now been taken up by a cold materialistic philosophy, and sensual but more refined ideals of life. Men have begun to seek for happiness more in their external possessions than in their internal nature. Hence is the present ruinous and absurd competition for land, power, and wealth, both

* 'The Discovery of a Lost Trail.' by Charles Newcomb. N. Y.

among individuals and nations. Humanity, steeped, as it is, in pure selfish animalism and luxury, is approaching a crisis, as is evident from the universal unrest throughout the world. Unchecked by the ennobling effects of the old religious beliefs which have all lost their hold, humanity seems bent upon a career not wholly beneficial to its peace and happiness. In the midst of this chaos of life, thought, and ideals it is satisfactory, and to a certain extent, hopeful, to note that there are indications here and there throughout the world that man is just beginning to outgrow matter, and finds no satisfaction in materialism and its ideals of life. The success that has attended Theosophy and Hinduism throughout the globe, the revival of the Vedanta in India, the rise of spiritualism in Europe, the spread of New Thought and Christian Science in America, are clear signs of a spiritual upheaval that is manifesting itself and it will not be too much to hope that the time is not far distant when we may expect for all mankind a spiritual philosophy and ideals of life, at once real, ennobling, sublime and tolerant.

The Spiritualistic seances of the West have brought to light some abnormal phenomena hitherto unknown to Science, which have established the insufficiency and inadequacy of Modern philosophy, and the dogmatic religion of the Churches. Many have consequently begun to think out for themselves without the shackles of Revelation or scientific orthodoxy, and it is curious to observe that these new phases of thought which have resulted from the fearless investigations of the intrepid poineers of the New thought, however much they may differ in detail, show a tendency to approach the spiritual philosophy of the Vedanta. Is it not because truth is eternal and universal ? When people divest themselves of all pre-

judices of sect and creed and try to think out for themselves the highest problems of life and metaphysics, it is no wonder that they should arrive at the same or similar results.

The Newthought movement of America seems to us to represent a phase of that higher spiritual evolution and liberal thought which has now begun to manifest itself in all Western speculations. It has many adherents both in America and Europe. Allied to what is called Christian Science in America, which by the way, has nothing to do with the dogmatic Christianity of the Church, it is trying to revolutionise the thought of Young America and guide it in its spiritual progress. This spiritual movement seems characterised by a steadfast adherence to truth from whatever sources it may come, a tolerant spirit and universal sympathy. However imperfect may appear its contributions at present to higher spiritual philosophy, they are substantial as far as they go, and their beneficial effects in breaking down narrowness and dogmatism, superstition and ignorance, are unquestionable. It resembles the Vedantic movement of Ancient India as much in its origin and further development as in some of its ultimate conclusions. Rising, as the philosophy of Vyasa, in the midst of contending sects and schools, and steering clear of all Sectarianism, but yet identifying itself with all forms of religion, the New thought is trying to unite all forms of religion, as the Vedanta has done in India, in one comprehensive school of spiritual philosophy adaptable to every variety of circumstance. It will not be out of place here, to express our hearty sympathy for all such movements in fulfilling their noble and destined aims. Unlike the modern Hindus whose flickering enthusiasm for a cause often fades away in a moment or when the question of self suggests itself, these adherents of New thought, with

their characteristic energy and zeal, are trying their very best to popularise the new ideas by teaching, and preaching and by publications of real merit. They have succeeded in creating a literature of their own and every new year is adding to it. They have also their organs through which they voice forth their teachings to the world and some of which are doing good work. Those who have seen that excellent journal of New thought Metaphysics— The New York Mind, will be able to estimate the importance of the useful work that these people are doing and the zeal and earnestness which they bring to this noble work of redeeming mankind from superstition and false religion. Mr. Newcomb, it seems to us is one of those who have made some substantial crutributions to the Newthought philosophy and ideals of life ; of which the Discovery of a Lost Trail is the latest and the best. The trail is the path of wisdom, in other words, the straight and narrow path, as the Bible puts it, that leads to life, the path that was known to the Egyptian sages, the Hebrew prophets and the Greek philosophers ; but which was lost when humanity fell into periods we call "Dark Ages," and neglected it in their selfishness and indifference. But in spite of the danger from "Indo mania" which our author so much fears, we may confidently assert that the trail though lost to the Western world during the Dark Ages, was never lost so far as India was concerned. We believe that it was discovered first in this country, long before the Egyptions and the Chaldeans were known to history, and has been continually handed down from age to age and preserved intact through all political and religious convulsions and vicissitudes that this unfortunate country was destined to pass through. Even to day, in the midst of this strife and competition the contact with the English has engendered, there are many Hindus the inheritors of ancient wisdom who have gone

through the path, and are quite familiar with all its difficulties and byeways. Of course we are aware as Mr. Newcomb says that Truth is universal and that no one need travel to distant countries or the farthest ends of earth in search of wisdom. But it would be nothing wrong if we seek the wiser men of other countries either for purposes of instruction or for interchange of useful ideas. To profit by the better experience of wiser men, with their traditional love of spiritual wisdom, to whatever country they may belong is, we think, natural and necessary, as much for spiritual progress, as for any other, and need not be ignored as useless as our author does, however much we may deprecate the vain enthusiasm that seeks for Mahatmas without developing in themselves the qualifications necessary for seeking wisdom.

"The discovery of a lost trail" is a study of life from the standpoint of higher spiritual philosophy and contains, in the words of the author himself 'only a few familiar signboards that have helped some bewildered travellers to find their way in paths that seemed mountainous and difficult." Its central ideas are the ideas of the Vedanta, nay, of all spiritual philosophy, namely the freedom and power of man and his ability to realise them under all conditions of life, provided he is able to find out the right path. The right road is not difficult to seek, if man once seriously sits about to examine his own real nature and ultimate goal. Once he gets into the right road he will see all things in their right relations to himself and to one another, and so direct his life's activities as to be in perfect harmony with his environment. Then will he be able to realise for himself that life is a song and not a cry. Then will he be able to dispel the clouds of pessimism and see all things in their real optimistic setting. We perfectly agree with the writer that "plain suggestions of con-

fidence, patience, gladness and decision often bring us back to the trail we have lost through the uncertainty of our own power and freedom." The book before us abounds in many useful suggestions about life and its glorious possibilities that the reader will find them not only interesting but extremely instructive and consoling The book is so to speak a treatise on practical yoga, as the Vedantins term it— full of valuable hints about the right attitude of mind and life in this busy world of ours so as to secure perfect harmony between the mind of man, his ideals, and his surroundings. The Vedantin knows that it is possible to secure this harmony or Satvika law to prevail even in the Grahasta life, could he only make up his mind to preserve the right attitude in his relations to his environment and experiences. Though the Vedantin will find in the book nothing new with which he is not already familiar in the Gita and other books on Vedantic and Yogic literature, still the perusal of it will be interesting, as it shows how all independent researches on spiritual philosophy tend to converge towards the Vedanta philosophy of our Rishis. The writer says that he does not aim at Metaphysical 'fugues or oratorios' and even in the preface to the volume, warns his readers against looking in the book for "novelties in philosophy or sublime strains in the harmonies of thought." The teachings are intended to be practical and it seems, that, in many cases, they have been found useful to preserve mental peace and discover the inner light that shines in the heart of every human being. We are far from questioning the value and practicalness of the teachings; but we believe that their value will be enhanced if they are understood in the light of a systematic spiritual philosophy like the Vedanta of India. Beyond a certain stage empiricism must give way to science, practice must be based upon theory. In the

book itself we find a clear under-current of metaphysical theory, however incoherent and unsystematic it may appear to be. In spite of his professions to the contrary, the writer has not eschewed metaphysics altogether from the volume. His teachings about mind, matter and spirit and their relations and his conceptions of ideal life, are nothing if not metaphysical, and we are sure that any attempt at the formulation of a metaphysical theory of life and being will not only bind the teachings of the writer into a consistent whole, but also further their practical usefulness. For no body can deny that an intelligent theory of life should precede all practical teachings about it. Looked at from this stand point we may remark that the teachings are certainly defective, though we do not thereby, underrate in any way their usefulness in the practice of the higher life.

There is one more defect in the teachings of the book before us which we wish to point out to our readers before we close. Underrating theoretical metaphysics, the writer gives no indication of even an attempt to conceive in full the ultimate goal of all higher spiritual life, though he seems to take it to be the evolution of powers locked up in the higher psychological nature of man. Conquest over matter, and ability to exercise the will in manifesting its powers seem to him the goal of spiritual life. His view resembles more closely that of the yogins who work for Siddhis and development of the higher powers of the soul than that of the Vedantin who regards the realisation of the ultimate unity of being and hence of all phenomena, as his goal. Hence is the great importance that he attaches to the development and preservation of individuality, and the little importance that he gives to prayer. His spiritual philosophy is narrow and does not give room for such a thing as prayer.

He thinks that prayer is the result of fear, and that a man who knows does not pray, but exercises his knowledge and power to guard against all sources of fear. But he does not seem to think that there is another kind of prayer, prayer of love and gratitude untouched by worldly considerations, which brings the mind nearer to the ultimate Source of all being, the perennial fountain of all wisdom, love, power and glory. It is a prayer which dissolves individuality in the universal Presence, in which the soul is at one with the Universal Spirit and hence with all things seen and unseen. Such an attitude of mind, a state of prayerfulness in which the self knows not itself, but the universal spirit of love, will enable one to sooner reach the goal than the development of egoistic individuality and a consciousness of powers and capabilities which do not rightly belong to it, but to that Being of all beings,—the source of all wisdom power and virtue to whom alone everything belongs by right. If the writer had attempted to study the glorious thing we call life, from the highest standpoint of spiritual philosophy he would have seen that though the goal to be reached is the same, yet there may be several paths leading to it. Human nature is not the same everywhere. It is differentiated by well defined types which have different mental and spiritual characteristics.

We have heard of such things as intellectual, emotional and active temperaments. What suits one kind of temperament in life, may not suit another; perhaps it may prove ever harmful to it. In spiritual life the case is similar. One may try to attain the goal of life by knowledge, another by devotion, and a third by works. Each may choose that path which is in harmony with his peculiar temperament and progress towards the spiritual goal. This fact, the Vedanta alone has recognised, and

it has therefore taught different paths of Yoga, which lead to one goal, the ultimate realisation. Karma Yoga, the path of works, Gnana Yoga, the path of realisation, and Bhakti Yoga, the path of devotion, are the different ways that lead to salvation and ultimate realisation.

Whatever may be our differences of opinion with the writer of the book we are reviewing in our theoretical conceptions of life and their practical realisation, still we have no doubt that Mr. Newcomb has made a very substantial contribution to the literature of spiritual philosophy and higher life. In these days of worry and struggle for life, when the majority of people are immersed wholly in sensual life, no one who has somewhat tasted the sweets of higher life even in its lowest planes, can be blind to the importance and usefulness of so valuable a book as that of Mr. Newcomb. He has pointed out that pessimism touches only the surface of life, and that beyond sense, and within ourselves, life is all optimistic, and consists wholly of happiness, wisdom and glory. He has pointed out the weaknesses of sensual life, and has laid special stress on the qualities and the attitude of mind necessary for entrance into the higher spiritual life. We have no doubt, that lovers of spiritual life will find in the volume, instructions that can surely be relied upon, as helps in the difficult and arduous path of spiritual life, which they might wish to tread. To conclude, we take the liberty of quoting from this work some passages which express the author's conception of the highest nature of man and his ultimate destiny, to show how nearly his conceptions approach those of the Vedantins of India.

"Power is the purpose of life. Law is its expression. Man must master Law and become a law unto himself before he can manifest the full freedom of power. Nothing but himself can fix his limitations. Resentment of trouble

shows that the soul instinctively knows the needlessness of suffering in any form."

"Imagination cannot outstrip the power of execution. Large conceptions of the soul's potencies speedily manifest themselves in material life. It is impossible to over-estimate the power of spirit or raise too high the standard of true Idealism."

"We may have full assurance that man is uncondtioned being—existence absolute. When this central truth is once embodied, man and God become inseparably united."

"The Son of man is the Son of God."

THE ADVAITA SYSTEM

OF

ŚRIMAT ŚANKARA BHAGAVAT PADA.*

I. One,[1] in essence *Sat-Chit-Sukha*[2] (Existence-Intelligence-Bliss), devoid of all attributes,[3] unchanging,[4] is the Supreme Soul.[5] By reason of unreal adjuncts, *maya*, *et cetera*,[6] (it) assumes many forms differentiated as *Iśa* (the Lord), *Jiva* (the finite soul), *et cetera*.[7] By virtue of knowledge of the truth,[8] arising from contemplation born of hearing and cogitation,[9] *maya* being destroyed,[10] the whole world dependent upon *maya* is entirely broken off to the seer of the truth.[11]

1. *One.*—So says the Vedic text, *ekam eva (a)dvitiyam*, (one only without a second).† The meaning is that it is without another of the same kind.

2. *In essence Sat-Chit-Sukha.*—One whose real constitution is *Satya* (Existence), *Jnana* (Intelligence), and *Ananda* (Bliss), as set forth in the Vedic text, *satyam vijnanam anandam brahma* (existence, intelligence, bliss, is Brahman).‡

* Translation of an essay in Sanskrit on the subject by Sri Ramasubbha Sastrigal of Tiruvisanallur. † *Chhand. Up.* ‡ *Brih. Up.*

3. *Devoid of all attributes.—Sakshī chetā kevalo nirgunaś cha.* (Witness, intelligence, unassociated, and devoid of attributes, is He).* *Na (a)tra kachana bhida (a)stī.* (In this there is no heterogeneity whatever). † *Atha (a)ta adeśo neti neti.* (Then therefore the teaching is, 'not this, not this.')‡ *Dvitīyad vai bhayam bhavati.* (From the second indeed, fear arises.)§ The Supreme Soul (Brahman) is devoid of all attributes as may be gathered from a hundred Vedic texts like the above. *Nirgunatvam* (the condition of being devoid of attributes) means the non-existence in a thing of attributes, whose existence is of the same kind as that of itself; or, more correctly, the condition of being different from things having attributes whose existence is of the same kind as that of themselves, and at the same time from *tuchchha* (things having no sort of existence whatever). Consequently, it is not wrong to speak of such attributes as *cognisability* and *non-existence of unreality* as existing in the *Śuddha* (Pure) Brahman; for the *Śuddha* Brahman has *paramarthika* (absolute) existence, and such attributes as *cognisability* differ from it in respect of the nature of their existence by reason of their having only *vyavaharika* (practical) existence. As the *Viśishṭa* (Modified) Brahman, as such, has only *vyavaharika* existence, and its attributes have only *vyavaharika* existence, it can never be spoken of as *nirguna* (devoid of attributes). And *paramarthika* existence is the condition of being the unqualified *Chit*; and *vyavaharika* existence is the *Chit* limited by *mūla avidya* (root-ignorance); *pratibhasika* (imaginary) existence is the *Chit* limited by *pallava ajnanam* (leaf-ignorance.) Transformations of the *mūla avidya* are called *pallava ajnanam*; and that *pallava ajnanam*, taking its stand in the *Chit* limited by such as the mother-of-pearl, becomes the material cause of such as the silver imagined in the mother-of-pearl. So says the treatise *Tatva-Dipana.*

4. *Unchanging.*—That which has no such changes, as birth and death; as declared by Vedic texts like *na jayate mriyate va vipaśchit* (the seer of all is neither born nor dies).‖

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* *Śveta. Up.* † *Brih. Up.* ‡ *Brih. Up.* § *Brih. Up.* ‖ *Katha Up.*

5. *The Supreme Soul.*—Supremacy is the condition of being the subject of all the varied delusion (called the world).

6. *Unreal adjuncts, maya, et cetera.*—By the term, *et cetera*, is comprehended either the internal organ or its subtle form. The *unreality* of *maya*, *et cetera*, means their non-eternality. This *non-eternality* will become clearer hereafter.

7. *Differentiated as Īśa, Jīva, et cetera.*—By the term *et cetera* is comprehended the *Sakshin* (Internal Witness). The Soul modified by the adjunct *maya* is *Īśwara* (the Lord). In the view of VACHASPATI, *modification by maya* means that condition of the *Chit* in which it is *limited* by *maya*, in the sense that the *Chit* is the subject pervading *maya* as its object; while, in the *Vivarana* view, it is that condition of the *chit* in which it is placed before *maya* to be reflected from it as from a mirror. The Soul modified by either of the adjuncts, the internal organ and its subtle form, is *Jīva*. The mention of the subtle form of the internal organ as one of the adjuncts of the *Jīva* is intended to prevent the supposition that the *Jīva* ceases to exist in dreamless sleep, when the internal organ disappears (and its place is taken up by its subtle form). And *modification by either of the adjuncts* is, in the view of VACHASPATI, limitation by either of them (in the same sense as above); while, in the VIVARANA view, it is the condition of being the reflected image of the original *Chit* placed before either of them. The authorities for holding that *Jīva* and *Īśa* are dependent upon adjuncts are the following:—

i. *Rūpam rūpam prati rūpo babhūva.* (In each and every mind it became a reflection of its original self.)*

ii. *Maya jīveśau abhasena karoti.* (Maya exhibits *Jīva* and *Īśa* as reflections.)†

iii. *Akaśam ekam hi yatha ghaṭadishu prithak bhavet*
Tatha (a)tmaiko (a)pyanekastho[jaladhareshviva (a)mśuman.
(As the one *akasa* limited by such things as pots, or as the sun reflected from many receptacles of water, becomes manifold, as the Soul, though one, when placed in many things, becomes manifold). ‡

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* *Kaṭh Up.* † *Nrisimha Tāpini Up.* ‡ *Yājnavalkya Smriti.*

iv. *Yatha hyayam jyotiratma vivasvan*
Apo bhinna bahudhaiko (a)nugachchhan
Upadhina kriyate bhedarūpo devah
Kshetreshvevam ajo (a)yam atma.

(As this bright sun, whose soul is light, coming in contact with different sheets of water, is made to assume different forms by reason of those adjuncts, so also this birthless shining Soul, placed in different bodies, is made to assume different forms by reason of such adjuncts).*

(a) *The different forms of the Jiva.*—The *Samashṭi* (Universal) *Jiva* is the intelligence modified by an internal organ which is like a thread running through all the internal organs forming the adjuncts of all (individual) *jivas*; and He is called *Hiranyagarbha*, *Sūtratma*, and *Virat*. To His attachment to the five non-quinquefied elements are due His *Hiranyagarbha-ship*, and His correspondence in the universe to the *taijasa* in the body, and His office of the *Karya Brahma*. To His attachment to the five quinquefied elements are due His *Virat-ship*, and His correspondence in the universe to the *vishva* in the body, and His office of *Kārya Vishnu*. To His embodiment in the *Linga-Śarira*, (subtle body) which runs through the *pranas*, called *linga-śarīras*, of all the individual *jivas*, are due His *Sūtratma-ship*, and His correspondence in the universe to the *prajna* in the body and, His office of *Karya Rudra*; and this follows from the attributing of the property of running through all *linga śarīras* to Rudra alone in the Vedic text, *prananam grandhir asi rudro ma visa (a)ntakah*, (Thou art *Rudra*, the knot of all *pranas*; do not come near us as Death).—† His (*Rudra's*) body itself, which is the universal *Linga Śarira* is called *Avyakrita*. The other *jivas* are called *vyashṭi* (individual). The gross body of the *Samashṭi Jiva* is created by *Īśvara* and is made up of the five non-quinquefied elements; and the gross body of the *vyashṭi jiva* is created by *Hiranyagarbha*, and is made up of the quinquefied elements. The *Linga Śarira* of both is created by *Īśvara*.

(b) *The Sakshin.*—The *Sakshin* is the *Chit associated* by either

* *Vasishtha Smriti.* † *Taith. Up., Khila Kanda.*

avidya or its modification. The postulation of the *Sakshin* is due to the fact that the *Modified Chit* has in it the grossness arising from the grossness of the modifier, and as such is unable to illumine objects (of cognition). Although in the *avidya*, termed (also) *maya*, and reckoned among the adjuncts of the *Sakshin*, there is grossness, yet, by reason of its being only an *associating* adjunct and not a *modifying* one, * the grossness that is in it does not run into the *associated* (the *Sakshin*).

(c) *Jiva considered.*—Here this has to be understood. The *vyashti jiva*, although one, owing to his attachment to the three states of wakefulness, dreamy sleep, and dreamless sleep, is respectively named *viśva*, *taijasa*, and *prajna*. To the *viśva* in the body, who among them attaches himself to the wakeful state, corresponds in the universe the Four-Faced *Samashti Jiva* who is named *Virat*—on account of His adjunct being the *Virat* (body), which is called *Brahmanda*, and which consists of the great quinquefied elements and their effects. To the *jiva*, in the body, who on account of attachment to the state of dreamy sleep is called *taijasa*, corresponds in the universe the Four-Faced *Samashti Jiva*, who is named *Hiranyagarbha* on account of His adjunct being the *Hiranyagarbha* (body), which consists of the non-quinquefied elements. To the *jiva*, in the body who on account of attachment to the state of dreamless sleep is named *prajna*, corresponds in the universe the Four-Faced *Samashti Jiva*, who is named *Rudra* on

* A thing is said to *modify* another, when it produces with regard to the *modified*, an impression of its being coloured by the *modifier*; a thing is said to *associate* with another, when, being in contact with the other and serving to differentiate that other from the rest, it does not produce with regard to that other an impression of its being coloured by the associate; and a thing is said to *indicate* another, when without being in contact with that other, it produces an impression that that other is different from the rest. So say the Moderns. According to the Ancients, however, a thing is said to *modify* another, when it participates in the effect, and serves to differentiate that other; a thing is said to *associate* with another, when it does not participate in the effect, but still is in contact with that other, and serves to differentiate that other; and a thing is said to *indicate* another when it is not in contact with the other, but still serves to differentiate that other.—*The Author's Note.*

account of His adjunct being the *Avyakrita*, called *tamo guna*, which is the effect of ignorance. For the position that *tamo guna* is the effect of ignorance, the authority is the text, *tamas tvajnanajam viddhi mohanam sarva dehinam*, (know that *tamas* which deludes all people is born of ignorance).*

The Four-Faced (*Samashti Jiva*) is the *Karyam Brahma*; for, He is styled the *Karyam Brahma* in the section (of the *Vedanta Sūtras*), beginning *karyam badarihi*. To the same Four-Faced belongs the appellation *Sūtratma*, by reason of His being embodied in the *Linga Sriva*, which runs through all the *linga sariras* of the *vyashti jivas*. So too the names, *Virat*, *Hiranyagarbha*, and *Rudra*, belong to the *Karyam Brahma* itself, by reason of the difference in its adjuncts. These, named *Virat*, *Hiranyagarbha*, and *Rudra*, are (also) termed respectively *Karya Vishnu*, *Karya Brahma*, *Karya Rudra*. The *Karya Virat* (*Vishnu*) is reduced into the *Karya Chaturmukha* (*Brahma*), as the adjuncts of the two, the *Virat* (body) and the *Hiranyagarbha* (body) are related, as effect and cause; and the *Karya Hiranyagarbha* (*Brahma*) is reduced into the *Karya Rudra*, as the five non-quinquefied elements which form the adjuncts of the *Hiranyagarbha* are the effects of *tamo guna*, which in turn is the effect of ignorance. In the same way is the reduction of the *visva* into the *taijasa*, and of the *taijasa*, into the *prajna*. With reference to these three, *Vishnu*, *Brahma*, and *Rudra*, of this (*Karya*) kind, the fourth (higher than all) is the Unmodified Intelligence.

The *satva guna* in conjunction with *rajas* and *tamas* as subservient factors is called *maya*; for great men like GOUDA PADA speak of *maya* as having a predominance of *satva*. (*Karana*) *Vishnu* is the Intelligence having the predominant *satva* for its adjunct; (*Karana*) *Rudra* is the Intelligence limited by *tamo guna* which is subservient to the *satva*; and (*Karana*) *Brahma* is the Intelligence limited by the *rajo guna* which is subservient to to the *satva*. These, *Brahma*, *Vishnu*, and *Rudra* are causes, on account of their adjuncts being causes (of the world). Above

* *Bhag. Gita.*

these Three, is the Intelligence limited by *satva* in conjunction with *rajas* and *tamas* as subservient factors, the *Maya-Śabala*, the Supreme Soul. From the existence of *satva* in the adjuncts of *Vishnu* and *Maya-śabala*, results their identity. From the fact that *rajas* and *tamas*, which form the adjuncts of *Brahma* and *Rudra*, are merely limitations of the nature of the adjunct of the *Śabala*, follows their remoteness from the *Śabala*. (From the same cause) results also their being subject to the control of *Vishnu*; for the controllability of the one with an inferior adjunct is stated in the sentence, *nihīnopadhisampannan praśasti* (governs those with inferior adjuncts), (to be found) in the *Bhashya* on the *sutra*, *smaranti cha*, in the Section relating to *anśa*; and that *rajas* and *tamas* are inferior (adjuncts) necessarily follows from the following passage, (to be found) in the *Bhashya* of BHAGAVAT PADA on the *Ikshati* Section.

Satvavyapaśrayam jnanaśaktim aśritya sarvajnam pradhanam uchyeta, kamam; rajastamovyapaśryam jnanapratibandakaśaktim aśritya kinchidjnan kuto nochyate. (If you say that *pradhana*, by reason of the property of intelligence residing in *satva*, is all-wise, let it be so; but why then should it not be said, that its wisdom is limited by the capacity to prevent knowledge residing in *rajas* and *tamas*).

All this will be found clearly stated in such works as the *Bhashya* of the *Mandaka Upanishad*, the Annotations thereon by Anandagiri, the *Siddhanta Bindu*, the Notes thereon, and the *Vartikamrita*.

The result of all this is that the Pure Soul assumes these different forms by reason of adjuncts.

8. *By virtue of knowledge of the truth.*—By virtue of direct cognition of Brahman, the subject of all delusions.

9. *Arising from contemplation born of hearing and cogitation.*—*Hearing* means the hearing of the *Vedanta*. That again, according to VACHASPATI MISRA, is knowledge which consists of a firm conclusion that, by reason of such indices of import as *upakrama* (beginning), the purport of all *Vedantas* is the non-dual Brahman; in the view of the author of the *Vivarana* it consists

of such mental operations as tend to the ascertainment of (their) purport. This hearing itself is called the inquiry into Brahman. *Cogitation*, according to VACHASPATI MISRA, is knowledge as to the propriety or impropriety of what has been heard; and, according to the author of the *Vivarana*, it consists of acts which are mental operations as to its propriety or impropierty, the nature of such mental acts being the strengthening of what has been heard. The *contemplation*, born of (resulting from) *hearing* and *cogitation*, consists of the inducing of the flow of a current of homogeneous states of mind regarding Brahman preceded by the exclusion of heterogeneous states of mind. *Arising from it* means produced by it; for, says the Vedic text, *tatas tu tam paśyati nishkalam dhyayamanah* (contemplating that which is without any adjuncts, he then sees it).* The above has been stated in accordance with the view of VACHASPATI. In the view of VACHASPATI, *hearing* and *cogitation* are factors subservient to *contemplation*; *contemplation* is the main factor; and direct cognition is (achieved) by the mind helped by *contemplation* with *hearing* and *cogitation* as subservient factors. This follows from such Vedic texts as *drišyate twagryaya buddhya* (it is seen by the highest mind),† and *manasaiwa anudrashṭavyam*, (capable of being seen only by the mind). And that mind is a sense follows from the classing of mind among the senses by the Lord Himself in the text, *indriyanam manas cha (a)smi* (I am mind among the senses).‡ That the Vedic text, *tam etam vedanuvachanena brahmana vividishanti yajnena danena tapasa (a)naśakena*, (Brahmanas desire to know Him by the reciting of the Vedas, by sacrifices, by gifts, by unperishing penance), teaches that works are causes of the desire to know, is the truth. In the view of the VIVARANA, however, *cogitation* and *contemplation* are the subservient factors, and *hearing* is the main factor. The cause of direct cognition of Brahman is some such text as *tat tvam asi*, (that, thou art),§ which has been made the object of *hearing*. *Mind* is not a sense, as it is mentioned as different from the senses

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* *Kath. Up.* † *Katha. Up.* ‡ *Bhag. Gita* § *Chhand. Up.*

in the text, *manas sarvendriyani cha* (mind and all the senses); and the nature of direct cognition is not, as in the view of VACHASPATI, that knowledge should be produced by the senses as such; because it (such a limitation) cannot hold good in the case in which the mind produces direct cognition of a pleasure, which is solely a product of the mind unassociated with the powers of the senses. The capability of mere sound to produce direct cognition is firmly established by the *śastra-drishṭi sutra*, where sound is mentioned as the cause of *drishṭi*, which means *direct cognition*; for the compound *śastra drishṭi* is there expanded into *drishṭi* (derived from) *śastra*. That the Vedic Text, *tam etam*, *&c.*, (above cited), teaches that works are the cause of the act of knowing, is the truth. A more detailed statement will be found in the *Bhamati* and the *Vivarana*.

10. *Maya being destroyed.*—With respect to that (the destruction of *Maya*), the Vedic text, *tasya abhidhyanad yojanat tatvabhavad bhuyas cha (a)nte viśvamayanivritiḥ*, (by its contemplation, reasoning, and realisation, results again in the end the destruction of all *maya*),* is an authority.

11. *The whole world dependent on maya is entirely broken off to the seer of the truth.*—By the direct cognition of Brahman, *maya* having been destroyed, the whole world dependent upon it is entirely broken off (destroyed). *To the seer of the truth* means 'to the person who has direct cognition of Brahman.' By the statement, that the whole world, which has at its root the *maya* connected with the seer of the truth, is destroyed, it becomes unnecessary to say the whole world exists to him who is not a seer of the truth. This will become clearer hereafter. And the *dependence* of the whole world upon *maya* is not its being a product of *maya*. If it were so, (from the statement that the whole world dependent upon—produced by—*maya* is destroyed), will not follow the destruction of such *dṛiśyas* (objects of cognition) other than *Śuddha Chit* (Brahman), as 'the contact of *maya* with *Chit*,' mentioned in the verse,

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* *Śvet. Up.*

Jiva Iśo viśuddha chit tatha jiveshayor bhida
Avidya tach chito yogash shaṭ asmakam anadayah.*

(*Jiva*, *Īśa*, the *Śuddha Chit*, in the same way the difference between *Jiva* and *Īśa*, *avidya*, the contact of *Chit* with it, these six are with us things without beginning). From this it has to be understood that they are not products of *maya*. Even if it (their non-destruction) be acceptable, there will result a conflict with the Vedic text, *ato (a)nyad artam*† (that which is different from it is perishable), and in the above text, the interpretation, that *atah* (from it) means 'from Brahman,' and *anyat* (that which is different) means 'all that is different from *Chit*,' and that *artam* means 'is perishable,' is natural. What follows from this? *Dependence* upon *maya* means the condition of having (its) existence at the command of *maya*,' *i.e.*, 'the condition of having its existence dependent upon the existence of *maya*.' As that (the dependence upon *maya*) exists in *maya*, in the *Īśvara* whose adjunct is *maya*, in the *Jiva* whose adjuncts are the internal organ and its subtle form which are founded upon *maya*, in the difference existing in the correlatives, the *Īśvara* whose adjunct is *maya* and the *Jiva*, and in the transformations of *maya*, *akaśa*, *&c.*, it is not unreasonable to hold that when *maya* is destroyed, all these are also destroyed. This, what has been stated above, has been made clear by GOUDA BRAHMANANDA SWAMI where he enlarges upon the words of the verse of the *Advaita Siddhi* beginning *mayakalpite*.

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* In *tachchito yogah*, *tat is* an indeclinable used in the sense of *in that*; what is meant by the expresson is 'the union of the *chit* in *avidya*. *Tachchitor yogah* is a misreading; for according to the sutra *tyadādini sarvair nityam*, when a *dwandwa* compound is formed with a pronoun and a noun, the pro noun alone will remain; e. g., *sah* and *Devadatta* is *tau*.—Author's Note.

† *Brih Up.*

(To be continued).

The Swami Vivekananda

AT

PARIS.

*(From a Paris Correspondent.)**

Mr. Editor,

In the Paris Exhibition, The, Congress of the History of the Religions, "*Congrès del'histoire des Religiones*," sat for several days together in the biginning of this month. In the congress, there was no room allowed for the discussions on the doctrines and spiritual views of any religion; its purpose was only to enquire into the historic evolution and other accompanying incidents along with it of the different forms of established faiths. Accordingly the representation of the various missionary sects of different religions and their beliefs was totally left out of account in this Congress. The Chicago Parliament of religions was a grand affair and the representatives of many religious sects from all parts of the world were present in it. This Congress was attended only by such scholars as study the origin and the history of different religions. The Chicago Parliament owed its success specially to Roman Catholic influence. The Roman Catholics expected to establish their superiority over the Protestants and by proclaiming their strength before the assembled Christians, Hindus, Bauddhas, Musalmans and other representatives and publicly exposing their weaknesses, hoped to make firm their own position. But the result proving otherwise, the Christian world has been deplorably hopeless

* Translated for the Brahmavadin by Swami Sachchidananda from a Bengalee translation of a Paris letter, to the *Udbodhana*, Vol. II, No 20.

of the reconciliation of the different religious systems; the Roman Catholics are particularly opposed to the repitition of any such gathering. France is a Roman Catholic country; hence, in spite of the earnest wish of the authorities, no religious congress was convened on account of vehement opposition on the part of all the Roman Catholics.

The Congress of the history of religions at Paris was like the congress of Orientalists, in which European scholars, versed in Sanskrit, Pali, Arabic and other Oriental languages, sit at times; only this time, the antiquarianism of Christianity was added to it besides.

From Asia, three japanese *Pundits* were present in the congress. From India, there was the Swami Vivekanada.

The conviction of many of the Sanskrit scholars of the west is that the vedic religion is the out come of the worship of the fire, the sun and other impressive natural phenomena.

Swami Vivekananda was invited by the Congress to contradict this conviction and promised to read a paper on the subject. But he could not keep his promise on account of his ill health and with difficulty was able only to be personally present in the Congress, where he was most warmly received by all the western Sanskrit scholars, whose admiration for the Swami was all the greater, as they had already gone through many of his lectures on the Vedanta.

In the Congress, Mr Gustav Oppert a German, *Pandit* read a paper on the origin of the *Sálagràma Silá.* He traced the origin of the *Sálagráma* worship to that of the phallic emblem of the female generative principle. According to him, the *Siva Lingam* is the phallic emblem of the male and the *Sálagráma* of the female generative principle.

The Swami repudiated the above two views and said that, though he had heard of such ridiculous explanations about the *Siva Lingam*, the other theory of the *Sálagrama Sila* was quite new and strange to him.

The Swami said that the worship of the *Siva Lingam* orginated from the famous hymn in the *Athrava Veda Sanhita* sung in parise of the *Yupa-Stambha*, the sacrificial post. In that hymn, a description is found of the beginningless and endless *Stambha* or *Skambha* and it is shown that the said *Skambha* is put in place of the eternal Brahman. As, afterwards, the sacrificial fire, its smoke, ashes and flames, the *Soma* plant and the ox, that used to carry on its back the the wood for the Vedic sacrifice, gave place to *Siva's* body, his yellow matted hair, his blue throat and the bull, of the *Siva* & and so the *Yûpa-Skambha* gave place to the *Siva-Lingam* and was raised to the high *Devahood* of *Sri Sankara*.

In the *Atharva Veda Samhita*, the sacrificial cakes are also praised with the attributes of the Brahman.

In the *Linga Purana*, the same hymn is expanded in the shape of stories, meant to establish the glory of the great *Stambha* and the superiority of *Mahadeva*.

Again, the Buddhas used to erect memorial stones consecrated to the memory of Buddha and the very poor, who were unable to build big monuments. used to express their devotion to him by dedicating miniature substitutes for them. Similar instances are still seen in the case of Hindu temples in Benares and other sacred places of India, where those who can not afford to build temples, dedicate very small temple-like constructions instead. So, it may be that during the Bauddha supremacy, the rich Hindus, in imitation of the Bauddhas, used to erect someting like a memorial upon their *Stambha* and the poor followed them on similarly small reduced scale, and, afterwards, the miniature memorial of the poor Hindus become a new addition to the *Skambha*.

One of the names of the Bauddha memorial stones is *Dhâtu-garbha*, that is, "metal-wombed." Within the *Dhatu-garbha*, in small cases, made of stone, shaped like the present *Sâlagrâma*, used to be preserved the ashes, bones and other

remains of the distinguished Bauddha *Bhikshus*, along with gold, silver and other metals. The *Sâlagrâma Silâs* are natural stones resembling in form the artificially cut stone cases of the Bauddha *Dhâtu-garba* and, being first worshipped by the Bauddhas, gradually got into *Vaishnavism*, like many other forms of Buddhistic worship that found their way into Hinduism, On the banks of the Narmadâ and in Nepal the Buddhistic influence was far longer lasting than in other parts of India; and the remarkable coincidence that the *Narmadeswara Siva-Lingam*, found on the banks of the Narmada and hence so called and the *Salagrama Silas* of Nepal are given preference to by the Hindus to those found elsewhere in India, is a fact that ought to be considered with respect to this point of contention.

The explanation of the *Sâlagrama Sila* as a phallic emblem was an imaginary invention and, from the very beginning, beside the mark. The explantion of the *Siva-Lingam* as a phallic emblem began in India in her most thoughtless and degraded times, those of the downfall of Buddhism. The filthiest *Tantric* literature of Buddhism of those times is yet largely found in Nepal and Thibet.

In another lecture the Swami dwelt on the historic evolution of the religious ideas in India and said that the Vedas are the common source of Hinduism in all its varied stages, of Buddhism and every other religious belief in India. The seeds of the multifarious growth of Indian thought on religion lies buried in the Vedas. Buddhism and the rest of India's religious thought are the outcome of the unfolding and expansion of those seeds and modern Hinduism also is only their developed and matured form. With the expansion or the contraction of society, those seeds lie more or less expanded at one place, or, more or less contracted at another.

He said a few words about the priority of Sri Krishna to Buddha.

He told the western scholars that as the histories of the royal dynasties described in the Vishnu Purāṇa were by degrees being admitted as proofs throwing light on the ways of research of the Antiquarian, so he said the traditions of India were all true, and desired that scholars, instead of writing fancied articles, should try to discover their hidden truths.

Professor Max Muller says in one of his books that, whatever similarities there may be, unless it demonstrated that some one Greek knew Sanskrit, it cannot be concluded that ancient India helped ancient Greece any way. But it is curious to observe that some western scholars finding of several terms of Indian Astronomy similar to those of Greek Astronomy and coming to know that the Greeks found a small Kingdom on the borders of India, can clearly read the help of Greece on every thing Indian, on Indian literature, Indian Astronomy and Indian Arithmetic. Not only so; one has been bold enough to go so far as to declare that all Indian sciences as a rule are but echoes of the Greek!!

On a single Sanskrit *Sloka*,

"*Mlechchhā hai javanāh teshu eshā Vidyā pratishṭhitā* |
Rishivat tepi pūjyante | |"

"The Javanas are Mlechchhas, in them this science is established, (therefore) even they deserve worship like Rishis, ...," how much the westerns have indulged their unrestrained imagination. But it remains to be shewn how the above sloka argues that the Aryans were taught by the Mlechchhas. The meaning may be that the learning of the Mlechchha disciples of the Aryan teachers is praised here only to encourage the Mlechchas in their pursuit of the Aryan science.

Secondly, when the germ of every Aryan Science is

found in the Vedas and every step of any of their sciences can be traced with exactness from the Vedic to the present day, what is the necessity for forcing the farfetched intervention of the Greek influence on them?

Again, every Greek-like word of Aryan Astronomy can be easily derived from Sanskrit roots, leaving which, the Swami could not understand why the western scholars are eager to trace them to a Greek source.

In the same manner, if on finding mention of the word, *Javanika*, in the dramas of Kalidas and other Indian poets, the *Javanik* (Greek) influence is ascertained on the whole of the dramatic literature of the time, he will first stop to compare if the Aryan dramas are at all like the Greek. Those who have studied the mode of action and style of the dramas of both the languages, must say that any such likeness, if found, is only a fancy of the obstinate dreamer. Where is that Greek chorus? The Greek *Javanika* is on one side of the stage, the Aryan diametrically on the other. The characteristic manner of expresssion of the Greek drama is one, that of the Aryan quite another.

There is not the least likeness between the Aryan and the Greek dramas, rather the dramas of Shakespeare resemble to a great extent the dramas of India. So the conclusion may also be drawn that Shakespeare is indebted to Kalidas for all his writings and the western literature is only an imitation of the Indian.

Lastly turning Professor Max Muller's own premises against him, it may be said as well that until it is demonstrated that some one Hindu knew Greek sometime, one ought not to talk even of Greek influence.

Likewise to see Greek influence on Indian Sculpture is also entirely unfounded.

The Swami said that the worship of Sri Krishna is much older than that of Buddha and, if the Gita be not of the

same date as the Mahabharata, it is surely much earlier and by no means later. Most of the adjectives used in the Gita to explain matters spiritual are used in the Vana and other Parvas of the Mahabharata, respecting matters temporal. Such conicidence is impossible without the most general and free use of those words at one and the same time. Again, the line of thought in the Gita is same as in the Mahabharata; and when the Gita notices all the religious sects of the time, why does it not ever mention the name of Buddhism?

In spite of the most cautious efforts of the writers subsequent to Buddha, reference to Buddhism is not withheld and appears in some shape or other, in histories, stories, essays and every book of the post-Buddhistic literature. In hidden or express manner, some allusion is sure to be met with to Buddha and Buddhism. Can any one shew any such reference in the Gita? Again, the Gita is an attempt at the reconciliation of all religious creeds, none of which is slighted in it. Why, it remains to answer, is Buddhism alone denied the tender touch of the Gita-writer?

The Gita wilfully scorns at none. Fear! Of it there is a conspicuous absence in it,—the Lord, himself being the interpreter and the establisher of the Vedas, never hesitates to censure *Vaidic* rash presumptuousness, if required, why shall he fear Buddhism?

As western scholars devote their whole life on every Greek-book, let them as well devote their whole life on every Sanskrit book; much light will flow to the world therefrom. The Mahabharata is specially most invaluable and is a work first in rank in Indian history and it is not too much to say that it has not as yet been even properly read by the westerns.

After the lecture, many present expressed their opinions on the subject and declared that they agreed with most of

what the Swami had said and assured the Swami that the old days of Sanskrit Antiquarianism were gone. The views of modern Sanskrit scholars were largely the same as the Swami's. They believed also that there was much truth for the historian in the Puranas and the traditions of India.

"Lastly, the learned President admitting all other points of the Swami's lecture disagreed on the contemporaneousness of the Gita with the Mahâbhârata. But the only reason he adduced was that the western scholars were mostly of the opinion that the Gita was not a part of the Mâhabhârata."

The substance of the lecture will be printed in French in the general report of the Congress.

Vedanta Work.

NEW YORK.

Members and students of the Vedanta Society of New York feel that the past season was a successful one in many ways. We have been much benefitted by the visits and instructions of the several Swamis, who were with us, some of whom only remained a little while, and then departed to carry the message to others.

On the 7th of June, Swami Vivekananda of California came to N. Y., staying in the Vedanta Society Rooms, 102 E. 58th. St. with Swami Turiyananda and Swami Abhedananda. At that time Sister Nivedita was also in the City and she was present at most of the meetings.

On the following Saturday, June 9th, Swami Vivekananda conducted the morning class in Bhagavad Gita, relieving Swami Turiyananda, who usually taught the class. On Sunday Morning, June 10th, Swami Vivekananda lectured in the Vedanta Society Rooms on the subject of "Vedanta Philosophy." The rooms were filled to their utmost capacity with students and old friends of the

Swami. A reception was given to Swami Vivekananda on the following Friday evening, thus giving an opportunity to old friends to meet him once more and many students, who had long wished to meet the renowned author of Raja Yoga, were made happy by receiving a few kind words and a grasp of the hand. He spoke on the object of the Vedanta Society, and the work in America.

The next morning, Sat. June 17th, he also took charge of the class and lectured on "What is Religion?" Sister Nivedita spoke in the evening on "The Ideals of Hindu women", giving a most beautiful and sympathetic account of their simple life and purity of thought. The women students, who are always most eager to hear of the every-day life and thought of their Hindu sisters, especially enjoyed this talk; Sister Nivedita was pleased at the interest that was felt and answered many questions which were asked, so that most of the people went away with a clearer idea of life in India than they had ever known.

On June 23rd, Swami Vivekananda conducted the Gita class, and on Sunday, June 24th, he lectured on "The Mother worship.' In the evening Sister Nivedita spoke again on "The Ancient Arts of India". Her talk was most entertaining because of her familiarity with the subject. Her visit and conversations were very instructive, and all regretted when on June 28th. of the following week, she sailed for Paris.

Swami Vivekananda conducted the class on the morning of June 30th, and the next morning, Sunday July 1st, lectured on "The Source of religion." As on all previous occasions, the rooms were crowded, and all felt it a privilege to hear the Swami. On the July 3rd, Swami Vivekananda and Swami Turiyananda, left New York, the former going to Detroit to visit old friends and Swami Turiyananda went to California, to establish a Shânti Ashrama, "Peace Retreat" a beautiful place situated in the mountains about 12 miles from Lick Obsérvatory.

Swami Abhedananda gave instructions to the Yoga class on Thursday evening. On July 10th, Swami Vivekananda returned from Detroit, staying at the Society rooms until the latter part of July, and on the 20th, he sailed for Paris. The summer heat

being at that time extreme, the Vedanta classes and lectures were closed for the season, or from the middle of July until November. Swami Abhedananda left the City with Dr. H. C. Parker, President of the Vedanta Society, and took a little rest in the Adirondack Mountains; after staying there nearly two weeks, he went to Chesterfield, Indiana, to lecture before a Spiritualistic Camp Meeting. On the 5th. of August he lectured before the Indiana Association of Spiritualists: the audience, numbering about seven thousand people, were enthusiastic; he spoke about an hour and a half and afterwards answered many questions; the subject chosen was "The Religious Ideas of the Hindoos." On the 7th of August, the Swami lectured on "Immortality" and on the 9th on "Reincarnation." From Indiana he visited friends in Massachusetts, and after that went to Greenacre, Maine, arriving on the 21st. of August.

On the 25th he was requested to lecture on Bhagavad Gita, under the Swami's Pine Tree; he gave two lectures on Bhagavad Gita at the same place, and held meditation meetings. The closing lecture of the Greenacre season was the lecture of the Swami Vivekananda on "My Master," which was read by Swami A. and greatly enjoyed by all. On the 23rd September, Swami A. lectured before the Appalachian Mountain Club of Boston, at a beautiful summer resort, called Minnewasca: the lecture was given in the evening and the subject was "The Religious Beliefs of the Hindoos." Swami Abhedananda returned to the City during the last week in September and spoke before the Metaphysical Convention on the "Universality of Vedanta." This convention was a meeting of all the Mental Scientists, Mental Healers, Faith Healers and Divine Healers. In his lecture he showed how the Vedanta Philosophy includes all the ideas which these healers use, in the branch of Vedanta Philosophy known as Raja Yoga.

A public meeting was held in the Columbia University on the 7th of November, as a tribute to the memory of the late Prof. F. Max Muller, under the auspices of the Philosophical and Philological departments of the University. A. V. Williams Jackson, Professor of the Indo-Aryan Languages, kindly invited

Swami Abhedananda to represent the Hindoo and Sanscrit scholars of India in memory of their late friend, Prof. F. Max Muller.. Mr. Seth Low the President of the University presided at the meeting, which was well attended. Brief addresses were made by the following Professors.

The first speaker was Prof. A. V. W. Jackson of Columbia College. Prof. of Semitic Languages, Richard Botthiel. Prof. of Philosophy, N. M. Butler Prof. N. A. Mc Louth of New York University. Swami Abhedananda of India: Prof. of English, Thos R. Price. Prof. E. Engalsmann of the College of the City of New York. Prof. of Germanic Languages, Calvin Thomas. Prof. E. G. Sihler, of N. Y. University and Prof. of Romance Languages, A. Cohn.

Swami Abhedananda spoke on behalf of India, and showed in a brief address how much Max Muller had done for India, and how much he is respected among the Hindoo and Sanscrit scholars. Among other things he mentioned that India is especially indebted to our late friend, Prof. Max Muller for introducing into the Western Countries the wonderful book, "Life and Sayings of Rama Krishna."

Swami Abhedananda resumed his public lectures on Vedanta Philosophy, in Carnegie Lyceum on the 4th of November; subject, "Religion of the Hindus." On the following Sunday, "Did Christ Teach a New Religion?". On the 18th he will explain "Why a Hindoo Accepts Christ and Rejects Churchianity," and on the last Sunday in November, the subject will be, "What is Salvation?". The subjects for December are "The Fatherhood and Motherhood of God in the Vedas", "Divine Communion," "Women's Place in Hindu Religion," "Who is the Savior of Souls?" and "Spiritual Unfoldment". Class Lectures will be held on Tuesday evenings, Yoga class on Thursday evenings, and children's class on Saturday mornings.

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SAYINGS OF SRI RAMAKRISHNA PARAMAHAMSA.

1. The *eternal* should be preached through the *non-eternal*, the *real* through the help of the *unreal* and the *noumena* through the help of the *phenomena*.

2. He who eats the food of the gods (namely simple non-stimulating vegetable food) but does not desire to attain God, for him that simple food is as bad as beef. But he who eats beef and desires to attain God, for him beef is as good as the food of the gods.

3. Those who live in the world and also perform their religious devotion are like soldiers who fight the enemy from within the citadel. To fight from within the fort is more convenient and safer than to fight in the open field. It is safer to fight the demon within, by living in the world, than by renouncing the world and turning a hermit.

4. Why do not the worldly men renounce every thing and run to God? This world (samsar) is like a

stage (*asor*) where men perform many parts under various disguises (*song*). Men cannot shake off the mask unless they have played for sometime. Let them play for a while and then they will leave off the mask of their own accord.

5. Holy are they who live by the banks of the Ganges.

6. As the moon is the uncle moon of every child, so God is the spiritual guide of the whole humanity.

7. Honour spirit and form, both sentiment within and symbol without.

8. Men always quote the example of Janak Raja as that of a man who lived in the world and yet attained spiritual knowledge. But through out the whole history of mankind there is only this solitary example. He was not the rule but the exception. The general rule is that no one can attain spiritual perfection unless he renounces wealth and lust. Do not think yourself to be a Janak. Many centuries have rolled away and the world has not produced a second Janak.

9. Dear friend, the more I live, the more I learn every day of the mysteries of love and devotion.

10. A man who was out of employ was constantly bothered by his wife to get some employment. One day when his son was dangerously ill he went out in search of an employment, in the mean time his son died and a search was made for the father but he could not be found any where. At last, late in the evening he was seen returning and was severely taken to task by his wife for his heartless conduct in leaving the house at a time when his son lay dying. The man replied, 'Well, once I dreamt that I had seven sons with whom I passed the time happily. But when I woke up I found that it was all a dream. Well, I never grieved for my dream of seven sons. Why should I be grieved for this.'

SVATMANIRUPANAM.

OR

KNOWLEDGE OF THE SELF.

BY SANKARACHARYA.

Translated into English by J. Harihara Aiyar.

(*Continued from page 10*).

66. From the sentence 'that art thou,' how does the knowledge of non-difference arise, in the presence of which all fancies of agent and the rest vanish as mist before the rising Sun ?

67. Some philosophers are of opinion that knowledge relating to the chapter on rituals is subsidiary to action. How can knowledge which differs from action in its object be made subsidiary to action ?

68. Again the two sections of the Scripture, knowledge and action, differ in their objects and followers. How can they be supplementary to each other ?

69. Knowledge cannot be found in action, nor action in knowledge. How then can there be any connection between them as between the Sun and darkness.

70. Hence, in the removal of ignorance, knowledge does not need external help just as the Sun does not require any external aid to remove a thick cloud of mist.

71. Knowledge is thus the pure and Supreme Soul, the witness of the Universe. This witness whose nature is pure Existence, Intelligence and Bliss is not bound by limiting qualities.

72. The relation of the Self to the material Universe is that of a rope to a snake. " Free from associations is He " is the very same principle laid down by the *Śruti*.

73. He who is possessed by the ideas of agent and action cannot at all understand the self to be *Brahman*. But he, for whom neither agent nor act exists, is capable of understanding it clearly.

74. Some say that the whole collection of agency etc., is manifested by the influence of *Māyā*. This is delusive, for there is no other besides *Brahman*.

75. *Brahman* being known, all this Universe becomes known, just as the effects, pot and the rest, become known when mud, the cause, is known.

76. This then is the only cause, pure Intelligence, free from diversity. From this uniform mass of existence, under the limitation of *Māyā*, all this has its being.

77. Some fools cater that 'nothing' is the cause. 'Nothing' can never be the cause because how can sprouting vitality exist when the seed itself does not exist?

78. When one speaks of 'nothing' as the cause he might as well expect an effect caused by the son of a barren woman or satisfy his thirst by drinking of the mirage.

79. Thus, in as much as the theory of nothing (as a cause) cannot be admitted by scripture and reasoning, the *Sat* or existence alone is the Truth and the cause of all the worlds.

80. This highest truth appears under its many forms as the world, teacher, and disciple, and as Brahma.

81. Unripe minds conceive the universe to be real with the result that they get bound in *samsāra*. Therefore the doctrines of the *Vedānta* teach that all this universe is unreal.

82. To the best of men whose minds have been refined by previous *karma* these doctrines reveal that all this universe is nothing else than *Brahman*.

83. Just as those who have no idea of gold think that a golden ornament is ornament merely and not gold, similarly

men of illusion have no idea of the real nature of the universe.

84. Who can ever be unconscious of *Brahman* when It is always described by the epithet, 'I'? Fools they are who do not enquire and become conscious of *Brahman*.

85. The whole world deals with 'I' and 'this' as two different concepts. The first refers to the inner self and the second to external objects such as the body and the senses.

86. If the idea of 'I' is attributed to such objects as the body and the senses, it is a great delusion. This false attribution is defined as the idea of 'that' in 'not that.'

87. Therefore the entity underlying the idea of 'I' can be nothing but the universal witness, the Soul Supreme. This gross body is called 'I' and regarded as a sentient being, owing to its union with *sat*.

88. It is for this reason that in all bodies the idea of 'I' is clearly distinguished. When the notion becomes pure it is found to be nothing less than *Brahman*.

89. Just as the word 'cow' is mistaken to be a real object when that word is pronounced, so the Supreme Soul which is the real object conveyed by 'I' is mistaken for the ego.

90. Even as the qualities of scorching etc., are fancied to be in the iron when in contact with the fire, the attributes of agent and the rest are imposed upon the ego when in contact with the Intelligence.

91. When once a person realizes that the 'I' is nothing else than that taintless incomparable non-dual One which transcends all external phenomena perceived by the senses, he can never imagine anything different from it.

92. Just as in the one body a variety of sensations of pleasure and pain are experienced due to the various organs, so in this '*sat*' without difference we find a variety of experiences due to many selves.

93. What is this Universe? How is it formed?

What is its cause ? are questions with which we are not concerned. The wise should deem the whole Universe to be Illusion.

94. As in the case of an elephant made of wood the wood disappears in the elephant, and the elephant in the wood, so the Universe is hidden in the Supreme and the Supreme in the Universe.

95. In the broad canvas of the Self, the Supreme Soul paints the diverse picture of the Universe and himself looking on in admiration rejoices.

96. It is the conviction of the wise that there is nothing beyond *Brahman* the Intelligence pure, undecaying and incomparable, and the bliss which is known only by realisation.

97. The Scriptural terms, knowledge and ignorance, pass muster only in common parlance. Viewed by intuition there can be nothing else than *Brahman* which is the Truth.

98. If it is thought there is something else than *Brahman*, that something can be nothing else than *Brahman* for the very reason that it is existence. What is other than existence being non-existent is clearly mere nothing.

99. *Māyā*, though strongly opposed by the power of true knowledge, still manifests itself as long as the body lasts. To these wise men the *Atman* too appears in its real state.

100. What distinguishes the wise from others, is the fact that, although they perceive the phenomenal world, they do not recognise it to be different from the *Atman*, a truth well established by all the Scriptures.

101. Is there aught to be thought or not thought, related or not related, done or not done, for these wise men who have realised that every thing is nothing but this ?

102. For those who have the wisdom to perceive that the phenomena are but forms of the seer there is neither

bondage nor release, neither *Iswara-hood* nor *jiva*-state.

103. This is the conclusion of all the *Vedas* which deal over and over again with this same enquiry whose teachings never contradict themselves and which is the final authority in all matters.

104. Thus enlightened by his *guru*, the pupil rejoicing bows at his feet, and begins to reflect upon the lessons thus gained by experience.

105. Free from old age, free from decay, I am the knower and also the conciousness of the inner soul, all-bliss, all-pure and all-complete.

106. Gifted am I among the devotees of the Self. I am one who experiences the bliss of *Ātman*. I am the glory felt by all high and low as the 'I.'

107. Averse to sensual pleasures I am replete with the sweet pleasures of self-bliss and consciousness; and beyond the region of doubt my mind ever dwells on pleasures not depending on external objects.

108. I am the ruler of all the rulers and free from envy and hate. My sole aim is to bestow the necessary means of salvation on those who are prepared to know.

109. I am the the light of all the worlds and roam in the garden of the Upanishads; I am the glow of that deadly fire which consumes the ocean of misery overflowing its banks.

110. I pervade all space, above, below, and beyond, with all my mighty glory. I am always realized as the truth arrived at by reasoning, refutation and enquiry.

111. I am the sage and the group of sages, I am the creation and things created. I am the summum bonum, never declining, all bliss, and I am the light which illumines all joy.

112. Alone am I and in me the ideas of this and that vanish. I am he who is invoked without desire of reward

and I am never swayed by the fruits of deeds.

113. I am he who reveals unity to those whose minds are sanctified by the knowledge of 'That art thou' and I am the inner principle of the Lord, the Sun who drives away the thick darkness of ignorance.

114. I am the vitality of all plants, I am the Universe, warp and woof. I am the bee maddened with the fragrance of self-bliss emanating from the lotus of the *Praṇava*.

115. I am the healer of all evils, free from the meshes of limiting qualities. I am the height of excellence, ever ready to attain the four ends of man.

116. I am the checker of all those elephants, mad with self-pride, and pure as the sky, I am free from all mutation like Sambara's foe.

117. I am always within the easy and unfailing reach of those whose minds are full of doubt regarding the *Atman*. Averse to fleeting pleasures I am always fit to enjoy the riches of everlasting bliss and consciousness.

118. I am full of the nectar of mercy, I am the world surpassing those of the lotus-seated and others. I am devoid of impure selfishness and free from the taint of virtue or of vice.

119. Beyond the ken of the senses, surpassing the ether, I am born in *saṃsāra*, like a flower of the sky. I am not to be attained by the wicked and my one aim is to dispel false knowledge.

120. Absolved from the heresy of duality, I am the heart of all causes of embodied existence. I am to be approached by men void of desires and my real nature is full consciousness, free from birth and death.

121. I am the collective rays which destroy the thick darkness of illusion and I am the divisions of time such as hour, day, night, year, millenium and *kalpa*.

122. I am the soul of things moving and unmoving

and my real nature is appreciated by noble minds. I cannot be understood by men of faltering faith for I am that region beyond the shores of the tremulous ocean of *samsāra*.

123. I revel in the sweet pleasures of knowledge hidden in the ocean of the *Vedas*. I am not revealed to those whose minds dwell in idle gossip and I am attained by the path of peace.

124. I am the root of the great elements which are under the control of the lotus-seated and others. I am the giver of bliss in all the worlds and I am devoid of birth, decay, disease or death.

125. I am the variety of sounds such as of cymbals, of men in affray, of ornaments, and of elephants. I am the dweller in the heart which is suddenly illumined by the light of self-knowledge.

126. I am knowledge, the object of knowledge, the knower, and the means of knowledge. I am existence alone when the knower, knowledge etc., are got rid of.

127. I am beyond the sphere of the *tattvas*, it can never be assumed I am within them. I am incognisable to the ignorant and I am the heart to be understood by the knowledge of the sentence "that art thou."

128. I am the origin of gods, demons, devils, men, animals and hills. I have neither body nor senses and am the quarters South, East etc.

129. I am virtue and vice and free from the bonds of virtue and vice. I am easily attained by men of virtue. Blessed am I for I am the very cause of the creator.

130. Without name, without hell, heaven or liberation, I am revealed by the *nāda* of the yogins, and I am the essence of all the religions of the worlds.

131. I am the mind sanctified by the knowledge of Truth which removes the difference between the supreme and the embodied soul. I am nature, I am phenomena and

I am the culmination of all destinies.

132. I am the essence of the universe upheld by the bodies of Sesha, Meru and other celestial beings. I am he who has made an end of the god of love with the deadly fire of the eyes in the forehead.

133. Bound I am not, nor freed from any bond. I am neither to be known, nor the known, nor the knower.

134. I am devotion and I am worship. I am liberation and I am the guide to liberation. I am the ruler of all beings and I am the origin of the past, present and future.

135. I am revered by the great and cannot be appreciated by the dull-witted. I cannot be grasped by minds inclined to evil ways and maddened with passion pride and vanity.

136. I am the sacrifice, the sacrificer, the priest and the offering, I am free from all restraint. And I am Indra, Yama, Varuna, Yaksha, Rakshasa, Marut, Isa, and fire.

137. I am the glory of that playful glance by which the protection of the universe is secured. I am revealed by the process of experience or self-realization which is without night or day.

138. I am the sign and the thing signified, the signifier and that which has no extinction, etc. I am that which is obtained and that which is not obtained and I am not to be obtained amidst things which should be obtained.

139. I am devoid of caste or creed, I am the sacred letters; I am the most renowned of all chosen things. Indescribable by speech, I am the spirit and letter of all words.

140. I am hard to grasp for those whose minds are foreign to self-control, even with the help of the *Sástras*. I am the refuge of the wise and the series of doubts finally set at rest.

141. I am devoid of the six states of being and the

six qualities and free from all evil. I am beyond the six *kosas* and the six and thirty *tattvas*.

142. I am consciousness and bliss, I am the tree of desire which yields abstraction and meditation. I am free from *Samsāra* and I am the realisation of the knowledge of the Self.

143. I am the food of the gods and the manes, I am neither to be desired nor shunned. I am Hari, I am Hara, I am *Brahman*, and I am their cause.

144. I am as one washed free of all sins, I am the heart which has got rid of the miseries of life and death. Combined with all letters from 'A' to 'ksha' I form the basis of all speech.

145. Why these words, I am the Universe moving and unmoving. The waves, foam and spray are not separate entities from the sea.

146. My sole refuge is neither father nor mother, nor daughter nor sister nor any body else but the feet of my teacher ever on my head.

147. When I have my teacher's sacred feet, with boundless mercy in his eyes, and his word of advice (in my heart) what else is needed to make this life worth living?

148. The cool showers of my teacher's glances which are like *kalpa* trees in the giving of boons, falling thick like moon-beams allay the burnings of my heart.

149. Having swallowed the mighty frog of mind, the serpent of Intelligence lies alone in the heart's cavern well pleased for ever.

150. In me the mighty ocean of bliss and consciousness, rise, and burst thousands of world-bubbles, when I shine forth in *Māyā*.

151. The high sea of *samsāra*, disturbed by high waves of pains has been crossed in the boat of my teacher's grace with the favourable wind of my good deeds, done in

previous births.

152. As long as there was the darkness of Ignorance I saw the whole universe as this and that. What a wonder then that I should see nothing when the sun of knowledge has risen.

153. I do not worship the gods; he who is beyond the gods worships no god nor performs actions. To him who is myself I do reverence.

154. Thus meditating on the fruit of self-knowledge with joy, he reached the high goal of Unity, when his current *karma* was exhausted.

155. The God who faces the South composed this work entitled, "Description of one's Self" which is capable of removing the darkness of Ignorance and rescuing one from the ocean of *Samsāra*.

156. May the grand sun of Vishnu illumine the depths of my mind, removing the darkness of my ignorance and expanding the lotus of intelligence.

Om Tat Sat.

CLASSIFICATION OF INDIAN PHILOSOPHIES.

BY SINHA.

External matter, the intelligent souls and the Highest Self are the fundamental factors guiding human experience both in religion and philosophy; the various systems of Indian philosophy and their corresponding different forms of religion are easily traceable to these alone. Each system may be viewed as an evolution of these towards the common goal of human thought—the universal and absolute existence. In tracing up the development, or rather the evolution, of the different Indian systems of philosophy our method of treatment shall be to start from the fundamental postulates and follow the different processes by

which the Indian philosophers have evolved their systems and tried thereby to solve successfully the ultimate problem of the universe. Their object, and it is the object of all philosophers, appears to be to reduce what presents at the beginning as three distinct entities independent of each other, to an ultimate all-comprehensive unity.

Based on this common object of philosophers our plan of treatment shall be such as will have the advantage of combining the different systems of thought under one grand system of systems and at the same time bring into prominence the harmony existing between them and the relation they possess to Indian philosophy as a whole. That they all converge to a common focus and are bent towards acheiving almost the same goal, is enough to account for some of the peculiarities of the Indian systems. The most noticeable peculiarity with them is that they are all worked out on the same plan; and almost the same vein of thought runs through them all. We meet with a number of philosophical ideas common to almost all of them which the philosophers seem to take for granted as if they drew them from a common stock of philosophic thought which belonged to no one in particular. This commonness of ideas is no doubt partly due to Indian philosophy having had its origin in the early speculations of the *Vedic Rishis*. Among such ideas we find the doctrine of *samsāra* and its consequent pessimism, the doctrine of the eternality of the universe, the doctrine of *Avidyā*, the doctrine of *Karma*, the doctrine of the infallibility of the Vedas and its concomitant *sphota*, the doctrine of *moksha*, the doctrine of bliss, and the doctrine of the three *gunas*. Though these find their way in one form or another in the teachings of every philosopher, they have been carefully defined so as to be consistent both with the views of each and their traditional usages. This consistency between the old and the new and the unity of purpose of the different schools will become more explicit from their method of treatment. Historical treatment, is no doubt useful in pointing out the connection between philosophy and other sciences as they grew side by side; but the higher aspect of

philosophy as the *summum genus* of all kinds of thought, philosophical and scientific dispenses altogether with history which is useful only to those students who make a comparative study of the philosophies of sciences. Our plan is sure to be more in consonance with the highest conception of philosophy than any other; and at the same time gives fair chance to an attempt at scientific classification of the different Indian systems. It has the further advantage of being suggestive in that it can point out what lines of thought are still open to a new thinker and what improvements are capable of being made in the already existing systems.

We, no doubt start with the presumption that the attempts of the philosophers were not like stones thrown by a blind man at an apple tree, but were systematic attempts to reduce the postulates of human experience to an ultimate and all comprehensive unity. The nature of this unity, is, therefore, liable to vary according to the standpoint of a philosopher, his power to conceive abstract ideas and the quality of the laws of thought which he brings into operation in solving the riddle of the universe. It is capable of being conceived as a simple, unconditional absolute, or a complex and partially conditioned one as by some or a compound but comprehensive entity as by others. In all such conceptions, the nature of the surviving principle depends on the degree of articulation and on the amount of accentuation which one or more of the postulates of existence receive at the hands of a philosopher in his definition of the ultimate existence. The proceses of reasoning employed by the Indian philosophers have accordingly been chosen and classified to suit the effects intended to be produced by them and elucidate the connection between their cosmological conception and the ultimate principle. These theories are generally known under various names but they are reduced by Madhusudhana Sarasvati to three principal ones—the *Arambhavāda*, the *Parināmavāda* and the *Vivartavāda*. The purpose of these theories is to explain the relation between the universal and final existence and the phenomenal universe as its emanation or manifestation. It is also usual with philosophers to employ in their reverse process of

sublimating a single universal existence out of a plurality of phenomenal existences certain methods of reasoning. They may be called the laws of generalisation based on the psycological theories of perception. The end of philosophy being the highest generalisation of the factors of experience its character ought necessarily to be judged by the number and refineness of the laws which the philosopher brings into operation. A thorough grasp of the character and scope of such of the laws as might be brought into requisition by the Indian philosophers is no doubt essential for the accurate understanding of the teachings of the several systems of philosophy. Before entering into the details of our plan of treatment we shall refer to the most important of such laws in order that our readers may find it easy to follow the line of argument of the philosophers and see their way through the labyrinth of their thought.

As the function of logic is to infer conclusions regarding the unknown from what is known its laws presuppose the psychological laws of the human mind. The knowledge of the noumenal inferred from the phenomenal laws of experience is apt to partake of the defects of the phenomenal and convey an erroneous notion of the truth. The philosophers have therefore, found it necessary to trace the relation between the world as perceived by the senses and the ultimate reality whose manifestation is this world, as conceived by them. The theories referred to by us are important as establishing our knowledge relating to the first cause and its product, the universe. Some of the philosophers are better known by the special theories they taught. We often hear of such names among the philosophers as the *Syādvādins*, the *Bhedavādins*, the *Bhedābhedavādins*, the *Dhyānaniyogavadins*, the *Nishprapanchikarananiyogavādins*, and others. But the most important of them are the three theories specified by us as comprehensive and common to a majority of the important systems. The *Aranbhavāda* or the theory of atomic agglomeration is the theory of systems as the *Charvakas*, the *Naiyyāyikas*, the *Vaiseshikas* and the *Mimānsakas* according to which an effect which was not is produced through the activity of the

causes which are. This theory from a psychological point of view is sometimes known as the *Asatkāryavāda* and is strongly supported by the *Buddhists*. The *Kārya*, pot, had no antecedent existence before the potter and other causes produced it. The *Parināmavāda* or the theory of evolution is the one followed by the *Sānkhyas*, the *Patanjalas* and some of the followers of *Paurānic* and *Tāntric* schools of *Vedanta*. According to it, just as a tree existed potentially in a seed before the cause that brought the tree into existence came into operation, the effected universe existed before as real, though in a subtle invisible form and was rendered manifest through the activity of a cause. The *Sānkhyas* and their followers maintain that the whole universe of subjective and objective phenomena is the evolution of the one primordial substance, the *Pradhāna*. On account of their conceiving every thing that exists as proceeding from something that is real they were also known as the *Satkaryavadins*. The cause and effect are different only in appearance but the same substantially. The cause is never destroyed but is only made invisible and continued in the effect as a new manifestation of itself. The *Visishtadvaitins* are in this respect the *Parināmavādins* but in the matter of their attributive distinctions they are *Bhedavādins*. They are evolutionsts in has much as they hold that the manifest universe of matter and souls existed in a germinal state in the *Karana Brahman* or the *Brahman* in his causal condition and are therefore identical in essence with Him; and the upholders of distinction in as much as there are distinctions with regard to the manifested objects of the universe which are inseparably related to the *Brahman* who is the effect the *Karya Brahman*, as *Aprithaksiddha visishana* (inseparable association of attributes). The *Vivartavada* or the theory of transcendental illusion is that adopted by certain school of *Vedantins* and the Buddhists. The theory of the Buddhists, which is otherwise known as the *Samvriti*, is that both cause and effect are apparent and unreal and have no substratum. But the relation of cause and effect as a phenomenal existence continues to manifest, because the cause cannot exist without the effect, nor the effect without

the cause and both are eternal. The *Advaita* school of *Vedāntins* who are otherwise known as the *Māyāvādins* maintain that the self-luminous and perfectly blissful *Brahman* which is one only without a second, by mistake, through its own power of *māyā*, appears as the whole world. Unlike the Buddhists they are *Satkāryavādins* and teach non-distinction or identity of cause and effect. The *Brahman* which is the cause and the universe which is the effect, though they appear phenomenally different, are the same substantially. The *Ārambhavādins* and to a limited extent, the *Pariṇāmavādins* of the Sankhya type, are *Bhedavādins* or the upholders of distinction; while some of the *Vedāntic Pariṇāmavādins* and the *Vivartavādins* are *Abhedavādins* or the upholders of the doctrine of non-distinction or identity. But there are two monistic schools of *Vedānta* which are noteworthy for the doctrine of both distinction and non-distinction they preached; and are hence popularly known as the *Bhedābhedavādins*. The theory of distinction and non-distinction of things formed also a part of the Jain doctrines and they were otherwise known as the *Syadvādins*. The *Bhāskarayas* and the *Yādavīyas* are supposed to have borrowed this *vāda* from the Jains and were hence known as the *Jainagandhis*. According to this school of philosophers the relation between cause and effect, or between the *Brahman* and the universe, or between the essence and the attribute is that of identity and distinction. As the denial of distinction implies identity and as the denial of identity implies distinction both should be implied in a thing. The *Dvaitic* school of *Vedāntins* hold that both cause and effect and, in the same way, substance and attributes, are two distinct but yet inseparable things which together constitute the whole of reality; and hence they are styled by some as *Suddhabhedavādins*. They may however be brought under *Ārambhavādins*.

The ascent of a hill is not so easy as the descent. In ascending a man has to make sure of every step and has to choose a well-beaten and known road; while in descending he is only to ascertain that there is nothing in the way to impede his progress, or to cause danger to his safe arrival at the foot. Moreover, to the

man at the foot, there is the difficulty of the summit not being known while to a man at the top there is the surety of a firm and level ground at the base of the hill. The theories which we have mentioned hitherto resemble the downward paths of a hill. But the theories of perception by means of which we draw inferences from the known principles of phenomenal existence regarding the unknown are like the upward paths to the indescribable summit. Judging from some of the well known laws of perception known in their days, the Indian philosophers formed their concepts regarding the Infinite being which is the beginning and substratum of everything. Their theories regarding these psychological laws are known among the Sanskrit philosophers as the *Khyātivādas* or argumentation from what is manifest in consciousness. They are generally enumerated differently as six in number—*Ātmakhyāti*, *Asatkhyāti*, *Akhyāti*, *Anyathākhyāti*, *Anirvachanīyakhāti* and *yatārthakhyāti*. Of these the first five refer to illusory manifestations of things to consciousness, and the last to real manifestation. *Ātmakhyāti* or the subjective manifestation of the self is the theory of the Buddhistic school of *yogāchāras*. According to which what becomes manifest to consciousness is merely the idea of the self which appears in the form of objects. The perception involved herein is something akin to the psychologist fallacy of the English logicians wherein the perceiver sees in the object the attributes of his own self. *Asatkhyāti* or erroneous manifestation is the theory of the nihilists and other schools of Buddhists. This is divided by some into several *Khyātis*, but in all of which what appears to consciousness as existing really does not exist as in the case of the false perception of castle in the air &c. *Akhyāti* or non-manifestation is the perception in which there is the non-perception of distinction between two things by perceiving them in one thing. On account of the perceiver mixing up an object of his immediate perception with another whose knowledge is one of memory, the characteristic of one thing appears as the characteristic of another as in the case of the knowledge of silver in the mother-of-pearl. This is

the theory of the *Mimāmsaka* school of *Prabhākaras*. *Anyathākhyāti* or otherwise manifestation is the theory of the Naiyayikas; according to which a thing appears otherwise than what it really is, as in the case of the perception of a serpent in a rope. *Anirvachanīyakhyāti* or indescribable manifestation is the theory of the *Māyāvādins* in which a thing is perceived only indefinitely. Nothing can be positively demonstrated of it whether it is real or unreal. We know only that some thing exists but we cannot describe its true nature. The last is the *Yathārthakhyāti* or the real manifestation which is that of the *Visishtadvaitins*. According to this theory no misapprehension or illusion enters the perception, and a thing always appears as it really is. The first five are reduced both by Sankara and Ramanuja to only one. According to Sankara all those perceptions wherein is involved illusory perception of one kind or another there is the perception of a thing in that which is not that thing; according to Ramanuja there is the perception of a thing otherwise than what it really is. All these different theories may, therefore, be boiled down to two kinds—that which is based on misapprehension, and that on right apprehension. Of those perceptions which imply misapprehension, the misapprehension may be due either to the misapprehension of the substance, or of the attributes. In *Ātmakhyāti* we may say there is the misapprehension of substance; and in *Anyathākhyāti* there is the misapprehension of attribute. In *Asatkhyāti* there is the misapprehension of both the substance and the attribute. In the realistic schools though there is the right apprehension of things as they are, there is the reverse apprehension as to the nature of the self. Thus these *khyātis* furnish the philosophers with the primary elements, suppositions or otherwise, from which to start their theories. As inference only succeeds perception, they furnish the basis for the formation of their conception of the ultimate existence. The ground should be first cleared before a city is built on it. A philosopher first forms his knowledge of the thing-in-itself, of the three postulates of existence through the phychological laws of perception and then out of the ready

materials at hand builds the knowledge of the final entity. The laws which he brings to bear upon the results of perception in order that he may secure the knowledge of the ultimate, may be called the laws of generalisation.

The function of these laws of generalisation is, therfore, to help us to form an idea of the process by which the ideal building of the universal and all-comprehensive unity is reared by means of the loose materials furnished by experience. The laws which are founded on the several kinds of perception, as a matter of course, vary both according to the relation between knowledge and its contents and according to the mode in which the metaphysical being is conceived to manifest itself in one or the other of the many possible forms. But the variations, though apparently disjointed and even complicating, are correlated and bound together by singleness of purpose. Our knowledge is so constituted that in its very attempt to get pure and transcendental, it is forced to take cognisance more or less of all the laws of generalisation and of the harmony existing between them. Circumstances and a particular line of thought may require that special stress should be laid on one of these laws, but the result aimed at make the need of others indispensable. If one only of such laws is held by a philosopher to be important as leading to the correct comprehension of metaphysical truth, the others also are, in a way necessary either as helps for the right apprehension of its real nature or as buoys for warning an unvary voyager from false roads beset with shoals and sub-merged rocks of misguiding reason. It is not enough to know the *pros* of a case without the *cons*. We should know also the strength of our enemies before we reckon our friends. But with reference to these laws the case is otherwise. Each one of them is related to the others in as much as they are all laws that are presumed to guide us to the correct knowledge of the highest reality by carrying over the defects of perception. Almost all the philosophers have been led to the necessity of taking cognisance of these laws. Idealism which rests on *Anyāthakhyāti* or *Anirvachanīyakhyāti* has to explain away the perdurability of

matter and the persistency of the plurialty of individual, intelligent souls and the enigmas presented by these. Realism which maintains *Pāramārtikakhyāti* has to account for the changeability of external nature, its tendency to mislead people as to the essential nature of things and their mysteries and the laws which work in consonance with them. The nihilists who are *Asatkhyātivādins* while preaching an ultimate void have to account for the fallaciousness of the laws which led people to infer substantiality in it. Even the *Bhedābhedavādins* while pleading for the distinction and non-distinction in the character of their ultimate entity have to account for their simaltaneous existence and the laws which pertain to the meeting of the contradictories in one end. We have to take, therefore, for granted that the definition of a single law involves the explanation of others, though not primarily, either by a direct process of affirmation or by an in indirect means of negation.

(*To be continued*).

THE WORD AND THE CROSS IN ANCIENT INDIA.

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"The Word was Brahman" (or The Absolute).—*Bri. Upanishad.*

"He who exists by Himself let first stream forth the Word, the Eternal, without beginning or end, the Divine Word which we read in the Veda, whence proceeded the evolution of the World."—*Mahabhārata.*

Since the beginning of the Christian era the followers of Christ have popularised the two great sacred symbols of the ancient Aryans—the Word or the Son of God, and the Cross. Although these two symbols were unknown amongst the Semitic races, especially the ancient Hebrews, yet they

were known to the pre-Christian Greek philosophers as well as to the Aryan philosophers and thinkers who lived in ancient India.

The conception that the Word was the only begotten Son of the Father, the first-born, or the Son of God, was rooted deep in the abstruse philosophical speculations of the Aryan minds who tried to bridge over the gulf that exists between the visible and the invisible, between the phenomenal and the noumenal, between the individual soul of man and God the Creator of all. The Aryan seekers after the ultimate cause of the universe and the true relation of soul to God advanced many theories to explain the apparent separation betwen the Creator and the created, between God and the soul of man; and made various attempts to discover the! means by which the two can be brought together in closer union and by which the soul of man will return to its Creator.

In ancient Judaism, however, the conception of Jehovah was so objective, so far from the universe, so majestic and so high that the idea of union between the individual soul and Jehovah or even its approach to His throne was considered to be blasphemous, and insulting to Jehovah the Supreme Deity. The result of this conception was that the idea of the sonship of man, or of the Word, never took any hold upon the ancient Semitic minds. The superficial readers of the Old Testament may find some vague expressions of the idea of sonship of man in such passages as: "Ye are the children of the Lord your God"—Deut. xiv. 1; or in the passage where Moses says: "Of the Rock that begat thee thou art unmindful and has forgotten God that formed thee" —Deut xxxii. 18; or when he asks: "Is not he thy father that hath bought thee? Hath he not made thee and established thee?"—Deut xxxii. 6. In whatever manner the Christian theologians might interpret such passages they

never meant the same idea of the fatherhood of God, or the sonship of man, or of the Word or of the Christ which pervades the Fourth Gospel. Moses meant nothing more than the fatherly goodness of the Creator. Through the paternal goodness of Elohim Yahveh, Abraham became the friend of God. A similar meaning lies behind the passage where Adam is described, once only in the New Testament, as the Son of God.

The deep philosophical meaning which is connected with the first verse of the Fourth Gospel: "In the beginning was the Word, and the Word was with God and the Word was God," was never expressed before by any of the writers either of the New or of the Old Testaments. Some of the Christian theologians have tried to trace the origin of the meaning of the Divine Word as Given in the Fourth Gospel to certain expressions of some Hebrew prophets of the Old Testament. For instance, they refer to the passage, "By the Word of the Lord were the heavens made and all the host of them by the breath of his mouth"—Psalm xxxiii. 6. Some again referto another passage: "He sent his word and healed them"—Psalm cvii. 20. In these and similar other passages "word" does not stand for any other meaning than simple commandment, as we find in the verse: "He sendeth forth his commandment upon earth; his word runneth very swiftly"—Psalm cxlvii. 15. Thus we can understand that in the Jewish Scriptures there is no historical antecedent of the idea of the Divine Word as the Son of God which is described by the writer of the Fourth Gospel in the first verse of the first chapter.

The Oriental scholars are unanimous in their opinion that the writer of the Fourth Gospel was a follower of Philo, the reformed Jewish philosopher, who was a contemporary of Jesus and who lived in Alexandria from 20 B. C. to 60 A.D., but never heard of Jesus. The writings of Philo

Judeas abound in passages which show that he was a student of Greek philosophy and that he adopted the Greek conception of the Word, or the only begotten Son of God, as explained by the Stoic philosophers of the pre-Christian era. It was through Philo that the Greek conception of the Divine Word was introduced amongst the thoughtful class of the Jews then living in Alexandria, and was afterwards identified with Jesus the Christ by the writer of the Fourth Gospel, and was later accepted by Christians generally. Alexandria was in those days the principle centre of education and culture, where Jewish, Greek, Hindu, and Buddhist philosophers met and interchanged thoughts and religious ideas. The Greek philosophers called the Divine Word *Logos.* Logos is a Greek word meant at first simply word, not as a mere sound, but as thought embodied in sound. The theory of the Logos first originated with Heraclitus, one of the earliest Greek philosophers who lived about 460 B. C. Although he believed that fire was the primitive element of the phenomenal universe, still he postulated some power, force, or law which controlled the material element fire. He called that power Logos, that is, reason or order. Though the theory of the Logos,—that reason, or order, was the primal cause of the Cosmos, originated in Greece with Heraclitus, yet it did not develop in meaning until the time of the Stoics. The Stoics philosophers believed that Logos, or Supreme Reason, or God, pervaded all matter. It was not only the Creator of all things but controller and ruler also. The Stoic philosophers held that the Logos was universal and eternal and that the human soul possessed a portion of the universal Logos and therefore man had a share of intelligence and reason. They believed that word, or speech, was the manifestation of Reason, or thought, which would remain as non-existent for us, without the power of speech. This Logos became the medium through which the transcen-

dent Cause of the universe was related to the phenomenal world. It was like the bridge between God and the world. Philo's mind, which was seeking some explanation for the relation between Jehovah and the world, adopted the Stoic explanation and the theory of the Logos.

In Philo's hands the theory of the Logos gradually developed in its meaning. By Logos he wished to express not merely word, but the thought, or idea of which word or speech is but the manifestation. As the audible or perceptible sound of a word is the expression of an imperceptible thought or idea, so the visible universe is the expression of the ideal universe, or the universe in a thought form existing in the Divine mind. This ideal creation, or concept of the universe, or type of the universe in the Divine mind was the Logos, and it was called by Philo the only begotten Son, or unique Son. Philo always used the only begotten Son in its philosophical sense, that is, as the Thought of God, made visible in the world either by creation or projection, but there is nothing in his writings to show that he ever personified the Logos. These terms, more or less poetical with Philo, became afterwards most technical when the Logos was identified with Christ by the writer of the Fourth Gospel. The author of this gospel did not identify the Logos with Jesus of Nazareth, who was son of Mary, but with Christ the incarnation of the ideal man, the perfect type of man which existed in the Divine mind from the beginning. As the Logos was the only begotten son of God according to Philo, who never heard of Jesus the Christ, so it was with his disciples. The author of the Fourth Gospel, believing in Jesus as the perfect type of man, gave him all the predicates of the Logos and described him as the Son of God.

Some scholars are of opinion that this meaning which was given to the Logos or word by Philo and the Neo-

Platonists of later date was the result of the influence of the Hindu philosopers who lived in Alexandria and Greece about the time of Alexander the Great, 333 B. C. This has been supported by the writings of Eusebius, who quotes a work on Platonic philosophy by Aristocles, who states therein on the authority of Aristoxenes, a pupil of Aristotle, that an Indian philosopher came to Athens and had a discussion with Socrates. When Socrates told him that his philosophy consisted in inquiries about the life of man, the Indian philosopher is said to have smiled, and to have replied that no one could understand things human who did not understand things divine.*

In the most ancient writings of the Hindus, the Vedas, we find the idea of Logos most clearly expressed. There are many Sanscrit words used in the Vedas which signify that Divinity is the Lord of Speech, or word, the Lord of thought and reason, or Logos. For instance, *Brihaspati* is a Sanskrit compound word which we read often in the Vedas. *Brihas* comes from the Sanskrit root verb *Brih* or *Barh*, meaning to break forth or drive forth; from the same root Latin *Verbum* and English *Word* can be drived; and *Pati* means lord or father. Therefore *Brihaspati* means the Lord or Father of word. A synonym of Brihaspati is the Sanskrit *Vāchaspati—Vāchas* or Vak (the same as Vox) means word. So *Vāchaspati* also means the Lord or Father of word, or speech. In Brihadaranyaka Upanishad we read *Vāk vai Brahma*, "The word was Brahman," or the Absolute." Again, it is stated that "That, of which these things are born, by which when born they live, and into which they return and enter after death, or dissolution, is Brahman." "He with his mind united himself with his word." † "In the beginning Divine Vak, or Word eternal, without

* See Max Muller's "Theosophy or Psychological Religion," pp. 83-84.

† Brihadāranyaka Upanishad.

beginning or end, consisting of wisdom, was uttered by the Self-existent One from which all activities proceeded." "In the beginning the Lord of the universe shaped from the words the names and forms of all beings, and the procedure of all activities." * In one of the ancient writings of the Hindus we read: "I know that great Self-effulgent Being who thought all forms and made their names." † "He desired let a second body be born of me and embraced word with his mind." ‡ "All things that can be thought of had beginning in word, or the eternal concept in the Divine mind." Again, in the Mahabharata we read: "He who exists by himself let first stream forth the Word, the eternal without beginning or end, the Divine Word which we read in the Veda, whence proceeded the evolution of the world." The Hindus believe that the phenomena of the world exist because they are in the Veda. The word *Veda* does not stand for any book or writing but for Logos, or Sophia, or Wisdom, and comprehends all named concepts necessary for the creation of all created things. In the Veda it is said: "When the Lord projected the concept of the earth from His Divine mind, the earth was formed," etc. By Word the Vedic sages did not mean mere sound, but thought or concept in the Divine mind; therefore, the Divine mind was the Father, and Word or concept or ideal type was the Son, like the Greek Logos, as explained by Philo.

The later Hindu philosophers took up this idea, discussed it, and wrote volumes after volumes on the Logos theory. Whenever any man or woman reached perfection and manifested divinity, he or she was worshipped as the incarnation of the word, the first-born, or the manifestation of the ideal man or women as existing in the Divine mind. Krishna, Siva, Rama, Buddha, and others are worshipped in

* Smriti. † Taittiriya Âranyaka III., 12, 17. ‡ Brihadâranyaka Upanishad I., 1, 24.

India as the ideal types of men, or incarnations of the Word.

As the doctrine of the Logos, the very life-blood of Christianity was purely of Aryan origin, most probably of Hindu origin, so the symbol of the Cross, which is the corner-stone of the structure of Christianity, originated not amongst the Hebrews but amongst the Aryans.

Well has it been said by St. Augustine: "What is now called the Christian religion has existed among the ancients and was not absent from the beginning of the human race until Christ came in the flesh, from which time the true religion, which existed already, began to be called 'Christian.'" Whatever importance the followers of Christ may attach to the worship of the Cross by connecting it with the crucifixion of Jesus of Nazareth, it existed as a religious symbol for centuries before the birth of Christ, and was largely used as a sacred symbol by the Egyptians, Persians, Hindus, Buddhists, Tibetans, Chinese, and other ancient nations of almost all parts of the world. The Cross is the oldest religious symbol that has ever been invented by human mind. Traces of the worship of the Cross as a religious symbol can be found amongst the most ancient prehistoric aboriginal tribes of the old and new worlds.

The ancient Egyptians used the Tau Cross, which is like the English letter T. In the Egyptian hieroglyphics, the Cross has been interpreted variously; for instance, a Cross with four equal arms has been assumed to have meant four elements. When the form of the Cross was composed of two or four sceptres with a circle at the point of interception it is said to indicate "divine potentiality." It stood sometimes for "protective power," sometimes "for life to come," etc. Some of the Egyptian deities, as *Ra, Ammon-Ra,* and *Ammon* had the sacred "Tau Cross" in their hands. The Cross was used by the Egyptians in tattooing

the body, in the paintings on the walls and tombs at Thebes. A long Cross surmounting a heart, meaning good or goodness, was fixed upon the fronts of houses in Thebes and Memphis, intimating "This is the abode of the good." The Egyptian symbols of five planets had a Cross connected with each. The natives of Abyssinia used to observe certain religious rites by plunging a Cross in the river Gitche. In ancient India the Cross was used as a sign of prosperity, good luck, longevity and happiness, a protector from evil, and was used largely in connection with religious rites and ceremonies. The most ancient form of Cross which has been used in India from prehistoric times is called *Swastika*. It is like a Greek Cross, but its arms are bent at right angles. It literally means in Sanskrit *Su*, well, and *Asti*, being, that is, well being, welfare. Originally the form of *Swastika* was two lines crossing each other, but afterwards it was shapped like  . The word *Swastika* had been in existence in the Sanskrit language long before Buddha was born. In the Rig Veda we read, "*Swasti me Indra*," "Do thou, O Indra, grant me welfare." *Swastika* Cross appears in the hands of Vishnu, the Preserver of the world, and represents the world-sustaining power which Vishnu possesses. It was found in the foot-prints of Buddha in Buddhistic temples. In the Buddhistic inscriptions and coins, the Swastika or Cross very often occurs. In the Ramayana we read, "Bharata selects a ship marked with the sign of the Cross or Swastika." The Buddhistic Stupas (tombs) were built in the form of a Swastika or Cross. When a woman covers her breast with crossed arms it is called Swastika posture, that is, the sign of good luck, prosperity and protection. It is supposed that a woman with Swastika posture is free from all dangers. When a person sits cross-legged, it is called Swastika posture, which is the best of all the sitting postures. In ancient times houses were built in

the form of a Swastika Cross.

When the Cross became the religious symbol of the Buddhists, wherever Buddhism went the symbol of the Cross travelled with it. In Tibet, China, Korea, Japan, Burma, Ceylon, Java, and in other places the Cross as a religious symbol was introduced from India. In China, Japan, and in other countries the statues of Buddha were usually marked with a Swastika or Cross. In Tibet the Cross is to be found as the royal emblem of the Bonpa deities. The Lamas, or Buddhist priests, carry a Cross and use it at the time of benediction.

Sir Stamford Raffles, after living in Java for twenty years, writes: Java received her civilization and art directly from India. Out of the six steps of the most ancient prehistoric temples in Java, three are in the form of a Cross."

In the most ancient paintings of the Hindus, Krishna has a Cross in his hand. Yama, the ruler of the departed ones, is painted as holding a Cross in one hand. Some of the Christian missionaries say that the Cross was introduced into India by the early Christians who visited the country. Such statements are not correct. Among the most interesting ancient relics that have been recently excavated in the forests of Central India which were never visited by any Christian missionary, two rude stone Crosses have been discovered. The archeologists think that those Crosses must have existed in good shape at least three thousand years before the advent of Jesus the Christ. Moreover, the ancient rock-cut cave of Elepanta is nearly in the form of a Greek Cross; its dimensions being longitudinally 130 feet and transversely 123 feet, and height is about 17 feet. In this cave, which was cut before the Buddhistic period, there is a figure of Hindu Trinity holding a huge Cross in one hand. Tavernier, who visited Benares in the end of the seventeenth century,

seeing the temple of Vishnu, said that the body of this edifice was built in the form of an immense Cross. This temple was destroyed by Aurungazebe, the Moghul emperor, who built a huge mosque in its place.

The Cross is to be found in almost all the ancient temples of India. Amongst the Jains, the Swastika or Cross is the oldest religious symbol. In the Sanskrit grammar of Panini, written at least 400 B. C., Swastika or Cross is described as one of the ancient signs for marking cattle, and even to-day cattle and sheep are marked with a Cross by the illiterate classes of India. Swastika is mentioned in the Atharva Veda. Even to-day the Hindus paint a Swastika or Cross on the walls of the room which the newly married couple enter immediately after the wedding.

The "Y"-shaped Cross is drawn on the foreheads of the Vaishnavas, the dualistic worshippers of Vishnu. The Cross was used in the Hindu coins of prehistoric period. It was also used as decoration on walls, furniture, earthenware, rugs, and on garments worn by the priests and priestesses.

The Swastika or peculiar form of the Cross is the oldest of all forms of this symbol that are found in the West. It originated in prehistoric times amongst the Aryans who inhabited India, and from there it travelled all over the world. The same sign was found in hundreds of places on the Christians' tombs in the Catacombs at Rome.

There was a time when a great discussion arose amongst the early Christians as to the selection of the Cross which should be representative, and history tells us that the Swastika was one of those which were suggested. It is for this reason we find it on the tombs in the Catacombs at Rome. The latest use of Swastika mentioned in the literature on this subject is in the Archiepiscopal chair in the cathedral at Milan.

Prehistoric archeologists maintain that the Swastika or Cross travelled into Western countries from the East during the Bronze age. They claim that long before the tin mines of Spain, Britain or Germany were discovered, bronze came to Europe from the East—Burma, Siam, and other places where copper and tin were first made into bronze. When bronze was introduced into Western Asia, Egypt, and Europe, the sign of the Cross was also introduced in those countries, as the most ancient relic is found on bronze. Professor Wilson, in his celebrated essay on Swastika, which was read before the Smithsonian Institute, not only supports this theory of migration of the symbol of Cross from the East to the West, but believes that it migrated from Asia to America. Regarding the same symbol which has been discovered in North and South America, Professor Wilson says: "Adopting the theory of migration of the Swastika, we may therefore conclude that if the Swastika came from India or Eastern Asia (to America) it came earlier than the sixth century B. C."

Thus we can understand how the Word, or the Son of God, was known in ancient India and that the Cross was the most ancient religious symbol of the Hindus. Not only this, but the earliest record of the sacrifice of a divine man in space is to be found in the Rig Veda described in mythological language. John P. Lundy, in his "Monumental Christianity," says: "At any rate, the religion of India had its mythical crucified victim long anterior to Christianity. .....I am disposed to believe this to be the victim described in the Vedas themselves. We read in the Rig Veda: 'The first-born being, before the beginning of the meterial phenomena, became a victim of sacrifice. The Devas, gods, and angels who came later took the first-born being for the animal of sacrifice, fastened him to a sacrificial post, sanctified him, and afterwards sacrificed him, stretching his limbs

in the eternal space. From that sacrifice arose all that exists on earth and in the heaven.'" Here you will notice the metaphor that the first-born being was the only begotten son of God, the Absolute Being; that he was fastened to a post and was sacrificed by the Devas for the good of the universe. The students of the Vedic literature are well aware of the fact that the most ancient sacrificial post was in the form of a Cross. On such a post the first-born was fastened, like an animal of sacrifice.

John P. Lundy quotes from Colebrooke in his "Monumental Christianity": "When that ancient sacrifice was completed, sages and men and our progenitors were by him formed. Viewing with an observant mind this oblation, which primeval Devas offered, I venerate." Mr. Lundy says: "This looks like the lamb slain from the foundation of the world and whom all the angels of God worship."

Thus the vital points of Christianity, in whatever manner they might have been explained by priests and theologians, were of Aryan origin. Whenever we worship the Cross, or the Son of God, we unconsciously worship the Aryan symbols of prehistoric times. Whenever we think of the sacrifice of Calvary, we unknowingly think of the mythological sacrifice of the first-born being which is described in the Vedas.

Although these and other similar religious symbols have certain value in helping human minds in the path of spiritual progress as objects of concentration and meditation, still they are of slight consequence if those abstract truths, for which all religious symbols stand, are forgotten or are not properly understood. Many symbols are used in India, each of which represents an abstract truth which ordinary minds cannot easily grasp. They are used largely by the dualistic and qualified non-dualistic worshippers of God. Most of them, however, like the orthodox Christians, do not

understand the true meanings of the mythological symbols of the Word, Cross, etc., and are the easy victims of superstition and errors.

The object of Vedanta philosophy is to free human minds from ignorance, superstition, prejudice, and errors, as well as to lead them to the realization of those abstract truths which give foundation to the names and forms of all symbols. Therefore Vedanta insists that salvation cannot be obtained by the mere worship of the Cross, or the Son of God, or the Word in flesh and blood, and maintains that it can only be reached by going beyond all symbols, by realizing the sonship of the soul and its oneness with the Universal Spirit.

Vedanta declares that each individual soul is in reality the Word, the Christ or Son of God, which dwells eternally in the bosom of the Father,—nay, which is one with Him; that there is no gulf between the Father and His children, and that the realization of this Supreme Unity depends upon the sacrifice of the lower self upon the Cross made by the traversing of the Divine will by the human will. Such a sacrifice obliterates the CROSS and leaves only the Word, which is the Father, the Absolute Brahman.

Crucify the rebellious self, mortify yourself wholly, give up all to God, and the peace which is not of this world will descend upon you.

HENRI-FREDERIC AMIEL.

THIRD SECTION.

ANALYSIS OF THE CRITIQUE OF JUDGMENT.

FIRST CHAPTER.

ANALYSIS OF THE CRITIQUE OF AESTHETIC JUDGMENT.

I. *Preface and introduction.* Relation of the third critique with the two first. Distinction of the determining judgment and the reflecting judgment. Necessity of a rule for the reflecting judgment. Double form of view of *finality*.

II. *Analytic of the Beautiful.* Four definitions of the Beautiful. Universality of taste. Of the free play of the imagination and of the understanding.

III. *Analytic of the Sublime.* The Sublime is to reason what the Beautiful is to understanding.

IV. *Appendix of the Analytic.* Theory of the fine arts.

V. *Dialectic of Aesthetic Judgment.* Antinomy of aesthetic judgment. Of ideal finality and real finality. Symbolism of the Beautiful.

I

PREFACE AND INTRODUCTION.

There are two worlds; the world of *nature* and that of *liberty*; of the first we know nothing save by the representations which our understanding makes of it; we conceive it as subject

to determining fatalistic laws; we cannot penetrate its essence; we cannot attain by thought neither its limits nor its origin, and its author himself is unknown to us, because our understanding, limited to sensible notions, cannot make any representation for itself beyond phenomena. The world of liberty, on the contrary, is revealed to us by the commandment of the moral law; and as the laws of this superior world are those of our reason itself, we have not to go out of ourselves to verify the reality; we live, we act in this moral world, we are a part of it, and on that account we are directly brought into relation with the Supreme Reason of all things, with God, without which the moral law would be without meaning, an impossibility.

To these two worlds correspond our two principal faculties of knowledge; the world of phenomena is the object and the sole object of speculative reason, which ceases to merit our confidence, as soon as it tries to affirm anything positive on the subject of the intelligible world. The world of *liberty* is the object of practical reason the objecting of which is proved by the *irresistible* and consequently *indubitable* command of the moral law. Such is the conclusion of the two first *Critiques*. The *Critique of Judgment* proposes to examine the nature and to discuss the legitimacy of a third faculty, which Kant designates under the name of *reflecting judgment*, and the object of which is the *concept* of the Beautiful and the *concept* of finality.

This third faculty is intermediate between speculative reason and practical reason. In fact the Beautiful borrows *its matter* from the world of sense (object of speculative knowledge); but, on the other hand, the notion of the Beautiful has striking analogies with that of the Good, and thus partakes of the intelligible world. In the same way the notion of finality, although our mind applies it to the sensible world where every thing appears to us as pleasure and harmony, is, at bottom, as the idea of the Beautiful, nothing but a form of the notion of order, and is thus connected with the moral world. In a word these two ideas are for our minds as it were a passage from the world of phenomena,

where they have their *matter*, to the intelligible world where they have their form.

We must however notice, that in enumerating these three faculties, Kant does not attempt to give a list of all the faculties of the mind soul, but only a list of the faculties of *a priori* cognition (for the *experimental* faculties do not belong to the domain of the *critique*, which simply undertakes an investigation of our *pure, formal* cognitions, our *a priori* cognitions. Thus pure reason is not the faculty of knowing *sensible objects*, but the faculty of conceiving pure principles, the *a priori* principles which enter as forms into sensible knowledge. In the same way practical reason is not the faculty of *willing*, but the faculty which conceives the *a priori* principles necessary as a rule to the faculty of willing. In the same way, finally, *judgment* is not the faculty of perceiving the Beautiful (this perception and the enjoyment which accompanies it are the object of the faculty of *feeling*); judgment is the faculty of conceiving *a priori principles*, universal and necessary principles which enter as rational elements into this perception of the Beautiful, into the exercise of this *faculty of feeling*.

In referring *judgment* to the faculty of feeling Kant does not speak of the faculty of experiencing a pleasure or a pain *of sense*; for sensible pleasure and pain are only phenomena and belong to experience. But, besides sensible pleasure, there exists rational pleasure, which results from the harmony perceived by our minds as existing between objects of sense and our supra-sensible faculties. Such is the sentiment of the Beautiful. The question is to know if to this pleasure there correspond rational principles, objects of a faculty apart, *the judgment*. "Has the judgment itself *a priori* principles? Are these principles constructive or simply regulative? Does it give *a priori* a rule to the sentiment of pleasure or pain, as a mean term between the faculty of cognition and the faculty of will (just as the understanding prescribes *a priori* laws to the first and reason to the second)? It is this with which the present critique of judgment deals."

We may ask why Kant makes the judgment a faculty distinct from the understanding and assigns to it solely the *a priori* rules of the aesthetic sentiment as object, since the understanding is itself also a faculty of judging and that our judgments extend over a multitude of objects. But Kant clearly explains his thought by the distinction of the *determining* judgment and the *reflecting* judgment. Understanding no doubt, makes judgment, but they are *determining* judgment; the application of the *categories* to objects is so called because our understanding can form for itself no *determined* idea of any object except by means of this application. For example, the judgment that a *phenomenon* has a cause is a *determining* judgment; for, without this application of the *category* of cause to a phenomenon I can form no idea to myself of this phenomenon. No pleasure is derived from this *subsumption* of the intuition under the categories. It is a fact of cognition. purely and simply. But once the object is known by means of the *determining* judgment, reflection may lead us to discover a mysterious harmony between the nature of this object and that of our minds; the affirmation of this harmony is a judgment, but a judgment which adds nothing to nor takes any thing away from definition, from the nature of the object; this judgment *of reflection* is not then *determining*; the idea that we have of the properties and of the essence of the object remains the same as before reflection; this reflection only affirms one thing extra, the pleasure that the harmony perceived between the laws of my thought and the laws of nature causes me.

Nevertheless the *determining* judgment and the reflecting judgment have this in common that they make us conceive the particular as contained in the general. But, in the determining judgment the general (that is to say the principle, the rule, the law) is given to me before my mind *subsumes* the *particular* under this rule; thus the principle of *causality* is given to me before phenomenon, and it is in *subsuming* the intuition of the phenomenon under this principle that I succeed in formulating this *determinating* judgment "*Every phenomenon has a cause.*"

On the contrary, in the *reflecting* judgment the particular is given to me first; then by reflection, I refer this particular fact to some general law; thus I commence by perceiving the phenomenon and then I ask myself which is its place in the general order of the world. In a word, the judgment *a priori* of the understanding precede experimental cognition; the *judgments* of reflection (although they also are *a priori*) follow experience and complete it by binding together all our intuitions and by bringing them under a directing idea, a reason for their existence.

This *directing idea* of the reflective judgment may be thus formulated;—"*To consider nature in accordance with a unity such as an understanding would have established.*" *if nature were really the effect of an intelligible cause.* The idea of *finality* is then the regulative principle of judgment, and that a virtue of the law of our mind which compels us to seek in everything unity in variety. But it is perhaps only a purely subjective idea (or at least we have no right to affirm immediately that it corresponds to laws, to real relations of the nature of things. "This transcendental concept of the finality (objective end) of nature is neither a concept of nature nor a concept of liberty; for it attributes nothing to the object (to nature); it only gives us a representation of the manner in which we ought to proceed in our reflection on the objects of nature, to attain an experience perfectly combined in all its parts." The end of reflection is to succeed in solving "this great problem which is *a priori* in our understanding; *with the perceptions given by a nature which contains an infinite variety of empirical laws to make a coherent system.*" Without this unity which we suppose in nature reasoning by *analogy* would be impossible; and as analogy is the foundation of all the calssifications which we establish to bind together the laws of nature or its different parts what would become of science, if the reflecting judgment did not give a rule and a direction to the investigations of the physicist and the naturalist? We see that the role assigned here by Kant to the judgment of finality is at bottom the same that he had attributed to the *transcedental ideas* in the *critique of pure Reason.*

Teleological judgments are of two kinds, *teleological judgments* which are properly called so, and *aesthetic* judgments. When an object pleases by its form without our troubling ourselves with regard to its destination or use, the harmony which strikes us, which pleases us, is not the inter harmony of the parts of the object, but the harmony which exists between its form and the nature of our faculties; there is then *a sentiment of the Beautiful* or an *aesthetic* judgment. If on the country, what pleases us in the object is the inter harmony of its parts and the conformity of the whole to a determind end the judgment which we form of it is a teleological judgment. These two kinds of judgment *intellectualise nature* in some way; for the *Beautiful* and Order are *a priori* notions. In thus accepting the existence of order in nature we accustom ourselves to meditate on absolute order and to love it; in this way it becomes easier for as to submit ourselves to it and to embrace it in some degree with the whole force of our hearts when it appears to us not only as the rule of our judgment, but of our wills.

Kant deals successively with the investigation of the *aesthetic* judgment and that of the *teleological* judgment in two distinct parts of the *critique of judgment*. Each of these two parts is in turn itself again subdivided into three parts; the *analytic*, *dialectic* and *methodology*.

TRANSLATED FROM THE PHILOSOPHY OF KANT BY DESDOUITS.

(*To be continued*).

Ye are not bound! the soul of things is sweet,
The heart of being is celestial rest;
Stronger than owe is will: That which was Good
Does pass to Better—Best.

SIR EDWIN ARNOLD.

The Project of the Ramakrishna School for Girls.

CALCUTTA, INDIA.

The changes that have made Hindu education a Western problem completed themselves on the day when the declaration of the English Empire constituted India one of the countries of the modern world.

Till then, from a remote antiquity, the geographical isolation of the peninsula had been the opportunity for the evolution of a singularly perfect form of society. And the education of the individual, in adaptation to the structure of the community, was well understood.

There was full scope for all classes in competition with each other, a reasonable standard of comfort was attainable, and its definition generally accepted; and the training which was to enable each man and woman to distribute the life-effort in due proportion between self and the social organism, had stood the test of time.

To-day, all this is changed. Ever since 1833—when the East India Company's Charter was renewed, on condition that it ceased to carry on trade or manufacture, i. e., ceased to foster and develop the industries and exports of that country as against home—India has stood out in the full current of world-commerce. And, like some ancient treasure that could not bear contact with the air, her own arts and wealth have crumbled to dust and been carried away by that stream. Her mysteriously lovely cottons are still to be bought in the land of Venice and Genoa, but they are "OLD, very old," nowadays. The one foreigner—Shah Jehan—who ever had the genius to see what might be done with the humble native crafts of mosaic and stone-cutting, and the

munificence to do it, has had no successor. Aniline dyes are displacing the brilliant beauty of Oriental colors by the same sequence which is substituting English for Hindustani, and is tending to supplant the national treasures of Sanskrit, Hindi and the Dravidian tongues with the ephemeral literature of the nineteenth century of Europe.

Change is inevitable, even desirable; but change need not mean decay. It is easy to see that India is still in the first shock of the modern catastrophe, not having yet realized even the elements of the new problem, much less having had time to evolve methods of solution. It is also plain that if the present pause in the national life is to prelude a process of restoration and development, rather than of disintegration, this can only be determined by some scheme of education which shall enable the people to conserve all that they have already achieved, while at the same time they adapt themselves to the needs of the new era.

The weaver's brain is not idle, as his shuttle flies to and fro on the loom, nor can he be set to this task without the co-operation of every part of his society. So, wherever characteristic industries exist, characteristic schemes of philosophy and cosmology, national epic cycles, bodies of speculation on abstruse subjects, and other accumulations of heightened individuality, must also occur. This is preeminently the case in India, where contributions to mathematics, astronomy and other sciences have been of the greatest importance in the past, and are likely to be so again. Any education, therefore, that shall effectually meet the Indian need of self-adaptation must produce amongst other results, at least in the higher castes, an increased national self-consciousness, a sentiment of the vigour and responsibility of a young people, and an attitude of friendship and promise towards the other peoples of the world. To produce an Oriental in whom Orientalism had been intensified, while to it

had been added the Western conception of the Cause of Humanity, of the Country, of the People, as a whole, Western power of initiative and organization, Western energy and practicality—such an ideal should inspire our energy of culture in the East.

[It will be noted that this "conservation of national achievement" is not in any sense that of the antiquarian or the pedant who would strive, with a kind of refined selfishness, to retain the picturesqueness of things as they were].

Towards such ends, the steps that have already been taken by the Government and others, where not actually misguided, have been merely preliminary. But all have been eagerly welcomed by the natives of the country. Their indebtedness to the educational missionary is something that the Indian people never forget, and from the Himalayas to Cape Comorin the names of great members of this profession, whether Protestant or Roman Catholic, are held in loving and grateful memory. To this day, every Hindu student at the University of Calcutta is required, by the tradition of his own people, to make a pilgrimage to the tomb of David Hare, the Scotsman, who, a hundred years ago, founded the school that has since developed into the university; died of cholera, caught in nursing a pupil through the illness; was refused burial in christian ground, for his rationalistic tendencies; and was finally carried on the heads of his own boys, and lovingly interred in a spot that stands to-day within the college railings. Every act of that little closing ceremony is eloquent to him who understands Hindu expression of passionate devotion and gratitude. It is the etiquette of India to entertain a guest according to his customs, whatever the trouble and cost; and this delicate honor shines through the fact that burial—a thing abhorrent to the Hindu and not cremation, was the

fate of David Hare. Then, again, actual contact with the dead was not deputed to those hirelings, who are amongst the lowest of the low, but was borne by high-caste youths themselves, at considerable personal risk. It is an inhuman thing to analyze an act of love, but we need to know the associations that lie behind this, in order to appreciate the demonstration at its true value. And further, reverence for tombs and relics being excessively Mohammedan, nothing could be more significant than this present habit of paying visits to Hare's tomb, of the depth of the impression made on the municipal imagination by this apostle of secular education.

Yet the days of David Hare, and many a great schoolmaster, were long over before the preliminary dispute—must the new code be dominated by the Eastern or Western classics?—could be decided by statesmen in the interests of a national form of instruction. It was settled at last, by Lord Dalhousie's adoption of Sir Charles Wood's scheme in 1854, by which existing native schools were recognized, inspected, and aided, while an acquaintance with the Vernacular in the first place, and English in the second, was made the great purpose of study. At the time, this was felt to be a wonderful solution of the question. But in the years since 1854 it has dawned upon all of us that education is not altogether a matter of words, nor even of information, and actual experience of its results has led the majority of English officials to be entirely dissatisfied with things as they are being done.

Yet in what direction changes are to be made is not clear either. The cost of teaching in Bengal is kept down rigorously to something like twenty-nine cents (or one shilling and two pence half-penny) per head per annum. Obviously, there is no margin here for expenditure on scientific laboratories, or manual training-schools!

On the other hand, in a population so large as three hundred millions, the course once entered on can never be retracted, though it may be modified in direction, and results have to be reckoned with, however unexpected, in kind. The Unification of India, as Sir William Hunter pointed out, through the half-penny post, cheap railway travel and the popularity of English education, is one of the least fore-seen of these. It will readily be understood how dangerous in many ways to the best interests, alike of rulers and ruled, is such unification, reached, as it is apt to be, through the cheap and vapid Europeanism of mere reading.

Thus far, all that has been said applies to boys equally with girls. When we come to consider the latter, however, as a separate problem, we are met by new considerations.

Oriental women are much more tenacious of custom, and of the old form of training, than the men. Like women of the old regime in other countries, they are all required to marry—without, in their case, the alternative of the protection of the Church—and that early. Economic causes have postponed the usual age of this solemn betrothal nowadays, to as late as twelve years. The period between the ceremony and the day of entering the mother-in-law's household, at about the age of fourteen, is supposed to be divided by the little bride in visits alternately to the old home and the new.

Should the husband die during these years, the girl is as much a widow as if she had already taken up her abode with him, and social honor makes re-marriage equally impossible. Cases of this kind constitute the class known as "child widows." Their lives henceforth become those of nuns. They are expected to embody a specially high ideal of austerity and devotion. But in return for this they meet with the approval and respect of all about them, and not—

as has so mistakenly been supposed—with hatred and contempt.

If all goes happily, however, the bride at twelve becomes a wife at fourteen, and passes into a position of duty and responsibility in the home of her husband's mother. Up to this time she has been a petted and indulged child. [The over-tenderness of the Hindu family for the little daughters who are to leave them so early, is a fruitful source of difficulty in the schoolroom.] At this period, all that might strictly be called education begins for her, and the wonderful dignity and savoir-faire of the Hindu woman's bearing is a sure witness to the training of the careful mother-in-law.

Translated into terms of deeper simplicity and poverty, we have the Bower of the old Feudal castle represented in the women's apartments of a Hindu home to-day. It is not tapestries and embroideries that employ our maidens, indeed, but the more homely matters of house-cleaning and cooking, the milking of the family cow, and the bringing-up of children. There are likely to be many girls of an age, in the household, as wives of brothers and cousins, and their relationship to the older ladies of the family culminates in the deference paid to "the mother," who is in her turn mother or wife of the chief of kin. Certainly no old poem or romance was ever perused more eagerly by the fair dames of the days of chivalry than are the Indian Epics and Purans within the Zenana. Even the parties of strolling minstrels who sang and acted in the Castle hall have their parallel, for in the spring evenings it often happens that a Ramayana-party is given, and seated behind screens on the courtyard verandah, where they can see without being seen, the ladies listen to the ever-old and ever-new story of the wanderings of Sita and Rama in the forest.

Such innocent pleasures, however, are growing less

frequent, for the modest means that were necessary to secure them are yearly diminishing. The men of the Indian higher classes are sinking into a race of cheap English clerks, and are becoming more and more incapable of supporting their numerous dependents. New activities, calling for enterprise and power of combination will have to be opened up by them, if this state of things is to be retrieved. And in such an epoch of reconstruction, the sympathy and co-operation of the women will be absolutely necessary as a social force.

It is obvious that their present education is largely a discipline rather than a development. Yet it has not altogether precluded the appearance of great individuals. Witness, amongst many others, that widowed Rani of Jhansi, who emerged from her seclusion in the days of the Mutiny, to make proclamations, issue a new coinage, cast cannon, and finally to die in battle with us, at the head of her own troops.

Sporadic instances of this kind nevertheless, serve rather to show the virility of a race than to prove the rightness of a system of training. It is undeniable that if we could add to the present lives of Indian women, larger social potentiality and some power of economic redress, without adverse criticism, direct or indirect, of present institutions, we should achieve something of which there is dire necessity.

Now, thanks to the efforts of Christian missionaries and others, two kinds of education are within reach of some—the three R's as taught in the primary school and a university degree. As the orthodox usually seclude their daughters after marriage, the school-course in their case, has to end at ten or twelve. In the case of Christians, the Brahmo Somaj and Parsis degrees are quite commonly carried off by women! But taking these, and all similar instances into consideration, the total number of girls in Bengal who receive formal instruction is only six and a half per cent, of

the population. And Bengal is said to be in this respect the most advanced province.

There is, therefore, a great need. We are also agreed in some measure as to the character of the answer. The question that remains is, How and where can we make a beginning in offering to Indian women an education that shall mean development adapted to the actual needs of their actual lives?

It is after careful study and consideration of such facts as these that the project of the Ramakrishna School for girls has been formed.

We intend, if we succeed in acquiring means, to buy a house and piece of land on the banks of the Ganges, near Calcutta, and there to take in some twenty widows and twenty orphan girls—the whole community to be under the guidance and authority of that SARADA DEVI, whose name has been lately introduced to the world by Professor Max Muller in his "Life and sayings of Ramakrishna."

It is further proposed to add to this establishment a scholastic institution in which the best manual training can be given.

The school course is to be founded on the Kinder garten, and is to include the English and Bengali languages and literature, elementary mathematics very thoroughly taught, some elementary science very thoroughly taught and handicrafts, with a special bearing on the revival of the old Indian industries. The immediate justification of the last subject would lie in enabling every pupil to earn her own living, without leaving her home, by a pursuit which should be wholly ennobling.

But the school is to have a second function. The widows—whom we may reckon as from eighteen to twenty years of age—are not only to be useful in giving the true

Hindu background and home-life, but amongst them we look to organize two or three industries for which promising markets can be opened up in England, India, and America. Amongst these, the making of native jams, pickles and chutneys, is to be included.

Supposing our effort to be in every way successful—supposing, above all, that it approves itself to Hindu society as in no sense *denationalizing*—it will probably be possible slightly to defer the day on which we ask each child to choose for herself the life of marriage or of consecrated national service. For those who choose the first, we shall hope to provide ways and means that are entirely creditable. With any who may prefer to devote their lives to unremitting toil on behalf of their country and her womanhood, we shall expect, after an extended education, and using the older women as guards and protectors, to start new Rāmakrishna schools in other centres.

Such in brief is the scheme.

To carry it out, making proper provision at the same time for the health and salaries of skilled western teachers, will require $30,000, with an income in addition of something over $3,000 a year. Of this sum, less than $1,500 are already collected, $1,000 being the gift of Mrs. Francis H. Leggett, of New York.

It is not necessary to say that any additions to this amount, large are small, as donations or subscriptions, will be most acceptable and useful. The Banker's Trust company, of 10 Wall Street, New York, have kindly undertaken to receive the same, and to place them to my credit. I hope to keep all subscribers in touch with our community, as years go on, by sending receipts, accounts, and literary work, direct to them.

Very special thanks will be due to those persons who may undertake to form groups of our society in one place or

another, for purposes of subscription. In their case money would be transmitted through them to the Bankers Trust and Co., but receipts and accounts would reach subscribers direct from myself. Thus the duties of local secretaries are threefold—(1) to collect sums promised; (2) to lodge them with the Bankers' Trust and Co., of New York; and (3) to send all names and addresses of subscribers straight to the Rāmakrishna School, Calcutta, India—or, till that is established, to Miss Noble, care of Francis H. Legget, Esq., 21 West 34th Street, New York.

Let me say, in conclusion, that I trust I am seeking to divert no energy or gift from the near duty to the far. In these days of international commerce and finance, we are surely realizing that only World-Service is true Home-Service. Already, we seem to be answering Walt Whitman's sublime question in the affirmative—

"Are all nations communing? Is there going to be but one heart to the globe?"

MARGARET E. NOBLE,

(Sister Nivedita of the Order of Rāmakrishna, Calcutta, India).

c. o. Francis H. Leggett, Esq.,
21 West 34th st.,
New York City, N.Y.

SOME QUESTIONS ANSWERED BY MISS NOBLE.

1.—Have you renounced your country and nationality?

ANS.—Certainly not. Why should I? [Could work done for India find a stronger motive than the fact that I am an Englishwoman?]

2.—Have you given up its religion, Christianity?

ANS.—No. I have stated many times that I am one of *Three Christian* members of the order of Ramakrishna, now resident in India. The other two are Captain Sevier [of the English army] and his wife.

3.—Do you not believe in a spiritual life? That is, the direct influence and help of the Holy Spirit upon our lives here.

ANS.—This influence and help of the Holy Siprit, as I believe, alone is life. Any existence which is not the constant and progressive realization of this is the "unreal."

4.—What is your purpose in establishing your school in India.

ANS.—To give *Education* [not instruction merely] to orthodox Hindu girls, in a form that is suited to the needs of the country. [I recognize that if any Indian institutions are faulty it is the right of the Indian people themselves to change them. We may only aim to produce ripe judgment and power of action. Also, I consider that we should confer a direct benefit on any Indian woman whom we could enable to earn her own living, without loss of social honor].

5.—What class of women are they to teach ?

ANS.—Unfortunately our first efforts must be directed to the higher classes. Eventually, I hope to reach all, partly through Hindu girls who will be eager to specialize in various social directions.

6.—Are they not educational schools only ?

ANS.—What does this mean ?

I do not seek to convert any one to Christianity.
Neither any Christian to any thing else.
Neither any Mohammedan to Hinduism or Christianity.

Is this an answer ?

7.—What are they to teach ?

ANS.—1, 2—Bengali and English language and literature.
3—Elementary mathematics (very thoroughly).
4—(Some one) Elementary Science (very thoroughly).
5—MANUAL TRAINING, beginning in the kinder-garten and rising to the point of reviving old Indian industries and arts later on.
No. 5 is the backbone of the plan.

8.—Is not your idea a humanitarian one ?
To help the helpless and needy regardless of creed ?
And to teach no creed ?

ANS.—I hope so,
But I would like to teach every one the greatest respect for everyone else' creed !
Perhaps no one needs this virtue as we ourselves do. In India, my friends love me for my love of Christianity, and talk with me about it for hours together. Can we not show like sweetness and courtesy ?

April 2nd, 1900. MARGARET E. NOBLE.

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THE BASIS OF ETHICS.

To find a foundation for morality is one of the most vexed questions of philosophical speculation. It has exercised the minds of the greatest thinkers since the days of Socrates and has given rise to literature of enduring value. It is agreed with more or less unanimity in all civilised communities that certain qualities of the head and heart are virtues and that certain courses of conduct are duties, but when the question arises *why* certain dispositions are virtues and certain acts duties we are confronted with an endless diversity of opinion.

It is maintained by some that there is a faculty in man known as conscience or moral sense which unerringly lays down the law for the guidance of his life and that its authoritative declarations constitute the basis of morality. We are told that this faculty is intuitive, innate and universal, that it arrives at its decisions not through any process of reasoning but immediately and instantaneously, that it cannot be analysed into simpler elements, being an ultimate fact of human nature, and that it exists among all races, the lowest as well as the highest, and among all ages and classes. This was expressed by Cicero in a famous passage often cited with approbation by the upholders of moral sense theory. "There is one true and original law conformable to reason and to nature, diffused over all, invariable, eternal, which calls to duty and deters from injustice, &c." There are, however, innumerable difficulties in accepting this theory as the ultimate standard and test of moral distinctions. In the first place what conscience says is often vague and indefinite, and the more closely we attend to its

deliverances, the more vague do they appear. The judgments of conscience do not always possess that easily recognisable character which this theory attributes to them. They are often mistaken for various less dignified judgments and feelings resulting from a mere sense of propriety, reverence for custom or fear of committing an offence against etiquette. Again the deliverances of conscience are not always unanimous and often vary with individuals. History presents us with not a few cases in which great men and leaders of thought have ranged themselves in opposite camps and advocated in the name of conscience contradictory opinions on most momentous practical questions.. Slavery and persecution once found a response in the inner law of conscience, though they are now condemned as detrimental to the highest moral interests of humanity. If, then, the conscience of one differs from that of another, who or what is to decide between conscience and conscience? If it is said that education must concur with natural impulse in making up the moral sentiment and that the strength of conscience depends on the care bestowed on its cultivation, then intution fails as a solid basis of morality and the rock on which the distinctions of right and wrong are intended to be built is destroyed. The fact that conscience admits of development clearly proves that it cannot be an ultimate criterion of conduct; and that its right if any to sit as a tribunal on a man's acts or intentions is derived from the circumstance evidenced by its capacity for education and enlightenment; that it simply reflects in idea the order of moral relations into which the individual enters. The voice of conscience is often merely the echo of the voice of our ancestors or of the voice of the society, and the standard of right and wrong is therefore to be sought in some principle other than conscience and to which conscience owes it genesis and validity.

Another and a more philosophical explanation of moral

distinctions is furnished by the ethical theory that the conduct which under any given circumtances is right, is that which will produce the greatest amount of happiness on the whole; that is, taking into account all whose happiness is affected by the conduct. This theory commonly known as Utilitarianism identifies happiness with pleasure and maintains that pleasure is the object of all desire and the end of all action, and that the highest human good is to secure the greatest possible amount of pleasure in life. One of the greatest expounders of Utilitarianism in modern times has said:—"Nature has placed mankind under the government of two sovereign masters, *pain* and *pleasure*. It is for them alone to point out what we ought to do, as well as to determine what we shall do. On the one hand the standard of right and wrong; on the other, the chain of causes and effects, are fastened to their throne. They govern us in all we do, in all we say, in all we think. Every effort we can make to throw off our subjection will serve but to demonstrate and confirm it. In words a man may pretend to abjure their empire, but in reality he will remain subject to it all the while. The *principle of utility* recognises this subjection, and assumes it for the foundation of that system, the object of which is to rear the fabric of felicity by the hand of reason and law. Systems which attempt to question it deal in sounds instead of sense, in carprice instead of reason, in darkness instead of light."

The hedonistic assumption that the only object of human desire is pleasure, is the fundamental postulate of Utilitarianism, though the range of pleasure is extended from the individual to the society. A man originally desires nothing but his own pleasure and desires the greatest amount of it. But a man's ideal pleasures greatly outweigh his actual pleasures in quantity and importance, and become through the association of ideas and working of sympathy

so involved in the pleasures of his fellow-men that his own pleasures come to be entirely included in the happiness of the greatest number of his fellow-men. Thus the greatest human good is the greatest happiness of the greatest number. This is a statement in the general form of Utilitarian ethics and constitutes the criterion by which it tests the rightness or wrongness of actions.

Though this theory has afforded, as remarked by T. H. Green, the conscientious citizen, a vantage-ground for judging of the competing claims on his obedience, and enabled him to substitute a critical and intelligent for a blind and unquestioning conformity to precepts and institutions presented as authoritative, it is nevertheless open to most fatal objections in regard to both its principles and applications. The psychological doctrine on which it is based, namely, that pleasure is the sole object of desire and the sole motive to action, is opposed to the facts of experience and inconsistent with the highest aspirations and instincts of man. Throughout the whole scale of our desires, we are conscious of impulses of which the object is something other than our own pleasure. Our activities are often determined by and directed towards ends which have no connection whatever with the attainment of pleasure or avoidance of pain for ourselves. Indeed our happiness in life is largely dependent on the existence of such extra-regarding impulses in our nature. Even the Hedonists admit as a paradox in their theory that "to get pleasure you must forget it" and that the direct pursuit of pleasure is suicidal. Hedonism regards man as essentially a creature of feeling. Through feeling a man is given a variety of pleasures which attract him in various degrees towards various objects. His reason has nothing to do except to discover the best means of securing the largest amount of pleasurable feeling. But this is a one-sided view of human nature. There is no doubt

that pleasure or sentient satisfaction forms an important element in human life but it is contrary to experience to insist that it is the ultimate and characteristic element. We are so constituted as to regulate our feelings by reference not only to one another, but to the rational nature which belongs to our humanity and marks us off from the animal creation. Pleasure and pain are "sovereign masters" in the animal life, but in us they are subjected to the higher law of reason. A man's feelings, a man's desires, are not entirely *given* him. To a large extent he *makes* his feelings and he *makes* his desires for himself through the power of self-conscious reason. As pointed out by the late Professor Sidgwick, our prospect of pleasure resulting from any course of conduct largely depends on our conception of it as right or otherwise. So that even if we were to admit, as a matter of fact, that the objects of desire which a man chooses are the objects which bring him the greatest amount of pleasurable feeling, this would not show that the objects are desired because of the pleasure present in the mind, but that the objects bring pleasure because they are contemplated as desirable.

Reflection shows that pleasures differ not only in quantity but also in quality. The pleasures of the mind are superior to those of the body not merely because the former are more enduring and fruitful while the latter are evanescent and apt to carry with them painful consequences, but because the former are the pleasures of the higher, the latter those of the lower nature. This fact recognised by J. S. Mill knocks the bottom out of Hedonism and confirms the above contention that the lower or sensuous nature of man is in subordination to his higher or rational nature. If we admit differences of quality in pleasurable objects, we thereby imply that the hedonistic is not the chief aspect of conduct, and that there is a difference between courses of action more fundamental than the pleasurable or painful feeling attendant on them.

Even granting the legitimacy of the hedonistic principle we find a wide logical gap almost impossible to bridge between it and its altruistic application. We do not see how, on the supposition that his own pleasure is the only object that any one can desire, it is possible to desire the greatest happiness of the greatest number. Mill tried to solve the difficulty by the famous argument in the fourth chapter of Utilitarianism. "No reason can be given why the general happiness is desirable, except that each person, so far as he believes it to be attainable, desires his own happiness. This, however, being a fact, we have not only all the proof which the case admits of, but all which it is possible to require, that each person's happiness is a good to that person, and the general happiness, therefore, is a good to the aggregate of all persons." It is curious to see an acute logician like Mill falling into a blunder so egregious. The argument is a typical specimen of the fallacy of composition. If every person desires happiness for himself, it does not follow that he desires it for every one else. It follows rather, the means to pleasure being limited, that he will if he can take as much as possible for himself and leave others wanting. If happiness is the good, the good for me must be my own happiness; and the happiness of others can be my good only in so far as it is a means to my own. If the desire for general happiness does not actually exist in any individual, it cannot possibly exist in an aggregate of individuals. Hedonism in psychology must necessarily lead to egoism in ethics. No moral harmony and order can possibly result from the desire on the part of each man for his own greatest pleasure.

Professor Sidgwick endeavours to escape from the difficulty by an appeal from sensibility to reason. For him the good is not personal pleasure but universal happiness and this end is to be aimed at, not because each person as a

matter of fact desires his own happiness, but because it is reasonable. The ultimate desirebleness of general happiness is made to depend upon the dictum of reason and the conception of the self as essentially rational in its nature. But this view amounts to the abandonment of the postulate on which the Hedonistic theory rests. Pleasure is no longer the basis of morality, the basis is found in man himself as a rational being. If the idea that the only possible motive is pleasure is abandoned and it is held that in the actions most esteemed motive is not pleasure, why is the ultimate good and critertion pleasure? What again is Reason? and why should I listen to her voice? The utilitarian theory in the form presented by Professor Sidgwick leaves us with these questions unanswered.

Thus we find that the two time-honoured theories of morality break down when tested by an appeal to the facts of human nature and fail to furnish an adequate foundation for the phenomena of moral life. What then is the true basis of morality and the final explanation of moral distinctions? Mill in an eloquent and well-reasoned out passage in his Utilitarianism says that the firm foundation of morality is the social feeling of mankind, *the desire to be in unity with our fellow-creatures.* The social state is so natureal, so necessary and so habitual to man that he can hardly conceive of himself otherwise than as a member of society. The deeply-rooted conception that each individual has of himself as a social being tends to make him feel as one of his natural wants that there should be harmony between his feelings and aims and those of his fellow-creatures. If Mill had dropped his hedonistic presuppositions and analysed this feeling of unity and pushed it to its logical issues, he would have come face to face with the real and vital principle which explains morality and makes it possible. The sanction and source, standard and criterion,

of morality is the feeling of solidarity between individual and individual, the sense of brotherhood pervading, though unnoticed, all the generations that share in animated life, a self-same spiritual principle which makes the whole world kin. The diversions and distractions of material life annihilate our apprehension of our essential identity with all beings, and breed in us that sense of separateness and individuality which is the parent of all moral evil. To a superficial consideration of sensual beings the world presents itself as a conglomeration of isolated objects and beings and the unity which consists in the oneness of the spiritual principle which underlies and dominates all is lost sight of. When the lust of life and the natural pride of existence are overcome, there emerges into our consciousness the conviction that individuals constituting humanity are not a mere multitude of warring atoms but members of an infinite whole related organically to one another in the unity of one all-pervasive and self-conscious life, that intervals between individuals here and there are only illusions of our sensuous and superficial experience, and that the highest aim of life is the realisation of the fundamental unity that manifests itself in the manifold forms of world's life. All moral laws and institutions have their validity and justification in so far as they develope and strengthen this feeling of unity and identity between one and all. The function of morality is the establishment of peace, good-will and harmony among men and nothing is better calculated to secure this object than the conviction of the one-ness and solidarity of all beings. In the words of the Bhagavatgita, he who knows himself in everything and everything in himself, will not injure himself by himself. He feels himself as everything and so he will not injure anything. A Upanishad says :—"Such a one, who beholds the soul in the infinite Soul alone, him sin does not consume: he consumes sin, becomes free from

doubt, and is pure." The old Indian formula *Tat twam as* meaning. "That thou art" embodies the sum and substance of all ethics. The man who rises to this sublime and universal point of view will be a never-failing fountain of virtue and his life will ever run on the higher plane of universal benevolence, love, and charity. He will be a law unto himself and a pattern and examplar to his weaker brothern. The ethical standpoint herein indicated raises questions of deep metaphysical significance and its further elucidation is reserved for a future occasion.

OBITUARY NOTICE.

'The air is full of farewells to the dying, and mournings, for the dead.' Dear India has been passing through a sore period of trial. Plague and pestilence have been havocing throughout the length and breadth of the land not caring for the widow's wail or the mother's cries. As if this were not enough the merciless god of death has been laying his hand rather freely in and out side this land on great men and women whom India was proud of and had learnt to love and honour.

We already referred to the demise of an English man of action who had adopted India as his home. Then came the sudden shock of the death of that great oriental scholar, philologist, and philosopher, Professor Max Muller whose services to this country it is absolutely impossible to estimate at their true value. What the late Professor Tyndal was to the popularisation of scientific thought Professor Max Muller was to Indian Literature and Philosophy. His edition of the Rig Veda, his Six Systems of philosophy, his Life and Teachings of Ramakrishna, his Sacred Books of the East and Chips from the German Work shop, and India What can it teach us? are monuments of

patient study, perseverence and research. His views might get antequated in the course of years but as a pioneer in many fields of oriental research and as a powerful exponent of the same his name will always be revered in this country. It is rather disappointing to have to record here that while other parts of India have honoured themselves by holding public meetings to condole with the family of the Professor, Madras has done absolutely nothing. We should ourselves like to see a Max Muller lectureship established by public subscription in connection with our University.

Not long after this irreparable loss India had sustained we heard the news of the death of Justice Ranade who combined in himself the philosophic acumen and the religious earnestness of the East with the scientific freedom and cosmopolitanism of the West. His culture of the head and heart was unique. To know him was to love and honour him. He was in every sense of the word the leader of the Maharashtra country. His sturdy patriotism, his self sacrifice, his forethought, his encyclopedic knowledge of Eastern and Western lore have all left their impress on the Maharashtra, and nay the whole of the Indian peninsula which has certainly lost a veritable Kohinoor. Let us hope that the example he has set will bring into existence a host of Ranades in the near future. It is impossible to do justice to his work and worth in a passing notice. Suffice it to say that he was one of the greatest of worthies that India produced during the last century.

A nasty accident at Secundra in Agra has snatched away in beauty's bloom a typical Rajput whose greatness and whose worth are not as well known as they ought to be. We refer to the late Rajah of Khetri. He had in him all the virtues of his race and would have proved himself worthy of his blood by self-sacrificing services to his country had his life been spared. His love of his country and its traditions, his general culture and enthusiastic devotion to duty were highly remarkable. His interest in the new thought and the Vedantic revival as it is called was very keen.

It was a sudden and awful thrill of grief that passed through the whole of the Indian nation when Reuter mercilessly announced the death of the only sovereign that India

had known for centuries. Believing as the Hindus do in the Divine origin of sovereigns their love and veneration was great for the Empress they had never seen but whose reign of blissful peace and serene calmness they have felt and enjoyed. The Lord says in the divine Gita that wherever there is power and greatness there He is. The Hindus believed that she had divine virtues about her and that she was England's and India's *Lakshmi*. No one sovereign combined so many virtues in herself as Her Majesty and no sovereign succeeded in uniting into one harmonious whole so many diverse nations and countries. We have to be specially thankful to her for the spirit of religious neutrality that pervaded her government of India and for her having given India what has been often termed its Magna Charta. Every Indian whether he was villager or a resident of a town had learnt to see in her an ideal sovereign, ideal mother and ideal wife and the lines of her own Lauriate Poet who sang, "She wrought her people lasting good.....A thousand claims to reverence closed in her as Mother, wife, and Queen" found a true echo in his breast. Such a sovereign they have lost.

Amidst such calamaties and sufferings we have to look up to heaven for courage and mercy and send up fervent prayers for better days for our motherland. Ours is certainly not the question why but ours is to submit in a spirit of complete resignation to His will. Our scriptures ask us to be patient and consider these afflictions as blessings in disguise. Perhaps the new century will even be better than the last. Let us be patient.

These severe afflictions
Not from the ground arise,
But often times celestial benedictions
Assume this dark disguise.

We see dimly through mists and vapours;
Amid these earthy damps,
What seem to us but sad funeral tapers
May be heaven's distant lamps.

There is no death! What seems so is transition
This life of mortal breath
Is but a superb of the life elysian
Whose portal we call Death.

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Professor Tirth Ram Goswami, M. A. of Lahore, writes:—

The book is very ably translated. The analytical outline of contents ven in the beginning well prepares a reader for the perusal of the Acharya's work. Everything about the book is excellent—the paper, bindng and printing.

Professor Cowell, Cambridge says:—

The translation seems to me to be very carefully done, and I am astonished to see into what good English the difficult original has been put.

Dr. Thibaut, Allahabad says:—

It gives me great pleasure to say that your translation is in my opinion a very scholarly and meritorious performance.

Late Prof: Max Muller, Oxford says:

I feel very grateful to you and proud to accept your translation of the Sri-Bhashya. And far as I have been able to judge, it is correct.

MAY 7 1901

THE BRAHMAVÂDIN.

"एकंसत् विप्राबहुधावदन्ति."

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

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II.

ANALYTIC OF THE BEAUTIFUL.

In the Critique of Pure Reason Kant employed the word *aesthetis* to designate the science of the pure forms of sensibility. How came it that he here employs it to designate the sentiment of the beautiful and the *a priori* principles of taste? It is because sensibility has a place in judgments of taste. "To decide if a thing is beautiful or not we do not refer the representation to its object and in order to obtain a cognition, but to the subject and to the sentiment of pleasure or pain, by means of imagination; a judgment of taste is not therefore a judgment of cognition; it is not consequently logical, but æsthetic" that is to say sensible.

Since it belongs to sensibility, or at least because it depends on sensibility in a certain way, *aesthetis* judgment is purely *subjective*, that is to say it does not refer to the

relation of representations to objects, but "to their relation to the sentiments of pleasure or pain, relation which designates nothing in the object, but simply the state in which the subject is found as affected by the representation." It is one thing to represent to oneself through the understanding a regular edifice, perfectly adapted to its end, and another thing to be conscious of a sentiment of satisfaction which is mingled in the representation; now, the judgment of taste resides exclusively in this consciousness of our internal satisfaction, which teaches me nothing of the nature of the object, and which only gives me knowledge of the manner in which my faculties are affected.

From these first lines of the *Analytic of Taste* we see at-once that the object of Kant is not to seek for the characteristics of the Beautiful in objects, but the characteristics of pleasure produced in us by beauty. We know besides that it is the general tendency of the philosophy of Kant, and the very essence of the critical method, to restrict the investigation of things to the investigation of the *subjective* forms of our cognition; the *Critique* of *Judgment* strictly follows this method, till the moment when, perceiving the relation subsisting between the Beautiful and the Good, the harmony of the principles of *judgment* with the principles of the moral law, Kant suddenly ascribes to the idea of the Beautiful and to that of finality the *objectivity* which he refused to them at the beginning.

The *Analytic* of æsthetic judgment is subdivided into two parts; the *Analytic of the Beautiful* and the *Analytic of the Sublime*. No doubt there are common characteristics in the emotion produced in us by the sight of the Beautiful and in the emotion produced by the Sublime. Nevertheless the Beautiful has closer connection with sensibility, and the Sublime with reason. We must then investigate apart these two forms of æsthetic judgment.

Although the pleasure produced at the sight of the Beautiful is not only rational, but also sensible, this satisfaction is distinguished from all other enjoyments by four principle characteristics which give it a place apart and a singularly noble role in the midst of all the other phenomenon of sensibility. It is a sentiment, no doubt, but of a superior nature and which cannot be found save in a reasonable and moral being.

1. *The first characteristics of the Beautiful is to produce a satisfaction pure from all interest.* It is easy to justify this first definition. I can find a palace beautiful without having the least desire to possess it; this was not the feeling of that ingenious Indian who found nothing beautiful in Paris save the cook shops. Not only the interest of sense, but even moral interest does not enter as an element in a judgment of taste; for I do not find a palace less beautiful because it was constructed by a man who enriched himself unjustly, and whose vanity foolishly squandered vast sums in its construction. "A judgment on beauty, in which is mingled the slightest interest" (egoistic or even moral) "is partial and is not a pure judgment of taste."

We conclude, at the outset, from these principles that the Beautiful is not the *agreeable.* In fact, I love an agreeable object in order to appropriate it, in order to enjoy it, and not only, as a beautiful object, in order to contemplate it. I desire the agreeable, I approve the Beautiful, and I feel no other pleasure than in approving it.

Neither is the Beautiful the useful. I love the useful in view of an end, not for itself; I love the Beautiful for itself without asking myself about the use it serves.

Finally the Beautiful is not absolutely identical with the Good; for we have interest, and even the greatest interest of all, in what is morally good. Besides we lower the Good by confounding it altogether with the Beautiful; it would

be the same thing as confounding elegance of manners with virtue, politeness with goodness of heart.

2. The characteristic of desinterestedness and impersonality gives to judgments of taste the right of universal assent; for only our pleasures and our interests are variable. Nevertheless, although universal, the sentiment of the Beautiful is not connected with any of the *concepts* of understanding for, in forming this judgment, that an object is beautiful, I affirm nothing of it from the point of view of quantity, nothing from the point of view of reality, negation, or limatation, nothing from the point of view of causality, nothing finally, from the point of view of necessity or contingency. How then can a judgment *without concept* be universal? Because the *subjective* laws of thought are the same in all men (in this very different from the *subjective phenomena* of sensibility). Now the judgment of the Beautiful depends on the laws of our thought, and Kant explains it thus—the sight of a beautiful object fires at the same time our imagination and our understanding; in fact, imagination gathers up the elements of intuition; the understanding gives unity to this intuition composed of diverse parts. But as the understanding, in order to conceive this unity, is not restrained by any determined concept, it feels itself free, plays freely as it were with the imagination, the most free of all our faculties, and follows complaisantly all its fantasies and in its turn imagination yields to the gentle and easy as well as reasonable rule of understanding. Then the consciousness of this action, at once free and harmonious, produces a sentiment of pleasure, which is the judgment of the *Beautiful*. No doubt, this *sentiment*, this state of mind, is only a *subjective phenomenon*; but we have the right to affirm "that it must be capable of being partaken by all universally"; for, there are universal laws of mind, and of this number are those which regulate the relations of imagination

and understanding. From these considerations we arrive at the second definition of the Beautiful; "*The Beautiful is that which pleases universally without concept.*"

3. Since a judgment of taste is free from all interest it has not a *determined end relating to the thinking subject* as object, or as Kant says, it implies no *subjective finality*; moreover, as it is independent of all concept, it also does not imply the cognition of the destination of the Beautiful object, or in other terms *objective finality*. And yet the Beautiful implies finality, but *an indetermined* finality, distinct at once from *objective finality* and from *determined subjective finality*; in a word, the notion of the Beautiful comprises the *form* of finality without the *matter*. This distinction which seems subtle and difficult to grasp is nevertheless true and profound; it is one of the most obscure points, but also the most important of the æsthetic of Kant. We know that the *form*, in the language of the Critique, is the general disposition of the mind to perceive things; the *matter* is the particular object perceived. Now, if in perceiving the Beautiful, we do not perceive the particular, determined, relation which the object can have with our use (relation constituting *determined subjective finality*); if besides we do not perceive the aptitude of the parts of the object for a certain end (relation constituting *objective finality*), we nevertheless perceive a certain harmony. Harmony of what, with what? We do not know; or rather the artist does not know; but the philosopher answers—it is a harmony between the general tendencies of the imagination and the tendencies of the understanding; in a word, a harmony between the forms of our diverse intellectual faculties. Our understanding finds a *I know not what* in relation with its own nature, in the representation which the imagination grasps; this agreement is, no doubt, a *finality*, but it is *formal* and not *material*, for it does not vary according to the particular nature of

beautiful objects. The third definition is thus explained; "*The Beautiful is the form of finality of an object in so far as it is perceived therein without representation of end*" (*determined*). In other terms a beautiful object is a thing which seems to have been made, not with the purpose of being useful to such or such an end, nor to correspond to a certain determined type of intrinsic perfection, but with the purpose to please us, without making it easy for us to give a reason for this pleasure. Let us try to show by an example how the formula of Kant can be applied to the judgment which we form in works of art. Let us suppose that an ignorant tourist, an architect, a priest and a poet visits one of our most magnificent Gothic cathedrals. The tourist will think of the pleasure of being able to say "I have seen this monument." This is a personal advantage; it is, as Kant would say, the point of view of *subjective finality*. The architect would admire the solidity of the structure; he would explain this solidity as due to the disposition of the stone and the laws of equilibrium; what would strike him is the relation of means to an end; this is an *objective finality*. The priest, at the sight of the vast nave, will think with happiness of the great number of faithful members it would hold and who assemble there to hear the word of God; his point of view would be moral utility; this is also an *objective finality*. All these considerations may accompany a judgment of the Beautiful, but they do not constitute it. The poet, on the contrary, little troubled to know how such light columns can support an immense edifice, will admire without reasoning; he will admire without asking the why and only because, unconsciously, his imagination and his understanding will be satisfied at the same time; imagination, because the representation presented to his mind will respond to the often vain efforts, but always renewed, which he makes to imagine a beautiful work; his

understanding, because, by natural association of ideas, though inexplicable, these light columns, these bold vaults, these aerial arches awaken in him the sentiment of liberty, of grace, and raise his thought above the things of earth. He will then experience a satisfaction of reason and sense; a sentiment of the Beautiful.

It is true that we find certain things beautiful by the thought of their destination (for example a palace, or parts of the human face); but such a judgment, Kant says, is not purely *aesthetic*; it is mixed with a *teleological* judgment. The beauty thus perceived is an *adhering* beauty: *free beauty* on the contrary, is felt by the mind without the least idea of the destination of the object; such is the beauty of a flower.

4. The universality of judgments of taste supposes their necessity. Now, this necessity cannot result save from *a sense* of the Beautiful common to all men, inherent in the form of our thought. Hence a fourth definition differing little from the second.—*The Beautiful is that which is recognised without concept as the object of a necessary satisfaction.*

Against this definition diversity of tastes may be objected. But this diversity generally rests in the fact that some seek *adherent beauty* in objects, and others *free beauty*. A house may be badly constructed, if we understand by that that it is inconvenient as a dwelling house, but it may still please the eye; some would say that it is beautiful, others would find it very imperfect; both would be right, but from different points of view. Is it a question of a flower? There will be certainly general agreement in its beauty, unless indeed one person only considers its form and another its odour; but even then the latter would bring into his judgment a strange element; it would no longer be a pure æsthetic judgment.

The four definitions of the Beautiful may be in the end reduced to one. *The Beautiful is that which brings man a satisfaction founded in the free play of imagination and of understanding alone.* In what does this free play consist? This agreement between imagination and understanding? Kant explains this in the ultimate pages of the *analytic of the* Beautiful. The imagination of which he speaks here, is not the *reproductive* imagination, a faculty, the operations of which have no liberty and are connected with the general laws of memory and association. It is the *productive* imagination, creative, "free cause of the arbitrary forms of possible intuitions." But how is it free when it is determined to action at the sight of an object of which the form is given to it by perception? It is because the form of beautiful objects, although it may be given and be as it were imposed, by perception, is nevertheless such that the imagination would have wished to create it itself. The imagination is placed in a position where it may contemplate at its ease what its own spontaneity would have led it to conceive. Just in the same way as the intuition of a beautiful object, although it comes from outside and is imposed on it by the senses, does not trouble the liberty of the imagination, so this faculty experiences no constraint in submitting to the laws of understanding. There appears to be a contradiction here; it is however only one in appearance, for the law of understanding, is only an *indetermined* law; it consists in imposing a *certain* regularity, and not a determined, constraining, regularity, as for example symmetry would be. Provided that the understanding the essence of which is *rule*, is not shocked by the complete absence of all regularity, of all unity in variety, the imagination has the right to disport capriciously amidst all the varied forms which it is pleased to invent and combine. In fact, if a simple form can accommodate itself to *a determined* concept (for example to the

concept of a square), a multitude of forms may be brought into agreement with the general law of regularity. It is sufficient as long as there is enough regularity to enable us to grasp the object in a single representation," it is not necessary, and all the parts of this object should not resemble one another. Thus an English garden is regular enough to be beautiful, not sufficiently to cease to be so. A garden, absolutely symmetrical and geometrically traced, would place an unpleasant constraint on the imagination. Order, that is to say unity, does not please the imagination unless variety is also found there; variety does not please the understanding unless it is able to bring it to unity. The agreement of these faculties would cease if there was no variety; for imagination would be enslaved by understanding; nor if there were no unity; for it would then be disorder, a revolt of imagination against understanding. The free harmony of these two faculties suppose caprice without disorder, order without mathematical symmetry. There where symmetry is admitted, and even necessary, as in a building, in a plantation, we have a reason of utility and not a reason of taste (and the beauty which results is only an *adherent* beauty and not a *free* beauty). Nature realises free beauty and admits neither disorder nor symmetry. That traveller, who found the forest of Sumatra less beautiful than gardens of pepper where the plants are placed in parallel lines, was wanting in taste. Variety is so necessary to the imagination, that it is pleased by the spectacle of movement, at the changing forms of fire which burn in a chimney, at the noise of a murmuring brook; it sees there the image of its own mobility. The song of birds, which we cannot bring under any rule of music, pleases, us by its liberty. Without this liberty, which imagination finds at the sight of mobility or of diversity, the sentiment of the Beautiful would disappear; but also, without harmony, liberty of imagination would be

no more than license, and would only produce monsters. The solution of the problem of the Beautiful is then the agreement of understanding with imagination, that is to say of rule, without which nothing is harmonious; with liberty, without which nothing is living.

CLASSIFICATION OF INDIAN PHILOSOPHIES.

BY SINHA.

(*Continued from page 237*).

As the logical laws of generalisation are only continuations of the tracks to their end opened by the psychological laws of perception, they may be said to correspond with the latter. The interpretation of their character depends upon the speciality and number of the psychological laws upon which a philosopher chooses to build his conception of the ultimate reality. In trying to grasp the trend of thought of a particular school of philosophy we should not fail to keep in sight the interpretation which that school puts upon the several laws and the place it affords them in their highest generalisations. It is enough for our purpose if the laws are such as lead to a knowledge of the highest. These may be roughly mentioned as three—the law of Subsumption, the law of Unification and the law of Identification. These laws are intended to elucidate the different processes by which Indian philosophers have sought to reduce the three postulates of existence to an all-embracing universal existence. Not only each indicates the process employed by a philosopher but is typical of the essential nature of the entity which he endeavours through it to reach.

What we have called subsumption is the process of making a lower law submerge into a higher one; the particular into the universal. This can be affected in various ways. A lower law

may be given up in preference to a higher one, or a higher one may be made to include the lower. When a number of elementary principles are to be reduced to a single universal, either one of them may be exaggerated so as to be exclusively cognised or so expanded as to exhaust the sum-total of reality by absorbing into it all the others; or on the other hand the others may be shrunk into infinitesimal proportions until they become almost invisible and leave the field in sole possession of the remaining one. This process may also be carried only by affirming those of the principles which should find a place in the definition of universal existence and by either neglecting or negativing the others. The classification of Western philosophies into panmaterialism, panegoism and pantheism may be arrived at by this process. We find parallelism among the Indian systems of philosophy in the materialism of the Charvakas, the subjective idealism of the Buddhistic Yogacharas and the pantheism of Yadavaprakasa and Vallabha. The object of all these schools is to reduce all the three postulates of existence to one surviving postulate.

Another process is that of unification. This is more important and is of wider application. It teaches us how to combine two or more elementary principles or laws into a higher and comprehensive unity. The nature of this ultimate principle depends on the mutual relationship of its component parts. According to this process, a single substance may be made to take the place of several elementary ones, in such a way that while the constituent parts preserve their distinctness and individuality, they, at the same time, combine to form a homogenious ultimate unity and remain inseparably related to one another and to the whole as one. In such cases the nature of the ultimate unity depends on the character of the relation which may be conceived to subsist between the several parts which go to compose the unity and between each of the parts and the whole. An empire is universal. Whether it is a monarchy, or an oligarchy or a democracy depends on its constitution, and on the relation that is held to exist between the different individuals who compose the

government and of each member to the whole. The unification may also be effected differently as between the elements of a chemical compound, In this process the different substances which are distinctly cognisible are made to disappear into a new and universal complex substance which need not participate in the characteristics of the several elementary substances which contributed to the formation of the compound. We may unify, for instance, a number of abstractions into a homogeneous concrete existence possessing the several abstractions which compose it for its attributes. We may think of the essence of an object and at the same time, have abstract conceptions of its several attributes; but, according to this process, when they are unified, they form into a single, homogeneous concrete and complex existence composed of both essence and attributes. The relation between the component parts of such a unity and of each with the whole may be compared to that existing between the several members of an organism and the organism as a whole. It is an inseparable one and is called by the *Vedantins, Aprithakriddhatva*. While each member is distinctly cognisable it has no existence apart from the organism, and its characteristics are governed by the characteristics of the whole. This is also, no doubt, similar to the process of subsumption, only one of the elements is made to fill the totality while the others submerge into it as parts. This unification may also take place by the complete fusion of the component factors so as to lose their identity and become indistinguishable. The character of the resulting quantity, in such a case, depends only on the characteristics of the factors; what we find in the kinetic state of existence of an object should have also existed in its potential state; and what are latent in the potential state, they alone can become manifest in the kinetic state. This law of generalisation finds application in almost all the dualistic systems of Indian philosophy, in the monisms of Bhaskara, Yadava and Ramanuja.

The law of identification is a still higher law and finds constant application in metaphysical reasoning. In the process of generalisation according to this law, several objects which are

empirically perceived as distinct are conceived as the manifestations of one and the same reality. The perception of distinction is due to transcendental illusion accidental to the reality itself and is superimposed by the perceiver on the reality. The reduction of the several factors of phenomenal experience to a universal existence takes place, according to this law, by identifying the essences of the several phenomenal existences with one and the same reality which forms the substratum of the whole. So long as we have no knowledge of the life of Sankara, Sankara the founder of the Advaita school of philosophy and Sankara the disciple of Govindapada are two distinct persons; but the moment we know his life history both the Sankaras become one and the same person. Generally this law operates in conjunction with one or more of the other laws; and in such cases the character of the resultant unity varies according to the number and method of application of these laws. For instance when the law of identification works with the law of subsumption in reducing several substances to an ultimate unity, as in the case of the system of Yadava, we only subsume the several parts by identifying them with one of them. When it works with the law of unification, as in the case of Bhaskara's system we identify two of the three factors and unify them with the third. In generalising we often meet with this process of identification. What in empirical cognition are distinct as substances and qualities become identical in absolute reality. Similarly we often speak of the absolute identity of subject and object, or the cogniser and the cognised and so on. We meet with the identification of the cosmological ideas of cause and effect in such systems as those of Sankara and Ramanuja. As the object of generalisation is to arrive at the highest truth which is the unity of existence, in dealing with the different philosophical systems we should often find these laws applicable in their endeavour to arrive at a universal existence through the fundamental postulates of experience. The several theories of perception only supply the bases for inference and determine the process of reduction towards an absolute unity that ought to be pursued.

This desire on the part of abstract thinkers to reduce the three postulates of existence to an absolute unity has naturally given rise to a number of philosophical systems. The three postulates being only the *facts of experience* any knowledge that may be derived from them is derived *a posteriori*; and the ultimate truth being of the nature of highest generalisation logically prior to experience, the knowledge regarding it is what is obtained *a priori*. The accuracy of reasoning of a philosopher consists in his power to harmonise these two kinds of knowledge and show the relation between them as the one leads to or results in the other. In all synthetical processes of reasoning whereby we deduce a metaphysical truth from our knowledge derived from experience, the method pursued invariably depends on our conception of the highest truth probably formed by an antecedent process of analysis. The several philosophical systems whose methods consist in the reduction of the three postulates of existence to a metaphysical unity, therefore, depend for the *modus vivindi* of their teachings on the particular form of conception of that unity. They vary both in number and quality according as this unity varies. We often hear such definitions of the Absolute as the conditioned, the partially conditioned and the absolutely unconditioned and corresponding to these such systems of philosophy as dualism, qualified monism and monism. Each system of philosophy may therefore be viewed as a particular line of thought by which a particular form of the ultimate unity is sought to be reached through the three postulates. And according to this view corresponding to every possible conception of the ultimate we get a new system of philosophy. Since each such concept is a form of the final unity deduced from the three postulates, there are as many different systems of philosophy as the number of different conceptions of the ultimate unity that can possibly be formed out of the three postulates of existence. Our plan of treatment consists, therefore, in determining the number and nature of these different systems of philosophy and the process by which they are severally built on the fundamental factors of human experience.

It has been already pointed out by us that the result of this process is to reduce the three fundamental factors of experience to an ultimate all-comprehensive unity. The number of such reductions that can possibly be made is the same as the number of different selections that can be made out of three different things increased by two. In other words, this is nothing more than the mathematical problem of finding out the number of combinations that can be formed out of three given things, plus two. This being nine in number, the number of distinct philosophical systems that can possibly be conceived to exist should therefore also be nine in number. The contents of the ultimate unity in terms of the postulates corresponds to the contents of the combinations. We arrive at them from the postulates as follows:—

First, let us consider those systems only in which the ultimate unity is deduced either by exaggerating any one of the three postulates to the exclusion of the others, or by believing or suppressing any two of them so as to leave the third in sole occupation of the field. This is as the number of single selections that can be made out of three different things taken one at a time. Their number being three, in this way it is possible to get three different systems of philosophy in each of which one of the three postulates stands in the end for the totality of existence. Next we take those systems in which the ultimate reality is conceived in such a manner as to implicate in its connotation any two of the three postulates, either by being compounded of both or by being made to participate the characteristics of both. As before, this can be done by exaggerating any two of the postulates to the magnitude of the universal, or by vanishing any one of them in their ultimate existence in the universal. Their number is the same as the number of two-selections that can be made out of three different things, or the number of combinations of three different things taken two at a time. Since this is three, by this means we get three more new systems of philosophy in each of which two of the three fundamental factors of experience find definite expression in the ultimate existence. Besides, the metaphysical unity may

be so conceived as to involve in its contents all the three postulates of experience or notions corresponding to all the three. This would give us one more of the different possible systems of philosophy. Thus we get directly from the postulates seven different systems of philosophy, each of which in one form or another involves in its conception of the ultimate, one or more of the three postulates of existence. They include among them not only the theistic but also the different atheistic systems of philosophy as also the metaphysical as well as the non-metaphysical systems.

Next-let us consider those systems which start from the same three postulates but do not build their conception of the ultimate reality directly on these. We may conceive such a system in which the highest metaphysical truth is by nature different from any of the three postulates of phenomenal experience and lies behind, and beyond these. The postulates of existence are only capable of being conceived as projections of that transcendental unity on the plane of human consciousness. Here the ultimate reality is such as is absolute and independent of our knowledge derived from experience; and at the lowest, it can but hold within itself potentially the fundamental factors which we are its phenomenal manifestations. Another is that system in which our postulates of existence are only real phenomenally, but in their ultimate metaphysical state are reducible to zero. What was merely a positive something which though different in quality, was essentially identical in the previous systems is in this system, a positive nothing. Thus the two forms of conceiving the Absolute Being the one as an absolute principle differing in character from the postulates and existing as the substratum of the whole phenomenal activity and manifestation, and the other as a positive void in which the succession of phenomena is but a play of phantasms, furnish us with two additional systems of philosophy. Taking the seven systems of philosophy already mentioned as possible, we derive in all nine different systems, which we term the main systems, which differ from one another fundamentally in their conception of the ultimate all-comprehensive principle of existence.

We have hitherto based our classification of the Indian systems of philosophy purely on ontological differences—differences concerning the number and character of the elements which ultimately constitute the contents of our conceptions of the Absolute Entity—as if the Absolute is a known or easily knowable object. Curiously enough our classification is made to include such systems also as decry even the possibility of the science of ontology. The only solution of this riddle is that the invariable method of the Indian philosophers is such that whether they believe in an ontology or not they have to build their systems on the same root principles; and that the possibility or impossibility of an ontology for their systems is consequently made to depend on their conception of the Absolute as real or unreal. The intimacy between Indian religion and Indian philosophy has fortunately given greater prominence to the differences that have arisen in the solutions, express or implied, to the important ontological problems.—Is there at all an Absolute; and can it be known? Further, to those that believe in the efficiency of Indian religions with their powerful expedients of *yogic* practices and meditation to enable men to realise the knowledge of truth, the commerce with the Absolute is easily apprehensible. It is the custom of the Western philosophers to name their classifications after significant cosmological and other differences. But distinctions among philosophical systems based on any such considerations is not by themselves sufficient to comprehend their differentiating features. Each system is a distinct and thorough metaphysical speculation in itself; and its differences from others should necessarily be connected with its several branches, but more especially its prominent portion. Just as all the *purushārthas* (ends of human existence) are closely related to one another and ultimately lead to the result of the final *purushārtha*—the *Moksha*, the different sections of philosophy are intimately connected with one another and are intended to terminate finally in ontology which forms as it were the head. David Masson, in his *Recent British Philosophy*, thus places the relation between the various kinds of differences: "The Ontological difference is

intermingled with the Psychological and Cosmological difference and a discussion of *them* always brings *it* into sight. Most probably, if matters were fully reasoned out, all the three sets of differences might be knit together, and it might be shown that adhesion to one of the two psycholgical theories involved, in strict consistency, an obligation to a particular mode of cosmological conception, and that this again involved obligation for a particular form of Ontological faith." And at the same time he points out the difficulty in fixing the rank of a philosopher solely from our knowledge of a particular section of his philosophy But the peculiarities of the Indian systems make them widely differ in this respect from those of the West. Almost all the Indian systems are worked upon a common set of ideas, upon common doctrines and upon common methods of carrying out research. Moreover, where the British philosophers are weak the Indians are strong; where the former are poor the latter are rich; where they still grope their way in darkness, these possess a flood of light to guide their way. With the British philosophers the disparity between their cosmological ideas and ontological ones is so great that it is a hard struggle with them to transcend from the grossly physical matter to the purely metaphysical Absolute. But with the Hindus this difficulty was comparatively very little. They went deeper than their occidental brethren into the analysis of their physical environment and had the advantage of securing a connecting link or that conception of the individual, intelligent soul, between their cosmological physical matter and the Ontological Absolute. Therefore, their transition from one branch to the other is easy, natural, and continuous. We might also, to some extent, show that what according to the British philosophers are pure distinctions derived from other considerations are mostly reducible to those of ontology alone

Hence we see that every other question in philosophy pivots on the one question of ontology, is there an Absolute, a Supreme Existence, or is the phenomenal universe all that exists. To every philosopher whether he be a dualist or a monist, a realist or an

idealist, an empiricist or a transcendentalist, this question is of vital importance and is to be settled at first. On the answers he derives, depends the nature of the theories he employs whose object is to make an exact and thorough investigation of this question. Paractically it is not posssible to infer the ontological creed of a philosopher from his psychological or cosmological theories alone. In a majority of cases we might only guess with an approach to certainty what psychological and cosmological theories should have helped a philosopher to reach a particular set of conclusions. It is therefore the custom of the Indian philosophers to begin with ontology and then include in it as subsidiary parts cosmology and other branches of metaphysic. The names given by them to their manifold systems have therefore a certain bearing on the characteristic peculiarity of their conceptions of the ontological principle. The distinctions which are marked to qualify the various systems of Indian philosophy may, therefore, be safely said to be due either to the variations in the fundamental ideas of postulates themselves, or due to the degree of emphasis which are laid on these factors relatively to one another in their ultimate existence in the universal and the nature of the relations which are assumed to hold between each other.

The number of different systems which can be formed by taking into account the differences in the degree of accentuation alone which the postulates might be made to receive at the hands of philosophers, is seventeen. We have the three systems in each of which only one of the postulates is important in the end and in which there is no need for emphasis of any kind. From each of the three systems out of nine in which two only of the postulates are held to constitute the ultimate reality two different sub-systems might be derived; and from that in which all the three find articulate expression six different ones might be got by varying the stress according to the order of their degrees. We have again the last two systems whose ultimate existence is totally independent of the postulates. Thus taking into consideration the differences among systems based on

the degree of articulation given to the postulates as they enter into the constitution of the final unity of existence, we derive seventeen different systems, which is the same as the number of permutations that can be formed out of three different things, increased by two. But, if we take into consideration the differences that arise from variations in the ultimate relations which is conceived to exist between the different factors which make up the ultimate unity and existence as a whole, we are compelled to take cognisance of a multitude of other subdivisions also. The Indian systems are so many and so varied, and at times based on such minute distinctions, that we often meet with systems which claim individuality on trivial points of difference only. The *Paurānic* and *Tāntric* religions of India alone are too innumerable to be brought under any classified list. In our classification, as we arrange the several systems under their main heads, we shall note wherever possible the distinguishing features of the most important of them and draw the attention of our readers to those points wherein each system claims its distinction from others of the same group.

A. THOSE SYSTEMS IN WHICH ONLY ONE OF THE THREE POSTULATES ENTERS INTO THE CONCEPTION OF THE ULTIMATE.

i. MATTER.

Charvakas	Ontology denied		Cosmology, materialism.

ii. SOUL.

Yogacharas	Agnosticism	Subjective and pure idealism. Atmakhyati, kshanika parinamavada.	Mill as represented in his Examination of Hamilton approaches the Yogacharas. Even the German Fichte can be quoted as a

parallel but they differ in one important respect, namely, the Soul of Yogacharas is an empirical soul only ending ultimately in a void while that of Fichte is a transcendental entity. In every other respect they agree.

iii. GOD OR ISWARA.

Yadava Prakasa and Vallabha.	Personal Pantheism.	Yadartha khyati, Parinamavada.	Spinoza.

B. THOSE IN WHICH ANY TWO OF THE POSTULATES ARE TAKEN INTO ACCOUNT.

iv. MATTTR AND SOUL.

1. Sankhyas.	Agnostic Dualism.	Matter and Soul.
2. Jains.	Atheistic Dualism.	Soul and matter.

P. T. O.

V. MATTER AND GOD.

Bhaskara. Organic monism of God and matter. God and matter. Hegel but Hegel identified the corpus with a process.

VI. SOUL AND GOD, BISHOP BERKLEY.

C. IN WHICH ALL THE THREE ARE TAKEN INTO ACCOUNT.

VII. MATTER, SOUL AND GOD.

Vaiseshikas and Naiyayiks. Arambavadin Satakhyati Theists. Descartes.

VIII. SOUL, MATTER AND GOD, LIKE SANKHYAS, PATANJALI.

IX., 1. MADHVA 2. GOUTAMA 3. KANADA 4. PATANJALI 5. VIJNABHIKSHU, EKAYANAS &c., 6. RAMANUJA, NILAKANTHA, BASAVA, SAIVISIM AND VISHNAVISM.

D.

X. 1, 2.

1. Sankara. Pan Brahmanism, Universal Idealism. Anirvachania Khyati.
2. Madhyamikas. Nihilists. Asatkhyati. Vivartha Vada. Hume.

APAROKSHANUBHUTI.

BY

SREE SANKARACHARYA.

Om. Reverence to the Supreme Self.

1. I bow to Sri Rama who is bliss supreme, the teacher, and the Lord, who is all-pervading and the origin of all the worlds.

2. Direct perception (of the self) is (therein) taught with a view to the attainment of beatitude. It deserves to be studied with assiduity by the good.

3. By an austere observance of the duties prescribed to each caste and each stage of life to men comes the Four-fold means beginning with *vairagya* where-with they please Lord Hari.

4. Non-attachment to all objects beginning from Brahma (the creator) down to inanimate creation, even as towards the excreta of a crow—that is pure *Vairagya*.

5. The self (the seer) is by nature eternal and the seen (the object) is of a contrary nature. A settled recognition of this truth is true discrimination.

6. An unceasing abandonment of impressions (of the mind) is what is termed Sama and a control of the outgoing energies is called Dama.

7. A turning away from objects is supreme Uparati and endurance of all misery whatsoever is considered to be blessed Titiksha.

8. Far-famed Sraddha is faith in the words of the Scriptures and one's guru or teacher and *Samadhanam* is Concentration of the mind upon any object set up (proposed) for meditation.

9. "How and when shall I get out of this *Samsara* or bondage, O Lord"—a rooted yearning to this effect should be termed Mumukshuta (desire for emancipation.)

10. Enquiry should be made for the attainment of wisdom by one who has regard to the welfare of his self and who has equipped himself with the Fourfold means.

11. As without light things are not seen, so aids other than enquiry do not lead unto wisdom.

12. And enquiry runs in this wise :—Who am I, how, by whom, and out of what has all this been created.

13. I am not the body made up of elements nor am I a bundle of the senses but some one beyond these. So runs this enquiry.

14. All things take their rise in ignorance and vanish before wisdom. Desire in forms diverse is creator. Such is this enquiry.

15. Of them both that which is the material cause is indivisible, subtle and infinite, even as earth is of pots etc. Such is this enquiry.

16. I am one and subtle, the knower and the witness. eternal and infinite I am all these and no doubt. Such is this enquiry.

17. The Self is one and without parts, the body encased in many (a sheath). People confound the two. Can ignorance go further ?

18. The Self is inner and is controller, the body is outer and controlled. People confound the two. Can ignorance go further ?

19. The Self is simple intelligence and blessed, the body made of flesh and sinful. People confound the two. Can ignorance go further ?

20. The Self is luminous and serene, the body is called non-intelligent. People confound the two. Can ignorance go further ?

21. The Self is eternal and true, the body fleeting and false. People confound the two. Can ignorance go further ?

22. The Self-luminousness of the self whereby it knows itself is a light unlike the light of fire etc, which are helpless like a blind man in a dark night.

23. "I am the body." So thinks the fool though its externality like that of a pot or other object is constantly revealed to him by his own expression "It is mine."

24. I am the equal and serene Brahman, eternal, intelligent and blissful and not this body which is but an illusion. Wisdom, this wise men call.

25. Unchanging, formless, stainless, and infinite I am and not this false body. Wisdom, this wise men call.

26. Without disease, presenting no false appearance, not to be confounded and infinite I am and not this false body. Wisdom, this wise men call.

27. Without attributes, without action, eternal, and ever free I am and not this false body. Wisdom, this wise men call.

28. Immaculate, motionless, endless, pure, without age and deathless I am and not this false body. Wisdom, this wise men call.

29. Discarding this beautiful body which is by universal consent, the Purusha, why dost thou, O fool, create a self out of the void beyond ?

30. Fool thou, for listen to the self which reason and the scriptures hold to be the Purusha which is beyond the body, formless and difficult for such as you to behold.

31. Known by the word "I" the supreme is but one. How can the Purusha then be the body which is gross ?

32. I am unchanging ; the body is transient and changing. This is direct perception. How (then) can Purusha be the body ?

33. For the reason that the Sruti has settled the Purusha to be the supreme, how can the Purusha be the body ?

34. Since the Sruti in the Purusha Sûkta declares everything to be Purusha, how can Purusha then be the body ?

35. Also the Brihadāranyaka proclaims that the Purusha is unrelated or absolute. How can Purusha then be the body ?

36. There it is again said that the Purusha is self-luminous. How then can Purusha be the unintelligent body which requires to be lit up by another ?

37. By the *karma kānda* too the Purusha is held to be distinct from the body, for the reason that he being eternal and departing this body reaps the fruits of actions done while in it.

38. The *linga* too is made up of many parts, is unstable, objective, changeful indiscreet and false or illusory. How then can Purusha be that ?

39. Thus other than the two bodies am I the self, the Purusha, the Lord, the self of all, the form of all, transcending all and infinite.

40. Thus arguing and classing the world into the Self and the body what shall be our goal ?

41. Thus discriminating between the Self and the body the claim of the body to be regarded as the Self has been refuted. Now shall it be clearly proved that even the independent existence of the body is but an illusion.

42. Being but a form of intelligence distinction is altogether untenable. It should be known that life is but an illusion even as the perception of a serpent in a rope.

44. Other than Brahman there is no material cause for the universe. Therefore all the universe is but Brahman and nothing else.

45. Everything being asserted to be Self pervasion and the state of being pervaded are but false. The supreme truth being thus grasped where can the idea of distinction creep in ?

46. The Sruti in so many words has decried manifoldness. How then is enjoyment possible where there is no second thing to cause it ?

47. To him that falling a victim to illusion sees manifoldness here even a penalty has been provided by the Sruti in the passage " From death unto death he goes."

48. From Brahman the supreme self all things are born. Let it therefore be known that all these are but Brahman.

49. The Sruti has said that Brahman alone bears all names, wears all forms and performs all acts.

50. The nature of gold eternally inheres in anything made of gold. So should the nature of Brahman in anything born of it.

51. Fear has been declared to be the portion of the fool that makes the least distinction between the individual and supreme selves.

52. When through ignorance one holds to dualism, he perceives a second thing; but when one sees the Self in everything then he sees not an atom beyond himself.

53. To him that sees all things as of the nature of the Self, nor grief nor illusion can come, they being of the nature of a second thing.

54. This Self which is Brahman is indeed the self of all. So has it been held by a passage in the Brihadāranyaka.

55. Though it is perceived and is capable of furnishing a subject for discussion this world is yet but false like unto a dream since in the next minute it ceases to endure.

56. In dreams there is no wakefulness, nor in wakefulness are there dreams nor either in deep sleep nor deep sleep in either.

57. Thus where the products of the three gunas prove to be illusory the seer thereof transcends them and is one and eternal and is intelligent in essence.

58. As in clay the illusion of a pot resides or as in mother of pearl, of silver, so in Brahman, of the individual soul. Looking narrowly it vanishes.

59. As in clay pot is but a name, or in gold an ear ring or the illusion of silver in mother of pearl so is the name of the individual soul in the Supreme.

60. As the azure of the sky or the water of the mirage or the human form in a post so is the world in the intelligent soul.

61. As the ghost in vacancy or the castle of the air or the two moons in the sky so is the existence of the world in the eternal.

62. As it is but water that takes the form of waves and breakers, but copper, of vessels so in the orbs of Brahman is the Self-hood.

63. As clay appears under the name of pot or thread, of cloth so does intelligence under the name of the world. This is to be known by the absence of any existence beyond the causal substance.

64. Whatever is done by men it is all done to Brahman but they know it not even as a pot etc., is not known to be made of clay.

65. As the relation of Cause and effect between clay and the pot is eternal, Sruti and Reason sanction a similar relation between the world and Brahman.

66. When we seem to see the pot it is clay that we see in truth. So when the world is seen it is but Brahman that shines forth in glory.

67. The self eternally pure looks always impure. So does the rope look differently to the wise and the foolish always.

68. As the pot is clay all through so the body is intelligence all through. Vain the distinction that the foolish draw between the Self and the non-self.

(*To be Continued*).

DID CHRIST TEACH A NEW RELIGION?

BY THE SWAMI ABHEDANANDA.

The religion of Jesus the Christ was not like the orthodox Christianity of to-day; neither did it resemble the faith of his Jewish nation. His religion was a great departure from Judaism in principles and ideals, as well as in the means of attaining them. It was much simpler in form and more sublime in nature. The religion that Christ taught had neither dogma, creed, system, nor theology. It was a religion without priests, without ceremonials, without rituals or even strict observances of the Jewish laws.

As in India, Buddha rebelled against the ceremonials, rituals, and priestcraft of the Brahmans and introduced a simpler form of worship and a religion of the heart, so among the Jews, nearly five hundred years after Buddha, Jesus of Nazareth rebelled against the priestcraft of Judaism. Jesus saw the insufficiency of the ethics and ideals of Judaism and the corruption and hypocrisy of the priests. He wished to reform the religion of his country and to establish a simpler and purer form of worship of the Supreme Being—one

that should rest entirely upon the feelings of the heart, not upon the letter of the law.

The God of Jesus was not the cruel and revengeful tribal deity of the house of Isreal; He was the Universal Spirit. He was not like the tyrannical master of modern orthodoxy, who kills, damns, or saves mankind according to his whim; He was a loving Father. Jesus's worship consisted not in ceremonials, but in direct communion between his soul and the Father, without any priestly intermediary.

The idea of God as the "Father in heaven" did not, however, originate with Jesus the Christ, as modern Christians generally believe; it existed in the religious atmosphere of northern Palestine as a result of the Hellenic influence of the worship of Jupiter—Greek, *Zeus-pitar*; Sanskrit, *Dyus-pitar*, which means "Father in heaven," and hence *Father of the Universe*. The worship of Jupiter was introduced into Babylon and northern Palestine by Antiochus Epiphanes between 175 and 163 B. C. Although the orthodox Jews revolted against this innovation, yet there were many liberal-minded Jews among the Pharisees who liked this idea, accepted it, and preached it.

One of the most prominent of the Jewish priests, who was considered by many as the true master and predecessor of Jesus and who was held in great esteem by the Pharisaic sect of the Jews, inculcated belief in the merciful and fatherly character of God. His name was Rabbi Hillel. The Talmud speaks of this Babylonian teacher in glowing terms, declaring that he was next to the prophet Ezra. It was Hillel who first preached the Golden Rule among the Jews. He used to spend much time in meditation and study, and recommended such practices to his disciples. Hillel died when Jesus was about ten years old.

Thus we see that the idea of the Fatherhood of God existed in northern Palestine at the time of Jesus, and was

preached in public by Rabbi Hillel. Moreover, at the same time Philo and other Neo-Platonist Jews in Alexandria were inculcating the fatherly character of God and the only-begotten Sonship of the *Logos*, or Word. The Fatherhood of God and the Sonship of the Word were known to the Greeks and other Aryan nations, especially the Hindus of ancient India. Jesus of Nazareth took up this grand Aryan idea and emphasized it more strongly than any of his predecessors in Palestine.

About the time that Jesus appeared in Galilee the religious atmosphere of the place was permeated with Persian doctrines, Hellenic ideas, Phythagorean thoughts, and the precepts of the Essenes, Therapeutæ, Gymnosophists, and the Buddhists of India. Galilee was aglow with the fire of religious enthusiasm, kindled by the ardor of social and political dissensions. The Jews were already divided into three principal sects—the Sadducees, the Pharisees, and the Essenes. Each of these was trying to gain supremacy and power over the others. The Sadducees were the conservative and aristocratic class, while the Pharisees and the Essenes were essentially liberal. It was a time of great disturbance—of intrigues, insurrections, rebelions, and wars. Such a period naturally kindles the fire of patriotism in the hearts of a nation and forces its members to become active in every possible way.

The misfortunes and calamities that befell the descendants of Israel made them remember the promises of Jahveh which were handed down to them through the writings of the prophets, and forced them to seek supernatural aid in the fulfilment of those promises. The unconquerable pride of the sons of Israel—that they were the "chosen people" of Jahveh, the only true God, who was their governor and director—stimulated their minds with the hope that, through the supernatural power of Jahveh, the kingdom of their great ancestors would be restored: that a member of David's house would appear as the Messiah (the Anointed), sit on the

throne, and unite the twelve tribes of Israel under his scepter and govern them in peace and prosperity.

This was the first conception of a Messiah that ever arose in the minds of the Jews. It was the principal theme of the poet and prophets who lived during the Babylonian exile. The glory of the house of Isreal and the earthly prosperity of the sons of Jahveh were the highest ideals of the Jews. They did not mean by *Messiah* a spiritual savior of the world. The Christian idea of this term owes its origin to the Persian conception of the coming *Soshosh*, who according to the promise of Ahura-Mazda, would appear on the day of judgment, destory the evil influence of Ahiman, and renovate the world. This idea was accepted by the Pharisees, while the orthodox Jews repudiated it.

Although the mind of Jesus, according to the synoptic Gospels, was not free from the superstitious beliefs of the Jews and the national traditions of his time; although he accepted the Persian conception of a "coming Messiah" and the idea that the end of the world was imminent, as well as the Persian ideas of the renovation of the world the immortality of the soul, the resurrection of the dead, the day of judgment, the punishment of the wicked, and the salvation of the righteous; although Jesus believed with the Pharisees in the Persian conception of heaven and hell and the devil, and saw many angels ascending and descending over his head—yet he realized that the kingdom of God is a spiritual kingdom: that it was within himself. He felt the presence of the Father within him, and asked his disciples to feel likewise.

The Jews understood by the *Kingdom of Jahveh* the kingdom of this world and the prosperity of the house of Isreal. But Jesus spiritualized that ideal and taught a reign of righteousness and justice; not a reign of war and strife between nations, but a kingdom of peace and love. Jesus preached

this idea among his people in the same way as Buddha preached that he came to establish a kingdom of peace and love and righteousness upon earth. Buddha did not use the expression "kingdom of God," but preferably "kingdom of justice, peace, and love." Jesus had to use the former expression because it was dominant in the minds of the people about him.

These ideas regarding a kingdom of peace and love were scattered in northern Palestine, for at least two centuries before the Christian era, by the Buddhist missionaries. It is a well-known historic fact that the gospel of peace, good-will and love was preached in Syria and Palestine by Buddhist monks nearly two hundred years before Christ. Their influence was felt most deeply by the Jewish sect called the Essenes, or the Therapeutæ, to which sect, as many scholars believe, Jesus himself belonged.

It is interesting to note the similarities between the Essenes and the followers of Buddha. The Buddhists were also called *Therauputta*, a Pali form of the Sanskrit *Sthira-puttra*, meaning the son of Sthera, or Thera: one who is serene, enlightened, and undisturbed by the world. Thera was one of Buddha's names. These people had the power to heal disease.

Readers of the history of India are aware that, in 160 B.C., Asoka the Great, the Buddhist emperor, made Buddhism the State religion of India and sent missionaries to all parts of the world then known to him to preach the gospel of Buddha. He sent missionaries from Siberia to Ceylon, and from China to Egypt. These missionaries preached the doctrines of Buddhism, not by bloodshed and sword, but by scattering blessings, good-will, and peace wherever they went. The edicts or stone inscriptions of Asoka were written during his lifetime. One of these edicts mentions five Greek kings who were Asoka's contemporaries—Antiochus of Syria, Ptolemaos

of Egypt, Antigonus of Macedon, Magas of Cyrene, and Alexander of Epiros. This edict says that Asoka made treaties with these kings and sent Buddhist missionaries to their kingdom to preach the gospel of Buddha. Mahaffi, the Christian historian, says: "The Buddhist missionaries preached in Syria two centuries before the teaching of Christ, which has so many moral points in common, was heard in northern Palestine."

The labors of these Buddhist monks were not fruitless in these places. They continued to preach through parables the highest ideals of religion, from generation to generation. Their communities, bound to a life of celibacy, which was not a Jewish custom, increased from age to age as outsiders joined their ranks. Even the Alexandrian Neo-Platonist Philo, who was a contemporary of Christ, mentions in his writings once or twice the "India Gymnosophists," or Buddhists, and says that the Essenes numbered about four thousand at that time.

The doctrines of the Essenes, their manner of living, and the vows of their communities show the results of the Buddhist missionary work during the two centuries immediately preceding the birth of Christ. Pliny says: "The Essenes lived on the western shore of the Dead Sea. They are a hermit clan—one marvellous beyond all others in the world, without any women, without the joys of domestic life, without money,and the associaters of the palm-trees." If we read Josephus we find how highly the Essenes of those days were respected.

One of the peculiar practices of the Essenes was the *bath of purification*, which was also a peculiarity of the Buddhist monks. The life led by John the Baptist was typical of that of a Buddhist monk. Exactly like a Buddhist, the Essene rose before sunrise and said his morning prayers with his face turned toward the East. When the day broke he went

to work. Agriculture, cattle-breeding, bee-keeping, and other peaceful trades were among his ordinary occupations. He remained at work until 11 o'clock; then he took a bath, put on white linen, and ate plain vegetable food. The Essenes abstained from meat and wine. They also wore leather aprons, as did the Buddhist monks. The Essene novice took solemn oath to honor God; to be just toward his fellow-man; to injure no one, either of his own accord or by order of others; not to associate with the unrighteous; to assist the righteous; to be ever faithful to all; always to love truth; to keep his hands from theft, and his soul from unholy gain. There were some who joined the order after having lived a married life.

Ernest Renan says "the Essenes resembled the Gurus (spiritual masters) of Brahmanism." "In fact," he asks, "might there not in this be a remote influence of the *Mounis* (holy saints) of India?" According to Renan, "Babylon had become for some time a true focus of Buddhism. Boudasp (Bodhisatta), another name of Buddha, was reputed a wise Chaldean and the founder of *Sabeism*, which means, as its etymology indicates, baptism." He also says: "We may believe, at all events, that many of the external practices of John, of the Essenes, and of the Jewish spiritual teachers of the time were derived from influences then but recently received from the Far East"—meaning India. Thus we can understand that there was an indirect influence of the Buddhist monks upon the mind of Jesus through the Essenes, and especially through John the Baptist.

Although Jesus never pretended to have created the world, nor to govern it, yet his followers worshiped and loved him as the Messiah; and later on the writer of the fourth Gospel identified him with the "Word," or Logos, of Philo, about the latter part of the third century of the Christian era.

According to the synoptic Gospels, the idea of the advent of the end of the world and of the reign of justice and the kingdom of God grew so strong in the mind of Jesus that apparently it forced him to think that he—the Son and the bosom friend of his Father—must be the executor of God's decrees, and that through him such a kingdom of justice and goodness should be established. This thought gradually led him to believe that, as he was the Son of God, he should be the universal Reformer, and the he was born to *establish* the kingdom of God.

The fundamental principles of the religion of Jesus however, were purity, charity, self-denial, control of passions, renunciation of and non-attachment to wealth and to earthly things, intense faith, forgiveness and love for enemies, and the realization of the unity of the soul with the "Father in heaven." During the one year of his public life as a spiritual teacher, Jesus taught his disciples these principles and showed them the way to practise them by his living example. But all of these grand ethical and spiritual doctrines, upon which the religion of Jesus was founded, were practised for nearly three centuries before Christ by the Buddhist preachers in Babylon and Syria, and they were taught in India for ages before Christ. The same ideas were inculcated by the Vedic sages, by the Vedanta philosophers and afterward by the Avataras, or incarnations of God, like Rama, Krishna (who lived about 1400 B.C.), Buddha (550B.C.), Sankara, Chaitannya, and Nanaka, and also by Ramakrishna of the nineteenth century. If we study the lives of these men, we find that, like Jesus, each one of them lived a pure, spotless, and unselfish life of renunciation, always loving humanity and doing good to all.

Those who have read the doctrines of Buddha know that the ethical teachings of Jesus seem like repetitions of what Buddha taught. Those who have read the Bhagavad Gita,

or the Song Celestial, will remember that the fundamental principles of Krishna's teachings were purity of heart, self-denial, control of passions, renunciation, love toward enemies, forgiveness, and the realization of the unity of the soul with the Father. Like Jesus the Christ, Krishna said: "I am the path. Follow me, and worship one God. I existed before the world was created. I am the Lord of all." In short, the religion of Christ was taught before him by Buddha and Krishna in India. Krishna said in the Bhagavad Gita; "Giving up all the formalities of religion, come unto me: follow me; take refuge in me. I shall free thee from sins, and give eternal peace unto thee. Grieve not."

Philosophy Occidental and Oriental.

BY

Nirbhayânanda.

Many have attempted to show through the columns, of this journal how the fundamental difference between philosophy as understood in the West and philosophy as understood in the East is mainly due to different conceptions of the relation between religion and philosophy. They have also pointed out how in the West while this relation is believed to be in the main, one of opposition and variance, in the East it is taken to be one of close alliance and identity. The root of this distinction is explained by the circumstances which determine the growth of philosophy in its early stages. Though the object of philosophy is the same, there is a great gulf between the conditions which led people to speculate and to pursue different methods of inquiry. In the East philosophy had its origin in the speculations of the Vedic seers, which determined its form and the nature of its

development. The free flow of thought was, as it were, curbed by the formulæ of its early thinkers; and later on when the Hindu mind naturally began to advance it felt the necessity to respect existing fashion in the form of authority of the holy texts. In the West circumstances happened to be quite different. Free and unhampered reason was everything. In building its destiny, it had not only to create its own materials and invent its own formulae but also to chalk out for itself a definite course. Hence in the East reason was subordinated to predetermined form and the results of experience, while in the West it had to begin by questioning experience itself before adopting its conclusions and determine the very foundations of philosophy by analysing, classifying and arranging the past experiences.

It is therefore no matter for surprise that any book on Indian philosophy coming from the so-called land of philosophers should fail to elicit the appreciation of Western scholars. A book on Indian philosophy will appear to them as grotesque as a treatese on European metaphysics whose conclusions are based on the dogmatic teachings of the Bible or on apocalyptic visions of some saint. The validity of assertions based on supersensuous experience is yet a matter for study with them. The connection between Logic and authority based on superconscious experience is only another form of the relation between religion and philosophy; and will be viewed so, only so long as religion and philosophy are believed to have a common end and to be two different aspects of the same question. To persons new to this view of things it is just likely that there may be more system and more philosophy in the speculations of a Charvaka or a Kapila than in a whole treatise on *Vedanta*. Even among the theistic Hindus Kapila stands as the founder of systematic

philosophy, simply because he was the first to separate philosophy from dogmatism and hold that logic is independent of authority. But it was left to *Vedanta* to take the other side of the question and show that correct logic was not in any way inconsistent with approved authority. Before considering the connection between religion and philosophy, we shall note one other point of difference which has been a source of puzzle to the Western philosophers in rightly appreciating an Indian system of thought—the character of historicality. The history of the philosophical systems of a country brings to view the working of great Minds who by their keenness of perception and strength of reason have endeavoured to penetrate into the very essence of things—the being of nature, the being of individual spirit and the Being of the universal spirit, by their holy and unselfish life realised these truths in themselves and by their labour transmitted to us this greatest of all treasures, true knowledge. It treats of pure and abstract thought apart from and independent of personal relations. Its object is not, therefore, to give a connected account of the thoughts of various men but to trace the progress and evolution of thought itself through all its transformation in successive stages of development. This thought which forms the chief subject of philosophy runs, therefore, like a thread through a garland, through all its forms of manifestation. It is the one permanent thing amidst a diversity of changes and brings the projection of the Universal Spirit on the intellectual world; it is what is known as the Universal Mind. In order to understand this world-spirit which is the essence of philosophy and whose very life consist in its activity, we should study its intellectual activities as a whole and as related to its different parts.

Thus for the knowledge of even a single system of philosophy, a comprehensive view of the history of philoso-

phy, in general, is necessary. It knits together the different phases of the one grand Universal Truth. But according to this view, although each system is sufficient to symbolise the grand object of philosophy as a whole, a thorough grasp of the nature and end of philosophy can be had only by studying the relation of the fundamental object of all philosophic speculation to its general historical parts. Hence the study of any particular system of philosophy means also a comparative study of that system with systems. It is a common fact of history that whenever a new system of thought puts forth its appearance it always seeks to maintain its own superiority and to disprove the title of the others to their ranks. It becomes a necessary function of history then to fix the place of each system in the order of thought as it appears refuting and contradicting others of its kind.

This historical method, however useful it may be, need not be applied in judging the merits of an Indian system of philsophy. The peculiar method of exegesis adopted by Indian writers is to anticipate imaginary objections from all possible points of an opponent's view and refute them in the end. This method gives thoroughness and comprehensiveness to Indian Philosophy though the Indians lack the historic sense. In philosophy when one system opposes others, its object is to supply the wants of those others and clearly establish its relation to the ultimate goal of philosophy as a whole. Truth is one; and all philosophies however conflicting with one another must necessarily have a common bond in that they have the same object in view, though their differences are natural and essential for the common understanding. Whenever a Universal Truth finds its actuality it does so ni a diversity of forms according to the time and circumstances which necessitate its birth; but the historical order

forms more or less accidental. Each thought not only presupposes others of a particular order and how one led to another but also involves many others which might possibly lead to it. Human thought as an object of study in itself is averse to historicality; and when it comes to the judging of things by their results, even what may be credited to history as as advantage diwindles into nothing. This has been the view taken by almost all the *Vedantic* philosophies regarding the diversity of forms and their relation to one another. Vijnānabhikshu, the famous author of the *Sānkhyapravachanabhāshya* says in his introduction that behind the difference between the several systems of philosophy there runs a common truth which binds them all and thus establishes a unity among the variety of philosophical systems. Again, Madhusudhana Sarasvati in his Prastānabheda says the same thing that behind the diversity of philosophies there is one and the same truth.

Touching the relation between religion and philosophy to one accustomed to Western ways of thinking it may seem rather strange that a philosophy which identifies itself with religion should recognise among its forms such æsthetical systems as those of Chārvākas, Kapila, the Jains and others. But these must be taken as signs of a living religion and philosophy. The Chārvākas of India cannot be said to have condemned only religion; they attacked philosophy as well by questioning the validity of *inference.* We can only say that such ideas as those of the Chārvākas that there is nothing supersensuous and that religion is the invention of priests for the fraudulent purposes of self-gratification and such others as those of the narrow-minded thiests that philosophy is the speculation of finite intellects for the achievement of a temporal object, are but indications of the state of religion as

influenced by the material conditions of the age. In the West the exclusiveness and narrowness of religion and the want of correct comprehension of the relation of religion to external objects and the finite ideals of the world have led the priests to abuse religion for temperal purposes. The ancient sages of India on the contrary not only made religion the means for exalting the soul to the highest state of self-sacrifice and self-existence where all illusions of the sensuous world disappear, but have also sanctified all sorts of capricious opinions by sublimating them to the dignity of the purest. The end so long as it is the highest and the Divine justifies the means. This is the secret of Karmayoga or the path of action of the Hindus, the philosophy of which is as yet a *terra incognita* to the occidental theologeans. Thus according to the Hindus both religion and philosophy serve a common end —the true knowledge of the self and its communion with the Supreme and Universal Self, the one by means of worship and religious practices and the other through reason.

This relation of religion to philosophy alone stands at the basis of the submisson of the Vedantins to *āptavākya* or the authority of texts. In religion, faith is the fundamental element which leads people to adopt the various forms of worship and practice. In philosophy, the ultimate goal is knowledge of truth; and this is reached through what is known as human reason. So reason is the main principle which stands at the core of all philosophy. It was believed by the early Christian theologeans that religion whose object consists in the knowledge of God, His teachings and laws was naturally opposed to philosophy whose dominion extended only over human operations and worldly wisdom. Human reason was, therefore, believed by them to be inimical to what they conceived as

faith. But in Hinduism whose attitude towards philosophy was always that of harmony and friendliness, there was no room for such a misconception. Philosophy sought to justify and explain religious belief and religion in its turn tried to popularise and adapt to practical realisation the sublime and free conceptions of philosophy. Both of them worked harmoniously in cooperation with each other, abreast of the times. According as the contents of thought grew, religion changed its form; so that corresponding to every phase of thought religion had a form. The existence of innumerable forms of religious worship and practice under the single name of Hinduism can thus alone be accounted for. The same star guides their course; and the same spirit pervades them all. Accordingly in Hinduism faith forms the counterpart of philosophical reason, and both these are the manifestations of the same consciousness. When the method is empirical this consciousness takes the form of reason, when it is metaphysical it is known as faith. This relation of identity between faith and reason, translated into that between religion and philosophy is of utmost importance to students of Indian philosophy. It enables them to understand the proper connection between the various phases of religion and their corresponding forms of philosophy; and at the same time helps them to determine what particular form of philosophy or phase of religion is wanting in any particular system of thought at any particular age. It also supplies the key to the unravelling of the connection existing between inference and dogmatic authority of texts, the two most powerful instruments of knowledge. But in Europe the independent assertion of each of these and the constant opposition of one to the other have made philosophy take an altogether different course. Bereft of the help of religion, it had to struggle hard for itself and

depend solely on itself for its development and assumed such a form that in itself it comprised both the end and the means.

There is thus a material difference between the Western and Eastern philosophies in some of the cardinal basic principles. But when we consider the ancient philosophy of Europe we perceive a close analogy between their respective developments. In ancient Europe philosophy first had its origin within the range of the Grecian world which was mostly oriental in its beliefs and pursuits. There resting upon itself it opposed the popular religion until it absorbed and assimilated the religion. Thus in Greece philosophy began by respecting the popular religion or by being friendly with it. So long as popular conception and abstract thought stood peacefully side by side, we find Greek philosophers having equal faith in speculative thought and religious worship as also in the invocations and sacrifices to the gods. As philosophy assumed new phases of development, the later thinkers, including Xenophanes, began to scrutinize the popular faiths and criticised their ideas severely and thereby gave rise to a set of atheistic thinkers. Even among these we find some who honestly believed in some of the practices of religion. Socrates who was accused of teaching other gods than the accepted ones, though he declaimed against the principles of Grecian morality and religion never failed to follow honestly the usages of his religion. On his deathbed he did not forget to request his friends to offer a cock to Æsculapuis—a wish not quite consistent with his philosophy. The chief of his disciples Plato wrote against the poets and their gods. It was only during the time of the Neo-Platonists that the castaway mythologies of popular religion once again found recognition in philosophy by being made to symbolise religious formulas. So

far as the history of Grecian philosophy is concerned we see that the parallel between the West and the East is almost complete. But when later-day-Europe borrowed its philosophy from Greece without the Grecian religion it found it rather difficult to reconcile its Christian religion, which had its growth in an alien soil, with the heathen philosophy of Greece. Thus fresh cause arose for the separation once again of philosophy from religion, the patching up of which has been the aim of all the subsequent thinkers of Europe.

When we turn to the philosophy of India, we find even here philosophy had its beginnings in the speculations of the Vedic *Rishis* and worked itself at first in conjunction with the Vedic religion. It rested itself on the basis of religion and began by the absolute assumption of its doctrines. After thought advanced for a while it suddenly turned against religion and began to combat it. The Lokāyatas or the Chārvakas set themselves against religion and strongly opposed the Vedic doctrines and rituals. The result was they became instrumental in introducing a sort of atheism, rather free thought, into the old belief. But as the spheres of popular faith and philosophic thought interpenetrated each other more fully, even among the atheist. men were visible who rigidly adhered to the morality prescribed by religion and the practices of religion. The *Mimāmsakas* while they clung tenaciously to the usages of Vedic sacrificial religion and believed the Vedas to be literally true, did not care to believe in a Universal Supreme Being. All they cared for is the law of *karma*, called *adrishta*, which alone was sufficient for their purposes. The followers of Kapila whose doctrine was to entirely dispense with necessity for a Supreme and Intelligent Being held with respect the doctrines of the Vedas and their Ethics. They went so far as to cite some of the

Vedic passages as authorities for their tenets. They differed from religion in that they gave a system of thought complete in itself and raised philosophical abstractions to the dignity of determinate thought. The Jains went further still. They not only accepted all the popular forms of worship, excepting the sacrificial which should have been in bad odour at their time, but also rigidly adopted the Ethics of the Vedas and even carried some of them to a painful extreme. The Vedic doctrines of non-injury, *ahimsa*, of asceticism and renunciation have been practised by them in a ridiculously extreme way. But they seem to have been the first to bring into prominence the general form of hero-worship *in lieu* of the worship of the *Vedic* gods, and that too in the more materialistic form of the *Tantras*.

After this philosophy might be said to have undergone further changes and assumed new phases of development. It again made common cause with religion and reached perfection so far as to grasp within its fold the spiritual ideal of religion. To this period of history may be said to belong the *Seswaraśaṅkhya* or the *Yoga* of Patanjali, the Logical schools of Gautama and Kaṇada and some of the Tantric Schools of Indian theism. Here logic appears to have been pushed, once again, fearlessly to its dangerously extreme conclusions. Philosophy began to doubt the contents of religion even of itself and work its scheme on altogether different principles. Buddha's name is associated with a new epoch in the growth of Indian Philosophy and still more in the devolopment of Indian religion and ethics. In building their religion and philosophy on a transcendental Ethical basis, the followers of Buddha altogether denied existence of the world-substance. The consequence of such a teaching was that while Ethics was exalted to a giddy impracticable height religion was threatened with extinction by

being rendered aimless. Buddha tolerated religion only as far as it taught people to practice renunciation. His doctrines threatened to stultify religion and make philosophy purposeless. Another effort on the part of Indian philosophy, therefore, became necessary to set in order its own house and reformulate its relation to religion.

There then appeared on the horizon of Indian philosophy, the *Vedantic* philosophers who not only took philosophy to the giddy heights of metaphysics but also purified and ennobled popular religion by bringing reason to bear on vulgar faith. They saved both religion and philosophy from the undermining influences of agnosticism and scepticism. They adhered equally with the *Mimamsakas* to the dogmatic authority of the *Vedas* and the *Sastras*; agreed with the Kapilas in following their Cosmology and Psychology and believed in the determining influences of *Prakriti*; with other theistic philosophers they maintained the dignity and glory of the universal *Atman* and acknowledged His salvatory power; with the *Naiyayikas* they believed in the potency of Logic and Reason to lead man to attain that transcendental knowledge of the Self and of its relation to the Highest Self; and with the Buddhists in the efficacy of pure ethics to supply the noblest and the best practicable means for realising the Ultimate Reality and the soundest motive for our actions. Their philosophy was successful in rightly pointing out the rationale for the mythologies and usages of popular Vedic religion. Their doctrines, though founded on the ecstatic visions of the Upanishadic seers, mark the evolution of thought in all its stages and fully trace the line of connection between the two poles of philosophy the empirical and the transcendental. In brief, the Hindus might be said to have reached the culmination of both Indian religion and philosophy in the *Vedanta*.

On the whole in India philosophy came forth with religion and manifested itself within it first. After gathering strength to rest upon itself it turned against its other form, religion and opposed it, only unsuccessfully and to the advantage of religion. Then becoming conscious of its weakness and of the futility of reason to achieve by itself the knowledge of Truth, it realised the magnitude of the loss it sustained from its enmity with its oldest and best friend, and by making slow overtures towards religion it tried to make good the loss it sustained by renewed and and stronger attachment to it and by the particpation of new joys. Even here as continued friendship is not conducive to warm feelings, it now and then picked up quarrels but only to get more closely riveted. Finally it ended by acknowledging its original kinship with religion and identifying itself with it. All its experience was not in vain. In the course of its career it not only learnt the magnitude of its relationship with religion but also the wisdom of sympathising with other sciences, all along persevering in its own line with a singleness of purpose, strictly preserving its own individuality.

It is a natural law of evolution that as each of the stages in the line of evolution builds itself upon the preceding ones, it receives its vital force from the internal spirit which keeps continuously running through and preserves harmony between the apparently divergent parts. The change that is noticeable from stage to stage is only skin deep ; and the core ever remains untouched and unaltered and helps throughout to preserve its character of individuality. Each stage, therefore, presupposes others left behind and is dependent for its own stability on the truth and validity of these previous ones. The same law might be seen to hold good in the evolution of thought also. The whole history of Indian philosophy may be divided into recurring

periods of stages like those of Comte. Even within the shoot which may be called Vedantic, we have corresponding to the theological stage, the theistic schools of the *Pauranicas* and the *Tantrikas* and the Dvaitic Schools of Vedanta, corresponding to the metaphysical stage, the monistic schools, and corresponding to the positivistic the Buddhistic schools. We have also seen from the parallelism drawn between the growth of philosophy in Greece and in India, how religion gradually sought the help of metaphysics, and how metaphysics after wandering in the regions of scepticism returned back to religion. Who would say that the same course will not be run over and over again ?

THEISTIC ELEMENTS IN BUDDHISM.

The writings of ancient Hindu philosophers as well as the researches of modern Orientalists declare with an emphatic and uncompromising tone of assurance that Buddha was a great apostle of atheism and swept away altogether from his system all ideas of God, soul, and immortality. This interpretation of Buddhism has become so rampant that any attempt to doubt it will be forthwith put down as the result of gross ignorance and unhistoric and uncritical temper. We will nevertheless make the attempt and

leave our readers to judge for themselves whether a different interpretation of Buddhism may not be justified on grounds fairly valid and certainly deserving of serious consideration.

Prof. Rhys Davids says that Buddhism was the child, the product of Hinduism and that it grew and flourished within the fold of the orthodox belief. The founder of Buddhism lived and died a Hindu. Neither he nor the Brahmins of his day thought that the new faith that he preached was incompatible with the old. He would have claimed that he was a correct exponent of the spirit of the ancient Vedic faith. His disciples simply claimed that he was the greatest, wisest and best of the Hindus. Many of his chief disciples, many of the most distinguished members of his Order, were Brahmins: he always classed them with the Buddhist mendicants as deserving of respect, and he used the name of Brahmin as a term of honour for the Buddhist Arhats or saints. How are these facts reconcilable with the theory that Buddha preached atheism? Is it possible that the Brahmins, who were the strongholds of orthodox belief, would have given their support and sympathy to his doctrine and allowed him to preach it so peacefully without opposition throughout the length and breadth of the land where their influence was all-powerful, if it had been really incompatible with the theology and philosophy of the Vedas? Is it not more reasonable to suppose that Buddha met with no opposition from, but on the other hand had the sympathy and co-operation of, the orthodox leaders, just because he did *not* reject the fundamental doctrines of their sacred and time-honoured faith? We will now quote from the *Tevigga Sutta*, a conversation between Buddha and some Brahmins, which, we think, supports our view and throws considerable light on the real teaching of Buddha.

When Buddha was dwelling at Manasākata in the mango grove, certain Brahmins learned in the three Vedas came to consult him on the question of union with the eternal Brahman. They asked if they were in the right path towards that union. Buddha replied at great length. He suggested an ideal case. He supposed that a man had fallen in love with the "most beautiful woman in the land." Day and night he dreamt of her, but had never seen her. He did not know whether she was tall or short, of Brahmin or Sudra caste, of dark or fair complexion; he did not even know her name. The Brahmins were asked if the talk of that man about that woman be wise or foolish. They confessed that it was "foolish talk." Buddha then applied the same train of resoning to them. The Brahmins versed in the three Vedas were made to confess that they had never seen Brahman, that they did not know whether he was tall or short, or anything about him and that all their talk about union with him was also foolish talk. They were mounting a crooked staircase, and did not know whether it led to a mansion or a precipice. They were standing on the bank of a river and calling to the other bank to come to them.

Now it seems to us that if Buddha were the uncompromising teacher of atheism that many picture him to be, he had at this point an admirable opportunity of urging his views. The Brahmins, he would of course have contended, knew nothing about Brahman, for the simple reason that no such being as Brahman existed.

But this was exactly the line that Buddha did not adopt. His argument was that the Brahmins knew nothing of Brahman, because Brahman was purely spiritual, and they were purely materialistic.

Five "Veils," he said, hide Brahma from morta ken. These are—

1. The Veil of Lustful Desire.
2. The Veil of Malice.
3. The Veil of Sloth and Idleness.
4. The Veil of Pride and Self-righteousness.
5. The Veil of Doubt.

Buddha then went on with his questionings:

"Is Brahma in possession of wives and wealth?"

"He is not, Gautama!" answered Vāsettha the Brahmin.

"Is his mind full of anger, or free from anger?"

"Free from anger, Gautama!"

"Is his mind full of malice, or free from malice?"

"Free from malice, Gautama!"

"Is his mind depraved or pure?',

"It is pure, Gautama!"

"Has he self-mastery, or has he not?"

"He has, Gautama."

The Brahmins were then questioned about themselves.

"Are the Brahmins versed in the three Vedas, in possession of wives and wealth, or are they not?"

"They are, Gautama."

"Have they anger in their hearts, or have they not?"

"They have, Gautama!"

"Do they bear malice, or do they not?"

"They do, Gautama."

"Are they pure in heart, or are they not?"

"They are not, Gautama."

"Have they self-mastery, or have they not?,,

"They have not, Gautama."

These replies provoked, of course, the very obvious remark that no point of union could be found between such dissimilar entities. Brahman is free from malice, sinless, self-contained, and therefore it is only the sinless that can hope to be in harmony with him.

Vāsettha then observed: "It has been told me, Gautama, that Sramaṇa Gautama knows the way to the state of union with Brahma?"

"Brahma I know, Vāsettha!" said Buddha in reply, "and the world of Brahma, and the path leading to it!"

The humbled Brahmins learned in the three Vedas then asked Buddha to "show them the way to a state of union with Brahma."

Buddha dilated on the subject at considerable length, drawing a sharp contrast between the lower Brahminism and the higher Brahminism, the "householder" and the "houseless one." The householder Brahmins are gross, sensual, avaricious, insincere. They practise for lucre black magic, fortune-telling, cozenage. They gain the ear of kings, breed wars, predict victories. sacrifice life, spoil the poor. As a foil to this, he described the recluse, who has renounced all worldly things and is pure, self-possessed, happy.

To teach this "higher life," a Tathāgata "from time to time is born into the world, blessed and worthy, abounding in wisdom, a guide to erring mortals." He sees the universe face to face, the spirit world of Brahma and that of Māra the tempter. He makes his knowledge known to others. The houseless one, instructed by him, "lets his mind pervade one quarter of the world with thoughts of pity, sympathy, and equanimity; and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with heart of pity, sympathy, and equanimity, far-reaching, grown great, and beyond measure."

"Verily this, Vāsettha, is the way to a state of union with Brahma," and he proceeded to announce that the Bhikshu, or Buddhist beggar, "who is free from anger, free from malice, pure in mind, master of himself, will, after

death, when the body is dissolved, become united with Brahma."

This teaching is essentially identical with the teaching of the Upanishads as to the bissful union with Saguṇa Brahman as the fruit of penance, contemplation, and wisdom and marks out Buddha not as a radical innovator but as the upholder of the ancient spiritual religion of the country. The Brahmins who where instructed in the spiritual wisdom of the *Tevigga Sutta* are reported to have addressed him. "Thou hast set up what was thrown down." In the Burmese account of his life he is often described as one who has set the overturned chalice once more upon its base.

The Emperor Asoka, who became a zealous convert to Buddhism about 257 B.C., and took great trouble throughout his long reign to keep its doctrines pure and undefiled, has left behind him an imperishable record chiselled on rocks and pillars of what he regarded to be the cardinal principles of his faith. A few citations from this ancient record are given below and they unmistakably point to the conclusion that Buddha was, at least in the opinion of one of the greatest of his disciples, far from denying God, spirit, or immortality.

"Much longing after the things (of this life) is a disobedience, I again declare; not less so is the laborious ambition of dominion by a prince who would be a propitiator of Heaven. Confess and believe in God (Isana), who is the worthy object of obedience. For equal to this (belief), I declare unto you, ye shall not find such means of propitiating Heaven. Oh, strive ye to obtain this inestimable treasure." First separate Edict, Dhauli.

"Thus spake king Devanampiya Piyadasi: The present moment and the past have departed under the same ardent hopes. How by the conversion of the royal

born may religion be increased? Through the conversion of the lowly born if religion thus increaseth, by how much (more) through the conviction of the high born and their conversion shall religion increase? Among whomsoever the name of God resteth, verily this is religion.

"Thus spake Devanampiya Piyadasi: Wherefore from this very hour I have caused religious discourses to be preached. I have appointed religious observances that mankind, having listened thereto, shall be brought to follow in the right path, and give—glory to God."

"On the many beings over whom I rule I confer happiness in this world; in the next they may obtain Swarga (paradise)." Edict VI.

"This is good. With these means let a man seek Swarga. This is to be done. By these means it is to be done, as by them Swarga (paradise) is to be gained. Edict IX.

"I pray with every variety of prayer for those who differ with me in creed, that they, following after my example, may with me attain unto eternal salvation." Delhi Pillar, Edict VI.

"And whoso doeth this is blessed of the inhabitants of this world; and in the next world endless moral merit resulteth from such religious charity." Edict XI.

"All the heroism that Piyadasi, the beloved of the gods, has exhibited, is in view of another life. Earthly glory brings little profit, but, on the contrary, produces a loss of virtue. To toil for heaven is difficult to peasant and to prince, unless by a supreme effort he gives up all." Rock Edict, X.

"May they (my loving subjects) obtain happiness in this world and in the next." Second separate Edict.

These passages from the Edicts of Asoka breathing the most fervent faith in a God and future life undoubtedly set forth the tenets of the great religious teacher who

had transformed his life and invested it with a grandeur seldom seen in the rulers of men. If, as is maintained by some orientalists and notably by Mr. Arthur Lillie to whom we are much indebted for this article, Asoka's inscriptions were the first Buddhist teachings committed to writing and the first authoritative Buddhist scriptures, they furnish the most conclusive evidence as to the theistic character of early Buddhism.

VEDANTA WORK.

The sixty-eighth Birthday celebration of Bhagavan Paramahamsa Sri Ramakrishna may be said to have been celebrated all the world over as there are ardent disciples of his in Calcutta, Madras, Bombay Almora, Rajputana, New York, California, London and a few other places both in and out of India. We cannot do in this issue of our journal even bare justice to these celebrations and what they purpose forth.

Calcutta:—On the banks of the Bhagirathi, in the spacious gardens overlooking the river where the new Muth has been built, there was an unusual bustle on the 24th of February. People began to pour in both by land and river from early morning and about noon the *sankirtan* parties commenced the recital of their songs composed yearly for the occasion and danced before the picture of Sri Ramakrishna placed in the centre of a spacious pandal from one side of which there came melodious music cheering all those that had assembled there. These *sankirtan* parties form in our opinion a specially noteworthy feature of the celebration at Calcutta and we have nothing we can liken to it in any other celebration. They surpass

description especially as regards devotional fervour and the good effects wrought on our system by such religious excitement. It often happens that some members of these parties fall down senseless carried away by god-intoxication. These parties and those of other visitors that the steam launches and carriages brought in, were received by Swami Vivekananda and the other Swamis of the Muth, all of whom knew no rest for several days. It may be specially noted here that it was very appropriate that the Gauranga party also took active part in the celebration especially when it is remembered that Sri Ramakrishna himself always exhibited an inexplicable attachment to Gauranga. All these parties were supplied with *Panaka* (Sugared water), loochis (wheat-cakes boiled in ghee) as *prasad*. A large number of poor people were sumptuously fed, and the richer visitors were given *kichedi* in pots. More than 30000 people are said to have attended the festival. And temporary bazaars formed a special feature of the celebration. All those that came returned well pleased, feeling the power that was behind the whole celebration.

Benighted Madras.—Such indeed is how the good political reformer has been pleased to designate this city. We do not want to dispute the propriety of its being so called by that class of earnest workers in behalf of the material amelioration of our continent and its various peoples, but Madras is in another sense a truly blessed one.

Sri Ramakrishna Paramahamsa, Baghavan Sri Rāmakrishna as his diciples love to call him, was born in Bengal and had spent the major part of his truly holy and inspiring life in the capital of that Province. It is nothing strange that the citizens of Calcutta and its adjacent country who have had the high privilege of coming in

contact with the great sage and receiving his all-inspiring and heaven-elevating teachings directly from his loving lips, are vying with one another in their appreciation of his true teachings and in their admiration for his great head and heart.

But it is something really remarkable that next to the city of Calcutta far removed from it by a distance of about 1000 miles, Madras and Madras alone should have had the privilege of receiving the blessings bequeathed to all mankind by that great Bengalee sage. Though Madras received these blessings long after Calcutta had the same, still in the expression of its appreciation, admiration and devotion to the teacher, Madras, we venture to say, thanks to the influence and earnest and energetic work of Swami Vivekananda and Swami Ramakrishnananda, has surpassed even Calcutta. Anent the celebration of his birthday last 24th February, here is what a correspondent of the Madras Mail says :—

Birthday of Sri Ramakrishna.—A correspondent writes:—The annual celebration of the brithday of Sri Ramakrisha Paramahamsa, *Guru* of Swami Vivekananda, was held yesterday. The students of Swami Ramakrishnananda and friends of the movement who assembled numbered about 300. The programme began with *Puja* and *Bhajana*. Upwards of 6000 poor were fed from 10 A.M. to 6 P.M. In spite of the able supervision and hearty co-operation of the Triplicane Annadana Samajam the crowd became unmanageable towards the afternoon, and neither the Police nor the gentlemen present found it possible to bring them under control. In the afternoon Swami Atmananda, a popular Vedantic teacher, delivered a discourse in Tamil on *Bhakti* interspersed with Tamil songs. The audience appreciated the lecture. Then came an able and learned Address in English by Swami

Ramakrishnananda on Sri Ramakrishna and his Mission. At the request of those present Mr. Eric Drew spoke a few words in appreciation of the work of the Mission which he said was destined to play an important part in the new century, not only in India but in the world at large. Mr.P.R. Sundara Aiyar, of the local Bar, also bore eloquent testimony to the good work done by the Mission and pointed out, however secondary a part the Hindus may play in all other matters, if they are true to their religion and their philosophers they are bound to be the teachers of the world and cited the work of Swami Vivekananda in the West in illustration. With a few words from Mr. Biligiri Iyengar and the distribution of *prasad*, the precedings came to a close.

We are glad to learn from our Vanyambady correspondent that in the Vivekananda Hall the celebration went off with great eclat this year and that about a 1000 poor were fed at Vanyambady. We heartily congratulate Mr. Venkatasawmi Naidu on the success of the celebration and for the earnest and enthusiastic efforts for spreading a knowledge of Sri Ramakrishna and his teachings in those rural parts.

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—*Rigveda*, 1. 164. 46.

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III

ANALYTIC OF THE SUBLIME.

The Sublime, as the Beautiful, is the object of a judgment of reflection. This judgment is *a priori* and does not suppose a concept. But, with these analogies, there is a difference which was indeed never noted before the *Critique* and which does not permit us to confound the sentiment of the Beautiful with the sentiment of the Sublime. The sight of the Beautiful gives us a perception of a free harmony between understanding and imagination; the Sublime, on the contrary, arises from a discord of these faculties and from a violence done to our imagination by a sort of vague fear of the Infinite. For this reason the ocean, a tempest arouses in us the sentiment of the Sublime, for it makes us think of the Infinite. The Sublime there is in our minds where this idea of the Infinite is awakened, and not in the

objects none of which is really infinite. It is "a certain higher use which the imagination makes of its representations."

After this it is easy to understand that the Beautiful resides in a *form* (since imagination, in order to become satisfied, is obliged to conceive a form and to embrace it wholly), and that the sublime, on the contrary, must be sought in objects, the form of which escapes us, the limits of which cannot be grasped or reached by our imagination. Besides, the satisfaction of the Beautiful " contains the sentiment of a direct stimulus of the vital forces, and on their account it is not incompatible with the claims which sensibility causes; on the contrary, the satisfaction produced by the sentiment of the Sublime " is a pleasure which is only produced indirectly, that is to say which is only excited by the sentiment of a momentary suspension of the vital forces and of the effusion which follows; ...the sentiment of the Sublime is thus incompatible with every kind of charm; and as the mind feels itself not only attracted but also at the same repelled, this satisfaction is less a positive pleasure than a sentiment of admiration or of respect ".

However if in a sublime representation a violence is done to the imagination and understanding, which is the faculty of *the finite* there is a harmony between reason, faculty of the *infinite* and objects which excite the imagination to pass the limits of its proper dominion, that is to say the world of phenomena. Hence there result for us at the same time a pleasure and a pain; the pain rises from the disproportion felt by imagination between *aesthetic grandeur* (that is to say the grandeur which can be embraced by an intuition), and *rational grandeur* which reason conceives as surpassing the capacity of our intuitive faculty; the pleasure is produced by the agreement between two judgments of our mind, one of which affirms my impotence to leave by imagination the sensible world, and the

other affirms for me the existence of a *supra-sensible* world, which, though unimaginable is none the less conceivable. Infact, what is the consciousness of my want of power of imagination, if it is not the consciousness that I have of conceiving some reality beyond that which I can imagine? If I did not know that there is something beyond the sensible world would I suffer from not being able to leave it? Thus the Sublime reveals to me the reality of the Infinite, in the very fact of the suffering which I experience in not being able to launch myself into it with all my faculties.

This sentiment of the Infinite may be produced either by the spectacle of an *unimaginable* grandeur or by that of a power which seems as if it wished to crush me. In the first case it is the *mathematical Sublime*; in the second the *dynamic Sublime*.

The mathematical Sublime is that which is truly grand; but as there is nothing truly grand save the Infinite and as nature is finite we call sublime those things which though finite, transcend our intuition and make us by it think of the *supra-sensible* world. "*The Sublime is that which cannot be conceived without revealing* a faculty of mind surpassing all measure *of sense*."

The dynamic Sublime is the result of a double contrast which I perceive, on the one side between my weakness as a being of sense and the power of nature which can crush me, on the other between this power of nature and my reason which feels itself superior to all physical forces, for these forces can undoubtedly annihilate my body, but not my thought and my will. "Nature is not judged to be sublime because it is terrible, but because it makes *the force which we are* consider this power of nature as having no empire over our personality as soon as it is a question of the highest principles in us." It is on this account that the emotion of the Sublime is moral. It detaches us from the senses, and, reci-

procally, what detaches us from the senses is sublime; thus there is nothing more sublime than the command forbidding the jews to represent God under the image of any living creature.

The harmony that reason finds between its suprasensible aspirations, and the spectacle offered by things which confound our sensible faculties, constitutes a *formal finality.* Thus we may apply the third definition of the Beautiful to the Sublime, which, we have seen, is the most important of all. As to the other three definitions, they also accord with the Sublime but in a slightly different sense. The sentiment of the Sublime, as of the Beautiful, is disinterested, it is universal, *although without concept,* it is necessary. But whilst the Beautiful, is at the same time independent of all sensible interest and of all moral interest, the Sublime is not foreign to moral interest; but as for sensible interest, it is more than foreign to it, it is contrary to it and does it violence. Whilst the Beautiful is at the same time independent of all *concept* of the understanding and of all *idea* of the reason, the Sublime is only independent of *concept,* but not of *ideas;* for it only really exists when arousing the idea of the *supra-sensible.* Finally, if the sentiment of the Beautiful is necessarily common to all men, that of the Sublime is only capable of becoming so; it is the property of those whose moral education is the most perfect, of those in whom the sense of the Infinite is most developped. Thus, in the sublime spectacles of nature, the vulgar man only sees the danger; he feels the violence done to his nature and not the superiority which he has over nature through his reason. But the sentiment of the Sublime is not less natural in the cultivated man, for education would not develop it if nature had not disposed us to feel it. There is then *a common sense* of the Sublime; and judgments on the Sublime have the right, as judgments on the Beautiful, to demand the assent of all men.

Would this universality exist if, as the sensualistic school asserts, these sentiments were only physiological phenomena? if, as Burk believed, the sentiment of the Beautiful were produced by a relaxing of the fibres of the body, that of the Sublime by a tension of the nerves? Is it not evident that if the principle of taste were purely empirical, we could not make a science of them and that the Beautiful, the ugly would only be impressions variable with the individual? But it is false to suppose that men are condemned to never be in agreement when they speak of the Beautiful and of the Sublime; and this proves that taste has really principles *a priori*, founded on the universal laws of the imagination, of understanding and reason.

IV.

THEORY OF THE FINE-ARTS.

Kant completes *his analytic of the Sublime* by a theory of the fine arts, which would appear to be quite in place at the end of *the analytic* of the Beautiful, since the object of art, following him is to produce the Beautiful, and not the Sublime.

The liberal arts are distinguished from the mechanical arts by the fact that the latter seek a useful or agreeable end, whilst the object of the liberal arts is the production of the Beautiful. Art is an end to itself, although indirectly it favours moral culture.

Kant is far from reducing art as the sensualistic School of the 18th century did, to the imitation of nature. Art is a creature of genius and not an imitation; and if we may say that art ought to produce the same effect as nature this simply means that the effort should not be apparent; the work must not "betray the form of the School, nor recall in

any way that the rule was before the eyes of the artist and that it restricted the faculties of his mind."

What is genius? It is not sufficient to have taste and imagination in order to have genius; we must have soul, that is to say we must experience a certain movement of the mind towards infinity. This tendency of the mind, says Kant, "is nothing else than *the faculty of exhibiting aesthetic ideas.*" By *aesthetic ideas* we must understand "representations which make us think much, without any word being able to express fully what we think." The main *ideas* well suits these representations because they help us to cross the limits of the sensible world; and yet we call them *aesthetic* because the artist cannot express them except by employing a form accessible to our senses. Thus, the poet endeavours to render sensible invisible beings, Heaven, eternity; but still by representing them by images borrowed from the world of sense, he gives them a perfection and attribute of which the real world offers no example, and in this way makes us think, by a sensible image, of supra-sensible things. For example the thunderbolt which the poet places in the hand of Divinity, makes us think of the infinite power which no image can possibly represent. In the same way the painter makes us think, by the exhibition of a form, of that which has no form. To divine what is the image which will make us more readily think of the invisible, of *the idea* is precisely the property of genius.

If all the arts have this in common that they should express the idea by the form, they differ by the diversity of forms which serve in the expression of the idea. Some express it by speech, others by attitudes, others by tone. In this way we get a triple classification of arts; the speaking art; the figurative art, the art of the play of sensations. The speaking art is the noblest, in that it best realises the agreement of understanding and imagination; this agreement consists in the fact that eloquence gives to strict reason a form which

charms the imagination, and because poetry gives to the play of imagination a regular form capable of satisfying reason. The art of the play of sensations, that is to say music, is, on the contrary the last; for if it touches us more than the figurative art, and as much as or perhaps more than the art of speaking, it rather addresses itself to the sensibility than to the intelligence.

Between the art of speaking and music we should therefore place the figurative arts, and finally below the fine arts Kant does not hesitate to give a place to the *agreeable arts.* Amongst them he places *jeux d' esprit*.....They are not to be despised by any means, for they excite laughter a benefit which Providence has given to man, with life and sleep, to compensate him for the evils of life. The true comic talent, the art of making intelligent men laugh, is preferable to that of the dreamers who break their heads, of the geniuses who break their necks and of the sentimental writers of romance who break the heart.

V

DIALECTIC OF THE ÆSTHETIC JUDGMENT.

Faithful to his method Kant follows the analytic by the *Dialectic* and *methodology*.

We know that the *Dialectic* in the language of the critical philosophy is the discussion of an Idea considered as absolute. The *universality* of the the Beautiful is the affirmation of its *absolute* character; consequently there must also be a *Dialectic* of the æsthetic judgment.

Every *Dialectic* has its *antinomy;* for the absolute being transcendental we have as many reasons for denying as for affirming it (so long at least as the mind does not rise to the distinction of the sensible world which their under-

standing conceives and of the Supra-sensible world known to the practical reason.)

The following is the antinomy of the æsthetic judgment.

Thesis. The judgment of taste is not founded on concepts.

Antithesis. The judgment of taste is universal, it must therefore be necessarily based on concepts.

The solution of this *antinomy* is nevertheless possible. It is certainly true, as the thesis affirms that the judgment of taste is not based on determined *concepts* (that is on the categories); but it is based on an *indetermined concept* and this *concept* is "*that of the suprasensible substratum of phenomena.*" We are conscious of a harmony between our faculties and this *indetermined concept* of the *intelligible* nature, of nature considered as *noumenon*; the object which gives rise to this vague indefinable sentiment of supra-sensible reality is called the beautiful.

A new problem is here presented; this accord, existing between *intelligible* nature and the faculties of mind is a *teleological end*; but does this end arise from an intentional purpose found in nature, or is simply an accidental fact when the mind imagines that it sees a harmony designedly established? Under the first hypothesis there would be a *real end* in the second *the end*, would only be *ideal.*

Kant appears to declare (at least provisionally) for an *ideal* end. In favor of this hypothesis he alleges the universality of æsthetic judgment which he explains by the universality of the *subjective* laws of the mind, and thence concludes that a rule of taste, depending on the *form* of our faculties, cannot depend on an exterior world. If this rule depended on the properties of nature it would not he says, be known *a priori.* We have here the same argument by which in the Critique of pure Reason, Kant denies *objectivity* to our *a priori* ideas.

The æsthetic judgment must then have its *raison d'* etre in the disposition alone of the subject, and we cannot admit as *a principle of explanation* a real end in nature as pertaining to our faculty of representation," that is to say a disposition expressly made to give us pleasure. Our faculties are constituted so as to accord with nature; but nature is not so made as to accord with our faculties; or, at least, we may not affirm this hypothesis nor seek in it, without proof, the explanation of our æsthetic judgments; this explanation must only be sought in the laws of thought. The hypothesis of *a real end* is then superfluous, but this does not mean that it is false; this appears to be the meaning of the sentence "the property which nature has of furnishing us with an occasion of perceiving an internal aim" (that is to say a harmony between our faculties and objects) "cannot be an end in nature, *or rather we may not regard it as such.*" Do not these last words imply a reservation made in favor of the possibility of *a real end*, which is to be established later in the moral judgment?

The *Dialectic* ends by an examination of the relations existing between the Beautiful and the Good. It is here that we find the true Kantian solution of the doctrine of the Beautiful; all that preceeds is a mere preparation.

We have already seen that the sentiment of the Beautiful gives us a vague conception of the *supra-sensible*; by a kind of devination, we recognise through the veil of material representations, a principle, the essence of which cannot be determined by any *concept*, but which is analogous to the nature of our reason. It is this of which Kant wishes to speak when he places the essence of the Beautiful in the *aesthetic ideas* that is to say, in the forms which make us think of invisible objects, which they do not express, but of which they suggest the thought. In thus raising us by means of the sensible to the supra-sensible, the sentiments of the

Beautiful disposes us to a taste for the things of the intelligible world, the moral world. It is in this sense that the Beautiful, may be defined as the *symbol of the Good.*

What is a symbol? We have no intuition of the *supersensible*, of noumena. But in default of intuition, there is a way by which the understanding and imagination may enter, vaguely no doubt, into communication with this superior world; this is the *symbol.* We thus name a sensible representation which, without being adequate to an idea of reason, makes us think of this idea, in virtue of the analogy existing between the reflections aroused by this representation and those which we can make on *the idea.* We can be under no misapprehension as to the law of the mind which leads us to seek analogies everywhere between the sensible world and the pure ideas; comparisons, metaphisical expressions are a proof of this law; thus the last rays of the setting sun make us think of the calm which the virtuous man experiences at the moment of death. Reciprocally we may evoke an idea in order the better to understand the beauty of some scene of nature. As an example of this Kant quotes a poet whom he does not name. "The light of the sun darts out as nature darts from the breast of virtue." It is not that there is a real analogy between representations and ideas; but "there is one between the rules by means of which we reflect on these two things." Thanks to these analogies we may *subsume* the ideas of reason under *symbols*; the symbol corresponds to the reason much as the schema corresponds to the understanding; it is then a kind of intuitive knowledge of the intelligible world. Thus we have evidently no intuition properly so called of the infinite Being; but "we should fall into *deism*, a system in which we know absolutely nothing of God even in the practical point of view," if we removed from the idea of God all mode of intuition. We

know God, not in himself, but by symbol, by analogies which our thought finds between his intelligible existence and some objects of our sensible intuition.

With symbolism thus defined it is evident that the Beautiful, the symbol of the Good, that is to say the sight of the Beautiful makes us think of the Good the analogies are numerous; the Beautiful, as the Good pleases of itself; as the Good, it pleases immediately and independently of all interest; finally the harmony which is realised, at the sight of the Beautiful, between our imagination and our understanding, is analogous to that which ought to exist between our conduct and the practical reason. It is in its quality as a symbol of the Good that the Beautiful can claim, as the Good itself, universal assent. Here is the secret of its absolute character and of that *common sense* of taste found in all men; for reason, in all beings endowed with it, is pleased by analogies which raise the thought above sense. It is the intelligible, which taste has in view...it is towards it that all our higher faculties of knowledge are directed."

Taste, depending on reason alone, of which it is the symbol and the laws of which it consequently follows, is *autonomous*. It would be *heteronomous* if it took its rules from experience (for example, from the general consent determined *a posteriori*). This is only the true *propodeutic* of taste is the development of the moral ideas and the cultivation of the moral sentiment; for it is only on the condition that sensibility is in agreement with this sentiment that true taste can receive a determined and unalterable form."

Translated from the philosophy of Kant
BY DESDOUITS.

(To be continued).

THE SUTRAS.

BY

GOMAT.

THE VAIDIKA SUTRAS.

The earliest of the Sutras known to us are those attached to the Vedas. These are generally grouped under two heads the *kalpa* or *Srauta sutras* which deal with the rituals instituted by the *Vedas*; and the *Smarta Sutras* which treat of the observances established by *Smriti* or tradition. The *Srauta Sutras* are exclusively devoted to the elaboration and systematisation of the ceremonies described in the *Brahmanas*. The *Smarta Sutras* are of two kinds. The *Grihya Sutras* or those that regulate domestic rituals—the *karmas* which ought to be observed by an Aryan householder from birth to death; and the *Dharma Sutras* or those that treat of civil right, custom and moral laws. These latter ones form the basis of the modern *Smritis* which are reconed as eighteen in number. While students of philosophy find only traces of religious and philosophical ideas in the *Srauta Sutras*, in the *Dharma Sutras* they find much that belongs to the region of practical philosophy and ethics.

PHILOSOPHICAL SUTRAS.

Next in order to the *Vaidika Sutras* come the philosophical *Sutras*. These are usually divided into two classes the orthodox and the unorthodox. The orthodox ones are six in number generally known as the *Six Darsanas*. They are sometimes divided into three groups of two each. They are the two *Sankhas* the *Nirtsvara Sankhya* or simply the *Sankhya* of Kapila and the *Sesvara Sankhya* or the *yoga* of Patanjali, the two *Mimansas*, the *Pūrva-mimāmsa* or barely the *Mimāmsa* of Jaimini and the *Uttaramimamsa* or the *Vedanta Sutras* of Badarayana, and the two logical schools, the *Nyaya* of Goutama and

the *Sutras* of Kanada. They are styled orthodox because they all accept the authority of the *Upanishads*. The unorthodox ones are those that do not accept the authority of the *Vedas* and are atheistical or agnostic. Of the three pairs of orthodox systems, the three former ones are also in a sense atheistical and are heritical but unlike the unorthodox ones they accept the authority of the *Vedas*. Among the unorthodox schools generalythree are mentioned as important, *viz.*, the *Charvaka* school which claims to follow the *Sutras* of Brihaspati, and the philosophical schools of the Jains and the Buddhists. These are purely rationalistic and form as it were a separate group by themselves. Besides these there are other *Sutras* belonging to the *Tantric* and *Pauranic* schools of philosophy which are not only orthodox but also are entirely theistic. To this class of *Sutras*, probably belong the *Bikshu Sutras* attributed to one Parasarya Vyasa, the *Vaikhanasa Sutras* attributed to one Vikhansa, the *Bhakti Sutras* of Sandilya and of Narada, two well-known names in connection with the *Pancharatra Āgamas*. Of thsee several schools of philosophy, that represented by the *Vedanta Sutras* of Badarayana is of special importance to us; because it is supposed by many to embody the tenets of the ruling religion and philosophy of modern India. All that go under the name of *Vedas* now, is divided into two parts, the *Karmakhanda* or the ritualistic section and the *jnana-Khanda* or the philosophic section. Of these while the *Srauta* and *Smarta Sutras* and the later *Mimamsa Sutras* represent the teachings of the *Karmakhanda*, the *Vedanta Sutras* solely represents the, *jnanakhanda* or the teaching of the *Upanishads*.

VEDANTA SUTRAS.

It is held by many that the philosophy of which we get only a glimpse in the *Samhitas* and spasmodic references here and there in the *Brahmanas* are fully systematised and developed in the *Upanishads*. These *Upanishads* while they are highly metaphysical do not aim so much at expounding systems as at teaching the path to salvation. They are over and above all exhortations to the spiritual nature of man delivered at once with a pathos

that is both lofty and affecting. They appear to be full of contradictions consisting of incoherent and confused thoughts, but to a deeper thinker they are consistant and contain only the delineation of the different stages in the spiritual evolution of man which though divergent are yet continuous. Their teaching is founded on the natural law that all men are not capable of realising the same form of truth, but they, are progressive beings, should one and all march towards the same goal. This fact seems to have been realised by the author of the *Vedanta Sutras* and he therefore, is expected to present in his *Sutras* in a diadactic and systamatised form the apocalyptic visions of the *Upanishads*. In doing this, we have reasons to believe, that he has largely drawn from contemporaneous systems of philosophy. And hence the importance attached to his *Sutras*.

There have been a series of *Vedantic* teachers who, pretending to draw their inspirations from the same source, have held divergent views and like bulls tied to oil mills have blindly stuck to their own course and tried to knock down one another. All of them have propounded their doctrines in their *Bhāshyas* to the *Vedānta Sutras*. Judging from their teachings we find that the philosophysical instincts of the Hindus have not flowed through one narrow channel but appears to have run wild through every visible course. It has been often asked how has the *Vedanta Sutras* of Badarayana come to be the arena of combat between diverging schools of philosophy all of which claiming their source in the same *Sutras*? The answer that suggests itself readily is very simple. Philosophical speculation was not the birth right of a Badarayana alone. Every one who had the intelligence to think independently had his own solutions for some of the pressing problems of philosophy. At the time a great mind arrives at some of his own solutions if he finds that the *Sutras* of Badarayana has already become very popular and the only accepted authority among a majority of scholars, it is natural for that thinker to try to read his more satisfactory solutions in the already popular and accepted *Sutras* in order that he may easily popularise his own teachings and secure the sympathy of recognised

scholars. If fortunately for him, the true meaning of Badarayana itself is shrouded in mystery or is lost, it is quite natural that with due defference to Badarayana's intelligence and greatness, he should claim the credit of correct interpretation to himself. As more than one independent thinker have come forward with their solutions for the very problems discussed by Badarayana in his Sutras, or as more than one true interpreter of the Sutras have appeared on the field, there have naturally arisen more than one school of Vedanta. Be it so. How can all the interpreters, however divergent their views be correct at the same time? In the absence of Badarayana himself to expound his own philosophy or any of his authorised commentators how are we to arrive at his solutions? Are we to multiply difficulties by allowing every one who has some pretensions to learning, to condemn others and praise his own interpretation as the true one? A solution has been suggested by some out of this. Badarayana's philosophy is more comprehensive than any of its commentators think it to be. It is sufficiently capacious and has room in it for every one of them. Therefore harmonious blending of the many apparently contradictory systems aught to give us a correct interpretation of it. All roads lead to Rome; so the several systems which have been formulated by the commentators of the *Vedānta Sutras* lead necessarily to that one true system of which the *Sutras* is the correct exponent.

This solution no doubt appears to be satisfactory, but before accepting it we have to consider one or two points. Is the *Vedānta Sutras* original in its teachings, if not' how far is it indebted to any other source or sources? Whether there is any evidences in the *Sutras* itself to show when the Sutras was written or what were its teachings in contradistinction with other contemporary schools? Whether there are any external evidences which will enable us to fix the meaning of the *Sutras* and its relations to other contemporary opinions? So far as the doctrines of the *Sutras* are concerned, the Sutras does not pretend to teach anything original but only tries to present in a systematised form the teachings of the *Upanishads*; and in doing so it also quotes

the opinions of others showing that Badarayana was not the only one that has made any attempt in that direction. So references are not wanting in the *Sutras* itself to other schools of *Vedanta* philosophy. Not only the names of several *Vedantins* are mentioned but their opinions are quoted with approval or criticism. From this one fact alone we can fairly infer that before or at the time Badarayana wrote his *Sutras* there might have been other schools of *Vedanta* philosophy which had more or less following so as to bring it to public notice and whose opinions were in a sufficiently advanced state to be quoted by others. Beside the several *Vedantins* to whom he refers, Badarayana criticises the views of several systems of philosophy other than his own, such as, the *Mimamsakas*, the *Sankhyas*, the *Naiyayikas*, &c. But the same kind of reference is to be found in the *Sutras* of other schools also. Jaimini quotes Badarayana and Badarayana quotes Jaimini and both show acquaintance with other systems. The *Sankhya* Sutras refers to the *Vaiseshika*, the *Vedanta* and the *Yoga*. The *Vaiseshika* shows acquaintance with the *Nyaya*, while the *Nyaya* refutes the doctrines of the *Sankhya*, and the *Vedanta*. All these show that each of these systems is not the work of a single individual but is the outcome of centuries of thought; and that each should have been studied in a rival centre and developed side by side with others. The *Sutras* that have come to us under different names are, therefore, either the final result of the labours of a succession of thinkers, or the last ones that have survived to our times after superceding the older ones. Applying the same line of argument to the *Sutras* of Badarayana also, we may infer that it is the last of its school that have been left to us. In the absence of any reliable works belonging to other Vedantins, the names of other *Vedantins* referred to in the *Sutras* and the quotations from them are alone sufficient to show that there should have been other systems of *Vedanta* in a pretty-well developed condition either contemporaneous with, or antecedent to the time of Badarayana; all of whom being found fit to be quoted by him with approval or disapproval. That the writings

of other Vedantins might have been lost is possible from an analogy of the materialistic *Sutras* of Brihaspati and the *Sankhya Sutras* of Kapila.

Yadavaprakasa, the famous pantheistic *Vedantin* of Southern India and the teacher of Ramanuja, is said to quote from one *Katyayana Karika* in support of his doctrines. From the few stanzas quoted we cannot positively form any notion as to the exact nature of the school to which Katyayana belonged though Katyayana's name is well-known. A *Karika* could not have all of a sudden spring into existence unless it had some previous *Sutras* expounding its doctrines to follow or a previous school of philosophy representing its teachings. But so far as we can judge from the fragments quoted, this *Karika* could not have been that of the school of Badarayana but of some other school. Similarly Gaudapadacharya, the *paramaguru* of Sankaracharya, is said to have written a *Karika* to the *Vedanta Sutras*. In the absence of any copy of it we cannot form any opinion based on it. Bhaskaracharya who is supposed by some to be a contemporary of Sankara and by others to be a predecessor, refers in his *Sutra-Bhashya* to the *Vaikhanasa Sutras* which are almost lost to us now. A sect of *Vaishnava-Agamikas*, known to us as the *Vaikhanasas*, exist even now in Southern India as priests in some of the Vishnu temples. These have preserved their *Tantrika Samhitas* which expound the doctrines of their philosophy. According to them the *Karma-marga* is the simplest and the best and *Karma* alone is both the end and the means. Their doctrines are said to be first propounded to the world by Vikhanasa an Avatar of Vishnu, and hence their name *Vaikhānasas* which means the followers of Vishnu. Whether this Vikhanasa was the author of the Sutras referred to or was simply the founder of their religion, the modern Vaikhanasas have identified their religion with that of Ramanuja and have accepted the Sutras of Badarayana as theirs also. One Srinivasa Dikshata the reputed commentator of the *Sakuntala* and a few other dramas who seems to have flourished at the beginning of the eighteenth century at Tirupati, at which place his descendants

even now continue to live, has written a *Bhashya* to the *Vedanta Sutras* of Badarayana under the name of *Lakshmi-Visishtadvaita-Bhashya*. This book seems to be an abridgement of Ramanuja *Bhashya* with very little variations from it. It is very difficult to say whether the *Vaikhasa Sutras* referred to by Bhaskaracharya had anything in common with the *Vedanta Sutras* or had some portions of its teaching at least identical with that of Badarayana.

Panini in his *Ashthadyayi* refers to *Bhikshu Sutras* and *Nata Sutras* as the works of Parasarya and Sailalin. As Parasarya is the name of Vyasa the son of Parasara, some have tried to identify the *Bhikshu Sutras* of Parasarya with the *Vedanta Sutras* which is generally ascribed to Vyasa. Ramanuja in his *Sutra Bhāshya* in one of his benedictory verses refers to the teaching of the Sutras as *Pārāsirya Vachah*. But the name Vyasa in not referred to either in the *Sutras* themselves or in the *Sutras* of Jaimini; only the names Badarayana and Badari are mentioned by both. The word Bhikshu means one who has renounced the world, a homeless mendicant. Perhaps the *Bhikshu Sútras* is the name of another set of Sutras like the *Vaikanasa Sutras* belonging to another sect of *Vaishnavas*, probably the *Pāñcharātras*. In the absence of any reference in Panine to the *Vedanta Sutras* that the name of *Bhikshu Sutras* alone should be mentioned by him speaks of its existence earlier than that of Badarayana. Another name for *Pāñcharātra* is *Bhāgavat Sastra*, *Bhagavan* being a name of Vishnu. The Bhagavatas seem to be an old name of the followers of the *Pañcharātra Āgmas*, or the followers of Vishnu or an older form of it. The origin of the name *Pāñcharātra* itself is rather shrouded in obscurity. Literally *Pāñcharātra* signifies the space of five nights and there are Vedic ceremonies which go by this name. But one thing is curious that while the *Pāncharatra* ascribed to Sandilya is divided into innumerable *Samhitas* the *Narada Pāncharatra* alone is divided into five books entitled *rātras* or nights. In spite of the division of the general *Pāncharātra* into *Samhitas*, a similar tradition is current about

them that when the *Rishis* lamented the loss of Vedic lore, Sandalya out of pity promulgated in five nights the doctrines of the *Vedas* in the form of *Pāncharātra Agamas*. Some of the followers of *Pāncharātra* claim the *Mahābharata* as one of their Samhitas known as the *Jaya Samhita*. In the *Mahābharata* itself there are references which presuppose an intimate connection between the *Pāncharātras* and the *Bhāgavatas* in extolling whose faith it says that it was imported to them from *Śvetadvīpa* or "the white island." Later on we have also mention made of it by Bana Bhatta and Kumarila. A number of inscriptions belonging to the *Bhāgavatas* have been found; from them we learn the *Bhagavatas* to have settled in the valleys of the ganges from the second century, on the coromandal coast in the forth and in Gujarat in the fifth and sixth. These form at present the Vaishnavites of these places. Authors like Varahamihira have defined the *Bhagavatas* as the worshippers of Vishnu. Sankaracharya quotes the views which definitely belong to the school of *Bhāgavatas* and refutes then in his *Bhāshya* to the *Vedanta Sutras*. Ramanujacharya called his doctrines the teaching of Parasaraya and claims for them the support of the *Pāncharatras*. In interpreting the *Sutras* referring to the school of *Pāncharatra* at the end of the *Tarka pāda* or the part on the discussion of other schools he makes them approve the doctrine of that school; whilst Sankara criticises them. On the whole Ramanuja means to say that the teaching of the *Vedanta Sutras* is the teaching of the *Pāncharatra* under a new name. Both from the criticism of Sankara and the approval of Ramanuja, it becomes equally clear that the school of the *Bhagavatas* should have been prior to the *Vedanta Sutras*. And if the *Bikshu Sutras* is also prior to the *Vedanta Sutras* and is the production of Parasarya Vyasa, it lends colour to the inference that the *Bikshu Sutras* might have had some connection with the *Bhagavatas* or one of the early *Vaishnava* sects. It may be either identical with the *Vedanta Sutras* and the *Pāncharatra* school of *Bhagavatas* as was suggested by some; or its doctrines should have been incorporated into the *Sutras* of Badarayana which is later than the *Bikshu Sutras*.

There are a sect of Vaishnavas who claim to be the followers of the old school of *Bhagavatas* and also to have a *Vedānta Sutra Bhashya* of their own known as the *Śuka Bhāshya*. This was supposed to have been lost and its followers for some time took to reading Ramanuja Bhashya admitting it also to represent their school. As Suka the son of Vyasa is believed to be the author of *Sri Bhāgavata*, the modern representatives of that school began to think that their name was due to their faith in the authoritativeness of the *Bhāgavata Purāna* which is supposed by them to contain wholly the doctrine of their cult. Some forty years ago one of their cult a native of Tinnevelly District wrote a *Bhashya* to the *Vedanta Sutras* under the old patronymic of *Suka Bhashya*. This Bhashya is *Visishtadvaitic* in spirit and quotes instead of the passages from the Upanishads for its *Vishayavākyas*, only passages from the *Sri Bhāgavata* which according to them contains the essence of the *Upanishads*. There were *Bhagavatas* among the Saivas also called the *Saiva Bhagavatas*. Their followers do not differ doctrinally very much from the *Vaishnava Bhāgavatas*. We do not know much about their literature; but some of their representatives have accepted the *Bhāshya* of Śankara while others follow *Nilakantha*. The *Vaishnava Bhagatas*, though partially amalgamated with the Ramanujas, still keep independent existence in some quarters. One of their living representative Ramasubba Sastri of Tiruvisa Nallur of the Tanjore District has written a *Visishtadvita Bhashya* to the *Vedanta Sutras* known as *the Brahmavidyavilasa*, which his disciples claim to be more *Visishtadvaitic* than the Sri *Bhashya* of Ramanuja himself and to contain a truer interpretation of the Vedanta Sutras. The fact of the *Bhāgavatas* laying claim to the existence of an early *Bhashya* of their own to the Vedanta Sutras of Badarayana himself combined with the other fact of the Bhagavatas themselves having existed as a sect even before the time of Badarayana makes it clear that even if the Bhagavatas had not their own Sutras, their doctrines at least should have influenced considerably the teachings of Badarayana or should have been incorporated into them.

That Ramanuja has incorporated almost all the tenets of the *Pancharātras* there is no doubt. After *Rāmānuja* reformed the old *Vaishnavism* under the new philosophic name of *Visisht'dvaitism* a large percentage of the *Pancharatric Vaishnavas* became the followers of Ramanuja and accepted his teachings. The *Panchasamskara* or the fivefold purification which a Ramanujin undergoes are clearly *Pancharātric*. Ramanuja himself is said to have been initiated into the *Pancharātra* cult by one of his five *gurus* who was a non-Brahmin. In founding the *Vaishnavite* temples of Southern India he has introduced into some the *Pancharātra* system of worship and into others the *Vaikhānasī* system, probably he retained the old forms of worship which were followed by these before his time. That he supported both the systems is enough to show that his doctrine combined the doctrines of both. Wilson in his "Religions of India" mentions six of the *Vaishnava* sects which existed before the time of Ramanuja. His authority is Ananda Giri who mentions their names in his Sankara Vijaya along with those of the other great divisions of *Saivas*. *Sankara* is said to have combated with the doctrines of these sects as they were in a flourishing condition at his time. The six principal subdivisions of the *Vaishnavas* are: The *Bhaktas* who wore no characteristic markes; the *Bhagavatas* the *Vaikhanasas* and the *Pancharatras* to whom we have already referred, the *Vaishnavas* or the *Ekantis*, and the *Karmahīnas* or the *prapannas* who gave up all Karmas. The Saiva sects mentioned are: the *Saivas*, *Raudras*, *Ugras*, *Bhaktas*, *Jangamas*, and *Pāśupatas*. Ramanuja himself is mentioned to have sat at the feet of five great Vaishnava teachers and learnt from each his doctrines. All these lead us to think that Ramanuja in his commentary on the Badarayana *Sutras* has done no other service but that of reconciling the doctrines of the several Vaishnava cults that existed before his time. This conclusion is corroborted by the nature of the authorities quoted by him in support of his doctrines. One of the well-known Bhashyakaras of the *Vedanta Sutras*, Vijnana Bhikshu of *Sankhya* fame appears to propound in his *Sūtra-Bhāshya* a system similar to that of Ramanuja, and while

doing so he gives prominence to the traditional *jnāna-marga* or the path of knowledge. But Ramanuja, while he in other respects follows the traditional teachings of older writers, gives the highest place to *Bhaktimārga* or the path of love. This is visible in his often quoting from one Dramida *Bhāshya* which as the name indicates seems to belong to the *Bhakti* cult of the Dravidians. He himself belongs to a line of Dravidian Acharyas and at the same time is a professed follower of a Vritti by Bodayana whom tradition believes to be a direct disciple of Badarayana. That he supports the teaching of the *Pāncharāta Āgamas* is enough to account for his identification of the *Vedic Brahman* with the *Tantric Lakshmīnārāyana*. In his *Bhāshya* he seems to combine both the religion and philosophy of the *Upanishads* with the doctrines and worship of the *Tantras*- by Tantras, we mean, only such of the *Tantras* as were admitted by Badarayana himself in his *Sutras*. Prof Thebaut in the introduction to his translation of the Sankara *Bhāshya* attempts to prove that Ramanuja *Bhāshya* represents an older interpretation of the *Sutras* than Sankaras. We have also tried to show that Ramanujas teachings themselves are the outcome of the blending of the doctrines of other allied systems.

(To be continued).

THE RELIGION OF THE HINDUS.

A LECTURE BY SWAMI ABHEDANANDA.

"That which exists is One; wise men call It by various names.—*Rigveda*, *I.* 164, 46.

THE religion of the Hindus is as old as the first appearance of the Aryans on the fertile country of north-western India. It is the unanimous opinion of all the Oriental scholars, that the forefathers of the Aryans who inhabited India were, in prehistoric times, the common ancestors of the Persians, Greeks, Romans, Germans, Anglo-Saxons, and all of those who are now known as the descendants of the Aryan family. A modern orthodox Hindu, who lives on the bank of the Ganges, and dislikes to associate with a European calling him a "Mlechha," does not know that the so-called "Mlechha" has only a more distant blood-relationship to him than his own brother or sister, and that he differs from him only in manners, customs, and modes of living. The same Aryan blood flows to-day in the veins of a full-blooded German, Frenchman, Anglo-Saxon, or an American, who despises a Hindu because of his brown skin, or his religious beliefs, and calls him a "heathen," not knowing that the so-called "heathen" is of his own race and that he still upholds the unparalleled religious ideas of his ancient Aryan forefathers. An educated German, or a liberal-minded American of to-day, more closely resembles in his mode of thinking, in his intellectual pursuits, in freedom of thought and in spiritual ideals, an educated Hindu of the present time, than he does a Jew or any other descendant of the Semitic race. However different a Hindu may appear to an American externally, it should always be remembered that both are descendants of the common Aryan stock.

The word "Hindu" is of comparatively later origin in the history of the Aryan family. It was at first used by the Persian invaders of India, but it has never been adopted by the Indo-Aryans themselves. The proper name of the nation which inhabits India is "Aryan." Even to-day, the so-called *Hindus* call themselves "Aryans." Their religion is neither Hinduism nor Brahmanism; these names do not mean anything to them, being given by foreigners, not by natives of India. They call their religion "Arya Dharma," that is Aryan religion, or the religion of the ancient Aryans, or 'Sanatana Dharma,' the Eternal Religion. When the Persian invaders came to the north-west of India, they found the river Indus, in Sanskrit "Sindhu," and called that river "Hindu" instead, and those who inhabited the east side of that river, "Hindus." Afterwards their religion was called Hinduism by the Mohammedan and Christian invaders. The word Brahmanism is of a still later origin, being an invention of the Christian missionaries. It is the general belief in the West, that the ancient Hindus, or rather the Indo-Aryans, were uncivilized people, that they had no religion of any kind; but the students of the Rig Veda, which is now considered by scholars as the oldest revealed scripture of the world, are well aware of the fact that the Indo-Aryans of the Vedic period, at least 2000 B.C., were highly civilized and most advanced in the understanding of the spiritual, moral, and physical laws which governed the phenomenal world.

The ancient Vedic Rishis, or Seers of Truth, described their knowledge of those laws in a simple, poetical language which is inspiring to readers in all ages. They described what they understood, and those descriptions show how vast was their wisdom, how deep was their insight in spiritual perception, how sublime was their conception of God and how grand was their idea of human immortality.

Those impersonal descriptions of the laws which they discovered were handed down from generation to generation by memory, long before the art of writing was known to the world; they are therefore called in Sanskrit "Sruti," meaning that

which is heard. Later, when they were collected together, they were also called "Veda," which means wisdom. By this word, Veda, was not meant any written book, but the collected wisdom of the ancient Seers of Truth; and as their religion stands upon the Veda, or the collected wisdom of the past ages, it is called Vedic Religion, more properly "Vedanta Religion."

These Vedic seers were great philosophers; they discovered and understood the law of evolution in this universe at a period when the Aryans of the West were dwelling in caves and painting their bodies in lieu of clothing. They discovered also the moral and spiritual laws which govern the higher life of the soul.

When the Hindus use the word "Seer of Truth," they do not mean any seer of visions or dreamer of dreams; but they mean those great philosophers and saints who realized the higher truths by superconscious perception. The prophets, or seers of the Old Testament, were rarely philosophers, nor did they discover any higher law; they were ethical teachers in degenerate times, pointing out the errors of their countrymen and warning them to cease from evil ways, under penalty of punishment by Jehovah. They predicted events, and were regarded as prophets if the things came to pass. As Vedanta, or the religion of the Indo-Aryans, is based upon the spiritual laws discovered by the ancient "Seers of Truth," it is absolutely impersonal. There was no founder of the religion of the Hindus; it has existed from time immemorial; but all other religions, like Zoroastrianism, Judaism, Christianity, Mohammedanism, had their founders and were built around the personality of those founders. The religion of the Hindus is not limited by any book nor by the existence or non-existence of any particular personage. If we study the words of the earliest known Rishi, or Vedic "Seer of Truth," even there we find that he alludes to others as having seen similar truths before himself. It is for this reason that the religion of the Indo-Aryans never had any particular creed or dogma or theology as its guide. Everything that harmonized with the eternal laws described by the ancient Seers of Truth was recognized and accepted by them as true.

From the very beginning this religion has been as free as the air which we breathe. As air touches all flowers and carries their fragrance along with it, wherever it blows, so this religion takes in all that is true and beneficial to mankind. Like the sky overhead, it embraces the spiritual atmosphere around all nations and all countries. It is a well-known fact that the Vedanta religion of the Hindus surpasses Zoroastrianism, Judaism, Christianity, or Mohammedanism in its antiquity, grandeur, sublimity, in its philosophy, and, above all, in its conception of God. The God of the Hindus is omnipresent, omnipotant, omniscient, all-merciful, and impersonally personal. He is not like the extra-cosmic creator as described in Genesis, but is immanent and resident in nature; He is more merciful, more impartial, more just, more compassionate than Elohim jahveh, the tribal god of the sons of Isreal. The God of the Aryan religion is more benevolent and more unlimited in power and majesty than the Ahura Mazda of the Zoroastrians.

As early as 1500 years before the Christian era, when the sons of Isreal were worshipping their tribal god Jahveh in the form of a bull,* or calf, and were appeasing his wrath by bloody sacrifices, nay, by shedding human blood upon his [illegible]lter, and were gradually outgrowing the sun-worship, Cewan or Saturn-worship, tree and serpent-worship, and were struggling for a monotheistic conception of one moral ruler of nature; at this early date the Aryans of India realized one all-pervading Supreme Spirit as the Creator, Preserver, and moral Ruler of all animate and inanimate objects of the universe. When Zoroaster in Persia was preaching the dualistic concept of two spirits, the creator of good and the creator of evil, as two separate beings, the Aryan sages in India were proclaiming before the world that there were not two creators, but One, Who was above both good and evil. "That which exists is One; wise men call It by various names." (Rig Veda, I, 164, 46.)

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* See notes at the end.

In the fourteenth century B.C., when Moses was reforming the immoral, lawless, nomadic tribes of Israel by giving them the ten commadments in the name of Jahveh; at that ancient time, the ethical teachings of the Vedic sages were already perfected and almost all their followers were well established in the practice of the moral and spiritual principles of the Vedas. It was at this time that the sublime teachings of the immortal Bhagavad Gita, the "Song Celestial" as Sir Edwin Arnold calls it, were proclaimed by Krishna, the Christ of India.

At a Period when thinkers among the Semitic tribes were trying to explain the origin of the human race, as well as that of the universe, and were collecting the fragments the of mythological stories of creation which were scattered among Chaldeans, Phœnicians, Babylonians, and Persians; at that time the minds of the Aryan philosophers of India were firmly established in the doctrine of the evolution of the universe out of one eternal Energy, called in Sanskrit "Prakriti," and the evolution of man from lower animals was taught for the first time. Prof, Huxley admits this when he says: "To say nothing of Indian Sages, to whom Evolution was a familiar notion ages before Paul of Tarsus was born."

When the worshippers of Jahveh had no conception of any existence after death nor of the existence of soul as separate from and independent of body, nor of immortality; in those days, the Aryan philosophers were fully established in their belief that the soul was separate from the body, and they were giving philosophical demonstrations and rational explanations of the nature of the human soul, preaching before the masses that the soul was beginningless and endless and that it was indestructible. The Vedas assert "That (the human soul) the fire cannot burn, nor water moisten; the air cannot dry, nor the sword pierce."

During the Babylonian captivity, which took place between 536 and 333 B.C., when the sons of the house of Israel were borrowing from the Parsees their ideas of heaven and hell and were modifying their imperfect monotheistic conception of Jahveh from a tribal god into a god of the universe by giving him the

attributes of Ahura Mazda; when they were adopting the Persian conception of angels, archangels, and a host of intermediate celestial beings; when thy were beginning to accept the Persian idea of the resurrection after death; at that time the glory of the Aryan religion was established and shown to the world by the advent of Buddha, the greatest religious reformer that the world has ever known. He taught that heaven and hell existed only in our minds, that the worship of an extra-cosmic personal god was not the highest form of belief, and that the belief in angels and archangels was a kind of superstition.

About the time when the Pharisees among the Jews were beginning to believe in a heaven and to think that the highest idea of life was to go there and enjoy the pleasures of life eternally, Buddha was preaching in India the doctrine of Reincarnation and the law of Karma,and was giving the most rational arguments against the desire for the enjoyment of pleasures in heaven showing that these pleasures were non-eternal and that the goal of man was perfection, not enjoyment. Buddha taught the way of attaining perfection through the emancipation of the soul from the bonds of self-delusion. The ultimate ideals, according to the Vedanta religion, ought to be, not going to some particular place of enjoyment, or before the throne of a personal god, but the knowledge of our true spiritual nature, and freedom from the bondages of ignorance and selfishness and all other imperfections through the attainment of god-consciousness in this life. Without fulfilling such ideals, our earthly existence is no better than that of animals— nay, it is not worth living.

There is one peculiarity in the religion of the Indo-Aryans and that is that it has never been separate from logic, science, and philosophy; it stands like a huge banyan tree, whose branches, spreading out in all directions, cover a large area of space; it has room for all phases of religious thought and all systems of philosophy, from the highest flights of a Kant or a Hegel, from the idealism of Bishop Berkely and of Spinoza, from the loftiest pinnacles of the Platonic system, from the ultimate conclusions of modern agnosticism, down to the lowest form of ceremonial

and ritualistic worship, worship of symbols, or heroworship, or any other phases of religious thought which human minds have ever conceived. All these have place within the all-embracing fold of the religion of the Hindus, because they alone recognize the necessity for different planes of religious expression in a world that is in different stages of human evolution. Cousin said: The history of Indian philosophy is the abridged history of the philosophy of the world."

It is for this reason that very few can correctly describe the religion of this mighty nation of philosophers, or indicate exactly what it teaches. Here you may ask: "If there be so much diversity of opinion, how can there be any harmony?" But this was answered by the ancient Vedánta philosophers who taught that there was unity under the variety of religious thoughts, and in this unity lay the harmony between these apparently contradictory beliefs. The religion of the Indo-Aryans cannot be judged from outside. When a foreigner goes to India and looks about, he finds statues of some great sage, or he finds symbolic figures in temples that he does not understand, and he instantly jumps to a conclusion that the Hindus have no religion, and calls them idolators and worshippers of false gods. Imbued with the idea that the tribal god of the house of Israel was the only true God, and being brought up in a school where fanaticism and bigotry are the criteria of spiritual culture, unless they are unusually free from narrowness and prejudice, these foreigners are very apt to fall into entire misconception of Hindu life and ideals. Especially is this often true of Christian missionaries, who are frequently persons of strongly bigoted views, which unfit them to be fair and impartial observers. They can only look at things from one narrow standpoint, and so fail to see truly and correctly.

When missionaries first went to India, they tried to make converts by force. Those who read the history of India know how the Portuguese missionaries preached the Bible by holding swords and guns in their hands. We can only pity such fanatics, who in the name of religion sow the seeds of discord and quarrel wherever they go, and who in this age of enlightenment believe

that those who do not worship Jahveh, the tribal god of the house of Israel and accept Christ as the only saviour of mankind, will all go to perdition. We are sorry for those who waste their wealth and energy by supporting institutions which breed fanaticism. What evidence is there that the worship of Elohim Jahveh should be the worship of the one true God, and why should the Supreme Being of the universe be called a false god when worshipped under any other name? The religion of the Hindus is not the worship of a false god. It is not idolatry. The Hindus never worshipped idols. Did you ever hear a Hindu explaining his own religion? You have heard what the missionaries have said, but why do you not ask the Hindu himself what kind of a god he worships? Why do you judge him *ex parte*, before hearing the Hindu's side of the question?

Truth is the standard of a Hindu, the worship of Truth is the religion, and the attainment of Truth is his ideal. Truth is that which is not confined by any name or any form. Here I wish to make clear whether or not the Hindus are idolators. There is no such thing as idol-worship among the Hindus. When you go to India and visit a temple, there you may see a priest sitting before a statue of Krishna, or Buddha, or Rama, or of some great Incarnation, Prophet or Teacher. The so-called idols are either such statues, or else are merely symbols. They are understood as such by every Hindu. Do you know what they represent? They are symbols of the Divine Energy, of the attributes of God, or of abstract ideas, hard to grasp without some outward form. The priest who sits before the statues of those who were living beings at one time, shows his reverence to these great spiritual Masters. If you go to this priest and ask his conception of God, you will hear him say: "God is omnipotent, infinite. His spirit pervades the whole universe. He is beyond all forms and names. He is the Soul of our souls; in Him we live, through Him we exist, and without Him there cannot be anything." Is this idolatry? What kind of idolatry is this? It is very easy for anybody to say that it is a worship of a false god, or of an idol, but if a person will look beneath the surface and enquire of

the Hindus themselves, they can easily discover how mistaken are such assertions. If the Hindus are idol-worshippers because they show respect to their spiritual Masters, like Krishna or Buddha, why should not the Christians be called idolators when they show respect to Christ, kneeling down before his statue or picture? If the Hindu is idolatrous because he concentrates his mind upon some religious symbol, like the cross, or triangle, or circle, why should not the same term be applied to the Christian when he thinks of the crucifix or keeps it on the altar? Did the Hindus get the cross or triangle from the Christians? History affirms that the cross existed in India as a religious symbol centuries before Christ was born; but a Hindu never denounces any other religion, nor finds fault with any other worship or conception of God, however childish or anthropomorphic it may be.

True religion, according to the Hindus, does not consist in the belief in a certain set of dogmas or creeds, but in the attainment of god-consciousness through spiritual unfoldment. It is being and becoming God. It is the subjugation of selfish love and desire for self-aggrandizement, and the expression of Divine love, truthfulness, and kindness to all. The object of such a religion is the freedom of the soul from the bondages of the world.

You have been told that the Hindus are immoral, that they are the most immoral nation on earth; and I am ashamed to say that some of my countrymen and women, having enlisted themselves as Christian converts, have told you in this hall, no longer ago than last Spring, that the Hinus were immoral, that they had no ethics, no religion. Being hypnotized, as it were by their propagandistic zeal, they have forgotten the facts. But, friends, if the religion of the Hindus has done nothing else, it has done this much: many of the worst vices that exist to-day among Christian nations do not exist in India. The crimes and vices with which the daily papers of America are filled are very rare in India. It has been said again and again that Christianity alone can make men and women moral; the

Hindu asks: "Why has it not made the men and women of the Western countries more moral than they are to-day"? Think of the most diabolical crimes committed all over the United States by so-called Christians and daily chronicled by the press! Your prisons and asylums are filled to their utmost capacity with criminals and lunatics. Will you therefore call Christianity a failure? Will you dare to claim that it alone of all religions in the world can make men good? Buddhists, Hindus, Mohammedans, and even large sections of the Chinese abstain entirely from intoxicating liquors, and the low percentage of brutality, of crimes of violence, and of cruelty to animals arises from the fact that they do not inflame their passions by alcoholic stimulants. Everywhere in this world there is wickedness and human, failure, but if all things be taken into consideration, it will be found that there is no preponderance of vice among the heathen, nor of virtue among the Christians. Human nature varies in its expression, but is much the same in itself all over the earth.

The annual increase of criminals and lunatics in a nation not even 200 years old is perfectly appaling. In the whole of United States 10,000 murders are committed every year. Hundreds of dead babies of illegitimate birth are found in vacant lots, in ash barrels, in the rivers and on the roadsides. What has Christianity done to stop such crimes and vices? The words of Christ to those who see the mote in their brother's eye, but cannot discern the beam in their own eyes, should be remembered to-day. It is wise to let reforms begin at home, and that Christian nations should amend themselves before criticising the faults and failings of heathen lands.

Dr. J. H. Barrows, who was the secretary of the Parliament of Religions in Chicago, after visiting India for three months, returned to New York and gave a course of lectures. In one lecture I heard him say: "The Hindus have no ethics, no morality, no science, no philosophy, no religion; whatever they have got they have learned from Christian missionaries." On the contrary, any fair-minded student of the Hindu thought will notice at the outset that the philosophy and religion of the

Hindus are based entirely upon the highest standard of ethics and morality. Prof. Max Muller says "we find ethics in the beginning, ethcs in the middle and ethics in the end." No human being can become truly spiritual unless he or she reaches moral perfection. Moral perfection is the beginning of spiritual life or spiritual evolution; and spiritual perfection consists in the manifestation of divinity and the emancipation of the soul from the bondages of ignorance and selfishness, which are the causes of sin and wickedness. A truly spiritual man is master of himself and possesses perfect control over his animal nature. No man who is a salve to his passions, desires, and animal propensities, however highly ethical he may appear in society, can be called truly moral, not to mention spiritual.

Having these high ideals, the Hindu religion does not encourage any of the vices, and especially inculeates an avoidance of drunkenness, which prevents its victims from gaining self-control. Hindu religion has no need of any help from temperance unions or the societies for the prevention of cruelty to woman and children, or of cruelty to animals. Such societies are unknown among Hindus. Their religion itself has made the Hindus kind toward animals and has taught them to revere every woman as a representative of the Divine Mother on earth. Some of the Christian converts, in their zeal for eradicating certain social evils which have crept into Hindu society, have falsely attributed the causes of these evils to the religious ideas of the Hindus. Many of you have been told that the Hiudu religion teaches that women have no souls. Such an absurd idea can only to be accepted by those who do not study and investigate for themselves. No Hindu ever imagined anything so crude. We do not find any such idea in the Aryan religion; but we can perhaps trace its source to the Semitic conception of the creation of woman out of a man's rib, the lofty concept of the orgin of woman that still stands in the Christian Bible! The Hindu knows that the soul is sexless and only manifests on the physical plane as either man or woman to fulfil a certain purpose in life.

Some of you perhaps have the wrong impression that, accor-

ding to the Hindu faith, a woman cannot reach salvation, but if you read a little of the Bhagavad Gita you will find there: "All men and women, whether they believe in a God or not, are bound to reach perfection sooner or later."

As Christian civilization has been founded upon commercialism and has kept the ethical standard in the background, so Aryan civilization in India has been based upon ethical standards, and commercialism was set aside and almost ignored. As a result the Christian nations have commercial prosperity, while the Hindus as a nation have lived for centuries exemplary moral lives and have become the spiritual teachers of the world. Read the accounts of the Greek and Chinese travellers who visited India both before and after the Christian era. Read Prof. Max Muller's celebrated works, "India: What Can It Teach Us?" and "Life and Sayings of Rama Krishna," and learn the truth for yourselves.

Hindu religion still produces men like Christ and Buddha, and women like Sarada Devi even in this age of commercialism and selfishness. How can a religion which has no foundation upon the highest ideals of morality and ethics produce such men and women? The lives and characters of some of them have already within the last ten years become ideals for the masses. "A tree is known by its fruits," said Jesus, and he spoke truly. The characters of such men and women are the embodiments of ethics, the personifications of moral and spiritual perfection. Therefore, when persons bring false charges against the religion of the Hindus, you should remember that they do it either through ignorance or through a feverish zeal for evangelizing India and converting it to Christian ideals. They feel it necessary to save the soul of the so-called heathen from eternal perdition.

(To be continued).

EAST AND THE WEST.*

(*Continued from page 103.*)

Cleanliness of the body is the first step to religion, but this cleanliness, if carried to the extreme, becomes itself an evil. The Hindu hates dirtiness so much so that they will not even touch dirty things. Heaps of filth and refuse are allowed to lie by the entrance door, because to remove them they have to touch them. Only not to touch dirty things, no matter if, for that, one has to live in the very midst of hellish stench and poison, seems to be the highest ideal of cleanliness. Surely he is a sinner, whose rooms and house are dirty, and he will not have to wait very long to be punished for his sin. Do you think religion is possible for the man, who lives not clean?

All our different sects of Hinduism admit the truth of the celebrated word of the Srutis, *āhāra suddhau sattva-suddhih sattva-suddhau dhruva smritih, i, e.*, "when the food is pure, then the mind becomes pure and when the mind is pure, then the memory of the soul's perfection becomes steady." Only according to Sankaracharya, the word *āhāra* means the *Indriyas* and Ramanuja takes this word to mean food. But what is the solution? Both are necessary and both ought to be there. Without pure food, how can the *Indriyas* work properly? Every one knows that impure food weakens or spoils the receiving power of the *Indriyas*. It is a well known fact that indigestion distorts the vision of things and makes one thing appear as another and that want of food makes the eyesight weak. Similarly, it is often seen that some particular kind of food brings on some particular state of

* Translated for the Brahmavadin by Swami Sachchidananda from a contribution in Bengalee by Swami Vivekananda to the Udbodhana, Vol II. part 19 and Vol III. parts 2 and 3.

the body and the mind. This principle is at the root of the many rules that we have in Hindu society, to take this sort and avoid that sort of food, though, in many cases, we have forgotten the kernel and been busy only with the husk of the advice.

Ramanuja asks us to avoid three sorts of defects which, according to him, make food impure. The first defect is *jati*, the very nature of the class, to which the food belongs, as onions, garlic and so on. These have an exciting tendency and, when taken, disturb the calmness of the mind. The next is *asraya*, the nature of the person, from whom the food comes. The food coming from a wicked person will make one impure and think wicked thoughts, while the food from a good man will elevate one's thoughts. *Nimitta-dosha*, impurity in food is another, due to dirt and dust and bits of hair in it ; taking such food makes the mind impure. Of the three defects, any one can try to avoid the *jati* and the *Nimitta*, but, it is not easy for all to avoid the *asraya*. To avoid this *Asraya* impurity, we have got so much of "Don't-touchism" amongst us. But, in most cases, the cart is put before the horse and the real meaning of the principle being misunderstood, it becomes a quaint superstition. In these cases, the great *Acharyas* should be followed instead of the people in general, and one ought to read the lives of such great men as Sri Chaitanya Deva and other similarly great religious teachers and see how they behaved themselves in this respect. As regards the *jati* impurity, one can not learn more elsewhere than in India. The Indians take the purest food and, all over the world, there is no other country, where the *jati* purity is so well observed as in India. We had better attend to the *Nimitta* defect a little more now in India. Here it has become too prevalent to take food with dirt and dust in it. It is very impure to take the food from our *Bazars* exposed to the impurities of the atmosphere. That the town people suffer so much nowadays from Dyspepsia and diabetes is due to the taking of the impure food from the *Bazars* and that the village people are not as a rule subject to these complaints is because they have not got these *Bazars* amongst them.

This is the old general rule about food. There were and still there are many differences of opinion about it. Again, as in the old, so in the present days, there is a great controversy whether it is good or bad to take animal food or live only on vegetable diet, whether we benefit or lose by taking meat. Besides whether it is right or wrong to kill animals? One party says that to take away life is a sin and, on no account, it should be done. The other party says, "How can that be? Life is impossible without health." The *Sastras* also differ. In one place, the *Sastras* dictate, "Do kill animals in sacrifice," and, again, in another place, "Never take away life." The Hindus say that it is a sin to kill animals except in sacrifices, but one can have with impunity the pleasure of eating meat after killing the animal in a sacrifice. Even there are certain rules prescribed for the householder, in which the householder is required to kill animals on certain occasions, such as *Sraddha* (funeral obsequies) and so on and, if he omits to kill animals on those occasions, he is condemned as a sinner. Manu says that if they, that are invited in a *Sraddha*, do not partake of the animal food offered there, become animals in their next life. On the other side, the *Jains* the *Bauddhas* and the *Vaishnavas* are unwilling to pay heed to the dictates of such Hindu *Sastras* and will, on no account, tolerate the taking away of life. Asoka, the Buddhistic emperor, we read, punished those who would make sacrifices or offer meat to the invited in any ceremony. The position of the modern *Vaishnavas* is rather difficult. Instances are found in the Ramayana and the Mahabharata of the drinking of wine and the taking of meat by their gods, Rama and Krishna. Sita Devi vowed meat and wine to the river goddess, *Ganga*. Now the people of India would neither follow their *Sastras* nor listen to what the great Acharyas say.

In the west, the contention is whether animal food is injurious to the health or not, whether it is more strengthening than the vegetable or not, and so on. One party says that they that take animal food suffer from all sorts of bodily complaints. The other asks, "How can that be? Then the Hindus would

have been the healthiest race, and the powerful nations, such as the English, the Americans and others, whose principal food is meat, would have ceased to exist by this time." One party says that the flesh of goat makes the brain like a goat's, of swine like a swine's and fish like a fish's. The other says that it can be argued then that potato makes a *potato like* brain; is it not better to have the brain with the intelligence of an animal than with the nothing of the vegetable? One party says that what are chemically in the vegetable food are also in the animal. The other asks, "why, they are also in the air. Then do live on air only." One party argues that the vegetarians are very painstaking and can labour hard. The other says, "Then the vegetarian nations would be foremost, which is not the case, the strongest and foremost nations being those that take animal food." They that are for animal food hold, "Observe the Hindus and the Chinamen. They do not take meat and live on the scanty diet of rice and vegetables. Look at their miserable condition. The Japanese were also like them, but, after they commenced taking meat, their condition changed. In the Indian regiment, there is about one-and-a-half *lac* of the native *Sepoys*, of which the best portions, such as the *Sikhs* and *Goorkhàs*, are not vegetarians." One party says, "Indigestion is due to animal food." The other says, "It is all non-sense. The vegetarians suffer mostly from stomach complaints. It may be that vegetable food acts as an effective purgative on system. That is no reason that you should induce the whole nation to take to it."

The real fact however, is that the nations who take animal food are always, as a rule, brave, heroic and most thoughtful. The nations who take animal food also assert that, when the Hindus used to make *yagnas*, with animal sacrifices in India and used to take the meat of the animals sacrificed, then only great geniuses were born among them; but since the taking of the Hindus to the *Bâbàjî's* vegetarianism, not one great man arose from amidst them. Hence they are afraid to give up their animal food. The *Arya-Samâjis* are divided among themselves

on this point, one party holding that animal food is absolutely necessary and the opposite denouncing it as wrong and unjust.

In this way, the discussions of conflicting character are going on. After attending to all sides of the question, my conviction stands to this that the Hindus are right, that is, their rule that the food like many other things, is different according to the difference of birth and profession, is the sound conclusion. To eat flesh is surely barbarous and vegetable food is certainly purer and ought strictly to be for him whose end is to solely lead a spiritual life. But he must take flesh, who has to plod hard through the constant struggles and competition of this world. So long as there will be in the human society such a thing as the triumph of the strong over the weak, there ought to be animal food or some other suitable substitute for it, otherwise the weak will be crushed under the feet of the strong. It will not do to quote solitary instances of good effect of the vegetable food on some particular person or persons;—we should compare nations.

Again the vegetarians are also divided among themselves. Some say that rice, potato, wheat, barley and other starchy foods are of no use. They have been produced by man and are the source of all maladies. Starchy food is most injurious to health. Horses and cows become sickly and diseased, if kept within doors and fed on wheat and rice, but, they get cured again, if allowed to grase freely out of doors on the tender and growing herbage on the meadows. Starchy substance is very little in grass and other green edible herbs. Orang-outang eats grass and almond and do not eat potato or wheat which if they eat, they eat them when not ripe, when there is not much starch in them. Again one party says that boiled meat, plentiful fruit and milk are best fitted to attain longevity. Especially, they that take fruits do not lose their youth so soon, as acid of the fruits dissolves the foul crust formed on the bones, which mainly brings on agedness.

Now the settled view taken by all in regard to this point is to take substantially nutritious and at the same time, easily digestible food. The food should be such as to have the greatest nutriment in the smallest bulk; other wise it has necessarily to be taken

in large quantity and the whole day is required only to digest it. If all the energy is spent only in digesting the food what will there, be left to do other work ?

The first condition for religion is a strong physique, with iron muscles and steel nerves. One cannot be too much careful about one's food to avoid indigestion. The poor die of starvation because they get no food and the rich die of starvation, because what they take in is not food. Any and every stuff taken in is not food ; only that portion is really taken as food, which is well digested. That we have so many diabetic patients in India is chiefly owing to indigestion, excepting solitary instances of excessive brain work. Always avoid doctors, most of whom will harm you more than do any good, and never take medicine, which kills the patient in more cases than the illness itself. Be very careful about your food, take good exercise and walk as much as you can. To be rich in our country has become the same as to be lazy and dependent. Formerly our village *Zemindars* would glady walk any distance, such as twenty or thirty miles, which was nothing to them. Now their sons come to the towns and putting on airs, with a pair of spectacles, hire a carriage to go from one street to another. The average age of their fathers was ninety, while they die of diabetes, few reaching even sixty ! !

The food of the poor in all countries is some species of corn ; herbs and vegetables and fish and flesh are used as luxuries and *chutney*. The crop which grows in abundance and is the chief produce of a country is the stable food of its poor class, as in Bengal, Orissa, the Madras and the Malabar coasts, the prime food is rice and pulse and vegetables and sometimes, fish and flesh are used as *chutneys* only. The food of the well-to-do class in other parts of India is bread of wheat and rice and of the people in general is mainly bread of *bazrá*, *markuá*, *janar*, *jhingora* and other corns.

Herbs, vegetables, pulse, fish and flesh are used all over India, only to make tasteful the bread on the rice, as the case may be. In the Punjab, Rajputana and the Deccan, though the rich people and the princes take all kind of flesh every day, yet

even their principal food is bread or rice. He who takes one pound of flesh every day, surely takes two pounds of bread along with it.

In the West, the chief food of the people in general of the poor countries and specially of the poor class of the rich parts is bread and potato; flesh is rarely taken and, if taken, is deemed a *chutney*. In Spain, Portugal, Italy and comparatively warm countries, grapes grow profusely and wine is very cheap. These wines are not intoxicating (*i.e.*, unless one drinks a gallon, one will not get intoxicated; and no one can do so) and are very nutritious. The poor of those countries use the grape-juice as a nourishment instead of fish and flesh. In the northern parts such as Russia, Sweden and Norway, bread of rye, potato and little dry fish are the food of the poor class.

The food of the wealthy class of Europe and of all the classes of America is quite different, that is to say, their chief food is fish and flesh and bread, rice, &c are taken as *chutney*. In America bread is rarely used. Fish or flesh is taken without bread or rice with it. Therefore, the dish has to be changed every time; if there are ten sorts of food, the dish has to be changed ten times. The French take coffee and little bread, with butter, in the morning and fish and flesh about midday and at the principal meal at night. The Italians and the Spaniards are like the French. The Germans eat five or six times a day, with more or less flesh every time; the English three times, the breakfast being rather small, with tea and coffee at intervals; and the Americans also three times, the meal rather big every time with plenty meat. In all these countries, the principal meal is the dinner and the rich have it cooked by French cooks and after the French manner,———,to begin with, little salt fish or fish's eggs, or some sort of *chutney* or vegetables, which are to increase the appetite; then, soup,; then, fruits; then fish; then, meat; then, big slices of broiled flesh, with raw vegetables; then, wild game birds; then, sweets; and, to end with, ice-cream. With the rich, the wine changes every time the dish changes.——such as, Sherry, Claret, Champagne, etc., with ice-cream of wine now and then. The spoon and the fork also change every time with

the dish. The meal ends with coffee without milk, spirits in very small glasses and smoking.

Sitting on a square-shaped wooden seat, with another like it to lean their back on, the Aryans used to take their food on a single metal plate, placed on a wooden stool. The same custom is still in vogue in the Punjab, Rajputana, Maharashtra and Guzrat. The people of Bengal, Orissa, Telinga and Malabar do not use stool but take their food on a plate or a plantain leaf placed on the bare earth. The Musalmans sit on a large sheet of cloth, when taking their food. The Burmese and the Japanese place their plate on the bare earth and sit on their feet only and not flat on the haunches as the others do. The Chinamen sit on a chair and keep their dishes on a table and use spoon and wooden sticks in taking their food. The Romans and the Greeks used tables and lying on a couch, used to take their food with their fingers. The Europeans, sitting on an easy chair, used to take their food with their fingers from on the table; now they have got spoons and forks.

The primitive ancestors of every nation used to eat whatever they could get. When they killed an animal, they would use it for a month, and would not leave it even after it got rotten and began emitting bad odour. Then gradually they became civilised and learnt cultivation. Formerly they could not get their food every day and would, like the wild animals, gormandize one day and then starve the rest of the weak. Now they could get their food regularly every day; but it became a custom to take with food something like the rotten flesh of the old days. Primarily the rotten flesh was an indispensible artical of food; now that or something else in its place became a favourite relish. Even now, the Europeans do not eat wild birds fresh after they are killed but keep them hanging till they begin to stink. Even the vegetarians will have little of onion or garlic. In India, the Hindu Sastras prohibited the taking of onion and garlic; they that would take them would lose their caste. So the orthodox Hindus gave up onion and garlic and substituted asafœtida for them which is more offensive in smell than either of the two.

Every religion contains certain rules regarding the taking of some foods and prohibitions to avoid others; only Christianity is an exception. The Jains and the Bauddhas will never take fish or flesh. The Jains again will not even eat potatoes, radish and other roots, which grow under the earth, lest to dig them worms may be killed. They will not eat at night, lest some worms may be eaten in the dark.

The Jews do not eat the fishes that have got no scales and the animals that are not cloven hoofed and do not ruminate and swine. Again, if milk or any preparation of milk be brought into the kitchen where fish or flesh is being cooked, the Jains will throw away everything cooked there. For this reason, the orthodox Jews do not eat the food cooked by other nations. Like the Hindus they do not take flesh not offered to God. In Bengal and the Panjab, another name of flesh is *maha prasada*, that is, the "great offer." The Jews do not eat flesh, unless it is Maha Parasada, that is, unless it is properly offered to God. Hence they, like the Hindus, cannot buy flesh at any and every shop. The Musalmans obey many of the rules of the Jews but do not like them go to extremes; only they do not take milk and fish or flesh at the same time, but do not consider it so much a harm if they are in the same kitchen or if one touches another. There is much similarity respecting food between the Hindus and the Jews. The Jews, however, do not take wild boar, which the Hindus do. In the Punjab, on account of deadly animosity between the Hindus and the Musalmans there, wild boar has become one of the essentially necessary articles of food with the Hindus. With the Rajaputs, hunting the wild boar and taking its flesh is a Dharma. Taking the flesh of the domesticated swine prevails to a great extent, in the Deccan, among other castes, except the Brahmins. The Hindus eat the wild fowl (cock or hen) but not the domesticated.

The people of India from Bengal to Nepal and Himalayas as far as the borders of Cashmere follow the same usage regarding food. In these parts, the customs of Manu are in force to a large extent even up to this day. But they obtain more espe-

cially in the parts from Kumaon to Cashmere than in Bengal, Behar, Allahabad or Nepal. For example, the Bengalees do not eat fowl or fowl's egg, but they eat duck's egg; so do the Nepalese; but from Kumaon, even that is not allowed. The Cashmerees eat with pleasure the eggs of the wild ducks, but not of the domestic. Of the people of India, beginning from Allahabad, excepting the Himalays, they who take the flesh of the goat take fowls as well.

All these rules and prohibitions with respect to food are, for the most part, no doubt, meant to attain good health. Again swine and fowls eat anything and everything and are very unclean; so they are forbidden. No one sees what the wild animals eat in the forest. So they are allowed. Besides, the wild animals are healthier and less sickly than the domestic. Milk is difficult of digestion and becomes more so when taken with flesh; so the Jews are prohibited from taking flesh and milk at the same time.

In every country, the respectability of a person is determined to a certain extent, by the nature of the dress he puts on. In Bengal, no gentleman can walk in the streets without any clothes on his body; while, in other parts of India, no one gets without doors but with a turban on the head. In the west, the French all along take the lead in everything,——their food and their dress are imitated by others. Even now, the different parts of Europe have got different modes of clothes and dress; but when one earns a good living and becomes a gentleman, he straightway changes his former dress and substitutes the French in its place. America, England, France and Germany are now the rich countries in the west. The dress of the people of these countries, one and all, is after the French fashion;——the same French fashion, the same black hat, the same coat, the same pantaloon are slow and sure, entering into every part of Europe. The whole of Europe seems to be an imitation of France. Here is seen the hand of Nature,——the sign of certain death at hand. After diligent discipline of thousands of years, our Aryan fathers have drilled us so precise and exact, that we eat, drink, bathe,

sleep, and walk, all in the same fixed manner, with the result that we have by degrees become mere machines, the life has gone out of us,———we are moving only so many machines, that neither say "Yes" nor "No," that move in the same groove as their father did that have lost all independent power of thinking, to rot and perish at last. The same fate waits the Westerns,———such is the inscrutable way of Time; the same food, the same dress, the same mode of conversation, etc., etc., for all, they will slowly become so many machines, will move in the same groove as of their fathers, then will slowly but surely rot and die!!

The ancient Aryans used to put on *Dhooti* and *Chādar* (*Dhooti* is the *Bengali* name for a piece of cloth about four or five cubits long, worn by the Indians about the loins instead of breeches and *chādara* the same for a sheet of cloth); the *Kshatriyas* would put on trousers and long coats, when fighting. At other times, all would use only *Dhooti* and *chādara*; but there was the turban. In the very old days of India, both men and women used turban. The same custom is still in vogue in all parts of India except Bengal. Most Hindus are not so solicitous about their dress for the rest of the body but they must have the turban for their head. In former times, the same was also the custom both for the male and the female. In the sculptured figures of the time of Buddhism, the male and the female are seen to wear only a piece of *Kaupin*. *Dhooti* and *chādara* are the time-honoured dress of the Aryans. Hence at the time of the performance of any religious ceremony, the rule is to put on the *Dhooti* and the *chādara*.

The dress of the ancient Greeks and the ancient Romans was *Dhooti* and *Chādara*, one broad piece of cloth and another smaller sheet,—the Toga. Sometimes they used also a shirt and, at the time of fighting, trousers and coat. The dress of the women was a long and equally broad, square-shaped coat, as is formed by sewing two bed-sheets length-wise, which they bound once under the breast and again round the waist. Then they would fasten the two upper parts over both the arms by means of strong and big needless, as the hill-tribes of the northernmost

India still wear their blankets. This dress was very simple and elegant. There was a *chādara* over this long coat.

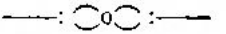
From very old days, only the Iranians used cut dress. Perhaps they learnt it from the Chinese. The Chinese are the prime teachers of civilization. From very ancient times, the Chinese use table, chair, coat, hat, trousers and many other articles of luxury.

On conquering Iran, Alexander gave up the old Greek *Dhooti* and *chàdara* and began using trousers. On this, his Greek soldiers became so displeased with him, that they were on the point of revolt. Alexander was not a man to yield———he introduced trousers and coat.

In a hot climate, clothes are not so very necessary. Only *kaupin* is enough for the purpose of decent modesty; the rest serve as ornaments. In cold countries, the people, when uncivilised, use the skin of animals and then gradually become civilised and learn the use of blankets, pantaloons, coats and so on. Of course, it is impossible, on account of the cold, to shew the beauty of ornaments, by wearing them on the person uncovered, in cold countries. So the desire for ornaments is satisfied by the niceties of dress. As in India, the fashion of ornaments changes so often, so the West changes the fashion of dress.

The Chinese both male and female, are fully covered from head to foot. The Chinese are the disciples of Confucius, are the disciples of Buddha and are strictly moral. Obscene language obscene books, obscene pictures, any conduct the least obscene, the offender is punished then and there. The Christian missionaries translated the Bible, into the Chinese tongue. Now in the Bible,there are certain passages most digusting and filthy, reading which the Chinamen were so exasperated against Christianity that they made a point of never allowing the Bible to be circulated in their country. This is why the Chinese are so indignant at the Christians. Otherwise, the Chinese are very tolerant towards other religions. I hear that the missionaries have now printed the translation, leaving out the obscene parts.

PROSPECTS OF THE VEDANTA PHILOSOPHY.



It is indeed gratifying to note that, by the exertions of some oriental scholars, both European and Indian, the Vedanta has received a fair share of recognition at the hands of Western savants and has now come to be regarded as a system of religious philosophy worthy of study, if not for its intrinsic worth, at least for its philosophic shrewdness, and dialectical skill. Who could have expected even this qualified recognition from European critics, quarter of a century ago? Even this half hearted approval means much as it proceeds from critics who, blinded by their national pride and self-conceit as members of the leading race of humanity, could see no truth outside their practical philosophy and no merit outside their own materialistic civilization. Those of us who are convinced of the superiority of the Vedanta to every other system of religious philosophy and who seek in its revival the future welfare of our own countrymen and of the world at large are bound to convert this qualified approval into one unqualified and ungrudgingly given. Our young men sit at the feet of European scholars for knowledge, for guidance in life, for the formation of their opinions, as also for their bread and material welfare. The good opinions of the Europeans therefore will do much to further the interest of the Vedanta among our educated young men who are consciously or unconsciously forced to shape their views in harmony with those of their recognised masters unless they dare to run the risk of being dubbed self-willed and retrograde. But for this qualified recognition we do not think

that European critics are entirely to blame. It is also due to the fact that the exposition of the Vedanta by Eastern scholars is not what it should be. The treatment of metaphysical questions in the published Vedantic works and translations is not modern in its methods and are therefore unsuited to the mind trained in the scientific methods of the West. It has an air of dogmatism about it. And though some Western critics are struck with the bold conclusions and the metaphysical insight of Eastern philosophers yet they fail to appreciate their method of exposition which they think is neither logical nor scientific as the modern method of Philosophysing. It seems to us therefore, that the duty of those who attempt to revive the philosophy of the Vedanta is to present the teachings of that philosophy in a form acceptable to their minds. As a signal example of what we mean the Editor of a leading philosophysical journal in England recently expressed to us his inability to review the translation of the celebrated Sri Bhashya of Ramanuja, published in the Brahmavadin series, as he could not make out anything on account of its peculiar method of exposition and argumentation. When such is their difficulty even with regard to a work of this character, it will be much more so with regard to other works of Vedantic Literature. We are therefore of opinion that it is not sufficient to publish merely translations of Vedantic works. Many of them are mere commentaries on the Upanishads and the Sutras; and the theories of the Vedanta are put forth here and there in the old-world discussions of the commentators. We therefore believe that orginal works on the Vedanta setting forth its teachings in accordance with modern methods, and in the light of recent investigations in science and philosophy are the only means that will produce an impression on the minds of Western scholars. Unless the revivalists take up this task earnestly, at least such of them

as are acquainted with both the Western and Eastern modes of philosophic speculations, the prospect of the Vedanta in this century will not be altogether encouraging.

To one who undertakes the task it will not be difficult to establish that the Vedanta philosophy is not only not opposed to any form of speculation, scientific or philosophical, but it is their only natural outcome and fulfilment. The province of the Vedanta is purely metaphysical, whereas, that of the modern so called philosophical speculations of the West, either positive or epistomological. The totality of things which constitute the phenomenal universe may be looked at in three aspects, characterised by three different lines of investigation possible for the human mind. The first is the scientific or the positive mode of study, from the standpoint of sensuous appearances and its natural outcome will be empiricism or positivism. This is the lowest aspect of philosopic speculations based on inductive methods of investigation which have been found to be so fruitful in all departments of physical science. We call this the lowest because it accepts without critical examination sensuous appearance as the ultimate test of reality and induction as the only method of investigation. Such a method of research in philosophy can only result in positivism or at best in an agnosticism like that of Herbert Spencer. Of the countries of Europe, both England and France have shown by their contributions to philosophy how this line of investigation confines us only to the phenomenal world and makes Metaphysics itself a nescience or an impossibility. Both countries have by their zeal for scientific method concluded that knowledge of the eternal realities that lie behind this world of phenomena is impossible for man, and that either the positivism of Comte or the synthetic philosophy of Spencer is the only highest speculation to which the intellect of man can rise. Whatever may be their pretentions, it is

a fact that both these systems have proved inadequate and throughly tailed to satisfy the higher needs of man's ethical and intellectual nature. In France itself the positivism of Comte has ceased to exercise any influence and likewise even in England the Spencerian philosophy has shared the same fate. It seems to us that the practical mind of the English people cannot rise beyond the speculations of Spencer, however little it may satisfy their intellectual and ethical aspirations. And after the appearance of Spencerian system British thought has apperently come to a standstill; and English thinkers have of late begun to import into England German thought which under the name of Neo-Hegelianism seems to be making much progress. Whatever it may be it is an undeniable fact that Comte and Spencer have both lost their interests in European thought which itself is sufficient proof that philosophy on the lines of scientific research cannot satisfy the yearnings of the human mind for a glimpse at least of the metaphysial realities underlying nature and man, and their ultimate goal. The Vedanta system too has taken cognisance of this fact and has therefore built its system on a more stable foundation. It recognises the fact that no amount of investigation in the inductive method of research can lead to the knowledge of the first principles. Of all the philosophical systems of the world, the Vedanta seems to be the earliest that boldly proclaimed the truth that in metaphysical investigations Induction has no place. This view is put forth in the third aphorism of the Brahma Sutras, and those who have studied the commentaries of Sankara and Ramanuja on this aphorism know that ancient Indian Philosophers were aware quite as well as the moderns that scepticism would be the final goal of the inductive method of reasoning.

The second method of investigation in philosophy is what has been called the Ciritical method, first discovered

and adopted by the celebrated philosopher Kant in Germany. It looks at phenomena, not from the stand point of the sense as empiricism does, but from that of reason. By a critical examination of what constitutes experience, it tries to establish that, in experience, beyond what the sense gives, there is something which the sense cannot contribute and which therefore belongs particularly to the intellect. Even this position does not and cannot carry us beyond the regions of phenomena. Kant himself has arrived at the conclusion that things in themselves are beyond the reach of speculative reason, in other words, that Ontology is impossible. It is true that Kant by his critical method succeeded in breaking down empiricism. But his first principles would not carry him beyond the region of speculative reason to a rational system of metaphysics. Of course, taking the world, soul and God as postulates of practical Reason he has made a futile attempt to escape scepticism. But these postulates are grounded upon belief and not upon demonstration. Therefore, metaphysics as a science is impossible on account of the impotency of intellect to penetrate the essences of things. Nor have the successors of Kant succeeded in clearing the ground for metaphysical science. One and all of them have persisted in looking at phenomena from the standpoint of the understanding only and have altogether ignored the higher standpoint of the spiritual self—the the self-luminous Atman of the Vedantic philosophers. This is the highest standpoint of philosophy, and it is from this standpoint that rational metaphysics becomes possible for the trained intellect. This is the standpoint of the Mind itself, in other words, of thought disengaged from the phenomenal,—the thought as it is experienced in the highest Dhyana or self-contemplation. The state of consciousness in this condition is higher than those of the waking, dreaming and sleeping states and it has been called the *Thuriya*

Pragna or the fourth state of conciousness. It is in this condition that the mind of man becomes alive to spiritual truths which are beyond the reach of ordinary thought and verbal expression and to which the waking consciousness afterwards gives imperfect expression in language. Such truths are the truths of the Vedanta philosophy and no amount of reasearch by any other method can either prove or disprove this,

They are in no way repugnant to experience or reason so long as either of those does not transegress its own natural sphere.

Modern philosophy asks if there is any organon at all for metaphysics, and whether we have ideas independent of experience; to which no satisfactory answer has been given by any of the modern European thinkers from Descarte to Herbert Spencer. It is the Vedanta alone that boldly replies 'yes.' Though we can have no ideas independent of experience, yet there is a higher form of spiritual experience which modern philosophers have failed to take account of. Beyond the normal waking, dreaming and the sleeping experiences of the mind, there is the fourth state of consciousness to which the mind of man can rise and where it can have a perception of the spiritual truths beyond the ken of sense and thought. The Vedanta stakes its pretentions on the existence of this higher state to which one and all of the mystic thinkers, from the most ancient times up to date, have testified. Recent experiencess in the seance rooms of modern spiritulism in Europe and America have also strengthened the belief that states of conciousness beyond those normally experienced are no fictions and it is also a curious thing to note that in all these conditions, the subjects have invariably testified to the existence of spiritual realities and the facts of Karma and rebirth, two of the cardinal doctrines of the Vedanta philosophy. Thus the Vedanta is the only

system that affords any room for the possibility of a real metaphysics and as such deserves much better recognition from modern thinkers than has been generally accorded to it.

Recent thought tired of its vain speculations about metaphyics which tend to no satisfactory results, show a tendency to revert to either positivism or dogmatism both of which have already been found to fail in satisfying, the human mind in its upaward march. Should there be progress at all in Western metaphysical thought it can only be in the direction of the spiritual philosophy of the Vedanta. We therefore believe that this is just the time for putting forth the Vedanta philosophy in an acceptable form before Western thinkers. If they should only assimilate Vedantic thought to their rigourously disciplined intellect, there is no doubt that the Vedanta in the 20th, century will exercise much benificial influence in guiding Western speculation and life towards the right goal. If only the Western mind be made to realise the sublimity of Vedantic thought, its perfect consonance, with science and the lower forms of speculative philosophy and also its absolute harmony with all the higher yearnings of the superior nature of man,—this, of course, is the duty of the Vedantins of India to bring about.—We may be quite certain as to the future of the Vedanta. We may safely predict that it will play no insignificant part in the future thought and life not only of India, but of the whole world.

VEDANTA WORK.

NEW YORK.

To Editor The "Brahmavadin."

Dear Sir:—

I enlose herewith an account of some events that have been noted in connection with the Swami Abhedananda, and the Vedanta work in New York during the winter months just past:

Begining with December the thirteenth, 1900, on which occasion Swami Abhedananda was invited to speak before a Council of Jewish Women, at Temple Israel, New York City. The Subject for discussion was "Historical Significance of the Jewish Festivals, with Special Reference to Chanukah." The Swami gave an interesting talk on the festivals of the ancient Jews, pointing out the similarity existing between them and the ancient Hindu festivals, also between the laws of Moses and the laws of Manu. He spoke on this interesting subject for nearly half an hour; his remarks concerning the Jewish festivals were highly appreciated by the Jewish audience, and his broad and liberal views regarding Judaism, were extremely attractive, as well as instructive.

In the Vedanta rooms on the Saturday morning before Christmas, a merry group of little children were gathered about a wonderful Christmas tree. Laughter and squeals of delight were heard; they sang songs, played and recited and altogether, had a glorious time. Swami Abhedananda was there, merry and happy as any child and, before the gifts were distributed, gave them a beautiful little talk touching the origin of Christmas.

Christmas night, December the twenty-fifth, the Swami gave his usual Tuesday evening lecture on the origin of the Christmas festivals, showing the similarity that exists between the birthday festival of Krishna and that of Christ. The lecture room was

gaily decorated with holly, mistletoe and trailing greens tied with scarlet streamers. The children's tree still standing festooned with shining tinsel and hanging baubles of green, red and gold, surmounted by the figure of the angel and the star, formed a picturesque background for the Swami, as he sat before it, explaining the original object of decorating the Christmas tree, and telling once more the story of Christ's birth.

On the first Sunday of the New Year, it was most apropos that the Swami should call the attention of the audience to the "Religious need of the Twentieth Century;" the following is an extract from one of New York's most prominent daily papers, the "Sun."

A TWENTIETH CENTURY RELIGION.

With no scheme of salvation, no need of heaven, no fear of hell.

The Swami Abhedananda lectured in the Carnegie Lyceum yesterday afternoon on the "Religious need of the Twentieth Century." He spoke of tuning the molecules of the brain cells to harmonize with the vibrations of the cosmic mind, and so gaining power, and he said that the mind and matter were not dual entities but the subjective and objective manifestations of the unknown.

"The twentieth century needs a religion" he said, "with no scheme for salvation, no need for heaven or hell, no fear of eternal punishment. The twentieth century needs a religion free from sacredotal institutions and free from all books, scriptures and personalities. The twentieth century needs a religion with a concept of God, not personal nor impersonal but beyond both, a God whose supreme aspect will harmonize with the ultimate reality of the universe. The twentieth century religion must accept the ultimate conclusions of all the philosophers of the world."

Among the significant blessings ushered in with the dawn of the new century, is the evidence of a firmer foothold of the Vedanta Philosophy in the lives of many Western students. We

feel that it is wholly due to Swami Abhedananda's persistance and untiring faithfulness, that so much has been accomplished and we rejoice to see how steadily this glorious message is spreading. The inhabitants of a great cosmopolitan city like New York are by nature restless; flitting hither and thither anxiously seeking, they know not what. The attractions of yesterday have no place, among the desires of today; how tremendously difficult then, the task of reaching the mind, the heart, or even the ear, for any length of time; but the power of the Swami is great, and each, suceeeding lecture finds him making a larger application and attracting greater numbers.The attention with which they listen to the beautiful and impressive word, is often remarked; how clearly every word reachesthe most distant part of the hall, with no apparent effort on the part of the speaker, a pleasing contrast to the excited manner noticed in many of our pulpit orators, who resort to much noise and gesticulation to convince their hearers of certain truths. The power to hold this absorbed attention lies in the simplicity and directness with which the Divine massage is unfolded; a massage, truth to tell, not so easily understood by those absorbed with the smaller claims of daily life, and to whom the highest wisdom must seem but a disturbing and confusing element. The fortunate ones who have turned aside from the mad rush and whirl of worldly enjoyments, long enough to listen to this eloquence have caught only a glimpse, it may be, but sufficient to arouse a desire for a more peaceful and a nobler life, the spiritual life of the Yogi. Again and again have they come to listen, and becoming more thoroughly awakened. at last become earnest seekers; they find the better way is open, the darkness which at first seemd so dense, proves to be only apparent, and a little persevering effort discloses the path of peace close at hand.

The lectures, "How to become a Yogi" and "The effects of Breathing Exercises" drew large audiences, impressing many with a desire to become members of the Vedanta Society and receive the Swami's instruetions in Yoga. Beside the more serious who applied, came a number of excitable enthusiasts of a day,

beseeching the Swami to give them "quick" lessons in breathing and in Yoga, thereby making them eternally fit! But the Swami, with far-seeing wisdom, first advised serious consideration on their part, insisting upon a written application for membership to the Society, and detailed reasons for wishing to join the steadfast ones, kindly pointing out to them the necessity of thoroughly understanding the serious nature and deep meaning of these exercises.

Two classes are held on Thursday evening, one at eight o'clock for new students, and one at eight-thirty for the advanced class; the membership has so increased that it became necessary to form another class, which is held at ten o'clock on Sunday morning, one hour before the introduction of the Children. All are new students in this Yoga class, young men and women, very earnest and appreciative.

Lectures given in the Lyceum during Febraury, are entitled as follows: "Individuality and Personality," Transmigration and Reincarnation. "Spiritualism and Ancestor-worship," and "The Practice of Self-control."

On Tuesday evening, Febraury the nineteenth, the Swami excelled himself in a discourse on "My Master," opening even to those who have heard before, a fuller realisation of the way leading to God-conciousness. He told of this saintly example who lived upon the earth such a short time ago, making the Christ teachings more clear and vital to all. Those to whom the possibility of a divine life upon the earth in this present material age, was quite new and astonishing, felt a throb of wonder, an eager desire to understand and grasp more fully the meaning of truth and freedom; verily, it must call for a greator renunciation of this small being, in order to become conscious of the *self*. *All* felt with reverence and love and thankful hearts, the inestimable blessing of listening to these teachings from one who had long known the divine atmosphere of the *Master*.

On the following morning, a celebration of the birthday of Sri Ramakrishna was held in the Vedanta rooms: a beautiful

and impressive hour to those devout students gathered together on that blessed occasion, feeling deeply the great privilege of partaking with the Swami in offering worship and praise. The room was sweet with insense, flowers and fruit; the sunshine streaming in, added a golden halo to the picture of the Master, enthroned amid fragrant remembrances. Students gathered for meditation, many seated upon the floor, while the Swami chanted soft praise and worship of the Divine, drawing all present into closer communion and adoring together the beloved one, He who is coming to be known among us as bearer of a word from the *Divine Mother.*

B. & C.

Vedanta Society

New York.

THE VEDANTA PHILOSOPHY COMMENDED.

To the Editor of the Sun—Sir:

I can sympathise with the Hon. Mayor Hewitt and "Baffled" for I myself, was baffled by "the inequality of nature" until I began the study of Vedanta philosophy. For years I fought with God because of the inequalities in human lives. Some people fear to question, fearing to blaspheme, but I said, God you are an unjust God to give everything to some, and nothing to others, when all are your children.

Now all of my doubts have disappeared, for Vedanta has taught me the why, whence and wither of life. As said by one of its able exponents, when asked "what is the practical use of the Vedanta philosophy?" the practical use of this philosophy consists in the knowledge of our true nature. It teaches us what we are, why we have come into this world, the purpose of life and how to fulfil that purpose, and how we can live as masters, and not as slaves. Now we are living as slaves of our desires,

slaves of our senses, attached to the transitory objects of this world. we are denyng the real being of our soul and spirit, which are our true nature."

Should Mr. Hewitt and "Baffled" investigate the Vedanta philosophy, they, too, would better understand the inequality of nature.

New York, March 11th. VEDANTIST.

SWAMI VIVEKANANDA.

AT

DACCA.

The following is taken from "the Dacca gazette," Monday April 1, 1901.

"This famous man (Swami Vivekananda) is now in our midst. He went in for an ablution at the *Nangalband* ghat on the occasion of the last *Budhastami;* and returning to Dacca, delivered an interesting speech at the Jagannath College premises on the evening of Saturday last—the subject of his discourse being "What have I learnt?" Beginning with an expression of his pleasure at the opportunity that his coming to East Bengal has afforded him, to acquire that intimate knowledge of this part of the country which he hitherto sadly lacked in spite of his wanderings over many civilized countries in the West as well as his gratification at the sight of majestic rivers, wide fertile plains and picturesque villages in his own country of Bengal which he had not the good fortune of witnessing for himself before, he referred to the fact that it is many years now since he has found Hinduism to be the only perfectly satisfying religion in the world. He therefore deplored the existence of widespread indifferentism in respect of religion among his own country-

men professing such a unique faith, though he was very well aware, as he remarked, of the unfavourable materialistic conditions in which they passed their lives, owing to the difusion of European modes of thought in their great country. He also deplored the existence in the country of certain reformers who wanted to reform their religion or rather to turn it topsy-turvy with a view to the regeneration of the Hindu nation. There were, of course, he added some thoughtful people among them, but there were also people who followed others blindly and acted most foolishly not knowing what they were about. Then there were others who were mad after scientific explanations of Hindu customs, rites, etc., and who were always talking of electricity, magnetism, air vibrations and that sort of thing; and who would perhaps some day define God himself as a mass of vibrations!! (laughter).

In fact, the Swami was nothing, if not smart. That he could talk away with the greatest fluency was a well-known fact; but that he was so great a humourist and so apt in repartees was new experience to many of his hearers. He had a fling at the Christians in general, and the missionaries in particular, and he was deservedly hard on the materialistic tendencies of the age which must be traced to our western rulers. ... ...

As to what he had learnt being the subject of his lecture, he put forth in telling language the well known essential condition of progress in the path of spirituality which, he averred, was only to be found in Hinduism, including idolatry. This idolatry, he defended with all the wit he could command, ridiculing people who had anything to say against that phase of our national religion. To attain spirituality, he observed, one must be disgusted with the world; especially with lust and wealth; he must then be burning with a desire to see God—he was careful to say

that his God was not nature or any similar idea. But these were not all, that is disgust with the world and burning desire for God were not sufficient; the devotee must seek and accept a *guru* or spiritual guide who was to be his counsellor, philosopher, friend and guide. In short, the *guru* was the *sine qua non* for spiritual progress according to the preacher under notice; and we are not surprised that crowds of people, mostly young men, are flocking to him for advice and illumination in regard to the one thing needful in our life. The *Swami* advocates, as he practises, celibacy and many of his disciples are fighting shy of matrimony, with results that we are at present, unable to foresee."

On the following day, we learn the Swami delivered another lecture on "The religion we are born in" of which we have not received any detailed report as yet. The Swami left Dacca on Friday, the 5th April to visit the holy shrine of *Chandranath*.

SCOTLAND.

The *Queen* says:—Under the auspices of the Edinburgh Ladies' Victorian Club, an eloquent and deeply interesting lecture was delivered lately upon "The Ideals of Indian Womanhood" by Miss Margaret Noble, who has been in India for eighteen months, and is a member of the Order of Ramakrishna, in Calcutta. Miss Noble depicted the life of the Hindu woman under an aspect entirely new to many of her listeners, and difficult to reconcile with what they had heard on the same subject from other sources. The animated discussion which followed the lecture had to be cut short owing to lack of time—questions put to the lecturer having to remain undiscussed. At the request of several members, who had been present at the lecture another meeting was arranged to take place on Feb. 25 or the purpose of hearing the views of other speakers with experience of Indian life, and give an opportunity for

further discussion. A crowded attendance testified to the widespread interest, taken in the subject of the women of India. The speakers were Miss Small, now of the Training Institute, Athole-crescent, who for sixteen years worked in the zenanas of Poona; Miss Noble (who was under the necessity of leaving the meeting after making a brief speech—kindly undertaking to answer any questions sent to her), and Dr. Mary Simson, who for the past five years has lived among the native women of Lower Bengal.

BOOK REVIEW.

Dr. Pope M. A., D. D. ranks in the front list of European scholars who have devoted themselves to the cause of Tamil literature. Pope's chief aim is to make Tamil popular among the English-knowing public. Besides writing several grammars in Tamil he has edited some important works with notes and comments in English. Nannul, Tirukkural, Naladiar came out long ago. In our opinion he has been at his best in his edition of Naladiyar. His zeal for Tamil literature gradually ripened into an admiration for the religious philosophy of the Tamils especially that of the Saivites. He does not show anywhere in his publications much acquaintence with the philosophy of the Tamil Vaishnavas. The Saiva Siddanta philosophy is to him 'the highest product of Dravidian intellect. The Saiva religion has peculiar charms for him because he has discovered in it a coincidence with Christianity in one great principle—there is a personal God ruling over the whole universe. Tiruvachakam has become an object of reverence to him and in his extreme old age he undertook with a good deal of earnestness to bring out an English edition of Tiruvachakam and he has brought it out with a tolerable degree of success.

It is with great diffidence, as it is seen in his introduction, that Dr. Pope ventured to edict Tiruvachakam, one of the most precious monuments of Tamil literature. As a work of true piety chalking out the path to salvation it will be hard to find its equal.

As the sublime goal of all religious philosophy transcends reason and can only be understood by sages of true devotional wisdom, no man of merely high erudition or profound scholarship dared for twenty centuries to write an authoritative commentary upon the work though quite recently a more or less abortive attempt has been made to comment on it. Dr. Pope, in the interests of the English-knowing public, has brought out his last great contribution towards Tamil literature—an English edition of Tiruvachakam. He has spared no pains in making his edition of high value to lovers of Tamil Literature. From the elaborate introduction it can be made out that he has bestowed all his energy and time towards making the edition complete in every way. He says 'As long as I have strength and intellect I hope to labor on to make Tamil popular amongst the English knowing people.' It goes without saying that Dr. Pope to make himself efficient to edit Tiruvachakam, has bestowed much of his energy for the correct understanding of the Saiva Siddhanta Philosophy. It was, however, an irremediable difficulty that the gentleman was forced to stay in England without being in Southern India while he had the work of editing the grand work. In some passages, we are sorry to note, that his renderings fail to bring out the true meaning. In a few passages of very great import the reverend doctor, has failed to comment on the lurking beauties or has wrongly interpreted them.

For example, the translation of stanza 41 of Tiruvachakam runs as follows,

Like elephant two handed I saw not my mind's true germ; I saw but sore distress.

* * * * * *

The word '*irukai yánai*' is not correctly understood. What Manicka Vachakar means is interpreted by able scholars as follows:

The elephant with its peculiar proboscis can do simultaneously two functions, namely grasping and smelling. So the right way of understanding the Material World and its Ruling Power would be to know their bearing at one single glance. This is simply an

attack on the respective weaknesses of the Materialists and the Idealists. The Materialist sees only matter and denies the existence of God, whilst the Idealist denies the existence of matter and turns it into various states of consciousness.

Passages of such weighty meaning occur interspercedly in Tiruvachakam and a good edition is expected to meet these difficulties.

Dr. Pope states that the Bhakti marga or the path to salvation through devotion in Southern India dates from the time of Manicka Vachakar and in Northern India from the time of Chaitanya. This is indeed a grave error; there are thousands of ancient legends in Southern as well as in Northern India which go to prove that devotion is a surer path to salvation than Jnâna or knowledge. In Southern India as the Doctor himself can clearly see from his own footnotes in Tiruvachakam that Kannappar the Huntsman and Chandesvara the Brahmin-cowherd attained eternal Bless by their unparalleled devotion. These personages are indeed very ancient as they flourished anterior to the Madura accadamy whose extinction took place about the begining of the 2nd century. Dr. Popes missionary instinct makes him think, that the saivites borrowed the Doctrine of devotion from Christianity. The schools of Bhagavatas and Bhaktas is a very ancient one and we are sorry that Dr Pope after so many years of missionary work in Southern India does not know the fact that no Hindu thinks that Chaitanya was the first to teach the path of devotion in this ancient land of devotees.

Dr. Pope is unusually prejudiced in ascribing a very late chronology to Manicka Vachakar when he could see clearly that the author of the Tevaram hymns, Appar and Jnanasambandhar lived at a much later date which is clearly fixed as the beginning of the seventh century. Considered on the whole the work speaks to the immense credit of the veteran scholar who should be congratulated upon the sincere zeal which lifts him ever on to work for the cause of Tamil Literature. Let us hope that some at least of our graduates will aquire the same passion for research in Tamil Literature as Dr Pope. The Clarendon Press authorities deserve in conclusion a word of praise for the exellent get up of the book.

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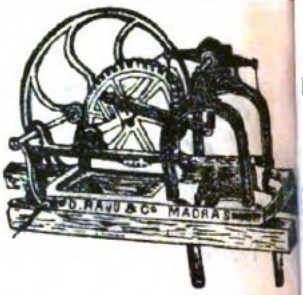
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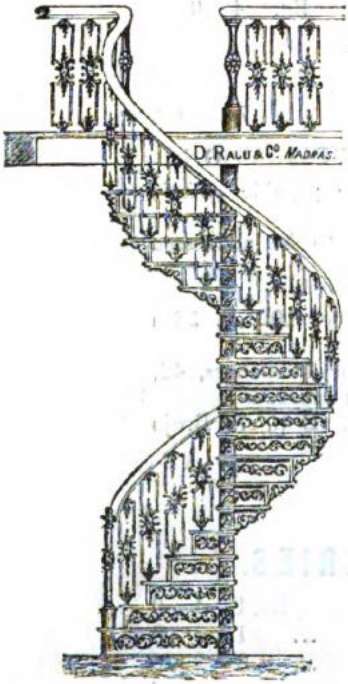


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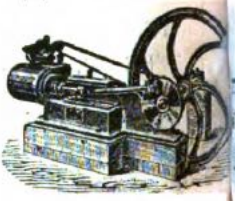


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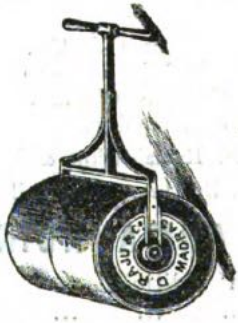


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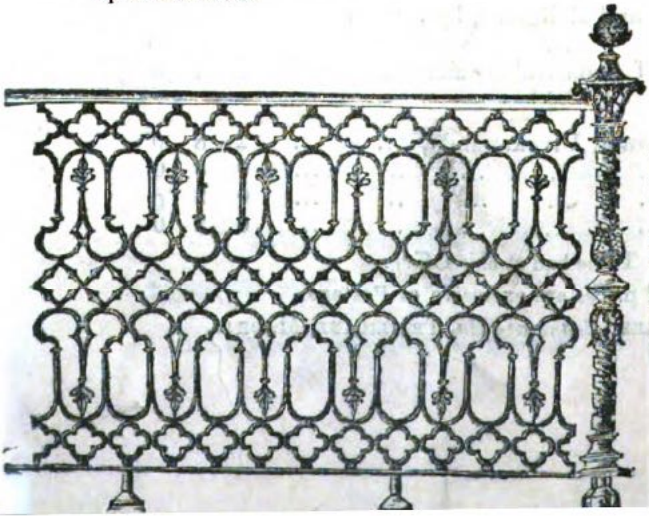
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CHAPTER II.

The Philosophy of Kant by M. Desdouits.

ANALYSIS OF THE CRITIQUE OF THE TELEOLOGICAL JUDGMENT.

I. *Analytic of the teleological judgment.* Necessity of considering an end (a finality) in nature and specially in organised beings. *Universality* and *subjectivity* of the idea of finality.

II. *Dialectic of the teleological judgment.* Antinomy, of mechanism and finality, of the possible identity of these two kinds of causality in the intelligible world.

III. *Methodology of the teleological judgment.* System of ends in nature. Their relation with the end of the moral being. The limits within which the moral law gives us knowledge of God.

I.

THE ANALYTIC OF TELEOLOGICAL JUDGMENT.

The *Critique of the æsthetic judgment* has analysed the Beautiful, which resides in the *form* of *finality*, that is to say in the agreements of things with the forms of our intelligence; the last of the *Critique* of the *teleological Judgment* is to study finality as to its *matter* that is to say the relation of things among themselves, or the harmony existing between the parts.

The understanding conceives nature as the production of a mechanical causality; practical reason conceives a free causality, intentional, that of my will. Judgments in assigning to the mechanical causality of the universe an end freely chosen in view of a law of wisdom, participates at one time in the nature of understanding and that of reason; finality is then a *concept* intermediate between that of nature and that of liberty.

Every appropriate attribute is not a *finality*. Thus the circle is marvellously appropriate to the solution of a number of mathematical problems; but the cause of this *property*, evidently resulting from the necessity of things, cannot be attributed to an intention. For *finality* to exist, that is to say intentional appropriation, it is necessary that this appropriation should be *contingent*; it must be explainable neither by mathematical necessity nor by machanical necessity. Thus the regularity of a garden or the trace of a perfectly symmetrical hexagon supposes intention. There can be no doubt on this question; it is the same with the disposition of the parts of a machine. But if it is easy to recognise finality in works of art it is less easy in the production of nature. We must have a *criterium* to distinguish intentional causality from mechanical causality;

this *criterium is the reciprocity of cause and effect.* Now this reciprocity is remarked in organised beings, thus a tree is at the same time cause and effect of itself, not only because the tree, produced by a tree, reproduces another but because each of its parts is at the same time preservative of the others, and preserved by the others. How can a mechanical cause subordinate cause and effect and produce this double action? We must then, to avoid the vicious circle presented by the purely mechanical explanation, have recourse to an intentional causality which has conceived the end before the means, the effect before the cause, and the cause in view to the effect.

This criterium of finality only permits us to recognise it in organised beings. There are indeed, in inorganic matter, aptitudes which render it useful to animals and men, whence we may conclude that these aptitudes are an end which nature has set before itself; but this end has only been willed as a means in view to a higher end, to cut the life of organised beings. This is only an *external finality*, relative that is to external things; in the organism on the contrary, there is an *internal finality* because its end is in itself and each of its parts has for end the other parts. We have indeed more reasons for affirming finality in the living productions of nature than in works of art. A watch assuredly supposes an intention on the part of the watchmaker, since each part participates in the movement of the others, and since the form, the place of each cannot be determined save by the complete *concepts* of a watch; but no one of the train of wheels has produced the others; each exists for *the others*, but not *by the* others. "An organised being is then much more than a simple machine; it is endowed besides the motive force with a formative quality." It is even impossible to conceive an organised being other than as a system of ends.

This is so true that the physiologist asks *a priori* what is the purpose of an organ, even before the study of this organ has taught him if there is, or if it can have, a purpose.

But if the belief in *finality* in living nature is *necessary, universal,* Kant, remaining faithful to the principles of the Critique also concludes here, from this very necessity and universality to the *subjectivity* of this belief. If finality were in nature the mind could not divine it to be thence *a priori*; it would not be able to conceive it save after determining it *a posteriori* in objects. A curious argument and one that always causes no surprise although the Critique has accustomed us to it! What! because my mind conceives order, this order cannot be realised outside of it! and because I am a reasoning being, there where I see marks of reason I must conclude that it is I who suppose them gratuitously! But if it is a necessity of my reason to see order when there is none, how comes it that I can see disorder in certain things? My reason is like a coloured glass through which I see everything coloured like the glass: But then I should be able to see order everywhere. But how is it that order appears in some things and not in others?' This difference cannot come from the subject which is always the same; it must then come from the object. Let us however remember that this objectivity here denied to the idea of final causes is only a provisional conclusion and Kant prepares us for this by adding that this idea has a moral use; for, says he, this thought that everything in nature has its purpose gives us heart to resign ourselves to disagreeable things and to look at them from their good side. This remark prepares us for the definite conclusion arrived at in the *methodology*, to wit, that ends in nature are the means for accomplishing the supreme end of all which is the moral law. But before arriving at this conclusion Kant desires to exhaust

all difficulties, all contradiction presented by the idea of finality to our understanding. Here also the *Dialectic* will have its *antinomy*.

II.

DIALECTIC OF TELEOLOGICAL JUDGMENT.

The idea of nature when our mind desires to reach the causes of phenomena, present the following antinomy.

Thesis. Every production of material things and of their forms must be judged possible by mechanical laws. Physics is and all sciences in general are only possible on this hypothesis.

Antithesis. Some productions of nature (organised beings for instance) cannot be judged possible by mechanical laws alone. (The *Analytic* has established this truth).

The antinomy is solved by this remark that the *thesis* and the *antithesis* are neither of them objective principles ; they are simply *subjective maxims*, regulative principles ; the thesis is a law of understanding a law of the *determining judgment*. The antithesis is a law of the *reflecting judgment*.

But in relation to the reality of things they may be both false under their absolute and conclusive form ; it is possible that they may be brought into agreement and that *mechanism and finality*, distinct with regard to our minds, are both one and the same real principle, or one and the same cause ; it is possible in a word that physical necessity and intelligent causality are *in themselves* identical. How do we know that it is not so in the reality of things since this reality escapes us ? Or rather we have reasons to suppose that it must be so, for the contrary hypothesis lands us in serious difficulties.

In fact it is because they have considered mechanism and finality as *objectively distinct* that all systems of philo-

sophies have terminated in unsustainable explanations of nature, or at least in explanations with very slight foundations. Epicurus only admits mechanical causality and concludes in the absence of finality, in a word he believes in chance; but chance is not even a mechanical principle. Spinoza struck by the unity and harmony reigning in nature supposes a unity of substance in all beings; but this explanation is absolutely insufficient; for *ontological* unity (unity of substance) is not the same thing as unity of plan, of agreement that our mind finds in nature. Others have recourse to the hypothesis of a living nature; but the partisans of *hylozoism* are refuted by a fact, the inertia of matter. Finally there is a fourth way of conceiving the world; that is to admit that it owes its unity and its harmony to an intelligence distinct from itself, to a creator who has designedly endowed it with certain mechanical forces and who has calculated, with all the precision with which an infinite wisdom is alone capable, the effects, combinations and resultants of these forces. Here certainly we have a sublime hypothesis and which cannot be preached with the contradictions apparent in other systems; but it is a *transcendental conception* and consequently reason (at least speculative reason) has no right to seek in for the explanation of the world. It might perhaps have this right if it even proved that mechanism is an insufficient explanation of the formation of the world, but this is only proved *for our minds*, the subjective laws of which have perhaps nothing in common with the reality of things. No doubt, *given our reason as it is*, "it is absolutely certain that we can learn nothing certain, and for a still stronger reason, we cannot give any explanation of organised beings—by purely mechanical principles of nature; it is absurd *for men* to attempt anything like this and to hope that one day some new Newton will explain the production of a

blade of grass by natural laws in which there is no appearance of design." Besides who can say if an intelligence more perfect than ours will not conceive their mechanical explanation which seems to us impossible, or that mechanism and finality will not be merged in one and the same explanation in his view.

Under this supposition Kant observes that the distinction of *mechanism* and *finality* supposes that of the *contingent* and *necessary*, and consequently that of the *possible* and *real*. Now the *possible*, and *real* are *concepts of modality*, *forms* of our mind, and a perfect understanding which would know, not by *concepts*, but intuitively, would make no distinction between these two *subjective* points of view of the human understanding. How then can a distinction which would not exist in a perfect intelligence be founded in the reality of things? Besides, if even it were necessary in the explanation of phenomena, these phenomena are not, in reality, what they appear to us; their real principle, their *substratum*, is for us an unknown essence, a visible noumenon, which perhaps (how can we know) has produced at the same time both the sensible and the intellectual world. Thence would result quite naturally the harmony between the laws of nature and those of our mind; and this harmony which we call finality would only after all be the necessary effect of an *efficient* cause. Thus two imprints made on wax with the same seal resemble each other so closely that a child might think that the one had been *intentionally copied* from the other, where as both are the result of a simple mechanical cause. We reason like this child. In our ignorance of this single cause the action of which has produced at the same time and by the same necessity nature and mind, it appears to us that nature may not be intelligible, that is in harmony with the laws of our reason,

and because it is intelligible we conclude that free choice alone has rendered it such by calculated adaptation of its parts. But if we know the necessity which produced it, as well as our mind, we would understand that this order must be inherent in it, as essentially as the idea of this order is inherent in the reason produced from the same cause.

It was not a mistake to find in this doctrine of Kant the basis of Schelling's theory on the Identity of nature and Intelligence. Yet with Kant it was only a hypothesis; Schelling made it a dogma. Another still more radical difference is that according to Schelling, reason can attain this intelligible *substratum*, this absolute of which nature and intelligence are but modifications. Kant on the contrary declares that 'the common principle from which are derived, on the one hand, the mechanical principle and, on the other hand, the teleological principle being suprasensible it is impossible for us to have the least determined and affirmative concept of it.' It follows that the human mind not finding in this identity of nature and intelligence anything to satisfy our faculties as *they are* must always make a distinction between the two. Whilst pushing as far as possible the mechanical explanation of phenomena we must not cease to seek their bond of relationship and union. There is a law of our mind, and has its *raison d' etre*; in the study of nature it serves as a regulative principle; finally, and here we have its most noble use, it raises us to the idea of moral finality, to the idea of the good and thence to the idea of God. These are the high aspects of the philosophy developed by Kant in the *Methodology* and in them we find the ultimate end of his philosophy.

(To be Continued).

THE RELIGION OF THE HINDUS.

A LECTURE BY SWAMI ABHEDANANDA.

"That which exists is One; wise men call it by various names.—*Rigveda*, *I.* 164, 46.

(*Continued from page 363*).

The religion of the Vedanta does not teach that we are "born in sin and conceived in iniquity," nor does it say that we have inherited as a birth-right the sins of some fallen man who was tempted by an evil spirit called "Satan." On the contrary, it tells us that all men and women, irrespective of their color, creed, or religious beliefs, are childern of Immortal Bliss. It teaches that we are not the helpless victims of our parents' sins, but that our present condition is the resultant of our past deeds, and that our future state will be the result of our present actions. Parents do not create the souls of their children, they are but the channels, the instruments through which the individual souls incarnate or manifest themselves on the physical plane. This idea is popularly known as the law of Karma and Reincarnation, which means the remanifestation on this earth of the individual soul, or the germ of life, according to its desires and tendencies, which will determine the conditions of its existence.

The religion of the Vedanta may be called the "Science of the Soul." As modern science does not deal with dogmas and does not insist upon belief in the authority of any person or book, but depends entirely upon correct observation and experience of the facts of nature to discover the laws which govern the phenomena of the universe, so the Vedanta, or the Science of the Soul, does not deal with dogmas or creeds, but explains through logic and reason the spiritual nature of man, or the true nature of the soul. It

describes the origin, growth, and process of its gradual evolution from the minutest germ of life up to the highest spiritual man, as Christ, or Buddha, or Rāma Krishna, as well as points out the purpose and ultimate goal of such evolution. This science of the Soul discusses such questions as: Whether or not the soul can exist independently of the body; whether or not it existed before the present birth; whether or not it was created by any being? Vedanta enquires if the soul exist after death? If it retains its individuality? If it be free or bound? If bound, can it ever become free? etc. In attempting to solve such questions of vital importance the Vedanta philosophers did not speculate like the Greek or German philosophers, but explained through logic and scientific method the spiritual laws which they discovered in their superconscious state. Those spiritual laws gave a foundation to their religious system. The spiritual laws being eternal, the religion which was based upon them is called the "Eternal religion."

In India religion and philosophy are one. Religion is the practical side of philosophy and the latter is the rational side of religion. They are inseparably connected. Therefore when we speak of Vedanta philosophy, we mean both religion and philosophy at the same time. Although there have been many other philosophies in India, still Vedanta includes the fundamental principles of all of them.

The ancient thinkers in India, after studying the phenomena of the universe, started many theories to explain the origin of the phenomenal world of which the Atomic theory of Kanada and the Evolution theory of Kapila still remain unsurpassed by similar scientific theories of the nineteenth century. Nearly four thousand years ago Hindu philosophers came to understand that the world was not created out of nothing, but was the result of the evolution of one eternal Energy, which is called in Sanskrit *Prakriti*, in Latin, *Procreatrix*. In one of the Upanishads we read of a sage who was explaining the mystery of Creation to his son. He said: "My dear child, some people say that this world has come out of nothing, but how can something come out of

nothing?" It has often been said that the doctrine of Evolution is the marvel of modern times, and that it was unknown in the past ages; but those who have studied more closely are aware that it was well known to the Hindus and that there are clear evidences of it among the Greeks. Well has it been said by Sir Monier Williams that "The Hindus were Spinozites more than 2000 years before the existence of Spinoza; 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."—("Hinduism and Brahminism.") Standing upon the firm rock of the evolution theory, the Hindus explained the mysteries of the universe, solved the problems of life, and arrived at a conclusion which has not yet been reached by the scientists of to-day. The evolutionists of ancient India did not arrive at the fatalistic conclusions of many of the modern evolutionists of the West. On the contrary, they maintained that the individual soul is not brought into evolution by any cosmic force or extra-cosmic being, but that it creates its own destiny and moulds its own fate, by its own desires, tendencies, and actions. It is free to desire and to act in accordance with its desire. Each individual soul is a storehouse of infinte powers and possesses unlimited possibilities. Souls were not created out of nothing nor by the will of any being, but are eternal, beginningless and endless. At present they appear, however, as subject to the law of causation. The Hindus applied the law of causation to the moral and spiritual nature of individuals. In Sanskrit it is called "Law of Karma." By this law they explained why one man is born with good tendencies and another with evil ones.

The Hindus do not believe that God creates one man to enjoy and another to suffer, nor do they believe that he punishes the wicked or rewards the virtuous. Punishment and reward are but the reactions of our own actions. Each individual soul reaps the fruits of its own acts, either here or in some other existence.

The religion of the Vedanta does not teach the worship

of many gods, but of one God, who is called by many names and who is free to appear in any form in accordance with the desires of the worshippers. The God of the Hindus has no particular name nor any particular form. Thousands of names are given to that Supreme Being who is nameless and formless. He is not extra-cosmic but intra-cosmic, and immanent as well as transcendent. He appears as with form to a dualist and without form to a non-dualist. He is one, yet His aspects are many. He is personal, impersonal, and beyond both. He appears as personal to a dualistic or monotheistic worshipper, and as impersonal to a qualified non-dualistic believer or one who believes in the immanency and transcendency of God; while to a pure non-dualist, the same God is the one Infinite Ocean of absolute existence, intelligence, bliss, and love.

The religion of the Hindus recognizes the spiritual growth of the soul and describes the different stages of spiritual development. In the first stage, God appears as extra-cosmic, as the Creator or the Father of the universe, Who dwells outside of ourselves and of the world. This is the dualistic conception of God.

Some people say that the Hindus got the idea of the Fatherhood of God from Christian sources. But those who have read the Vedic literature, or even the Bhagavad Gitâ have found therein many passages where God is addressed as the Father of the universe. "O Lord, Thou art the Father of the universe both animate and inanimate. Thou art worshipped by all. None is equal to Thee in the triple world. Who then can excel Thee, O Thou of power incomparable?" (Bhagavad Gita, ch. xi., v. 43.)

In the second stage, God appears as immanent in the universe; as the one stupendous Whole of which we are but parts. Then He is the Mother of the universe as well as the Father; or, in other words, He is then the material as well as the efficient cause of all phenomena. The idea of the Fatherhood of God is not considered by the Hindus to be the highest, because it makes Him extra-cosmic or outside of the world and as efficient cause only. In this concept nature coexists with God as the

material cause of the universe. But when we comprehend that nature is nothing but the divine energy and inseparable from the Supreme Being, then He becomes the Mother of the universe as well as Father. This is called qualified non-dualistic conception.

Thirdly, there is a still higher conception than this: the concept of the unity of the essential nature of man with the Universal Spirit or Reality of the universe. From this point of view Christ said: "I and my Father are one." the Hindu says: "I am He, I am that one eternal Being." This union on the spiritual plane is the highest ideal of all religions.

The Hindus say that the dualistic belief in a personal God with a human form and human attributes is the expression of the spiritual childhood of the soul. From dualism the soul rises through qualified non-dualism to monism. Each of these stages of spiritual development is true in itself, and necessary, as are childhood, youth, and maturity in the physical body. It is good to be born and brought up within the limits of a church creed as a dualist, but it is not good to remain there all through life, and he who does so has failed to outgrow the stage of spiritual childhood. Growth is life and stagnation is death. Therefore Vedanta recognizes the importance of spiritual growth in religion.

What we believe to-day may not be necessary for us to-morrow; let us be ever ready to face the necessity of growth. But we must not go backward; we must move onward until the ideal is realized. "Arise, awake, seek the company of the wise and stop not until the goal is reached;" until you see God everywhere and become one with God. This has been the cry of the spiritual teachers of India.

There is no other religion in the world which emphasises the attainment of God-consciousness in this life so much as the Vedanta religion of theHindus.

The paths which lead to this goal of all religions should vary according to the tendency, capacity, and spiritual development of the individual. Therefore the Vedanta prescribes no set path, but offers many paths to suit different minds: such as the path of right knowledge and right discrimination (Jnana Yoga);

of concentration and meditation (Raja Yoga); of work for work's sake (Karma Yoga); and lastly, of devotion and worship (Bhakti Yoga). Each of these paths has various branches. As one coat does not fit all bodies, so one path does not suit all minds.

The religion of the Hindus has made them peace-loving and humane, and it is because of their religious ideas that the Hindus have never invaded any other country. They are not afflicted with the insatiable greed for power, wealth, and territorial possession, which is so strong among Christian nations.

The Hindus practice non-resistance of evil which was taught by the Vedanta, by Buddha, and afterwards by Christ, but which is not yet understood nor practised by many of the followers of Christianity. Vedanta has made the Hindus realize that all the various religious sects and creeds of the world are but the partial expressions of one underlying Religion, which is nameless and universal. The knower of that underlying Religion does not need any creed, or denominational name, or particular Church. The worship of Truth is his creed and denomination, and the human body is the holy temple wherein dwells the Eternal Spirit. The result of this grand idea is that there has been very little religious persecution in the whole religious history of India.

It matters not to what sect, creed, or denomination we may belong. Our first duty should be to see how far we have advanced in spiritual life, how near we have approached God-consciousness, and how much of the mastery over our animal nature we have acquired. Knowing these to be the essentials of true religion, a follower of the teachings of Vedanta never denounces the religious ideas of others; never says "my religion is true and yours is false;" never preaches "my God is the only true one, all others are false;" never persecutes another for differing from himself; but always lends a helping hand to the followers of all sects and creeds who seek his spiritual help, sends good thoughts and blessings towards all, prays for all, and recognizes the unity of purpose in all the variety of sects and creeds.

"O Lord! As rivers rising from different mountains run, crooked or straight, towards one ocean, so all these different

religions, sects, and creeds, rising from different points of view, flow crooked or straight toward Thee, the Infinite Ocean of existence, intelligence, bliss and love."

NOTES.

Regarding the worship of Jahveh in the form of a bull, Dr. A. Kuenen, the professor of theology at the University of Leyden, says: "Side by side with the worship of false gods, there existed in Ephraim a Jahveh-worship, which is strongly condemned by Amos and Hosea, nay, is placed by the latter entirely upon a level with the service of false gods. It is the worship of Jahveh under the form of a bull." (Religion of Israel, Vol. 1, p. 73.)

As regards human sacrifices the Doctor says: "We cannot help assuming that those who worshipped Jahveh in this shape also slaughtered men in his honour." (p. 75.)

"Jahveh was conceived by those who worshipped him to be a severe being, inaccessible to mankind, whom it was necessary to propitiate with sacrifices and offerings, and even with human sacrifices." (p. 249.)

As regards sun-worship Dr. Kuenen says: "Originally Jahveh was a god of light or of the sun, and the heat of the sun and consuming fire were considered to proceed from him and to be ruled by him." (p. 249.)

Kewan, or Chiun, or Saturn-worship is described in Amos, v. 26, 27. Dr. Kuenen says: Amos, in accordance with his contemporaries, ascribed worship of Saturn to the Israelites in the desert." According to him there was a connection between the Saturn-worship and the dedication of the seventh day, and this custom was afterwards adopted and modified by the worshippers of Jahveh. (See Religion of Israel, Vol. 1, p. 264.)

Tree-worship is mentioned in Deuteronomy, ch, xvi. 21. Grove (or Asherah) stands for a tree or stem driven into the ground close to the altar of Jahveh.

"He (Hezekiah) removed the high places, and brake the pillars, and cut down the Asherah; and he brake in pieces the

brasen serpent that Moses had made; for unto those days the children of Israel did burn incense to it; and he called it Nehustan." (II. Kings xviii. 4, revised version.)

According to the best authorities of the present day, Moses lived about the fourteenth century before Christ. Dr. Kuenen says: "The exodus is accordingly placed by one in B.C. 1321 by another B.C. 1320, and by a third in 1314, B.C. Of course perfect accuracy on this point is unattainable. With this reservation I accept the year 1320 B.C. as the most probable (R. of Is. Vol. I, p. 121).

It is a well-known fact that the book of Genesis was not written by Moses, but by some priest during the period of Jewish exile in Babylonia. Professor Kuenen says: "It is true, he (the author of the book of Origins) is a *priest*, and as such is deeply attached to the Jahveh-worship, the ceremonies, and the privileges of the priesthood.....The author of the book of Origins was not the first in Israel to narrate history, from the creation of the world to the settlement of the people in Canaan. The course which he had to follow, therefore, had been pointed out to him by his predecessors and specially by the author of the second Creation narrative and the accounts connected with it." (Vol. II, pp. 157-159.)

Regarding the influence of Parseeism upon Judaism, Dr. Kuenen says: "We discover the traces of the influence of the Persians in the *doctrine of angels*." Of the idea of Satan he says: "It would be hazardous to see the Persian notion of Auro-Mainyus in this small modification, were it not that the Jewish Satan subsequently acquired the traits of this spirit of darkness more and more.....The older Israelitish prophets and prophetic historians had not hesitated to drive even evil, moral evil not excepted, from Jahveh. This shows that the conception of the moral world had undergone an important change." (Vol. III, pp. 37-40).

On the subject of immortality Dr. Kuenen says: "The Israelite's ideas of the human body and soul and their mutual relation hardly admitted any other notion of man's existence

after death than that of resuscitation, i.e., of the miraculous restoration of the body into which the spirit returned. As soon as Jahveh takes back the breath of life, man and beast die. But that spirit does not live on, at all events not independently or individually.....Let it be taken into consideration, however, that the hope of a resurrection from the dead also existed among the Persians.....Does it not become extremely probable, therefore, that Perseeism was not entirely foreign to the rise and the first growth of the Jewish dogma? Must we not also assume here that the germs which lay hidden in Judaism were fertilized by contact with a Religion in which they had arrived at maturity?" (Rel. of Is., Vol. III, p. 43).

According to Hindu chronology, Krishna flourised in India about 1400 B.C.

BRAHMANISM.

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In order to bring out clearly the point of view from which I shall approach this subject, I must begin by a few preliminary observations. We know that Christianity, the highest and purest Faith in the world, has always been essentially a militant and missionary religion, pressing onward unceasingly to extend its doctrines and to make fresh proselytes. We know, also that in the seventh century of our era another Faith arose, even more intensely militant, more fiercely intent upon propagation than Christianity—the Faith of Mohammed or Islam. By this rival Faith Christianity was fiercely attacked, and was eventually driven out of Asia and Northern Africa, leaving only a few obscure sects, like the Armenians and Nestorians, surviving in countries which had once been almost wholly Christian. All the western region of Asia was easily overrun and converted by the

Mohammedans; but eastward of Persia the spread of their religion ceased to coincide with the spread of their dominion; they could conquer India, yet they could only convert it very partially. In peace and war, they are always proselytising; nevertheless, Islam makes little or no material progress throughout Eastern Asia. A vast majority of the population inhabiting that side of the continent adhere to older beliefs, which differ profoundly from the creed of Islam.

The dividing line, the religious frontier between East and West Asia, runs, therefore, through India; for the two great religions of the East, Brahmanism and Buddhism, are both of Indian origin; and it may be broadly affirmed that, while all the dominant religions of the world are derived from Asia, the whole eastern side of that continent, including Japan, has been profoundly and permanently affected by the teaching and traditions of an Indian ascetic, Sakya Muni, the Buddha. Yet, although Brahmanism has exercised a vast influence over the beliefs and worships of Asia during many centuries, and still numbers, at the lowest calculation, more than two hundred million votaries, it is not a Faith that can itself be traced back to an epoch or a founder; nor can any concise narrative be here attempted of its course, its changes, or general development. The utterances of certain semi-divine sages, the philosophic systems of some great thinkers and commentators, have authoritatively shaped the leading conceptions upon which the religion now rests; we know, also, that different ideas and rituals have been dominant at different periods, that there have been degradations and revivals, and that the doctrines and practices of North India have varied, and still vary, from those of the South. But here it is impossible to attempt more than a sketch in outline of the general characteristics of Brahmanism.

In the first place, it is neither militant nor aggressively missionary: it does not openly attempt to make proselytes, in the sense of persuading them or compelling them to come in. Secondly, it is not historic; it has sacred books, but no sacred history. And, thirdly, it has never been defined by formal creeds, nor has

it ever accepted a single personal Deity. The general character of Indian religion is that it is unlimited and comprehensive, up to the point of confusion; it is a boundless sea of divine belief and practices; it encourages the worship of innumerable gods by an infinite variety of rites; it permits every doctrine to be taught, every kind of mystery to be imagined, any sort of theory to be held as to the inner nature and visible operation of the divine power.

Now, at first sight, this is not unlike the old polytheism of Greece, Rome, and the pre-Christian world generally, with its multitude of divinities and multifarious ceremonials. There are passages in Augustine's "*Civitas Dei*," describing the worship of the unconverted folk among whom he lived, the deification of every natural object and even of physical functions, that might have been written yesterday by a Christian bishop in India. But then, one might ask, why was not all this paganism swept out from among such an intellectual people as the Indians, as it was out of the western countries, by some superior and more highly organized Faith? Undoubtedly, the permanent conditions and the course of events which contrive to stamp a particular form of religion upon any great people are complex and manifold; but into an analysis of these elements I cannot go. It is sufficent for my present purpose to point out that the two sheet-anchors of Brahmanism are the institution of Caste, and the sacred Books, both of which were unknown to European paganism. The effect of Caste is to give all Hindu society a religious basis; and the Sacred Books provide Brahmanism with a theology, that is, with a science or philosophy of religion. I believe I may say that the old polytheism of the Roman Empire had neither of these two things. According to Greek ideas, the business of framing laws for all departments of human life, of laying down rules of conduct, belonged to Politics while the philosophers of Greece and Rome were rationalists and teachers of morals, they seem to have regarded the popular superstitions with good-natured contempt. They conformed to public worship that they might avoid odium and accusations of impiety, but they gave it no help or

countenance; and in philosophic discussion they treated the ordinary polytheism as unworthy the notice of serious men. They never, or very rarely, gave an inner meaning to myths and fables, or read the minds of the people through their fanciful beliefs.

But the Indian philosophy does not ignore or hold aloof from the religion of the masses; it underlies, supports, and interprets their polytheism. This may be accounted the keystone of the fabric of Brahmanism, which accepts and even encourages the rudest forms of idolatry, explaining everything by giving it a higher meaning. It treats all the worships as outward, visible signs of some spiritual truth, and is ready to show how each particular image or rite is the symbol of some aspect of universal divinity. The Hindus, like the pagans of antiquity, adore natural objects and forces—a mountain, a river or an animal. The Brahman holds all Nature to be the vesture or cloak of indwelling, divine energy, which inspires everything that produces awe or passes man's understanding. Again, it is very common in India, as it was in Greece and Rome, to deify extraordinary men, and the Brahman does not tell his disciples that this is absurd; he agrees that such persons must have been special embodiments of all-pervading divine power. In short, he accepts every variety of cult and objective worships as symbolical; it is merely the expression or emblem, suited to the common intelligence, of mysterious truths known to the philosophic theologian. In this manner, the gross idolatry of the people is defended, and connected with the loftier ideas. It is maintained that God is a Pure Spirit. But to make Him wholly impersonal is to place Him beyond the reach of ordinary human interest and imagination; so it is well for the less advanced minds to be encouraged by forms and signs of His presence. All worship, it is said, is expressed through the senses symbolically. A temple or church is a visible mark of our belief that the divinity abides among us; an image is the mystical token of the indwelling spirit; while prayer and sacrifice are the preparatory training toward more intelligent devotion. What we can conceive in our minds we may well picture to our eyes: and, by

this method, the innumerable shapes and sacred places of Hindu polytheism are consecrated and adopted into the higher theology. It is on this principle that all the innumerable signs and carved images of divinity are accounted for among the upper classes. Each form, and every detail of that form, they say, is the outer clothing of some idea or impression; pictures and sculpture represent some mode of the divine presence: although the high doctrine is that knowledge, not worship or ritual, is the true way that opens the door to the soul's complete emancipation.

Above and beyond the miscellaneous crowd of things and persons living or inanimate, unseen or embodied, that are worshipped as possessed by divine power, we have the great deities of Brahmanism, from whom all this divine power proceeds, and in whom the principle energies and the fundamental laws of nature are personified. Brahma, Vishnu, and Siva are the realistic abstractions of the understanding from objects of sense. They denote Creation, Preservation, and Destruction, the constant succession of birth and death throughout all existence, the process of destroying to produce, and of producing to destroy. Here we perceive that, as soon as we pass upward through the disorderly mass of ordinary paganism, we come upon polytheism backed by philosophy; we may scatter the irregular levies, and are confronted by the outworks of disciplined theology. The great Brahmanic Trinity are adored with various rites and sacrifices; they have innumerable temples, images, and personified attributes. Yet to all the more intellectual worshippers, Vishnu and Siva represent the course and constitution of Nature. And, if you inquire further about these things, you will learn that all phenomenal existence is a kind of illusion, to be gradually dissipated by the acquisition of knowledge; for the reality becomes intelligible only to those whose souls have been strengthened and clarified by long meditation, by ascetic exercises, by casting out all worldly thoughts and desires. To the eye of inner illumination, those who know God only by delusive appearance see no more than the shadow of divinity. And, conversely, to the empirical or naturalistic mind the whole religion is intelligible as a kind of reflection or mystical

transformation of human experience, the vast shadow of the earth projected upon the sky.

But all Hindus worship directly the high gods of Brahmanism. Brahma, having accomplished once for all his work of creation, has retired into the background of the popular Pantheon; he has very few temples or images; Vishnu and Siva divide the allegiance of devout and orthodox people. It is impossible here to give the diverse names or emblems under which they are worshipped; yet some mention must be made of the Sakhtis—that is, of the divine forces of preservation and destruction, especially the female principle of productiveness, as personified by goddesses, the mates or consorts of Vishnu and Siva. The worship of women plays a material part in all polytheistic systems; and the grosser forms have been caught up and transmuted into loftier conceptions of divine maternity. In Brahmanism, the lower rites are unclean and disreputable, though they become purified in the higher regions of ideas; and a curious likeness may be observed between the consorts of the great Hindu divinities and the emanations, or abstract personlities, of the Gnostic systems that prevailed in the first ages of Christianity. These emanations were arranged in pairs of male and female; and, indeed, it is obvious that human speculation can only attach form or function to divinity by drawing upon terrestrial analogies.

Thus, Vishnu and Siva, with their consorts, are the pinnacles of the visible Brahmanic edifice; they are different manifestations of the Supreme Being; they represent among educated men separate systems of worship, which, again, are founded on separate schools or opinions regarding the relations between God and man, and the proper ways and means of attaining to spiritual emancipation. For, the whole purpose of the higher Brahmanism is to find and show the path which leads upward, from the simple unvarnished popular superstitions to the true and pure knowledge of the Supreme Being by laying out a connection between the upper and lower aspects of religion. One of the cardinal points upon which the two systems differ is in regard to what are called the Avatars—the bodily appearance of the Deity upon earth.

Vishnu, according to those who belong to Vaishnava tradition, has several times descended upon earth, and has appeared in various forms. From the high spiritual point of view this tradition may be interpreted as a devout belief which helps worshippers to realize, so to speak, the relations between divinity and humanity, which brings the Supreme Being within our limited powers of conception, establishes a bond of sympathy, and allows us to address to Him prayers and offerings. In fact, the dogma of Avatars is symbolical of the spiritual link and intercourse between God and man; it sanctions and gives meaning to a widespread popular tradition, that divinites sometimes come down and mingle with mortals and their affairs.

Siva, on the other hand, is never represented by an image, always by an emblem of his powers, destructive or regenerative. He has no Avatars; and the high theologians of this school refuse to admit that the Deity assumes visible embodiment. They argue that, by assuming a man's body, He would become subject to the laws of mortality, to changes, imperfections, human passions, and the like, to birth and death—and this they hold to be impossible, and inconsistent with the divine nature. The Avatar, they say, is an illusion. They permit and encourage all the rites and worships of the people as making generally for devotion; but they maintain that the only true spiritual path to salvation, for the superior intelligences, is by ascetic practices, by meditation, by separation from all wordly thoughts and cares; so that the soul gradually obtains true communion with the Supreme Being, and becomes at last absorbed, like a drop into the ocean, into light and rest. The metaphor sometimes employed is that the soul is like the flickering lamp, tossed by the winds and darkness, which loses itself completely in bright, noon-day sunshine, and remains still and quite. To this doctrine, the reply of the Vishnu worshipper (I am quoting from a writer in a contemporary Hindu magazine—the *Dawn*) is that it is too high for the people. Worship and prayer can only be addressed by ordinary folk to a personified Deity. The spiritual Brahma may be realized by intense thought and constant discipline of the

mind, so that Spirit can commune with Spirit; but only the ascetic who has arrived at the loftiest stage of devotional contemplation can reach this height. In the meantime, what is to be prescribed for the untrained, inferior souls? Man's spiritual cravings are as strong and as natural as his physical wants. What, then, should be his spiritual food? He should take shelter under something, to inspire him with hope, liberate him from fear, and qualify him to be grateful and loving so that he may be loved in return. A theology which does not attempt to be popular can never be generally useful; and so it is necessary to accept and believe in ways of approaching the Deity that can be used and understood by the people. Yet, each of these two schools only professes to show a different path to the same goal of the soul's liberation and its absorption into Pure Intelligence; for the Hindu mind cannot accept, as an ultimate notion, a personal Deity caught in the meshes of time, space and causality. It must follow until He is placed somewhere beyond all phenomenal relations; although the problem of reconciling the conditional with the unconditional remains insoluble. This, I repeat, is the high philosophical religion at the back of the rough, outward, popular worship of all kinds of animals, stocks and stones, natural forces, deified men, local gods, and so on. I do not think that the common paganism of Europe in the old times had anything like this behind it, any more than the wild superstitions of uncivilized races have in other parts of the world at this day. And, certainly, the Indian religions have one great advantage unknown, I think, to the ancient polytheisms—they have their Sacred Books.

This, then, is the philosophic religion at the back of the popular worship, to which it gives an explanation and a final purpose. For Brahmanism holds out to all men, as its scheme of salvation, the hope of escape from the pain and weariness of sensitive existence in any shape or stage. If a Hindu be asked what is the object and ultimate good that he is striving to reach through religious rites and devotional exercises, he will answer "Liberation." Whether he be peasant or pundit, his reply will

be the same; he must free his soul, the divine particle, from the bondage of the senses, from the pressure of encompassing phenomena, and so gradually become united with spiritual infinity. To attain this union, it must pass through very many bodies or forms of life; and whether the passage be short or long, easy or arduous, depends upon a man's deeds, whether they be good or ill, pleasing or displeasing to the high gods. Belief in the transmigration of souls is common among all primitive races, having probably been stamped on the imagination of mankind by the constant alternation of death and life in the natural order of things animate. With the Hindus, it has become, universally, the shape into which they have cast the instinctive clinging to some future existence which belongs to all humanity; they are convinced that each birth is a waking out of sleep and a forgetting; and to the conception of a long journey, with many stages, they have added the good or moral purpose of purification and final changelessness. The inner self, that which speaks, is but a particle of the divine essence, which passes like a drop of water through cloud and river into the ocean. When we realize this to be the effective creed of Brahmanism, we can understand how such a system, with its long, laborious way to salvation, its antipathy to action, its preference of grace to works, and its conception of Divinity as something impersonal, remote, and everywhere diffused, stands totally apart from the energetic, unwavering religions of the West, from firm reliance on a personal God, the Judge and Moral Governor of mankind, to Whom all must give immediate account after death.

In regard to the Sacred Books, they contain, partly, the sayings, precepts, and mystic utterances of the ancient sages; partly, prayers and psalms; and, partly, abstruse speculations on the divine nature, with scholastic dissertations and commentaries. The modern students and teachers of the various schools or sects of Brahmanism treat these books as authoritative, and are constantly discussing, expounding, or adapting them to the ideas and circumstances of a people that is becoming profoundly affected by European modes of thought. One thing must be noticed in

these Books, that they are not historical: they give no account of the rise or spreading of the religion, they do not trace it back to a founder, as in Christianity, Mohammedanism, or even Buddhism. The Hindu would say, in the words of an early Christian Father, that the objects of religious knowledge are not historical, that such things in their essence can only be comprehended intellectually, or through divine inspiration. And the fact that Brahmanism has no authentic and universally accepted sacred narrative, that it is not concentrated round the life and acts of a personal founder is, I think, one reason why it has remained diffuse, incoherent, without a central figure or dominant plan. On the other hand, this very want, so to speak, of dogmatic backbone has left the religion elastic and tolerant, has enabled its teachers to assimilate and adapt the lower forms of worship, instead of endeavoring to destroy them.

Perhaps I may now have succeeded in showing where lies the true strength and backing of Indian polytheism, which looks at first sight so irrational, grotesque, and superficial. It is upheld and interpreted by the Brahmans, who hold the stewardship of the mysteries; so that, as the worshipper advances in intelligence and culture, he may find explanations which satisfy him, and inner meanings to account for outward forms. Although the Brahmanic religion is not militant, does not make war upon rivals, nor openly go about to make proselytes, yet it is always ready to instruct and admit the ignorant folk into its outer courts; and thus it gradually draws in the wilder races of India, who live in the woods and hills of the central region, or on the skirts of the mountains. It comprehends and absorbs miscellaneous beliefs and worships, treating all divinities as manifestations of a universal power, discovering germs of truth in the lowest layers of superstition, and treating the way of ascent to higher notions as a kind of ladder, leading by steps from the bottom to the top.

"What is the meaning of Toleration in the Vedic sense of the word? Not that which makes all souls equal, all castes equal, and creates a confusion worse confounded, defeating the

Providential design. The Sacred Teaching should be adapted to the souls in the order of their merit, but not that all souls, ripe or unripe, rude or unrude, barberous or civilized....should be adapted at once to the Sacred Teaching. The right meaning of Toleration is—allowing each soul to stand on its own rung, and bidding it see below and see above, and understand that it has got over so many rungs, and that there are so many rungs to be got over still. The ladder is tremendously high. But if you should ill-advise that soul that its rung is false, and that your own rung, say several steps above the former, is true, and that it should get at once to your rung, is it possible or conceivable to jump over at once several intermediate rungs? In perfect concordance with the multifarious merits of the myriads of coexistent souls the perfect Lord has fixed the corresponding number of stages of religion."

In this extract from the writing of an educated Hindu of the present day, we have the working principle of Brahmanism, and its attitude toward the people at large, very fairly expounded. Nevertheless, we have always to remember that, while the religion is tolerant, philosophical, and non-militant, yet, if Brahmanism were attacked by persecution, political pressure, or by some distinctly aggressive heresy within its own dominion, it would make an obstinate and dangerous resistance; and that any offensive disregard of caste rules or social prejudices might provoke a violent insurrection. But this is merely to say that a pacific religion may be formidable in self-defense.

The secret of Brahmanism, therefore, is to make abstract religious conceptions popular by means of symbols, pictures, and images; and conversely to recognize the rude idolatry and nature-worship of the peasantry as being in some way the ignorant adoration of the greater gods. At the bottom of the religious scale, this worship is addressed to hills, rivers, or animals, to the thing or creature itself. Next follows the process of personifying the mountain or the flood the tiger or the boar; they are the embodiment of deities who wield power, usually malignant; and it is gradually revealed that some profound theologic doctrine may be

symbolically expresaed by the same figures. On th slopes of the Himalayas, where Buddhism and Brahmanism are intermixed, they worship certain mighty female deities called the Divine Mothers, who are types or incarnations of powerful energies that can harm or help mankind. One of the most famous of these deities is figured to the people as the Diamond Sav, whose image may be seen at Benares, and who is also understood to be incorporate as the Abbess of a Buddhist nunnery in Tibet. Now, the Buddhist symbol of Ignorance, which is the efficient cause of all Illusion, is a pig; while, on the other hand, the wild boar, like other fierce and destructive animals, is worshipped by primitive folk in the hills and forests. A most capable observer, Sir John Edgar, believes—and I quite agree with him—that this aboriginal boar-worship has become identified with the philosophical type of ignorance and illusion; so that here we have at one end of the ladder of religious evolution a mysterious dogma, and at the other end a wild beast. We have the same example in central India, where the boar has become one of the twelve great incarnations of Vishnu, and I may quote an account of the transforming process, as it was described, thirty years ago, by a missionary who wrote the best handboook of popular Hinduism that is known to me:

"To the south-east of Ajmere is a district inhabited by a tribe called the Minas. An incident in the history of one of their progenitors, according to their present tradition, has led them to look on the boar as a sacred animal, though this may be a relic of boar worship. When the Mohammedans came to India, the Minas seem to have confounded the Mohammedan horror of the boar as an unclean animal with their own regard for it as a sacred animal, and to have been induced, in some degree to conform to their faith. In fact they were half converted to Islam. Their old idol, however, they still worshipped, but gave it the Mohammedan name of Father Adam. Subsequently, the Saiva Brahmans got hold of them. They did not persuade them to give up the worship of Father Adam or of the boar, put simply to allow that Father Adam was a name of Siva, and to worship the

cow as well as the boar. Temples were erected in their principal villages and stones placed in them bearing representation of Siva as Father Adam, of a cow and a boar,and inscriptions to the effect that the Mohammedans respected the boar and the Hindus the cow, but the true followers of Father Adam respected both; and if they should neglect the worship of any one of the three, the worship of the other two would not benefit them. There are several Saiva temples in the district in which I heard the Brahmans invoke Madava, and the Minas Father Adam."

The truth is that the method of reconciling all these religions with a double face, with an outer form and an inward meaning, is Mysticism. The Mystic is one who is illuminated by the light of real knowledge, who discerns the veiled divinity or the secred doctrine behind symbols, who preceives the unity of spiritual truth under many forms: and whose business it is gradually to lift the curtain to those who are fitted to understand, while he allows the stage-play to go on in front for the benefit of the crowd. This is, I think, the secret of the true Asiatic religion, and to a great degree the source of its strength and power of resistance. Of course, Mysticism has existed in all religions, and has everywhere had its danger; everywhere, it has led to Pantheism, or the identification of God with Nature, and even to the self-deification of the Mystic himself—he fancies that he is himself divine and confuses himself with God. But, in the West, this dissolving power of Mysticism which reduces all positive, outward religious beliefs and worship to symbolism, and regards the historical facts of religion as mere shadows and signs of mysterious truths, has been vigorously resisted both by Christian churches and by Islam. Instead of explaining the lower worship, they have trampled out and destroyed them; they have insisted on the unequivocal acceptance of the facts of sacred history as essential to salvation; and, undoubtedly, this has been one main reason why the militant Faiths have conquered and kept a permanent dominion.

But, in Eastern Asia, the two different faces of religion (I may call them the mythical and the mysterious) have remained

and have worked together—the outer worship for the people who must have their innumerable deities, their images, and their miraculous legends; the inner teaching that explains all these things as symbolical, as signs and shadows of divine truths. You will understand that Hinduism and Buddhism have never set out formal creeds, containing articles of faith which a man must accept at his peril; they have not turned dogmatic propositions, such as those contained in the Athanasian Creed, into ecclesiastical laws, so that a heretic who disputed them might, as in the Middle Ages, be punished as a pernicious law-breaker. All these masterful methods of enforcing unity of belief, which gave the Roman Church such power in the Middle Ages, and which caused religious wars and long persecutions, are unknown to the tolerant and somewhat indifferent religions of Eastern Asia. The people could always worship as they liked; and the priests, or stewards of divine mysteries, did not attempt to persecute, because they treated all outward forms and rites as of little importance, the one thing really essential being the inner truth which lay behind.

Nevertheless, I repeat that to my mind the strength, for resistance against outward attack, of these Eastern religions lies in the fact that the polytheism is backed by the philosophy; the ruder worships are supported by intellectual explanations, and the two forms are closely allied; indeed, they blend and run into each other. But I do not pretend that this kind of understanding between simple worships and subtle interpretations, is unknown elsewhere. On the contrary, the gradual elevation and refining of ritual and doctrine has always gone on, is still going on, in all societies that have a studious and intellectual priesthood. You find it in the Roman Catholic church, which has a scientific theology for the elect, and manuals of simple devotion, full of miracles and saintly legends, for the masses. But, while it is the business of theology to provide a reasonable ground for implicit faith, no Christian church openly allows tampering with the plain statements of historic fact contained in Revealed Scripture, or permits articles of faith to be treated as anything but positive truths. Hinduism has neither one authorized revelation,

nor a Church to guarantee and uphold it. Yet in one way, the very loseness of its formation is an advantage, because it can assimilate and find room for almost any religious conception, treating everything as a fresh manifestation of the all-pervading divine spirit. And Science troubles the Eastern Mystic no more than a fresh religion; for Science may be understood as merely a symbolical language, shadowing forth the truths of divinity. One may even treat the Asiatic process of assimilating and melting down all religious ideas as belonging to the general intellectual tendency to accept the continuous growth and elevation by slow change of all forms and feelings, and the gradual development of higher and wider truths contained in primitive beliefs.

As the Brahmans would put it, their religion has two forms: the interior, which is invariable; the exterior, which may be constantly modified and adapted to circumstances. The interior truths, the divine secrets, the real way of salvation, are known only to a few; the great majority of men, being timid and ignorant, are concerned mainly in propitiating the powerful and malignant influences by which they fancy themselves to be surrounded. As knowledge increases, as man succeeds in subduing and controlling the forces of nature, he overcomes or despises the troubles of this transitory life he attains spiritual independence, and rises into a higher sphere of religion and morality. My suggestion is that a religion of this sort, which has its outworks in paganism, and its citadel in Pantheism, has always had great power of resistance and endurance, for the very reason that it can change and accommodate itself to social or intellectual conditions. How it will maintain itself in front of the rapid influx of European education and material civilization is another and much more difficult question. In India and in Japan, and to a certain degree wherever European influences have spread in Eastern Asia, they are changing the whole atmosphere in which fantastic superstitions, and metaphysical speculations, grow and flourish; they are introducing orderly government and pacific leisure, scientific methods of inquiry and critical reasoning. Yet, after all, the influence of Europe is mostly industrial and political; we

are reorganizing the old-fashioned Asiatic governments and developing commerce and the sources of wealth. I hope that the morality, public and private, of the countries that are falling within the sphere of European influence will be improved. I am not sure what effect may be produced upon the profound spiritualism of Eastern Asia.

And this brings us to the weak side of a religion, which, though intensely spiritualistic, is founded on somewhat vague philosophy, and embraces schools of thought, accepts different theories as to the divine nature. It has no dogmatic rulings upon such questions as are settled by Christian and Mohammedan creeds; and since it has no ecclesiastical law, it requires no man's implicit obedience to its teachings I do not say that Hinduism contains nothing more than philosophic speculations and devotional rhapsodies. In the ascetic desire to be rid of the flesh, to extinguish wordly thought, and, above all, in the longing to escape illusion, change and all the ills of earthly existence, there is a dominant strain of morality; and the great doctrine of transmigration of souls may well operate as insisting on the penalties of sin and the way of ascending to salvation by purity of conduct. Yet Hinduism, and even Buddhism, has never succeeded in so limiting and clearly stating certain rules of faith and morals as to lay down and impress them upon the people at large, for their practical guidance in life. They have nothing, for instance, like our Ten Commandments or the Lord's Prayer, which order our lives and direct our consciences.

It would be presumptuous to attempt any kind of prediction as to the religious future of India, what will be the nature and direction of the changes that must follow altered circumstances and larger experiences. The antique polytheism will probably disappear, though slowly, before wider and more precise conceptions and before a higher standard of rational morality. Long ago, indeed, the Hindu philosophy struck out one line of thought that undermines all anthropomorphic conceptions of divinity—that ultimate Being must be out of relation with the phenomenal world, except, possibly, by an unconscious projection of creative

energy. But metaphysical ideas, though they are the central stronghold of all religious systems, have little or no influence upon the multitude; and the more practical question is, what effect will be wrought upon educated Hindus by the teachings of physical science. The supremely dominant principle of modern times is that the world is in a course of continual evolution, that life from the protoplasm is but a phase of immemorable existence, and that the death of individuals is merely the natural process whereby all material forms are thrown into the crucible for reproduction in fresh diversity. But this principle has already been recognized by Indian thinkers, with the vital difference that to them the whole order of nature was spiritual, it was stated in terms of vast metaphysical theories regarding the deified forces and the mysterious relation to phenomena of same Absolute Being from whom all souls issue, and to whom they return in dreamless sleep. The Indian could not agree to change a philosophic doctrine for a scientific discovery. On the contrary, they would accept Coleridge's view that the development theory of progress as regards the physical being, is typical of the progress of man as a spiritual being; that the living soul, springing from an unknown eternity, is capable of endless improvement, ever rising higher and higher through numberless cycles of existence. They would firmly resist the invasion of the spiritual domain by uncompromising meterialism, which would insist on dissipating all the allegories, symbolisms, personification, and theosophies, leaving only the mechanical processes of plastic matter, the observation of phenomena, and, possibly, as some cold comfort, the worship of Humanity. If we are to have the cultus of Humanity, why not of all sentient life, of Nature in its totality? And that will bring us round again to a meterialistic pantheism. But the Hindu mind is essentially speculative and transcendental; it will never consent to be shut up in the prison of sensual experience, for it has grasped and holds firmly the central idea that all things are manifestations of some power out side phenomena. And the tendency of contemporary religious discussion in India, so far as it can be followed from a distance, is toward an ethical

reform on the old foundations, toward searching for some method of reconciling their Vedic theology with the practice of religion taken as a rule of conduct and a system of moral government. One can already discern a movement in various quarters towards a recognition of impersonal Theism, and towards fixing the teaching of the philosophical schools upon some definitely authorized system of Faith and Morals, which may satisfy a rising ethical standard, and may thus permanently embody that tendency to substitute spiritual devotion for external forms and caste rules which is the characteristic of the sects that have from time to time dissented from orthodox Brahmanism.

The North American Review. A. C. LYALL.

THF EAST AND THE WEST *

(Continued from Page 375.)

The religion of the westerns is worship of *Śakti*,——the creative Power regarded as a Female Principle. It is somewhat like the worship of our *Brâma-chârins*. It is the worship of the *Śâkti*, openly and universally done, with much of the relation of a son to his mother. The Protestants are not very significant in Europe, where the religion is, in fact, Catholicism. In that religion, there is no where Jehovah, Jesus, or the Trinity; only all awake is the Mother, She, the Mother, with the child Jesus in Her arms. The emperor cries "Mother," the field-martial cries "Mother," the soldier with his flag cries "Mother," the seaman at the helm cries "Mother," the fisherman in his torn rags cries "Mother," the beggar in the street cries "Mother." Million voices,

* Translated for the Brahmavadin by Swami Sachchidananda from a contribution in Bengali by Swami Vivekananda to the Udbodhana, Vol. III, part 4.

in million ways, from million places, from the palace, from the cottage, from the church, cry "Mother," "Mother," "Mother." Everywhere is the cry "Ave Maria"; day and night, "Ave Maria," "Ave Maria."

Next is the worship of the woman. This worship of *Sakti* is not always lust, but is that *Sakti* worship, that worship of the virgin and the married, which we do in Benares, Kalighat and other holy places. It is the worship of *Sakti*, not in thought, not in imagination, but in actual, visible form. But our *Sakti* worship is only in the holy places and for that time only; theirs in every place and always, for days, weeks, months and years. Foremost is the woman's state, foremost are her dress and her food; the first honours are for her. Not to say of the noble-born, not to say of the young and the fair, it is the worship of any and every woman. This *Sakti* worship the Moors first began in Europe, when they conquered Spain and ruled her for eight centuries. The seeds of western civilization and *Sàkti* worship the Moors first sowed in Europe. Then the Moors forgot the worship and fell from their position of strength and glory to live scattered and unknown in an unnoticed corner of Africa and their power passed over to Europe. The Mother, leaving the Moors, smiled her loving blessings on the Christians.

What is this Europe? Why are the black, the yellow, the red inhabitants of Asia, Africa and America trodden under the feet of Europeans? Why are they the sole rulers in this *Kali Yuga*? To understand this Europe, one has to understand her through France. The supreme power that rules the world is Europe and of this Europe the centre is Paris. Paris is the centre of western civilization. Here, in Paris, every idea buds and ripens of western ethics, laws, light and darkness, good or bad. This Paris is like the ocean, in which there are many a gem, coral and pearl and, in which, again, there are sharks and other rapacious animals as well. Of Europe, the central field of work is France. A picturesque country, neither very cold nor very warm, very fertile, weather neither excessively rainy nor

extremely draughty, clear sky, sweet sun, charming grass lands, small hills, small rivers, delightful springs. Excepting some parts of China, there is no other country in the world so beautiful as France. That play of beauty in water and land—that madness in the air—that love in the sky; the nature so lovely—the men so fond of beauty; the rich, the poor, their houses, their rooms, the streets, the fields, the gardens, the walks, so artistically neat and and clean,—the whole country looks like a picture. Such love of art is nowhere, except in Japan. Everywhere an attempt at beauty, everywhere an attempt at art and with success too.

From very ancient days, France had been the scene of conflict of the Gaulois, the Romans, the Franks and other nations. After destroying the Roman empire, the Franks obtained absolute dominion over Europe. The sword of their king Charlemagne forced Christianity into Europe. Europe was made known in Asia by these Franks. Hence we still call the Europeans *Franki*, *Feringi*, *Flanki*, or *Filinga*.

Ancient Greece fell from the pinnacle of her civilization, the vast empire of Rome was broken into pieces by the dashing waves of the barbarian invaders, the light of Europe went out, when another barbarous race arose out of obscurity in Asia,——the Arabs. With extraordinary rapidity, they began to spread over the different parts of the world. The powerful Persia had to kiss the ground before the Arabs and adopt the Musalman religion, with the result that the Musalman religion took quite a new shape. The religion of the Arabs and the civilization of Persia became interningled.

With the sword of the Arabs, the Persian civilization began spreading in all directions. That Persian civilization was taken from ancient Greece and India. From the East and from the West, the waves of Musalman invaders dashed violently on Europe. Along with them, the light of wisdom and civilization began dispersing the darkness of blind and barbarous Europe. The wisdom, learning and arts of ancient Greece entered into Italy invaded by the barbarians and brought life into the dead body of the world's city of Rome. The pulsation of this new

life took a strong and formidable shape in the city of Florence. Old Italy began showing signs of new life. This is Renaissance. But it was new birth for Italy only. For the rest of Europe, there was then only the first birth. Europe was born in the sixteenth century A. D., when Akbar, Jehangir, Shajahan and other Moghal emperors established firm their empire in India.

Italy was an old nation. At the call of Renaissance, she woke up, only to fall fast asleep again. For various reasons, Indin also stirred a little at this time. For three ruling generations from Akbar, learning, wisdom and arts were much esteemed in India. But India was also a very old nation. For some reason or other, she slept again.

In Europe, the tide of revival of Italy struck the powerful young and new nation of the Franks. The flow of civilization from all sides, coming into Florence and there uniting, took a new shape. But Italy had not the power of holding that stupendous mass of fresh energy. As in India, the revival would have ended there, were it not for the good fortune of Europe that the new nation of the Franks gladly received that energy. The new nation, in the vigour of their youthful blood, boldly floated their national ship on the tide. The tide gradually gathered in volume and strength. From one, it took thousand courses. The other nations of Europe greedily took the water of the tide into their own countries by cutting new channels and increased its volume and speed by pouring their own life-blood into it. That tidal wave broke on the shores of India. It reached far the coast of of Japan. Japan became inebriated with the taste of its water. She is the new nation in Asia.

Paris is the fountain head of European civilization. This big city is the vision of heaven on earth. Such luxury, such enjoyments, such mirthfulness are not in London, not in Berlin, and nowhere else. There is wealth in London and in New York, in Berlin there are learning and wisdom; but no where is the French soil and above all, the Frenchman. Let there be wealth, let there be learning and wisdom, let there be natural beauties also,—but where is the man? This remarkable French character

is as if the ancient Greek were born again,—always joyful, always hopeful, very light, again exceeding grave, prompt and resolute to do every work, again despondent at the least resistance. But that despondency is only for a moment with the Frenchman, his face soon after glowing again.

The Paris university is the model of the European universities. All the scientific assemblies of the world are the imitations of the French Academy. Paris is the first teacher the founding of colonial empires. The military terms in all the languages are still mostly French. The style and diction of French writings are copied into all the European languages. Of science, philosophy and art, this Paris is the mine. Everywhere, in every respect, are the imitations of the French.

As if, the French are the townspeople and the other nations the dwellers in the country, what the French do, the Germans, the English and other nations imitate, fifty or twenty-five years later, whether in learning, or in art, or in social matters. French civilization reached Scotland, and, when the Scottish king became the king of England, it awoke England;—during the reign of the Stuart Dynasty of Scotland, the Royal Society and other institutions were established in England.

Again, France is the home of liberty. From here, the city of Paris, travelled with irresistible lightning speed the power of the subject people and shook the very foundation of Europe. From then, Europe took quite a new shape. The voice of *'Egalite,' liberte,' fraternite'* is no more heard in France. She is now imitating other ideas and other purposes, while the spirit of her French Revolution is still working amongst the other nations of Europe.

The student of the history of France need not be reminded how the French people were oppressed by the absolute monarchs of France prior to the French Revolution. In Paris, there are still remains of the old fortress, "The Bastille," in which used to be imprisoned those who would incur the king's displeasure. Without any trial, the king would issue a warrant bearing the royal seal, called "*Lettre de cachet.*" Then, without any enquiry

us to who the victim was, whether he was really guilty or not, without even any question as to what he did, he would be at once thrown into the Bastille. If the fair beloved of kings were displeased with any one, they would get a "*Lettre de cachet*" from the king against that man and he would be at once sent to the Bastille. Of the unfortunate who were imprisoned there, very few would return. When afterwards the whole country as one rose against such oppression and tyranny and raised the cry of "Individual liberty, All are equal, No one is high or low" and the people of Paris, in their maddening excitement, attacked the king and the queen, they, the very first thing they did, was to pull down the Bastille, the symbol of the extreme hatred that man can bear for man and passed one night in dancing, singing and feasting on the spot. The king tried to escape, but the people caught him and hearing that the father-in-law of the king, the emperor of Austria, was sending soldiers to aid his son-in-law, killed the king and the queen. The whole French nation became mad in the name of liberty and equality, France became a republic, they killed every one of the nobility whom they could find, many of whom mixed with the common subject people by giving up their titles and rank. Not only so, they called all the nations of the world to rise, "Awake, kill the kings, let all be free." Then all the kings of Europe became afraid lest the fire might spread to their own countries, lest it might burn their own thrones and hence to put it out, attacked France from all sides. Here the leaders of the French Republic proclaimed, "Our Fatherland in danger, come one and all," and the proclamation soon spread like the flames of a conflagration throughout the length and breadth of France. The young, the old, the rich, the poor, singing their martial song, singing the inspiring national song of France, came out the common crowds of the French people, in torn rags, barefooted in that severe cold, half starved,—came out with guns on their shoulders, *paritrāṇāya.....vināśāya cha dushkritām*, for the destruction of the wicked and the salvation of their homes and faced the vast united force of Europe. The whole Europe could not stand the onrush of the French army.

At the head of the French army, stood one hero at whose finger's motion trembled the whole world. He was Napolean. With the edge of the sword and the point of the bayonet, he entered "Liberty, equality and fraternity" into the very bone of Europe. Then after many vicissitudes, Napolean's becoming the emperor of France to consolidate the French empire, his divorcing Josephine and marrying the daughter of the emperor of Austria, the destruction of his army in his expedition against Russia, the battle of Waterloo, his transportation to St Helena by the English and his confinement there till his death, the reinstatement of the old royal family of France, the restlessness of the French people under the old monarchy, the reestablishment of the republic, Napoleon III becoming the emperor of France, his defeat in the battle with the Germans, France becoming republic again. After many vicissitudes, France became republic and has been so since then until now.

One distinguished scientist of Scotland told me the other day that Paris was the centre of the world, and, by so much a nation would succeed in connecting itself with the city of Paris, by that much would progress its national life. Though such assertion is partial exaggeration, yet it is certainly true that if any one has to give to the world any new idea, this Paris is the first place for him to start with. If here he can gain the voice of approbation of the poeple of Paris, that voice, the whole of Europe is sure to echo back. The sculptor, the painter, the musician, the dancer or any artist, if he can first obtain celebrity in Paris, gets very easily the esteem and the high appreciation of other countries.

The moral life of each nation has its own purpose. The conduct and manners of a nation must be judged from the standpoint of that purpose. The Westerns should be seen through their eyes. To see them through our eyes, or, to see us through theirs, both are mistakes. The purpose of our life is *Moksha* and *Brahmacharya*, absolute continence, is an indispensable condition for it. Hence *Brahmacharya* is imposed upon our boys and youths during their studentship. The Sanskrit name for a student, *Brahmachári*, is synonymous with the Sanskrit word, *kámajit*,

that is, one who has full control over his passions. The idea of the westerns is quite the opposite. The purpose of their life is *Bhoga*, enjoyment. Hence much attention is not paid to the *Brahmacharya* of the western youths. On the contrary, their parents consider utter want of gallantry rather a drawback in the character of their sons. But it is the same everywhere with the chastity of women. It matters not much if one man marries more than one wife, as a plurality of wives means faster increase of the progeny. On the other hand, the marriage of one woman to more than one husband at the same time results in barrenness and consequent destruction of the race. Therefore, in all countries, good care is taken to preserve the chastity of women, but the unchastity of men is generally overlooked. Behind this attempt of every society to preserve the chastity of women is seen the hand of Nature. The tendency of Nature is to multiply the population and the chastity of the women helps that tendency. Therefore, in being more anxious about the purity of females than of the males, every society is only assisting Nature in the fulfilment of Her purpose. In other words, Nature is forcing us to do so.

(To be Continued).

STATE OF THE SOUL AFTER DEATH.

BY

SINHA.

It is the custom with philosophers to divide a complete metaphysical system into four parts—Ontology or the doctrine of the Absolute of the philosophical principle, cosmology or the doctrine of the world, psychology or the doctrine of the *soul*, Eschatology or the doctrine of the last things, the things after death. Taking psychology first, the earliest known psychologists of India are the followers of the *Sankhya* system of philosophy. Those that succeed-

ed them have merely followed their foot steps *mutatis mutandis*. The Indian psychology is altogether built on the assumption of an internal self or *ātman* which is the sole foundation of all certainty. It is an intelligent, eternal, self-conscious entity, pure and perfect and distinct from matter. All our knowledge is what comes to us through the experience of the soul which it gathers in the house of body. The human body is made up of the five organs of action, the five organs of sensation or external perception the *manas* or the central organ of internal perception, the *ahankāra* or the organ of egoism and *Buddhi* or the organ of understanding. The *manas* is, as it were, the doorkeeper of the senses; it receives impressions from outside through the organs of perception and sends out the commands of the will for execution to the organs of action. These impressions received from outside are converted by it into percepts and submitted to the internal organ of egoism. This organ clothes them with an attribute of personality and individualises them as 'mine,' and finally passes them on to the *Buddhi*. By this last faculty the individualised sense perceptions are properly defined and represented in the full and distinct form of concepts, fit to be presented to the soul. The soul beholds these presentations as objects seen in a mirror and gains its knowledge of the external world. The soul whose nature is infinite intelligence and freedom gets bound and contracted through its contact with the organs and becomes the doer and enjoyer, but still always remains untainted and apart in their round of activity as a perceiver. Though the gross body with its organs perishes at death, the functions of these organs conceived as separate entities, in a seed form cling to the soul at all time and remain as a companion in all its migrations. The bodies which the soul gets in its successions of births are only developments of the seed, the nature of the form being determined by the resultant of its past experiences and the new environments to which the soul is attracted.

Philosophers may differ as to the number and functions of the organs which surround and serve the soul, as to their mode of existence and the gradations in which they appear from the

lowest amœba to the highest *deva*. They may differ as to the ultimate state of these and their relation to the soul; may even as to the essential nature of the *ātman* itself; still they talk of soul as if it is an unshakeable idea, of what it is, of what its destiny is, how it came to be bound by material forms and made to experience the pleasures and pains of this world. It is on this principle of intelligence which is carried by each one of us within himself, which, be it real or be it the dissoluble result of bodily organisation, is sought to be understood by all and to whose enjoyment every thing else exists and for the gathering of whose knowledge the organs of conciousness and life, the whole chamber of intelligence in which all that we can know or think about presents itself—it is on this principle within us which forms the ground-work and repository of all our knowledge, that the philosophers take their stand. So far as this opinion is concerned there is no division among philosophers. But let us proceed further and take the object of knowledge, the universe ordered. What is the true nature of the things which flutter through our vision every moment and amidst which we live and move and have our being? How are the ideas that come into our minds regarding these formed? Are they bassed on reality or on error?` Are they substantial or mere ideas in a dream? Have they any functions in the economy of universal existence? How do they serve to elucidate truth? What relations do they bear to the soul and to the universal principle of existence? On these questions there have been no concensus of opinion among philosophers. Herein commences the first split among them and the explanation of further discrepencies. We have already referred to some of their psychological theories of perception commonly known as the *khyātivādas*; and, in doing so we have pointed out how they have been reduced to two main theories by Sankara and Ramanuja. According to one of the theories, our perception is based on error and our beliefs are mere phenomenal appearances; according to the other they are substantial realities based on truth. Such a classification is somewhat akin to the division of the European philosophers into Empiricism

and transcendentalism. In both these cases the difference do not arise on account of any error in our conception of the funadamental basis of psychology itself but they are due to the difference in the degree of emphasis laid on the ultimate nature of the objects of perception and the relation which these are assumed to possess with the goal of philosophy itself in their final state of existence.

Next comes cosmology or the doctrine of the world. It is that portion of philosophy which deals with our notions of the totality of the aniverse of sentient and insentient beings, in which the soul spins its round of mundane life. What is the Origin of the world? What purpose is it intended to serve? What is its relation to the First Cause? Has it ever had a beginning? Will it ever have an end? These are questions regarding things which are within the every day experience of even ordinary beings. Almost all philosophers are agreed in one point that the world should have existed without begining and will exist without end. How then could they talk of a cause to an object which is not an effect? Here then they were forced to posit two states of existence to the world—an unmanifest, potential state and a manifest, active state. And since that which is potential cannot become kinetic without an agent, this agent is spoken of as the cause of the world. This world which passes through cycles of alternate states of quiescence and motion, may therefore be said at the time it begins to manifest activity to be created and at the time it passes into the state of rest to be dissolved. Even those philosophers whose view of things compel them to deny all plurality and attach no value to the creation and existence of the world nor to the individuality and reincarnation of the soul, have recourse to a creation of the world by a supreme Being and a migration of the individual soul clothed in what they call the *Upadhis*. They also admit the doctrine of world creation in an altered form, of a periodic alternate expansion of the world from a first cause and a re-absorption into it repeatedly through endless aeons. As this world is the school where the soul receives its education and works out its end, it

becomes connected with one of the cordinal doctrines of the Hindu philosophers the doctrine of *Samsara*. According to this doctrine the world is the medium for the soul's enjoyment of the fruit of its actions and has therefore a moral purpose for its existence. The creative cause is as it were the mediator between the work and its fruit. The ultimate purpose which the world is taken to serve and the view which a philosopher holds of it, depends on his conception of the universal principle upon whom its existence is made to depend. Therefore, the difference from a cosmological point of view really commences when we begin to think about the constitution of the universe and the nature of its relation to the ultimate cause. With regard to this point also we have already mentioned the different theories of cosmology propounded by the Indian philosophers. In all these their object has been to determine the constitution of the universe both from the subjective and objective points of view and its relation to the principle of universal existence as its ultimate cause.

Eschatology or the doctrine of the last things treats about the states of the soul after death. Its doctrines are based on the *Vedic* theory of retribution, rewards in heaven and punishment in a dark region. Even those philosophers who did not believe in the existence of a soul and a future world had to admit the teachings of this doctrine in a modified way at least as presenting a sort of check on the moral depravity of human beings. After philosophy assumed a developed form, it came to be associated with the doctrine of *Karma* and reincarnation; and the rewards and punishments in other worlds took the form of a new birth for the soul on earth or some other region. The *Upanishads* refer to the three fold paths which the three kinds of souls—the active, the wicked and pious, pass after the departure from the body. These paths represent so many steps which the soul has to take in the expiation of good and bad works. In a sense these mark the attitude of a soul towards the supreme being who pervades all and sustains all. This branch of metaphysics depends not only on our conception

of the subject of the science but also on that of its relations with the ontological principle.

It is quite reasonable to ask, what eschatological connection is there between the soul of a being born on earth and spheres like the Sun and the Moon and the various paths to them. We have reasons to believe that herein we find only one of the examples where mythological symbolisms have arisen out of the metaphysical language of the Vedas. Just as in Cosmology, a mythical and symbolical way of treating the creation of the world by an all-powerful deity came to be introduced, in eschatology the different paths may be taken to contain a symbolical explanation of the course of the spiritual principle in its passage through the mundane life. We are all familiar with the astronomical facts that our Sun is one of the members of the clusters of stars into which the cosmic nebulous matter became first divided, and forms the central figure of our solar system. The first products of our Sun are the different planets which surround it and their products are their respective Moons. Taking a parallelism from this for the evolution of the souls of terrestrial beings, we find that if the *Brahman* who is the central source of cosmic energy and intelligence is typified by the radiant sun who forms the central figure of our solar system, then the first outward manifestation of it, the creative *Hiranyagarbha*, the presiding deity of the earth, is symbolised by the planet earth which has its fire or productive energy hidden inside and throws it outside in the form of both sentient and insentient beings which cover its surface. The further downward manifestation of this energy may be taken to be represented by the satellite moon and the life on it. If then the intelligent individual soul which is but a spark of the cosmic intelligence manifested on earth be bent towards its central source the *Brahman*, its way must necessarily lie towards the sun. If its path lies away from the central source, it should necessarily go to the moon or linger in lower forms of animal life in the lower southern regions of darkness, antipodic to the brighter, Brahmic regions of the North pole. Here again we wish to bring another point to the notice of our readers. The

Hindu legends always refer to the region of the North pole as the *Brahmaloka* or the region of the *devas*, the highest manifestation of cosmic energy on earth, and to the region of the South pole as the abode of Yama or the place of darkness and misery. Also it is another belief of the Hindus that the lower is the order of a being on earth, the more distant and less is the manifestation of divine energy in it. Compare the words of Sri Krishna in the *Bagavadgita*: "Whatever object is magnificent, powerful, or prosperous, know all that as sprung from a portion of my glory." From all these it will be evident that for a a being on earth its upward course lies through higher manifestations of life towards the sun; its downward course through lower forms of life to the darker regions of the earth itself or to the moon, in which case it should pass again through the earth before it reaches the sun. Thus this parallelism furnishes a rational explanation to the eschatalogical symbolism of the *Vedas* and the *Vedanta*. It also brings to view the relation between the ultimate cosmic principle and the contents of the universe.

ATMA BODHA.

OR

KNOWLEDGE OF THE SELF.

OF

SRI SANKARACHARYA.

BY

CHUNILAL. C. BOHRA.

1. THIS COVETABLE ATMA BODHA is intended for persons whose sins are destroyed by the performance of specified *duties, who are calm in mind, who are free from wordly attachment and who are striving after final freedom.

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* Nityakarmāni—Akarane pratyavāyasādhanāni sandhyāvandanādini; Naimittikāni—Putrajanmādya numbandhini sateshadini; Prāyasn ttakar-

2. Surely, knowledge is more efficacious than other means; it is the only way leading to liberation of the Self; just as no cooking there can be without fire, so no final liberation can be obtained without **gnana.*

3. Action is thoroughly unable to dispel ignorance on account of their [action and ignorance] consistency with each other; just as light destroys dense darkness so *gnana* gets rid of *agnana.*

4. Merely, on account of ignorance, the Self seems veiled but no sooner is ignorance despelled than the Self shines forth by itself, like the sun when clouds are dispersed.

5. Just as the powder of Kataka fruits disappears after it has made water clear, so *gnana* itself disappears after the soul tainted with ignorance is purified by constant practice in the path of knowledge.

6. This cycle of births and deaths is like a dream full of passion, enmity &c; a dream seems to be true as long as it continues, but its unreality is realised on awaking.

7. As long as Brahman, the one support of all, is not known, this world seems to be true, as mother of pearls is mistaken for silver.

8. Just as a bracelet and such other gold ornaments are included in gold, so the various forms of manifestation [in this universe] are included in the eternal, all-pervading *Atman* who is *Sat,* existence and *Chit,* intelligence.

9. Like space, the Supreme Self the controller of the senses takes various material forms [*upadhi*]; so long as this idea of difference exists it appears as many, when this idea of difference vanishes the Supreme Self is found to be secondless.

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māni—Pāpakshayamātrasādhanani Chāndrāyanādini; Upāsanā—Saguna-brahma vishayakamānasa vyāpārarupani shāudilyavidyadini: Vedantasāra.

* Jnānādeva tokaivalyam; Rute gnānānna muktih; Gnātvā devam sarvapāshāpahānih: Sruti.

10. The process of creation, preservation and destruction of the universe takes place in Brahman the foundation of all and the proximate cause, like bubbles in water.

11. Through its bondage of material forms the Self has attributed to it the various distinctions of class,* name† and stage‡ of life, just as the differences of colour, taste &c., are attributed to water.

12. The gross body, formed of five primary§ elements and generated by‖ previous *Karmas*, is said to be the abode of experiencing pleasure and pain.

13. The subtle body which is made up of five vital airs [prâna],¶ mind [manas], intelligence [buddhi] and the ten organs of sense,$ and which is not formed by the *quinquefied* elements is the means of enjoyment (to the Self.)

14. Ignorance [*avidyâ*] which exists from eternity and which is indescribable, is the causal body; the Self should be considered to be different from the above mentioned triad of ₱ bodies.

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* He is a Brahmin by caste.

† He is Davedutta by name.

‡ He is a Brahmachâri i.e., he belongs to the stage of Brahmacharya.

§ Earth, water, light, mind and sky.

‖ Prârabdha karma.

¶ Prâna—Prâggamanavân nâsâgrasthânvarti; Apâna—Avâggamanavân pâyvâdisthânavarti; Vyâna—Vishvaggam anavân a khilasharîravarti; Udâna—Kanthasthanîyah ûrdhvagmanavân utkrimaṇa vayuh; Samâna—Sharîsamardhyagatashitapitannadisamikarṇakarah: Vedantasara.

$ Five are the organs of action—Speech, Hand, Foot, Annus and Organs of generation; and five are the organs of perception—Organ of touch, Tongue, Eye Ear, and Nose.

₱ Gross body, subtle body and causal body.

(To be Continued).

BRAHMINISM.

DOES SIR ALFRED LYALL RIGHTLY UNDERSTAND IT?

We extract elsewhere from the *North American Review* a very cleverly written article on the above subject from the pen of the learned author of the "Asiatic Studies" whose occasional contributions on Indian Social and Religious questions under the pseudonym of Vama Deo Sastri have created some stir here and elsewhere. While the article itself purports to be apparently fair it really wants to condemn Brahminism largely by indirect insinuations and, occasionally, by certain unproved and unproveable direct assertions. The idea that Christianity is the highest and purest faith in the world is what a Christian who, we know, has a strong faith in Christian civilisation is naturally expected to have, and we have therefore no quarrel with Sir Alfred Lyall for his expressing this opinion. Only in allowing this freedom of opinion we enter a protest that the insinuation contained therein that Brahminism is morally or otherwise inferior to Christianity is altogether unwarranted and is based on what we do not see to be other than prejudice. In referring to the propagandistic nature of Christianity and of Mohammedanism Sir Alfred says:—

All the Western region of Asia was easily overrun and converted by the Mohammedans; but eastward of Persia the spread of their religion ceased to coincide with the spread of their dominion; they could conquer India, yet they could only convert it very partially. In peace and war, they are always proselytising; nevertheless, Islam makes little or no material progress throughout Eastern Asia. A vast majority of the population inhabiting that side of the continent adhere to older beliefs, which differ profoundly from the creed of Islam.

The dividing line, the religious frontier between East and West Asia, runs, therefore through India; for the two great religions of the East, Brahminism and Buddhism, are both of Indian origin; and it may be broadly affirmed that, while all the dominant religions of the world are derived from Asia, the whole eastern side of that continent, including Japan, has been profoundly and permanently affected by the teaching and traditions of an Indian ascetic, Sakya Muni, the Buddha.

While Christianity could spread and absorb into Christian communities the peoples of Europe, and while Mohammedanism overran Egypt, Asia Minor and Persia and even threatened the previous Christian Civilisation of Europe seriously both in the East and the West of the continent, why is it that these religions are incapable of producing any serious impression on peoples who have come under the influence of Brahminism and Buddhism, which latter is admitted to be an offshoot of the former? It is easy enough to ask the question, but it is indeed difficult to answer it satisfactorily. Nevertheless the answer is well worth looking into. To our mind the reason of this failure of Islam and of Christianity also, as it is becoming patent to day in China and the other parts of Eastern Asia, appears to be in the deeprooted spirit of positive toleration in religious matters, which forms one of the firm foundations both of Brāhminism and Buddhism. To the Brāhmin as well as to the Buddhist there is really nothing more strange than the belief that any one particular form of religion comprises the whole of religious truth which God has vouchsafed to man for time and eternity, and that all other forms of religion are so wrong and corrupt as to be merely the work of the devil. The militant and aggressive work of proselytism known to the Christians and the Mohammedans

strikes the tolerant Hindu and the Buddhist as irreligious, unwise and even barbaric. If the modern study of Comparative Religion has taught the Christian world of Europe and America any new wisdom in religious matters it is the recognition of this old Hindu and Buddhistic belief that, in religion, man grows from truth to truth, from the realisation of lower aspects of religious phenomena to the realisation of higher ones, there being in every stage truth enough to suit the existing conditions and capabilities of man and to lead him on slowly on the path of progress to his higher development and destiny. To those who are actuated by such a spirit of toleration the attempt to supplant one religion and substitute another in its stead appears vain and impotent, and not even in the least calculated to subserve social happiness and individual purity. It may give rise to bigotry and fanaticism; but as an agency calculated to bring forth and spread abroad in human life the light of sweet reasonableness, it is destined to prove a thorough failure. Neither the wave of aggressive Islam nor that of the more insidious Christianity can under these circumtances undermine the citadel of Brahminism or Buddhism, the foundations of which are laid so well and truly on the rock of vigilant philosophy and a wonderful insight into the nature of man's social and religious progress. When the proposition that the new religion offered by the new missionary, Islamic or Christian, is better or truer than the old one appears even to the commonest of Hindu and Buddhistic minds to be ridiculous and absurd, what chance is there for these militant religions to win victories in these new lands unless it be through positive as well as negative inducements which are altogether other than religious? Therefore the failure of Islam and of Christianity in the East of Asia is clearly not due to any love of re-

ligious error and weakness on the part of the inhabitants of those regions, but must rather be attributed to their having realised the great foundation truth of religious toleration to which both these militant religions have necessarily remained strangers so long.

Again Sir Alfred Lyall remarks that Brahmanism cannot be traced back to an epoch or a founder. Does he imply that this is any sign of weakness or erroneousness in the religion which he calls Brahminism? The cocoanut palm, for instance, grows steadily from year to year in accordance with natural laws and as determined by its own internal potentialities in the midst of its more or less auspicious environments. If no gardener who has ever had to look after this growing palm can say at what stage its growth was at a particular point, or who it was that owned the tree then or that watered it, can it in any way mean that its fruits are the less wholesome and less sweet, or that the trunk of the tree is less healthy, or that its top is incapable of further growth? If Brahmin orthodoxy believes more in the contents of Brahminism than in the helpfulness of a knowledge of the particulars relating to its historic growth, we are sure that Sir Alfred Lyall will be the last person to view it as a fault, or believe that it has grown without a history merely because its history has not been recorded and remembered. Brahminism is not a personal religion like Buddhism, Christianity, or Mohammedanism in the sense of being dependent upon the religious teachings of any particular person. But this, we consider, is a sign of strength more than of weakness. No institution belonging to human civilisation is seen to be altogether and always the product of the work of one single person. In politics, in law, in religion, in philosophy, in art and in all other things that make up our civilisation, generations of

workers have laboured and died in producing that totality of the good and the beautiful which is today our proud heritage. And of all these many labourers who have toiled in the vineyard of man's enlightenment and civilisation, what is the proportion of those whose names are known to us and remembered by us to those whose names are not at all known? May we not ask with Emerson who it was that first discovered the artificial making of fire. Of course we may ask for ever so long without getting a reply. Does this in any way take away from the value of man's discovery of the artificial making of fire? We do not know the discoverer; and as certainly as we do not know him, we know that this discovery was a potent instrument in the hand of early humanity, increasing man's power and endowing him with a new source of strength and of happiness unknown before. If Brahminism is not a historical religion in the sense indicated above, and if the great personalities who have built up that comprehensive edifice are not exactly known by name and by time, that religion cannot for that reason be said to be inferior either to Christianity or to Islam. As a matter of fact personal religions which are of course peculiarly historic are bound to be weak, in as much as all work of progress in their case is to be carried on under a sense of fear that the future may clash with the past, that the new science and new philosophy may contradict the old religion. Such nervousness is prominently noticeable in the history of Christianity as well as of Islam, though it is not noticeable to the same extent in the history of Buddhism. Buddhism saved itself from this anguish of a constant dread, that, in trying to ascend, the bottom may slip off from underneath it, by relying more upon philosophic speculation than upon revelation, more upon ethical culture than upon dogma or doctrinal pietism. It is

indeed interesting in this connection to contemplate the position of Count Tolstoi in the midst of the orthodoxy of the Greek Church in Russia to day. It is not less interesting to study the nature of the struggle that Roman Catholicism is going through to adjust itself to the culture and the philosophy of modern days; and in England itself we may notice how the High Church is labouring to become less and less high, and how in America there seems to be a laborious trend towards Unitarianism. All these modern movements indicate the weakness and hesitancy with which Christianity as a personal religion is endeavouring to move on, and the history of recent Mohammedan sects in Persia and elsewhere also shows the same thing. To have a personal religion may give the mind that can only deal with concrete things a consolation and a support which it so largely needs; but as even that mind grows to understand the value of abstract principles and truths, it ceases to rely upon the personality of religious founders and often tends to idealise those founders themselves, so as to make, for instance,the Jesus of Nazareth different from the Christ, and the Buddha different from the Goutama Sakya Muni. To the Buddhist the Buddha has become an ideal man just as to the Christian worshipper Jesus has become an ideal man-God.

Sir Alfred Lyall does recognise that even Brahminism has had its course of changes and development, and we are sure that he cannot be ignorant of the fact that even in the case of Christianity, which is according to him 'the highest and purest faith in the world', the origins are based on an incident of semi-divinity and on a form of philosophy derived largely from the Greeks. He certainly must know that this 'highest and purest faith' has not always been understood by its followers in the same light, that different ideas and different rituals have been therein

also dominant at different periods and at different places, and that in it also there have been degradations and revivals. The meaning of the Renaissance and the Reformation in the history of Christian Europe is so well-known to the world that no comprehensive view of the growth of religions will make it possible for impartial Christian minds to hold that the absence of a long continued uniformity in structure and contents is a serious drawback in the constitution of any religion. There is no religion in the world which has been so irreligious as Christianity for the vain purpose of procuring such a uniformity, which is impossible in the nature of things and wholly incompatible with the enquiring spirit which is ever dominant in all persons of a noble and heroic mental mould. In the contrast between a religion which seeks and secures a condition of hide-bound uniformity and another which luxuriates in freedom and a philosophic atmosphere, there is no gainsaying that it is the latter alone that has wholesome and permanent advantages on its side. Even the ablest of critics sometimes close their eyes against light. Alas! such is human nature.

The one thing that comes out most prominently when we study the history of the progress of all religions, great or small, known to man is that any thing like a wooden uniformity in religious matters is both unnatural and impossible. Whether your religion is merely historic, or higher than historic including as a part of it the historic manifestation of divinity within its wide embrace, whether again your religion is defined by formal creeds or not so defined, the limitation of uniformity imposed by force upon that religion cannot but make it unsuited to the ever growing spiritual capacity of the human soul. In Brahminism, for instance, the *Avatar* of Sri Krishna is positively historic, and Sri Krishna is well-known to have been a great religious teacher. Indeed it is chiefly to Him that Brahminism owes

its universality and comprehensiveness. It is He who first proclaimed to humanity the great truth that any form of religion is better than irreligion, and that in religious endeavours the human mind rises gradually from the lower to the higher, and that in man's effort to realise the divine in his every day life even the lowest forms of religion are, when suitably adopted, more or less productive of good. The idea that Brahminism has not accepted a single personal deity can be attributed only to ignorance. We have in these columns often pointed out that Brahminism is absolutely monotheistic and believes only in one God who is however worshipped under many names. Sir Alfred Lyall himself seems to recognise somewhat hazily this important fact. But his inclination to criticise Brahminism unfavourably seems to have led him to the curious belief that if the one God of Brahminism is known by many names, He thereby ceases to be single. The secret of this intellectual jugglery we certainly cannot make out. In Brahminism, Siva, Sakti and Vishnu are the deities that are most largely worshipped. Of these Sakti has a subordinate position, and is intended to represent the wonderful and variously manifested power of Siva or Vishnu as the case may be. She is merged in them and is separate from either of them only in our thought and conception. To the followers of Saivism, Siva is the one and only supreme God although he is known by many names. The meaning of a name consists in that it offers a particular characterisation of the thing that is named ; and the meaning of the names of Siva are simply the many characterisations of which He is susceptible. The names of Siva and Vishnu are often seen to be interchangeable, and are not infrequently used in Indian literature to denote either of them. Will Sir Alfred Lyall do us the kindness to give us some one name of God by which it is

possible for all mankind to make out all that God is in himself and in relation to us and to all the things in this grand universe? Do the names Lord, Christ, God, Jehovah, Heavenly Father—all mean the same thing, or do they imply that the Christian does not worship a single deity? We have no doubt that there is nothing wrong in calling the one God of the Christians by these many names. Only in Saivism and Vaishnavism the similar existence of many names to denote the God, that the followers of these religions worship, leads the critics of Brahminism to assert that this religion does not accept a single deity.

That this unrecognised single deity of Brahminism is, moreover, not personal is another part of the complaint against it, which is rather boldly put forward in the article under review. Sir Alfred Lyall is learned enough to know that the question of the personality of God is one which is beset with many great philosophic difficulties, and that between the personality of the individual man as he knows himself and the personality of God as He is apprehended through the phenomenal play of His might and glory there is a difference which transcends all human knowledge. He must further know that even the so-called impersonal deity of the followers of a particular section of Brahminism is really not impersonal, in as much as according to them also their one all-inclusive God forms the foundation principle of both mind and matter at the same time. This one foundation principle is known to the Brahmins under the name of *Sat-Chit-Ananda*, which name implies that the Being so called is existent, intelligent and blissful. Now we ask Sir Alfred Lyall whether by a person he means anything more or anything less than a being who exists and who is conscious, a being who is capable of thinking, willing and feeling? If he does, he will be doing us and the whole world

of religious and philosophic thinkers a very great service by giving publicity to his thoughts on the subject, which thoughts must indeed be original. We do not want to challenge him to do this; if, nevertheless, he should condescend to help human thought by letting out the light that is within him to more definite purpose than mere inorganic criticism, we would be highly thankful to our critical knight. Apart from the difficulties bearing upon this question of Divine Personality, and apart also from the fact that even the monistic section of the followers of Brahminism believe in a God who is personal in the only sense in which His Personality is capable of being understood, there are other followers of Brahminism who believe in a personal God in the sense that His personality is absolutely distinct from the personality of all those who worship Him. If this distinctiveness between the personality of God and the personality of man, resembling the distinctiveness between the personality of one man and that of another, is what our learned knight has in view, then it is a wrong statement of fact to say that Brahminism as a whole believes in an impersonal Deity. Much of Saivism and almost the whole of Vaishnavism happen to be a glaring contradiction of such a statement; and we humbly call upon Sir Alfred Lyall to acquaint himself with more details bearing upon the various sects of Saivism and Vaishnavism before generalising so rashly as to be incorrect if not fanciful.

That Brahminism 'is a boundless sea of divine beliefs and practices'; that 'it encourages the worship of innumerable gods by an infinite variety of rites'; that 'it permits every doctrine to be taught, every kind of mystery to be imagined, any sort of theory to be held as to the inner nature and visible operation of the divine power'—this is entirely due to the philosophic founders of that religion

knowing better than its critics that, in religion, the ultimate question may well receive more than one answer, and that whatever may be the answer that satisfies you, you need not despair of reaching the goal, provided your endeavour is honest, earnest and stuited to your capacity and culture. A statement like this is sometimes uncharitably interpreted by the critics of Brahminism to mean that Brahminism is one thing for the higher man, another thing for the lower man. This criticism is true only partially, because the critics forget the fact of there being a continued effort in Brahminism to make the lower gradually rise to the level of the higher. Indeed in no religion can the beliefs of the lower man and the higher man be the same in character. Brahminism recognises religious evolution in theory as well as in practice, and in so doing it is in complete harmony with the psychology of human nature. Is the Catholicism of a Cardinal, for instance, the same in all its details as the Catholicism of an Irish peasant or of a Spanish labourer? Are there no gradations noticeable in the conceptions of Christianity as entertained by the man of lower culture and the man of higher culture, or as entertained by a man of free instincts and by another of narrow conservatism? After all, Christianity has achieved, in spite of infinite persecution and infinite bloodshed, only a very partial uniformity, which if probed to the depths does not go beyond mere unmeaning names. Christianity and Mohammedanism have sought to establish unity by killing variety, while Brahminism has been labouring to establish unity in the midst of variety. Students of science and students of history know that the latter is the truer endeavour, because it is the more natural one; and the verdict of history also is that the former endeavour has failed as much as the latter one has succeeded. Those that have eyes to see, will certainly not fail to see this.

Biblical criticism has long been known to recognise that, in stamping out paganism from Europe, Christianity frequently absorbed many of its lower elements. Even the doctrines of vicarious punishment and transubstantiation are considered by some tó be of such a low origin, although some of their roots may be traced back to the lower satrta of Judaism. Christianity, which, according to our critic, is a highly organised faith, has not, according to some others, done much good to Europe by stamping out paganism from there. The natural development of paganism, if it had been left to grow according to its own laws unmolested by Christian persecution and Christian fanaticism, would in all probability have left Europe in possession of a larger amount of toleration and a smaller amount of selfishness ; and the present day work of the Christian missionary in foreign lands leading to the destruction of all humanity, under the influence of the animal in man as well as of the excitement due to the display of the power which is in gunpowder, as exhibited in China quite recently, would have remained unaccomplished and perhaps also wholly unthought of. Sir Alfred Lyall declines to enter into a discussion of the effects of a real war between religions. The conditions of the problem are, as he rightly says, complex and manifold. Brahminism has always declined to launch out on a career of war in relation to any other religion in the world. Its work has been one of synthesis and assimilation, not one of war, self-assertion and extermination. Which of the two is the wiser course, wise men will see at once. Sir Alfred Lyall is altogether right in holding that the theology of Brahminism is a science or philosophy of religion. The theoretical side of Brahminism rests on transcendental ontology, while its practical side is based on this philosophy of religion. It is in the adoption of this philosophy that we see its greatest virtue. Neither Christianity nor Islam

is aware of the value of possessing such a virtue, and our wonder is that the adoption of this philosophy of religion, which forms the basic principle whereby Brahminism practically guides itself, is insinuated to be the reason why it is not, as opined by our critic, the highest and the purest faith in the world. This philosophy of religion is responsible for Brahminism not holding aloof from the religion of the masses, for its trying to support their apparent polytheism by giving it a monotheistic synthesis and interpretation. It is also responsible for Brahminism treating all worship as a mere outward symbol of the internal spiritual effort of the devotee. Thus alone can we understand how Brahminism does not consider it wrong to worship any natural object under the belief that the whole of nature is a vesture of God. Even an ardent Christian mystic like Novalis has declared that if God can be seen in flesh and blood he can be seen also in stalks and stones.

Thus what appears as gross idolatry to the unphilosophic fanatic becomes in the eye of the Brahmin a source of great helpfulness to the weak worshipper in the conduct of his devotions and prayers. Is the Brahmin really wrong in supposing that God is apprehended only symbolically by man and worshipped also only symbolically? The relation of symbols to worship and to the apprehension of religious philosophy and final religious truths is a question of perennial interest to man. Man can never do without symbols in these matters, and his progress herein consists simply in his rejecting one set of symbols to rely more and more upon another set, human language itself being nothing other than such a symbol. Brahminism is high and true philosophy expressed in accurate language and concretised into visible symbols and practices, and the worth of such a religion is to be judged more from the philosophy which forms the life of it than from the symbols which form its

external embodiment. That the Brahminical method of procuring religious growth and evolution is truly the more natural one, is brought out clearly from the study of the effects of the Christianity which is newly imposed upon the heathens. The heathen rarely rises to the level of conceiving the ideal Christ of Christianity ; and the ideal conduct taught by Jesus is noted for the rarity with which it is followed in Christendom which has reverenced him as the greatest teacher known to man for nearly 2000 years. Is Christendom to-day fit to follow fully the precepts contained in the Sermon on the Mount ? Modern politics and social movements in Europe give the melancholy answer that Christianity has there proved a failure, and that Christian ideals are not fit for immediate adoption by all the rival nations of Christendom, however much they may boast of their civilisation. Indeed the modern Christian does go quite so far sometimes as to subvert the ideal of Christ in seeking justification for his own conduct ; and he glories in believing that Christ taught self-assertion more than self-abnegation, the worship of Mammon more than the worship of God. Here is proof, if proof were wanted, that the men and women of Europe have not yet become fit for appreciating, not to say for adopting, the great principle of renunciation on which Christ rested his benign religion. When there is no fitness in the followers of any religion to appreciate and adopt its teachings, then that religion must necessarily prove an absolute failure. Individual men and women may think as they choose as to the success or otherwise of the religion they follow, but the collective life of the community and the direction in which that life is pressing on can alone determine adequately the nature of the success or failure which has fallen to the lot of the religion followed by that community. And who can say that the collective life of the communities living

in Christendom does not, after 2000 years of continued and coerced Christian culture, contradict the great ideal of Jesus embodied in his memorable Sermon on the Mount? Is there more renunciation in India or in Europe or America? Both Christ and St. Paul knew more of the true philosophy of religion than the church which grew out of their teachings; and if in these modern days we observe any sign of health among those who are foremost in the cultivation of Christian thought and Christian philosophy, that sign is to be found in their realising that the founders of their religion were more tolerant and less aggressive, that they believed more in slow and steady enlightenment than in coerced conversion and uniformity. Under these circumstances, who can say that Brahminism has done wrong in dealing out sympathy to lower forms of religion and in slowly endeavouring to lift them up little by little, relying on the great truth that a high and noble religion tends to elevate man as much as a low and ignoble man tends to bring down the high ideals of a high religion. Thus the principle of Brahminism is right, and so is its policy; and all its successes have flowed from this pervading wisdom which is found in its having realised long ago that the difference between what is called superstition and what is known as religion is at all times and in all places only one of degree but never one of kind.

The great deities of Brahminism are next declared to be realistic abstractions whereby the principle energies and the fundamental laws of nature are personified. The trinity, Brahma, Vishnu and Siva are represented as forming the basis of a polytheism which is backed by philosophy, and these gods are supposed to represent the course and constitution of nature. In these statements the probable insinuation is that philosophic Brahminism has not risen to be above a mere philosophy, and that it has not

arrived at the ultimate conception of the one God who altogether transcends nature. That such an insinuation is not borne out by Hindu scriptures we are amply prepared to prove. Moreover, how can man arrive at the realisation of his God except through a study of the course and constitution of Nature? The only way in which man can know God is by trying to know Nature well, and then work through her so as to see whatever there is beyond. In all religions man has to rise from Nature to Nature's God. If Moses saw God in the burning bush that was not consumed, other teachers, equally great, have seen Him in other equally natural physical phenomena. The psychical side of man is as much a part of this Nature as the physical world; and as man progresses in his knowledge of Nature, he is slowly but surely led to see that the world of manifestation is indeed not the world of supernatural reality. Religious revelation itself cannot be other than a natural process. If the belief in the supernatural is hence the result always of a co-ordinated knowledge of the natural, the transcendental character of God cannot make him essentially extra-cosmic. The God of the Semites even in the best form of their conception is seen to be an extra-cosmic God in whom nothing of this world can live and move and have its being. Such an extra-cosmic God is a God derived from mere analogy, more than from any rational philosophy or a true insight into the ways in which He puts forth His powers. That the Brahminic conception of God is monotheistic cannot be denied by any consistent lover of truth. But the conviction that the heavens declare the glory of God and the firmament showeth His handiwork, and that all that lives and moves in Nature does so, really because He lives and wills, cannot make the worship of the Brahmin God a mere philosophic physiolatry. Equally well may it be declared that the

Semitic worship of an extra-cosmic God is a kind of sublimated humanolatry. The only way in which the grosser anthropomorphism of the Semitic conception of God may be got rid of is by conceiving God as being both intra-cosmic and extra-cosmic at the same time, very much as He is conceived in the famous *Purusha-Sūkta* of the Brahmins, wherein it is said,—"On everyside He envelops the world and transcends it by a space of ten fingers." And we do not understand how it can appear unsatisfactory to any philosophic mind that the Brahminic conception of God, which is both physical and metaphysical at the same time, lays greater stress on the metaphysical aspect of it, giving it a greater and a truer reality than to the physical and phenomenal aspect thereof. That even Sir Alfred Lyall should be misled by the word illusion, so as not to see that the monistic Vedantins of India do not consider the phenomenal world to be a mere phantasm, is indeed very strange. What they mean is that while the phenomenal world is in all respects quite real so far as it goes, its reality is, however, not the same as the reality of what constitutes the ontological basis thereof. Is there any illusion and fancifulness in holding and maintaining a position like this? This idea that the phenomenal world is comparatively less real than the God who is the cause as well as the foundation thereof has, as we so well know from experience and observation in India, a far-reaching moral meaning also. The asceticism that it gives rise to is only an extreme manifestation of the self-restraint and self-abnegation, without which no self-knowledge of any kind is possible, and no morality worth the name can in any way be sustained. Who does not know that man's tendency to selfishness is a greater enemy to ethical culture than his other tendency towards ease and indolence? If the belief in the lesser reality of the phenomenal universe helps to kill man's

selfishness, by enabling him to realise the hollowness of all selfish aspirations and endeavours, it need not neces-sarily make him passive; and in the Brahminical scriptures passivity is as seriously condemned as the lesser reality and importance of man's phenomenal life is affirmed. The critic of Brahminism must have both his eyes unclouded to see that in the ethics thereof asceticism and unselfish effort are both equally strongly inculcated, although on account of selfishness being a greater enemy to morality than passivity the spirit of asceticism is more strenuously encouraged. Not to do evil is in itself worth something although we can none of us safely give up doing good.

We hope that we have shown how futile Sir A. Lyall's insinuations are against the ontology and the ethics of Brahminism as based on that ontology. We have also endeavoured to point out how the practical policy adopted by Brahminism to bring about religious evolution among the communities coming under its sway is entirely in accordance with nature, and therefore more helpful than the policy of aggressively suppressing the religion of the lower man when he is incapable of appreciating and adopting anything which is much higher than his own. The militant policy of Christianity and Islam can only be compared to that process of education in which all the classes in a school, from the lowest in which there are only infants to the highest in which there are grown up boys with vigorous hearts and heads, are taught under pain of death and damnation the same lessons which are given to the highest class therein. The process of leading from the known to the unknown is considered the best method of education in intellectual and moral matters. But why should it be different in religious matters? We own that 'the whole purpose of the higher Brahminism is to find and show the path which leads upward from the

simple unvarnished superstitions to the simple and pure knowledge of the Supreme Being by laying out a connection between the upper and the lower aspects of religion.' We ask if there is any religion which indeed aims at doing more, not to say succeeds in doing more. If religious and moral elevation constitutes the end in view, how is the method of coercion better than the method of natural evolution? Brahminism has largely taken up the cults of pre-Aryan civilisation in India, has infused a higher and truer philosophic meaning into them, everywhere giving rise to ethical and soical progress and causing the birth of more than one noble religious literature in more than one of the many vernacular languages of the country. The Brahminical process of religious evolution is thus justified by results as well. The unclean and disreputable rites of the very lowest cults current in India are not in themselves encouraged by Brahminism. They are of non-Aryan origin and are representative of a very low state of culture and civilisation, a state which is far below the religious plane occupied by the Aryans so long ago as when they first came into the Punjab. However, even these low and disreputable cults are taken on hand with a view to raise them, to purify them, and to make the followers thereof more and more worthy of a life that has in it the capacity to grow and to become morally stronger and more blessed. The details by which the higher spirit of Brahminism has been infused into the lower cults current around it are many and varied; and although their study cannot but be of very great interest, we do not propose to deal with them in this article. Nevertheless we feel assured that in this way Brahminism has served wonderfully well the cause of progressive humanity and civilisation.

The next point with which Sir Alfred Lyall deals is the dogma of incarnation. It is easy enough to see that

the theory of incarnation is totally incompatible with the Semitic conception of an altogether extra-cosmic God. The philosophy of Brahminism alone can satisfactorily explain the meaning of an *Avatar* or Incarnation, although Christianity itself rests on an *Avatar*, without being able philosophically to account for it and to see that to believe in a single *Avatar* is to grant the possibility of more *Avatars*. 'In fact the dogma of *Avatars* is symbolical of the spiritual link and intercourse between God and man; it sanctions and gives meaning to a widespread popular tradition that Divinities sometimes come down and mingle with mortals and their affairs.' In this sentence there is as usual a mixture of some truth with much error, and it is surprising that this critic of Brahminism does not see how the theory of incarnation is a natural and perfectly logical outcome of pure Brahminical philosophy and the Brahminical conception of God. It is not that popular tradition and superstition have acquired a meaning through this philosophy; on the other hand the philosophy itself has largely made the popular tradition. If incarnation in Brahminism is merely refined popular superstition, how can it be otherwise in Christianity? In Brahminism both Saivism and Vaishnavism believe in incarnation, and it is not right to hold that Siva is never represented by an image. Sir Alfred Lyall will do well to visit some of our Saiva temples in the South of India. Siva is a more austere God than Vishnu, and in Saivism the devotee is actuated both by the fear of God and the love of God, while in Vaishnavism the latter emotion alone is preponderant. The identification of Saivism with the principles of the monistic Vedanta is not strictly correct. The Advaitin may be a Saiva or Vaishnava. Indeed he is often both together and consistently so. That the austere Siva is worshipped with fear and under a sense of lofty aloofness

is natural enough ; but this does not mean that Siva keeps aloof from the world of his creation in the way in which the Allah of the Koran is supposed to do. It is a mistake to suppose that the two schools of the Vedanta which respectively believe in salvation through knowledge and salvation through worship correspond to Saivism and Vaisnavism. The Advaitin believes in salvation through knowledge and supposes that worship merely helps to produce this saving knowledge ; while the Visishtadvaitin, or the qualified monist, and the Dvaitin, or the dualist, both believe in salvation through worship, knowledge being simply the means which gives birth to reverence, to love and to worship. The cleavage in this matter is purely philosophical, and is not determined by either of the two creeds of Saivism and Vaishnavism. While Sir Alfred Lyall seems to recognise the high value and profound truthfulness of the philosophy underlying Brahminism, it is hard to make out why he is so frequently tempted to compare this religion with the common paganism of Europe and with ancient polytheisms, thereby making it appear that he places Brahminism also in the category of polytheism and paganism. Knowing the method of progress adopted by Brahminism in elevating lower forms of religion, it is wrong to make these lower forms which receive support from Brahminism representative of the character of this higher religion.

Our critic next ridicules that the *summum bonum* of Brahminism is what is called *moksha* or liberation. There is no doubt that the Hindu peasent as much as the Hindu pundit believes that the object of living a religious life is to free his soul from the bondage of the senses and from the pressure of encompassing phenomena, so as to make it become one in quality, or as some hold in essence, with the spiritual basis and purpose of the universe. Sir Alfred

Lyall commits the mistake of supposing that in Brahminism salvation always means the production of the soul's oneness in essence with God or the *Brahman* as we call Him. That the phenomenal life imposes limitations on the soul and tends to drag it down to the level of the tendencies of the flesh is not an idea unknown to the Christianity of St Paul; and therefore, even though found in Brahminism, it cannot be altogether unacceptable to Sir Alfred Lyall. All religious discipline is an effort calculated to make the soul rise above the limitations of the flesh and reach the level of the pure spirit that it is, having been breathed into man by God himself as the Christian has it. When this idea is found in Brahminism it is dubbed as unworthy asceticism or as irresponsible pantheism. The philosophic consistency of Brahminism is considered to make it inferior to Christianity, many of the dogmas of which are unphilosophical and inconsistent. The way by which the spirit conquers the flesh is long and laborious as it is known to all religions, and no religion denies that active aggressive work offers temptations that lead to selfishness. But this does not mean that either Brahminism or any other really worthy religion prescribes self-suppression and passivity as the proper means to attain salvation. The whole of the *Bhagavat-Gita* is a beautifully philosophical and supremely impressive sermon on the need of action. And to make this action unselfish is there no need of divine grace? What are called the energetic unwavering religions of the West are seen to give rise to more selfishness than to unselfish activity, which takes no thought of the reward of labour, while bearing all its burdens with vigour and with enthusiasm. We have to choose between energetic action and the associated selfishness, on the one hand, and unselfishness and the associated deficiency of achievement, on the other. There is no other alternative left to us, and

the history of the whole world bears unmistakable testimony to it. The West has chosen the former as much as the East has chosen the latter alternative. Neither has therefore any right to blame the other; they have indeed to learn from each other. The personal God of Christianity, who is the Judge and Moral Governor of mankind, and to whom all must give immediate account after death, does to many minds appear, like the school-master with a big birch-rod, and under His control the big as well as the small boys of the school known as the world are certainly expected to behave well. But after all, is not the God without the birch-rod better than the God with it? Strangely enough this Judge and Moral Governor of mankind is supposed by one religion at least to be so just as to forgive a man of a long life of sin by imputing to him the righteousness of another. The sense of owning the birch-rod and of having the power of using it obviously makes even the Divine Head-master arbitrary in thought and in temper.

The early Christian Father, who said that the objects of religious knowledge are not historical, is assuredly as right as the Brahmin who has always said the same thing and acted in accordance with his belief. Will Sir Alfred Lyall show to us how the objects of religious knowledge can be really historical? Is the knowledge, the date and the hour of the birth of Jesus more important to the Christian than the Sermon on the Mount, although the common Christian has long discarded this sermon more than he has discarded the history of Christianity? And what revelations are being made everyday in connection with that history by recent biblical criticism! The universal applicability of the teachings of Brahminism forms its highest glory, and it is no wonder that it appears to the unsympathetic critic that its very universality causes it

to be diffused and incoherent. It is not a self-contradictory religion and its elasticity and tolerance constitute its great strength, as we have already shown. Brahminism offends no other religion in the world, sympathises with all religions, whether they are high or low, and is ever ready to offer help and support to the followers of the lower ones so as to make them slowly fit for the adoption of really higher forms of religion. Christianity and Mohamedanism have followed a different plan. 'Instead of explaining the lower worships they have trampled out and destroyed them; they have insisted on the unequivocal acceptance of the facts of sacred history as essential to salvation; and, undoubtedly, this has been one main reason why the militant faiths have conquered and kept a permanent dominion.' We have already shown how this process of trampling out and destroying lower religions is unnatural and altogether incompatible with the only appropriate method of religious education and evolution. As to the unequivocal acceptance of the facts of sacred history, there is often the danger of these facts proving mere fictions or the fancies of an unhealthy imagination. Such things are not unknown in the literature bearing upon the recent criticisms of the sacred history of Christianity as well as of Islam. Moreover, it is rather hard to see how the acceptance of such facts of sacred history are really essential to salvation. That the Christianity of the churches and orthodox fanatical Islam have both held this belief is unquestionable. But what we question here is the truth and the value of such a belief. It is the goodness of a man's life that alone can give him the salvation he seeks. That the militant faiths of the West have conquered and kept a permanent dominion is a fact of history. But it does not follow from this that they have done more good to Humanity than the non-militant Buddhism and

Brahminism. After all, is the conquest and maintenance of a permanent dominion the chief end and aim of a true religion, even although that religion happens to be the highest and purest faith? Is there no contradiction of the history of human thought and the inner processes of the progress of civilisation in holding that any one religion forms absolutely the highest and the purest faith? Both Christianity and Islam thus understood literally contradict the possibility of human progress in religious matters; and to reconcile themselves to the progress that is inevitably coming on, they also have to change their meaning and purpose. The shell alone can continue to be the same, while the life within undergoes very radical modifications. The advantage of possessing such an unchanging shell is more than counterbalanced by the irrational spirit of pharisaism and aggressiveness which it gives rise to. Better far to be a calm and unperturbed mystic, who is full of sympathy and divine illumination, than to be a dogmatist who believes in cut and dry creeds and indulges with zest in religious wars and persecutions for their sake. It is something to note that Sir Alfred Lyall recognises the existence of simple worships and subtle interpretations in some forms of Christianity also. From the standpoint of the polity adopted by Brahminism, this kind of understanding between simple worships and subtle interpretations is the one thing by which alone peaceful religious progress can be achieved in the history of civilisation. Therefore, that Hinduism has neither a single authorised revelation nor a church to guarantee and uphold it, is in no way derogatory to it. If both peace and progress are the ends to be achieved by religion, what better way can we find for it in this ever changing world than to give religion its two different faces which Sir Alfred Lyall calls the mythical and the mysterious? When mythical

paganism becomes infused with mystic philosophy and self-denying ethics, it surely ceases to be paganism. It is surely unjust to call it in this improved condition by its old offensive name.

Sir Alfred Lyall seems to be uncertain as to the fate of Brahminism in front of the rapid influx of European education and material civilisation, while he however seems to be hopeful that the citadel of Brahminism may sink owing to the operation of these new European influences. The material civilisation of Europe has, no doubt in some places given rise to agnosticism and utter disregard of religious obligations in modern India. But European education has also taught intelligent Indians how to compare the contents, the aim, and the method of their ancient and progressive religion with those of other religions of outside origin. They know that their religion is truly philosophical, and that the method of its working is perfectly natural. They also know the havoc committed by modern criticism on Christianity as well as on Islam; and to them the acquisitive attitude of Christendom and the attitude of unsubdued Islam appear in the light of such bitter and poisonous fruits as tell tales against the tree from which they have come. The East of Asia has been calm, pacific, and self-contained; and to the inhabitants thereof religion has never seemed to be a handy weapon with which selfish man might in the name of God, acquire for himself the good things of this world. Moreover, the comparative scarcity of crime in the societies dominated by the pacific religion of Eastern Asia is another proof by which the followers of Brahminism in India have learnt what value they have to set upon religious aggression and moral self-sufficiency. As we have already pointed out, the contact between the religions of the West of Asia with the religions

of the East may give rise to a better religious future for mankind as a whole. The East may learn more and more the value of the service of man, while the West may also learn the much needed lesson of renunciation and spiritual calmness. We are not afraid therefore that Brahminism will succumb before modern civilisation. On the other hand, this civilisation itself will have a chance of becoming nobler and purer under the unquestionably spiritual influence of pervading Brahminical thought.

The idea that the elasticity and comprehensiveness of Hinduism gives no firm guidance to the mind which is tossed on the sea of doubt and dismay is true only in so far as the broader features of this religion are concerned. If we go into the minuter sectional divisions thereof, every one of them has enough and more in the way of dogmas, creeds, and commandments and prayers ; and the support which the doctrine of transmigration of souls gives to straight conduct in life is emphatically more than all these can give. Manu divides all human rules of conduct into those which are eternal and universal and those which are purely conventional. The former of these he calls by the name of *Yamas* and the latter by the name of *Niyamas*, and declares that the *Yamas* are more imperatively to be obeyed than the *Niyamas*, in as much as no ethical life is possible without them. Buddhism also believes in the *Yamas* which include rules bearing upon continence, self-restraint, calmness, contentment, &c. To subjugate the tendencies of the flesh is the aim of the regulations known as the *Yamas* ; without them there is really no possibility of any religion flourishing anywhere. Buddhism has its *Pancha-silas*, *Ashta-silas* and *Dasa-silas* in addition. How these things can have escaped the notice of our critic we indeed cannot say. Even in this matter of regulating conduct by rules, we see that the religions of the

East have been more natural and scientific than those of the West, which have absurdly confounded the *Yamas* and the *Niyamas*, giving to some of the latter quite as much importance as to the former. If you take the ten commandments of the Christian, they are as you find them in the Old Testament of the Bible. In all probability Sir Alfred Lyall himself has outgrown one or two of the crude conceptions contained in them. The danger in having set commandments and prayers is to have to believe in the shell even after the life within has either become extinct or altered. Precision in all such matters means limitation ; and although such limitation is to some extent helpful for the time being, it leads to such unwholesome rigidity and inelasticity as will work mischief in the midst of growing thought and progressive ethical illumination. There is indeed much contemporary religious thought and activity in India ; but it is wrong to say that this activity consists in newly 'searching for some method of reconciling their Vedic theology with the practice of religion taken as rule of conduct and a system of moral government'; for, to say so would imply that the practice of religion in India hitherto has not meant following a rule of conduct and a system of moral government. If it be said that the modern tendency is to bring the old religion of India to bear more and more upon the active service of man and the service of the Fatherland, there would be some truth in the statement. India now knows that she is not isolated in the world, and that energetic effort and renunciation have both to be combined if her future is to be bright. This lesson of combining unwearied performance of duty with an ever active renunciation of the fruits of work constitutes the highest ethical ideal of Hindu religious thought ; and it is an ideal which is at least as old as the time of Sri Krishna. Modern education and

civilisation both affirm the great value of His sublime teaching; and India's varied activity of to day will find its consummation only in her more and more successful approach to her own religious and ethical ideals. May India grow and prosper well enough to reach the sublimity of her ideals, to harmonise all human endeavours, and to lead mankind on and on to the divinely appointed goal of eternal bliss and enduring salvation.

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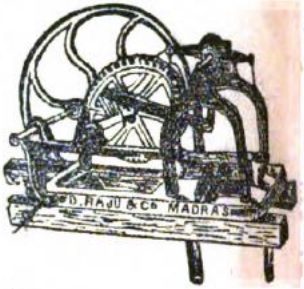
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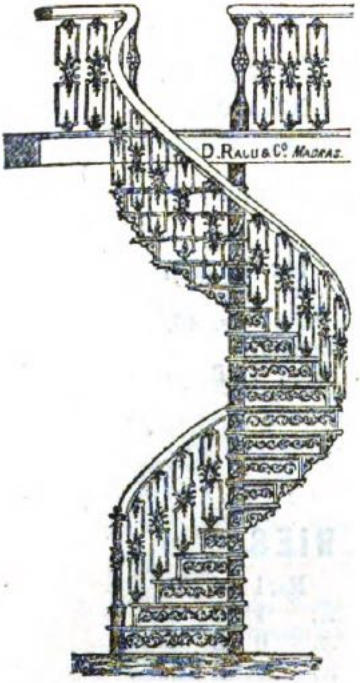
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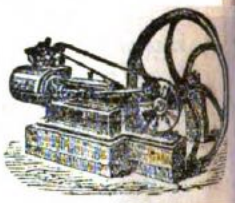


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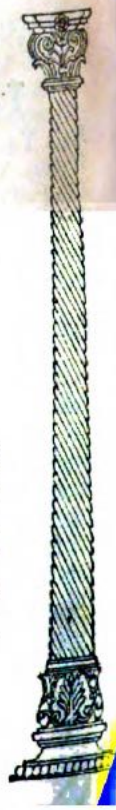


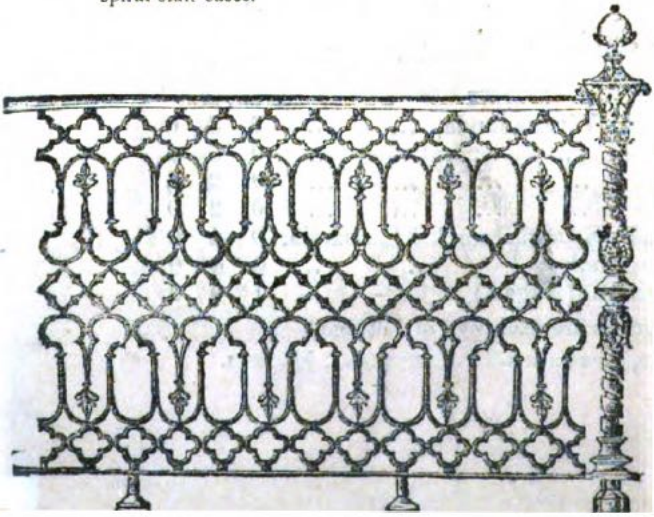
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WHY A HINDU ACCEPTS CHRIST AND REJECTS CHURCHIANITY.

A LECTURE BY SWAMI ABHEDANANDA.

A Hindu distinguishes the religion of the churches from the religion of Jesus the Christ. Speaking from the Hindu standpoint, the religion which the churches uphold and preach to-day, which has been built around the personality of Jesus the Christ, and which is popularly known as Christianity, should be called "Churchianity," in contradistinction to that pure religion of the heart which was taught by Jesus the Christ and practiced by his disciples. The religion of Christ, or true Christianity, had no dogma, no creed, no system, no theology. It was a religion of the heart, a religion without any ceremonial, without ritual, without priestcraft; it was not based upon a book, but upon the feelings of the heart, upon direct communion of the individual soul with the Heavenly Father. On the contrary, the religion of the church is based upon a book, believes in dogmas, professes a creed, has an organized system for preaching it, is backed up by theologies, performs rituals, practices ceremonial, and obeys the commands of a host of priests.

The popular history of Churchianity begins from 325 after Christ, the 20th year of the reign of Constantine the Great, when the famous Council was convened at the City of Nicea. Those who have read the life of this august Roman Emperor will remember how remarkable was the character of this, so-called, pious supporter of the Church dogmas. He put to death his own son and his wife Fausta on groundless suspicion, cut off his brother-in-law Licinius and the unoffending son of Licinius and massacred every one of his rivals. Nevertheless the Greek Church has canonized him, and adores the memory of St. Constantine,

It was Constantine the great who issued a decree in 321 A.D., for the general observance of Sunday, instead of the Jewish Sabbath. He hated the Jews, and everything connected with the Jews and said:—"This day shall be regarded as a special occasion for prayer, because it is the Sun's day, the day of our Lord." Since that time, the church has accepted that decree, ignoring the fact that this was the day for the worship of the sun among the pagans.

It was Constantine the Great who decided what should be the creed of the church, and commanded the assembled bishops to receive the decrees of the Council of Nicea as the dictates of the Holy Spirit. Since that time the church has given authenticity to that creed, which is repeated almost every Sunday in all the orthodox churches in Christendom.

The horrifying accounts of fraud, political wirepulling, theological jugglery, ecclesiastical scandal-mongery, passions breaking forth into curses and anathemas, bloody massacres and inhuman assassinations in the ecumenical councils, show that these were the principal instruments in the building up of the creed of Churchianity. Readers of ecclesiastical history will remember that in one of the disputes following the great council of Nicea, maidens were insulted and scourged, the holy temple was profaned, books were thrown into flames, and the church and baptistry were burned and monks were trodden under foot. Such were the deeds of the pious bishops and founders of Churchianity.

In the Council of Ephesus, which was held in 431 A.D.,

monks and bishops screamed: "Whoso speaks of two natures is a Nestorius, and let him be cut asunder." A bishop was kicked to death by another bishop in the course of their arguments, and 137 corpses were left in a church to attest the convincing reasons by which the most ruffianly side proved its orthodoxy.

Such were the assemblies of saints who formed the pillars of the structure of Churchianity. We can easily imagine the nature of the guiding spirit of those councils which established the creed of the church. From the beginning of the history of churches, down to the present day, freedom of thought and freedom of speech, which are the most essential characteristics of true religion, have been suppressed; and fanaticism, bigotry, curses, anathema, religious persecution, tortures of inquisition and diabolical crimes have been committed in the name religion. Hatred, cruelty and fighting have reigned in the place of love, mercy, kindness, peace and good-will. The creed of the church would have vanished away from the world if swords were not drawn and innocent blood were not shed in the name of religion. The deeds of Churchianity are written indelibly upon the pages of the religious history of the world. Shall we wonder, then, if the humane, kind, gentle, peace-loving hearts of the Hindus, that are ever ready to send forth blessings, good-will, benediction and a current of love toward humanity, nay, toward all living creatures, reject Churchanity? Shall we wonder that the Hindus, who recognize Divinity in the souls of all, should refuse to accept a system which was founded upon the barren soil of dogmas, fertilized with the vital forces squeezed out of the hearts of innocent humanity and nourished by the blood of martyrs?

By a strange irony of fate, the Hindu sees to-day that the followers of Churchianity, ignoring its past history, have come over to India to tell the so-called "heathen" how Churchianity has civilized the world, how it has brought peace on earth, and how it has saved the souls of sinners. But a Hindu is a lover of Truth and Freedom. Freedom of thought and freedom of speech are his guiding stars. From ancient times, search after truth and unswerving love for Truth have forced the minds of the Hindus

to make rational investigation into matters that have been presented to them. It is very difficult to persuade a Hindu to blindly believe in anything. Before he accepts a dogma as truth he must trace its source and weigh all the arguments, pro and con, and then compare it with the highest ideals that are know in his own country. Stimulated by this natural tendency and by his love of truth, when a Hindu studies the facts upon which Churchianity is founded, he first reads the Bible as critically as possible, applies logic and reason at every step, and then he looks into all the available writings of those Western scholars and critics who have made impartial examination of the Christian Scriptures from the standpoint of historical researches.

I know many Hindus who read Thomas Paine's "Age of Reason" before they opened a page of the Bible. A Hindu knows that there has been a great dispute in the present century among Western scholars regarding the historical personality of Jesus of Nazareth, as it is described in the synoptic gospels. Therefore he doubts the historical side of the personality of Jesus of the gospels. He also knows that the researches of the higher critics of the Bible have shown that the description of the canonical Gospels, regarding the events connected with the life and teachings of Jesus of Nazareth, do not harmonize with the facts of history which can be gathered from other sources.

A missionary preaches in India that the New Testament is the revealed scripture, or word of God. The educated Hindus, however, know that Jesus did not leave any writings of his own nor did any of his direct disciples write any of the gospels which were accepted by the church as the infallible and revealed word of God. They are also familiar with the fact that there are absolutely no contemporary records or accounts of the life and teachings of Jesus, either in the Bible itself or outside of it; and that the earliest of the writings, in the order of their composition, were the genuine epistles of Paul. Out of the fourteen epistles attributed to Paul, four only are held to be authentic; they are these, Epistle to the Romans, First and Second Epistles to the Corinthians, and the Epistle to the Galatians.

Again, Paul never saw Jesus the Christ except once in a vision, and only once did he quote the language of Jesus—a single phrase in connection with a reference to the commemoration of the last supper: "This cup is the new covenant in my blood; this do, as often as ye drink it, remembrance of me." It is admitted by many of the orthodox ministers of churches that Paul introduced many of the doctrines and dogmas which were afterwards accepted by Churchianity. It is a well-known fact that Paul did not preach the religion of Christ; if he did, he could not have boasted that he withstood Peter at Antioch to his very face. To the followers of Churchianity who preach to the Hindus that the New Testament is the revealed word of God, the Hindu asks: "If God intended to reveal His word, why did He inspire so many different men to write the history of one transaction, and why is it that almost all of these writings except four, were afterwards rejected by human beings as fraudulent and incorrect?"

We do not hear about the four connonical Gospels until the time of Irenius, Bishop of Lyons in Gaul, who lived 178-200 A.D. He was the real founder of the Church Canon. It was Irenius who first mentioned four gospels. His arguments for accepting four gospels were very remarkable, though not convincing. He says: "It is not possible that the gospels can be either more or fewer in number than four. For, since there are four quarters of the earth, four elements, four seasons and four cardinal winds, the church ought to have four pillars; for this reason there should be four Gospels." How clever was the argument of this noted bishop!

Moreover, there are so many inconsistencies, discrepancies and errors in the Gospels, that no critical students among the Hindus could say they are the infallible and revealed word of God. As the church upholds this theory, and preaches the infallibility of this book, the Hindus reject it as a dogma of the church.

When the Hindus read the Apostle's Creed or the Twelve Articles of faith, which were maintained and amplified in the Nicene creed, which formed the main body of the Reformation

Theology, and which eventually developed into the Thirty-nine articles of the Episcopal creed, they find there a set of dogmas which are neither supported by science nor by philosophy, nor do they appeal to reason. They must be accepted whether they appeal to reason or not. But a Hindu's mind is not ready to accept any of these articles of faith as true unless it is based upon sound reasoning and supported by science or philosophy. A Hindu says that while God has given us reason, understanding and intellect, and freedom to use them, we should be acting against His wish if we accepted anything blindly upon the authority of anybody's statement. We must question, we must test every claim in the crucible of logic upon the fire of right reasoning. Therefore, a Hindu says, before we accept any of the articles of faith, we must examine them.

The first article of the creed is a great stumbling-block to a Hindu, because it is backed by the story of Creation. The Genesis account of creation of the world in six days out of nothing by an extra-cosmic being seems absurd and childish to a Hindu, because he has been brought up with a belief in the doctrine of evolution; that the world is the result of a gradual evolution. The Hindu mind cannot believe that this world was created 6,000 years ago, and that this earth came into existence before the sun was created. The Hindu says the writer of such a story, whether he be divine or human, should have offered a more reasonable explanation, that he cannot believe in a creation out of nothing. In the voluminous writings of the Hindu Sages and philosophers, ancient and modern, you will search in vain for any theory of creation out of nothing or creation by any extra-cosmic being. As Churchianity believes in such a creation, and preaches it, the Hindu rejects it as an absurd dogma.

The second article of the creed is based upon a belief in Jesus the Christ as the only begotten Son of God. This article offers nothing new to the Hindu mind except in its exclusiveness. The doctrine of Incarnation of God, or Logos (the Word), is an Indo-Aryan theory, and the Hindus believe that there have been and will yet be many such Incarnations. The theory of Logos or

Word, or Son of God, traveled from India to Greece, and found expression in the writings of the early Greek philosophers, Heraclitus, Plato, Neo-platonists, in the writings of Philo and his follower—the writer of the Fourth Gospel—until it was accepted by the church as its fundamental doctrine.

Although many of the Hindus believe in the doctrine of the Incarnation of God in a human form, still they strongly object to the dogmatic method by which the churches preach it among the heathen. Their first objection is that if God could incarnate in one place for a certain purpose, why should He not incarnate whenever and wherever such an Incarnation was needed. The church dogmas make the love of God for humanity limited by time, place and nationality. The love of God for humanity must be unlimited by such narrow considerations. God loves all humanity; His love shines equally upon all living creatures like the light of the sun. The Hindu conception of the Incarnation of God is beautifully expressed in the Bhagavad Gita. In that Krishna says: "Wherever irreligion prevails and true religion declines, I manifest myself in a human form to establish righteousness and to destroy evil."

Among the Incarnations of God recognized by the Hindus are Krishna, Buddha, Rama, etc. When a Hindu reads the life and teachings of Jesus the Christ, as given in the Synoptic Gospels, and compares them with the life and teachings of Krishna and of Buddha, he is amazed to find the singular coincidences in every minute detail, from the immaculate conception and the rising of the star, to the resurrection and ascension to Heaven. Krishna lived about 1400 years B.C., and Buddha was born 547 B.C. Many eminent European scholars of the nineteenth century who have impartially studied Oriental religions have shown by their able articles and non-partisan criticism that the Synoptic Gospels, being the productions of a later date, might well have drawn many of their important truths from the accounts of the life and teachings of Krishna and Buddha in India. When the Christian missionaries first came to India, they were so astonished to find these singular coincidences in the lives and teachings of

Krishna, Buddha and Christ that they satisfied their questioning minds by assuming, as Sir William Jones said: "That the devil foreseeing the advent of Christ, originated a system of religion in advance of His, and just like it." The readers of the history of symbolism know that the cross as a religious symbol had existed in India ages before Christ was born, and many centuries before it was accepted by the Christian church and monopolized by it as its own property. The Hindu mind does not believe in any monopoly in religion, therefore it rejects the claims of Churchianity.

Churchianity depicts in a dramatic way the temptation and fall of Adam from Paradise, seeking in this "fall" to find the origin of evil and to explain the way that sin came into the world. But this account finds no acceptance from the Hindu. He looks upon it as the mythology of a primitive people, the explanation of undeveloped minds, who believed that one man who lived about 4,000 years before Christ was the parent of the whole human race, and that because he sinned, all his descendents are born sinners. The Hindus know, and have known for countless ages, that such an account of creation is irrational and unscientific. Modern researches have proved the correctness of their views, for evidences of a vast nation with highly developed civilisation, existing seven or eight thousand years before Christ, have recently been discovered at Nippur. How, then, is it possible for a Hindu to accept such a theory of the origin of sin? Millions of people lived and died before Adam was "created." How could his conduct affect them? The Hindu believes that all men are children of God, and that they inherit divinity as a birthright.

They say that sin means selfishness and trace its cause, not to any mythological devil, nor to a supernatural power of evil, but to man's ignorance of his divine nature, and of the fact that God dwells in every individual soul. As long as we do not know our true nature, we identify ourselves with the limitations of mind and body and become selfish; but the moment we can realise that God dwells in us and come to understand our true nature, we become unselfish and free from all sin. The fire of true know-

ledge of the divine nature burns all sin into ashes and makes the soul realize that it is free. Such being the conception of sin among the Hindus, they do not care for any special scheme for the salvation of souls. They do not believe in the hell-fire doctrine, nor in any hell as a place for eternal punishment, therefore they do not need any help of a mediator. Those who believe in eternal punishment may feel the need of a Saviour from it. When Dr. John Henry Barrows, the well-known missionary, went to India, he addressed an intelligent audience in one of the large cities and preached that doctrine. After the lecture one of the audience got up and said: "Sir, we thought you had come from an enlightened country to enlighten us; we did not know until now that your enlightenment is no better than what we call superstition." After Dr. Barrows had returned to America, he said that there were thousands of Brahmins who were waiting to be baptized and requested his audience to send more missionaries, and to give more money for that purpose. One well-known speaker hearing this, said: "My friends, why do you not send a fire-engine instead; it would be so much cheaper?"

The church dogma teaches the doctrine of vicarious atonement; it horrifies the tender feelings and loving nature of the Hindus; they do not interpret this act as an act of mercy or of love on the part of the Heavenly Father, but they say it was an act of cruelty and injustice on his part to allow such a sacrifice of His innocent child.

The next dogma of Churchianity is the resurrection of the body. Most of the churches believe that Jesus the Christ was the "first fruits of the dead," the only one that ever arose after death. The Hindus do not believe in physical resurrection, for the same reasons that the scientists and best thinkers of the West do not accept this dogma. The Hindu belief is that the soul is immortal and indestructible; and by death they mean only a change of body. The whole of Hindu philosophy and religion is based upon the doctrine of the immortality of the soul; but many of the missionaries affirm that the Hindus do not believe in immortality. On the contrary this doctrine is so well-known

and so largely accepted by the Hindus that it is unnecessary for any one to go to India and to prove it by traditional resurrection of a single person. The Hindus have better arguments than that. They say that there are two things necessary for the proof of immortality, the pre-existence of the soul, and its existence after death. If anything has a beginning, it must have an end; this is the law of nature. If the souls of men were created by God out of nothing, they cannot be immortal; they must die. It is illogical to assert that the soul which was created should exist forever. If you wish to preserve immortality, first prove the pre-existence of the soul. The churches do not believe in the pre-existence of the soul, but preach its everlasting life after death, which the Hindus say is absurd on the face of it, and contrary to all we know of nature's laws. In the writings of the Hindus you will find that the soul of man is described as free from birth and death. In the Katha Upanishad and in the Bhagavad Gita occurs the beautiful passage made so familiar in America by Emerson: "If the slayer thinks that he has slain, or if the slain thinks that he is slain, they know not well that the soul can neither slay nor be slain." As Churchianity preaches that the soul of man had a beginning, but will have no end, the Hindus cannot accept it.

The next dogma of the church is the doctrine of predestination and grace, which makes God partial and unjust; while the Hindu believes in the more rational and scientific doctrine of the reincarnation of souls. This theory explains most satisfactorily the problems of life and death, without imputing partiality and injustice to God.

Churchanity teaches that God punishes the wicked and rewards the virtuous; while the philosophy of the Hindus teaches the law of Karma, that is, the law of cause and effect, and says that God neither punishes nor rewards, but that we punish and reward ourselves by our deeds. Punishment and reward are the reactions of our own actions. Another reason why Hindus cannot accept Churchianity is that its highest ideal is going to heaven and enjoying the pleasures of life through eternity. The

highest ideal of religion, according to the Hindus, however, is not enjoying the eternal pleasures, but the attainment of God-consciousness and freedom in this life from the bondages of ignorance and selfishness. Salvation must begin here; we must be perfect here, and the here after will take care of itself.

Although the Hindus do not agree to accept the doctrines and dogmas of Churchianity, still they do not hesitate to believe in Jesus the Christ as the Son of God, as an incarnation of Divinity in a human form on earth. The Hindu conception of the incarnation of God is much more rational and deeper in meaning than that of the Christians. Those who have read the Bhagavad Gita will understand what the Hindus mean by the incarnation of Divinity on earth. Whether Jesus the Christ had a historical personality or not is not discussed by the Hindus. They understand by the word Christ that Supreme state of God-consciousness where all duality vanishes, where all idea of separateness ceases, forever, and where the tremendous onrush of the Divine Essence of the universal Spirit, breaking down all the barriers and limitations of our human consciousness, causes us to realize our eternal one-ness with the Heavenly Father on the spiritual plane. Whoever reaches that state becomes a Christ whether he be Krishna, or Buddha, or Jesus of Nazareth. The particular name makes no difference to a Hindu. They are all great, all divine, all Incarnations of God on earth. Show me one who has reached that state, and I will worship him as a living divinity on earth. The Christian may think that Jesus was the greatest of all Incarnations; the Buddhist may think that Buddha was the greatest of all, and a follower of Krishna or of Rama may say the same thing regarding his Master, but when we examine the lives of these Divine men we find that each of them was as great as the other. One may have manifested one phase of divinity; another may have presented another phase. When Jesus of Nazareth lived the life of renunciation and preached the ideal of spiritual one-ness as the highest goal of all religions, he showed that he understood that state of Christhood; but ordinary people, forgetting the great mission of Jesus the

Christ, fight for his historical personality. The masses quarrel and fight regarding the superiority of this or that Incarnation, and the followers of each try to convert the others, but the wise man pities them all and tries to help them out of superstition, bigotry, race prejudice, fanaticism and religious persecution. The religion of Christ was a religion of love, of renunciation and self-control; It was a religion of God-consciousness. As these are the highest ideals among the Hindus, they accept Christ and His true religion in so far as it is one with their ideals; but when they see that Churchianity does not preach renunciation, and that its advocates do not practice love for all, nor show self-control; when they see that Christian governments encourage vice by opium trade, liquor trade, and introduce intoxicating things among innocent and temperate people for the sake of gain, they reject a religion which allows such things. They believe in Jesus the Christ as the Son of God, and know that he did not teach such things.

The duty of true religion is to broaden the human mind, to open the spiritual eyes, to lead humanity to the relization of oneness with the supreme Father in Heaven, and to repress all quarrels over dogmas and creeds. As long as we are not spiritual, we fight and quarrel, but when we realize that God dwells within us, that we are all children of God, irrespective of nationality creed or denomination; when we rise above all dogmas, above beliefs, theories, and sectarianism, then, and then alone, are we the true followers of the Christ; then, and then alone, are we able to say with Jesus, "I and my Father are one." The Hindus leave aside the disputed personality, but they accept the Christ principle that dwells in each individual soul and believe that each soul is a latent Christ. They believe that the voice of God tells this truth within each soul, but we do not listen to it, through our ignorance and selfishness. Krishna says: "Giving up all the formalities of religion, come unto Me, take refuse in Me, I shall make thee free from sins, sorrows and sufferings."

Jesus says, "Come unto Me all ye that are weary and heavy-leaden and I will give you rest.' Let us listen to that

voice, for it is one and the same, and let us follow it; let us realize the spirit of true Christianity which was exhibited in the life of Jesus of Nazareth; let us live as he lived, and be living Christs on earth. The Hindu is not satisfied merely to accept Christ in theory, but he strives hard to live the life which Jesus lived, to lead a life of renunciation, of self-control and of love to all. Thus he seeks to fulfil the mandates of the Eternal Religion which was taught by Christ-Krishna, Christ-Buddha, and Christ-Jesus.

KANTISM AND THE VEDANTA.

Students of philosophy are, of course, aware that in Modern European thought, it is the scientific spirit rather than the philosophical that is in the ascendant. Germany is, perhaps, the only country in the west, where, so far as we are aware, the positive spirit has not interfered with the truly philosophic. It is also the only country whose metaphysical thought bears a close and striking resemblance to the speculations of the Vedantic philosophers of ancient India. Not only in its methods but in the ultimate results of its metaphysical investigations there seems to be a general agreement between German thought and the metaphysics of the Hindus. But it appears to us that this resemblance is only apparent. There are, however, many points of difference between the Vedanta and German thought in respect of the most essential and deep-seated problems of metaphysical enquiry. We believe also that for a better understanding and appreciation of the philosophy of the Vedanta, a comparative study of the two systems will be of much service. And for this purpose, it

will be better if we take Kant, the genius of Konigsberg and the recognized originator of modern German thought, and contrast his metaphysical conclusions with those of the Vedanta, which is recognized on all hands to be the best product of ancient Indian speculation.

At the outset of our enquiry it will not be out of place to state that there is one essential difference between the Vedanta and every other system of metaphysical speculation whether ancient or modern, monistic or dualistic—a difference on which their respective solutions of many of the metaphysical problems depend. It is the difference of standpoints from which the totality of existence is viewed for purposes of philosophical enquiry. It will not be denied that from the nature of things there are two points and only two on which metaphysical enquiries can be based. They are the standpoints of being and knowing, of the noumenon and the phenomenon, of the permanant and the changing, or in the language of the Hindu philosophers, the *Pāramārthika* and the *Vyāvahārika* standpoints. Both of them are based on the intrinsic constitution of things. We have no reason to suppose that either of them is unreal. Nor do they mutually exclude each other. Both are complementary, natural and necessary; and they have their verification in the one reality which results from a synthesis of both of them. Any attempt at their unification by getting rid of either or both, or by regarding one of them as unreal and the other as real, seems to us to be ungrounded and illogical. And for the same reason any attempt to separate one of them from the other under the false impression that they are antithetical and mutually exclusive also seems to us to be absurd. All the different systems of philosophy have arisen from such futile attempts to identify both the standpoints and to regard the one or the other as illusory and non-existent. And no system of philosophy except

the Vedanta has understood their real connection and sought to synthesise both from the standpoint of the real or the actual. The dualistic schools view the two standpoints as essentially different and antithetical, and thereby absolutely bar the passage from physics to metaphysics, from phenomenology to ontology. Some monistic philosophers by a sort of specious reasoning and arguments, the force of which they only can realize, try to make metaphysics an impossibility, and are content with viewing things from the standpoint of the phenomenal which alone they regard as the real. Other monistic thinkers, on the contrary, regard the phenomenal as illusory and seek to identify the real with the noumenal—the unknown and the unknowable. Not one of these schools has shown any valid reason to justify its procedure. They do not seem to understand that each of them is an abstraction without the other, and each implies the other for its explanation, and that to do away with either of them is to do away with the other. The right view, therefore, is certainly the Vedantic view which regards the real as the synthesis of the two abstractions—the noumenal and the phenomenal.

It is true that among the Vedantins themselves there have been several thinkers, who, misled by the use of the terms *Vyāvahārika* and *Māyā*, have attempted a hasty reconciliation of these two points of view by regarding the phenomenon as illusory and therefore non-existent. Of course in common parlance *Māyā* denotes illusion. But in philosophical language the words *Vyāvahārika* and *Māyā* are interchangeable, and both refer to the plane of the phenomenal; in other words, to existence viewed from the standpoint of knowing. What is regarded as illusion in Vedantic writings is not the phenomenal; but it is the attribution of true substantiality or essentiality to the phenomenal, without the recognition of the underlying unity of

existence or what is called in Vedantic literature—the *Brahman.* To put it in plainer language, the substance of the phenomenon is the *Brahman,* and the phenomenon itself is, so to speak, the expression of the *Brahman.* The one or the other by itself is illusory; and the reality is in the synthesis of both. This is the real Vedantic view and it will be easily understood by those who have gone through the writings of the *Visistadwaita* School of Rāmānuja. Rāmānuja's attacks against illusory pantheism were not directed against the Adwaitism of Sankara, but against the later Vedantins of the Sankara school, who misrepresented the teachings of the master and made it a system of illusory pantheism. It is on account of the extreme views of the later Vedantins that Rāmānuja refused to recognise the *Pāramārthika* and *Vyāvahārika* standpoints, and persisted in looking at things from the standpoint of the real or actual only. Though he dispensed with the names *Pāramārthika* and *Vyāvahārika,* yet he recognized both under other names as the standpoints of *Višeshya* and *Višeshana*—the substantial and attributive—which are almost identical with the *Pāramārthika* and *Vyāvahārika* of Sankara but are without their ambiguity.

To return to Kant. His system of philosophy is one of uncompromising and irreconcilable dualism. His metaphysical speculations set up an impassable gulf between the noumenon and the phenomenon. Basing his philosophy on a system of summary psychology, his *Critique of Pure Reason* at once plunges into metaphysics, and with a relentless logic and utter disregard of consequences breaks every slender thread that connects phenomenology with metaphysics. He accepts with Locke and Hume that whatever is beyond the limits of experience is unknowable. But with Kant the term experience is used in a different sense from that of Locke. The sensationalists of

the Lockian school use the term *experience* to denote sensuous intuitions or sensations. In this sense Kant declares that the statement that whatever lies beyond experience is unknowable is untrue; for, beyond sensuous experiences there are the rational elements of the mind, which synthesise the materials given in the sensations and but for which synthesis knowledge is impossible. Even granting this position of Kant, it does not follow from this that the noumenon or the thing-in-itself can ever become the object of knowledge. On the contrary to assume the noumenon is to go beyond rational experience, even as it is understood by Kant himself. If the words noumenon and phenomenon refer to the not yet known and the known under the present conditions of knowledge, this distinction is to a certain extent capable of being thus explained. But if they respectively mean the thing-in-itself, and the thing known to us or knowable by us under any circumstance, then on Kant's own principles, it is going beyond the limits of experience to set up this distinction between the noumenon and the phenomenon. The thing-in-itself is a pure assumption of Kant, a superfluity not in any way justified by Kant's own data. Hence it is that the successors of Kant were forced to reject the Kantian thing-in-itself and set up pure rationalism as opposed to transcendentalism. Some of them identify the thing-in-itself with the reason, immanent in the process of the world, while others identify it with the actual cosmic process, thereby reducing ontology to cosmology.

In the *Critique of Pure Reason* there is not even a shadow of evidence to justify the theory of the thing-in-itself or the theory of the noumenon. Throughout the work he has done his best to shake the very foundations of metaphysics reserving for the metaphysician only a superfluous theory for which, as we have seen, there is not the

slightest justification according to his own data. Even the ordinary propositions of metaphysics he refutes by very subtle arguments. He overthrows all assertions of rational theology by reducing to nought all the time-honoured ontological, cosmological and psycho-theological proofs for the existence of God, and arrives at the conclusion that the noumenon or the thing-in-itself is absolutely unknowable by the speculative reason. He thus excludes all possibility of ontology. Thus the result of his critical investigations in the light of pure reason is Hume's scepticism over again, established by the strongest metaphysical arguments possible. Even the three ideas of the ego, of the universe and of God, which are all called ideas of pure reason and which Transcendental Dialectics deduce from the logical forms of ratiocination as the foundation of the three sciences of psychology, cosmology, and rational theology, have confessedly no objective significance; being only the guiding rather than constituent principles of knowledge, they can never determine the attributes or even the reality of whatever conceptions they may imply beyond the limits of actual experience.

However, what Kant rejects in the name of pure reason he tries to set up as implications of the practical reason or the will. According to him, the moral law implies freedom of the individual. Progress towards moral perfection, which is incapable of fulfilment in this life, implies the fact of the immortality of the individual; and the tendency towards the supreme good involves the necessity of a power capable of realizing it, in other words, of an omniscient and omnipotent God. We think that this attempt to rehabilitate metaphysical truths as implications of the Practical Reason is not to be regarded as a success; nor do we believe that there are any valid reasons, logical or metaphysical, to

justify it. Granting that the consciousness of the moral law and the tendency towards the supreme good are facts, we do not see how Kant's implications alone can follow therefrom. He has not prescribed any criterion to test the validity of these implications. "Ought" may imply "can", or it may not. The moral law may perhaps imply the freedom, not of the actual, but of an ideal individual, under conditions which are also not actual but ideal; and both the ideal individual and his ideal conditions may be illusory. Progress towards the moral perfection which is incapable of fulfilment in this life may imply not the immortality of the individual, as Kant seems to think, but perhaps its fulfilment in a series of lives, after which it may cease to exist under limitations. Perhaps the failure to realise moral perfection in this life, may also imply some power, which ever acts against fulfilment. How are we sure that Kant's implications alone are the correct ones? Where is the criterion to prove it? The fact is that his metaphysical propositions are not the natural implications of his Practical Reason, nor are they derived from that source in the individual mind. Moreover it should be clearly understood that the facts of the will from which Kant derives his metaphysical implications have only a subjective significance. How they can go out of their natural sphere to imply anything objective is what passes our comprehension. The implications themselves may have only a subjective value. The idea of the moral law may presuppose only the idea of freedom, but not its actuality; the idea of the non-attainment of moral perfection in this life may imply only the idea of immortality, but not its actual existence as a fact. Kant has not assigned any vaild reason to show that these implications of the Practical Reason have a corresponding objective significance, and should not therefore be regarded as being merely illusory.

Such is the system of Kantian metaphysics. If we turn to the Vedanta of India, we find, as already stated, that it recognises the necessity as well as the inseparability of the two standpoints of all metaphysical speculations—the standpoints of being and of knowing, the *Pāramārthika* and the *Vyāvahārika* ; and it declares also that the actual or the real is in the synthesis of what flows from both these standpoints. The chief defect of the Kantian system is the unnatual separation of the thing-in-itself completely from the plane of actual experience. On the contrary the Vedanta, accepting the Kantian thing in-itself under the name of the *Brahman* (*Nirguna*), brings it within the plane of experience, and recognises it in the conception of entity or *sat* (pure existence) which has all other things as its attributes or relations. From the two standpoints of metaphyisics which we have above explained any thing that is known is simply the *sat* with certain qualifications. In each of the sensory intuitions in which Kant could recognise only mental facts, the Vedanta recognises not merely the qualification, but the *sat* with the qualification ; the two together as substance and quality form the thing that is known. The *sat* expresses itself through the qualities, some of which are permanent while others are changing. The totality of things which constitute the universe is, therefore, the synthesis of the *sat* with the qualities that are manifold. The *sat* is universal and unlimited and one. It is the manifoldness of the relations which qualify the *sat* or pure existence which constitutes the manifoldness of things. *Avidya* or ignorance is the non-recognition of the substantial unity of things in such an "existence" and the consequent mistaking of the outward plurality itself as the true inner reality. The *Brahman* or the thing-in-itself is *sat* from the objective point of view and *Chit* or pure intelligence from the subjective standpoint. This

Sat and *Chit*, are identical and express the same thing, which is none other than the attributeless essence of the universe; and this one being is seen as two different abstractions only when looked at from two different points of view. As this one *Sat-chit* is not modifiable like the concrete things around us, we say it is unchangeable; and as it is seen to work in perfect harmony in all its manifested relations it is also called *Ānanda* which means harmony; so that the essence of the universe the *Brahman* is *Satchidānanda*. This name which is a compound word fully expresses the essential nature of the *Brahman* or the thing-in-itself. It should here be remembered that this conception of Being is only an abstraction without the qualifications needed to give it its phenomenal plurality and concreteness. There is therefore nothing unknown and unknowable in and behind this *Satchidananda* forming, as it were, its substratum. The *Brahman* and the world are therefore the substantive and the attributive sides of Being which together form the totality of things known as the universe. This *Adwaita* or unity of all things in such an "existence" or *Sat* is the true philosophic view of the totality of things. It constitutes the speculative conclusion of the Vedanta. *Sat-Chit-Ānanda* is expressive of the essential nature of every entity in the universe. The Vedanta accepts the fact that there is and can be no *Upāsana* or worship of the attributeless *Brahman*. From the standpoint of such a Being there is no plurality, there is no birth and death, there is neither bondage nor release. And this teaching of the Vedanta is intended only for intellectual realisation, and not for the attainment of any religious or ethical end of life.

The religious side of the Vedanta is pure theism. We have said that the *Nirguṇa Brahman* is an abstraction, and is practically realisable only when qualified by attri-

butes or relations. The *Sat* or pure existence, which is only another name for the attributeless *Brahman*, when qualified by the permanent attributes of omniscience, omnipotence, etc., is realised as God, or the *Paramātman* who is the real cause and the ruler of the universe. The *Sat* as qualified by the attributes of self-consciouness and imperfect knowledge or ignorance constitutes the soul of man. The same *sat* as qualified by the permanent attribute of *jadatā* or total absence of self-consciousness forms what we call matter. The Vedanta recognises thus three entities in the universe—God, soul and matter—which are all real entities having permanent relations to one another. With regard to this God or Iswara we have worship or *Upāsana* and *Bhakti* or devotion; and from this standpoint, birth and death, bondage and release, etc., are all facts and not fictions. Thus it will be seen that the speculative philosophy of the Vedanta is not opposed to its religion, which is only a pure form of Theism. The speculative aspect thereof looks at things from the standpoint of being, and concludes that the universe is an essential unity. On the other hand Vedantic religion looks at the universe from the standpoint of the actual, and concludes that it is constituted of three permanent realities which exist together as a unity. That this is the real meaning of the Indian Vedanta can be understood by those who have patiently and thoughtfully gone through the writings of the various Vedantic schools. Sankara, though some of his successors have misunderstood and misrepresented him, brings out much better the speculative side of the Vedanta than Ramanuja, while Ramanuja seems to be the best representative of its religious aspect. A careful reader of their works will be easily convinced of the truth that their teachings are not mutually opposed; the former teacher is a greater speculative philosopher

than a theologian, but the latter is a greater theologian than a philosopher.

Many schools of thinkers have wasted much time and labour in useless metaphysical speculations under the mistaken notion that the absolute is God, and that the absolute and the relative are either identical or are essentially separate. It is to the credit of the Vedantic thinkers of India that they have taken the right view of things and have based their justification thereof on the actual facts of experience.

THE VEDANTA SUTRAS.

BY

GOMAT.

(*Continued from page 302*).

Ramanuja is not the only person who has found support in the *Sutras* for the various doctrines of his school. It is well-known to us that *Saivism* and *Vaishnavism* are almost identical in their fundamental philosophical principles, though here and there, there are a few *Agamic* differences. These two have been always struggling and vying with each other for supremacy. As in *Vaishnavism*, in *Saivism* also there existed a number of sects each differing from others in some minor points. Nilakantha-sivacharya seems to have acted the part of Ramanuja to the *Saiva* sects. He wrote a commentary on the *Vedanta Sutras* embodying the philosophy of *Saivism* and tried to bring into one fold all the different groups of *Saivites* who seem to have kept apart from each other before his time. Like *Vaishnavism*, *Saivism* also seems to have been considerably affected by the religion of the Dravidians and it owes many of its doctrines to the ancient *Saiva*

Siddantas. Nilakantha's attempt to reconcile the philosophy of the *Upanishads* and the religion of the *Siddantas* is still unrecognised in some quarters where the influence of the *Siddanta doctrine* very much predominates. There is another reason which, we believe, partly stood in the way of a thorough coalition being affected between the various *Saiva* sects as in the case of *Vaishnavism*. *Saivism* is closely allied to *saktaism* and there was already the work of master mind who did as much for saktaism as what Ramanuja and Nilakantha did for *Vaishnavism* and *saivism*—we mean Sankaracharya the great founder of *Advaitism*. As all *Tantric* religions are *saktaic*, Sankara in purifying and systematising *saktaism* attempted to do the same in some degree to the other *Tantric darśanas* also. And in this attempt *saivism* on account of its greater affinity with *Saktaism* seems to have been influenced by the teaching of Sankara more than *Vaishnavism*. This accounts also for the great percentage of *saivas* and *saktas* among the followers of Sankara than *Vaishnavas*. Besides this there is no tradition current regarding Nilakantha's having studied the doctrines of the different *Saiva* schools under authoritative teachers with a view to bring about a union between them and thereby secure the sympathy of them all. And we do not also hear anything about the establishment of *agamic* temples by Nilakantha as was done by Ramanuja. We have already remarked the influence which the temple priests are capable of exercising on society. There is not the same amount of *agamic* sympathy between the different centres of *saivism* as between those of *Vaishnavism*. Nilakantha's famous commentator Appayya Dikshita has done greater justice to the *saivāgamas* than Nilakantha himself in his Bhashya. Nilakantha's scholarship should have prompted him to do to *saivism* what others have done towards the unification of other religious sects. So what he did in theory does not appear to have become successful in practice. Therefore in spite of the labours of many great writers on *saivism* there still exists a larger number of sects among the *Saivas* than among others. The difference among them seems also to be partly due to the fact of their getting more or less mixed up with

Ganapatyas, *Pāsupatas* and other allied systems. We have the *Pratybhajñas* who are more *Advaitic* in their philosophy than any others. Besides the several schools of *saivism* already mentioned we have even to-day the sects of *Jangamas*, the *Kapalikas*, the *Mahesvaras* and so on.

In this connection we wish to mention the name of another *Bhashyakara* whose name is not generally known. The *Lingayat* sect of *saivas* of the Mysore province have also a *Bhashya* written on the *Vedanta sutras* by one of their *Acharyas*. One Basava, a contemporary of Ramanuja, is the founder of this sect. His immediate disciple, Naganathacharya, who should have flourished in the twelfth century, is said have written the *Bhashya*, a copy of which has been recently secured to the Mysore Oriental Library. The *Lingayatas* like the *Vaishnavas* belong to an *Agamic* cult of *prapannas* and are the worshippers of *Saguna-Brahman*. The philosophical position of both Basava and Ramanuja is almost the same, only the former identifies his Brahman with Siva. Just as the Sri-Vaishnavas believe that their founder, Ramanuja or Lakshmana, is an *avatar* of one of their *Nityas*, Sesha, so also the followers of Basava believe their teacher to be an avatar of Nandi, the bull of the *saivagamas* and the vehicle of Siva. Their name *Lingayatas* is from their wearing the phallic emblem, *linga* which is said to have the power of absolving them of all sins and pollutions. In their not observing any of the Vaidika *acharas* or practices they closely resemble the *Karmahina* sect of the Vaishnavas who seem to have existed as an independent sect before the time of Ramanuja. The revival of this branch of Saivism contemporaneously with the Vaishnavism of Ramanuja and its attempt to adopt the *Sutras* of Badarayana to its doctrines is rather indicative of their having been no previous attempt on behalf of the Saiva sects towards unification and securing to themselves the support of the *Vedanta Sutras* as was done by Nilakanthasivacharya. Though we have not got any specific references in the *Bhashya* of Nilakantha itself to the time of its author, its famous commentator Appayya-Dikshita makes it plain that Nilakantha was posterior to

Ramanuja; and so Nilakantha should have flourished later than Basava.

It is rather curious that these several commentators should all draw their inspiration mainly from the Agamas and yet read their doctrines into the *Vedanta sutras* which are well-known to be based on the teaching of the *Upanishads*. Sankara and Ramanuja and others, all propagated only the two philosophical schools, *Advaitism* or idealistic monism and Visishtadvaitism or qualified monism, but there arose another teacher who has written a *Bhashya* to the *Sutras* evolving from it his own third school of philosophy, *dvaitism* or dualism. Madhvacharya, the founder of this system is also a well-known teacher of Southern India who flourished at about the middle of the fourteenth century and was a native of the South Canara district. He was a Karnataka Brahmin by caste and a Vaishnava by religion. He also accepts the teachings of the *Pancharatra Agamas*; and the very fact that he founded an altogether different school of *Vaishnavism* shows that the attempt of Ramanuja to coalesce the several sects of *Vaishnavas* was not successful as it appeared at the outset. Though Madhva unlike Ramanuja, believes in eternal difference in existence theoretically, he is practically at one with him in believing in the supremacy of *Bhakti* and the efficacy of the *Pancharatra* rites. This school attaches equal importance to the later *Sastras*, the *Puranas* and the *Tantras* and the *Upanishads* and the other portions of the *Vedas*. He is also an outcome of the later religion of the *Tantras* as is observable from the fact that his disciples believe him to be an *avatara* of *Vayu*. The origin of the doctrine of *avatara* is very interesting and has much light to throw on the development of the religions of India. We will deal with it in full elsewhere.

Though we know that there are some sects of *Saivas* who are purely *Dvaitic* like Madhvacharya, yet no Bhashya to the *Sūtras* embodying their doctrines is known to us. Sankara's time seems to mark a peroid of renaissance in the religious history of India. By his time Buddhism had been successfully driven out of India and the old religion of the Vedas had been restored

back but not in its pristine purity. The religion of the *Upanishads* gave place to the religion of the *Tantras*. The all-absorbing nature of Hinduism is visible in this. Whenever the *Vedic* Aryans had to struggle against a nation or a religion foreign to themselves they seem to have always come out successful in the end; but their success did not find them as they were. They absorbed everything that was good in the foreigners and assimilated them as far as possible within their fold. Themselves being rejuvenated by the new vigour thus aquired, they put on an altogether new phase of life and appeared in a new garb, but the spirit that dwelt within was all old. We do not mean to say that *Tāntricism* did not exist before the time of Sankara and Bhaskara. We have references to the doctrines of some of these well-known *Tantra* Agamas in the *Sutras* of Badarayana itself. But a great interregnum in the religious history of India between the death of that great reformer Buddha and the advent of Sankara, appears to have caused many of the old schools to degenerate and acquire corrupt practices. The mighty genius of Sankara made the first attempt to revive them and granted them a new lease of life. He tried to bring the several warring creeds to one common focus by giving them a sound metaphysical basis. But the old instinct of his followers seems to have asserted itself. For after his death, the *Vedantic* Brahmins, deprived of the potent charm which bound them together, seem to have reverted back to their old line of thought. His followers divided themselves again into groups of *Vaishnavas*, *Saivas*, *Saktas*, and adopted also other old *Tantric* cults. They found the necessary texts which would be in consonance with their old traditional beliefs and which the followers of each school could accept with one accord. Yadavaprakasa, Ramanuja, Nilakantha, Naganatha, Madhva and a host of others seem to have come out as the champions of their own sects and written their *Bhāshyas* on the then well-known *sutras* of Badarayana. We do not mean that these sects had no *Sutras* before this in favour of their doctrines. We have seen how there existed before the time of Badarayana the *Bhikshu-Sutras* and

the *Vaikhanasa Sutras* which appear to have been the forerunners of Ramanuja's system or of some earlier creed allied to his. The *Saivas* also refer to their having possessed earlier *Sutras* in support of their teachings. All these have probably been lost. Whether these *Sutras* were actually lost or were given up in preference to those of Badarayana which were later and more advanced and accepted than the earlier ones, remains to be considered. Before taking this question up we wish to add a few words more about Sankara himself who, so far as the current history of religion goes, appears to have been the pioneer in the field of *Vedantic* research.

Like the *Bhāshyakaras* who succeeded Sankara he was also a product of the *Agamic* religion. Though born of an orthodox *Vaidika* family, nurtured in a land where *Saktaism* was the ruling religion, he became fully imbued with the important doctrines of that school. Though *Saivism* and *Vaishnavism* are also Saktaic in one sense, Saktaism in its purest form has certain features peculiar to itself. The *Saivas* worship *Sakti* as Parvati, the consort of Siva; while the *Vaishnavas* as Lakshmi, the consort of Vishnu. Some of the *Saivites* have gone still further and worship the supreme Being in the form of a hermophrodite Deity. The worship of a female or androgynous divinity seems to be as old as India itself. It formed the cult of the aborigines and was mixed up largely with the religion of the Dravidians. We can trace some elements of this aspect of religion in the *Vedas* themselves. When the Aryans absorbed the religion of the aborigines and of other races with whom they became mixed up, they seem to have made a judicious use of these by utilizing them for the development of their new forms of Puranic and Tantric religions. *Saktaism* has been thus developed and voiced forth by some of the minor *Upanishads* and more especially by some of the *Tantras* and the *Puranas*. Considered in its purest form, it must not be confounded with the *Sakti* homage rendered by almost all the followers of the *Agamas* to the wives of their special Gods. It forms a separate cult by itself and has its own circle of followers. This religion of the

Saktas has several ramifications, their peculiar doctrines, rituals, forms of initiation and distinctive mythologies. For various reasons some of which we have already mentioned, this cult like its congeners became corrupted and all sorts of horrible and obscene rituals crept into it. One of the missions of Sankara was to weed out these corruptions and restore *Saktaism* to its original purity. The commonness of the element of *Sakti* in all Tantric religions and the deeper philosophical insight which Sankara possessed seems to have prompted him to extend his work to other religious sects of his time. In fact in purifying Sakti worship he may be said to have purified the Agamic worship as a whole. It is for this reason that his disciples give him the title of *Shanmatasthapanachārya* or the founder of the six schools of religion. These are generally mentioned as *Sāktaism*, *Saivism*, *Vaishnavism*, *Ganāpatyam*, *Sauram* and *Pasupatam*. Of these the *Saura* form has scarcely any following and it has been almost absorbed by *Vaishnavism*. The *Ganapatas* and *Pasupatas* are also few in number and have almost become merged in the *Saivas*. Only Saktaism exists by itself, though even this is diluted doctrinally in almost all other forms of modern faith? What *Saktaism* was not able to accomplish practically Sankara seems to have done theoretically from a metaphysical point of view. He might have probably taken his clue from this common element of *Sakti* in all the religions of his time and developed his philosophy and theory of *māyā* giving them a universal basis. Strong partiality for *Vedic* worship and *Upanishadic* philosophy and religion, and a keen desire to find out that line of thought which would string the ancient Vedic religion and the many phased motley religion of his time into one harmonious whole, and establish consistency between the atheistic *Karmakanda* and the highly theistic religion of the *Tantras*, seem to have made him somewhat underrate one other important element common to almost all the religions, the doctrine of *Bhakti* in the sense of love. In his system he gave importance to *Jnana* which appeared to him to be an older and much higher form of it, more consistent with the traditional teachings of the *Upanishads*. It was given to another sage of

later times to recognise the importance of this common element also and work out of it a grander philosophy more accepted and universal than any that have been hitherto promulgated.

When we referred to the work done by Sankara we did not mean to cast discredit on the labours of his predecessors in the field of religion and philosophy. Sankara's originality consisted rather in his making a new application of the old ideas and giving to philosophy an altogether new turn and form, and we certainly owe the building of the grand system of *Advaita* philosophy to his genius alone. There is a tradition current that like the fundamental principles of his philosophy the *Sāktaism* inculcated by him was received from his *Guru* Govindapada, who received it from his *Guru* Goudapada who, in his turn got it from *Pushpadanta*, one of the *ganas* or attendant hosts of Siva. Whatever philosophical necessity there, might have been we are led to think that the doctrine of Sankara's *Māyā* owes its origin to the Maya of *Sāktaism*. This cult being the prevalent religion of the land of his birth, there can be no doubt that he was influenced by it. Even the *Saguṇopasti* or worship of a personal God advocated by him in his *Sūtra Bhāshya* is, in our opinion, another name for *Śakti*-worship. The literature of the *Śāktas* seems to have been as rich as that of the Vaishnavas or other religious sects. They had their special *Upanishads*, *Sūtras* and *Tantras* and *Purānas*. Goudapada himself is said to have been the author of a *Sūtra* work on the *Sāktaic* cult, known as the *Goudapādiya*, extracts from which are to be met with frequently. We have also another work of this class in the *Sūtras* attributed to Agastya. It is divided into four *Adhyāyas* in the fashion of the Vedanta *Sūtras*, and the first *Pāda* or part opens with the *Sūtra—Atāto Sakti Jijnāsa*—then therefore the enquiry into *Sakti*. The name of its founder Lopamudra, the wife of Agastya and the special importance attached in it to the doctrine of *Bhakti* are all probable indications of Dravidian influence. We have already mentioned that the two names Agastya and Narada are well known in connection with the influence of Dravidian literature and religion on the Aryans. The teachings and

the writings attributed to them testify to much in them being peculiarly Dravidian. Agastya is the founder as it were of the Tamil branch of the Dravidian languages; he crossed the *Vindhya* and settled in the south. *Narada* is the first man that spread the Dravidian form of *Bhakti*. The wife of Agastya is also called Sraddha a word which is considered to be a Vedic synonym for Bhakti; this fact, and Narada's preaching the doctrine of Bhakti, after learning it from Sanatkumara point to the fact that Bhakti marga is more suited to the Dravidian temperament. And the growth of Bhakti literature itself is attributed by some to Dravidian influences. Another *Sūtra* work is the one ascribed to Parasurama Bhargava which forms the text of the *Kaula* sect of *Saktas*. The name of the author of this work goes even further and localises the work to the land of Sankara's birth and points to the particular form of Saktaism that should have been prevalent there at his time. This one has a commentary by one Umanatha, a disciple of Bhaskaracharya. The exact state of *Saktaism* before the time of Sankara and of its different subdivisions cannot be known exactly from any of those works except from that of Goudapada whose time is approximately known. We cannot positively guess whether any of their Sutras existed before the time of Badarayana. In the absence of any references in the *Vedānta Sūtras* itself to the worship of *Sakti* it is very difficult to say what foundation there is for the inference of the theory of *Māya* from it. It is quite natural that in a treatise which proposes to teach a knowledge of *Brahman* that there should be no reference whatsoever to *Sakti* unless it is slyly introduced, as by Ramanuja, by means of identifying the *Vedantic Brahman* with the *Tāntric Lakshmi-Nārāyana*. But Sankara found better means of doing it but not without some trouble. Sankara's *Brahman* is strictly unconditioned and allows no room for the introduction of *Sakti*. But he found Badarayana support *Saguna Brahmopasana* which he took advantage of. The *Vedāntic Guna* is, in our opinion, nothing other than the material modification of *Prakriti*; and its meaning seems to have been subsequently widened so as to connote the

quality or attribute as is understood in philosophy. Sankara appears to have had in view this original meaning of the word *guna* when he identified the creative energy of *Brahman* with the *Vedantic guna*. This was not enough for his purposes. His universe is *Māyā* and though phenomenally real it is not transcentally so but is merely an illusion or an idea of *Brahman*. So he had to reconcile his Maya or the *Tantric Adyasakti*, with philosophic *guna*. He found in one of the *Sutras*. (III. 2. 3.) the word *Māya* which furnished him the nucleus for the empirical side of his philosophy. Thus we see that however high Sankara's philosophical position may be he was in practice a devotee of Mahamaya and a Tantric. Even his commentary on the *Sutras* does not sufficiently show how far the *Vedanta Sutras* recognised the doctrines of the *Saktas*. But one thing is beyond all doubt that there are certain references to the doctrines of the *Vaisnava* and *Saiva Āgmas*. In the *Tarkapada* wherein Badarayana exposes the defects of other systems there are allusions to the teachings of some of these systems which the commentators mention by name; and in expounding Badarayana's view they either make him uphold or condemn them according as they belong to the cult of one or the other of these. And Sankara seems to have had an advantage over others in this that Saktaism in its purest form not being referred to in the *Sutras* except indirectly through its offshoots *Vaishnavism* and *Saivism*. These references to other systems in the *Sutras* at least prove one thing that these other systems should have existed from a time antecedent to Badarayana and have had independent texts of their own. Whether they had any *Sutras* of their own is doubtful.

If any of them had *Sutras* it should have naturally led its followers to the development of other kinds of literature usually concomitant to the *Sutras*—a test which one may expect to apply to the literature of these schools. Besides, while a voluminous literature under the name of *Tantrika Samhitas* have been preserved to our time, what reason is there for not having the Sutras? In some cases there might have been *Sutras* like the *Bhikshu Sūtras* which were lost. In others the Sutras might

have become antiquated and they might have been given up for better texts of other forms. The texts of some of the *Agamic* schools that have come down to us are in the usual *Kārika* style and their voluminousness speaks against their being the *Kārikas* of any kind of *Sūtras*. But owing to the variety of subjects dealt with in them and their wider application to practical religion and ethics, they seem to have been used in the place of *Karikas* of the other systems. Or else the complexity of the *Tantric* rituals might have forced their followers to dispense with the *Sutras* entirely. Moreover the existence of Vedantic *Karikas* like that of Katyayana's lead us to suppose that before Badarayana wrote his *Sutras* there might have been several contemporaneous schools of the *Vedānta* itself which had their special circle of followers and sets of texts. Some of these might have had even their *Sutras*. The *Vedanta Sutras*, in all probability, might have been indebted to one or more of such schools of thought. Though we have no records to show to what extent the *Vedāntic* thought has been developed before the time of Badarayana, a close study of the *Sutras* leaves room for us to conjecture that it could not have been the first and only attempt at systematisation of the teaching of the *Upanishads*, but that we have in it the last and only surviving popular treatise on the *Vedānta*.

As a hypothesis only we wish to suggest a method for verifying the foregoing conclusion. So far as we know the tradition that has been cited in support of Sankara's doctrines goes back only to two generations—to Govindapada, his teacher and Gaudapada, his teacher's teacher. Sankara himself is silent with regard to the teaching of his predecessors. Ramanuja traces his doctrines to earlier authorities and names several teachers as the predecessors of his school. He appeals to a prolix *Sūtravritti* by Bodhayana which is criticised by Sankara also, the *Vākyas* of Tanka, the Bhashya of Dramida and the writings of teachers like Guhadeva, Kapardin and Bharuchin and the teachings of *Achāryas* like Yamuna, Nathamuni and others. Similarly *Bhāshyakaras* like Bhaskara, Yadava, and Vijnanabhikshu claim antiquity and authoritativeness to their systems of

of thought and try to maintain the authenticity of their interpretation of the *Sūtras*. Philosophy was not the property of single individuals, but every one was quite free to contribute his own share. In the same way as the names of several teachers are mentioned in the *Upanishads*, a number of authorities are quoted by each of the commentators in support of his view. Bearing in mind the universal spirit of the *Vedānta*, if we make a comparative study of these schools, we find it difficult to fix on any one of them as the true interpreter of the *Sūtras*; but we can go so far as to recognise every one of them as a traditional interpreter whose doctrine should have prevailed at some time in an independent school of their own. The very fact that Badarayana quotes the opinions of other *Vedāntins*, makes us conclude that there should have been other traditional interpreters besides himself. Only we have to carefully collate, as far as is practicable, the views of others and compare them with the teachings of the commentators. The commentators themselves help us in doing this. If we are able to identify the views of any of the *Vedāntins* quoted by Badarayana with that of a commentator, then we can positively conclude that that commentator is not a traditional interpreter of the *Sūtras* of Badarayana but belongs to an altogether different school of *Vedānta* whose opinion was found quoted by Badarayana himself in his *Sūtras*. While it is the interest of the followers of a *Bhāshyakāra* to preserve the works of older traditional writers which prove the antiquity of their doctrines, scarcely any work of historical value has been found by us as yet. How is it? We cannot strictly expect such a thing. Though the preservation of a book mostly depends on circumstances which are favourable or unfavourable to the transmission of it, yet the very fact that a new commentator found it worth while to spill ink indicates that he had innovations to make in the doctrines of his school. This might have furnished sufficient reason to his followers to neglect the teachings of his predecessors. The difficulty of preserving M S S. is so great that their custodians at times find it sufficient if they only secure to their successors the best that is available. Dr. Thibaut

in his Introduction to his translation of *Vedānta Sutras* tries to point out that Ramanuja's interpretation of the *Sutras* is older than that of any other. We believe that the interpretations of others also are as old as, if not older than, that of Ramanuja. The *Sutras* of Badarayana seem to be the latest and the best that have been preserved to the time of the *Bhāshyakāras*. This work seems to have enjoyed an amount of popularity with the Vedantins that every one of them aspired to make it support his teachings and used all his ingenuity to import into it his traditional doctrines.

The credit of having first enunciated a universal and all-comprehensive philosophy which knits into a beautiful garland the different shades of Vedantic thought, properly belongs to the ecstatic seers of the Upanishads. The commentators, though they recognise this fact, try to impute it to the *Sutras* where there is a system which is not to be found in the confused thoughts of the Upanishads. The contents of the Sutras also give room for such an attempt. Badarayana does not seem to have taken everything directly from the Upanishads. He has fully utilised the labours of other *Vedantins* in systematising the Upanishads and has tried to incorporate some of the best teachings of others into his work. There is a tradition that there are altogether thirty two different schools on the science of *Brahman*. Of these while the author of the *Sutras* claims *Pañchāgnividya* as his special one he mentions with approval many others. In the *Upanishads* themselves we find this difference recognised and the names and methods of realisation of several Rishis are mentioned therein. The antagonism which seems to govern the doctrines of some of the *Vedāntins* can be merged only in the Upanishads which are the fountain source of all Indian philosophy. If philosophy really means something systematic, what we find in the *Upanishads* appears at first sight to be rather philosophic rhapsodies than consecutive treatment ; but to a practical religionist it contains so many land-marks to guide a philosophic pilgrim through the right path of experience to the highest goal of spiritual realisation. Setting aside the *Sutras* we find that the straggling brooks of

philosophy and religion, first become visible from the fountain source of Upanishads after having run through the uncertain and untraceable subterranean channels of the Vedas. The sublime thoughts and highly polished style of the Upanishads show that they were not brought from the heaven all of sudden but were the productions of mature deliberation and keen philosophic insight which the seers of Upanishads must have had at the time they wrote them. They presuppose a long philosophic controversy. One unique feature about them is that though they were written by different persons at different periods, they harmonise with each other and stand shoulder to shoulder holding aloft the lamp of truth but are not the inter-annihilating utterances or meaningless vapourings of unsound minds. If there is any philosophy that has yet been postulated so as to harmonise with every phase of thought, it is that of the Upanishads. To a student of Indian philosophy the importance of the *Vedanta Sutras* consists not so much in the systematisation of the *Sutras* itself as in its commentators who alone try to establish the claim of the *Sutras* to authoritative exposition of the *Upanishads*.

(To be Continued).

III.

METHODOLOGY OF THE TELEOLOGICAL JUDGMENT.

If even *mechanism* and finality should be in themselves identical we can only study nature with our reason as it is, that is to say by distinguishing the two principles and by explaining by one what is inexplicable by the other. After having determined phenomena by experience and discovered *how* they are produced, we are obliged to ask ourselves *why* they are produced in this way. It is in vain that we ascend the series of efficient causes and explain the production of the most varied types by a single generating principle

mechanically developed; we only throw back the difficulty; why, in fact, the reason asks itself has this principle an aptitude to develop in this varied and progressive way? It is not the effects, not their general cause of which we ask the *raison d'etre*. Only thus can we bring unity into the study of nature and conceive it as a whole.

"It is permissible for the archeology of nature to make use of the vestiges still existing of its most ancient productions, in order to seek, in all the mechanism which it knows or suspects, the principle underlying this great family of created beings. It can bring forth from the womb of the earth, which itself issued from chaos (as a great animal) creatures in whom we find but slight signs of finality but who in their turn produce others more suited to the place of their birth and to their reciprocal relations till the moment when this motion becomes rigid, becomes ossified and limits itself to the production of species which do not further degenerate and in which is found the variety of these species which it has produced, as if this formative and fecund force were at length satisfied. But we must definitively attribute to this universal mother an organization the aim of which is all created things. Thus even the hypothesis of single force in nature and in spontaneous generations, which Drawin sustained so firmly in our days, cannot dispense with the admission of finality and consequently intelligence. Kant saw this perfectly, and it is one of the most remarkable facts of the *Critique of Judgment*; the more we attribute to nature a mavellous power, the more is it necessary to seek how, why and from what it has received this power. But let us set aside gratuitous hypotheses, pretended transformations of crude matter into living material and let us look to facts only. One of the most inexplicable facts apart from the idea of final causes is the hereditary transmission of characteristics essential to each species to the exclusion of secondary charac-

teristics which vary according to the individual. If the transmission of life should be explained by the mechanical laws of nature alone, why are not all the properties of living beings indiscriminately transmitted to their descendents? Why are those which are transmitted and which remain invariable, precisely those which are useful to life and which constitute the type, as if nature had wished to preserve at the same time the life of animals and the permanence of species? Whence comes this choice of nature which preserves certain important attributes and which capriciously eliminates from generation to generation those with which the being can dispense, except that it reserves the power to make them re-appear in future generations? Explain this if you can, you who are pantheists, materialists, partisans of natural necessity, how, in a system of necessity, can certain properties become contingent? Can necessity admit accident? A strange necessity which in place of always producing uniformity, varies its effect as liberty would and chooses them like reason; which, in order to realise unity in variety produces unity by the constant transmission of useful characteristics, and variety by the transformation of indifferent characteristics!

Yet, as it is of consequence to science, whilst admitting finality, to push as far as possible the investigation into secondary causes and explain mechanically every thing which is not absolutely repugnant to *mechanism*, we should prefer in natural history, the systems, which attribute the greatest part to nature and the least often necessitate the intervention of the creative intelligence. Thus three systems attempt to explain the birth of organised beings. *Occasionalism* admits a new creation at the birth of each individual. This is to refuse all power of reproduction in nature "and it is not to be supposed" says Kant "that this system can be accepted by any one who has any opinion

whatever of philosophy." According to the system of *generic preformation*, the birth of individuals is nothing but the development of the pre-existing form and formed by the creative power in the first individual of each species; thus all oaks would have been enclosed in the first acorn, all birds in the first egg, and these germs would have nothing to do but grow and nourish themselves from the time of creation. This system only differs from the first in that God must have created all individuals at one time instead of creating them successively; at the bottom, this is one and the same explanation, for it admits as many particular creations as beings; it only leaves nature the power of nourshing these forms and of drawing each one by degrees from the others. Finally the doctrine of *epigenesis* refuses to believe that living beings enclose from the begining, their like in the state of germs already formed; it simply supposes that organic matter has a tendency to form living beings; God has then only created the first individual and the *faculty* of perpetuating its race; the forces of nature do the rest. This last system, whilst admitting secondary causes, opens up a vast field of investigation to the research of those who desire to know the laws of nature; and it is for this reason that Kant prefers it. But we must observe that whilst explaining generation by the action of secondary causes, by the combination of material forces, we are still obliged to explain the existence of this marvellous power possessed by matter by an intelligent cause. If *epigenesis* does not consider organised matter as an inert passive thing, and God as the only *artist* capable of reproducing it, if it supposes that it is matter itself which is the *artist*, the existence of this *artist* must still be due to an intelligent cause. Whether nature does all or does nothing we must in either case have recourse to the idea of God; in the second, because it is He who makes all, in the first, be-

cause he alone would have been able to give blind nature the power of producing harmonious works and where everything has its *raison d' etre. If there existed* a marvellous machine capable of knowing of itself and of constructing all alone new similar machines it is certain that the mechanician who, might have made it and then immediately rested from his labour would be more worthy of admiration than if he had set himself to work many times to construct others. *Bhemenback*, cited here by Kant, perfectly understood this when defending the system of epigenesis; "for, that crude matter should have originally formed itself in accordance with mechanical laws, that life could have issued from dead nature, and that nature could have spontaneously taken the form of a *finality* which preserves itself—are justly regarded by Bhemenback as absurd." Thus it would be false to believe, whilst, recognising in nature new and mervellous properties, that the explanation of things by final causes is rendered less indispensable. The doctrine of Kant is on this point absolutely unattackable, and it should be matter for reflection for certain physiologists of our days who think that they have destroyed the argument of final causes because they have showed the superiority of the system *tepigenesis* to that of the *preformation of germs.*

The necessity under which we are of explaining the universe by an intelligent cause leads us to the consideration of it as a system of *ends*, each subordinate to the other. If the parts which compose organised being have for their end the totality, the life of this being, in its turn this being may have as an end the utility of some other superior being. Why do vegetables exist? For the aliment of animals. But why animals? For the service of man. And does man, in his turn, exist for some higher end? Yes, for the moral law. Here we arrive at a stage where there is no further

need of asking the question why? The moral law exists for no higher end; it is in itself the higher end, the ultimate explanation, sufficient reason of all things. It is to make the terrestrial existence of the being called to accomplish the moral law possible that all nature has been created such as it is; in this sense it is rigorously true to say that all has been made for man, no doubt everything has not been made for the well-being, for the sense happiness of man; nature, if it has done much for the conservation of life, has also left many things to exist which may be hurtful to us. "It has made no exception in favour of man, in the action of its destructive forces." (It is thus not astonishing that the Epicureans, who look upon sense happiness as our supreme end, accused nature of having no care for us.) But if, on the contrary, we regard man as a moral being we shall recognise, that if nature has not disposed everything to his best well-being, it has nevertheless rendered his moral culture and the formation of civil society possible. Even the obstacles which it places in our way serve to exercise our courage and give our liberty the opportunity of increasing by combat. It is then not man, as a sense being (as phenomenon) it is the accomplishment of the moral Being which is the supreme end, which is the last link of this chain, of which the ends of nature are the intermediate links. This end is *unconditioned* and is the condition of all the *intermediate ends* which are subordinate to it. "If then the things of this world, so far as regards conditional beings, demand a supreme cause acting according to end, man is the final aim of all creation; if not the chain of the ends, subordinate to each other, would have no principles; and it is only in man considered as subject of morality, that the unconditional legislation, relatively to ends, is found, which renders him capable of becoming the final end to which all nature must be teleologically subordinated."

In thus combining the ends of nature with the moral law, Kant recognises their reality, and the *objectivity* of our teleological judgment. No doubt he does not say this in so many words, but we have the right to suppose this to have been his thought. In fact, to recognise a relation between the ends of nature and the Good, and solely to admit the *objectivity* of the second term of the relationship without the *objectivity* of the first, would be a very strange contradiction which we cannot attribute to Kant. Besides we know that it is the usual habit of his philosophy, to modify in the *methodology* the negations of the *analytic* and *dialectic*. We therefore do not hesitate to say that the definite conclusion of Kant is favourable to the objective reality of final causes, but we regret that he was not more explicit and that we are obliged to interpret his doctrine by induction.

As we cannot succeed in proving finality in nature except by starting from nature and by uniting physical harmonies with moral order which are their *raison d' etre*, it is clear that, in order to find in final causes a conclusive proof of the existence of God, we must join with it the moral proof. Thus completed, the physico-theological proof which the *Critique of Pure Reason* declares to be insufficient, becomes perfectly valid. That an intelligence presided over the physical order is for the speculative reason highly probable, but nevertheless it is only a *transcendental* affirmation and we know nothing of *transcendental* things. On the contrary, by the consideration of the moral order, we penetrate into this intelligible world, closed hitherto to our minds, and afterwards affirmations, though transcendental, become legitimate, at least so far as they have a relation with the moral law; consequently we may affirm a God, author of the moral order and therefore author of physical order in as far as this order has for goal the accomplishment

of the moral order. Besides whilst supposing that the physical order, in itself, proves the existence of an intelligent and all-powerful cause, it would not prove that this all-powerful being is perfect nor that he is single. Thus the pagans looked upon their gods as powerful, as terrible, but not infinitely good; and the Epicurean poet could say of the gods of paganism;

"*Primus in orbe deos fecit timor*,"

But the moral order supposes an author possessing in himself the plenitude of Good, a perfect God, and perfection supposes unity; for power may be divided but not perfection. This God, towards whom we raise ourselves by the consideration of the Good, must be all-powerful, in order in the life to come, to proportion happiness according to merit; he must be eternal and immense, for otherwise he could not always and everywhere produce a harmony of virtue and happiness. It is the good God, rather than the terrible God; it is the God of Christianity; and it is not fear, but above all love, which has raised altars to him.

It is a striking circumstance to see the critical philospher after having pushed scepticism almost beyond the power of human reason, stop before the idea of the Good and make a most complete and sublime act of faith before the infinite and eternal author of the moral law! Before the idea of God engraved in our souls he doubted and asked if this idea was not a fiction of our minds; before the universe which reveals the glory of God, he still doubted and asked himself if the order in the heavens, the harmony in nature were not vain *phenomena*. But in the depths of his consciousness he finds something more admirable than the starry sky of heaven—the moral law. It cannot be said that this is a vain phenomenon for it is necessary; nor that it is I who made it, for it commands me. It is really and eternally superior to me; it can only come then from a Being who resumes in himself the whole moral law,

from a perfect Being in fact; and the sceptic bows; he has recognised his master and his God.

Is this merely a sentiment? No, it is rigorously scientific, for we cannot admit without contradiction the moral law without admitting God. What is a good man? He who pursues "the destination which the moral law assigns him." But how can he have a destination if God does not exist? The whole earth opposes him in the attainment of this end which however he feels himself forced and drawn to attain. "Good men in vain deserve to be happy, nature, which takes no consideration whether they are happy or unhappy, exposes them, as the other animals of the earth to every evil, until a vast grave swallows them up, or casts them, they who might think themselves the final end of creation, into the gulfs of blind matter whence they issued. Thus this good man ought to abandon, as absolutely impossible, the end which he set before himself and which he must have in mind in order to obey moral laws; or from a practical point of view, that is to say to form for "himself a conception at least of the possibility of the final end which is present before him, he must recognise the existence of a moral cause of the world; that is to say God."

It now remains for us to determine what kind and what degree of knowledge produces in us this moral proof. Here as in the *Critique of Practical Reason* Kant reduces this knowledge to that of the moral attributes of God (Justice, Wisdom, Goodness, Omniscience, Omnipotence, Eternity; but to his *metaphysical* attributes, (his existence beyond space; his intuitive intelligence) we can only *hypotheses*; we cannot affirm their reality. Now we can have no knowledge of these moral attributes, save by analogy with our own faculties. The name *faith* is more suited than *knowledge* to the procedure by which we attain to the belief in God. This is little as regards our speculative reason, but suffices for our

moral destination. For called upon to realise the soveriegn Good, so far as that depends upon our will, it is sufficient for us to know God, in order to render the realisation of this sovereign Good possible. All other knowledge, *not being practical* is useless. If we regret that our reason does not extend further let us remember "that the impenetrable wisdom by which we exist, is not less worthy of veneration for what it has refused to give us as for what it has given us."

ATMA BODHA.

OR

KNOWLEDGE OF THE SELF.

OF

SRI SANKARACHARYA.

BY

CHUNILAL. C. BOHRA.

(*Continued from page 451.*)

15. Just as the pure crystal, coming in contact with, blue or red garment, seems to be also blue or red, so the pure Self by its contact with the five sheaths [*kosas*] x puts on the form of one or the other.

16. Just as a small seed of rice is removed from the husk in which it lies imbedded, so the pure Self by earnest

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x Prāṇamayakosa—Idam prāṇādipunchakam karmendriyasahitam sat prāṇamayakosobhavati; Vignānamayakosa—Iyam buddhirgnānendriyaissahita sati vignānamayakoso bhavati; Manomayakosa—manastu karmendryaissahitam san manomayakoso bhavati; Annavikāratvāt annamayakoso bhavati; Ānandamayakosa—Ānandaprachuratvāt kosavat ācchādakatvāt ānandamayakoso bhavati: Vedāntasāra.

esear ch and inference should be separated from thesheaths in which it is encased.

17. The Self, though always pervading all things, is not visible everywhere; it shines only in intelligence [*buddhi*] like the reflection of any thing in a pure mirror.

18. The Self should be regarded as different from body, organs of sense [*indriyas*], *manas*, intelligence [*buddhi*] and *prakriti*. It should be looked upon as an eternal witness of their activities like a king, witnessing the various activities of his servants.

19. The *indriyas* being busy with their own actions, it appears to the indiscriminative as though the Self were in action; as when clouds, running here and there in the sky, pass across the moon, the moon seems to run to and fro.

20. Just as persons are prompted to attend to their work by the light of the sun, so the body, organs of sense, mind and intelligence attend to their work by the light of the Self.

21. Just as blue, red &c., colours are attributed to the sky, so qualities [*gunas*] and actions [*karmas*] of the body and *indriyas* are ascribed, on account of want of foresight, to Self which is existence and intelligence.

22. Just as the motion of water is ascribed to the moon which is reflected in it, so acts of doing and such other distinguishing properties of the mind [*manas*] are, on account of ignorance, ascribed to the Self.

23. Passion, desire, pleasure, pain, &c., are active as long as *buddhi* exists; *buddhi* has no existence in profound* sleep, so they [passion &c.,] also do not exist. Therefore they belong to *buddhi* and not to *Atman*.

24. Just as light is the essential property of the sun,

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* The state of profound sleep (Sushuptyavasthā)—Sarvoparamartē sushuptih, ataheva sthūlasūkshamasharira layasthānam.

coldness is that of water and heat is that of fire, so the essential nature of the Self is existence, knowledge, bliss ternality and immaculateness.

25. The existing and intelligent nature of the Self and the activity of *buddhi* are two separate things; but on account of want of judgment, identifying these two every person speaks "I know,I enjoy &c.,"

26. The Self is not liable to change and *buddhi* has got no understanding at any time whatsoever; *jiva* [individual soul,] knowing everything well deludes itself foolishly to be the actor as well as knower.

27. Just as a person may fear a rope mistaking it for a serpent, so he subjects himself to fear by mistaking the Self in him to be the *jiva*; but when he knows "I am not *jiva* [the individual soul] but the Supreme Soul [*Paramatma*]," he becomes fearless.

28. Just as a light makes a pot &c., bright, so the Self alone enlightens the mind, the senses &c., but the Self is not lighted up by those inanimate objects [*jada padartha*].

29. Just as a light needs no other light to show itself, so the Self-knowledge needs for revealing itself the knowledge of no other thing, as the Self is knowledge itself.

30. Discarding all * modifications by realising the import of such words as "Not this, not this," the oneness of the Supreme Soul [*Paramātma*] with the Individual Soul [*jivātma*] must be realised by the *mahāvākyas* as *Tatvamasi* &c.,

31. The visible things of this universe such as body &c., have their source in ignorance [*avidya*] and are ephemeral like bubbles on water, so one should consider himself to be that Brahman which is different from the above mentioned phenomena.

* Soul is neither the gross body, nor the subtle body, nor the causal body, nor three bodies together.

32. I being quite different from the gross body, I have no birth, no old age, no emaciation and no destruction &c.,; I, being devoid of *Indriyas* am not subject to sense experiences such as sound &c.,

33. I, being divested from * mind, experience no pain, no passion, no enmity, no fear &c.,; † because by the sacred teachings of the *Sruti* it has been already taught "I am without breath of life, am without mind and pure."

34. Breath of life, mind, all *indriyas*, sky, wind, light, water and earth and everything else, all are produced from Pure Brahman.

35. I am devoid of qualities, devoid of activities, am eternal, devoid of doubts, stainless, unchangeable, formless, eternally free and absolutely pure.

36. I fill both the inside and the outside of everything, like *akasa* (ether); I am indestructible; I always view all things with an equal eye; I am pure, free from attachment; I am the stainless and changeless.

37. I am eternal, pure, unbound, secondless, fully blissful, the incomparable; I am that Brahman which is existence and intelligence, and which is infinite and supreme.

38. The pure-souled with the help of their intelligence dissolving the whole visible universe of *maya* in the Atman, always perceive the self as undifferentiated; just as spotless *akasa* (ether) though differentiated is perceived as one.

39. Sitting in a lonely place, free from desires and with subdued senses, after keeping the mind away from every other thing, one should meditate on the secondless Self.

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* Passion, enmity &c., are the peculiarities of manas [n.ā nasika dharma] but not of the Soul.

† The state of dreaming (Svapnāvasthā) and the state of waking (Jāgrita avastha).

40 Renouncing everything of this world, form[1], caste and the like the knower of the highest Truth lives in Atman's perfect, intelligent and blissful nature.

41. The differentiation of knower, knowledge and known, exist not in the supreme Self. As that Self is of a secondless, blissful and intelligent nature, it shines forth of itself.

42. The flame[2] that is generated by churning the *arani* wood of Antahkarana by the constant act of meditating on the Self, will burn down the fuel of every kind of ignorance.

43. As by the red streak of day, the sun after dispelling darkness shines by itself so, after first dispelling the darkness of ignorance[3] by the knowledge of the Self, the Self shines by itself.

44. The Self is always attainable; out of ignorance the Self seems unattainable. But when that ignorance is destroyed the Self shines revealed as a garland found on one's own neck.

45. As a post is mistaken for a *purusha* (man) so out of illusion *Brahman* is mistaken to be *jiva*. The moment the real nature of the *jiva* is seen,[4] the illusion vanishes.

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1. There are five means for knowing the existence of all things in this world, viz: Asti, Bhati, Priya, Nama and Rupa.

2. Yathaidhansi samiddhognih Chasmasat kuruterjuna!
Gnanagnih sarvakarmani Chasmasat kurute tatha: Bhg. Gita.

3. Gnanen tu tadagnanam yesham nashitamatmanah;
Tesham adityavat gnanam prakashayati tat param: Bhagavadgita.

4. Known with the help of principle and holy sayings of Vedanta such as: Tatvamsi, athat adeshah, neti neti, nedum nedum, nāham jivah Param Brahma, ekamevadvayam Brahma neh na nasti kinchana &c., &c.,

46. The knowledge arising out of the discrimination of the essential nature of Brahman at once dispels the illusion of 'I and mine', just as the light of the Sun dispels the ignorant confusion regarding the different directions.

47. The Yogi who has understanding, through his eye of knowledge sees the whole universe in his Self and his undifferentiated Self in everything.

48. This whole universe is Atman[1] alone ; nothing exists which is not Atman. Just as pot &c, show that they are of clay[2] so all this universe speak out its Self.

49. That is called *jivan-mukti* which is the abandonment by a sage of the aforesaid[3] qualities of material forms. Such a one, as in the analogy of the wasp and the worm,[4] partakes of the nature of the Self because he possesses the qualities of existence, intelligence &c.,

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1. Brahmaivedam Vishvamidam varishtham: Mundakopanishad.

2. When the effect is not different from its cause, That cause is said to be the material cause [upadana karana] as opposed to efficient cause [nimitha karana]. Here, an earthen, vessel which is karya is not different from the clay which is upadan karana.

3. Attributes and qualities he formerly believed himself to posses, (also interpreted like this.)

4. When a wasp, carrying any worm into its nest, stings it, that worm on account of constant fear and pain caused by the stinging soon changes its original nature ; not only is its orginal nature changed but by constantly gazing at the wasp its nature becomes exactly similar to that of the wasp *i.e.*, that worm becomes a wasp itself ; in the same manner a jivanmukta, through constant meditation on Brahman, becomes Brahman at last.

50. [1]The Yogi crossing the ocean of ignorance, destroying the demons of desire and enmity shines forth united with tranquillity in the enjoyment of bliss within himself.

51. After renouncing the desire for ephemeral external sensuous pleasures, enjoying the bliss of the Self, one always shines forth within himself as lamp in a pot.

52. Though a sage exists embodied in (gross and subtle) material forms, yet he is not tainted by the nature of those forms like *akasa*.[2] Though all-knowing he appears a fool, he moves like the wind uncontaminated by anything.

53. The Sage by the destruction of the material forms is indistinguishably merged in the all-pervading Brahman, just as a drop of water is merged in the ocean, as akasa in *akasa* and as lustre in lustre.[3]

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1. This verse implies a different meaning: Just as Sri Ramachandra, crossing the ocean, killing Ravana and other Rakshas and being accompanied with Sita, shines forth on his royal throne in Ayodhya, so, Ramachandra in the form of Atma, crossing the ocean in the form of ignorance with the help of bridge in the form of visible knowledge [aparoksha gnana], killing Rakshas in the form of passion, enmity &c., and being accompanied with Sita in the form of tranquillity [shanti] shines forth on the royal throne in the form of total repose [nivratti] in Ayodhya in the form of body [deha].

2. Yatha sarvagatam saukshmyat *akasham* nopalipyate;

Sarvatravasthito dehe tathatma nopalipyate: Bhagavatgita.

Ekastatha sarvabhutantaratma na lipyate lokadukkhena bahyah: Kathopnishad.

3. Yatha nadyah [water] syandamanah samudrestam gachhanti namarupe vihaya, tatha vidvan namarupat vimuktah parat param purushamupaiti divyam: Mundakopanishad.

54. That gain[1] besides which there is nothing better to be gained, that happiness besides which there is no better bliss, that knowledge besides which there is no better knowledge that thing should be understood as Brahman.

55. That which fills accross, above, and below,[2] that which is existence-knowledge-bliss, secondless, endless, eternal, undifferentiated, that thing should be understood as Brahman.

56. That which is the aim of the Upanishads that declare the universe to be different from Brahman, that thing which is indistructible, fully blissful and secondless that should be understood as Brahman.

57. That after seeing which there is nothing else to be seen, that after becoming which there is no re-birth and that after knowing which there is nothing else to be known, that should be understood as Brahman.

58. Brahma, Rudra and all others[3] being the recipients of a part of the bliss of Its perfect blissfull nature, enjoy a greater or less proprtion of bliss.

59. The phenomenal is pervaded by *Chit* or Intelligence, all things are united with It, hence as clarified butter in the whole of milk so the Brahman shines as the pervader of everything.

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1. Yam labdhva chaparam labham manyate nadhikam tatah: Bhagavadgita.

2. Brahmaivedam amratam purastat Brahma pashchat Brahma dakshinatah chottarena, adhah chordhvam cha prasratam – Mundakopanishad.

3. The happiness which all enjoy in this world being include in Brahmananda, Brahma [Brahma devanam prathamah: Mundakopanishad] enjoy more happiness than men and men enjoy more happiness than animals.

60. That which is not atomic and that which is not gross, that which is not short and that which is not long, the unborn and deathless the formless, the nameless, the attributeless and the casteless, that should be understood as Brahman.

61. That which illuminates the sun &c., and which is not illumined by all such shining bodies[1] and that through which all that is manifest shines[2] that should be understood as Brahman.

62. The Brahman itself provading the inside as well as the outside of everything in the universe makes them shine, as fire glowing an iron ball.

63. The universe is different from Brahman[3] nothing exists apart from it. If anything appears as different from Brahman it is false like that of mirage in a sandy desert.

64. Through knowledge of the true nature of the Self whatever is perceived, whatever is heard all that is not different from that Brahman which is the secondless *Sat* existence, *Chit* intelligence and *Ananda* bliss.

65. He whose eye of knowledge is opened sees the Brahman who is existence-knowledge-bliss as all-pervading; but he whose eye of knowledge remains unopened sees It not like the blind man sees not the shining Sun.

66. That *jiva* who shines forth by such acts as the hearing &c.,[4] of the Upanishads, who is purified in the fire of

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17. Na tad bhasayate suryo na shashanko na pavakah: Bhagavadgita.

18. Tasya chasa sarvamidam vibhati: Mundakopanishad.

19. Different [vilakshana,] because Brahma is existence [sat,] Intelligence [chit] and bliss [Ánanda,] while this world [jagat] is non-existence [asat,] non-intelligence [jada] and non-bliss [dukkha].

20. Thinking [manana] as well as profound and repeated meditation [nididhyasana].

true knowledge, and who is freed from all ignorance shines of itself like refined gold.

67. The Sun of Self knowledge rising from the sky of one's heart destroys the darkness of ignorance and shines forth as the all-pervader, and the upholder of everything, illuminating everything.

68. He who actionless, discarding time place and directions, worships his own sacred Self which is all-pervading, is above the dualities of cold and heat &c., eternally blissful and stainless that *jiva* becomes, all-pervading, all-knowing and immortal.

37.*a*) Just as a medicine prolonging life removes various diseases, in the same way, the steady impression—I myself am Brahman—constantly made upon the mind removes the delusions proceeding from ignorance[avidyä].

"*Om tat sat.*"

[The following lecture was delivered by Mr. SUBRAMANIA IYER, in the Theosophical Hall Madura and has been sent to us for publication. We have no doubt it will be read with interest.]

CORRESPONDENCE.

THE BRAHMA SUTRAS.

AUM.

The Vedanta Sutras form a collection of brief sayings or aphorisms each of which serves as a *Sutra* or string for connecting together as in a garland the flowers or pearls of philosophical truths inculcated by the Upanishads. Why were these Sutras written and what is the special reason for attaching more than ordinary importance to this work?

The human mind being naturally endowed with the powers of perception and analysis has a tendency to cognise every object presenting itself to the view; and in its association with

the external world receives multifarious impressions which according to the degree of their influence mould the tastes and shape the aspirations of man and assign to him a position in the world full of varying activities. The tastes and aspirations generated by such impressions are known as "*Vrittis*" or engagements which absorb the intellect of man and prompt him to incessant activities in his vexed journey of life. That the influence of such impressions is not uniform with reference to all is attested to by our daily experience for it is invariably seen that an object which attracts one does not attract another or that if it attracts both, there is difference in the intensity of the attraction. The *Vrittis* are supplied to the mind from sources thoroughly extraneous to it and on them depend human happiness and sorrow and their various measurements and durations. This truth is illustrated by the fact that while men are actuated by varying and discordant aspirations in their 'Jagrat' or waking state, making them differ in all the details of life's activities they lie in an absolutely uniform state of unaffected bliss in their 'Sushupti' or state of Slumber in which all Souls whether of Chandalas or Brahmins, whether of mendicants or monarchs are in their pristine state of purity, free from all taints of difference or variation for they find rest in a region (so to speak) far beyond the approach of such impressions. This state is described in the *Chandogya Upanishad* which says "When this Purusha sleeps, then he gets united with Sat, he gets into himself; wherefore they declare that he sleeps for he goes to his own self". The *Brihadaranya Upanishad* says with reference to the soul while in slumber "it being embraced by the intelligent *atman* does not know anything either outside or inside." It continues further "He rests in the same manner in which a young man, great king, or a great Brahmin may rest after reaching the summit of happiness." "These three are taken because for the purpose of enjoying happiness, body, wealth and intelligence form the necessary means and a young man is most competent by the reason of his body, a great king by the reason of his wealth, and a great Brahmin by

the reason of his intelligence. Then what is soul? Whence are the trammels of the objective universe? What is the relation between the soul and the universe? Can the soul obtain release and how? These are vital problems relating to the metaphysical as opposed to the physical aspect of the monad or *jiva* and their solutions are to be found in the Aranyakas or Upanishads, which teach that real knowledge is the only means of emancipation as conveyed by the *Sruti*. He who knows Brahman attains Brahman, he knows Brahman and becomes Brahman itself."

The Upanishads are numerous and their dubious style sometimes symbolic in its character, the various standpoints from which the one philosophical truth is revealed to humanity differing in mental and intellectual qualifications and the verbal peculiarities that characterize the generality of Vedic passages, render the study of Upanishads an uphill work to all average students by confronting them with apparent anamolies and contradictions and making it impossible for them to realize therein an indentity of purpose and singleness of thought.

To remove these difficulties is the aim of Badarayana in formulating the Brahma Sutras which by reason of their unique framework, by the absoption thereinto all the truths inculcated by the Upanishads and by the formulation of these into one uniform and consistent set of philosophical maxims, now serve as a Vedantic Code claiming the foremost rank in the order of metaphysical treatises. The book contains four Adhyayas or chapters each of them being subdivided into four 'Padas' or parts. Each special detail is dealt with by what is called an 'adhikarana' comprising one or more 'Sutras' and the whole master-piece is composed of 555 Sutras divided into 191 adhikaranas.

The first Sutra of the work begins with the word which means 'then' and the last Sutra concludes by saying "No return for the scripture says so." The commencement and conclusion technically known as upakarma and upasamhara clearly indicate, when this teaching should be availed of, what the author wanted to teach, how to realize the subject taught, what is the result of the

realization and what is the character of such a result.

The *first purpose* is answered by the first *Sutra* of the work which 'means then the desire to know Brahman'. The Sutra has been interpreted to mean 'One should desire to know Brahman then, that is after the attainment of four preliminary conditions. These conditions are :—

(1) Discrimination between the permanent and the impermanent (2) indifference to fruits of this world and of the other worlds (3) (*a*) Tranquillity. (*b*) Self-restraint. (*c*) Quietness. (*d*) Toleration of pain. (*e*) Fixity of mind. (*f*) Zeal. (4) desire of release from bondage.

Before the attainment of these four conditions no one is eligible to engage himself in enquiry into the Brahman; for enquiry cannot be systematic or, even if systematic, will be fruitless. The liberal-minded Sankara differing from some of the other commentators says in his concluding words on this point "If these conditions are attained then, One can desire to know Brahman and can also know it even before a desire to know Dharma or religious duty but not otherwise". Thus the principle is authoritatively settled that, for knowing Brahman, the necessary qualification is the attainment of these four conditions and a knowledge of Dharma or its performance is even unnecessary.

The *second purpose* is answered by the following three *Sutras* :—

Brahman is that from which the origin &c, of this (universe) have sprung.

(It is omniscient) for it is the origin of the scripture or it is the source of the origin &c, of the universe for it is known so by the scripture.

By all the Scriptural texts having the common purport of referring to it (Brahman) as such.

The *third purpse* is answered by the following three *Sutras* :—

(After enquiry and thought) meditation must be repeated as the Scripture enjoins by the word "often."

As there is indication also.

(Sages like Jabalahs) acknowledge the Lord as Self and the

Upanishads enjoin us to conceive Him as such.

The *fourth purpose* is answered by the following two *Sutras*:—

The sensory organs and the subtle organs are merged in the highest Brahman for the scripture says so.

They according to the Scripture become indivisible from Brahman.

The *fifth purpose* is answered by the following four *Sutras*:—

On souls entering into Brahman its existence is in its own nature as the word "Over" is used in the Upanishad.

The soul is completely released as the Scripture so promises.

The highest light into which the soul enters is Atman as the context in the Upanishad shows.

The soul abides in absolute union with Brahman as we see from the Upanishads.

Thus the few Sutras above quoted involve the most material teaching of the Vedanta and answer all the five purposes denoted at the commencement of this introduction relating to the philosophical doctrine *i. e.*, (1) qualification for a true disciple. (2) Brahman, the subject taught (3) the method of acquiring the knowledge of it (4) the result of such knowledge and (5) the character of such result. The system may be even complete with these Sutras and the idea conveyed by them may be sufficient to serve the *summum bonum* of all intellectual aspirations. But, will the mere presentation of a doctrine in the form of a dogmatic assertion suffice to carry conviction to the human mind? Its natural guide is experience and even the most abstruse science is founded upon the result of human experience. Wherever experience cannot aid logic, the indirect and faulty vision of man takes its place. The Vedanta is a field of speculation though resting on a mystic revelation; and its truth, as in the case of all speculative truths, solely depends upon conviction. Conviction is necessarily the result of investigation and the process of investigation includes contradiction, doubt, difference, argument and debate. Further, conviction requires a refutation of opposite theories and the followers of those theories are not bound by anything but common logic. Investigation of truth is a process more scientific

than religious and belongs to a high region in which thought rather than faith, enquiry rather than devotion is what is really needed. The rule of Dharma or Purvamimamsa, which is a code of *Vidhi* and pratishedha (positive command and prohibition) has such an arbitrary control over its followers that they are bound to obey it without any right to question the objects and reasons of the rule. Its field is narrow and all enquiry being prohibited, conviction there is out of the question. But the case of the Vedanta is different and what is inculcated being *Vidya* or knowledge, it holds out full scope for all honest enquiry and research and adopts a purely rationalistic method of proving and establishing its dominion. Imagine, for instance, when one theory is asserted reasons calculated to refute that theory are advanced by the opponents and when an authoritative passage is construed so as to support that theory, a different and contrary interpretation is suggested by those who studiously oppose it. The followers of Purvamimamsa strenuously maintain that salvation is the fruit of Dharma or action and mere true knowledge without action cannot emancipate the soul from the bondage of 'Samsara.' They construe the Upanishads so as to serve their purpose and affirm as the Vedas purport to enjoin action, whichever portion teaches otherwise should be rejected as having no sense. There are numerous other opponents such as Pradhanavadins or Sankhyas, Vaiseshikas or atomites, Sarvastitwavadins or Realistic Bauddhas, Vignanavadins or Idealistic Bauddhas, Sunyavadins or Nihilistic Bauddhas, Jainas or Gymnosophists, Pancharatras or Bhagavatas, Patanjalas or Yogins, Pasupatas or Saivas and Naiyayikas or Logicians. Every one of their theorisings has an importance of its own and Hindu genius has erected it upon an impregnable science of logic. The followers of these not only take their stand upon abstruse argumentation but even try to subvert the Vedanta by a plausible misinterpretation of the Srutis. A refutation of these antagonistic theories is an essential prerequisite for a conviction in favour of the Vedantic doctrine. There are other minor details calling for explanation in the interest of the Vedantic student and a reconciliation

of many Vedic passages, which are apparently incongruous in their purport is an indispensible work for the Sutrakara. Another difficulty arises by reason of the self-imposed restriction that the Scripture should be the substratum of his doctrine and he should merely indent upon logic for a vindication of its excellence. He does not propose to construct a new doctrine and his aim is nothing more than to construe and arrange the words of God as they were uttered, to evolve from them a rational and consistent thought and to present to humanity a clear and unambiguous statement of an ever-abiding truth, the religion of human nature, the philosophy of one existence, for, in this ancient world in which religion after religion has sprung and vanished as do the forms and names of earthly objects. The religion that has ever been, shall ever live in our midst and any religion newly introduced by man has not much chance of adoption. Badarayana being conscious of the responsibility of his situation, opens a regular debate with his disputants, discusses the *pros* and *cons* of the various doctrines and establishes at length, the principles of the Vedanta. The method thus adopted by him necessitated a huge development of the work and the one thought conveyed by the few Sutras above quoted had to be analysed, discussed and maintained by a large number of supplementary Sutras with the result that the whole scheme had to be accomplished with 555 Sutras. Now, it is needless to add that unanimity or unity of doctrines was his ardent aim and the glorious result of his endeavours.

Is that unity now kept up? As the Sutras form a brief expression of the conclusions and reason without giving the process of argumentation &c., they needed amplification and this has been furnished by four militating intellects—militating because they were products of different times prone to different methods of thinking and subject to different environments. The earliest commentaries are said to be those of Sri Kanta Sivachariar and the other commentators are in order of date Sankara, Ramanuja and Madava. The later scholars such as Appayya Deekshitar having reconciled the views of Srikanta and

Sankara by saying that the commentaries of the former deal with the *Apara* or *Saguna* aspect while those of the latter deal mainly with the *Para* or *Nirguna* aspect of the self-same Brahman, a conflict seems to exist only among the theories of the other three commentators. This conflict has split the blessed unity into three and has given rise to a multiplicity of minor doctrines just as the threefold *gunas* of the causal *Sakti* have caused a trifurcation of the primordial noumenon and worked a multiplicity of phenomenal effects which confound the intellect of man and blindfold him as to "whence he and whereto his dust." This difference which was primarily infinitesimal in its character, a distinction about which we have no right to quarrel, a very minute variation by whose study the most advanced adepts alone may expect to derive benefit, this difference on a point or two most transcendental—rather far too remote for enquiry, doubt or conception of the generality of mankind except of this difference which need not concern all ordinary folk has under the auspices of the later luminaries broadened itself into religious feuds and petty sectarian warfare leading to mutual dislike and animosity and disturbing the social relations between man and man.

Well, be this as it may, it seems rather difficult for one in my position to predicate which of the three commentaries is entitled to the highest rank or which of them conveys the genuine purport of the Upanishads or represents the true intention of the author of the *sutras*. Revering as I fervently do all the three saintly preceptors alike, I wish to say that a mere concomitance of circumstances caused me to study the commentaries of Sankara. The commentaries have enlarged the work to a every great extent as, a complete study of the whole is by no means an easy task. The details are numerous and their arrangement so peculiar that even one that has studied the book many a time may not be able to lay a ready finger on the treatment of a particular detail. To facilitate easy reference and to have some means calculated to measure the result of my own study, I have brought the lessons imparted

by the whole work under eighteen different headings, conveying, as far as possible, the intention of the Sutra-kara, as expounded by our Acharya, about the subject of each heading. The headings are:— (1) Adhyasa. (2) Brahman. (3) Soul. (4) The rule of karma. (5) Conception of the universe. (6) Its cause and formation. (7) The soul's condition after death. (8) Its reincarnation. (9) Asrama and Dharma. (10) The three states of consciousness. (11) Vidya, para and apara. (12) Urdhwaretas or rising souls. (13) Upasana. (14) Pranava. (15) Meditation (16) Refutation of the other systems. (17) Soul's identity with the Lord. (18) Reward.

BOOK REVIEW.

THE, BUILDER AND THE PLAN. By Ursula N. Gestefeld. Cloth bound $ 2 0 0 The Gestefeld Publishing Company Pelham N. Y.

This volume of 282 pp will be heartily welcomed by a section of the Christian scientists. It is an attempt to reduce to a coherent system and give a comprehensive view of what is called the the mental science. It is titled the Science of Being. The book seems to be more a systematised collection of tit bits from the authors notebook than a highly reasoned out philosophical treatise. The purpose of the book is to develop the power of self-healing. Many of the doctrines such as the origin of sin, theory and motive of creation &c., contained in the book militate against the accepted dogmas of the orthodox church. This is a revised interpretation of the Bible with an attempted consonance with modern science. The author seems to hold imperfect views regarding some of the metaphysical doctrines of the Vedanta such as re-incarnation &c. The Vedanta while believing in the science of healing condemns it as a lower science which obstructs the path of the aspirant towards becoming perfect even as the Farther in Heaven is perfect. We are glad that Christian

scientists atleast preach the impersonality of truth and toleration in realising it. We commend these words of dedication to all aggressive religionists.

"Who grant to all the right to individual freedom and refrain from denunciation of those who do not agree with them; who see the divine image in every man and build no wall of division, but cultivate a spirit, charity, and helpfulness for all, with a love that finds its best expression in unfailing service."

THE POLITICAL ECONOMY OF HUMANISM. By Henry Wood. Lee and Shepard, Publishers, Boston, Mass. Price Cloth $ 1-25 cents.

This book is an improved edition of the Political Economy of natural law. The author recognises the operation of the same universal laws in the evolution of man, political social or spiritual. He quotes the Duke of Argyll that "the whole world around us, and the whole world within us, are ruled by law." Henry Wood wishes to give to the cut and dry economics and sociology a metaphysical basis. The purpose of society he says is to hasten that day when the world will be ruled by unselfishness and altruism, in short the realisation of the Kingdom of Heaven on Earth when the same burning questions of capital and labour, competition &c., will still exist free from their modern evils, having an ethical and spiritual basis for their guidance. Such a state can be attained by the recognition of the solidarity and oneness of the universe. An inward covenant between man and man where each lives for the other and all in the whole must be established as,

All are needed by each
Nothing is fair or good alone. Emerson.

MY MASTER. By Swami Vivekananda. Publishers, Baker & Taylor Company. New York.

A curious account of the life and example of the Paramhamsa Ramakrishna is given by his disciple the Swami Vivekananda in

a little volume entitled "My Master" (Baker & Taylor Company). This remarkable Hindu saint, who died barely fifteen years ago, is not unknown in English-speaking countries, for some years ago Prof. Max Muller published a volume dealing with him and his teachings—or rather his sayings, for Ramakrishna himself disowned the intention of teaching in the common sense.

By the average "practical" Western mind, the Paramhamsa would have been regarded as a madman; indeed, he was so regarded by many in his time. To such he might have replied: "My friends, the whole world is a lunatic asylum; some are mad after worldly love, some after name, some after fame, some after money, some after salvation and going to heaven. In this big lunatic asylm I am also mad; I am mad after God. If you are mad after money, I am mad after God. You are mad; so am I. I think my madness after all the best." We do not know that these words were ever used by Sri Ramakrishna; they are quoted by the Swami, without definite attribution, in one of his earlier volumes. But they define clearly enough the nature of the Paramahamsa's madness.

He belonged properly to no sect; that is to say, he found good in all forms of religion, not merely in the sense of most Hindus who regard the teachings of their several sects as various manifestations of one idea, but in a still broader sense. He was born of orthodox Brahmin parents and as a youth he become a priest—a humble occupation for a Brahmin. He did not stay here long however. Doubts arose in his mind, and a vague longing to understand the truth underlying the form of religion that he had known, and he retired to a little wood nearby and gave himself up to contemplation. A woman, a Sannyasini, came to him and he learned from her of the different religions of India and the sundry practices of Yoga; afterwards a Sannyasin came, and initiated him into the order of the mendicant frairs of India. By this time Ramakrishna had a thorough knowledge of the philosophy of the Vedas, but he knew little beyond the religions of his own country. A desire seized him to become acquainted with other systems. He went to a Mohammedan and

lived with him and submitted to the disciplines prescribed by him He studied the teachings of Christianity with the same thoroughness, and other religions, too, he investigated with whole-hearted sympathy. "Thus," says the Swami, "from actual experience he came to know that the good of every religion is the same, that each is trying to reach the same thing, the difference being largely in method, and still more in language."

Finally he felt that to obtain perfection he must be completely liberated from the consciousness of sex. His method was a strange one. By the force of will he endeavoured to acquire the outlook of a woman; he actually dressed in women's robes, he gave up the occupation of men, and lived among the women of his family for years as one of them, until at last the idea of sex-distinctions was completely overcome, or, rather, he came to look upon every woman as a kind of incarnation of the goddess Kâli, the Blissful Mother. In an article by Paatop Chunder Mazoomdar, reprinted at the end of this little volume another curious story is told of how the Paramahamsa freed himself of the love of money. "He took in one hand a piece of gold and in the other a lump of earth. He would then look at both, repeatedly calling the gold *earth* and the earth *gold* and then, shuffling the contents of one hand into the other, he would keep up the process until he lost all sense of the difference between the gold and the earth."

Having spent three-quarters of his life thus in freeing himself from all worldliness, his mission began: but he never practised the didactic method. "When the lotus opens," he would say, "the bees come of their own accord to seek the honey, so let the lotus of your character be full-blown and the results will follow." He criticised no one, sought out no one, yet hundreds came to him. Never did he attempt to force narrow creed on any, yet he said: "*Religion* can be given and taken, more tangibly, more really, than anything else in the world." The little distinctions of different faiths did not concern him, and he never indorsed the supposal that God had entrusted all the truth to the keeping of any body of men to be handed out to

the rest of the world. "Do not," says the Swami Vivekananda, "try to disturb the faith of any man. If you can give him something better, if you can get hold of a man where he stands and give him a push upward, do so, but do not destroy what he has. The only true teacher is he who can convert himself, as it were, into a thousand persons at a moment's notice. The only true teacher is he who can immediately come down to the level of the student, and transfer his soul to the student's soul and see through the student's eyes and hear through his ears and understand through his mind. Such a teacher can really teach and none else. All these negative, breaking-down, destructive teachers that are in the world can never do any good."

The Swami's master was a constructive teacher: he perceived the fundamental unity of the several religions, and it was this perception that distinguished him from most teachers. "Other teachers," says his disciple, have taught special religions which bear their names, but this great Teacher of the nineteenth century made no claim for himself; he left every religion undisturbed, because he had realized that, in reality, they are all part and parcel of one Eternal Religion."

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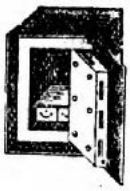
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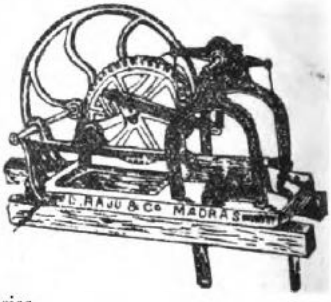
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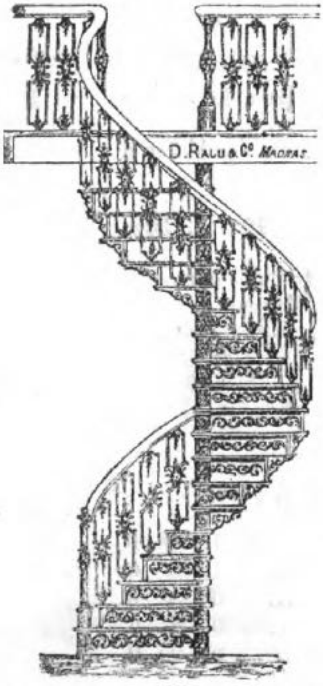
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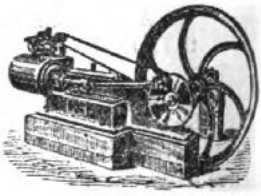




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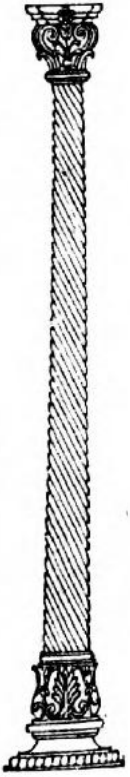


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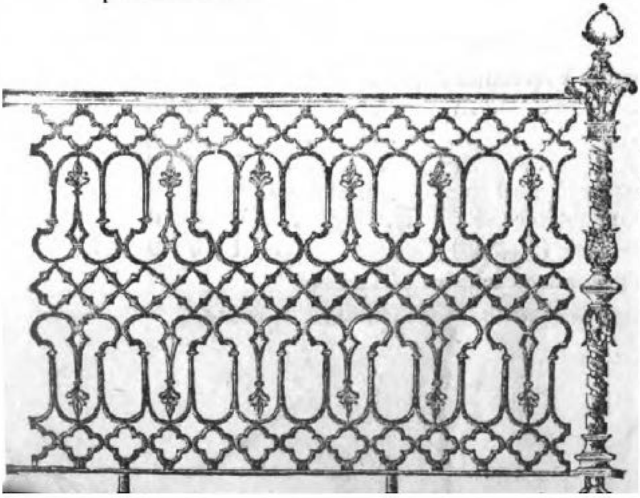


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WOMAN'S PLACE IN HINDU RELIGION.

"Where women are honored, there the Devas (gods) are pleased; but where they are not honored no sacred rite yields rewards."

"Where the female relations live in grief, the family soon wholly perishes; but that family where they are not unhappy ever prospers."—*Laws of Mann III, 56, 57.*

Well has it been said by Louis Jaccoliot, the celebrated French author of the "Bible in India," that: "India of the Vedas entertained a respect for woman amounting to worship; a fact which we seem little to suspect in Europe when we accuse the extreme East of having denied the dignity of women and of having only made of her an instrument of pleasure and of passive obedience." He also said: "What! Here is a civilization which you cannot deny to be older than your own, which places the woman on a level with the man and gives her an equal place in the family and in society." As on the one hand, the dawn of civilization first broke on the social horizon of India, so on the

other, India is a country where the highest ideals of religion were understood, the noblest philosophy was taught, and an unparalleled code of ethical laws had been handed down, from a time when the barbarous customs of savage tribes prevailed among the nations that surrounded the mother-land of the moral, spiritual and God-loving nation of the Aryans. Long before the civil laws of the Romans, which gave the foundation for the legislation of Europe and of America, were codified by Justinian, nay, many centuries before Moses appeared as the law-giver of the Semitic tribes, the Hindu laws of Manu were closely observed, and strictly followed by the members of Hindu society in general. Many of the Oriental scholars, having compared the digest of Justinian and the Mosaic laws of the Old Testament with the Hindu laws, have arrived at the conclusion that the code of Manu was related to them as a father is to his child. The Hindu law-givers repeated and codified only those ethical principles which were entertained by the the Hindus of the Vedic period. Following the teachings of the Vedas, the Hindu legislator gives equal rights to men and women by saying, "Before the creation of this phenomenal universe, the first-born Lord of all creatures divided his own self into two halves, so that one half should be male and the other half female." This illustration has established in the minds of the Hindus the fundamental equity of man and woman. Just as the equal halves of a fruit possess the same nature, the same attributes and the same properties in equal proportion, so man and woman, being the equal halves of the same substance, possess equal rights, equal privileges and equal powers. This idea of the equality of man and woman was the corner-stone of that huge structure of religion and ethics among the Hindus which has stood for so many ages the ravages of time and change defying the onslaughts of the short-sighted critics of the world. Therefore in India whatever is claimed for the man may also be claimed for the woman; there should be no partiality shown for either man or woman, according to the ethical, moral and religious standards of the Hindus. The same idea of equality was most forcibly expressed in the Rig Veda (Book 5th, hymn 61, verse 8).

The commentator explains this passage thus: "The wife and husband, being the equal halves of one substance, are equal in every respect; therefore both should join and take equal parts in all work, religious and secular." No other Scriptures of the world have ever given to the woman such equality with the man as the Vedas of the Hindus. The Old Testament, the Koran, and Zend-Avesta have made woman the scapegoat for all the crimes committed by man. The Old Testament, in describing the creation of woman and fall of man, has established the idea that woman was created for man's pleasure, consequently her duty was to obey him implicitly. It makes her an instrument in the hands of Satan for the temptation and fall of the holy man with whom she was enjoying the felicity of paradise. Adma's first thought on that occasion was to shift the burden of guilt on to the shoulders of the woman. St. Paul, in the New Testament, shows that, through Adam's fall, woman was the means of bringing sin, suffering and death into the world. Popular Christianity has been trying lately to take away this idea, but in spite of all the efforts of the preachers the same idea still lurks behind the eulogies that have been piled upon the conception of woman-hood in Christian lands. How is it possible for one who believes the accounts given in Genesis to be literally true, to reject the idea there set forth that woman was the cause of the temptation and fall of man, thereby bringing sin and suffering and death into the world? For one who accepts the biblical account there is no other alternative left.

In India, such ideas never arose in the minds of the Vedic seers, nor have kindred notions found expression in the writings of the law-givers of later days. The Hindu legislators realized that both sexes were equal, and said before the world that woman had equal rights with men for freedom, for the acquirement of knowledge, education and spirituality. It is for this reason that we find in the Rig Veda the names of so many inspired women who attained to the realization of the highest spiritual truths. These inspired women are recognised by all classes as the Seers of Truth, as spiritual instructors, divine speakers and revealer-

equally with the inspired men of Vedic hymns. Those who believe that the Hindu religion debars women from studying the Vedas or from acquiring the religious ideas ought to correct these erroneous notions by opening their eyes to the facts which are indelibly written on the pages of the religious history of India. The one hundred and twenty-sixth hymn of the first book of the Rig Veda was revealed by a Hindu woman whose name was Romasha; the one hundred and seventy-ninth hymn of the same book, by Lopamudra, another inspired Hindu woman. I can quote at least a dozen names of such women revealers of the Vedic wisdom, such as Aditi who instructed Indra, one of the Devas, in the higher knowledge of Brahman, the Universal Spirit, Visvavara, Shashvati, Gargi, Maitreyi, Apala, Ghosha, etc. All of these are the names of inspired women revealers of the spiritual wisdom. Every one of them lived the ideal life of spirituality, being untouched by the things of the world. They are called in Sanskrit Brahmavadinis, the speakers and revealers of Brahman—the Infinite Source of spirituality. They were devout performers of the religious rites, singers of holy hymns, and often discussed with great philosophers the most subtle problems of life and death, the nature of the soul and of God, and their inter-relation, and sometimes, in the course of these discussions, they defeated the most advanced thinkers among their opponents.

Those who have read the Upanishads, the philosophical portions of the Vedas, know that Gargi and Maitreyi, the two great women Seers of Truth discoursed philosophical topics with Yajnavalkya, who was one of the best authorities in the Vedic lore. There are many instances of woman acting as umpires on such occasions. When Sankaracharya, the great commentator of the Vedanta, was discussing this philosophy with another philosopher, a Hindu lady, well versed in all the scriptures, was requested to act as umpire.

If, in the face of such facts, the christian missionaries say that the Hindu religion prevents women from studying the Vedas or denies them a place in religion, we can only console ourselves by

thinking that the eyes of our missionary brothers and sisters are not open to truths which exist outside the boundary line of their own paticular creed and religion. It is the especial injunction of the Vedas, however, that no married man shall perform any religious rite, ceremony, or sacrifice without being joined in it by his wife; should he do so,his work will be incomplete and half finished, and he will not get the full results; because the wife is considered to be a partaker and partner in the spiritual life of her husband; she is called in Sanskrit *Sahadharmini*, "spiritual help-mate." This idea is very old, as old as the Hindu nation. It is true that there were certain prohibitions for some woman against certain studies and ceremonies, which were prescribed for those only who were in a different stage of spiritual development, just as a certain class of men were proscribed from the studies of some portions of the Vedas or from performing certain ceremonies simply because they were not ready for them.

Coming down from the Vedic period to the time when the Puranas and Epics were written we find that the same idea of equality between men and women was kept alive, and that the same laws were observed as during the time of the Vedas. Those who have read the Ramayana, one of the great epics of India ,will remember how exemplary was the character of *Sita*, the heroine. She was the ideal wife, the ideal mother and the ideal queen; she was the embodiment of purity, chastity and kindness, the personification of spirituality. She still stands as the perfect type of ideal womanhood in the hearts of Hindu women of all castes and creeds. In the whole religious history of the world a second *Sita* will not be found. Her life was unique. She is worshipped as an Incarnation of God; as Christ is worshipped among the Christians. India is the only country where prevails a belief that God incarnates in the form of a woman as well as in that of a man.

In the Mahabharata we read the account of Sulabha, the great woman Yogi, who came to the court of King Janaka and showed wonderful powers and wisdom, which she acquired through the practice of Yoga. This shows that women were

allowed to practise Yoga; even to-day there are many living *Yoginis* in India who are highly advanced in spirituality. Many of these *Yoginis* become spiritual teachers of men. Sri Ramakrishna, the greatest Saint of the nineteenth century, was taught spiritual truths by a *Yogini*.§

As in religion the Hindu woman of ancient times enjoyed equal rights and privileges with men, so in secular matters she had equal share and equal power with men. From ancient times, women in India have had the same right to possess property as men; they could go to the courts of justice, plead their own cases and ask for the protection of the law.

Those who have read the famous Hindu drama called Sakuntala, which stands as high as the best dramas of Shakspeare in tone and quality, know that Sakuntala pleaded her own case and claimed her rights in the court of King Dushyanta. Similar instances are mentioned in the Rig Veda, the most ancient writing of the Hindus, in the one hundred and eighth hymn of the tenth book. As early as 2000 B. C. Hindu women were allowed to go to the battle-fields to fight against enemies. Sarama, one of the most powerful women of her day, was sent by her husband in search of robbers. She discovered their hiding-place and afterwards destroyed them.

In the fifth book of the Rig Veda we read that King Namuchi sent his wife to fight against his enemies. She fought and eventually conquered them. There have been many instances of women holding high political powers, governing States, making laws and adminstering justice to all. Throughout the history of India are to be found the names of many women who have governed their own territories. Some women of later dates resisted foreign invaders. The history of India records the wonderful generalship of the *Rani* of Jhansi, who held a portion of the British army in check during the famous mutiny of 1857-58. She headed her troops against the British, dressed like a cavalry

§ See "Life and Sayings of Ramakrishna," by Prof. F. Max Müller, published by Scribner and Sons, New York.

officer, and after a hard fight she fell in the battle and died in June, 1858. Sir Hugh Rose declared that the best man on the enemy's side was the *Rani* of Jhansi, not knowing that the *Rani* was not a man, but the Queen herself.

Not long ago a Hindu lady, Aus Kour by name, was elevated by the Hindus, with the help of the British government, to the disputed throne of disorganized and revolted State of Patiala, in the northwest of India. She has been described by English historians as the most competent person to govern that State. In less than a year she brought peace and security into all parts of her dominions.

Ahalya Bai, the Queen of Malwa, governed her kingdom with great success for twenty years, devoting herself to the rights and comforts of her people and the happiness of her subjects; she was so great and popular that both the Mahammedans and the Hindus united in prayers for her long life; so little did she care for name and fame that when a book was written in her honor she ordered it to be destroyed, and took no notice of the author.

America boasts of her civilization and the freedom of her women, but we know how little power and how few privileges have been given to women. The cause of this is deeply rooted in the biblical conception of womanhood. It is claimed that Christianity has elevated the condition of women; but, on the contrary, history tells us that it is Christianity that has stood for centuries in the way of the religious, social and political freedom of women. Think of the women's suffrage societies, and how hard they are struggling to win recognition of the rights of their sex.* Roman

---

* The following extract from a letter sent by Mrs. Elizabeth Cady Stanton to Bishop Potter of New York on 15th Jan. 1901 will give an idea of the situation.

"Ever and anon public thought is aroused by a terrible tragedy, like the one enacted in Paterson, or by some unusually open manifestation of vice in the streets of our cities. Though an aroused public sentiment can repress the evils for a time in one locality, they reappear at once with renewed energy in many others. Occasionally, church officials make their protests, but no one seems to understand the hidden cause of all these outrages.

law and Roman jurisprudence gave woman a place far more elevated than that given to her by Christianity. The Christians learned to honor the women from the pagans. The Teutonic tribes believed, like the Hindus, in the perfect equality of both sexes in all domestic and social relations, and held that a queen was as good as a king. Even to-day the Christian nations fail to see this equality between man and woman.

The Hindu law allows the women a much grater share in the management of property than most of the statutes of the Christian nations.

In family affairs, religious or secular, especially in business or trade, a husband in India cannot take any step without consulting the female members of the family.

It is often said that Hindu women are treated like slaves by their husbands; but it is not a fact. On the contrary, the Hindu women get better treatment than the majority of the wives of Englishmen or of Americans endowed with the spirit of

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"The authorities of the Episcopal Church are just now aroused to action. The first step to be taken is to teach woman a higher respect for herself, and the rising generation a more profound reverence.

"The Church and the Bible make woman the football for the jibes and jeers of the multitude.

"When, in their marriage service, it is the duty of woman to obey, and be given away by some man, she is made the inferior and subject of man.

"All our efforts to suppress the social evil are hopeless until woman is recognised in the canon law and all church discipline as equal in goodness to bishops, archbishops and the Pope himself.

"The sentiments of men in high places are responsible for the outrages on woman in the haunts of vice and on the high-way. If the same respect the masses are educated to feel for cathedrals, altars, symbols and sacraments were extended to the mothers of the race, as it should be, all these problems would be speedily settled.

"When our good men in State and Church try to suppress the terrible outrages on woman, while they deal with the evil on the surface, they should begin the lasting work of securing to her equal honor, dignity and respect by sharing with her all the liberties they themselves enjoy.

"The lesson of inferiority is taught everywhere, and in these terrible tragedies of life we have the result of the universal degradation of woman."

an English husband. Sir M. M. Williams says: "Indian wives often possess greater influence than the wives of Europeans." The number of wife-beaters is considerably smaller in India than in Europe or America. He is not a true Hindu who does not regard a woman's body as sacred as the temple of God. He is an outcast who touches a woman's body with irreverence, hatred or anger. "A woman's body," says Manu the law-giver, "must not be struck hard even with a flower, because it is sacred." It is for this reason that Hindus do not allow capital punishment for women. The treatment of woman, according to Hindu religion, will be better understood from some of the quotations which I will append from the laws of Manu and other law-givers. Manu says.

1. "The mouth of a woman is always pure." V, 130.

2. "Women must be honored and adorned by their fathers, husbands, brothers, and brothers-in law, who desire their own welfare." III, 55.

3. "Where women are honored, there the Devas (gods) are pleased; but were they are dishonored, no sacred rite yeilds rewards." III, 56.

4. "Where female relations live in grief, the family soon wholly perishes; but that family where they are not unhappy ever prospers." III, 57.

5. "In like manner, care must be taken of barren women, of those who have no sons, of those whose family is extinct, of wives and widows faithful to their lords, and of women afflicted with diseases." VIII, 28.

6. "A righteous king must punish like thieves those relatives who appropriate the property of such females during their lifetime." VIII, 29.

7. "In order to protect women and Brahmins, he who kills in the cause of right, commits no sin." VIII, 349.

8. "One's daughter is the highest object of tenderness; hence, if one is offended by her, one must bear it without resentment." IV, 185. Compare this with the statements of the missionaries that the Hindu religion sanctions the killing of girls.

9. "A maternal aunt, the wife of a maternal uncle, a mother-in-law, and a paternal aunt, must be honored like the wife of one's spiritual teacher; they are equal to the wife of one's spiritual teacher." II, 131.

(In India, the wife of a spiritual teacher is regarded as a living goddess.)

10. "Towards the sister of one's father and of one's mother and towards one's elder sister, one must behave as towards one's mother; but the mother is more venerable than they." II, 133.

11. "But the teacher is ten times more venerable than the sub-teacher, the father a hundred times more than the teacher, but the mother a thousand times more than the father." II, 145.

12. "A chaste wife, who after the death of her husband constantly remains chaste, reaches heaven, though she have no son, just like those chaste men." V, 160. Compare this with the statements of the missionaries that the Hindu widows are cursed by their religion.

13. "In that family where the husband is pleased with his wife and the wife with her husband, happiness, will assuredly be lasting." III, 60.

14. "Offspring, the due performance of religious rites, faithful service, highest conjugal happiness, and heavenly bliss for the ancestors and one's self, depend upon the wife alone." IX, 28.

15. "Let mutual fidelity continue till death; this may be considered as a summary of the highest law for husband and wife." IX, 101.

From other Hindu laws:

"Woman possess an unequalled means of purification; they never become (entirely) foul."

"Woman are pure in all limbs."

1. "Man is strength, woman is beauty; he is the reason that governs and she is the wisdom that moderates."

2. "He who despises woman despises his mother."

3. "He who is cursed by a woman is cursed by God."

4. "The tears of a woman call down the fire of heaven on those who make them flow."

5. "Evil to him who laughs at a woman's sufferings; God shall laugh at his prayers."

6. "The songs of woman are sweet in the ears of the Lord; men should not, if they wish to be heard, sing the praises of God without women."

7. "There is no crime more odious than to persecute women, and to take advantage of their weakness to despoil them of their patrimony."

8. "The woman watches over the house, and the protecting divinities (Devas) of the domestic hearth are happy in her presence. The labors of the field should never be assigned to her."

9. "When relatives, by some subterfuge, take possession of the property of a woman, her carriages or her jewels, such evil doers shall descend into the infernal regions."

10. "The virtuos woman should have but one husband, as the right-minded man should have but one wife."

Here is the definition of a wife given in the Mahabharata:—

"A wife is half the man, his truest friend;
A loving wife is a perpetual spring
Of virtue, pleasure, wealth; a faithful wife
Is his best aid in seeking heavenly bliss;
Sweetly speaking wife is a companion
In solitude, a father in advice,
A mother in all seasons of distress,
A rest in passing through life's wilderness."

The Christian missionaries say that these laws are most horrible! To-day in some parts of Europe women are yoked together with horses and cattle in the field, and obliged to do the roughest labor.

The unmarried daughter, not the son, inherits the mother's estate. This is the Hindu law. The special property of the wife which she gets as dowry cannot be used by the husband. A wife in India is not responsible for the debts of her husband, or son. The mother in India owns her children as much as the father does.

Mrs. F.A. Steele, who has written several novels on Indian life, and who resided in India for twenty-five years, writes of Indian women: "In regard to the general position of women in India, I think it is rather better than our own. Women in India can hold property, and a widow always gets a fixed portion of her husband's estate."

Some American ladies who lived in India, not as missionaries but as impartial observers, have corroborated these statements. It is generally said that the Hindu law makes no provision for the Hindu widows. Let us see what an English historian says:

"In the absence of direct male heirs, widows succeed to a life-interest in real, and absolute interest in personal property. The daughters inherit absolutely. Where there are sons, mothers and daughters are entitled to shares, and wives hold peculiar property from a variety of sources over which a husband has no control during their lives, and which descend to their own heirs, with a preference to females."—Mill's History of India vol, I, p. 248.

Much has been said against the marriage customs of the Hindus. I have heard a great deal of objection to them, in this country especially. It is true that marriage by courtship is not considered by the Hindus to be the highest and best system; they say this method generally proceeds from selfish desires, for the mere gratification of passion. Marriage according to the Hindu ideas must be based on the ideal of the spiritual union of the souls, and not on the lower desires for sense pleasures. It must be a sacred bond. The Hindus were the first to recognise marriage as an indissoluble holy bond between two souls. Even death does not dissolve it; and this idea prevails in the hearts of many Hindu wives, who do not care to remarry after the death of their husbands, but prefer to devote their lives to fulfilling spiritual duties.

Mrs. Steele says: "I have seen many a virgin widow who gloried in her fate." Marriage is not considered to be the only aim of life. There are nobler and higher purposes, and they must be accomplished before death comes. The whole spirit of

the marriage laws in India is in favor of the legal union between one man and one woman; but they allow a little lattitude for the preservation of the race. It is said that a man may marry a second wife for progeny alone, with the consent of his first wife, in case she should be barren.

The aim of Hindu lawgivers was to build a society where the moral and spiritual evolution of the individual should be free from legal interference. Therefore they divided society into classes, and set forth laws for each class; the marriage laws in India have been many-sided in order to suit the different tendencies which prevailed among different classes. Hindu lawgivers understood that one law would not do for all people. The higher the class in society, the more restricted are their laws; for instance, the same lawgiver who allows the marriage of widows amongst the lower classes, sets forth arguments against its practice among women of a higher class. Nearly all Hindu widows of the lower classes can remarry after the death of their husbands; but it depends upon the choice both of the husband and the wife. The Hindu law provides for the remarriage of the widows and of divorced women in the same way as for the remarriage of widowers and divorced men. Acording to the law, a wife may abandon her husband (if she choose) if he be criminal, insane, impotent, outcast or afflicted with leprosy; also because of his long absence in foreign lands, and can take another husband. The Roman law gives no other causes of divorce than these. Similarly, a husband may abandon his wife if she be drunken or adulterous, afflicted with leprosy, or cruel towards husband and children, and can remarry. But the Hindu law does not allow a divorce simply for incompatibility of temper, nor because of the simple desire in either party to marry another.

It is said that the greatest curse is the child-marriage in India, and that it is sanctioned by religion; but this is not true. Religion distinctly forbids it, and in many parts of India so-called child-marriage is nothing but a betrothal. The betrothal ceremony takes place some years before the real marriage ceremony; sufficient cause may prolong the period of betrothal for even three

or four years. In Northern India the real marriage does not take place until the parties are of proper age; it is attended with music, feasting, and the presentation of gifts. A betrothed wife stays in her father's house until the time of her real marriage. In Southern India, customs are not the same; many abuses have crept in, and child-wives are often given to their husbands at too tender an age. The Hindu law does not prevent the remarriage of the betrothed wife after the death of her betrothed husband; but it says that under such circumstances the parents of the betrothed wife commit a sin as of giving false witness before the court of justice.

According to the Hindu law it is better for a girl of a high caste to remain unmarried for life than to marry one who is not of noble birth or from a family of the same caste, or one who is unqualified and illiterate.

Eight different kinds of marriages are described and discussed by Hindu legislators, among which marriage with the consent of the parents of both parties, and not a sentimental love contract, is considered to be the highest. In ancient times, when the country was governed by Hindu kings, the *Svayamvara* system of marriage was very common. It was the system of free choice of a husband by the maiden. Those who have read "The Light of Asia," by Sir Edwin Arnold, will remember how Buddha was married. But when the Hindus lost their political freedom they would have been unable to prevent the intermixture of races had such liberty been continued; so they abandoned that system of marriage and adopted that of betrothing their sons and daughters in their youth. The betrothal, however, is not practised in all parts of the country.

Christian missionaries have brought false charges against the moral character of Hindu women, and some of our own country-women, having enlisted their names as Christian converts, have, I regret to say, joined these missionary detractors in bringing false charges against Hindu women. If you wish to know the true condition of the women in India, you will have to reject ninety-nine per cent. of the statements which you hear from the missio-

naries, or from Christian converts who come from India. There are immoral women in India, as there are in every other country, but it is more than wicked to make such sweeping statements as that there is no morality among Hindu women. The Pandita Ramabai said: "I would not trust one of my girls in any Indian home. The immorality in that country is horrible!"—*Fitchburg Sentinel*, 18 April, 1898.

Self-burning of widows was not sanctioned by the Hindu religion, but was due to other causes, the fact being that when the Mohammedans conquered India they treated the widows of the soldiers so brutally that the women preferred death, and voluntarily sought it. It is often said that the "Christian government" has suppressed *Suttee*; but the truth is that the initiative in this direction was taken by that noble Hindu, Ram Mohan Roy, who was, however, obliged to secure the aid of the British government in enforcing his ideas, because India was a subject nation. The educated classes among the Hindus had strongly protested against the priests who supported this custom (which prevailed only in certain parts of India), and efforts had been made to suppress the evil by force; but as it could not be done without official help, appeal was made to the Viceroy, Lord Bentinck, and a law against *Suttee* was passed. Thus the evil was practically suppressed by the Hindus themselves, aided by the British government.

Sir. M.M. Williams says: "It was principally his (Raja Ram Mohan Roy's) vehement denunciation of this practice, and the agitation against it set on foot by him, which ultimately led to the abolition of *Sati* throughout British India in 1829."—"Brahmanism and Hinduism," p. 482.

The exclusion of women from the society of men, which we find in some parts of India, is not due to their religion but to other causes. It came into practice merely for self-defence against Mohammedan brutality. The *Purda* system, that is, the custom of not allowing women to appear in public without a veil, was not of Hindu origin, but was introduced into India by the Mohammedans. There are many parts of India where the *Purda*

system does not exist at all, where men mix freely with women, travel in the same vehicle, and appear in public with the women unveiled. Sir Monier M. Williams writes: "Moreover, it must be noted that the seclusion and ignorance of women, which were once mainly due to the fear of the Mohammedan conquerors, do not exist in the same degree in provinces unaffected by those conquerors."

Every one has heard the old missionary tale of the Hindu mothers throwing their babies to the crocodiles in the Ganges. Touching pictures of a black mother with a white baby in her arms calmly awaiting the advent of a large crocodile have adorned many Sunday-school books. Perhaps this story arose from the fact that in certain places poor Hindu mothers place the dead bodies of their little ones by the riverside because they cannot afford the expense of cremating them.

The zeal of the pious missionaries for Christianizing India was the cause of the story of the car of Jaggannath. Sir M. M. Williams says: "It is usual for missionaries to speak with horror of the self-immolation alleged to take place under the car of Jaggannath. But if deaths occur they must be accidental, as self-destruction is wholly opposed both to the letter and spirit of their religion."—"Brahmanism and Hinduism," p. 118.

As regards female infanticide, Pandita Ramabai herself wrote.

"Female infanticide, *though not sanctioned by religion and never looked upon as right* by conscientious people, has nevertheless in those parts of India mentioned been silently passed over unpunished by society in general."—"High-caste Hindu Women," p. 26.

The Pandita does not perhaps know that numbers of dead bodies of illegitimate babies are picked up every year in the streets and vacant lots of New York and other large American cities. What does American society do about such criminals? Is it not equally reasonable to charge these evils to the Christian religion as to lay all the sins of India at the door of the Hindu religion?

High-caste Hindu women generally learn to read and write in their own vernacular, but they do not pass public examinations. Hindu religion does not prevent any woman from receiving education; on the contrary, it says that it is the duty of the parents, brothers, and husbands to educate their daughters, sisters and wives. So if there be ignorance among Hindu women it is not the fault of their religion, but rather of their poverty.

Malabar boasts of seven great poets, and four of them were women. The moral sentiments uttered by one of them (Avvayar) are taught in the schools as the golden rules of life. The writings of Lilavati, a great woman mathematician, still form the text-book in native schools of the Hindus.

It is often said by the Christian missionaries that Hindu religion teaches that woman have no souls, and that they are not entitled to salvation. On the the contrary, all the sacred books of the Hindus testify against such outrageous falsities. Those who have read the Bhagavad Gita or the Upanishads know that according to Hindu religion the soul is sexless, and that all men and women will sooner or later reach the highest goal of religion. It was in India that women were first allowed to be spiritual teachers and to enter into the monastic life. Those who have read the life of Buddha know that his wife became the leader of the Buddhist nuns. There are to-day hundreds of Hindu *sannyāsinis* (nuns) who are recognized as spiritual teachers by the Hindus. The wife of Sri Ramakrishna, the great Hindu Saint of the nineteenth century, has become a living example of the great honor and reverence that are paid by Hindus to a woman of pure, spotless spiritual life.

Lastly, the position of woman in Hindu religion can be understood better by that unique idea of the Motherhood of God which is nowhere so strongly expressed and recognized as in India. The mother is so highly honored in India that the Hindus are not satisfied until they see divinity in the form of earthly mother. They say that one mother is greater than a thousand fathers, therefore the Hindus prefer to call the Supreme Being the Mother of the Universe. According to Hindu religion each woman whether old

or young is the living representative of the Divine Mother on earth. The Divine Mother is greater than the "Creator" of other religions. She is the *Producer* of the Creator, or the First-born Lord of all creatures. There is no other country in the world where every living mother is venerated as an incarnation of the Divine Mother, where every village has a guardian mother who protects all as her own children.

Listen to the prayer that rises every day to the Almighty Mother of the universe from the hearts of Hindu worshippers :

O, Mother Divine Thou art beyond the reach of our praises; Thou pervadest every particle of the universe; all knowledge proceeds from Thee, O, Infinite Source of wisdom ! Thou dwellest in every feminine form and all women are Thy living representatives upon earth."

[The above is a lecture delivered at New York by Swami Abhedananda.]

THE SUTRAS.

BY

GOMAT.

(*Continued from page 518*).

BHAKTI SUTRAS.

There are two *Sutras* on the philosophy of *Bhakti* which are of special interest to us as they throw light on an important feature of Indian philosophy and religion. Sandilya and Narada are two names familiar to the students of *Pāncharātra Āgama*. Tradition speaks of the former as the founder of the school of *Pāncharātras*, and the latter is recognised by the *Vaishnavas* as the first man who sowed the seed of *Bhakti* on earth and his name is connected with a branch of the *Pāncharātra Āgama* known as the *Nārada Pāncharātras*. We have already referred

to the probability of these two names which led to their connection with the development of the doctrine of *Bhakti* in the religion of the Aryans. We all know the importance that is attached to the doctrine of *Bhakti* by the *Tantras* in general. It is the easiest and the best means for attaining salvation and is the consummation of spiritual and divine realisation; or more briefly it is both the end and the means. Much of the fire that gives life to the teachings of the *Bhashyakaras* is due to the pervation of the element of love and devotion in them. The word *Bhakti* is from the root *bhaj* to worship or serve and is identified by the *Bhāshyakāras* with the *Upanishadic Upāsana* or *Nidhidhyāsana*. This sense and the sense of *prīti* or love in which it is employed in the *Tantras* appear at first sight very hard to reconcile; but when we take into consideration the different purposes for which it is employed we easily get over the difficulty. In the Upanishads which are mostly concerned with the metaphysical aspect of religion this word has a transcendental significance; in the *Tantras* which deal with the practical side of religion it is used in an empirical sense. Hence some of our Acharyas distinguish two kinds of *Bhakti*—that towards higher beings and that towards one's equals and inferiors. Various books have been written elucidating these two phases of it and pointing out the connection between them. The *Sāṇdilya Sutras* has done for the one side what the *Narada Sutras* has done for the other. Since all the scriptures are intended for all attitudes of mind these two *Sutras* fill an important gap in the history of Indian philosophy and religion.

The *Nārada Sutras* has no commentary and is written in a lucid and simple style. It contains an exposition of the *Bhakti* doctrines of the practical *Vaishnava* religion. The *Sāndilya Sutra* has been published with a commentary by Svapnesvara and it deals more with the theoretical aspect of the doctrine of *Bhakti*. As explained by the commentator the *Sutra* appears rather to belong to Bhaskara than to any other. The followers of Ramanuja who identify their doctrine of Bhakti with the *Upanishadic Nyasavidya* claim the *Sutra* to belong to their school of philosophy.

The Sankaras believe that it expounds the non-dualistic aspect of *Bhakti*. Just as in the case of the *Vedanta Sutras* this Sutra also appears to give room for different shades of interpretation. As the highest aspect of a question always necessarily involves the lower phases of it, this *Sutra* might by its very nature lend support to the views of different commentators. Though the author of this *Sutra* bears the name of the traditional founder of the *Pāncharātra Āgama* we have reasons to believe that the two names are not identical. The word Sandilya may be indicative of the school to which its doctrines belong. One of the *Brahma Vidyās* go by the name of *Sāndilyavidya*. Or it might have been written by some later writer who bore the name of the founder of the Agamas. While there is reference to the *Pāncharātra* school in the *Vedanta Sutras*, if the *Bhakti Sutras* of *Sandilya* really belonged to the original Sandilya, there would have been certain reference to it in the *Vedānta Sutras* itself. Neither there is any reference to it in the *Bhashya* of Ramanuja who pays special attention to the doctrine of *Bhakti*, nor in any of the writings of the previous *Bhāshyakaras*. In the *Sāndilya Sutra* itself there is reference to the *Bhagavadgita*. In *Sutra* eightythree, Bhagavadgita is quoted. It probabily might have been written at the time of the early *Bhashyakaras* and remained unknown to the other; or the later origin of it might have made them abstain from referring to it.

JAINA AND BUDDHIST SUTRAS.

Jainism and Buddhism, although they deny the authority of the Vedas of which the Upanishads are a portion, are nevertheless full of Upanishadic teaching and are to be recognised as belonging to the Indian systems. The heresy they preach is the natural product of the soil and bears ample testimony to the influence of the age and society that witnessed its birth. The growth of a thing does not merely imply its expansion and development but it also includes the overcoming of impediments. Indian philosophy could not have assumed its present shape without its having had to overcome many an obstacle in the way of its progress. It is quite in accordance with this law of nature that the

systems of thought like those of the Jains and the Buddhists should have sprung into existence and grown *paripasu* with the orthodox *Vedanta*. Such systems have always served the purpose a steadying the ballast and kept in check Indian philosophy from running wild into dangerous and fantastic courses. If we examine their early history we meet in their doctrines much that is akin to the teaching of the Upanishads and the legends of the *Brahmanas*. It is not easy to determine what features of their teachings are peculiarly their own and what not. On the contrary they have always tried to live independently and breath a new spirit which reads the indelible impression of the mighty personalities of their founders. They are the real offshoots of the old stock and in trying to live lives of their own have sapped themselves sufficiently from the rich resources of their parent. This canonical literature is therefore of much value to us not only in enabling to get a correct knowledge of the history of their cults but also in furnishing us with valuable information with regard to other systems of philosophy that have grown side by side with them and shed considerable influence over them.

The word *Sutra* is commonly appended to the works of both these sects and with them it does not always signify short aphoristic sentences. Their partiality for this name seems to be due to the vast amount of popularity which this form of literature enjoyed at the times of their birth. The teachings of their *Acharyas* were all *Sutras*. Also, the Jains and the Buddhists who for the most part drew their *dharmas* from the *Vedic Dharma Sutras* might have preferred the adoption of the name *Sutra* to the teachings of their *Achāryas*. Subsequently, along with others, their writers also seem to have obeyed the necessities of time and introduced such changes in their composition as were required in the progress of events.

Among the *Sutras* of the Jains we have the *Kalpasutra* which professes to date as far back as the sixth century B. C. This and the *Navatatva* are two important works illustrative of the religion and philosophy of the Jains. Another is the *Yoga sutrà* which contains a summary of their ethics. The sacred books of

the Buddhists are all collected under the name of Tripitaka or "the three baskets," on account of its being formed of three minor groups of collections. The *Vinaya* or discipline contains rules specially for the conduct of the clergy; the *Sutras* or the sayings of Buddha contain the general exposition of his doctrines; and *Abhidharma* or metaphysics contains the philosophy of the system. In these we get a number of referrences to the state of Indian philosophy before the time of Buddha and at his time. Even the names of some of the famous teachers and the descriptions of some of the important sacred books of other religionists are also to be met with. The study of Asvagosha's 'Awakening of faith' and similar works will shew that Buddhism in all its essential aspects is not different from Vedantism.

NITI SUTRAS.

We have been hitherto dealing with *Sutras* whose object it was to teach the highest spiritual realisation and the way to salvation. We shall now take up another kind of *Sutras* known as the *Niti* or *Artha Sutras* which are intended to teach people how to secure worldly happiness. The treatises that were known to us in this department of literature were either in the *karika* form or in the form of moral fables. Of the *Niti sutras* that are known to us, there are one or two attributed to Chanakya; the *Sukranīti*, the *Kamandakiya Niti* and a few others all in the *kārika* form. The aim of these books is to furnish their readers advice for the correct conduct of men in their domestic, social and political lives so as to preserve harmonious relations with one another and secure happiness not only in this world but pave the way for that in the other. They contain collections of moral percepts, popular maxims, wise sayings and striking thoughts. The *Artha Sutras* of Chanakya is more exhaustive and full and deals with what is requisite in almost all departments of the social and political life of a Hindu. The method of manufacturing things that are essential both to the ruler and the ruled, the working up of industries, cultivation of arts, distribution of offices the method discharging both social and political duties properly, the

various elements that are necessary to a good government and the relations that aught to be kept up by one government with others—in fact all that is conducive to the peace and prosperity of the people at large and the success and efficiency of the government are prescribed in it. One of the current charges which passes freely amongst people who are ignorant of the Hindu ways and manners and have a strong bias for everything Western, is that the Hindu advanced philosophy and religion at the cost of political and social prosperity. The bringing to light of such books as the Artha sutras of Chanakya is likely to unbais our accusers and redeem us from the charge by showing to the public that while the Hindus had their fearless seers in the field of religion, they had also their astute politicians, domestic and social adepts. At a time when the 'Beast fables' or *Panchatantra* is appreciated so much as containing excellent moral lessons for boys, it is unnecessary that we should extol such treatises as Chanakyas *Niti Sutras* and Somadeva's *Niti Sutras* which was first published in the Bombay Sanskrit journal *Grantharatnamala*.

SMRITI.

This name was originally applied to the *Smārta Sūtras* which composed the two Sutras, *Grihya* and *Dharma*. As we have already explained the *Grihya Sutras* treat of the rules for the regulation of domestic ritual and the *Dharma Sutras* of all those that relate to civil and moral custom. As *Smritis* deal only with mutable human laws which vary according to the time and place and the nature of the people for whom they are intended, they are not permanent records like the *Vedas* which deal with spiritual laws. As old customs give place to new ones, old Smritis also yielded their authority to new and suitable texts. The great facilities for writing and preserving books induced the laterday Hindus to change their style of writing also; and, as we have shown, the *Sutra* literature was superceded by other kinds. Consequently the name *Smriti* came to be applied to metrical *Karikas* like the code of Manu. We cannot say that these later *Smritis* were altogether new ones; they always claimed

for their basis older ones and the *Vedic Sutras*, and in some cases they even borrowed the names of the Sūtras so the book that are now known to us as *Smritis* are compendious treatises supposed to contain the traditional customs and laws of the Aryans. But the word *Smriti* means tradition and as there arose various other kinds of literature one of whose objects was to teach the traditions of the Aryans, this term came to be used in a still wider sense so as to include the whole of post-Vedic literature. In this sense it is used in the *Vedanta* Sutras. It comprises not only treatises on unorthodox philosophical systems but also the orthodox *Itihasas*, the *purānas*, the *Tantras* and other religious and philosophical treatises. From an orthodox point of view the *Smritis* are therefore treatises explanatory of the teachings and traditions of *Vedas*.

ITIHASA.

Itihasa has been defined as *Puravritta* or ancient history. By this name *Mahābharata*, the grandest and the most voluminous of Indian Epics, is known. It is a great mine of encyclopedic information and contains descriptions of all phases of life, society and thought. There is no problem religious, philosophical or otherwise, which does not find an answer in the *Mahabharata* no tradition or custom in the history of the Aryans which does not find its counterpart in it. All these are wound round the story of the war between the *pandavas* and the *Kauravas* for the throne of Hastinapura or the modern Delhi. The main story forms only a portion of the whole book; and the rest is made up of a number of episodes illustrative of histrical, socialogical, geographical and religious and philosophical conditions of the land of the *Bharatas* about the time of the war. What the *Vedas* have done with reference to early Aryan civilisation, the Mahabharata has done to the post-vedic. It is written in the same vein as the *Vedas* and is as rich as the Vedas themselves; the only difference being that the latter belongs to a latter and more advanced age, and is historical and *paurusheya*. It is therefore reckoned by the Hindus as the fifth Veda and equal in authority with them.

We are indebted to this book for many of the important texts that are in vogue in India at present. The *Bhagavadgīta*, one of the three main authorities of Indian philosophy and religion, occurs as an episode in this book. This *Gīta* along with the *Vedānta Sūtras* and the *Upanishads* form the three *Prasthānas*. It is also called *Upanishad* on account of its dealing with the same highest spiritual truths as are taught in the *Upanishads*. In our opinion the three *Prasthānas* are complementary rather than independent religious and philosophical treatises. Whilst the *Vedānta Sūtras* pay special attention to the development of the philosophical side of the teachings of the *Upanishads*, the *Bhagavadgīta* devotes itself exclusively to the development of the ethical side thereof. These three therefore form conjointly the scriptural texts of the *Vedāntic* religion. Every religious reformer seems, therefore, to have felt it his paramount duty to write commentaries on these three and bind them to his view. Of these the importance of the *Bhagavadgīta* was recognised as greater than that of others on account of its holding more advanced and cosmopolitan views on religion and philosophy and of its immense practicality. That the *Bhagavadgīta* aimed at a universal and practical religion will be evident from the names given to its different chapters. In it all colours of religion and philosophy are brought into one focus harmoniously blended together, and converging into the one sublime and brilliant ray of *Vedānta*.

This is not the only nugget of gold which we owe to the *Mahābhārata*. Of the *Gīta* literature we have the *Sanatsujātagīta*, the *Anugīta*, the *Uttaragīta*, the *Vyādhagīta* and the *Hamsagīta*. Among others we have the *Mokshadharma*, the *Vaishnavadharma* and the *Vishnusahasranāma* and *Rājadharma*. Setting aside all these, the two chapters *Śāntiparva* and the *Ānuśāsanikaparva* are alone enough as valuable contributions to the religious and philosophical literature of India. The whole book is permeated, as it were, with a network of religious veins and dig it anywhere, it is sure to throw out much that is sublime and interesting.

(To be continued).

HARMONY OF VEDANTIC SYSTEMS.

BY

GUNGANATH VARMA.

Before we proceed to explain the meaning of the phrase 'Harmony of the Vedantic systems' we would like to draw the attention of our readers to the term *Vedānta* which is generally misunderstood by not a few of the European students of Oriental philosophy. As the word *Vedānta* literally means the *Upanishads* which form the last portion of the Vedas, the Vedantic philosophy is that system of philosophy based on the teaching of the Upanishads. The *Sūtras* of Badarayana is the only treatise now extant which attempts at a systematic treatment of the apparently divergent doctrines revealed in the Upanishads and is accepted as the highest court of appeal by all the teachers of the Vedanta. Any system of philosophy which accepts the authoritativeness of these *sutras* and reads its doctrines in them, is therefore fairly entitled to the appellation of a Vedantic system.

Several systems have sprung into existence in the form of commentaries to the Vedanta Sutras, all claiming their systems to contain the traditional teaching of the Vedas. The chief among these are the Advaitism of Sankaracharya, the Visishtadvaitism of Ramanujacharya and the Dvaitism of Madhvacharya. These not only form the three important stages in the development of Indian philosophy but are also living forces in having large following. The others are useful only to a student of the history of Vedanta philosophy. They supply the connecting links between the cardinal ones and keep the line of continuity and at the same time serve to show the parallelism between the several religious practices in vogue and their theoretical philosophical

counterparts by stringing together a vast medley of religious systems on the philosophical thread of the Vedanta.

If the author of the Vedanta Sutras were to be credited with consistency and system, how can the doctrinal differences of his avowed followers be accounted for? Why should these *Sutras* have been the apple of discord between so many Junos, Minervas and Venuses and have given birth to so much of fanaticism and bigotry amongst the followers of such erudite and philosophic *Bhashyakāras*? This can be accounted for in a way. Certain terms of the Vedanta Sutras belong to other philosophic systems also and are capable of being interpreted in different senses. There are others which occur in the Upanishads in different senses in different contexts. The commentators of the *Sutras* seem to have taken advantage of the license afforded by these terms to force upon them the meanings that suited their views best and harmonised with the particular forms of worship they upheld and supported the formulation of their favourite doctrines. For example, the word *Guṇa* originally used in the Sankhya system to indicate concrete modifications of *Prakriti*, primordial matter, was subsequently used synonymously with its resultant 'character.' But in the Vedanta Sutras it is used in the slightly different sense of philosophic attribute in contradistinction with essence. The word *Māyā* is used in the Vedas in different meanings. In one context it is used in the sense of wonderful creation. In another it occurs in the sense of power or energy. In a third *Prakriti* is conveyed by it. In a different context it is also capable of being interpreted as jugglery or illusory appearance. The scope offered by such words as these seem to be at the bottom of the origin of a variety of philosophic systems under the umbrage of the Vedanta. However much such words might have succeeded in making the *Sutras* of Badarayana lend full colour to the characteristic views of the commen-

tators, these on the contrary seem to have been compelled to preserve in their teachings the traditional peculiarities of the Vedanta philosophy itself. All their disputations have, therefore, been mostly with reference to petty differences; but so far as the fundamental doctrines are concerned, they are in perfect agreement.

We shall examine for the present only the three main schools of the Vedanta, which we referred to, and find out whether what we have stated regarding them is true. The whole of the *Vedānta* philosophy rests on the solution of the two great problems—the ultimate goal of human existence and the true nature of the universe in which all of us and myriads of other creatures like us live and move and have their being and of which we are daily conscious. As this universe (*prapancha*) which composes the totality of existences is resolved by all the philosophers into three fundamental factors of *Prakriti*, matter, *Jiva*, individual conscious soul, and *Īsvara*, the all-pervading and supreme Self, the end of human life in this world involves the question of the ultimate state of this *prapancha* itself of which all existences are but parts. The Vedanta speaks, therefore, of another existence which is distinct from what we can call ours and, unlike it, one of perfection and bliss. But in doing so it does not deny the reality of the universe in which the *jiva* spins its course of mundane life to gather experience and of which it is conscious by perception and other means of knowledge. Thus in all the three systems of the Vedanta it has been found necessary to postulate two states of existence to the universe of matter, soul and Supreme Soul—a real one and a mutable or perishable one.

It may here be asked how can two contradictory states like existence and non-existence be admissable at one and the same time, in the same substance? This question is met by the different schools of the Vedanta in some one form or

another, so as to tend ultimately to the same Vedantic doctrine. The Advaitins who attribute illusoriness or unreality to the manifested universe (*prapancha*) maintain, that this unreality of the phenomenal universe is in itself of the nature of reality definable by the quality of being separate from *Brahman*, as taught in the Sruti "Otherwise it is perishable." Unreality in this sense does not, therefore, contradict the ascription of reality to the universe of every day experience, determined by perception and other means of knowledge. Thus according to the Advaitins two states of existence are possible to one and the same universe—an imperishable and transcendental state in the Brahman who is the first cause (*Pāramārthika*), and a perishable or illusory state in the phenomenal universe (*Vyāvahārika*). To use Kantain language *Brahman* is a transcendental reality; and the universe which is an empirical reality is at the same time a transcendental illusion.

The author of the *Visishtādvaita Bhāshya*, who defines truth as that which possesses the character of an unconditioned existence, has also to admit the two-foldness of existence. While he upholds an absolute, unconditioned state in the Brahman, he attributes to the universe only a conditioned state which in that sense is mutable. The followers of Madhvacharya who distinguish three states of existence,—a true or essential state, a manifest or active state and an inferable state maintain each of these three states to possess two-fold aspects—a self-existent condition regardless of other existences and incapable of distinguishing perception and a dependent one, having regard to other relative objects. The latter being mutable cannot be real in the sense in which the former independent state is real. Hence these also admit two states of existence, an independent or real and a dependent or mutable state. Thus we see that all the three schools agree in distinguishing two states of existence, one a

real and independent one and another a relative and perishable one.

With regard to the other question, the nature of *jiva* and of *Isvara*, and of the ultimate state of freedom, known as *Moksha*, though there appears to be no concensus of opinion among the Vedantins, when we dive deep and scrutinise the point wherefrom their divergency begins to open out, we find that disguised underneath, there runs the same cardinal doctrine of the *Vedānta*, which keeps continuity with the other doctrines avowedly common to all the schools. The *advaitins* with all their rigid partiality to the ultimate identity of the individual self with the Supreme Self, cannot altogether shake off the clinging of duality in their concept of freedom. According to them, the one absolute and pure Intelligence which in itself forms both the essence and attribute, by force of the limitation imposed upon it by the transcendental illusory nature and its products, the organs of consciousness &c, becomes distinguished into *Isvara* and *jiva*; and when the *jiva* realises in itself the absolute and pure *Brahman*, the organs of consciousness &c, which were its conditioning causes, cease to operate, with them the *Māyā* which gave birth to these, and with the *Māyā* the universe brought on by it entirely vanishes. This cannot be wholly true. For in the act of realising, its own true nature, the *jiva* can only get rid of its conditions but not in any way destroy the conditioning cause which should have existed before the conditioning took place and will persist to exist even after the *jiva* escapes its clutches. Besides, the attainment of *Moksha* by a single *jiva* does not preclude the continuance of the infinite universe of other *jivas* and the organs of consciousness &c, conditioning them. The fact is that even after the attainment of *Mukti* by a *jiva*, its internal organs of consciousness &c, continue to exist and along with them the *Māyā* characterised by these and with the *Māyā*,

the universe and *Isvara* dependent upon it. It becomes therefore a matter of necessity that the distinction between *Isvara* who is the offshoot of cosmic *Māyā* and the *jīvas* who differ from Him on account of their *upādhis*, should continue so long as their conditioning causes exist. As the *moksha* state of the *Advaitin* has only reference to self being devoid of ignorance or false knowledge in regard to its true nature, these *upadhis* remain just as in the state of *samsara* and consequently the distinction between *Isvara* and *jīva* does not totally cease. To avoid this difficulty the orthodox *Advaitins*, though unwarranted by the *Sutras* of Badarayana point to a fourth superconscious state, known as the *Turiyāvastha*, over and above the *Moksha* state where, they say, there is no room even for such distinctions. But this does not concern our present purpose.

Another point of difference between the Vedantic schools, is the distinction among the freed souls from one another. The Advaitins teach that all freed souls owing to the destruction of their *upādhis* become one with the unqualified Brahman. There is however some truth in this assertion. Whether the *upadhis* get destroyed or not, the moment, a soul escapes from the deterring influence of these *upadhis* it should no doubt realise its oneness with the Supreme Soul and in that way remain indistinct from similar souls. If we carefully examine the teachings of other systems, we can reasonably perceive they also drive us, more or less, towards the same conclusion.

Even according to the systems of Ramanuja and Madhva, the character of a knower cannot possibly be attributed to a freed soul, in the absence of which all distinctions become meaningless. According to Madhva, knowledge which is of the nature of an organic function, is impossible in the state of freedom ; because the organs of intellection and sensation get destroyed; and if any cognition of distinction by

the perceiving subject is possible it should not essentially vary from the subject itself and should take place only through an organ which is also essentially identical with the cognising subject. Supposing such an organ to exist, no cognition of distinction can occur; for the knowing subject who is not in any way different from the resultant knowledge can never be the seat of knowledge which is essentially the same as the knower and at the same time is capable of distinguishing him from others. For the same reason the attribution of eternal enjoyment to a *mukta* soul is untenable. A thing can never be the substratum of another which is not essentially different from itself. If on the other hand, this faculty of distinguishing between is maintained by Madhva as an attribute of the self, it is directly contradicted by the *Srutis* which enumerate the attributes of the self. Also when an attribute which accomplishes an act of distinction forms the essential nature of the self, it cannot, in itself be the source of distinction. In case it does so, it should be a pure act of perception with reference to itself.

Ramanuja, who also teaches cognition of distinction by the released souls, does not admit the instrumentality of organs capable of producing such a knowledge. The instruments of knowledge are as much necessary for the production of knowledge as the objects of knowledge and the knower are. How then is the knowledge of distinction possible without the necessary instrument? Ramanuja alleges that to attributive knowledge there is no need of the help of instruments and that the knowledge of distinction belongs to the very nature and is only a mode of this attributive knowledge, to which an instrument would mean an instrument to itself. The destruction of the organic sheath in the state of *Moksha* is as it were converted by him into a ground for holding that the self, carries within itself all relations and that by the attributive knowledge alone, without its

undergoing any modification, distinction and other relations are cognised. This is not justifiable. For, according to him, will, which is only a modified form of the attributive knowledge, is indispensable in the state of *mukti*. The *Sutras* teach that in *mukti* everything is enjoyed by an act of volition and also that that volition takes place with the help of the instruments of knowledge. Therefore, the Ramanujis in denying mind and other organs of perception in the state of freedom, are led to deny volitional activity of the mind and the consequent knowledge. And in the absence of the possibility of such knowledge relating to the perception of distinction, there can be no objects for enjoyment, no form for perception and above all no chance of the self becoming a knower or enjoyer of objects. Thus according to Ramanuja also *mukti* is that state of existence in which the self attains to its own true nature. However varied the statement regarding the existence in the state of freedom may be whether it be the temporary cessation of relative existence, or the abstract shrinking of these into the essential nature of things or the entire cessation of these by the exaltation of the self to the dignity of Brahman, the fact remains the same.

It is evident from the above that the different schools of Vedanta, so far as they base their doctrines on the *Sutras* of Badarayana, have to reach whether willingly or unwillingly, the same conclusions regarding the dual states of *Samsāra* and *Moksha* and the ultimate goal of the universe and its component parts. Even when they take a step further towards the highest generalisation of the things they only differ to agree as their endeavour is to get over the same difficulties suggested to all alike. The *Advaitins* speak of a state where there is no knower, no thing and no knowledge, no universe, no *jiva* and no *Isvara*, but everything is everything, *jiva*, *Isvara*, and the universe. The *Visishtadvaitins* also refer to a state when all relative existences become submerged into a

grand, universal all embracing and Infinite Existence which remains in itself and for itself. The Dvaitins similarly postulate an absolute state where everything exists for itself and nothing for others and the whole for the one Supreme Existence.

Who does not want to taste sugar? But in the joy of tasting sugar if one forgets himself and gets mixed with it till he becomes himself crystallised into sugar, who can help it? Swarms of Vedantic teachers have arisen and many more may arise, but so long as they do not swerve from the true path of wisdom, they are sure to be caught in the sweet flow of Harmony which sways the world and carried away to the Ocean of Bliss.

CHRIST, THE MESSENGER.

[Notes from a lecture delevered by Swami Vivekananda at Los Angeles, California in 1900.]

The wave rises on the ocean; there is a hollow. Again another wave rises, perhaps bigger than the former, to fall down again; similarly, again to rise—driving onward. In the march of events, we notice the rise and the fall. And we generally look towards the rise, forgetting the fall. Both are necessary. Both are great.

This is the nature of the universe. Whether in the world of our thoughts, the world of our relations, in society, in our spiritual affairs, the same movement of succession, of rises and falls, is going on. Hence the liberal ideals, great predominances in the march of events, are marshalled ahead, to sink down; as it were, to digest, to ruminate, over the past; to adjust, to conserve, to gather strength for a rise once more and a bigger rise.

The history of nations, also, has been like that. The great soul, the Messenger we are to study this afternoon, came at a period of the history of his race which we may well designate as a great fall. You catch only little bits of glimpses here and there of the stray records that have been kept of his sayings and doings; for, verily it has been said well that the doings and sayings of that great soul would fill the world if they had been all written down. And these eighteen months of his ministry were like one compressed, concentrated age, which it has taken Nineteen hundred years to unfold, and who knows how long yet it will take?

You and I, little men, we are simply the recipients of just a little energy. A few minutes, a few hours, a few years at best, are enough to spend it all out, to stretch it out, as it were, to its fullest strength, and we are gone for ever. But mark this giant that came: centuries and ages pass; yet the energy that he left upon the world is not yet stretched, not yet expended to its full. It goes on, almost adding new vigor as ages roll on.

Now, what you see in the life of Christ is the life of all the past. The life of every man is, in a manner, the life of the past. It comes to him through heredity, through surroundings, through education, through his own reincarnation,—the past of the race. In a manner, the past of the earth, the past of the whole world, is there upon every soul. What are we, in the present, but a result, an effect in the hands of that infinite past? What are we but floating wavelets in the eternal current of events, irresistibly moved forward and onward and incapable of rest.

But you and I are only little things, bubbles. There are some giant waves, always, in the ocean of affairs; and in you and I, the life of the past race has been embodied only a little; but there are giants who embody, as it were, almost the whole of the past and who stretch out hands for the future. These are the sign posts of the march of humanity, here and there, gigantic, their shadow covering the earth, they stand undying eternal! Here they are, verily. As it has been said by the same Messenger: "None hath seen God; but they have seen the Son." And

that is true. And where to see God but in the son. It is true that you and I, the poorest of us, the meanest, even embody that God, even reflect that God. The vibration of light is everywhere omnipresent; but we have to strike out the light of the lamp there, and then we human beings see that he is omnipresent. The omnipresent God of the universe cannot be seen until he is reflected by these giant lamps of the earth: the prophets, the man-gods, the incarnations, the embodiments of God.

Just think of this. We all know that God exists, and yet we don't see him, we don't understand him. Take one of these great messengers of light; compare their character with the highest ideal of God you ever formed and you find that your God falls low, and that that character rises. You cannot even form of God a higher ideal than what the actually embodied have practically realized, laid before us as an example. Is it wrong, therefore, to worship these as God? Is it a sin to fall at the feet of these man-gods, and worship them as the only divine beings in the world? If they are really, actually, higher than all my conception of God, what harm that they should be worshipped? Not only is there no harm, but it is the only possible and positive way of worship. Try however you may; by struggle, by abstraction, by whatsoever method you may; but so long as you are a man in the world of man, your world is human, your religion human, and your God human. And that has got to be. And whosoever is not practical enough to take up an actually existing thing, and give up something which he cannot grasp, which is an abstraction, away distant and difficult of approach except through a concrete medium. Therefore, these incarnations of God have been worshipped in all ages and everywhere.

This afternoon we are to study a bit of the life of the incarnation of the Jews. The Jews were in that state which I call a state of fall, between two waves: a state of conservatism, a state where the human mind is, as it were, tired for the time being of moving forward, and is taking care only of what is there already; a state when the attention is more upon particulars, upon details, than upon great, general and bigger problems of life: a state of

realisation, rather than of towing ahead; a state of suffering more than of doing.

Mark you, I do not blame this state of things. We have no right to criticise it. Because, had it not been for this fall, the next rise, which was embodied in Jesus of Nazareth, would have been impossible. The Pharisees and Sadducees might have been vulgar; the Pharisees and Sadducees,—why, they might have been doing things which they ought not to have done; they have been, even, hypocrites; but whatever they were, these parties, (Judaism) were the very cause of which the Messenger was the effect. The Pharisees and Sadducees were the very impetus which comes out, at the other end, as the gigantic brain of the Jesus of Nazareth.

The attention to formulas, to forms, to every day details of religion, to rituals, may sometimes be laughed at, but within them is strength. Many times in the rushing forward we lose much strength. As a fact, you know that the fanatic is stronger than the liberal man. Even the fanatic, therefore, has one great virtue: he conserves energy, a tremendous amount. As with the individual, so with the race, is energy gathered to be conserved. Hemmed in all around by external enemies; driven to focus in a center, by the Romans, by the Hellenic tendencies in the world of intellect, by waves from Persia and India and Alexandria; hemmed in physically, mentally, morally, there stood the race with an inherent, conservative, tremendous strength, which their descendants have not lost even to-day. And the race was forced to concentrate all its energies upon that one focus Jerusalem and Judaism; and, like all power when it is once gathered, it cannot remain collected; it must expend and expand itself. There is no power on earth which you can keep long confined within a narrow limit. You cannot compress it longer, to allow of expansion at a subsequent period.

And this concentration of energy amongst the race, the Jews, found its expression at the next period, in the rise of Christianity. The gathered streams collected into a head. Gradually, all these little streams, they came and joined together, became a surging

wave; and on the top of that wave we find standing the character of Jesus of Nazareth. Every prophet, thus, is a creature of his own times; the creature of the past of his race, he, himself, is the creator of the future. The cause of to-day is the effect of the past and the cause for the future. Thus stands the Messenger. In him was embodied all that was the best and greatest in his own race; the meaning, the life, for which that race had struggled for ages; and he, himself, is the impetus for the future, not only to his own race but to unnumbered other races of the world.

We must bear another fact in mind: that my standpoint of view of the great prophet of Nazareth would be one of the Orient. Many times you forget, also, that the Nazarene himself was an Oriental of Orientals. With all your attempts to paint him with blue eyes and yellow hair, still the Nazarene was an oriental. The similes, the imageries, in which the Bible is written; the scenes, the locations, the attitudes, the groups; all that poetry and symbol, talks to you of the orient: of the bright sky, of the heat, of the sun, of the desert, of the thirsty men and animals; of wells and men and women coming with pitchers on the head, to fill at the wells; of the flocks, of the ploughmen, of the cultivation that is going on; of the mill and wheel, of the mill pond, of the mill stones:—all these are to-day in Asia.

The voice of Asia has been the voice of religion. The voice of Europe is the voice of politics. Each is great in its own sphere. The voice of Europe is the voice of ancient Greece. To the Greek mind, his immediate society was all in all. Beyond that, it is Barbarian:—none but the Greek has the right to live;—none else. Whatever the Greeks do is right and correct; whatever else there exists in the world is neither right nor correct nor should be allowed to live. It is intensely human in its sympathies; intensely natural; intensely artistic, therefore. The Greek man lives entirely in this world. He does not care to dream. Even his poetry is practical. His Gods and goddesses are human beings, intensely human, with all human passions and feelings almost as it is with one of us. He loves what is beautiful; what is beautiful in nature; but, mind you, it is

always the external nature: the beauty of the hills, of the snows, of the flowers; the beauty of forms and of figures; the beauty in the human face, and, more, in the human form. That is what the Greeks liked; and the Greeks, being the teachers of all subsquent Europeanism, this is the voice of Europe.

There is another type in Asia. Think of that vast, huge continent, whose mountain tops go beyond the clouds, almost touching the canopy of heaven's blue; a rolling desert, thousand upon thousands of miles, where we cannot get a drop of water nor a blade of grass will grow; forests interminable; rivers rolling down like fresh ocean into the sea. In the midst of all these surroundings, the oriental love of the beautiful and of the sublime took another turn. It meant inside, and not outside. There is also the thirst for nature; and there is also the same thirst for power; there is also the same thirst for excellence, the same idea of Greek and Barbarian: but it has become a huger circle. In Asia, even to-day, birth or color or language never makes a race. That which makes a race is its religion. We are all Christians; we are all Mohammedans; we are all Hindus, or all Buddhists. No matter if a man is a Chinaman, or the other Buddhist is a man from Persia, they think that they are brothers, because of their religion. Religion is the tie, the unity of humanity. And then, the Oriental, for the same reason, is a visionary, is a dreamer born. The ripples of the waterfalls, the songs of the birds, the beauties of the sun and moon and the stars and the whole earth, are pleasant enough; but they are not sufficient for the oriental mind. He wants to dream a dream beyond. He wants to go beyond the present. The present, as it were, is nothing to him. And it (the orient) has been the cradle of the human race for ages. And all the vicissitudes of fortune are there. Kingdoms succeeding kingdoms; empires succeeding empires; human power, glory and wealth, all rolling down there: a Golgotha of power, and learning. That is the orient: a Golgotha of power, of kingdoms, of learning. No wonder the oriental mind looks with contempt upon the things of this world and naturally wants to

see something that changeth not, something which dieth not, something which in the midst of this world of misery and death is eternal, joyful, undying. An oriental prophet never tires of insisting upon these ideals; and, as for prophets, you may also remember that without one exception all the Messengers were Orientals.

We see, therefore, in the life of this great messenger of life, the first watchword: "Not this life, but something higher"; and, like the true son of the orient, he is practical in that. You people of the west are practical in your own departments: in military affairs, in managing political circles,—you are very practical. There, perhaps, the oriental is not; but he is practical in his own field: he is practical in religion. If he preaches a philosophy, tomorrow there are hundreds who will struggle their best to make it practical in their lives. If a man preaches that standing on one foot would lead to salvation he will immediately get five hundred to stand on one foot, just for salvation. You may call it ludicrous; but mark you beneath that is their philosophy,—that intense practicality. In the west, plans of salvation mean intellectual gymnastics,—never to be worked up, never to be brought into practical life. The preacher who talks the best is the greatest preacher.

So, Jesus of Nazareth, we find him, in the first place, the true son of the Orient:—intensely practical. He has no faith in this world and all its belongings: it is evanescent: it goes. No need of text-torturing, as is the fashion in the West in modern times; no need of stretching out texts until they will not stretch more. Texts are not India rubber, and even that has its limits. Now no making of religion pander to the same sense vanity of the present day.

Mark you, let us be all honest. If we cannot follow, let us confess our weakness; but do not degrade the ideal, say, I do not try to pull the ideal down. One gets sick at heart when the different accounts of his life that the Western people give are true. I do not know what he was not! One would make him a great politician, stumping the country for a Presidential

election; another, perhaps, would make of him a great military general; another, a great patriotic Jew, and so on.

Well, but the best commentary on the life of a great teacher is his own life. Is there any warrant in the books for all such assumptions. "The birds have their nests, and the beasts have their lairs, but the son of Man hath nowhere to lay down his head."

But you cannot do that. Confess and be quiet; but don't try to torture texts.

That is what he says is the only way to salvation; he lays down no other.

Let us confess in sackcloth and ashes that we cannot do that. We still have fondness for "me" and "mine." We want property, money, wealth. Woe unto us! Let us confess! and do not put to shame that great Teacher of Humanity! He had no family ties. But do you think that that man had any physical ideas in him? Do you think that this mass of light, this God and Not-man, came down that low, to be the brother of animals? And yet, they make him preach all sorts, even of low sexual things. He had none! He was a soul! Nothing but a soul, just working, as it were, a body, for the good of humanity; and that was all his relation to the body. Oh, not that! In the soul there is neither man nor woman. No, no! The disembodied soul has no relationship to the animal, no relationship to the body. The ideal may be high: away beyond us. Never mind: it is the ideal. Let us confess it is so;—but we cannot approach it yet.

There he was. No other occupation in life; no other thought except that one, that he was a Spirit. He was a disembodied, unfettered unbound spirit. And not only so, but he, with his marvellous vision, had found that every man and woman whether of Jew or of Gentile, whether he was a rich man or poor man, whether a saint or a sinner, was the embodiment of such an undying Spirit as was his own. And therefore the one work his whole life showed was calling upon them to realize their own spiritual nature. "Come up," he says; "and give up these low

and vile dreams that you are low and that you are poor. Think not, as slaves; that you are tyrannized over and trampled for within you is something that can never be tyrannized over, never be trampled, never be troubled, never be killed. Thou art the Son of God; man, immortal; a spirit." "Know," he declared, "the Kingdom of Heaven is within thee." "I and my Father are one." Dare you stand and say that? Not only, "I am the Son of God"; but if I am pure enough, I will, also find in the heart of my heart, "I and My Father are one." That was what Jesus of Nazareth said. He never talks of this world and of this life. Nothing to do with it; except that he wants to get hold of the world as it is, give it a push and drive it forward and onward, till the whole world has reached unto the effulgent Light of God; till everyone has realized his spiritual nature, death is vanquished and misery is banished.

We know the different stories that have been written about Him. We know the scholars and their writings, we know the higher criticism; we know all that has been done by study, and all that; we are not here to discuss how much of the New Testament is true; we are not here to discuss how much of that life is historical. It does not matter at all whether the New Testament was ever written within five hundred years of this event; no; it doesn't matter, even, how much of that life is true. But there is something behind. Even to imitate, we want something to imitate. To tell a lie, you have to imitate a truth and that truth is a fact. You cannot imitate that which never existed. You cannot imitate that which you never perceived, can you?

But there must have been a nucleus; a tremendous power that came down; a marvellous manifestation of power;—and of that we are speaking. So, therefore, we are not afraid of all the criticisms of the scholars. It stands there. I, as an oriental, if I am to worship Jesus of Nazareth, there is only one way left to me: to worship him as God and nothing else. Think of that.

No right to worship, do you mean to say? Bring him down

to all political ideas, and simply to pay him a little respect, as one of the Presidents of the United States, or something else? Why should we worship at all. Our writers say,—

"These great children of light, who manifest the light themselves, who are light themselves, they being worshipped become, as it were, one with us and we become one with them."

For, you see, in three ways man perceives God: at first the low intellect, the little uneducated man, undeveloped; with him, God is far away, up in the heavens somewhere, sitting there on a throne. He is a great judge; he is a fire; he is a terror. Now, that is good, for there is nothing bad. You must remember that humanity travels not from error to truth, but from truth to truth. It may be, if you like it better, from lower truth to higher truth; but never from error to truth. Suppose you start from here and travel towards the sun in a straight line. From here the sun looks only small in size. Suppose you go forward a million miles: the sun will be much bigger; and so on and on. At every stage the sun is becoming bigger and huger. Suppose twenty thousand photographs have been taken of this very sun, from the different standpoints: these twenty thousand when looked upon will certainly differ each from the other. But can you deny that each is a photograph of the same sun? So all forms of religion, low or high, are just different stages toward that eternal state of light which is God himself. Some embody a lower view, some a higher, and that is all the difference. Therefore, the religions of the unthinking masses must be, and have always been, all over the world, of a God who is outside of the universe; who lives in Heaven; who governs from that place; who is a punisher of the bad and rewarder of the good, and so on.

As man advanced, he began to feel that that God was omnipresent; that God must be in us; that God must be everywhere. He is not a distant God. He is clearly the Soul of our souls. As my soul is moving my body, so that which you call God is the mover, even, of my soul. Soul within soul.

And a few individuals who had developed enough and were pure enough, went farther. At last, they found God. Says

the New Testament: "Blessed are the pure in spirit, for they shall see God." And, at last, they found God: they, themselves, and the Father were one.

You find all these three stages taught by the Great Teacher in the New Testament. You see the common prayer:—mark you it is the "common prayer" because it is for the masses, for the uneducated, for the illiterate—"Our Father which art in Heaven, hallowed be Thy Name" and so on; a simple, material, ignorant child's simple prayer.

To a higher circle, to those who had grown a little higher, here you have another teaching: "For, as I am in thee, and ye in me, so we are all one in the Father." Do you remember that?

And then, when the Jews asked him what he was, he declared that he and his father were one; and the Jews thought that that was blasphemy. "What do you mean by that?" "That has been also told by your old prophets: know ye not that ye are gods?"

Mark the same three stages; it is easier for you to begin with the first and end with the last.

All these are there. But the Messenger had come to show the path. It is not in forms that the spirit is; it is not in all sorts of vexatious and knotty problems of philosophy that you know the spirit. Better you had no learning; better you never read a book in your life. These are not at all necessary for salvation. Nor wealth nor position nor power; no, not even learning; but what is necessary is that one thing: "Blessed are the pure in spirit," for the spirit in its own nature is pure. How else can it be? It is of God; it has come from God. In the language of the Bible, "It is the breath of God"; in the language of the Koran, "It is the soul of God." Do you mean to say that the Spirit of God can be impure, ever? But, alas, it has been, as it were, covered over with the dust and dirt of ages,—our own work of good and evil; various works which were not correct, which were not true, have covered the same spirit with the dust and dirt and ignorance of ages. It is only required to clean away this dust and dirt, and there it is; it shines immedi-

ately. "Blessed are the pure in spirit for they shall see God" "for the Kingdom of Heaven is within." It is there. "Where goest thou to seek for the Kingdom of God?" says Jesus of Nazareth. "It is there, inside you." Cleanse the spirit, and it is there. It is already yours. What is not yours, how can you get it? It is yours by right; yours. You are the heirs of immortality, sons of your Eternal Father.

This is the great lesson of the Messenger. And the other great lesson, which is the basis of all religion, is renunciation. Now make the spirit pure? Renunciation. "Give up all that thou hast and follow me," he said to Nicodemus. Nicodemus fled. He dare not give up. We are all more or less like that. The Voice is going on day and night. In the midst of our pleasures and joys, in the midst of worldly things, we think that we have forgotten everything else. There is the pause of a moment and the Voice rings in the ear: Give up all that thou hast and follow me;" "For him that giveth up this life, he findeth the life immortal." There it is. In the midst of all our weakness there is a moment of pause and the Voice rings: "Give up all that thou hast; give it to the poor and follow me." This is the one ideal he preaches, and this has been the ideal preached by all the great prophets of the world: renounce. What is meant by this renunciation? There is only one ideal in morality: unselfishness. Be selfless. The ideal is perfect unselfishness. When a man is struck on the right cheek, he turns to him the left also. When a man carries off another's coat, he gives away his cloak also.

But we work as best we can, without dragging the ideal down. Let us confess that here is the ideal: when a man has no more self, no possessions, nothing to call me or mine, given up entirely himself, destroyed himself, he is nothing, and he is not himself, in that man is God Himself; for the self-will is gone, crushed out, annihilated. That is the ideal man. We cannot reach that yet: yet, let us worship the ideal; and slowly, with faltering steps it may be, struggle to reach the ideal. May be to-morrow, may be a thousand years hence, but that ideal has to be reached. For it is not only the means, but it is the end.

It is salvation itself to be unselfish, perfectly selfless, for the man dies, and God alone remains.

One more point. All the teachers of humanity are unselfish. Suppose here were Jesus of Nazareth teaching; and a man came and told him: "What you teach is beautiful; I believe that it is the the way to perfection, and I am ready to practise it; but, mind you, I will have nothing to do with you or your name," what would be the answer of Jesus of Nazareth? "Certainly; go on, brother, be good; advance onward. I do not care whether you give me the credit or not. I never have been a shop-keeper. I don't trade in religion. These are truths, and truth is nobody's property. Nobody can patent truth. Truth is God Himself. Go on." But what the disciple says now is:—"No matter whether you practise the teachings or not. Do you give credit to the Man, or not? If you credit the Master, you will be saved; if not, that is very hard for you". And thus the whole thing was developed, add all the struggle and fight is just that. They do not know that in imposing that difference thay are, in a manner, bringing shame to the very man they want to honour,—the very man that would have shrunk with shame at such an idea. What did he care if there was one man in the world that remembered him, or not? He had to deliver his message. He did it, and went away. And twenty thousand times, if he had twenty thousand lives he would give them up, for the poorest man in the world if he had to be tortured millions of times, for a million samaritan women, and if for each one of them the sacrifice of his own life would be the only condition of salvation, he would have done it, and without having his name known to a single man afterwards. Quiet, unknown, silent, would He work, just as the Lord works. Just think of the disciples!—whether good or bad—I may be a perfect man: perfectly unselfish;—it does not matter:—"You must give credit to our Teacher, to our Saint; else, you are no body." Why? What is the origin of this superstition, this misery, they think that the Lord can manifest himself only once; once alone. There is the whole mistake. God manifests himself in man to you. But throughout nature what happens once

must have been happening, and must happen always. There is nothing in nature which is not bound by law; and that means, whatever happens once must go on and must have been going on.

In India they have the same idea of incarnations of God, but here is one of their great incarnations, Krishna, whose sermon, the Bhagavad Gita, some of you have read, and you would mark the passage: "Whenever virtue subsides and immorality prevails, whenever the world is going down, I come to help it forward; and thus I am doing from time to time and place to place. Therefore, wherever thou findest a great soul of immense power and purity struggling to raise humanity, know that I am there, and fall down and worship."

Let us, therefore, find God not only in Jesus of Nazareth but in all the great ones that have preceded him, in all that came after him, and all that are yet to come. Our worship is unbounded and free. They are all manifestations of the same Infinite God. They were all pure, unselfish; struggled, and gave up their lives. for, us poor human beings. They all and each of them bore vicarious atonement for every one of us, and also for all that are to come hereafter.

In a sense, you are all, every one of you, one of these prohets, bearing the burden of the world on your own shoulders. Have you ever seen a man, have you ever seen a woman, who is not quietly, patiently, bearing his or her little burden of life? The great prophets were giants—they bore a gigantic world on their shoulders. We are punies and pigmies, and yet, we are doing the same task; our little circle, in our little homes, our little crosses we are bearing. There is none so evil, none so bad, who has not some cross somewhere. There is no soul in the world but has a skeleton hanging behind; and with all our mistakes, with all our evil deeds and evil thoughts, there is still the golden thread somewhere, there, is one bright spot somewhere, in which we are always in touch with the divine. For, know for certain, the moment that the touch of the divine is lost there would be annihilation. And because none is going to be annihilated, there is always in the heart of our hearts, however low, and degraded, we may be, there

is somewere one little circle of light which is in constant touch with the divine.

Thus, our salutations go to all the past prophets, whose teachings and lives we have inherited, whatever might have been there race or clime; our salutatains go to all those men and women, god-like, who are working to help humanity, whatever be the race, the color or the birth. Our salutatain to those who are coming in the future, living Gods, working unselfishly for our descendents.

Here, then, is the service which Christianity—the Oriental element in our culture—renders to us Westerns. It checks and counterbalances our natural tendency towards the passing, the finite, and the changeable, by fixing the mind upon the contemplation of eternal things, and by Platonising our affections, which otherwise would have too little outlook upon the ideal world. Christianity leads us back from dispersion to concentration, from worldliness to self-recollection. It restores to our souls, fevered with a thousand sordid desires, nobleness, gravity, and calm.

To our pusillanimous eyes Jesus would have borne the marks of a hateful pantheism, for he confirmed the Biblical phrase 'ye are gods,' and so would St. Paul, who tells us that we are of 'the race of God.'—*Henri-Frederic Amiel.*

THE CONCEPTION

OF

MOKSHA IN HINDU PHILOSOPHY.

Various and almost conflicting, it is said, are the views which the ancient sages seem to have entertained on the subject of the ultimate ideal of being or what is called *Moksha* in Hindu philosophy. Some of these appear to have a too low-pitched idea of happiness after death, and others, a highly religious and philosophical conception. Starting with the Vedic conception of Swarga one sees a variety of gradations till one reaches the highest conception of the ultimate end of man as it is put forth by Vedantic philosophers. We believe that it will not only be interesting but highly instructive to our readers if we attempt to trace the growth of this conception, the conception of the absolute ideal of existence, from the earliest Vedic times till it blossomed forth into the blissful liberation of the Vedantins. The Vedantic view represents the last word of Hindu speculation on the subject, and since the time of the origin of the Vedanta philosophy, there has been, we believe, no essential modification introduced into that conception of Moksha or any other of the metaphysical conclusions therefrom. There have been several expansions and applications of the Vedantic conception, but the essence of it remains still the same, and even to day, it is this conception which shapes the thought and life of the majority of Hindus, educated or otherwise.

Such gradual changes in the conception of man's ultimate ideal seem to be necessitated by gradual changes in the conception of man and his essential nature as speculation advances. But at every stage of mental

evolution, there will, of course, be a perfect harmony or correspondence between the conception of the nature of man and that of his ultimate destiny. It is this correspondence which makes the conception acceptable and popular at the time till there arises a conflict at a higher stage of thought which compels a revision and expansion of the earlier conceptions. In the speculations of Hindu philosophers we can see a gradual evolution in the conception of the nature of man from the earliest times: hence the necessity, in accordance with the law of harmony, for changes in the conception of man's ultimate ideal of existence and also of the means to realise that ideal. This is the reason for the manifoldness in the conception of the nature of Moksha; and for the variety of methods, KarmaYoga, GnanaYoga, and BhaktiYoga, which are considered as means for their realisation. To a superficial view, these may seem to be antagonistic to each other; but on deeper thought it will be seen, that there is no real antagonism. The higher and the later includes and also explains the lower and the earlier; and in the highest conception, that of the Vedantin, all the lower forms are included and explained. The highest, is, as it were, the synthesis of all the lower forms of conception, and does not therefore contradict them. That the Vedanta represents the acme of Hindu thought, and is itself the highest logical synthesis of the earlier forms of Hindu metaphysical thought may be easily understood by all readers of the Bhagavat Gita. Sri Krishna emphasises this view, and throughout the Holy Song is manifest this synthesising nature of the Vedanta philosophy. Many readers of the Gita, who have not fully realised the spirit of the Vedanta, think that Sri Krishna attempts to teach in the Gita, a sort of eclecticism and not the real Vedanta. This view seems to us to be certainly erroneous and absurd. The Gita is a recognised treatise on

Vedantic Ethics; it is one of the three authoritative works on the Vedanta philosophy. It has a practical end in view and contains the Vedantic theory of life and how to realise it in this world. If it attempts a sort of reconciliation between the several systems of orthodox Indian philosophy, it does so only from the standpoint of the Vedanta. From the point of view of the Vedanta, all the lower philosophical conceptions are certainly explainable, and have their places in the several stages of the evolution of philosophic thought. The teachings of the Gita are not therefore merely eclectic, but form a deeper reconciliation of the various conflicting systems of thought in the higher philosophy of the Vedanta.

In this connection, it will be better to note the difference between the conceptions of the ancients and the moderns with regard to the ultimate ideal of existence. The difference lies in two essential points. First, while the ancient ideals are spiritual, the modern ideals are purely material and physical. The ancients recognising in man a spirit, or at least, recognising in his complex nature, a spiritual part which endures for ever, seek for a goal which marks the ultimate stage of its infinite development. Their ideal of a perfect man, therefore, is not of this world; he transcends it. He is not a physical organism, acting and reacting on the physical forces around him, but a spiritual entity eternal and indivisible, not subject to but master of, the universal forces of nature. But in the scientific conceptions of modern thinkers, the ideal is to be realised in this world of matter. There is no spiritual ideal nor is there any such thing as a spiritual part in man's nature. He is a physical organism, a product of a long evolution of matter, under the play of physical forces, and his ideal state of existence is therefore only the perfection of that organism to the utmost possible extent.

Secondly, while the ancient ideals are individualistic, the modern scientific ideals are usually altruistic. The ideal of being, in the opinion of the ancient philosophers, is for each man to realise for himself. He is no doubt a part and parcel of humanity as a whole so far as his physical being is concerned. But in his essential nature he is a soul, and his ideal is to transcend his physical nature, to realise the spiritual and permanent nature as an individual being. He is therefore taught to live in this world, which is physical life, but yet out of it, which is real spiritual inner life on which only depends the realisation of his ultimate goal. Whereas modern science has evolved the conception of humanity as an organism and does not recognise the existence of a soul in man. It is at best sceptical about any other condition of being than that of the physical. The ultimate ideal of being is therefore to be realised in the physical life, not in the individual life, for it is perishable, but in the life of the race taken as a whole. Neither the individuals nor the present races of humanity can realise the ideal, though they are asked to work for its realisation. The ultimate ideal is for the last races of humanity who are to attain perfection, and for whom all the preceding races of man have to work. The modern view is, therefore, essentially altruistic while that of the ancients is essentially egoistic. Both the views are based on different conceptions of man's nature and destiny. Both of them seem to us to be imperfect. While the one attaches too much importance to the physical, the other lays too much stress on the spiritual side of man's being. The ancients forget that though man is essentially a spiritual being and his destiny is also spiritual, yet his ideal should be realised in this physical life of ours or, at any rate, by means of the physical life. The moderns too forget that man is not essentially a physical being, and

that the conception of humanity as an organism is only a figure of speech. While the nation or the society works for a temporal ideal in this world, man too as a member of the race has to work for it, and yet as a spiritual being his goal lies only in the latter direction; and the temporal ideal of the society should be such as not to interfere with the individual attempt to realise the spiritual ideal of man. There is, of course, a connecting link between these two spheres of activity. The social ideal does not and cannot be antagonistic to the spiritual ideal. The two ideals tend to harmonise in the ethical sphere, which bridges as it were the gulf between the temporal life of a society and its spiritual life. Make the temporal ideal of society ethical, and it will surely not contradict the spiritual ideal. Thus, though man as a social being is to work for the welfare and perfection of society and has, therefore, to take the altruistic ideal, yet as a spiritual being, with a destiny of his own, he ought to accept also the egoistic spiritual ideal. It may be objected that egoism and altruism are irreconcilable in the same life. It is true that they are antagonistic if they manifest themselves in the same plane of man's activity; but these, as we have explained, pertain to two different spheres, the physical and the spiritual. For progress in temporal concerns, humanity must be altruistic and for spiritual progress, it cannot but be egoistic. Materialistic philosophers invariably take either the perfection of the human organism, or the perfection of what is called the social organism as their ideal. But they cannot say whether this perfected organism, social or individual, is ultimate and can endure for ever. Science has predicted a time, though in the very distant future, when everything in the world, including humanity will undergo destruction and return to its primitive state of chaos. If this be true, how can we call their ideal either

ultimate or final. On the other hand, the spiritualists see their perfection in the human soul, and as the world of spirit, unlike that of matter, is one that will endure for ever, it is the ideal of the spiritualists only that can be properly called ultimate and eternal. For the perfection of the human soul, no one need depend on the laws of the physical universe. It is an affair purely of the mind and heart and can be attained by a proper development of one's ethical and spiritual nature. The physical laws pertain to the body and affect the physical frame only. The mind through this condition of humanity, depends for its activities on the general healthy condition of the physical body, has its own laws and workings, independent of matter. The way of the spiritual, is therefore independent of the physical, though involved in it. The ultimate ideal, for these reasons, is a perfected soul, independent of matter, whether it may live in or out of matter, and should be realised, by methods which are peculiar to itself, now or at any time, could a man only understand his essential nature, and his goal.

In the Schools of Indian philosophy, the Charvakas were declared atheists; they recognise neither a soul in man nor a Spirit or God in the universe, like the materialists of this century, who held that consciousness was the product of a peculiar collocation of matter. They did not therefore hold that there is or could be any ultimate ideal of existence for man or for the universe. The universe is doomed to destruction at the end of each Kalpa and is destined to revive again as before from a most primitive state of chaos. Man has no ultimate goal; there is nothing in him that could endure forever in the same state except the material particles of which it is composed. The only ultimate end for man is death, and the only *purushārtha* for him in this world is pleasure. A life of a maximum

of pleasure, with a minimum of pain, as far as it is under the control of man to secure it, is his ideal of life. The ethical system of the Charvaka was purely one of egoistic Hedonism, and altruism was recommended only in so far as it could lead the individual life to happiness which is its goal. What is called disinterested altruism was absolutely unknown to their philosophy.

But a section of the Buddhists who followed them, though they two were atheists and deniers of the spiritual, were altruists in the most disinterested sense. They were believers in the laws of transmigration and Karma. Their ultimate ideal of being was to be realised in this world only. The goal of evolution, under the laws of transmigration and Karma, was the formation of a *Buddha*—an enlightened man—out of the individual forces that compose a human being. A world of Buddhas or enlightened men, was their conception of the ultimate goal. But even the Buddhas are subject to the law of change. They too die, and disappear for ever, suffer annihilation, Nirvana though the beneficial effects of their evolution remain in the world, to enrich humanity. Hence Buddhaship is an ultimate though not an unchangeable and eternal goal for man.

Among the heterodox systems, that of the Jains was one of the schools which recognised the existence of a soul in man, though not in the existence of a God. They believed in the law of evolution qualified by the laws of transmigration and Karma. Their conception of the ultimate goal was the infinite perfection of the soul in infinite time. Moksha is the attainment of the *Arhata* stage, beyond which the soul with its organism, the body, is not subject to the laws of change. But there is infinite progress beyond it of course, not subject to the law of pleasure or pain. They quaintly express this fact by saying that the *Arhata* is ever rising

higher and higher in infinite space, and the world too is rising higher and higher with their perfection, though this fact is mistakenly interpreted by the modern Jains, as an astronomical truth.

Turning now to the orthodox schools of Indian thought, the *Mimamsa* school, which represents the Karmakanda seems to have been the earliest. Naturally the Karmic doctrine should have been prior to the psychological system of the Upanishads. They recognised the existence of souls in men though their conception of the nature of the soul was not so fully developed as in the Upanishadic period. Their ideal was one of Karmic duties in this world, and of an eternal or a practically eternal period of happiness in the world to come, called the world of the gods or the Swarga. This conception of an ideal and ultimate life of pleasure lasting through the practically infinite time, as long as the world of Gods endured, was given up later on in the Upanishads and the schools of philosophy. In the new psychological system of thought introduced by the Upanishads and logically worked out by the schools of Indian philosophy into a system or systems of thought, pleasure too came to be identified with pain, and the good of life was transferred to the subjective from the objective. Henceforth, the ideal—the ultimate and permanent—was thought to consist in the realisation of the nature of the Self, unaffected by pleasure or pain. The Naiyayikas and the Vaiseshikas relied more on the destruction of pain, *Dukkha*, in which they included pleasure as well, for the attainment of Moksha. But in the ultimate ideal life, the Naiyayikas retained consciousness as an inseparable attribute of the Soul, while the *Vaiseshikas* regarding consciousness as an adventitious attribute, were forced to discard consciousness from Moksha, and considered it as a form of continued eternal sleep.

The Sankhya schools, on the other hand, accepting with the logical schools, their rejection of pleasure and pain in the ideal life of Moksha, looked upon the ideal state as one of *Kaivalya* or self-abidence. The soul in this condition, is said to abide in itself, utterly oblivious of the processes of the universe constituted of *Prakriti* and of all other souls included in it. But in the Vedanta both the conceptions of the Logical and the Sankhya schools were retained. The conception of the ultimate was only made more comprehensive.

In place of the plurality of souls of the Sankhyas was substituted the one Paramatman, the Supreme Soul, comprehending in itself, the whole plurality of existences, souls and matter. The Vedantins agree with the Naiyayikas and the Vaiseshikas in supposing that the ultimate state is devoid of pleasure and pain. They also agree with the Sankhya schools that *self-realisation* is the ultimate end of existence. But in the opinion of the Vedantic philosophers, self-realisation is not the realisation of the mere individual narrow self of which we are conscious, but of the Supreme Self, which may be identified with individual self free from all limitations or which though different from the individual life, yet includes in its comprehensive nature, not only all the individual souls, but the whole universe of matter as well.

Paramatman is the real Self of the whole phenomenal universe; *Paramatman* is also the real and the ultimate Self of man. The ultimate state is the realisation of this Self of the universe, or God in and through the individual Self. This realisation of God in us is tantamount to the realisation of the All in ourselves. In this final state which is to remain permanent and eternal, the soul is not unconscious, but is conscious of the all, the All in all in itself. It may be that it is not consciousness in the ordinary sense of the term;

but it is still consciousness. We may call it Supra-consciousness transcending in nature the ordinary dual consciousness of man—consciousness in which the totality of existence is felt identical with self, as it is conscious of the all in the self.

Needless to say that this monistic view of the Indian Vedantins, is certainly comprehensive enough to reconcile all the other lower conceptions of the ultimate state of the soul which seems to be antognistic to one another. Vedantic philosophers of ancient India attempted a high logical synthesis of the earlier philosophical conceptions, and who can say that they have not succeeded in that noble attempt ?

THE MADHVA SYSTEM.

[Translated from Sarvamatha Sangraha Vilasa of Sri Ramasubba Sastrigal the famous Pandit of Tiruvasanallur].

BY

S. Venkataramana Iyer B.A., & B.L.

I. Every known (2) thing falls under either of two classes, according as it is independent or otherwise (1); so say those that know it. And, since naught but Vishnu (4) can be independent, (3) all this (universe), animate and inanimate, is dependent on Vishnu. From numerous scriptural passages like " At first there was but one," &c., we learn that the [sole] seat of independence is Vishnu, the supreme Lord, who is one (5) only without a second. (6)

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(1). *Otherwise*, opposite of being independent; dependent.

(2). *Known thing*, anything that is the object of knowledge (perception &c.)

(3). *Independence*, the not standing in need of another, in all the three kinds of existence, natural state, activity, and cognition. Hence it is apparent that the need for another in all the these three conditions, is termed dependence.

4. *Naught but Vishnu*, everything except Vishnu.

5. *One*, independent. (6) *Without a second*, not requiring another's help.

II. That where independence does not prevail, (1) is also declared in various ways (2) by the Scripture, and is severally classified as real and unreal, animate and inanimate, and so on. Lakshmi, indeed, is eternally free; (3) and none else (4) that is animate is eternally free. Therefore, (5) all except her (6) that are fit for libration, (7) should make attempt to secure such freedom.

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1. *Where independence does not prevail (or exist)*, that is, that which is not independent.

(2). *In various ways*, as real and unreal, as animate and inanimate, etc.,

(3). *Lakshmi is eternally free*, among all animate beings other than Vishnu, Lakshmi alone is eternally free.

(4). *All else*, all except Lakshmi; that is, Ananta, Garuda, Vishvaksena, and such others are not eternally free.

(5). *Therefore*, because they are not by themselves free.

(6). *All except her*, Ananda, Garuda, Vishvaksena and all such others who are fit for liberation.

(7). *That are fit for liberation*, there are five sorts of beings that are fit for liberation; the best of men, emperors, *manes*, sages and gods.

In this Madhva school, all beings fall under three heads, those that are fit for liberation, those that are always in bondage, and those that are fit only for darkness. Of those, gods like Brahma, Vayu, etc., sages like Narada etc., *manes* like Chira etc., emperors like Ambarisha etc., and the most advanced of men, are fit for liberation. The foremost of men are of two sorts, those that worship God with four attributes and those that worship Him with a single attribute. Those for whom pleasure and pain alternate for ever, are eternally in bondage. They are the ordinary men without number, who always inhabit heaven and earth. Those that are fit for darkness are of four kinds, *daityas*, *rakshasas*, *pisachas*, and the worst types of men.

III. The immediate means of libration is the highest favour of Vishnu, the supreme Teacher. And the means for the latter is unbounded devotion; for such devotion, the vision of the supreme Lord; for that, (1) meditation; for that, (2) very deep reflection; for that (3) sacred study; and for such study, control of mind, control of body, devotion to the Lord, and so on, coupled with a reading of the religious literature.

IV. Of all creatures, (1) Vishnu cannot be the cause of false appearance (2) or of transformation; but the Lord fills the function of Creator towards these. (3) The cause (4) of change is the primordial essence. (5) There is no difference between bliss etc., and Vishnu; (6) but, figuratively, the consequences of such a difference are assumed. This is inferred (7) from the Vedic passage. "Thus, the qualities etc.," Otherwise, (8) it would contradict the Vedic word.(9)

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(1). *For that meditation i.e.*, for a vision of the Lord.

(2). *For that, reflection, i.e.*, for meditation.

(3). *For that, study, i.e.*, for reflection.

(4). *For such study, devotion and so on, i.e.*, reading of religious works, control of mind, control of body, devotion to the Lord, all combined together. That everything is the means to what follows, must be understood as the connecting link throughout.

(1). *Creatures*, ether and other elements, etc.

(2). *i. e.* He cannot be the cause connected with illusion or transformation. In other words, Vishnu cannot be the material cause of illusive appearance or of change.

(3). *Towards these*, towards created things.

(4). *Primordial essence, i .e.*, the condition of equilibrium of the three qualities of purity, activity and inertia; the thing known by the name of 'the non-intelligent nature.'

(5). i.e., the material cause connected with change.

V. From the Vedic passage (1) wherein the phrase "of the learned Brahmana" occurs, it is apparent that there is a difference in degree in the liberation of the Brahmin and others. There is alike a difference in the means (2) to the above, in proportion to the result aimed at. (3) This is inferred from a certain passage (4) where occurs the phrase "Those that have ears." And the liberation of advanced souls (5) is only simultaneously (6) with Brahman.

---

(6). If, then, there is no such difference, there will cease to be the distinction, in comman *parlance*, between the quality and the qualified, between the container and the contained, in connection with the passages. "He who knows the bliss of Brahman," "He who is all-knowing, all-wise," etc., such distinction being the necessary result of the difference. This is answered by saying that though there is no difference, we figuratively assume all the consequences that would flow from such difference, if it exist.

(7). If it be said that the absence of distinction between Brahman and its attribute is not supported by authority, the answer is that it is inferred from the Vedic passage, "Thus knowing the attributes to be separate, he runs after them alone."

(8). *Otherwise i.e.*, if we assume a difference between Brahman and its attribute.

(9). *The Vedic Word* the passage above quoted.

1. *i. e.*, "The youth shall be a well behaved youth, reading the Vedas, happiest firmest, strongest. For him this earth shall be filled with riches. This is the unit of bliss of man. Hundred such units of human bliss form one unit of bliss of the human gandharvas and of the learned Brahmana, unassailed by desire. Hundred sach units of the bliss of the human gandharvas is one unit of bliss of the divine gandharvas and of the learned Brahmana unassailed by desire. Hundred such units of bliss of the divine gandharvas is one unit of bliss of the *manes* inhabiting the chiralokas, and of the learned Brahmana,

unassailed by desire. Hundred such units of bliss of the *manes* inhabiting the chiralokas is one unit of bliss of the ajanaja deities and of the learned Brahmana unassailed by desire. Hundred such units of bliss of the ajanaja deities is one unit of bliss of the deities called Karmadevas, who even by their actions become Gods, and of the learned Brahmana unassailed by desire. Hundred such units of bliss of the Karmadevas is one unit of bliss of the Gods and of the learned Brahmana unassailed by desire. Hundred such units of bliss of the Gods is one unit of bliss of Indra and of the learned Brahmana unassailed by desire. Hundred such units of bliss of Indra is one unit of bliss of Brihaspati and of the learned Brahmana unassailed by desire. Hundred such units of bliss of Brishaspati is one unit of bliss of Prajapati and of the learned Brahmana unassiled by desire. Hundred such units of bliss of Prajapati is one unit of bliss of Brahman and of the learned Brahmana unassailed by desire," wherein the words learned Brahmana occurs repeatedly. In this passage 'Prajapati,' according to the Madhva sect, means 'Rudra,' because, the four-faced God is specially denoted by the word 'Brahman.' Since, in the above passage, the bliss of each liberated being beginning with the human gandharvas coupled with the phrase 'unassailed by desire' is compared as being hundredfold with the bliss of each liberated being mentioned just before, beginning with man; the Madhva school asserts on that ground that there is a difference in degree in the bliss of liberated souls.

2. '*In the means to the above*' *i. e.*, in the meditation of the Lord, which is the means to liberation.

(3). *i. e.*, Consistently with the scale of difference in liberation which is the effect, there must be a scale of difference in the meditation of the Lord also which is the cause.

(4). The passage means, "O friends; O those that have eyes; O those that have ears; the wise who have realised Brahman have seen no equality of degree in meditation of Brahman which is the means to liberation and *which is a product purely of the mind.*

(5). *Advanced souls*, *i.e.*, souls freed from bondage.

(6). I.e., their liberation is only along with Brahman and not now. Everything will be liberated only when Brahm an is liberated; till then, everything rests in Him and Him alone.

This is the Madhva doctrine. For all those that have entered the body of Brahman and are fit in this Brahmakalpa to shatter their astral body, the dissolution of the astral body will result from their bathing in the river Viraja along with Brahman. The river Viraja is midway between the primordial essence and the unmanifested ether, and is identical with Lakshmi. The astral body consists of the ten senses, the five breaths, the mind, all in their subtle state, which are thus sixteen in number. The dissolution of the astral body means the destruction of every connection with the individual soul. Some say that the dissolution takes place spontaneously. At the time of the deluge, all enter the interior of the Lord, and all enjoyment is suspended. Enjoyment springs again after a second creation at the time of such creation. There are four classes qualified for enjoyment, namely, those that have enjoyment in the same world as, in the same form as, in the vicinity of, and in union with, the Lord. A few remain in some portion of the Lord's region and enjoy whatever they desire. Others enter the body of the Lord and have all the enjoyments they long for. So also, some reach the milky ocean. Others go to the ocean of nectar, called Arayi. Some reach the gardens lying in the outskirts. Numerous trees are there, from every one of whose branches ooze out fried rice and cakes and also thick mixtures of meat and milk. In different places the liberated souls enjoy different things. Some enjoy the company of women. Some play in water with women wearing excellent jewels. Some sport themselves in splendid houses and mansions built of crystal, bluestone, etc. Some praise the Lord by chanting the Rig and others Vedas. Some, in their excess of joy, cry out 'Ha vu ha vu' and such other sounds. Some, by dint of their former habit, perform sacrifices. Some derive joy from the recollection of their former births and deaths. Some, at their mere wish, get sight of the *manes*. Some roam through all the worlds. Some have recreation in bodies formed for sport out of the purest part

of their nature. Some sing of the attributes and doings of the Lord. Some play on musical instruments. All are free from sin and enjoy different degrees of pleasure. This difference of bliss after liberation is dependent on the actions done after the acquisition of direct spiritual knowledge. Otherwise, it would follow that such actions are done in vain. Rudra and others indeed perform actions. Thus Rudra suffered penance in the salt ocean for ten Kalpas. Indra lived on smoke for ten million years. The sun did penance for ten thousand years with head downwards. And Yama, lying in mid air, drank the light-rays for a thousand years. Hence arises the difference in bliss. As the goldsmith shapes his gold, the Supreme Lord endows the librated with beautiful and noble forms wherein they may have the enjoyment of serving the Lord. All things that are found in Vaikuntha and elsewhere are of the nature of Lakshmi. For the liberated Brahman and others, there is not the duty of creating the worlds and so on. The liberated do not come back to worldly existence. The Supreme is full of every enjoyment, and, while liberated souls like Brahman sing his praise, reposes on the cot known as Vimala (the pure) which is also no other than Lakshmi. They sing there of kindly deeds. He favours them with the gift of various occult powers. The great Lakshmi is synonymous with all-happiness. In this school the instruments of knowledge are only three, namely, direct perception, inference, and verbal authority.

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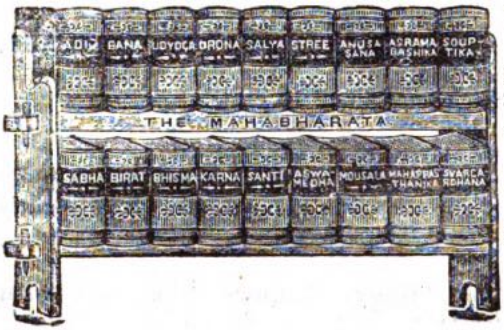
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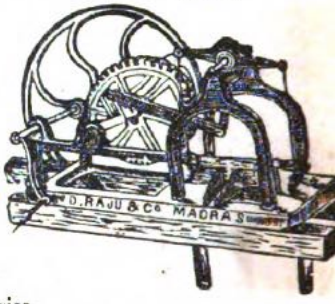
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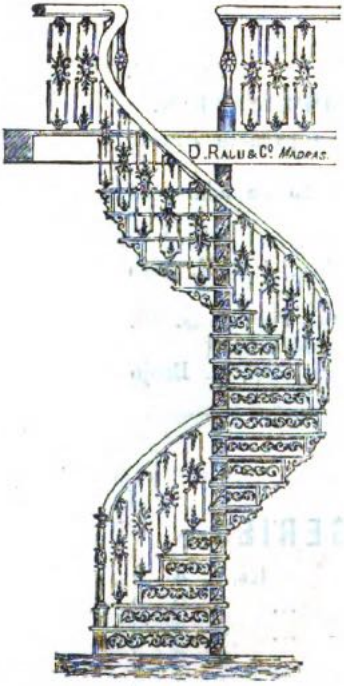
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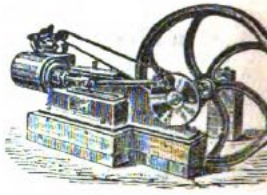


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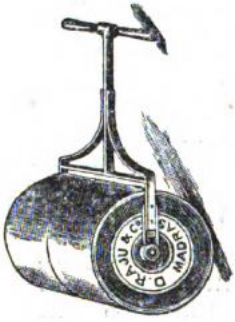
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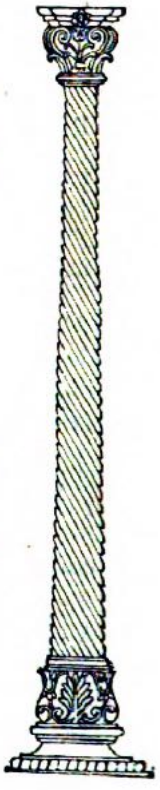


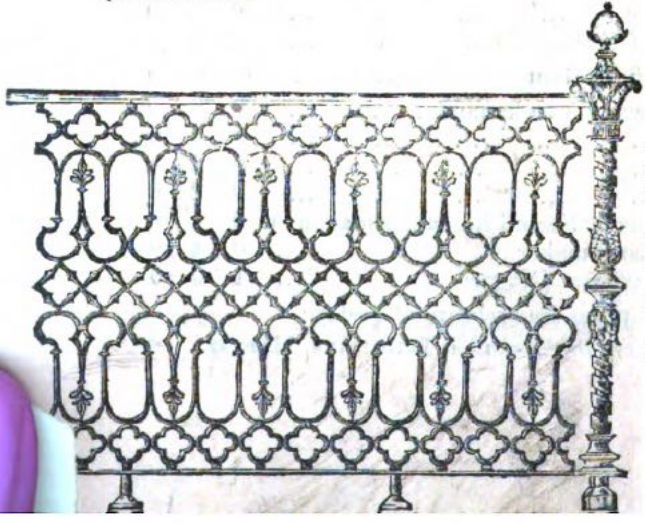
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WHO IS THE SAVIOUR OF SOULS?

[*Reprint of a Lecture copy righted in America.*]

by Swami Abhedananda.

"Even shouldst thou be the most sinful of all sinful (men,) thou shalt by the raft of knowledge of thy Atman or Self cross over the whole ocean of sin."—*Bhagavad Gita, ch. IV., 36.*

WHO is the saviour of souls? is a question of momentous importance in all the great religions of the world. Since the first dawning in human minds of the nature of the soul, this question has been asked and discussed by prophets and priests, kings and beggars, as well as by the inspired revealers of the sacred Scriptures. Various attempts have been made since the beginning of the religious history of the world to arrive at the right solution of this great problem. It is a question so deep in its nature that many advanced thinkers, philosophers and metaphysicians of all ages and climes have confessed their failure to arrive at any satisfactory solution. They have tried, but the conclusions they have reached have not been universally acceptable;

indeed, as this is a problem to be solved by each individual soul it is highly improbable that any particular solution can give satisfaction to all classes of minds. The question resolves itself into three divisions, each of equal importance: First, who can really be called a saviour? Second, from what, and in what way, is a soul to be saved? Third, what is the true nature of the soul? These three points must be understood very clearly before we are able to discuss the main question at issue; that is, who is the saviour of souls?

Three great spiritual leaders of the world are worshipped to-day as the Saviours of mankind by the peoples of different countries. One was of Semitic origin, and the other two appeared amongst the ancient Aryans who inhabited India. The one is known as Jesus the Christ; the other two are Buddha and Krishna. Each of these Saviours is recognized by his followers as the Incarnation of God on earth. The followers of these Saviours worship their masters as God himself. The general belief in India is that, like Jesus the Christ, Buddha and Krishna, also possessed the divine powers of atoning for sins and of leading suffering humanity through different paths to the abode of eternal happiness and everlasting life.

As the followers of Jesus the Christ hope to be saved from sin and eternal suffering through their sin-atoning Master, so the followers of Buddha and Krishna expect to reach the highest ideal of life, the ultimate goal of religion, through the paths laid down by *their* divine Masters. Although each one of these is worshipped as the Saviour of the world, still the idea of salvation, the true meaning of the word salvation, and the methods of attaining to it are understood differently by the followers of each of these three great Incarnations. We all know that the Christians mean by salvation, redemption from sin, escape from eternal punishment and the attainment of everlasting felicity in heaven through faith in Jesus the Christ who died for sinners.

According to the majority of Christian sects, each individual soul is born sinful, inheriting sin as his birthright. They accept the account of creation as given in Genesis and believe in the

temptation and fall of man through the influence of Satan, the creator of evil. When the first man was created, he was made perfect and sinless after the image of the Creator; and then the evil spirit appeared on the scene and sowed the seed of evil in the fertile soil of Adam's soul. As that positive seed of evil grew into a tree and bore fruit, Adam's sin, the disobedience to the command of God, brought about his fall, punishment, suffering and death. The tree of evil did not die with the death of the first man, but it continued to grow larger and larger with innumerable branches until the whole world was covered with its shadow, sorrow, disease and death. The results of Adam's sin or disobedience to God's command have been reaped by his descendants from generation to generation for nearly six thousand years. At last, when the whole world was groaning under the burden of sin and suffering, the compassion of the Father in heaven was aroused and He showed how much he loved mankind. It is said God so loved the world that He sent His only begotten Son to save the souls of men. If that love had been shown a little earlier, how many thousands of souls might have been saved from sin and its consequent suffering! The ways of the merciful Father are mysterious and beyond human comprehension. Jesus the Christ came and sacrificed himself, taking upon his shoulders the burden of the sins of all humanity. His blood washed away all the sins of the world; and since then the world has become free from sin, suffering and death for those who accept this sacrifice and redemption. Of course these results are not to be enjoyed by unbelievers or heretics, but only by those who believe in Jesus the Christ as the Saviour of the world. Most Christians assert and believe that although Jesus the Christ died for all humanity, only those who come to him shall receive redemption from sin and go to heaven to enjoy celestial felicity. Those who, either through ignorance or perversity, fail to come under his banner, shall suffer for eternity. This is the explanation and solution of the great problem of the salvation of souls as understood and preached by the theologians and priests of Christendom and as popularly accepted.

The whole idea of Christ's being the Saviour of the world and of individual souls is most intimately connected with the theory that each individual soul is born in sin and is destined to suffer. Being born sinful, it has no power to save itself from the inevitable results of sin, which was committed, not by itself, but by the first man; consequently it needs the help of the innocent, holy Son of God, who came down from heaven to rescue sinful souls by taking upon himself the burden of their guilt and suffering its results in his own person. It is often said that before one accepts Jesus the Christ as the Saviour of souls he must believe that he was born in sin; that the very nature of his soul is sinful; that he cannot redeem himself; that he has no power to obtain salvation save through external help, and he must have absolute faith in the theory of vicarious atonement: through that faith alone he will go to heaven and be free from all sin and suffering. No one is allowed to ask any question regarding any of these points; he must accept the doctrine or suffer the consequences. There is no other alternative.

This solution may bring comfort to many souls; it may solve some problems of life and be entirely satisfactory to those who can accept it. We do not wish to disturb the well-settled opinions and beliefs of those who are content with this explanation and who are not ready to ask questions or seek farther. But there are many others who do not wish to accept anything upon hearsay or because it is written in some book: who do not care to believe anything on external authority. Such minds have found this solution unsatisfactory, illogical and contradictory. Some of the best thinkers and philosophers of the world, as well as the advocates of modern science, have asked again and again "If God is infinite and all-pervading, where is there room for Satan?" "Who created Satan? Why did not God prevent the first man Adam from being tempted by that evil spirit? Why did He not protect him? Why should He punish an innocent man instead of the doer of evil?" How unkind and unjust must he be who punishes his own son for the faults of others! All these questions and many others have arisen again and again in

the minds of thinking people, driving them to discouragement and unbelief. To them we say: Friends, you need not despair; there is great hope for you; there is another solution of the problem which may appeal to your reason and bring comfort to your souls. That solution, standing on the rock of reason, science and philosophy, answers all questions and doubts, and may clear away all your difficulties.

First of all, let us examine carefully the origin of the idea of vicarious atonement. In ancient times, when primitive men were divided into classes, communities and tribes, each tribe had a tribal god; they believed that they could hold communion with these supernatural beings through prophets, priests, witches, or through oracles or inspirations. These tribal gods were numerous, as you will find, among the ancient Semitic tribes. The members of those communities believed that their tribal god was their ruler, protector, guide and friend; whenever the god was angry or displeased, then evil overtook them; whenever any misfortune happened or any disease fell upon them, they thought that it was the result of their god's wrath, and they tried to appease him by going to the priests or to some necromantic diviners, or to certain prophets, and then performing such acts as these sages directed. The priests usually told them to offer the most useful and valuable things to their gods. In this way gradually grew up the idea of offering sacrifices and prayers to their god, and thus bringing him to their side and appeasing his wrath. The main object, however, was to get rid of the miseries and sufferings of life. Sometimes they offered things which could not be easily obtained: sometimes they sacrificed animals which were of great use to them; some tribes reached the climax by offering up human beings.

It was the custom amongst the ancient Jews to sacrifice human bodies before the altar of Jahveh. Nothing was of more value than a child; therefore the first-born child or animal or fruit of trees belonged to Jahveh and they gave it to him. Before offering these sacrifices the priests transferred the sins to the innocent animals, and when these animals were killed they had

the belief that the blood of these innocent creatures would purify the souls of sinners and wash away the sins committed by the members of those communities. They used to sprinkle the blood of the sacrificed on the heads of the sinners, believing that they were thus made free from all sins. This custom still prevails in some parts of the world. There are tribes in India who sprinkle the blood of sacrificed animals in the same way as we read in the Old Testament. This custom gradually developed into the idea of vicarious atonement; the blood of the innocent is the purifier of souls and the redeemer of the wicked.

In the whole world the Christian nations alone have kept up this theory of vicarious atonement. The Zoroastrians, Jews and Mahammedans no longer accept it. They try to be free from sins by following the commands of their God, obeying the Scriptures and living a righteous life.

As long as we believe in the special creation of man at some particular time by some extra-cosmic being, in his temptation and fall, in the transmission and inheritance of sin as that of some positive thing like wealth or property; so long we are bound to believe that the individual soul is born in sin, that it has no power to save itself from punishment, that it needs help from outside; so long we are forced to accept the idea of vicarious atonement. Modern science has shown that this world was not created at any special time. The doctrine of evolution has thrown that theory into the background; so we are not obliged to accept the account as given in Genesis. Modern geology has proved that man appeared as early as the tertiary period, more than 10,000 years ago; therefore we need not concern ourselves about the temptation and fall of man, perhaps 4,000 years later. Satan is already entombed in the grave of the nineteenth century, so we need not talk about the inheritance of sin. First of all we are not bound to inherit the sins of our parents; consequently nothing can force us to accept the theory of vicarious atonement. Let us throw aside all the dogmas and superstitious beliefs with which we have burdened our minds from childhood; let us forget for a moment that we are born in sin and that our nature is

sinful. All such ideas do not bring any good to humanity; they make us more sinful; they keep us on the plane of sin and wickedness, because the power of thought is tremendous. "What thou thinkest, thou shalt become," is the saying of all sages. If we constantly think of ourselves as sinful, as born in wickedness, and to be punished eternally, then by the power of thought we make ourselves sinful. There is no hope for us to be better until we forget these things. If I constantly think I am wicked, I keep myself on that plane. If I constantly think I am weak and diseased I bring disease on myself. Fixed thoughts and ideas which predominate in our minds, mould our inner nature and force us to act in accordance with those thoughts. The Christian Scientists and mental healers have found this to be true. They knew what an enormous power faith has. If I believe myself to be a sinner, "born in sin and shapen in iniquity," that belief intensifies all the evil propensities in my nature and makes it almost impossible for me to attempt their conquest. I know many people who have been brought up in institutions where it is taught that every individual soul is born in sin. The idea of a born sinner has become so strong in their minds that they can hardly imagine it possible for a soul to do good deeds without being helped by Jesus the Christ. They are frightened when they hear for the first time that God dwells within them. They cannot believe it; they will say: "How is it possible for God to dwell in the body of a sinner like me?" This is the effect of the training they get from their childhood; this degeneration of the human mind is the result of such training; it prevents the realization of truth; it keeps them back from the path which leads to perfection.

The fact is that we have not inherited the sins of our parents. Why should we inherit the sin of another? Who can force us to inherit sins? Who compels us to inherit sin from father or grandfather? Did our parents create our souls? Have we sprung into existence out of nothing? Did we come into existence from a state in which we did not have our individuality? Is this my first and last birth? No, it cannot be. Who can

answer such questions? That we have inherited sins from our fathers may delude the ignorant minds of children; but no right-thinking persons can accept it as true. The truth is that our present lives are the results of our past lives. We are not the victims of the sins of our forefathers. We possess individuality quite distinct from them. We existed as souls before our bodies were born, and shall exist after the death of our bodies. Jesus the Christ said: "Before Abraham I was;" so it is with each individual soul. Each soul existed before Abraham was born, nay, before creation itself, and has been manifesting its powers from the beginningless past. Our present existence is a connecting link in the chain of our various manifestations. We are living in delusion, committing mistakes and reaping the results of those mistakes, and thinking that we are born sinners and are to be punished forever.

One point we should remember: that as long as we think we are born sinners we are not approaching the true nature of our souls. If the innate nature of our souls be sinful, who can save us? It is impossible for anyone to change the innate nature of anything without destroying the thing itself. The innate nature of fire is heat; did you ever see fire exist without heat? Can fire exist, being separate from its innate nature? It is impossible. If the innate nature of the soul be sinful, then it can never exist as sinless. There is no power in the universe which can change the innate sinful nature of the soul without destroying the soul itself. Consequently the salvation of the sinful soul will be identical with the destruction or annihilation of it. Therefore such statements as that we are born in sin, that the innate nature of our souls is sinful, are absurd, illogical and misleading. On the contrary, if we accept God as the Infinite Spirit, we cannot deny that He dwells everywhere. If that be the case, then God dwells within us, in every individual soul; who can prevent it? If you do not believe that, you do not believe that God is infinite Spirit. If we once admit that Spirit is pure sinless and divine, we are forced to the conclusion that the Spirit which dwells in us is sinless and divine. Infinite is always one. It cannot be many.

How can the true nature or the Spirit in man, which is a part of the universal Spirit, be sinful, when God, the Infinite Spirit, cannot be corrupted by sin? How can the Spirit, which dwells in the soul of each individual be called sinful? What right have you to teach your child that it is born a sinner; that it has inherited sin as its birthright? You have no right whatever. On the other hand, teach your childern that they are pure souls, that the Divine Spirit dwells in each one of them, that God is within them. If your children imbibe such ideas from their childhood they will be more spiritual when they grow older; they will not have to unlearn anything. We all know how difficult it is to unlearn things which we have learned in our childhood. How many grown-up people ever succeed in unlearning the ideas with which their tender minds were inoculated in childhood?

Teach your children such ideas as "The kingdom of Heaven is within you"; "I and my Father are." That will be of great help to them. Do not accept the interpretations which you get from priests or books. First of all, learn the true meaning yourself and then explain it to them. If you do not understand the true spirit of Christ's syings, wait for the explanation, and search within. The true meaning will come to you. That explanation will be true which is not bound by the limitations of the manners, customs, prejudices or particular beliefs of a particular race. The standard of truth is always universal. That explanation will be the true one which is not limited by books or dogmas, but which will harmonize with the truths discovered by all religions.

Jesus the Christ did not teach the idea of vicarious atonement; none of the great spiritual teachers of the world taught the dogma that we are born in sin and are going to eternal perdition. In India we do not find such teachings; from ancient times these ideas were never accepted by thinkers, sages and philosophers. The most ancient scriptures of the Hindus are the Vedas; they do not teach it. On the contrary, the Hindu philosophers unanimously declare that each individual soul is immortal, pure and cannot be stained by sin. Ancient seers of

Truth in India realised the unity and infinity of the Supreme Spirit, and the divine and sinless nature of the soul of man. They never preached the idea that the soul was created by some being at a certain time; they never taught it to their children. If we read the Upanishads, there we find Vedic sages, after realizing the divine nature of the soul, declaring before the world: "Oh, ye children of immortal bliss, listen to me: I have discovered the truth; I have found the path. Know ye your true Self; that knowledge will light you across the ocean of death and sin." "Children of immortal bliss"; how full of sweetness, what a life-giving and heart-consoling expression!

One of the results of such teaching is that the Hindu mind cannot imagine why an individual soul should be thought to be born in sin. A Hindu mother never teaches her children such ideas. There was a Hindu queen who used to teach her children "*Tat twam asi*," That thou art. That is, thou art the Eternal Spirit, the Infinite Spirit, the All-knowing Spirit, the Spirit, that is free from sins and sufferings, which cannot be stained by sin. When she put her babe into its cradle she used to sing: "That thou art." "Thou art the Divine Spirit." As the child grew older it asked its mother the meaning of what is heard, and the mother said: "Go and find out the meaning." That impression created in the mind of that child was so strong that he afterwards became one of the great sages of India. If Christian mothers would teach their children in the same way, instead of telling them that they are born sinners and going to be punished, what a great blessing would it be to the children and to society. The number of sinners would decrease among the Christian nations.

There is no such thing as absolute sin; nor is it possible for one to inherit it like a piece of property. Sin is nothing but selfishness. Its cause is the ignorance of our true nature; as long as we do not know our real nature we remain selfish. If all individuals are born sinful, then why is it that sinful parents produce virtuous children? There are to be found many instances of this.

Here a question may arise: "If our true nature is divine, why are we not conscious of it? Why do we not know that the spirit which is dwelling within us is divine?" Because of our imperfect understanding, which does not allow us at present to see things as they are. We mistake the body for the soul and the soul for the body, matter for spirit and spirit for matter; we identify the changes of the body with the nature of the soul. We give all the attributes of the body to the soul; and if the body is diseased we think we are diseased and suffering. This understanding, being subject to evolution, gradually manifests in a better way and ceases to make mistakes as we rise higher in the scale of evolution. Mind and intellect are the medium through which the perfect and Divine Spirit within us is expressing its powers. The Atman or the Divine Spirit may be compared to the self-luminous sun and the medium of mind to space. When the mental space is covered with the thick and heavy clouds of ignorance, the light of the self-luminous Sun of the Atman or the Divine Spirit is invisible to the eye of the understanding. As the most powerful rays of the sun seem to us to be powerless and dull on a rainy day, so the most powerful rays of the divine light of the self-effulgent Atman do not shine on the understanding when the heavy clouds of ignorance overhang the intellect. When ignorance covers the light of the spirit the understanding makes many mistakes. Just as in the partial darkness of twilight our eyesight is often deluded and we mistake a rock or a tree-trunk for a robber and are frightened, so in the darkness of ignorance our understanding mistakes the body for the soul, matter for spirit and *vice versa*. Then we suffer and cry for help. Through such mistakes we falsely identify ourselves with the limited medium of mind, intellect, senses and body, and attribute their qualities to our true nature. Then the self-consciousness of the Atman or Divine Spirit in us becomes confused with those limitations. The result of this mixture is what we call ego and egoism or selfishness, or, in other words, the idea of "I and mine," "I am this or that," I am born," I am diseased," and so forth. The changes of the body, and the senses and modifications of mind

are identified with our true nature, the Atman or the Spirit. The appearance of this Atman or Divine Spirit as the limited ego is sometimes described as the fall of the divine spirit within the limitations of phenomenal existence. This appearance of the absolute as relative individual ego through the power of ignorance is described in the Old Testament, in a crude mythological way, as the fall of Adam, the personified pure and perfect image of God. Ignorance is Satan. Through the influence of the magic power of ignorance or *Avidyá*, or nescience, as it is called in Vedanta, the Eve or *Buddhi* or understanding is overcome. The Adam, or Divine nature, or Atman, through the association of *Buddhi*, or imperfect understanding, falls from Paradise, i.e., appears as individual ego, losing for the time being the consciousness of the absolute and becoming selfish and miserable. This, according to the teachings of Vedanta, is the spiritual meaning of the fall of man. The fallen ego will recover its absolute state through the help of the Atman which is described as Christ. This is the whole secret of true Christianity. The ego is the apparent, or selfish man. Buddha called this Atman, Truth, and the apparent man, soul. Who can save the apparent man except the Real man, or Atman, or Truth? There is no other Saviour of the Soul from this attachment to body and senses, from the bondages of ignorance and their results; and the way of salvation is the knowledge of Atman, with the consequent surrender of the limited ego. If the Soul, realizing its Divine nature, tells any unawakened soul: "Thou art spirit; thy true nature is divine; then that true soul acts as the greatest friend and he is called the saviour of the unawakened soul. As the Incarnations of God, like Krishna, Buddha, Christ and others declared this truth to the world through their divine personality and power, they are called the greatest friends of mankind, the Saviours of the world. Still we must not forget through the zeal of our loyalty to and reverence for those great souls, that they merely point out the right paths of God-consciousness and that the true Saviour of the apparent ego is the Atman. Even the great souls like Jesus the Christ could not bring into the right path—to God-consciousness—those who were

not ready for such teaching. Think of what a small number of disciples Jesus left after so much sacrifice! What does it show? It shows that only those who feel the need of spiritual help can follow the example and teachings of the great soul, whether it be Christ or Buddha or Krishna or any other. They alone can attain to salvation or God-consciousness who are striving for salvation. No one can save you if you are not ready to be saved. When the individual soul dwelling in the darkness of ignorance, after committing many mistakes and reaping their results, after gathering experience in different planes of life catches a glimmer of the light of Truth and struggle towards it; then, and then only, the divine light which is shining within is discovered; and Satan or Ignorance is conquered. Therefore Christ said: "Seek and ye shall find;" "Ye shall know the truth and the truth shall make you free." Buddha said: The truth is noble and sweet; the truth can deliver you from evil. There is no Saviour in the world except the Truth. Have confidence in Truth, although you may not be able to comprehend it, although you may suppose its sweetness to be bitter, although you may shrink from it at first. Trust in the Truth." Where is that Truth to be found? Not in temples, not in churches, or mosques, not in books or creeds or sayings of this or that prophet, but in the depth of your own hearts. Search within. It is the Atman, the Self, the Soul of souls. Therefore the Vedanta says: "One should save himself by his own Self or Atman; never should one let himself sink in the ocean of birth and death. For Atman or Divine Self is the greatest friend and Saviour of the Soul."

WORK AND ITS SECRET.

[Notes from a lecture delivered by Swami VIVEKANANDA at Los Angeles, California, January, 4, 1900.]

One of the greatest lessons I learned in my life was the advice to pay as much attention to the means of work as to its end. I knew of a great man, from whom I learned it: how, in his own life, there was as much attention, and almost absorption, into the minutest details as to the magnitude of work. I have been always learning great lessons from that one saying; have not been able to practice much of it, but to me it appears that all the secret of success is there:—to pay as much attention to the means as to the end.

Our great defect in life is that we are so much drawn to the ideal; the goal is so much more enchanting, so much more alluring, so much bigger in our mental horizon, that we lose sight of, the details, altogether.

But whenever failure comes, if we analyze it critically, in ninetynine per cent of the cases we will find it was because we did not pay attention to the means. Proper attention to the finishing, strengthening, of the means, is what we need. With the means all right, the end must come. We forget that it is the cause that produces the effect; the effect cannot come by itself; and unless the causes are exact, proper and powerful the effect will not be produced. Once the ideal is made out and once the means are determined, we may almost let go the ideal altogether; because, we are sure it shall be there, when the means are perfected. When the cause is there, there is no more difficulty about the effect, the effect is bound to come. If we take care of the cause; the effect will take care of itself.

The ideal is the effect; the goal is the effect. The means are the cause; attention to the means, therefore, is the great secret of life We also read this in the Gita and learn that we have got to work, constantly work, with all the energy in our power; put our whole mind upon that work, whatever it be that we are doing: at the same time, we must not be attached. That is to say, we must not be drawn altogether by anything else from the work; still better, that we must be able to quit the work whenever we like.

If we examine our own lives, we find that the greatest cause of sorrow is this: we take up something, we put our whole energy on it;—perhaps it is a failure, and yet we cannot give it up. We know that it is hurting us; any further clinging on to it is simply bringing misery on us; still, we cannot tear ourselves away from it. The bee came to drink the honey, but its feet clung on to the honey-pot and it couldn't get out. Again and again, we are finding ourselves in that state. That is the whole secret of existence. Why are we here? We came here to drink the honey, and we find our hands and our feet sticking on to the honey. We are caught; we came to catch. We came to enjoy; we are being enjoyed. We came to rule; we are being governed. We came to work; we are being worked upon:—all the time we find that. And this comes into every detail of our life. We are being worked upon by other minds, and we are always struggling to work on other minds. We want to enjoy the pleasures of life; life enjoys us. We want to take from nature everything; we find in the long run nature took everything from us,—worked us out and cast us aside, when we became old.

Had it not been for this, life would be only one beautiful sunshine. Never mind: with all its failures and successes, with all its joys and sorrows, it is only if we could not be caught, it would be one succession of sunshine.

That is the secret of misery: we are attached; we are being caught. Therefore says the Gita: Work constantly; work, but be not attached; be not caught. Reserve unto yourself the power of detaching yourself from anything, however beloved, however much the soul might yearn for it, however great, the pangs of misery you feel if you were going to leave it; still reserve the power of leaving it whenever you want. The weak have no place here, in this life or in any other life. Weakness is the sign of misery; weakness is death. Weakness leads to slavery. Weakness leads to all kinds of misery, physical and mental. There can be a hundred thousand microbes of different varieties flying about us, but they dare not harm us a bit until we become weak, until the body is ready and predisposed to receive them. There may be a million microbes of misery floating about us. Never mind. They dare not approach us; they have no power to get a hold on us until the mind is weakened. This is the great fact: strength is life; weakness is death. Strength is felicity, the other life, life eternal, immortal; weakness is death; death hereafter; constant strain and misery. And, mind you, wherever there is life, with it there is death. Life is the shadow of death and death, the shadow of life: the line of demarkation is too fine to determine, too difficult to grasp and most difficult to hold on to.

What is more enjoyable than attachment? Attachment is the source of almost all of our pleasures. We are attached to our friends, to our relatives; we are attached to our intellectual and spiritual works; we are attached to external objects so that we may get pleasure from them. What, again, brings more misery than this very attachment? We have to detach ourselves to earn joy. This attachment brings misery. If only we had power to detach ourselves at will, there would not be any misery. Like the bee culling

honey from flower to flower, that man alone will be able to get the best of nature, who, with the power of attaching himself fast to anything with all his energy, has the power to detach himself whenever he ought. The most difficult point is that there must be as much power of attachment as power of detachment. There is a man who is never attracted by anything: he can never love; he is hard hearted and feelingless; he escapes most of the miseries of life. The wall never feels these miseries. The wall never loved; never was hurt; never feels pangs of misery: but it is the wall after all. It is better to be attached and caught than to be a wall, surely. Therefore the man who never loves, who is hard and stony, escaping most of the miseries of life, he escapes also all the joys of life. We do not want that: that is weakness; that is death. There is something below even weakness, not to say below strength. That soul has not been awakened that never knows even to feel weakness, never even to feel misery, that is, in almost a feelingless state. We do not want that.

At the same time, we not only want this mighty power of love, the mighty power of attachment, the power of throwing our whole soul upon a single object, losing ourselves and letting ourselves to be annihilated entirely for one other soul;—we want that power; it is the power of the gods; it is love; far greater it is to love and get annihilated with misery, than not to love: yet we want to be higher even than gods. The perfect man can put his whole soul upon that one point of love, yet he is unattached. How comes this to be? There is another secret to learn:—

The beggar is never happy. The beggar only gets a dole, with pity behind it, with scorn behind it; at least, with the thought behind that the beggar is a low object. The beggar is never happy. He never really gets; he never really enjoys.

We are all beggars. Whatever we do, we want a return. We are all traders. We are traders in life, we are traders in virtue, we are traders in religion, alas! and we are always traders in love.

If you come to trade, if it is a question of give and take, if it is a question of buy and sell, abide by the laws of buying and selling. There is bad time and there is good time; there is rise and fall in prices: always, you expect the blow to come. It is like looking at the mirror. Your face is reflected: you make a grimace—there is one in the mirror; if you laugh, the mirror laughs. This is buying and selling, giving and taking,

We get caught. Where? Not by what we give, but by what we expect. We get misery in return for our love. Where and when? Not from the fact that we love, but from the fact that we want love in return. There is no misery where there is no want. Desire, want, is the father of all misery; there cannot be any without that. Desires are bound by the laws of success and failure. Desires must bring misery, sure as sure can be. We desire, we want, something from outside objects, and it does not come: hence the misery. It becomes tremendously more difficult to work unattached.

The great secret, to be successful, to be joyful, then, comes to this: that the man who asks for no return, the perfectly unselfish man, is the most successful man. It seems to be a paradox: do not we know that every man who is unselfish in life gets cheated, gets hurt? Apparently, yes. "The Christ, on account of his unselfishness, is murdered." True; but we know that that unselfishness is the reason, the cause for, the great victory. This unselfishness has crowned the lives of millions upon millions, with all of the success.

Down to our every day life:—Every successful tradesman: let him be analyzed. Behind him there is the

tremendous integrity, tremendous sincerity somewhere, and that is the cause of his success. He might not have been perfectly unselfish; yet he was tending towards it. If he had been perfectly unselfish his would have been as great a success as that of the Buddha, of the Christ. The degree of unselfishness marks the degree of success everywhere.

But I never must tire of reminding you that if there is any law which holds good in every day life, that law holds good in the life of the whole cosmos. It is one, it is universal. It is not that religion is guided by one law and the world by another. The flesh and the devil are but degrees of difference from God himself.

Ask nothing; want nothing in return. Give what you have to give: it will come back to you,—but do not think of that now. It will come back multiplied a thousand fold,—but the attention must not be on that. But you have the power to give: give, and there it ends. Learn that the whole of life is giving; that nature will force you to give. So give willingly Sooner or later you will have to give up, You come into life an accumulation; you come into life with your hands clenched; that is the way you enter the world. With clenched hands, you want to take. Nature puts a hand down on your throat and makes your hands open. From that time, whether you will it or not, you have to give. The moment you say "I will not" the blow comes; you are hurt. None is there but who will in the long run be compelled to give up everything. Sooner or later, you will. And the more one struggles against this law the more miserable he feels. It is because we dare not give, because we are not resigned enough to accede to the grand demand of nature to give, that we are miserable. This forest country, is externally gone, only to give it back in return as heat. The heat of the sun is taking up water from the oceans, to return a hundred fold in showers. You

are a machine for taking and giving: you take in order to give. That is what you are:—a distributing machine. Ask, therefore, nothing in return; but the more you give, the more will come unto you. The quicker you can empty the air out of this room the quicker shall it be filled up by the external air; and if you close the doors all around, and every aperture, that which is within will remain, but that which is outside will never come in and that which is within will stagnate, degenerate and become poisoned. You are a stream continually emptying itself into the ocean and continuously filling up. Bar not the exit into the ocean. The moment you try that, death seizes you.

Be, therefore, not a beggar; be unattached: and oh, this is the task of life the most terrible! How difficult it is! You do not calculate upon the dangers on the path. Even intellectually recognizing the difficulties, we really do not know them until we feel them. From a distance we may see all the sights in the park: well, what of that? it is only a picture. We feel and really know it when we tumble against them, one after the other. When we bleed and are torn asunder and are every moment falling down to the ground and our every attempt is a failure, yet through all this difficulty we have to preserve our heart—we want to retain our godhead in the midst of all these difficulties: well, nature is asking for a reaction. When every particle in the body is striving to surge up, to return blow for blow, cheating for cheating, lie for lie, hit hard and hit back with all its might, oh it requires a super-divine power, I should say, much less to speak of superhuman, not to hit back: to keep control, to be unattached.

We begin life with great determination every day:—we shall be unattached. We cast our eyes back and look at the past objects of love and attachment: how every one of them made us miserable; how we are to go

down the depths of despondence, sometimes to hell, because of our love! how we find ourselves mere slaves in the hands of other minds, how we have been dragged down and down! And we take a fresh determination: "Henceforth I will be master of myself; henceforth I shall have control of myself"; until the time comes, the same story once more; once more, the soul is caught; cannot get out; the bird is in a net, fluttering: (pain and pine), This is our life.

I know the difficulties; tremendous they are; and ninety per cent of us become discouraged, lose heart; and in our turn, become cheats. The attachment itself is the source of all misery. Good bye, therefore, to sincerity; good bye, therefore, to love; good bye, therefore, to all that is grand and noble. Thus, we find men who in the freshness of their lives have been so forgiving, so kind, so simple, so guileless, in old age, the same persons have become lying, mottled masks; the mind has become an unfathomable piece of intricacy. There may be a good deal of external policy, possibly: the man is not bot-headed; he does not speak, but it would be better for him to speak; the heart is dead and therefore he does not speak. Possibly that old man does not curse, does not become angry: oh, many times it would be better for him to be angry; a thousand times better to be able to curse. He cannot. There is death in the heart. The cold hands have seized upon the heart. A thousand failures have taught him; and the poor frozen heart, it can no more act, even to utter a curse; even to use a harsh word.

All this we have to pass through and avoid: therefore I said super-divine. Superhuman is not a word strong enough. Super-divine is our strength. But we want to be strong. That is the only way; the one way out: to pass through all these intricacies; to pass through the shower

and pelt of miseries, unscathed; cut to pieces, torn asunder, burned to cinders, yet the heart must grow nobler and nobler all the time.

It is very difficult, but there is one way, and that depends upon constant practice. We must learn that nothing can happen without a conjunction of the subject and the object. I have just said, no disease can come to me until the body is ready; it does not depend alone on the germs, etc., but upon certain weakness, a certain predisposition which is already in the body. The subject; that is, the object, made the disease. We get only that for which we are fit. Let us give up our pride and understand this: that never has there been misery undeserved. No: we cannot believe now;—when I was a child I might have—I cannot now. There never has been a blow undeserved; there never has been evil for which I did not prepare the way with my own hands. We ought to know that. Analyze! analyze! Yes, every blow that you have received, find in the long run you prepared yourselves for it. You did half and the external world did the other half: that is how the blow came. That will sober us down. At the same time, from this very analysis will come a note of hope, and the note of hope is: I have no control of the external world; but that which is in me and nearer unto me, my own world, that is in my control. If the two together, alone, are required to make a failure; if the two together, alone, are necessary to give me a blow, one-half I will not contribute, and how can the blow come. Get real control of myself and the blow will never come.

We are all the time, from our childhood, trying to lay the blame upon something outside of ourselves. We are always standing up in our old age to mend other people, and not ourselves. If we are miserable, "Oh, the world is a devil's world", say I. We curse the world outside, and say "what

infatuated fools! and so on. But why should I be in such a world, if really I am so good. Devil's world, indeed! goes without saying; but I am devil also; why, else, should I be in this hole? "Oh the people of the world, so selfish!" True enough; but why should I be found in that company, if I be better. Just think of that.

You get but what you deserve. It is a lie, when you say the world is bad and you are good. It never was. It was a most terrible lie we told ourselves.

This is the first lesson to learn: be determined not to curse anything outside, not to lay the blame upon any one outside: but be a man! stand up! lay the blame on yourself. You will find that is always true. Get hold of yourself!

Is not it a shame:—With so much talk of our manhood, yet we all think we are gods: we know everything, we can do everything, we are blameless, spotless, the most unselfish in the world. Every fool believes himself to be that. Now, this goes with one breath; and with the next breath, oh, a little stone can hurt this god; a little anger of a little Jack can hurt this god; a little miserable something can hurt this god; any fool in the street can make this god miserable! Is this true, if we are such gods? Is it true that the whole of the world is to blame? We are so pure, so great, so noble; and this world is so utterly selfish, so wicked, the devil's world, that it hurts us and brings us undeserved misery. Why, God, Himself, is the purest and the noblest of souls. Is He hurt and is He made miserable, by any one of our tricks? You, little, pure, puny things? If you are so unselfish, you are like God. What world can hurt you? You would go through the Seventh Hell unscathed, untouched. But the very fact that you complain, and want to lay the blame upon the external world shows you feel the external world,— the very fact that you feel, shows that

you are not what you claim to be. And only make your offence greater by heaping misery upon misery, by telling lies, that the external world is hurting you, "Oh, the devil's world! Oh, that man hurt me; Oh, this man hurt me!" and so forth. It is piling lie upon misery.

We are to take care of ourselves. That much we can do; and give up attending to taking care of others, for a time. Just for the present, to go back to the old lesson I learned: Let us perfect the means; the end will take care of itself. For the world is going to be good, to be pure, if life is going to be purer and better and higher and more enjoyable, it is an effect; and we are the means. Let us purify ourselves! Let us take care of ourselves, the means: and all the means together are sure to produce the end.

THE PURANAS

BY

GOMAT.

The *Purāṇas* form an important link in the history of the evolution of Indian religion and philosophy. Like the *Mahābhārata*, they not only embody the pre-historic traditions and religious practices of the Vedic Aryans but also portray the post-vedic developments of their religion with the new phases it assumed and the changes introduced into it as they advanced from the cold regions of the North to the more fertile and sunny valleys of the South and came in contact with aliens of a different order of civilisation and habits. We have seen how as the Aryans settled amidst foreign races they gradually absorbed new ideas and adopted new forms of worship and preached an altogether a new

religion and philosophy. Corresponding to these changes they had to develop a new kind of literature also wherein to embody their thoughts. Vedic worship which was for the most part domestic and consisted of prayers to gods and oblations offered in their own houses gave place to a more public form of worship in temples for the general good and addressed to real presences of a visible type. So the *Purāṇas* occupy the place of the *Samhitas* of the Vedas and their prayers are intended as a substitute to the hymns of the Vedas and are addressed to deities of a new type developed in the course of the religious evolution of the Hindus. This kinship of the *Purāṇas* with the *Vedic Samhitas* both in their hymns and legends is palpable in the Puranas which have certain signs of antiquity about them. In the *Vishṇupurāṇa* which is the earliest of the known *Purāṇas* there is visible more of the Vedic spirit than in any other. Its prayers now and then rise to the dignity of the Vedic *mantras* and its metaphysics breathe the spirit of the Upanishads; and at the same time its special advocacy and partiality for an individual deity and the devotional fervour it teaches brings it down to the level of the *Purāṇas*.

It is not possible to conjecture when the simple and natural form of Vedic worship was superseded by the more complicate worship of the images of *Avatārs*—of Brahma, Vishnu and Siva. In Manu there are references to image-worship and the way in which it is referred to shows that though getting into favour with the Aryans, it was looked down upon with suspicion. The story of the *Rāmāyaṇa* and of the *Mahābhārata* are based entirely on the doctrine of incarnation. The heroes of both these are the *Avatārs* of Vishnu. We find in them undoubted indications of a departure from Vedic worship though the rituals in them appear to be those of the Vedas. In them there are no specific references to image-worship, but the doctrine of propitiation not by sacrifice

but by penance and praise prevails throughout. Vishnu and Siva are special objects of panegyric and invocation and a lot of legends concerning them are elaborately spun out. These legends which form, as it were, the main body of the Hindu mythology and religion, have all their origin in the *Vedas*. Even the characters round whom these have been built are Vedic. The cosmogony and chronology of their predecessors and the traditions of families and dynasties recorded in them are to a certain extent improvements on those of the *Vedas*; for, in borrowing from the *Vedas* they added much that is unvedic. Thus while the *Mahābhārata* maintains a continuity with the *Vedas* it bears clear references to the time which began at the end of the Vedic period. The *Purāṇas* are still later and contian more decided traces of elements which belong to a period posterior to the *Mahābhārata*. Like it while they cling on to many things that are Vedic in origin, unlike it they apply themselves to a very limited number of subjects. They evidently inculcate the same religious system as the *Rāmāyaṇa* and the *Mahābhārata* and have drawn their mythology from the same stock of Hindu belief, and yet they present peculiarities which betray foreign influence and point to a more modern origin and which mark important modifications in the progress of ideas. Their cosmogony is theoretically the same as that of the two great epics; but they have systematised and improved upon the old chronological computations and contain more relevent and connected accounts of the mythological fictions and historical traditions. Thus, while presenting several particulars which connect them with the events of a much older date, they offer characteristic peculiarities of a quite modern description in the importance they attach to individual divinities, the variety and nature of the rites and observances advocated, in the invention of new legends illustrative of the power and propitiation of these,

and in the biographical sketches of a new order of saints who illustrate in their lives the efficacy of devotion to certain special divinities. The *Paurāṇic* Brahma, Vishnu and Siva are evidently developments of the Vedic gods, Brahmanaspati, Vivasvan and Agni. These have succeeded not only in replacing all the other Vedic gods but have also absorbed all the deities of the Dravidians and the aborigines as well; the two latter especially under the one form or the other are the sole Divinities that claim homage in the *Purāṇas*. Departing from the domestic sacrificial ritual addressed to a plurality of Vedic gods, each of whom has a claim to superiority over others in his own time and place and at the same time exhibiting a sectarian fervour and exclusiveness not traceable either in the *Vedas* or to a large extent in the *Rāmāyaṇa* and the *Mahābhārata*, the *Purāṇas* are devoted to a new form of temple-worship in which both the Aryans and the non-Aryans may join together forgetting their racial differences. They are, therefore, no longer authorities like the *Vedas* for the Hindu faith as a whole but they are special advocates for individual sects and, sometimes, conflicting branches of it. The fact of their combining the religion of the Aryans and that of the non-Aryans makes them serve a double object not only as improved, easy and practical explanatory comments on the *Vedas* but also as texts for the guidance and promotion of the new and preferential worship of Vishnu or Siva.

But there is one difficulty in the way of positively holding such a view. That the *Purāṇas* always existed in the form in which they are now met with is doubtful. It is possibile that there might have been an earlier class of *Purāṇas* of which the present ones are but partial and adulterated representatives. There are the same legends, still more the same expressions common to many of them which point to their origin from a common source

In several places legends are merely alluded to, but not fully cited, so as to indicate acquaintance with an earlier narration somewhere else. That almost all the *Purāṇas* are ascribed to a Vyasa, the compiler, is another ground which points to the likelihood of their being collected from similar works of an earlier date. The name *Purāṇa* itself means old. It probably signified the object of the compiler which is the preservation of ancient traditions. This object is not strictly adhered to in the works which at present bear that name. The great Indian lexicographer Amarasimha characterises the *Purāṇa* as dealing with five kinds of topics. These are—primary creation, secondary creation genealogy of Gods, and patriarchs, periods of *Manus* and the history of the royal families that ruled at different periods. This definition is not rigidly observed by any of the present *Purāṇas*. In some it is met with partially and in others it is utterly absent. The *Vishṇu Purāṇa* is the only one in which the conditions of Amarasimha's difinition are to a large extent kept up. But in one point almost all the *Purāṇas* more or less agree, that of religious instruction. They invariably deal with some or other of the cardinal principles, rites and observances of Hinduism, illustrative legends, ceremonies that are to be observed and prayers and invocations employed in the worship of special deities. Their main object as indicated by their names and the subsequent definition of Amarasimha, is therefore the preservation of ancient traditions. In this respect the *Vishṇu Purāṇa* presents the oldest and the most authentic appearance. Even with regard to spiritual teaching there is in it more of the spirit of the *Vedas* than in any other work. The single legend of Prahlada contains in it more of the history of the evolution of Vedantic religion than any other treatise solely devoted to it. The modernness of some of the other *Purāṇas* is evident from their references to geographical and historical places and

local divinities, saints and legends; and the end which some of these later works were meant to serve is quite visible in that species of *Purāṇas* known as the *Sthalapurāṇas* which are manufactured by cart-loads even to-day. These Puranas are for the purpose of prepetuating and sanctifying local legends of gods and goddesses of individual localities. In them we invariably find an Aryan God presenting himself to a *Rishi* or *Bhakta* and marrying a local goddess. A portion of them is also known as the *Mahātmyas*. As an Aryan should not live in any place unholy, that is should, not live in a place not colonised by the Aryans and consecrated in their books, his first business, when he settled in a new place, was to sanctify the place and its vicinity. All such places are described as the seat, *Asram* of some great Aryan sage or *Rishi* where he meditated and attained final beatitude. Even to day when a Hindu goes to a place he first enquires whether the place has any *mahātmya*. If it has he will find in it not only the holiness of the place described but also its river, tanks, temples, hills and even trees, everything glorified.

Dr. Bandarkar in treating of the historical data furnished by the *Purāṇas* in their descriptions of the different ruling families that reigned over India, makes these the basis of his argument for placing *Vayu purāṇa* among the earliest and the *Vishnu Purāṇa* among the most modern of the Puranas. In judging the date of a Purana references to the historical data of the kind mentioned is of least importance. In the absence of valid grounds establishing its authorship and the consistent harmony of the whole book, it is unsafe to form any opinion of this kind. In a *Purāṇa* there are other elements of a more reliable sort which help towards our deducing approximately accurate inferences with reference to their time. So far as the contents of the Vishnu Purana go it is written in a strain more akin to the

early productions than any other. The spirt of its teachings is more in consonance with the *Vedas* than that of any other. It is also a well known fact that the importance of a work always served as an inducement to more modern writers to introduce some of their favourite doctrines and ideas into it in order to give them a colouring of authoritativeness and truth. Besides it is customary with some of the *Purāṇas* to forecast future events in the end; this general characteristic combined with the antiquity of the Vishnu Purana, might have furnished a motive for inducing people to import later events into it. For the purpose of augmenting its sanctity and establishing its correspondence with facts they might have subsequently incorporated into its contents recent historical events. Also the preserving of continuity in the accession of dynasties that ruled over India, as it is only possible in an old treatise which has recorded them up to a certain stage, might have partly suggested the later additions to it. Over and above all these we should not ignore the internal evidences in the *Purāṇas* themselves which point to their having had earlier forms whose collations are the modern ones. Tradition also supports this view. This *Purāṇa* is attributed to Parasara the grandson of Vasishta who is one of the *Brahma Rishis*, while others to a *Sūtapourānika*, the name *suta* being a title given to the person who entertains the Brahmans that attend a *satra* with legendary stories which according to him have been received from some *Rishi*

This kind of modernness should not be set as an argument against the post-vedic nature of the originals of this species of literature in general. If the *Purāṇas* were intended solely to repeat the traditional teaching of the *Vedas* and nothing else, they would not at all have arisen in the teeth of a hydra-headed literature which sprung into existence at the close of the Vedic period for the purpose of expounding the teaching of the *Vedas*. Besides even

where their contents are based on the old teachings of the *Brāhmaṇas*, they present them in such a way that we are led to infer the dawning of a new light on them. A very great portion of their contents is no doubt old and traditional and the rest new; but even where they are old we find traces of development and indications of their belonging to that stage of Hinduism when the primitive faith of the Aryans grew into a big banyan helped by the rich manure furnished by the other races with whom the Aryans came in contact. The doctrine of the unity of existence is traceable to the *Vedas*. The very hymn which sings the praises of gods concludes that that which exists is one and the sages call it variously. Each of the Gods, Indra, Varuna &c., stands in his turn for the Supreme Being. The *Purāṇas* teach the same unity in a modified form—faith in some one divinity as the prevailing principle—and at the same time graft hero-worship on the simple ritual of the Vedas. Similar is the case with their theogony and cosmogony. The scheme of primary creation described in them seems to have been borrowed from the Sankhya philosophy, the oldest form of speculation extant amongst the Hindus; but for their account of secondary creation and the idea of a creator they seem to have sought other sources. The doctrine of Bhakti though traced by some to the Vedic Upasana, Nidhidhyasana or Nyasa, appears to be peculiarly Pauranic; and its development may be partly due to the religion of the Dravidians. In the Guruparampara (line of teachers) of almost all the sectarian or Pauranic religions the first propounder is invariably a Dravidian saint. From all these we may reasonably conclude that the Puranas present undoubted traces of Dravidian influence. While they preserve a striking agreement with the ideas that pervade the the whole of the ancient literature, they also furnish valuable records of that form of Hinduism which succeeded the Vedic religion.

They are therefore the representatives of an altogether new order in the evolution of Indian belief, and do the same functions as the Vedas did in the days of yore and the *Mahābhārata*, at the close of the Vedic period. The Puranas that are at present known to us were probably compiled at different times, under different circumstances of which we can but form an imperfect conjecture both from internal evidence and religious traditions. One thing is patent that the more modern a Purana is the more it receeds from its main purpose. Some of the Puranas have been converted into mere record books of all sorts of information though spiritual instruction is one of them, and short dissertations on all departments of knowledge whether spiritual or secular find place in them. This was probably with a view to make them appear as valuable text books on all subjects which found favour with their authors. Besides, secular sciences which were usually neglected by religious men were given by this means a sort of religious sanctity in the eye of the people. This was no doubt the best means for teaching ignorant men the harmony between religion and science. In a spiritual country like India, however bitter a pill may be, it may be easily administered by giving it a sacharine coat of religion.

In judging the contents of the Puranas a note of warning seems necessary. By the time the influence of the Puranas began to predominate the metaphorical significance and purport of the Vedic legends and ceremonies were almost forgotten and many of them came to be literally understood. And the individualising tendency of the Puranas symbolised what were merely abstract ideas in the Vedas by real personalities and knit round them the old legends and gave them a sort of consistency which was not visible in the Vedas. As their main object was the propogation of religion and religious principles so far as these are concerned they are

accurate and sublime. But when they deal with other branches of knowledge, they rather go out of their sphere and bring in misconceptions and misunderstandings and branch off into all sorts of fantastic theories and dogmas which lack the correctness and precision of the sciences which are specially devoted to such subjects. When the Puranas seriously mention the eclipses as taking place on account of the sun and moon being swallowed by the serpents Rahu and Ketu, how much of ignorance of the ordinary scientific notions of Astronomy they seem to betray. It is one thing to poetically represent the moon's nodes as the serpents, Rahu and Ketu and a different thing to seriously convert them into mythological personages. Again while they encroach on the field of Ayurveda and begin to discourse on the nature and efficacy of the various edibles they betray again much ignorance of the scientific knowledge of medicine. So in judging of their teachings we should carefully make out wherein they are within their proper bounds and wherein they have exceeded their limits. The orthodox Hindus are correct when they view their Puranas as commentaries on the Vedas; but they ought not to pay these the same reverence which they give their Vedas and hold them as authoritative treatises on everything they choose to deal with.

This view about the authoritativeness of the Puranas was held by the orthodox Hindu scholars themselves. When the authority of the Vedas, the Smritis and the Puranas clashed with each other with reference to a particular question, that of the Vedas was to be referred to. When the dispute was between the Puranas and the Smritis, the former should yield to the latter. There are also decisions by orthodox scholars in which the teachings of the Puranas are condemned as inaccurate on points which have been systematically treated as special sciences.

Even with reference to the Vedantic views of the Upanishadic teaching there seems to be as many varieties of opinion as there are in the commentaries of the Vedanta Sutras. The Vishnu Purana has been the common property of all. This is probably due to its antiquity and the pervasion of earlier opinion expressed in a strain similar to that of the Vedanta Sutras and the Bagavadgita from which the subsequent schools have been spun out. The peculiarity which characterise the earlier Vedantic texts in their dealing with the more universal and harmonious principles of religion and philosophy and permanent basic principles is to be found in it also. Srimad Bhagavata which closely follows the teachings of the Vishnupurana has been held in similar estimation. These two works have been commented upon by representatives of all sects and has been their apple of discord. The other Puranas are more specific in their views and show a leaning to particular systems of Vedanta which found favour in the eyes of their authors. Each of the different systems of philosophy has its favourite Puranas and quote from them often. Sankara who is the earliest of the known Vedantins quotes from Vishnupurana alone, Ramanuja from Vishnu and Padma; Madhva, from almost all the Puranas; Vallabha more especially from Brahmavaivarta. The later the Vedantin the greater the number of Puranas from which he quotes. We believe that some of the Puranas rose in the wake of these Vedantic systems embodying the particular doctrines of these systems. Taking together all the Puranas and their teachings the sectarian fervour they exhibit, and the dogmatic mode of their special pleading for the doctrines and rituals of particular creeds greatly militate against any attempt being made towards reconciling their divergent views. But when we go to the ancient legends, the theogony and cosmogony of the Indian literature, since they all derive their inspiration

from a common source we can easily find a means of harmonising them and account for their differences. Even in the case of their philosophic doctrines if can get over the dualistic aspect of some of these and view the whole from a monistic standpoint we may in a way reconcile their seemingly divergent opinions. We have already referred to the mission of Sankara to have been partly such an one and to another whose is still more in that direction and of whom we shall say more in the end. We have heard that a late Sri Vaishnava Sannyasin of Sri Perumbudur, well-known as Embar Swamin, has written a book in which he has successfully reconciled the divergent and apparently inconsistent theories of the Puranas.

Of the principal Puranas the Brahmapurana partly deals with the traditional teachings usual to the Purana and partly with local legends, descriptions of holy places and personages and fictions of its own investigation. Its early chapters are much in the same style as the Vishnu purana and contain curious geographical accounts. The Uttarapadam is decidedly Vaishnavic and is a conglomeration of heterogeneous matters and launches into Tantricism of the form which is in vogue in Southern India. Bhagavatapurana appears in many respects as an amplification of the Vishnupurana with much that is more modern, interpolated here and there. Agnipurana is almost encyclopediac in character and contains much that is both ancient and modern, religious and secular. It touches on a large range of subjects, not only those dealt with in the Vedas but also the Vedangas or subsidiary sciences. Its modernness is traceable in the Tantric nature of the worship it recommends. Similarly it may be shown with other Puranas that they all bear traces of modern thought and serve as the connecting link between the Vedic and the post-Vedic order of faith. They are the repositories, not only of traditional myths and speculations of the Vedic

Aryans but also of the new doctrines, new forms of worship and new customs that have crept into the Aryan fold probably from their contact with foreign races like the Turanians of Central Asia or the Dravidians of Southern India.

The number of these *Purāṇas* is invariably stated to be eighteen. Their names are sometimes given as follows:—(1) the *Brahma* (2) *Padma*, (3) *Vaishnava*, (4) *Saiva* (5) *Bhāgavata*, (6) *Nāradiya*, (7) *Mārkandeya*, (8) *Agneya*, (9) *Bhavishya* (10) *Brahmavivarta*, (11) *Linga*, (12) *Varāha*, (13) *Skānda*, (14) *Vāmana*, (15) *Kūrma*, (16) *Matsya* (17) *Garuda*, (18) *Brahmānda*. There are other minor *Puranas* also known as the *Upapurānas* which also are reckoned as eighteen in number by some. According to *Devibhāgavata* they are:—(1) *Sanatkumara* (2) *Narasimha* (3) *Nāradiya*, (4) *Siva*, (5) *Durvas*, (6) *Kapila*, (7) *Mānava*, (8) *Aušana*, (9) *Varuṇa*, (10) *Kālika*, (11) *Sāmbo* (12) *Nandi* (13) *Saura*, (14) *Pārašara*, (15) *Āditya*, (16) *Maheswara*, (17) *Bharyava*, (18) *Vasishthas*. These bring us down to quite modern times and contain much of the later day *Tantrikism* and indulge in descriptions of *Lingapuja* and other outgowth of worship which seem to have taken hold of the land on the decay of Buddhism. The object of these *Puranas* is manifest in the process of their manufacture which is going on even now. When circumstances similar to those which prompted the ancient *Rishis* to originate *Puranas* recur again, why not new *Puranas* be written? The bulk of this species of literature is growing day by day. We have in our own days *Kirustupuranas* and *Mahamatyapurana*. Some of these in order to claim authenticity to their teachings have assumed older names and appeared in older garb while others are current under various independent names.

THE PURVA MIMAMSA.

BY

A. V. GOPALACHARIAR, M.A., B.L.

The subject of this paper is far too wide to be fully discussed within the compass to which this essay is limited. I must therefore content myself merely with touching the main points.

To the Hindus the Vedas are conclusive authority in matters beyond human perception. Their antiquity is universally acknowledged to be very high, whatever controversy there might be about their exact age. Whatever their intrinsic value, there is this to be said about them, that, voluminous as they are, they have been preserved in their entirety free from change for a great period of time. When it is remembered that for a great length of time the art of writing was not availed of for the preservation of the Vedas, it having been considered a sin to commit them to writing, it is easy to imagine what pains must have been taken to preserve them so carefully. Shakespeare's works, recent as they are, are read in so many different ways. Almost all the works of Sanskrit authors have suffered the same fate. A striking instance is a work called Adhikarana Saravali which came to possess several readings during the time of the author's son who studied the work from his father and wrote upon it a commentary in which he refers to the different readings of the work.

Around the Vedas grew a group of works which had for their purpose the elucidation of the Vedas and which were regarded as only second to them. Siksha taught the rules for learning the Vedas by rote and the manner in which they should be recited. If the rules of Siksha were disregarded in reciting the Mantras, not only would the Mantras be incompetent to produce 'merit' (Apurva, of which more hereafter) but evil effects would ensue. Twashta pronounced the compund Indrasatru as Adyudatta instead of as Antodatta and the result of that was that instead

of a person who would be a slayer of Indra, there arose one who had Indra for his slayer. The manner of reciting the Vedas having been taught by Siksha, Chchandas taught how many letters and how many Padas constitute the several metres such as Anushtup, Trishtup, Jagati. Recitation of the Mantra without a knowledge of its Chchandas, the Rishi who first saw it and the Devata to whom it is dedicated, is punishable by the conversion of the reciter into a log of wood or by his fall into a deep ditch. The rule of the observance of Chchandas is so strict that even while making verses in the classical language we may shorten a word like *māsha* into *masha* but not break the Chchandas. The Kalpa taught what Mantras should be used in the various sacrifices. It also treated of the manner of performing the rites and their duration. Valmiki says, "The Asvamedha is described as a three days' sacrifice by the Kalpasutras and the Brahmanas." The use of many Mantras was explained by the Brahmanaic portion of the Vedas; the Kalpasutras teach the use of these and other Mantras; Jyotisha taught the Vaidika to find out the time prescribed for sacrificial rites. The main uses of Vyakarana are summed up in the Mahabhashya as follows—protection of the Vedas, substitution of words (of which more hereafter), compliance with the injunction of the Sruti prescribing the study of the Veda and all its six Angas, easiness of mastering with its help the vocabulary of the language, and certainty about the meaning of compound words. Vyakarana is frequently spoken of as a Smriti. The meaning and etymology of such obscure words as Vavasani, Vahishta, were taught by the Nirukta. These six sciences are figuratively described as six Angas of the Vedas. Vyakarana is the face; Jyotisha, the eyes; Nirukuta, the ears; Chchandas, the legs; Siksha, the nose: and Kalpa, the hands.

Ratiocinative discussion is the rule with Sanskrit writers, whatever the nature of the subject. No other language can boast of a mass of interesting and argumentative literature on such a dry subject as grammar. The interesting nature of the Mahabhashya is testified to by the proverbial saying, 'Read the Mahabhasyha or rule a kingdom.' Dry as are the three

Kandas of Nirukta Sutras (as the texts consisting of five Adhyayas are called) the commentary of Yaska abounds in intelligent discussions on such questions as 'whether all nouns are derived from verbs,' 'whether Mantras have meaning,' 'whether the Samhita form is the primitive one or the Pada,' 'whether the Devatas have forms like men.' To such thoughtful people, the Vedas afforded ample food for reflection. Non-believers in the infallibility of the Vedas pointed out their many seeming defects. Charvaka condemned them as abounding in lies, self-contradictions and repetition; and the Buddhists and other rival religionists followed suit. The Sruti says a sacrifice shall be attended with a certain fruit. The sacrifice is performed, but the fruit does not come. In one place the Sruti prescribes the use of the Shodasi vessel in the Atiratra and in another place forbids it. The Sruti identifies a sacrificial post with the Sun. A rational and consistent exposition of the meaning of the Vedas was necessary to maintain their dignity. Mere getting up of the Vedas without understanding the meaning was denounced by the Srutis as useless. "He who learns the Vedas by rote, but understands them not, is like unto a post which bears burdens without deriving any fruit therefrom." The details of the method of performing the sacrifices could not be rightly understood in the absence of a consistent interpretation of all the passages treating of the sacrifices. These and other reasons prompted the framing of a science which had the interpretation of the whole of the Vedas for its scope.

Discussion about the real meaning of Vedic passages and the performance of sacrificial rites occurs rarely in works other than the Mimamsa. Here and there the Sruti itself enters into discussions similar to those found in the Mimamsa in the same way as it anticipates the Nirukta by itself explaining the derivations of words such as Prithivi. In Kanda 1, Prapataka 5, Anuvaka 99 of the Taittiriya Samhita, occurs a passage of which the following is a free rendering:—"Is it or is it not proper to recite the prayer to Fire (Upasthana Mantra) at the end of morning and evening Agnihotras? The opponent (Purvapakshin) says 'no'

and gives reasons for his view. Men, if they are daily visited and begged of, become angry. To give a thing of trifling value such as a fruit and ask for immense gold in return must necessarily annoy the person begged. If you give a little *Havis* and ask for the best things in exchange, you are sure to offend Agni. The Vaidika Siddhantin gives an affirmative answer to the same question. One offers oblations for the purpose of wishing oneself every good. The Upasthana Mantras are no more than an expression of one's wish for good to oneself. It is a mistake to say that the *Havis* is small. It increases immensely by the force of the Mantra. Looking at the business purely from a commercial point of view, the sacrificer gives an adequate consideration for what he asks. Upasthana may therefore be made." In the 6th Kanda 1st Prapataka 4th Anuvaka of the same Samhita, we find a discussion of the question whether the Yajamana should or should not touch his wife while performing a sacrifice. Such discussions are very rare, however. The Kalpasutras of Bodhayana, Asvalayana, Apastamba and others occasionally attempt to interpret the Vedas. The Dharmasutras of Gautama and Apastamba lay down among others three of the thousand canons of the Mimamsa, viz.—(1) Smriti or practice (Achara) is no authority when it is in direct conflict with a Sruti, (2) where contradictory methods of performing the same acts are prescribed by authorities of equal force, you may adopt either optionally, (3) Kalpa Sutras are not Vedas but only their Anga—which are respectively the subjects of the Smrityadhikarana, Vikalpadhikarana and Kalpasutradhikarana of the Mimamsa. Apastamba's Paribhasha Sutras lay down some more principles of the Mimamsa e.g. (1) the office of Ritwik is reserved to Brahmins, (2) there can be no substitute for the sacrificer (Swami) or the Fire or the Devata—which are respectively discussed in the 12th and 6th chapters of the Purvamimamsa. The Sankhya Sutras here and there attempt to explain away some Smritis cited against the Sankhya system by its opponents. The Smritis speaking of the moving of Atman (which in the Sankhya's view is motionless) are interpreted as referring to Atman in the condition of body. The

Srutis propounding an omniscient creator are interpreted as referring to the liberated soul or to the Yogin who had attained Siddhis and not to Isvara whom they deny. Gautama, the author of the Nyaya Sutras, meets some of the arguments directed against the Vedas by non-believers and reconciles some apparently conflecting Srutis. The craving for an understanding of the meaning of the Vedas having been but meagerly satisfied by other works, a science of Mimamsa was an absolute necessity.

The aim of the Sanskrit Student was and is to acquire scholarship enough to grapple with any question at a moment's notice without the help of any reference work. Dictionaries were all in his memory. To a memory burdened with the Vedas, it must be most relieving to get up the sciences in the most concise form. Almost all systems of Sanskrit thought have therefore been formulated in the shape of Sutras. The Vedangas, the six Darasanas, the science of rehtoric, all have their Sutras. Mention is made of Sutras of the school of Charvaka also in ancient works like the Siddhitraya of Yamunacharya who lived shortly after Sir Sankaracharya. The systems must have existed for some time before the Sutras were framed. Panini mentions other grammarians such as Kasyapa, Bharadvaja, Sakatayana Sakalya, Gargya. Yaska in his Bhashya refers to other Nairuktas such as Aupamanyava. The Sankhya Sutra mentions other Sankhyacharyas Panchasikha, Sanandanacharya, Asuri. Jamini's Sutras refer to Badari, Badarayana and Atreya, and the Vedanta Sutras mention Badari, Jaimini, Kasakritsna and others. The Sutras of one system refer to the theories of others for the purpose of refuting them. Kapila refers to the Buaddha, Advaitic, Naiyayika and Vaiseshika systems. The whole of the 5th chapter of the Sankhya Sutras is an attack on other systems. Kanada attacks the Sankhya "the Bauddha" the Sphotavadin and the Advaitin. Both Gautama and Kanada refute the Mimamsakas' theory of the eternity of sound. Gautama further attacks the Buddhist and the Sankhya. The author of the sutras have, in their overzeal for conciseness, made them rather too obscure, and thus rendered possible many interpretations of them. As the Sutras had to

be concise, they were allowed the liberties of Sruti in the use of language. Most Sutras, like the Sruti, repeat the last word of the Sutra or the whole of it at the end of each chapter. The Nairukta, Sankhya, Vaisesika, Gauthamadharma, Apastambadharma and Asvalayana Grihya Sutras adopt this practice. Yaska also adopts it in his Bhashya. There must be something to mark the close of a chapter. At the end of each canto of a Sanskrit epic, the metre is invariably varied. This practice may be compared with that of closing the Acts in Shakespear's plays with a couplet. There is no repetition at the end of Padas or other Sub-Divisions of an Adhyaya in the same way as there is no insertion of couplets at the end of scenes. Joy at having reached the end of an Adhyaya might have stimulated the repetition as a commentator on the Nirukta observes.

All Sutras have their Vritti and Bhashya. The Vritti and Bhashya of some Sutras are not now extant although there are references to them here and there. Sankaramisra in his commentary on the Kanada Sutras frequently refers to the views of a Vrittikara and in some places differs from him. The Brahma Sutras had Vrittis by Bodhayana and Upavarsha which are referred to respectively in the Bhashyas of Ramanuja and Sankara.

The Sutras of the two Mimamsas differ materially from the Sutras of Kapila, Patanjali, Gautama and Kanada in that the former have for every Adhikarana of theirs some Sruti as their basis while the latter are for the most part based upon simple reason. Kapila, Gautama, and Kanada occasionally cite Srutis as secondary authority in support of the conclusions arrived at by reasoning.

The Vedas being comprised of two main divisions, the Karma Kanda and the Gnana Kanda, the Mimamsa which was an inquiry into their meaning was naturally divided into two parts, the Purva and the Uttara Mimamsa. That the Purva Mimamsa consists of 16 Adhyayas (Lakshanas) has been universally admitted although the more ancient of the commentators wrote commentaries on the first 12 Adhyayas only. Ramanuja quotes

a sentence from Bodhayana's Vritti which shews that Jaimini's Mimamsa consisted of 16 Lakshanas. Khandadeva in his Bhattadipika (also called Bhatta-chandrika) complains that the commentators of old did not discuss all the 16 Adhyayas and claims for himself the creed of writing a commentary on all the 16 Adhyayas. His commentary on the Sankarsha Kanda (as the last four Adhayas of the Purva Mimamsa are called) has been published in Benares. There is a difficulty as to identifying the 4 Adhyayas (published in Benares with the Bhattachandrika) with the last 4 Adhyayas of the Purva Mimamsa. The works of the ancient writers of the Visishtadvaita School refer to the last 4 Adhyayas as the Devatakanda. They quote the concluding Sutras of the Devata Kanda which differ from the last Sutras of the Sankarsha published in Benares. Vedanta Desika says that the 1st Sutra of the Devata Kanda is *nānā vā devata* but this is not found in the Benares Sankarsha. The Adhikarnachintamani quotes an old verse which states in general the contents of the Devata Kanda:—"The nature of the Devatas, their varieties, their worship and the fruit they give are told in the Devata Kanda." This verse is quoted in Appayyadikshita's Nayamayukhamalika in which the Sutras of the Devatakanda quoted by the Vedanta Desika, Nainacharya and others are also cited. In some books, the last 4 Adhyayas are said to be the work of Jaimini, and in others to be the production of Kasakritsna of whom mention is made in the Brahmasutras as also in an old Stanza cited in Sudarsana's commentary on the Apastamba Grihya Sutras. That a portion of the Mimamsa was written by Kasakritsna, there can be no doubt. Patanjali in his Mahabhashya speaks of a Mimamsa composed by Kasakritsna. Vedanta Desika conjectures that the Sankarshakanda may have been written by Kasakristna and that the author might out of respect to Jaimini have caused them to go by Jaimini's name. There is no elaborate discussion of the Devatas in the first twelve Adhyayas and it is just possible therefore that there was a Devatakanda devoted wholly to the discussion of the Devatas as there is a separate Kanda for Devatas in the Nirukta as apart from the rest of the work which, though

nominally divided into two Kandas, the Naighantuka and the Aikapadika, may be treated as one part because the scope of the two Kandas is substantially the same, the only difference between them being that the former gives groups of words having the same meaning while the latter gives various meanings for the same word. The Sankarsha Kanda published in Benares does not fit in with the description of the Devatakanda given in the verse above referred to. The term Devatakanda, if applied to the Benares Sankarsha, will be entirely a misnomer. Unless the references to the Devatakanda detailed above are entirely discarded, there seems to be no way of getting out of the difficulty. The sutras cited as from the Devatakanda are out and out Vaishnava and may therefore be suspected to be the fabrication of some Vaishnava writer; but in fairness to the Vaishnava authors, it must be said that their quotations have not drawn any protest from their opponents and that even Appayya Dikshita, who quotes the same sutras, does not rise his voice against them.

There is considerable difference of opinion among the several Bhashyakaras as to whether a study of the Purvamimamsa must precede a study of the Uttaramimamsa. The meaning of the word *atha* in the first Sutra of Vyasa has been the subject of much discussion. Ramanuja interprets it as meaning 'after an enquiry into the meaning of the Karmakanda', and cites a passage from the Vritti in support of his interpretation. Sankara and Anandatirtha interpret it to mean 'after acquiring mental tranquillity etc', while Yadavaprakasa understands it as meaning 'after suffering the three kinds of miseries Adhyatmika, Adhibhautika and Adhidaivika.' It may be that a study of the whole of the Karmakanda need not necessarily precede a study of the Gnanakanda 'but there can be little doubt that the two Mimamsas are one Sastra. The last canto of an epic poem may be read first, but this will not dissociate it from the rest of the work. Reference may be made to the Purvamimamsa whenever necessary for the understanding of a Sutra of the Uttaramimamsa. There is strong internal evidence in the Sutras themselves that the

Uttaramimamsa is dependent upon the Purvamimamsa. The Gunopasamharapada of the Brahmasutras is wholly dependent upon the principles expounded in the 2nd chapter of Jaimini's sutras. The Sarvavedantapratyaya Nyaya of the Vedanta Sutras corresponds to the Sarvasakhapratyayadhikarana of Jaimini and the word *ādi* in the Sutra *Sarva vedanta pratyayam chodanā dyaviseshat* distinctly refers to *ākhyā* in the corresponding Sutra of Jaimini *yekam vā samyoga rupachodanākyā viseshāt* and the word *eka* has to be understood in theVyasasutra from Jaimini's Sutra, for, otherwise, the sutra will have no meaning. The word *ādi* in Vyasa's Sutra *Nanāsabdādibhedāt* refers to the other proofs of difference, viz., Abhyasa, Sankhya, Guna etc., which are treated of in the 2nd chapter of the Purvamimamsa. In several sutras Vyasa quotes Jaimini's views with approval. Both the Mimamsas having the interpretation of the Vedas for their scope, it is likely that the authors of the two Mimamsas divided the work between themselves. In the Mahabharata we are told that Jaimini was one of the disciples of Vyasa. This story receives some corroboration from the fact that though Vyasa disapproves of Jaimini's views Jaimini always accepts Vyasa's views as conclusive while he differs very often from other sages such as Badari, Atreya, and Kasakritsna. Further, the very names Purvamimamsa and Uttaramimamsa indicate that the two are parts of the same Sastra. Sankara himself seems to have held this view. The passage referred to in the footnote† bears out this assertion. In the Adikarana where the passage occurs, Vyasa establishes that there is a soul as distinct from the body. Sankara asks, "Has not the existence of the soul as apart from the body been taught in the 1st Pada of the 1st chapter of the Purvamimamsa?" If the two Mimamsas were not one sastra in Sankara's view, this query could have no meaning. If the Uttaramimamsa were not a continuation of the Purvamimamsa, no objection could be raised on the ground of repetition against the treatment in the former of a subject which was discussed in the latter. Sankara

† Commentary on III, 3, 53. (*Eka ātmanassarire bhāvāt*).

answers the objection thus:—"It is true that the author of the Bhashya (Sabaraswamin) has dealt with the subject, but no sutra of Jaimini deals with it. Sabaraswamin is indebted to the Vyasasutras for his information about the soul. Jaimini having said nothing about the existence of the soul in any of his sutras Vyasa finds it necessary to devote some sutras to that subject." The passage referred to also shews that Upavarsha wrote a vritti on both the Mimamsas. Appayyadikshita sees no objection to the view that the two Mimamsas constitute one sastra. Two objections may be urged against this view; (1) Jaimini's sutras deny the existence of God and they cannot therefore go with Vyasa's sutras which are decidedly theistic, (2) the views held by Jaimini on the subject of the Adhikara of the Devatas are refuted by Vyasa in the Devatadhikarana. These objections are easily answered. In the first place there is no warrant in the Sutras themselves for the view that Jaimini was an atheist. Jaimini's views on the future state of Atman are quoted by Vyasa in his sutras and these unmistakeably indicate that Jaimini was a theist. Sabara's commentry on the Devatakanda shows clearly that all that Jaimini does in the devatadhikarana is that he extols Karma more than the Devata. Later commentators like Kumarila Bhatta have no doubt, upon the basis of the Devatadhikarana of the Purvamimamsa, elaborated a system of atheism and have fathered it on Jaimini, but their atheistic doctrines do not recieve any support from the Sutras themselves. Assuming that Jaimini did mean what his later commentators say he meant, it does not necessarily follow therefrom that Jaimini was an atheist at heart. While speaking of Karma and advocating its practice he might, to impress its importance, have evolved out of his fertile brain subtle arguments to show that Karma is the greatest power and that there is nothing above it, in the same way as Patanjali, whose real views of religion must be those enunciated in his Yoga Darsana, maintains in his Bhashya on the Vyakarana sutras, that everything came from Sabda, everything is Sabda and there is nothing beyond it—a theory which remarkably agrees with the doctrine propounded as to the beginning of the world in the

opening lines of the gospel of St. John. "In the beginning was the Word; and the Word was with God, and the Word was God." It may be asked whether the Mahabhashya and the Yogasutras are works of the same author. They have always been believed to be so. Bhojadeva, that author of a Vritti on the Yoga Sutras, evidently shared this belief, because he calls the author *Panibhrit and Panādhipa* and which are unquestionably the names of the author of the Mahabhashya. Bhairavamisra, the author of the commentary on the Sekhara, assigns both the work to the same author. The view of Patanjali expressed in the Yogasutra *Sabdhaggānānu"pāti vasthu sūnyovikalpah* is relied on in the Sabdendusekhara in support of a rule of Vyakarana. The Sutras of the Yogadarsana, unlike other Sutras, begin in a peculiar way, the first Sutra being (*Atha yogānu sāsanam*) which is exactly like the opening sentence of the Mahabhashya (*Atha sabdhānu sasanam*). Unless and until proof to the contrary should be forthcoming we may safely presume that the two works were written by the same author.

The rules (Nyayas) laid down by Jaimini have been implicitly accepted by writers of all schools. The controversial literature of the several Vedanta schools is mainly based upon these Nyayas. This may be verified by a reference to the Nyayamrita Advaitasiddhi, Tarangini, Brahmanandeeya, Vanamalamisriya, Sarvarthasiddhi and other works. The Mimamsa Nyayas are largely quoted in works on grammar such as the Manjusha and Sabadkaustubha. The Nyayas of Tarka and Vyakarana are not considered to be of universal application like those of the Mimamsa. The Tarka Nyayas are often rejected by writers of other schools. The Vyakarana Nyayas are very rarely admitted to be of application outside the science of grammar. The Sannipatha Paribhasha is relied on in the Nyayamrita (a controversial work on the Vedanta by Sri Vyasaraya). The author of the Advaitasiddhi (which is from start to finish a reply to the Nyayamrita) admits the authority of the Nyaya but denies that Vyasaraya's argument is supported by it because there are several distinguishing circumstances. The canons of interpretation laid down by Jaimini have been adopted

by commentators of Smritis in construing Smriti texts. Our Courts of justice have recognised the authority of Jaimini's rules and are guided by them in the interpretation of the Smritis. Says Mr. Colebrooke, "The disquisitions of the Mimamsa bear, therefore, a certain resemblance to juridical questions and in fact the Hindu Law, being blended with the religion of the people, the same modes of reasoning are applicable and are applied to the one as to the other. The logic of the Mimamsa is the logic of the law; the rule of interpretation of civil and religious ordinances. Each case is examined and determined upon general principles; and from the cases decided, the principles may be collected. A well-ordered arrangement of them constitute the philosophy of law: and this is, in truth, what has been attempted in the Mimamsa." Some of Jaimini's rules of interpretation have their parellels in the jurisprudence of other countries. His Vakyasesha Nyaya may be compared with the rules of Roman law, 'the antecedent has relation to that which next follows unless thereby the meaning of the sentence is destroyed,' 'from that which goes before and from that which follows is derived the best interpretation.' His Apachcheda Nyaya agrees with the Roman rule, "Where there are two repugnant clauses in a will, the last shall prevail". Jaimini discusses in one of his Adhikaranas the question, 'who is the owner of the soil, the king or the subject,' and decides it in favour of the latter. This upsets the theory of Lord Cornwallis that the Indian doctrine was that the king was the owner of the soil and that the ryots who cultivated and enjoyed the land were but tenants with mere rights of occupancy—a theory which has been productive of the most disastrous results.

To illustrate briefly the application of the rules of Mimamsa in the construction of Smriti texts. The 4th Adhikarana of the 3rd Pada of the 1st Adhyaya of the Purvamimamsa decides that Smriti texts which have their origin in visible or obvious considerations are not obligatory. Says the Kalpasutra 'the Adhvaryu takes the cloth prescribed to be worn in the Visarjana Homa.' Is this imperative? 'No' is the answer. The assump-

tion that, if a Smriti is not supported by an express text of the Sruti, a Sruti must be assumed to exist though unperceived by us, is necessary only where the Smriti-writer gives no reason for his precept or where no reason is obvious. If he has given no reasons for his precept or if no reason is obvious, we must out of respect to him assume that he based the precept on some text of the Sruti unknown to us; but if he gives some reason or the reason is obvious, it is a sufficient recommendation for the rule and it is unnecessary to assume an unknown Vedic text in support of it. When a Smriti is unsupported by an express or assumed text of the Sruti, the Smriti is regarded merely as making a recommendation, not as conveying an imperative precept. The above said Smriti-text originated merely from the desire shown by the Adhvaryu to obtain the new cloths. As there is an obvious explanation for the precept, an unknown Sruti need not and cannot be assumed and the text therefore has no binding force. The cloth may or may not be given to the Adhvaryu. The Yaga will not be incomplete if the cloth be not given to him. Says the Srurti, 'Let not one marry a sickly maiden.' There is an obvious reason for this rule. There is no Sruti in support of it. Applying the principle of the said Adhikarana, the rule is not imperative. If a marriage takes place in violation of the rule, the marriage will not be void as a marriage between Sagotras will be. Vasishta says, '*Natvekam putram Dadyāt Prati grin yudva sahi santānārya pūrveshām.*) If this Smriti text were regarded as imperative, the adoption of an only son must be held to be void. Vasishta gives a reason for the precept and applying the said Nyaya, therefore, it cannot be said to have any imperative force. Vasishta merely recommends that an only son may not be given away in adoption to another because the son is required by the giver to perpetuate his family. As the precept is merely recommendatory and not mandatory, the adoption of an only son has been held to be not invalid.

The Mimamsa is known as the Nyayasahasri; it contains a thousand Nyayas. The 12 Adhyayas of Jaimini's Sutras are divided into two Shatkas, the Upadesa Shatka and the Atidesa

Shatka (or Karya Shatka as it is called by Prabhakara). What is actually prescribed by the letter of the Surti is dealt with by the first half and the 2nd half teaches what should be understood to be impliedly prescribed from the spirit of the Sruti.

(To be Continued).

ISOLATION AND VASTNESS.

Many of our readers have perhaps gone through that interesting article on Isolation and Vastness, which appeared in one of the April numbers of the *Spectator*, and the various learned correspondences on the same subject which followed in the columns of that valuable magazine. We are glad to acknowledge that the learned writer of the article has done great service to the world of thought by calling the attention of thoughtful men, in general, and of Psychologists, in particular, to the reality of that psychological condition of the human soul, which, though abnormal, is yet general and of peculiar metaphysical significance. He does not agree with those who are inclined to believe that the mental state in question is the result of a disordered brain or a proof of incipient lunacy. He does not himself profess to be able to give us a psychological analysis of that mental condition, or any explanation of its metaphysical implications, whatever they may be. He simply calls the attention of the psychologists to that strange and interesting phenomenon of the mind, which they are bound to study as psychologists, but which they have hitherto neglected to analyse or explain.

Our readers will understand and realise what that peculiar mental mood is like when they are told that it is somewhat akin to, or closely resembles what the Hindu philosophers have called *Kaivalya* in their sacred writings. To quote the writer's words, it is "a mental state in which *Isolation and Vastness* are the dominant characteristics. The material world, the whole universe indeed, seems to fall away from the person who experiences this mental condition, and he stands, as it were, a naked soul in a limitless cosmos thrilled by the sense of immensity both as regards his own spirit, and as regard the too vast orb of his fate. He realises the awful vastness of the issues, or rather the conditions in which he moves, and yet he feels that he stands alone in them. This seems to be the central idea, but different men have experienced it in different ways."

It is only to Western thinkers that this mental phenomenon appears new and abnormal. The ancient Hindu psychologists, on the other hand, were not only quite aware of it but have also studied it, in all its different conditions both from a speculative point of view and in its practical bearing on the metaphysical science of Yoga. They have found in it a clue to the solution of the many mysteries of man's metaphysical being and have therefore made it the keystone of their practical science of metaphysics. According to them, thorough understanding of the nature and significance of this curious mental mood, enables a man to realise his essential nature and the highest possibilities of his being. It is well-known that Speculative Reason is impotent to solve the problem of the human soul and its ultimate destiny; the only way to solve this problem is supposed to depend on a careful study of this psychological mood and its further developments under peculiar conditions which

culminate in what Hindu philosophers have termed *Kaivalya* or complete self-realisation.

There is one essential feature common to the mental state termed *Kaivalya* and that described by the writer in the *Spectator*. The very meaning of the word *Kaivalya* is Isolation. The chief characteristic of both the mental states is the fact of Isolation, the feeling of self-hood as completely isolated from all the environments, physical and mental. In other respects they are in no way identical, though the latter serves as a condition of the former. In *Kaivalya* there is not only a feeling of self-existence in complete isolation, but also of self-realisation, of realisation of complete self-hood and its infinite possibilities; in the mental state described by the writer, there is and can be only a feeling of isolated self-existence. The one is a purely self-conscious spiritual condition of the soul, intensely intuiting in the infinite depths of its self-consciousness, the essential nature of the self, and its manifold unrealised possibilities, while the other is a merely passive condition of the soul divested of all its physical conditions but intensely conscious of its existence only, in the midst of an infinite objective vacancy. Hence it is that Hindu sages have regarded the former as the highest permanent condition of the human spiritual self and as an ideal state to be realised while the latter is looked upon as but a temporary state which may, however serve to be taken as a proof of the possibility of the higher state of *Kaivalya*. We believe that it will be interesting here to note the ideas of Hindu philosophers on the nature and conditions of the natural state in question referred to by the writer of the article in the *Spectator* and its relation to the state of *Kaivalya*, the highest condition of the soul of man. Hindu psychologists regard self-consciousness, *Pratyakṣa*, and consciousness as the two essential attributes of the hu-

man mind; and that consciousness is capable of manifesting itself under four different conditions, characterised by the different states well known to us, as the states of waking, dreaming, sleeping and *Kaivalya*. The sensory apparatus is the necessary condition of the waking consciousness, and the self realises its existence as subjective to and contrasted with the external material environment of which it takes cognizance. In the dreaming condition, the self is in an ideal world, which is but a distorted copy of the material world, formed of its own ideas and realises its existence as contrasted with its own ideas which it regards as objective. While in the waking consciousness, the soul is externally conscious (Bahiprajna), in the dreaming state it is internally conscious (Anthah Prajna). In dreamless sleep, while consciousness is entirely passive, the soul is simply self-conscious, is but aware of its existence merely. With Hindu philosophers, sleep does not imply complete cessation of consciousness; even in that condition, the soul is conscious of itself it does not at any time lose its *Pratyaktva* which is its eternal and natural attribute. In the fourth state which we have called *Kaivalya*, the self is completely isolated from everything objective and abides in itself. As Patanjali, the author of the Yoga Sutra, says, the seer abides in his essential nature, not unconscious, but intensely conscious of its essential nature and possibilities. In this state the ego is, as it were, face to face with itself, completely intuiting everything about its real nature and ultimate destiny.

Hindu psychologists recognise that the state of Isolation and Vastness described by the learned writer of the article on the subject, in the *Spectator*, may be of two kinds, Voluntary and Involuntary; in other words it may be produced at will by a trained Yogi or it may be produced by an external cause other than the self. In the latter

case it is natural or abnormal. It is always experienced naturally when consciousness passes from one condition to another. The same feeling is felt when one is just going to sleep or just waking ; and represents, as it were, the intervening sensation when consciousness discards one environment, and begins to face another. The correspondent in the Spectator of May 25, is right when he suggests that these disturbing sensations of Isolation and Vastness "are nothing but the common lot of poor humanity where it is just going to sleep or just waking and that these esoteric psychological phenomena—to describe them respectfully at full length—are the universal, if reprehensible, result of being half-sleep." Though such experiences are normal, yet they do not strike us because the transition from one state of consciousness to another is usually very gradual and rapid, and the internal is but too small to allow time for the sensations to make revivable or retainable impressions on the brain. It is only when owing to some disturbing causes the interval is great, and the transition from one state to the other is slow, that these experiences are impressed on the brain ; and we begin to look upon them as unusual and abnormal. Yet we do not agree with the correspondent to the Spectator who treats of these sensations as of no consequence to the psychologist. If they are understood rightly they certainly militate against the materialistic idea of the human soul, or self, and are also against the view of the sensational school of Psychologists that the self is the sum of a connected series of sensations or feelings.

It, of course, lends plausibility to the idea of the self transcending its physical nature, and of the continuity of consciousness in dreamless sleep and perhaps after death also. After all, what is death but the dissolution of the bodily organisation ? There is no reason why pure

self-consciousness should not continue after the dissolution of the bodily frame, if it can be experienced in the body itself in its own nature, quite apart from all external environments which are ordinarily called subjective and objective.

Again according to Hindu psychology when the same mental condition is produced in the waking state it is called abnormal. It is the consequence of a break,—usually sudden—in the continuity of the waking consciousness owing to some causes which are purely external. Sudden *en rapport* with an unusually sublime or attractive sight, or anything which gives a mental shock may arouse that mental condition. Lord Byron, we believe, depicts the same mental mood in the Prisoner of Chillon as having been produced in the mind of the prisoner on account of the mental shock caused by the death of the youngest brother whom he loved with intense love as the only surviving member of his family. The following are the lines that describe in vivid language the awful sensations of Isolation and Vastness caused by the mental shock :—

What next befel me then and there
I know not well—I never knew :—
First came the loss of light and air,
And then of darkness too.
I had no thought, no feeling, none,
Among the stones, I stood a stone,
And was scarce conscious what I wist,
As shrubless crags within the mist ;
For all was blank, and bleak and gray
It was not night,—It was not day ;
It was not even the dungeon light,
So hateful to my heavy sight,
But vacancy absorbing space,
And fixedness without a place.

In these cases, the real cause is something external which produces a mental shock for an appreciable length of time. The sensory and other cerebral centres are suspended, so that there is nothing objective to consciousness; and consequently the self is left in isolation realising intensely the only fact of its existence in the awful presence of an infinite nothingness. The self, as it were, realises its existence for a time beyond time, space and matter. But for the feeling of this self-existence beyond time and space and mental conditions, there is nothing of self-realisation about it; and this comes only when the trance is capable of being produced at will, in the waking state; under certain conditions by the methods of Yoga.

In this connection, a study of Sri Goudapadacharya's exposition, in the Advaitaprakarana of his commentary on the Mandukyaupanishad, of the process known as (*mano-nirodha*) restraint of the mind, or the condition known as *manonmanibhava*, a state in which there is no thought whatever in the *manas* and there reigns only perfect steadiness and peace, will be interesting. The *Acharya* says absolute consciousness in motion is *manas; manas* (mind) in motion is the cause of all dual consciousness of ignorance. Mind is pure or impure; When *manas* is freed from all thoughts of objects of desire and is pure then *mukti* is ensured. "When, *manas*, free from engrossment of objects, well retained in the heart, attains to the Atman's being then it is the Supreme abode."

"Seen by *manas* is this duality, whatever is moving or unmoving; in non-*manasic* state of *manas*, duality is not at all perceived".

Is it possible for the mind to become no-mind. Yes, says the *Acharya*. In the Vyavahara state *manas* is made of Sankalpas, of thoughts, imaginings and will. These

thoughts depend for their existence upon objects. When this thinking of the world and of its thousand cravings ceases, then the mind becomes no-mind.

"When by the conviction of *Atman's* reality, *manas* imagins no more, then it becomes no-*manas*, unperceiving for want of objects of perception."

"Like the emptying of the ocean by the tip of Kusa grass, drop by drop, so is the restraint of *manas* to be achieved without weariness."

When the subjective and the objective clinging of the world fall off from the mind, then the pure Self of man which is existence, knowledge, and bliss is reflected on the mind and is perceived by it.

"Without any more imaginings, unborn is knowledge, inseparate from the knowable, they declare. Brahman the knowable (it is), unborn and eternal. By the unborn the unborn knows." The behaviour of *manas* thus restrained—freed from imaginings and endued with wisdom—is clearly perceived by Yogins; in *sushupti* it is different; it is not the same as that. In *sushupati manas* attains *laya*; when restrained it does not attain *laya*. That alone is the fearless, self-luminous with knowledge all round. It is unborn sleepless, dreamless, nameless, formless, ever-luminous, ominiscient. No ceremony whatever. Free from all speech, having risen above all thought, perfectly serene, ever-effulgent, the *Samādhi* immutable, fearless. No taking or giving up is there where no thought exists. Centered in Self then is knowledge, without birth, having attained equality. Existing in itself, tranquil, endowed with bliss, indescribable, it is the highest bliss; unborn, as the Unborn-knowable they declare (it) omniscient."

The *Acharya* draws the distinction between the Sushupti and Kaivalya states where there is a complete forgetting of the environment. In *sushupti*, the mind

attains *laya* or is resolved into its seed, its primal cause, the chaotic unconscious principle of *avidya*, with all the *vasanas* or tendencies which are the source of all our activities and afflictions. In the Atma-samadhi state this tendency is burnt up and the mind is consious only of Self. There is another state which is like the *sushupti* state, where also the mind is free of all thoughts andtroubles, it is a state of complete mental inactivity which is different from and the very opposite of kaivalya which is a state of intense mental activity.

The voluntary mental state of Isolation is the result of Dhyana or self-contemplation. In that intense form of *Dhyana*, known as *Samadhi*,—we refer to *Atma-samadhi* and not to *Bhava* or *Isvara Samadhi*—the self is realised not only in simple isolation, but in its completeness and essential value. We need not describe in detail the methods of Yoga practice which lead to its realisation, as they are perhaps known at least in theory, to most our readers who are acquainted with the Yoga Sutras. Suffice it to say, that in that condition the self is in its own natural sphere ; it realises its spiritual and eternal nature and all other spiritual existences besides. In a word it realises in that state of Isolation its final goal of evolution, deliverence from the world of *Samsara* and entrance into a world of spiritual experiences which, it is impossible, to describe in words which are only intended to describe phenomenal experiences.

THE MADHVA SYSTEM.

[Translated from Sarvamatha Sangraha Vilasa of Sri Ramasubba Sastrigal, the famous Pandit of Tiruvasanallur.]

BY

S. VENKATARAMANA IYER, B.A., & B.L.

(*Continued from page 612.*)

VI. Thinking that creation should be accomplished, God Vishnu, who is possessed of all attributes, enters the inanimate primordial matter, which, too, is a manifestation of His, and divides it into classes according to the qualities of purity, etc. (1) He then (2) creates the *mahat*, and also the ego and the other principles mentioned by all our sages, and the mundane egg. He also creates at the time of creation, the deities that are to preside over these principles.

VII. With a view to secure the stability (4) of living beings the supreme Lord who is self dependent assumes universal and other (3) different forms, and protects all (5) creatures from Brahma downwards, by assuming the appropriate shapes. Moreover, the Lord puts on various forms

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(1) *i.e.*, Purity, activity, and inertia. Nature is made to consist of these three qualities.

(2) *Then*, *i. e.*, out of the inanimate nature, he creates *mahat*.

The Madhva doctrine is, that, at the close of the deluge, the supreme Lord is desirous of creation. He then enters the primordial matter and sets it agitating. He then divides it in accordance with the three qualities. He afterwards creates the principles beginning with *mahat* and ending with the mundane egg, and also their tutelary deities such as Brahman, etc.

like those of Narasimha, for the purpose of punishing the wicked, and thus remains, guarding all by his unbounded mercy.

(3) *i.e.*, Universal, luminary and intellectual forms.

(4) *i.e.*, From a desire to save all living things.

(5) *i.e.*, The multitude of beings beginning with Brahma.

The Madhva doctrine is as follows. The Lord by various incarnations, enters the world, and protects it in His various conditions of waking, etc. This protection constitutes stability. The conditions are fivefold, namely, waking, dream, sleep, illusion, and the fourth state. The objects of sense appertaining to each state are enjoyed by their respective bodies, senses, etc. The condition of wakefulness produces pleasure and pain. The supreme Lord, when prompting it, is known as Visva or universal and his seat is at the point of the right eye. He has seven limbs and nineteen faces. It is then that the soul that resides in the heart attains the Visva whose seat is the right eye. Composite beings attain it in part and beings without parts attain it in their natural state. This is the condition of all sentient beings from Brahma downwards. The state of dream is the enjoyment by the mind of the things of dreamland without reference to the body, senses, etc. The Lord, as its prompter, is known as Taijasa or luminary, and His seat is the mind in the region of the throat. He too has seven limbs and nineteen faces. The state of dream also is for all beings. Therein the souls attain the Taijasa. Deep sleep is the enjoyment of one's natural condition without perceiving any external objects of dreamland. In this state all the senses cease to work. Its prompter is Prajna or intellectual. Then the soul attains it. This state is for all beings from Rudra downwards. In the waking state, the luminary and the intellectual forms are merged in the universal. The state of illusion is the state of swoon. In it, only pain is felt. There is a Lord that prompts it. This state is common to all beings up to Rudra; and the form is only partially manifested. The liberation of the soul by the supreme Lord is the fourth state. The

VIII. Deluge is well-known from the Sastras to be of two kinds, the great and the not-great. (1) The latter (2) is of two sorts, the day-deluge and the Manu-deluge. Of these the first is the destruction of all. (3) The dissolution of the three worlds (4) is meant by the term, day-deluge. (5) And the Manu-deluge is when the function(6) of one only of those who are named Manu, comes to the end.

IX. Since there are two kinds of knowledge, the nature of knower, understanding, etc., is said to be divided into eternal and transitory. Permanent knowledge is for Vishnu and such like souls. In the case of all things subject to birth and death, their knowledge is transitory. Even this latter is real in the case of the Lord and of advanced souls, but not real in the case of all other sentient beings.(1)

Lord that prompts it is known as the fourth. He occupies a a space of twelve inches extending from the nose. So, too, the Lord is the protector even during pregnancy, etc.

(1) *i.e.*, the final deluge and the intermediate deluge.

(2) *i.e.*, the intermediate deluge.

(3) *i.e.*, the great deluge means the deluge of all matter.

(4) viz. Bhurloka, etc.

(5) *i.e.*, the deluge at the end of Brahma's day.

(6) Or, period of enjoyment.

(1) *i.e.*, souls not advanced or wicked souls.

The Madhva teaching is that knowledge is twofold, permanent and transitory. It is again twofold, real and unreal. Real permanent knowledge is for the Lord, Lakshmi and advanced souls. Unreal permanent knowledge is for souls not advanced. Both real and unreal knowledge are for all beings including Rudra. For Brahma, Vayu, Sarasvati, Bharati, etc., even transitory knowledge is real. It is again twofold, remembrance and experience. The Lord, Lakshmi, and liberated souls, have experience alone, and not remembrance based on former impression. Remembrance is for all beings from Brahma down-

X. If a being is perpetually subject to birth and death, there will be no liberation for it.(1) Its (2) astral body too must perish; for without its (3) perishing, it cannot happen that one can realise one's own real nature, (4) or that good deeds should be performed (5). But the astral body of inert beings must not be supposed to perish, for the reason (7) mentioned just before does not apply to their (6) case.

---

wards. Experience is threefold, direct perception, inference, and word-meaning. It is direct perception only, without inference or word-meaning, in the case of the Lord and Lakshmi, but is all the three kinds in the case of Brahma and other beings.

(1) *For it*, for the being that is perpetually liable to birth and death.

(2) *Its*, for the being that is perpetually subject to birth and death.

(3) *i.e.*, the astral body perishing.

(4) *i.e.*, the nature of one's own self.

(5) Owing to the absence of any reward. The purport is that the astral body must necessarily perish, before the being that is ever in bondage directly perceives the nature of its own self and before the performance of good deeds, which is a help to such perception, bears fruit.

(6) *i.e.*, to the case of these inert beings.

(7) *i.e.*, the realisation of its own nature and the performance of good deeds. The idea is that, in the case of inert souls, there is no dissolution of the astral body owing to the absence of both the causes alluded to before.

"VIVEKANANDA TOWN HALL."

Dharmapuri.

Sir,

Your readers are perhaps aware that the Ramakrishna Paramahamsa Mission works here, an out-of-the-way town. The newly constructed Town Hall which is named after His Holiness Swami Vivekanandjee, is grand and is well situated in the very heart of this pretty wide but small and somewhat historical town. The building has a very small room beside the hall which will contain more than 200 persons, two verandahs lengthwise, a draw-well on its north, and sufficient ground, 6 feet wide all round, to adorn it with a small flower garden. It will be used for both lecturing and reading purposes. It will also have a library consisting mostly of Vedantic and other religious books. This is the second of its kind in the District of Salem, nay, in the whole of Southern India, the first having been built at Vaniyambadi. A few of the promising young men of this place who are *soidisant* votaries of the Paramahamsa and the Swamijee, applied on Thursday, November 16, 1899, for the site to Mr. C. G. Spencer, I.C.S., the President of the Hosur Taluk Board who also subscribed liberally, and got it *gratis*, and raised the present building nominally out of public subscriptions but largely through the munificent help of Mr. D.G. Muniswami Naidu, the only educated rich man of this place. It has cost us about Rs. 1000, but is estimated more than two-fold that figure by the public. It is Mr. Naidu who deserves every praise in the matter, for, he not only spent more than a moiety of its cost, but it is his arduous work which has made the building look so magnificent. Why should it take the name of Swami Vivekanand? It is because he went to the West to propagate the Vedanta, the most ancient philosophy of the world, and thereby laid the true foundation stone to bridge over the great gulf that unfortunately exists between

Orientals and Occidentals and brought the latter to a consciousness of the Divine in man which, as it stands, will at no distant date erect a great temple of the future wherein the Hindus and the Christians may join hands and hearts in worshipping the one and the same Supreme Spirit who is not far from any one, for in Him we live and move and have our being. The Swamijee has also consented to associate his sacred name with the building.

The fete of the opening of the Hall is to take place on the evening of the 25 th instant, when Mr. C.G. Spencer I.C.S., will preside. His Holiness Swami Ramakrishnananda will also grace the occasion with his genial presence. Two addresses of welcome in English and in Tamil will be presented to him on the 24 th instant. The Swamijee will remain here for a week or so to propagate Hinduism in its true aspect.

I am exceedingly glad to say that Pundit Arunachala Aiyer, one of the votaries above referred to, has resolved to enlighten the public now and then with his Vedantic lectures after the building is opened. May He the Everlasting-Intelligent-Bliss give unto the Pundit and Mr. Naidu all health, wealth, and strength to propagate the Vedanta in all its aspects is my constant and humble prayer.

Dharmapuri,
August 16, 1901.

Yours in the Lord,
KANDASWMI GUPTA.

[Since publishing the above we learn that the Hall was formally opened by Mr. Spencer and Swami Ramakrishnananda attended the opening ceremony and was received with ovation at Dharmapuri, Vanyambody and Arsampatti. We hope to publish fuller accounts of all that happened in our next issue.—*Edr. Brm.*]

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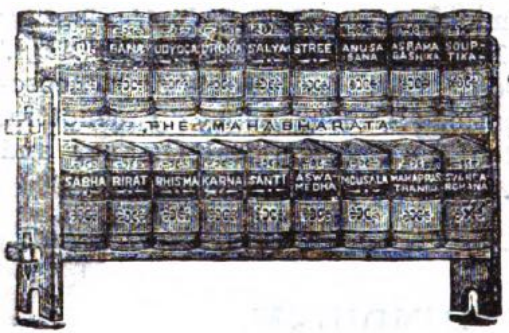
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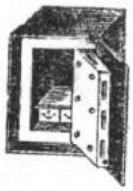
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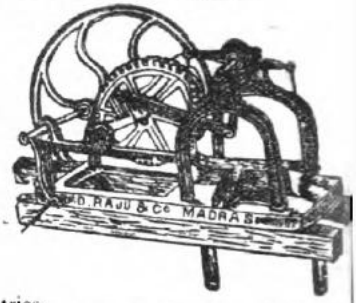
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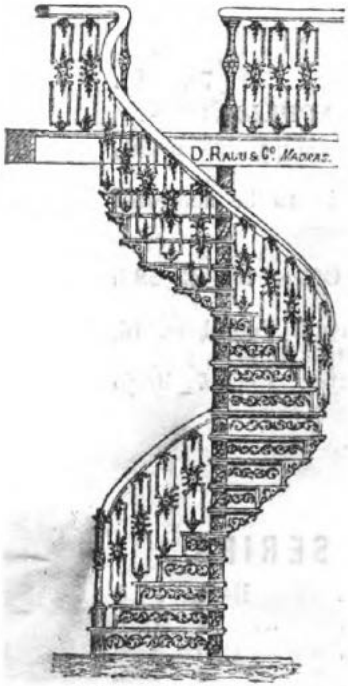
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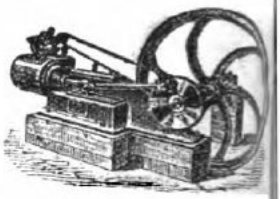


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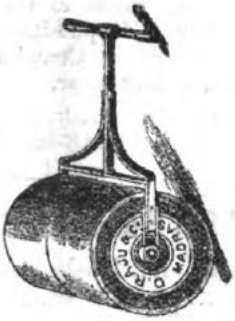
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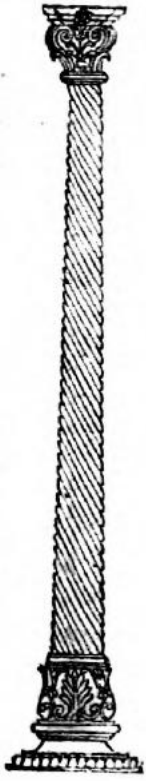


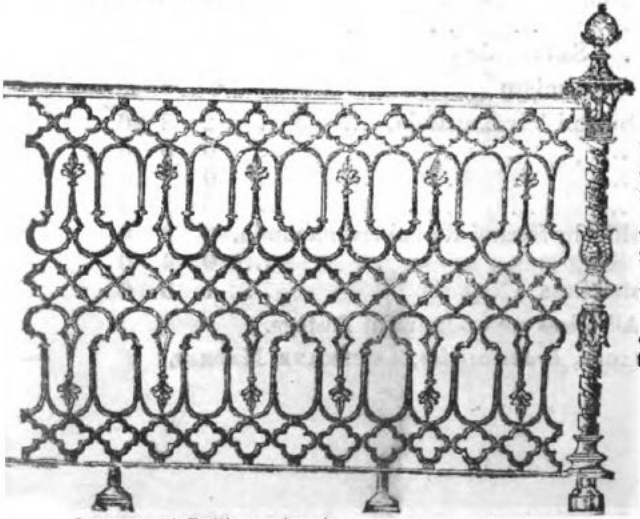
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THE
BRAHMAVÂDIN

"एकं सत् विप्राबहुधावदन्ति."

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

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VISISHTADVAITA SYSTEM.

[Translated from Sarvamatha Sangraha Vilasa of Sri Ramasubba Sastrigal the famous Pandit of Tiruvasanallur].

1. Truth [1] is ultimately divided into three entities by means of the distinctions of intelligent soul *chit*, non-intelligent matter *achit*, and the Lord of the whole universe. (Of these) the Supreme Lord is characterised by existence, knowledge, (Bliss and such other attributes);[2] He is all-pervading and has the whole universe for his body; He is the cause of the universe; He is omnipotent, omniscient, and perceivable by all; He is the bestower of wordly enjoyments and freedom to all beings who are (devoted to Him and are) His; He presides over all the actions (*karma*) and is the Great Soul; and He is externally active in controlling and ruling over all created beings who are born of Him.

(1) *Truth*—Truth is that which is characterised as the object of knowledge.

(2) Existence &c., are equated with all-pervasion (*Vibhutva*) &c., and define the characteristics of one and the same object, *Brahman*.

2. Knowledge or Intelligence is divided into two sorts in accordance with the words employed in the srutis,[1] on account of the mention therein of a subjective and an objective state. Subjective intelligence [2] is what is well-known, atomic, and the seat of knowledge, and is named *jiva*. But attributive intelligence [3] is that which illumines objects of perception, undergoes modifications and causes living beings perceive only those objects that are brought in contact with it [4] and not others devoid of such contact.

3. Non-intelligence (*achit*) is of various kinds owing to its distinguishability into time, unmanifest or indiscrete Nature (*avyakta*,[5]) &c., Of these time is composed of various forms like month, &c., *Prakriti*[6] or Nature is possessed of the threefold qualities (*gunas*) beginning with *Sattva* (pure matter). Transcendental nature (*Nityavibhuti*) is

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(1) Such experiences as 'doer,' 'knower.' 'He is of the nature of intelligence' &c.,

(2) *Subjective intelligence*—Subject or seat of attributes who is of the essential nature of intelligence.

(3) Attributive intelligence—Intelligence which is of the nature of an attribute.

(4) This takes place by intelligence spreading through the organs of external perception and grasping objects. Even in the act of inference there is such a contact of attributive intelligence with object in a subtle form. Otherwise there cannot be production of the knowledge of external objects to the *jiva*, who stands in the place of a lamp, by means of attributive intelligence which stands in the place of radiance. Just as objects, on which the light emanating from the lamp falls, are made visible, in the same way, objects which become united with intelligence which resembles light, are rendered perceptible to the intelligent soul. What is meant is that the *jiva*, though atomic, is the seat of knowledge and the function of attributive intelligence is to bring about perception of objects by the *jiva*.

substantial, devoid of material activity and is endowed with the single quality of pure substance. Thus[7] non-intelligence is classified into six substances; and the rest are all non-substances.

4. The quality of shining by one self to one's self which is inherent in all the *jivas* and *Isvara* is commonly known as 'inward perceptiblity,' (*Pratyaktva*). The quality of shining by oneself to others,[1] as done by the transcendental substance and attributive intelligence to Isvara and the *jivas* is known as 'Outward perceptibility' (*Paraktva*). Hence it is held that the quality of darkness or dullness (*jādya*) is that of shining to others with the help of the above quality from another and not shining always by oneself independently. The whole universe when it ceases to be the substratum of this quality of dullness[2] assumes the character of self-luminosity.

5. The manifest principles of intelligence, egoity, &c., are born of the union of *Isvara* and the unmanifest *Prakriti*,*

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(5) By *Avyakta* is meant that state of *Prakriti* before it is resolved into the three Gunas, *Sattva*, *Rajas*, and *Tamas*.

(6) By *Prakriti* is, meant the dull, gross matter which is capable of transformations into its various products, especially, *Sattva*, *Rajas* and *Tamas*.

(7) The six kinds of non-intelligence are therefore, (1) time (2) *Avyakta*, (3) *Sattva*, (4) *Rajas*, (5) *Tamas*, (6) *Nityavibhuti*. Those other than these are the outcome of their union with such qualities as, goodness, passions, darkness, form, taste, smell, tactile perception and sound.

(1) Self-luminosity which is the characteristic of transcendental matter and attributive knowledge.

(2) When it is not in that condition being the substratum of the quality of dullness or when it is beyond that state, it becomes transcendental and self-luminous.

(*) Born of both *Isvara* and *Prakriti* which forms his body.

so also the other principles. The means of knowledge are mentioned in the Code of Manu as three, distinguished by direct perception, &c.[2] Freedom (*moksha*) is accomplishable solely by *bhakti* (love and devotion); [3] and it is a state of equality with the Supreme Being only with reference to bliss and enjoyment.[4] Therefore, one should always endeavour to practise love and devotion along with hearing (of holy texts) and meditation (on their meaning.)

6. The doctrine of the threefold classifications of *jivas* into the Eternal, the Freed, and the Bound, is borne out by the *Upanishads*. The Eternal *jivas* are variously mentioned as Ananta, Garuda, Vishvaksena, &c. Those that have had emancipation from the bondage (of *Samsara*) are Suka and similar others. The bound *jivas* are well-known and completely fill all the three worlds. Their bondage is due to the veiling of *karma*;[1] and the getting rid of it is taught to be by means of intense love and devotion to God.

7. If all the souls were to enjoy freedom, then there will be an end to creation; on the contrary, if a single soul were to remain bound for ever, then the defect of not existending his unconditional mercy [1] to all alike will cling to

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(2) These are, 1. (*pratyaksha,*) direct perception, 2. (*anumana*) inference, and 3. (*Sabda,*) holy texts.

(3) Attainable by love towards God which is of the nature of firm faith and which flows continuously like an unbroken stream of oil.

(4) The equality between the released *jivas* and *Iswara* consists only in equal enjoyment of heavenly bliss as taught in the Sutra "On account of the mark of equality only with reference to enjoyment."

(1) Karma which is of the nature of *punya* and *pāpa*, (merit and demerit) veiling by whom is *samsara*, and whose destruction is *moksha*.

(1) *Nirupadhika dayā*. Mercy without any cause or motive.

Isvara. Such objections can never reach God; for the destruction of creation is indeed a voluntary act. From one point of view or another,[2] unconditioned mercy of *Isvara* should always remain retarded somewhere or other.

8. A twofold character of *jiva* is again mentioned as arising out of the distinctions indicated by (the cosmic conditions of) aggregate or collective (homogeneous) existence and distributive or individual existence (*samashti*[1] and *Vyashti*.[2]) In the individual state a being is endowed with gross body and other requisite organs; in the collective state, the reverse happens.[3] The collective state of dark or dull substance is spoken of as *Tamas* (Chaos); and the products of this *Tamas* compose its distributive state. So also to the creator in one place[4] collectivity is ascribed but in all others distributiveness.

9. The Northern School of *Visishtādvaitins* declare in support of their doctrines that the qualities, of universality (*Vibhutva*), being the world's cause and lordship over all so as to own and dispose of them at will—all these belong also to Lakshmi, the consort of Vishnu, for, the srutis teach

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(2) The point of view that some *jivas* always remain bound, when taken from the other side of the question would involve that to some *jivas* there will always be the state of freedom. This is tantamount to saying that unconditioned mercy does not mean the same kind of mercy to all beings at the same time which is impossible.

(1) *Samashti* is a homogeneous state of collective or aggregate existence in which the parts remain indistinguishable from the whole.

(2) *Vyashti* is the whole viewed as made up of individual parts.

(3) At the time of the destruction of the universe.

(4) Before creation when he 'wills let there be many' and creates.

them.[1] But the followers of the Southern school teach that, there is no question about the term *Īśāna* being applied in the srutis to Lakshmi; but of what use is it.[2] There is no mention of the universality (Brahmatva) of Sri.

10. The teachers of the former school (1) who have understood the import of the teachings (3) of their great masters, (2) say that a person desirous of freedom may perform *prapatti* (the religious ceremony of seeking refuge with God) either directly or by proxy through his *Guru*. But those [4] of the latter school maintain the contrary. They say that the heads of our line of religious teachers like the revered Bhashyakara who preceded us and the sage Satharipu have duly performed this rite of self-surrender [5] (not only for themselves,) but also on behalf of their followers! This ceremony of resigning one's self to God need not, therefore, be performed by us.

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(1) The passages referred to are:—'The Ruler of this universe is the consort of Vishnu." "I invoke Thee here—Thee who art the Lord of all beings." "By you and by Vishnu, mother! the whole universe of moveable and immoveable objects is pervaded." And such others.

(2) In the first two passages quoted, only Lordship common to *Brahma* and other beings is mentioned but neither the all-pervasiveness nor that of being the cause. The all-pervasiveness referred to in the third passage of the *Vishnupurāna* is only in the course of praise, without any meaning.

(1) Varadacharya and Venkatacharya and others.

(2) The word in the text *āryā*. It may be taken as masculine plural, meaning masters, or feminine singular meaning Lakshmi who teaches in *Lākshmitantra* the secret of Prapatti to Vishvaksena.

(3) Teaching of the *Sastras*, even performed once, is sure to enable a man to cross *samsara*.

(4) Pillailokacharya and Varavaramuni.

(5) Resigning not only one's self but also those that are his is what is known as *Atmanikshepa*. As even according to the teaching of *Lakshmitantra* the *bharanyasa* of one's own people is prescribed along with that of the individual with the help of the *bharanyasa* performed by Bhashyakara and Satharipu, all those *vaishnava* followers of theirs including even men, beasts and birds who are dependent on the *Vaishnavas* surely go to the empyrean of Vishnu. For us who have become theirs, and for whom, as taught in the text, *bharanyasa* has been done by them once for all, there is no need for doing it again separately. It was done by our ancients even as taught by *Parasara*:—"May the Lord, Hari, grant to all men that perfection, devoid of birth, old age, death &c." Therefore, that *bharanyasa* alone is sure to help us who are their descendents.

DIVINE COMMUNION.

by Swami Abhedananda.

[*Reprint of a Lecture copyrighted in America.*]

"He whose heart is unattached to the objects of senses, and whose soul is fixed in Divine Communion with Brahman, attaineth to bliss everlasting."—*Bhagavad Gitā, Ch. V, 21.*

DIVINE communion, according to the Christian belief, is most intimately related to that ritual which is known by various names, the Lord's Supper, the Eucharist, Sacrament or Mass. The general belief is that during the celebration of this ritual the souls of those who partake in this holy service commune with each other as well as with Jesus Christ, the Son of God. In Matthew we read: "As they were eating, Jesus took bread and blessed it and brake it and gave it to the disciples and said, Take, eat; this is my body. And he took the cup, and gave it to them saying, Drink ye all of

it; for this is my blood of the new testament, which is shed for many for the remission of sins." Chap. xxvi,26–28.

These words have given foundation to that memorial service called "Holy Communion," which was instituted by Jesus the Christ, and which has been practised by all the Christian nations for nearly 1900 years; but if we read the religious history of other nations we find that the eating of bread, or the body of God, and the drinking of wine, or the blood of God, existed among pagan peoples many centuries before Christ was born, and was practised by the Greeks, Egyptians, Persians and the Hindus of the Vedic period.

Readers of the comparative history of religions know that the Eucharist is one of the oldest rites of antiquity. The Greeks called it the Eleusinian mystery. Rev. Robert Taylor said: "The Eleusinian mysteries were the most august of all the pagan ceremonies celebrated, more especially by the Athenians, every fifth year in honor of Ceres, the goddess of corn, who, in allegorical language, had given us her flesh to eat just as Bacchus, the god of wine, in like sense, had given us his blood to drink."

"Prodicus, a Greek sophist of the fifth century B.C., says that the ancients worshipped bread as Demeter (Ceres) and wine as Dionysus (Bacchus);" therefore when they ate the bread and drank the wine, after it had been consecrated, they were eating the flesh and drinking the blood of their deity. "The Eleusinian mysteries were accompained by many religious rites and ceremonies expressive of the purity and self-denial of the worshipper, and were therefore considered to be an expiation of past sins." Throughout the whole ceremony the name of the Lord was repeated many times.

The ancient Egyptians annually celebrated the resurrection of Osiris, their Saviour and Lord, and commemorated his death by eating the bread and wine consecrated by the priest through many rites and ceremonies. The worshippers

who partook of this holy sacrament believed that the bread and wine became the veritable flesh and blood of their god Osiris.

In Persia, many centuries before the birth of Christ, the worshippers of Mithra, who, according to the Parsees, was the Mediator, Redeemer and Saviour of the world, took the sacrament of bread and wine with the same belief that the Christians do to-day. Justin, Martyr, Tertullian, Renan and other scholars believed that the Christian Eucharist was an imitation of the Persian ceremony which was practised by the worshippers of Mithra from most ancient times. In India, among the ancient Vedic sacrifices, we find one of special importance for remission of sins. It was a sacrifice of cake and wine. The cake was called Purodasha and the wine was called Soma; this cake was made especially for this purpose, was round in shape, its top resembling the back of a tortoise. It was considered to be the symbol of the body of Prajapati, the first-born Lord of all creatures, who sacrificed himself before creation for the good of all, and out of whose body the whole universe arose. The wine of the Soma plant is described in the Vedas as the liquor of immortality, the giver of life and strength, the water of life; it was called the nectar which purified the body and soul of all those who drank, and which conferred immortality upon them. The sacrificer in ancient times consecrated this cake, then cut it into pieces, and, chanting the name of the Lord, threw each of those pieces into the sacrificial fire; at the same time he poured consecrated wine into the fire. The remaining portions of the cake and wine were reverently eaten by the assembled family. The sins of the past fortnight were confessed, repentance was expressed, forgiveness was asked, and when they drank the divine beverage they thought they were in communion with the Heavenly King in spirit—that they were one with the Heavenly King and Father of the

Universe. Every householder used to make this sacrifice at the end of each fortnight; husband and wife performed it together and ate the cake and drank the wine with the rest of the family. The rich and powerful employed the ordained priests to perform the sacrifice for them.

Thus we can see that this holy communion service was performed by the ancient nations for the expiation of their sins even centuries before Christ instituted it among his disciples; that ritual which is observed to day by millions of Christians all over the world was performed long before the time of Christ by many nations who had never heard of Him. But the Hindus did not continue this practice; they gave it up when the Vedic seers began to grasp more abstract truths. Their truth-seeking minds could not rest contented with the sacrifices and ceremonials which were described in the Vedas; they gradually came to see that those sacrifices stood for something greater, and they tried to understand the spiritual significance; they searched for deeper knowledge of the mysteries of the universe; they struggled for the realization of the true nature of the soul and its relation to God, who was the objective Lord and Father of the universe. At that time they began to question whether or not God was objective and extra-cosmic; whether or not the soul was created by God. Those seekers after Truth were gradually led beyond that old conception of an objective, personal God, who dwelt in heaven outside of nature. As they progressed higher and higher in spiritual researches and arrived at the Vedantic conception of God and the world, their meaning of the Divine communion became higher and more spiritual.

Here we should remember that as long as God is extra-cosmic, outside of nature, as long as He is far from us, so long there remains a vast gulf of separation between God and man. The more distant God is from us, the less chance

there is for us to approach Him and come into direct communion with Him. Such being the conditions, the problem of Divine communion does not arise in the minds of the followers of a religion which makes God unapproachable, as we find to be the case in two of the great religions of the world, Judaism and Mahammedanism. These two religions believe in an extra-cosmic, objective, personal God, who is the all-powerful Creator of the world and of human souls.

In Judaism the conception of Jehovah is so transcendent, so objective, so strongly marked and so majestic, that there arose a vast sea of separation between Jehovah and the individual souls. The communion or approach of any individual to Him was considered to be almost an insult to the Deity. This difficulty which such a conception produced was understood and felt for the first time by the Alexandrian Jews, like Philo and his followers, who were influenced by the Greek philosophy; they tried to bridge over that sea of separation between God and man by accepting the Logos theory of the Greek philosophers.

The Logos is described in the writings of Philo as the only begotten son of God, the Father; it was considered to be the Mediator or bridge between God and the world, between the Creator and His creatures; the same Logos was afterwards identified with Jesus the Christ; and since that time the followers of Christ have believed that no one could come into close communion with God except through that especial Logos, or Word, or Mediator, or through Jesus the Christ. The orthodox Christians think that it is impossible for a human being to commune with the Divinity except through the only begotton Son, the Christ. They say that it is blasphemous even to think of the possibility of an individual soul approaching God without coming through Jesus; they have forgotton, however, that the expression of "*Only begotten Son*" was first used for the Logos, which was

universal, and not for any particular personality.

Do you know why the Christians say that it is impossible for any individual to approach God without coming through Christ? Because their conception of God is the same objective, majestic, transcendent and extra-cosmic being as Jehovah of the Jews, under the name of Father in Heaven. As long as this conception of the Father in Heaven remains extra-cosmic, so long such an idea will continue to prevail.

In Mahammedanism the conception of God is the same as that in Judaism. The Allah is the all-powerful, transcendent and personal God who dwells in heaven, outside of the universe. Like Jehovah, Allah is to be feared rather than to be united with or approached or communed with. According to Mahammed, true religion lies in the complete submission to Allah's will, and nothing more. There is not possibility of a beatific communion with Allah in the religion of Mahammed. The modern Babists, who are but reformed Mahammedans, still maintain a similar conception of God; they believe in the same Allah, who is extra-cosmic, majestic and outside of the universe. The God of Mahammed lived in a heaven, and from that celestial abode commanded the universe; but the more philosophical class among Mahammedans went beyond this conception; they were known as the Sufis, and were almost like the Christian mystics of the middle ages. They were the mystics among the Mahammedans. They believed in a communion with God, and that that communion could be established through love in the state of ecstasy.

Although these Sufis believed that a human being could approach God, yet they did not accept the idea that a human soul could be one with Him. They were dualists; they believed that the individual soul could be god-like and a temporary union between the soul and God could be accomplished only through love. They did not believe in

any other mediator; they even rejected Mahammed as the only prophet of God. The writings of the Sufis are full of Oriental metaphors which seem horrible to many of the practical, matter-of-fact Western minds. Even the mind of a great philosopher like Emerson could not understand the metaphorical language of the God-intoxicated Sufi poet and philosopher, Hafiz. Those who have read the Rubaiyat of Omar Khayyam will understand how difficult it is to grasp the true meaning which underlies the metaphorical expressions of the Persian Sufis.

Sufism, which arose about 820 after Christ, was the result of the influence of the Vedanta Philosophy of India upon the dry Mahammedan conception of the objective, personal God or Allah. The peculiarity of Vedanta, on the contrary, lies in a conception of God which is not only objective, but both subjective and objective. He is not merely transcendent but immanent. God, according to the Vedanta is not only outside of nature but dwells in every particle and atom in nature; He is not only the soul of the universe, He is the soul of our souls. Although Vedanta does not object to the worship of an extra-cosmic, personal God, still it does not stop there as other religious systems have done. On the contrary, it says that a man may fear and worship God as the extra-cosmic being for some time, but when his spiritual eye is opened, and when he understands the true nature of the soul and its true relation to God, he begins to realize that God is both objective and subjective.

The soul, according to Vedanta, is not created by God out of any material which is outside of Himself, but it emanates from the spiritual essence of Divinity; consequently it is of the same substance and of the same nature as God Himself. It is immaterial, immortal and unchangeable. God is not separate from the universe; there is no gulf of

separation between God who is infinite and all-pervading, and the human soul or the world; but He is like the eternal background of the variegated colors and scenes of the panorama of the phenomenal world. He is like the spiritual canvas upon which are painted the pictures of human souls by the invisible hands of the Almighty Artist. He is the infinite source of all powers and forces which are manifested in the material and physical planes of the universe; He dwells within our souls.

Every individual soul is a part of the spiritual body of the God of Vedanta; He is nearer to our souls than are our bodies, nearer than our senses, our minds, our intellects; He is the essence of our existence and life. In him we live and through Him we exist, consequently there is no need of any bridge, any mediator, between Him and us. The relation of the individual soul to God being naturally so close and so intimate, the Divine communion in Vedanta has a more spiritual meaning and a deeper significance than that of merely eating the flesh and drinking the blood of God. God has neither flesh nor blood. True communion with Divinity, according to Vedanta, does not come through any external relation to place, time or personality, but it comes to the soul when the innermost door of the soul is open to receive that blissful current of the Divine Spirit which rushes in with tremendous force. It comes when the depths of our hearts are flooded with the one sheet of the water of immortality, and when all the weeds of selfishness, hatred, jealousy, sectarianism and bigotry are washed away by the tremendous outrush of the current of that all-loving omniscient Spirit; then rises on the horizon of the soul that self-effulgent sun of wisdom; the soft and benign rays of that eternal sun dispel the darkness of ignorance that had reigned there for ages, and illumine the heart with Divine light.

Divine communion comes at first like the reunion of two

kindred spirits united by the everlasting bond of love, but who are apparently separated by the delusive power of forgetfulness. As a child who loves its mother, and knows nothing but that beloved mother, may forget her for the time being when its whole soul is fascinated with the toys of Christmas time; or a young woman, charmed by jewels and beautiful garments, may forget her lover whom she adores, and considers as the embodiment of all happiness; even so, the individual soul, bewitched by the objects of sense, may forget the true source of happiness, which is more intimately related to it than the mother is to the child or the lover to the beloved one. But, as the joy of the child when it is reunited to the beloved mother—as the joy which comes to the soul of that woman when she again remembers her lover—cannot be described by words, so that happiness which comes through the reunion of the soul, with God is beyond the power of utterance. That happiness is not temporary; it is unbounded and everlasting. This reunion leads to a still higher realization of the spiritual oneness with God. At that time the soul regains its true nature, breaks through all barriers and walls of limitation and attains to perfect freedom and omniscience; from that time divine qualities begin to flow through the soul. In that state all questions are solved, all doubts cease, all results of past actions are annulled and all the knots of desire that arise in the self-loving and self-seeking ignorant heart are torn asunder. After this realization there is no more struggle for the expiation of sins, no more crying for forgiveness, no more fear of punishment. The human soul is transfigured with Divine Spirit. This transfiguration, or perfect atonement, or at-one-ment with God, is the aim of divine communion.

Divine communion brings the attainment of God-consciousness; all other phases of consciousness which are manifested

on the lower planes in daily life, merge into this supre consciousness of the divine nature of the soul; it is cal in Sanskrit, *Samadhi*; it is the state of God-consciousne if any man or woman can reach this state for an inst even, then he or she destroys all effects of the sins which or she may have committed during perhaps hundreds previous incarnations.

No individual soul, whether virtuous or sinful, rich poor, can ever become truly sinless and happy without co ing into that state of God-consciousness. You may cry help and pray for forgiveness day after day and night af night, may ask redemption from sins, but rest assured th he who will forgive sins is your own Self. Your own Div nature alone can make you free from sins. You may c that Divine nature, God or Buddha or Christ, it is all t same; no one other than the Divine Self possesses the pow of forgiving the sins of the individual ego. Remember th all help that you have received has not come to you from t outside, but it has come from the very bottom of your o soul; you might have thought, through ignorance, that t forgiveness and help came from outside, but the time is su to come when you will have to realize that all the help y have received in your life, or will receive in the future, from within; that it is your own Divine Self that will h and forgive you, who, through ignorance and self-delusi have committed many mistakes, and have played the part a sinner.

The highest ideal of divine communion—that is, t attainment of God-consciousness—does not come throu ceremony or ritual, nor by muttering passages from t Scriptures, nor by counting beads, nor by confessing sins a priest, nor by worshipping the departed spirit of any h man; these may be helpful to those whose souls have r wakened to spiritual truths, but God-consciousness con

through the realization of our true nature, which is eternally one with the pure, blissful and all-knowing Spirit Divine.

There are many paths that lead to such realization; each of these paths is described in Vedanta as Yoga, or the method of attaining this consciousness. Those who practise Yoga sincerely, keeping the attainment of divine communion and God-consciousness as the highest ideal, should not stop until it is acquired. Life is not worth living if we cannot become conscious of our Divine nature in this life. What good can be gained by living like slaves to passions and desires; what shall we gain for our souls by attiring our bodies in rich raiment, or by living in beautiful mansions or by filling high positions in the state or country? These may be of great value to those whose aim is not higher than the attainment of earthly comforts and pleasures of the body. How long will this body stay? Not more than five or six scores of years; but remember that the soul-life is not confined to the body; it is from eternity to eternity. What are you going to do for your souls?

Have you gained anything for the soul? The treasures of the earth do not enrich the soul and comforts of the body cannot long satisfy that soul which is overburdened with cares, anxieties, sufferings and worries, and which is obeying the commands of hundreds of masters internal and external. The pleasures of the senses do not satisfy the soul which has realized the transitoriness and the ephemeral character of worldly objects. No family ties, no earthly relations, can ever quench the thirst of that soul which longs to drink the water that comes through divine communion alone; no earthly thing can stand in the way of that soul which eagerly seeks the path to return home and rest there peacefully after the tiresome journey along the by-ways in the maze of the phenomenal world. Vain are the hopes of those who try to be happy by acquiring wealth, or the pleasures of the senses and comforts

of the body. Since the beginning of the history of humanity no human soul has ever become truly happy, or peaceful or blissful in this life by pursuing the pleasures of the senses and comforts of the body. Therefore Vedanta says: "If man becomes master of the whole, still he is not happy; he wants something else." And Jesus says: "What shall it profit a man if he gain the whole world and lose his own soul ?,' Neither happiness nor immortality can be bought by the almighty dollar. One may be the father of many children, but he must be a fool who expects to be happy on account of many childern. True happiness comes to a soul when it renounces the foolish idea of becoming happy through sense pleasures and earthly enjoyments, and seeks God-consciousness by entering into the gate of divine communion. He who has entered that gate by the sincere and earnest practice of Yoga, and has succeeded in regaining his true nature, sees Divinity everywhere. To his eyes the beauty of a human face, or of a landscape, appears infinitely more beautiful because behind that beauty he sees the Infinite Source of all beauty; he knows that this external beauty is but a partial expression of that Divine beauty. He feels Divine presence in music, as well as every sound that enters into his ears. Such a soul perceives Divinity in every object of the senses.

Then the mysteries of life and death are solved, The whole life, which seems to us meaningless, unfolds higher purpose, nobler and more spiritual meaning to one who has reached God-cosciousness through Divine communion. He whose soul communes with the Divine Spirit within does not care for any celestial felicity; he does not want anything of this world; he is serene, peaceful, restful, happy and always contented, free from worry, anxieties, misery, sorrow, suffering and fear of death. He knows that he is divine. If the whole world persecutes him, tortures him, and cuts his body

into pieces, even then he resists not, but blesses his persecutors and gently utters: "I am Spirit Divine; swords cannot pierce me, fire cannot burn me, the pains of the body cannot affect me: I am immortal. I am in the sun, in the moon, in the stars; nay I am the soul of the persecutor's soul. I am He, I am He. If the whole world go, I do not lose anything by it." He says: "I bow down to my Divine Spirit, which does not possess anything, yet which is the Master of all that exists in the universe, or will exist in the future."

THE PURVA MIMAMSA.

BY

V. GOPALACHARYAR M.A. B.L.

(*Continued from page 662.*)

CHAPTER I.

In the last Pada of this chapter the authoritative force of obligatory precepts (Vidhis) is discussed. The necessity for an inquiry into Dharmas prescribed by the Vedas is discussed in the 1st Adhikarana. Will it not do to get up the Vedas by heart? Does not the Sruti say, 'After learning the Vedas by heart, the student shall perform Samavarthana'? Shall we not be transgressing this Sruti if we pause to enquire into the meaning of the Vedas after getting them by heart instead of performing Samavarthana at once? No. Mere Adhyayana will be useless unless accompanied by a knowledge of the meaning. The Sruti says that Samavarthana must be performed after Adhyayana, but it does not say that it must be performed immediately after. Hence a discussion of Dharmas prescribed by the Vedas is necessary Bhatta thinks that the inquiry into Dharma is prescribed by the

precept, 'The Vedas shall be learned from the Guru.' In Prabhakara's view it is prescribed by the precept, 'The Guru shall initiate a Brahmin boy of 8 years of age and cause him to study the Vedas'. The necessity for an inquiry into Dharma having been made out, the 2nd Adhikarana proceeds to define Dharma. That which is prescribed by a Vedic precept and is capable of bringing good is Dharma. If we omitted the second attribute *Artha* even such Yagas as Syena, which produce evil, would be Dharma. If we omitted the first attribute *chodanalakshana* any useful act would be Dharma. The 4th Adhikarana teaches that Dharma is taught only by Sabda (Veda) and that Pratyaksha and the other Pramanas, all of which depend upon Sabda, cannot help us to understand Dharma which is not capable of being perceived by the senses. The 6th Adhikarana elaborately discusses the question of the eternity of sound. The objections to the thory of the Mimamsakas are set out as follows. (1) Sabda is made by man. Effort is required to produce it. It cannot be said that what already existed is made clear by utterance. Where is the proof of the existence of Sabda before it is uttered? (2) If it exists before it is heard, where does it stay? It could be experienced by the ear if it really existed. (3) It is spoken of generally as capable of being made as in such sentences as 'make noise.' (4) If Sabda is one and eternal, how is it heard in many places at the same time? (5) Sabda suffers change. In *Dadhyatra* is the primitive sound of which *y* is a modification. (6) If many persons join in making Sabda, it is made more intense. If Sabda be eternal and be made manifest by utterance, it must be uniform. These objections are answered in the following manner. The Srutis declare that Sabda is eternal. It cannot be said that Sabda dies away the moment it comes into existence for the very object of Sabda is to communicate one's thoughts to another to accomplish which purpose it must have more than a momentary existence. If the abiding nature of sound is taken as established, the utterance of Sabda by men must be no other than a process of making manifest what already exists unmanifested. The expression 'make Sabda' may be explained as meaning 'make use of Sabda.' As the Sun, though he is one, is

seen in many places at the same time, so is Sabda *I.* and *Y.* are two separate and independent letters. Neither of them produces, or is produced by, the other. What is made intense when many join in making Sabda is noise (Dhvani) which increases in proportion to the rapidity of the vibrations. We say, 'repeat the word Rama eight times,' and not, 'repeat eight Ramas.' The 7th Adhikarana decides that the Vedas are not the work of man. Such names as Kataka, Kalapaka which point to an author really argue no more than that Kata and others first published to the world the texts which go by their names. In the 1st Adhikarana of the 2nd Pada, the cogency of Arthavada is established. Arthavada Vakyas, which are either narrative, laudatory or explanatory, are also proofs of duty as they are concurrent in their import with the Vidhi. Says the Sruti, *Vayavyam swetamalabheta bhutikamah, mvayurvisra pishta devata* etc. The first sentence is the Vidhi Vakya and all the rest is Arthavada. The Vidhi prescribes the performance of a sacrifice in honour of Vayu; does not need the help of the following Arthavada to convey the precept. The Purvapakshin contends that the Arthavada Vakya is useless as it conveys no precept. The Siddhantin answers that for the purpose of inducing a person to take kindly to this particular Yaga its virtue must be extolled and that the Arthavada Vakya also depends upon the Vidhi. What is the good of extolling the virtues of Vayu unless a sacrifice is done in his honor and his good graces are secured? Without the Vidhi which prescribes the sacrifice, the Arthavada Vakya will be useless. The Vidhi and Arthavada are thus interdependent and together constitute one Vakya. In the 4th Adhikarana Jaimini inquires whether Mantras have meaning and whether they have a visible fruit, or whether they merely produce some invisible good. He maintains that the Mantras do possess meaning and that the sacrificer should cognise their meaning when he utters them. There is the Mantra *Uru prathasva* and there is also the Brahmana *Uru prathasveti purodasam prathayati.* Although the Brahmana Vakya conveys what is conveyed by the Mantra, we must not, at the time of the performance of the ritual, call to mind the Brahmana

Vakya but we must keep in mind the Mantra and note
meaning and consider the precept to be conveyed by the ma
alone. The 1st Adhikarana of the 3rd Pada decides that Sm
also are authoritative. The Vedas are endless. The author
Smritis had a more extensive vision than we. Srutis, to us
visible, may have presented themselves before their eyes. W
the rules they lay down are not found in the Vedas which
within our experience, we must assume that they are based u
some Srutis which they saw, but which we are unable to perce
The next Adhikarana, known as the Virodhadhikarana, dec
that the said presumption cannot arise where a rule of Smrit
in direct conflict with a Sruti that we know of. Where Sruti
Smriti irreconcileably differ, the latter must give way to
former. There is also another limitation to the inference of
invisible Sruti from a Smriti. Where the reason for the prec
of the Smriti is apparent, there is no need to assume an invis
Sruti in support of it. The Vrithikara's exposition of the
Adhikarana is interesting. Kindness to animals and ot
virtues taught by the Sruti are also taught by the scriptures
the Buddhists and the Jains. Such passages in their scriptu
as teach these virtues are authoritative in the matter of Dhar
says the Purvapakshin. 'No' says the Sidhantin. You m
not practise the virtues in pursuance of the teaching of Bud
and Arhat, but you must practise them because they are tau
by the Sruti. The Vrithikara interprets the Sutras of this A
karana in another way also. The customs observed by men
virtue are authority. The adoption of the customs by good
implies that there is some Smriti in support of them whic
unknown to us, and the unknown Smriti whose existence
assume leads to the inference of an invisible Sruti prescribing
observance of those customs. The 5th Adhikarana also is
plained in two ways by the Vrittikara. The word *yava* is un
stood by the Aryas as referring to *deerghasuka* and by Miechc
as refering to *priyangu*. To the Aryas, *kokila* means a 'p
to the Mlechchas, it means a 'black bird.' To the Aryas, *p*
means a tree; to the Mlechchas, 'an elephant'. When th

words occur in the Sruti, which sense is to be taken, the Aryas' or the Mlechchas'? The answer is that the former must be accepted because the Aryas have for generations been well acquainted with the Scriptures, and their usage is likely to be more closely related to the Sruti than the Mlechchas'. This is one explanation of the Adhikarana. The other explanation relates to the custom of marrying the daughters of maternal uncles. In the Southern country, Vaidikas marry their maternal uncles' daughters. The Purvapakshin contends that the practice argues the existence of a Smriti in its support and is therefore a Dharma. The Siddhantin says 'No.' *Sadachara* (practice of good men) cannot directly argue the existence of an invisible Sruti. It makes us infer a Sruti only through the medium of an assumed Smriti. The good men of modern times cannot be credited with the power of seeing invisible Srutis. They might only be supposed to have been familiar with some Smriti which we know nothing of and to have adopted the practice in conformity with that Smriti. But such an unknown Smriti can be implied from Sadachara, only when there is no known Smriti opposed to the practice. In the case in question, there is a Smriti which expressely prohibits the practice. It is not therefore permissible to marry the daughter of a maternal uncle. The 6th Adhikarana is also interesting. The Aryas never use the words *pika, nema, tāmarasa*. The Mlechchas use them in the senses of cuckoo, half and lotus respectively. When these words occur in the Sruti, are they to be given no meaning? The Adhikarana decides that the meaning of the Mlechchas ought to be taken. In the 8th Adhikarana, the question is discussed whether a local custom which is recognized as Dharma is Dharma universally or only in a particular place. Holaka (a spring festival) is prevalent only in the east. Is it Dharma all over the world? Yes. It is Dharma universally because it is supposed to be ultimately based upon an unknown Sruti and the Sruti is common to all people. The 9th Adhikarana declares that Vyakarana is authority and that what is pronounced by Vyakarana to be an Apasabda must not be used. The 13th Adhikarana of the 4th

Pada is important. Says the Sruti, *yajamānah prastharah*. The sacrificer is the paraphernalia of sacrifice. This, if taken literally, will be manifestly absurd. the Yajamana is as important to the sacrifice as the paraphernalia, he is spoken of as the sacrifice itself. In the 15th Adhikarana, the Sruti *ādityo yūpah* is explained. The sacrificial post is besmeared with oil and is therefore bright like the Sun. In the 21st Adhikarana, the principle of ascertaining the meaning of doubtful sentences by the help of Vakyasesha is established. Says the Sruti *Aktāh sarkarā upadadhāti* We understand from this that the stones ought to be besmeared, but we do not know with what, whether with oil or with ghee or with any other liquid. This doubt is removed by a reference to the following sentence *tejo vai gritam* where ghee is extolled. From the Vakyasesha we infer that the Sruti intended the stones to be smeared over with ghee.

CHAPTER II.

The first chapter deals with the nature of the proofs (Pramanas) of Dharma; the second deals with Dharma itself and its varieties. The 1st Pada opens with a discussion of Apurva. In as much as Yagas are of very short duration and their fruits generally come a long time after their performance, we must assume the production by the Yoga of an abiding substance which subsists until it has produced the fruit. This medium by which the fruit is produced is called Apurva. Prabhakara gives its name as Niyoga. Apurva has to be assumed only when the act prescribed has no obvious utility. No Apurva need be assumed for the Vidhi *Vrīhīnavahanti* (he beats the grain), because the Avaghata has a visible use, viz, the removal of the husk. The 7th and the 8th Adhikaranas define Mantra and Brahmana. That which is known to the Yajnikas as Mantra, is Mantra. What is Veda and not Mantra, is Brahmana. The 9th Adhikarana decides that *ūhas* (of which more in the 9th Adhyaya) is not Mantra. In the 12th Adhikarana, Rik, Yajus and Sama are defined. Rik is whatever is in the form of verse; Yajus is whatever is in the form

of prose: Sama is a Rik fit for chanting. Rik and Sama are to be uttered in a loud tone, and Yajus must be uttered in a low tone. Those portions of Yajus, which are addressed to persons or things, must however be uttered in a high tone. The 16th Adhikarana draws a distinction between Anushanga and Adhyahara. Anushanga is the supplying of the ellipses in a Sruti with words taken from another Sruti; Adhyahara is the filling up of the same with the aid of our common sense without borrowing from another Sruti. Wherever possible, Anushanga should be adopted and Adhyahara should be avoided. Padas 2 to 4 discuss the proofs of difference in Dharma. They are six, viz., *sabdāntara, abhyāsa, sankhya, samgnā, prakaranāntara and guna.* In the same Prakarana occur the Srutis '*Somena Yajeta,*' '*Hiranyamatreyāya dadāti,*' '*Dākshināni Juhoti.*' Do the acts constitute one Karma, or is each act a Karma by itself? As the verbs denoting the acts are different, the acts prescribed must also be different one from another. This is an illustration of *Sabdāntara.* If the acts be many, there will be many Apurvas. If the acts should form one Karma, there would be only one Apurva. The Sruti says *Samidho yajati tanūnapātam yajati, ido yajati barhiryajati, svāhākaram yajati.*' Here *Yajati* is repeated 5 times. Are the acts 5 Karmas or one? The answer is they are 5 different acts, for otherwise the repetition of *Yajati* 5 times will be useless. This is Abhyasa (repetition). The Sruti says *tisra ahutīrjuhoti.* Are the three Ahutis 3 different Karmas or one? They are three, because the Sruti itself gives the number. In the same way the Sruti *Saptadaśaprajā patyanalabheta* prescribes 17 different Karmas. This is Sankhya. The Sruti says, '*tapte payasi dadhyanayati sa vaisvadevyamiksha vajibhyo vajinam.*' The thick part of the milk *Amiksha* is offered to the Visvedevas and the watery portion *Vajinam* to the Vajins. The Devatas are different and the substances offered are different. Two distinct Karmas are therefore prescribed by this Sruti. This is Gunantara. (Guna in the Mimamsa means *dravya* or *devata.*) The Sruti says *Masamagnihotram juhoti.* This occurs outside the Prakarana of the daily Agnihotra. The monthly Agnihotra is therefore determined to be a different Karma from the daily

Agnihotra. This is Prakaranantara. In the Jyotishtoma Prakarana we read *Athaisha jyotih athaisha Visvajyotih anena sahasralakshinena yajeta.* Are Jyotis, Visvajyotis and Sarvajyotis different sacrifices from Jyotishtoma? Yes, because these peculiar names are given to them. The learned author of the Nyayamrita founds an argument in support of the plurality of Atmas on the basis of these six proofs of difference. The 7th Adhikarana of the 4th Pada lays down that the singular number in the Vidhi includes the plural.

CHAPTER III.

This chapter which consists of 8 Padas discusses what are principal acts and what their accessories. There are six proofs of the relation of principal and accessory. They are *Sruti, Linga, vakya, prakarana, sthana* and *Samakhya*. Sruti is a distinct expression by the Veda of the relationship of Angi and Anga. We have the Vidhi *dadhna juhoti* (Homa shall be made with curd). The instrumental case in *dadhna* is the Sruti by which we clearly understand that curd is ancillary to the Homa. Linga is where by the force of the meaning of the Mantra one thing is determined to be ancillary to another. We have the Mantra *Barhirdevasadanam dami* (I cut the Barhis on which the Gods are to sit). From the meaning of the Mantra it is inferred that the Mantra should be recited while cutting the Barhis (which denotes 10 species of grass). Vakya is the determination of the Anga by reading together the Vidhi and the preceding sentence. Says the Sruti *uchchairricha Kriyate, upamsu yajusha, uchchaissamna* while the acts are performed, Rik shall be recited in a high tone, Yajus in a low tone and Sama in a high tone. Do the words Rik, Yajus and Saman refer to a single Rik, a single Yajus or a single Saman respectively? Or do they refer to the three Vedas bearing these names. The Arthavada preceding the Vidhi is *trayo veda asrijyanta-Agnerigvedah vayoryajurvedas adityatsamavedah.* We hear of Veda in the preceding Arthavada. We come to the Vidhi with the idea of the Veda fresh in our recollection and we shall naturally understand the

words Rik etc., to refer to the respective Vedas. Prakarana is the determination of *Angangibhava* from the context. In the Jyotishtoma Prakarana, we have the Vidhi *Āgneyyagu dhramupatishtate* (He extols the Agnidhra Mantapa by reciting the Rik dedicated to Agni). There are ever so many Riks in praise of Agni. Might all of them be used? No; we may use only those which occur in the Jyotishtoma Prakarana. The Prayajas which occur in the Darsapurnamasa Prakarana are determined by this principle to be subordinate to the Darsapurnamasa. Sthana is where a series of Mantras are allotted to a series of acts in the order in which they respectively appear. The Sruti enumerates 10 Ishtis (Aindragna etc.,) and also 10 Mantras *Indragni rachanā divi* etc.) We must understand that the 1st Mantra should be used in the 1st Ishti, the 2nd in the 2nd, and so on. Samakhya is the determination of *Seshaseshibhava* by similarity in name. In a Yaga, the Vedas have to be recited by the Hota, the Adhwaryu and the Udgata. Who are to recite the Riks, Yajus and Samas, and when? The Rigveda is called the Veda of the Hota; the Yajus, the Veda of the Adhwaryu: and the Sama the Veda of the Udgata. It is decided that in acts performed by the Hota, the Riks should be recited by the Hota because both the Karmas and the Riks bear the same name Hotra; that in a *dhavaryava* Karma, the Yajurveda (Adhvaryava Veda) should be used; and that in *audgathrakarma* the Samaveda (Audgatra Veda) should be used. In cases of mutual conflict between these six Pramanas, the foregoing Pramana must be held to prevail over the succeeding ones. Sruti directly lays down the subordinate relation of one thing to another, but Linga does not do so. From the meaning of the Mantra, we assume the existence of a Sruti laying down the relation of principal and accessory. Sruti makes an impression in our mind at once, but Linga can make an impression only through the medium of an assumed Sruti. The first impression is therefore that which is made by the Sruti, and it will not yield to what Linga may subsequently attempt to impress. Furthermore, the teaching of

Sruti is direct; the teaching of Linga is through inference. have the Vidhi *Aindrya garhapatyam upatishtate* and the Ma *nedravascha sadasushe.* The Sruti tells us that the Ma should be sung in praise of Garhapatya; but if we loo the meaning of the Mantra, it must be sung only in prais Indra. In whose praise must we recite this Mantra? Sru stronger than Linga and we must therefore recite the Mant honour of Garhapatya and understand the word Indra in Mantra to mean Garhapatya conformably to the Sruti.

CHAPTER IV.

The purpose of the performance of ceremonies is disc in this chapter. The Sruti says *chamasenapat pranayet go nena pasukamasya.* Is the Godohana vessel to be used fo purpose of making the Yaga complete or for fetching incr good to the sacrificer? As the act can be performed compl with the *chamasa* vessel, the object of prescribing the G hana must be an increase of the fruit. The Sruti says *Taptep dadhy ̃nayati sa Vaisvadevyamiksha vaibhyo vājinam.* Is dropping of *dadhi* in milk prescribed for making *amiks* both *amiksha* and *vajinam.* The immediate purpose is the m of *Amiksha* only, for the word *sa* which is in apposition *Amiksha*, distinctly refers to *payas* (milk) in the first sent and the properties of milk are largely present in Amiksha an in Vaijina. The latter, though a secondary result of the sprin of the curd, is not its immediate purpose. The 3rd, 4th an Adhikaranas of the 3rd Pada, which are known as the *Visv nyaya* decide that, where no fruit is specifically mentioned Yaga, Swarga (the best fruit) must be taken to be the fruit. 6th Adhikarana of the same Pada is known as the Hatri Nyaya. It decides that where no fruit is mentioned in the V but one is mentioned in the explanatory sentences (Arthav we must hold that fruit to be the fruit of Yaga. The *Visv nyaya* which applies only where no fruit is mentioned eith the Vidhi or the Arthavada, cannot apply here.

(*To be continued.*)

THE POWERS OF THE MIND.

[Notes from a Lecture by Swami VIVEKANANDA at Los Angeles, California, Monday Evening, January, 8, 1900.]

Everyone of us has heard of extraordinary happenings, and most of us have even had some personal experience. There has been belief in the supernatural all over the world throughout the ages. I would rather try to begin, to introduce the subject, by telling you certain facts which have come within my own experience. I once heard of a man who, if any one went to him with questions immediately replied by reading them out of the questioner's mind; and I was also informed that he foretold events. I was curious, and went to see him with a few friends. Each one of us had something in our minds to ask; and, to be sure, each wrote it down, enveloped it, and put it in the pocket. As soon as the man saw one of us, he began, really, to repeat those questions, and the answers therefor; and then he went on writing all those questions and the answers on sheets of paper, and then folded the sheets up, asked me to sign on them, and then put the folded paper in my pocket. He said, "Dont look at it; put it in your pocket." Then he went on, telling:—This was your question; this is the answer. And so on. This will happen to you, and that will happen to you. It took about an hour. And then he said: "Now, just think of any word of a sentence, from any language you like." I thought of a very long sentence from Sanskrit, a language he was entirely ignorant of. He had never heard of that. And he said: "Now, take out the paper", and the last line was that. He had written it an hour before. "In confirmation of what I have written, this man

will say this sentence." It was correct. One of my frien who was with me, had also a similar paper in his pock Then,when he was asked, he thought of a sentence in Aral which was still further impossible for the man to know; was some passage from the Koran.

Another was a physician. He thought of a cert sentence from a German medical book. It was all there.

Several days after that I went to this man again, thi ing possibly I was deluded somehow, but I took ot friends; but on both the occasions did he come out wond fully triumphant.

I was in a city called Hyderabad once upon a time, an was told of a Brahman who could produce numbers of thir from where, nobody knew. This man was in business th he was a respectable gentleman. And I asked him to sh me his tricks. It so happened that this man had fever; in India there is a general belief that if a holy man puts hand on a sick man he would be well. This Brahman ca to me and said: "Sir, put your hand on my head, so that fever may be cured". I said: "Very good; but you sh me your tricks." He promised. I put my hand on head as desired: and later, he came to fulfill his prom Now, this man: he had only a strip of cotton about loins, we took off everything else from him. I had a bl ket; I gave him that blanket to rap around himself, beca it was cold, and made him sit in a corner—,25 pairs of e looking at him. And he said: "Now, look; write dc anything you want," and we all wanted fruits that ne grew in that country: bunches of grapes, and so on. A we gave him those bits of paper. And there came fr under his blanket bushels of grapes, oranges &c.,—suc quantity of fruit came out, that if all that fruit was weig against the man it would have been twice as heavy as man; and he asked us to eat the fruits. Some of

objected thinking it was hypnotism—but the man began eating himself—so we all ate. It was all right.

He ended all this by producing a mass of roses. Each flower was perfect, with the dew drops on the petals, not one crushed, not one injured. And masses! such a quantity! When I asked the man for an explanation, he said: "It is all slight of hand."

Whatever it be, it seems to be impossible that it should be slight of hand merely, seeing that the quantity of fruits he brought would have weighed twice as much as he did; and where could he have got all those things?

Well, I saw many things like that. Going about India you find hundreds of similar things in different places. These are in every country. Even in this country you will find some such wonderful things. Of course there is a great deal of fraud, no doubt; but then, whenever you see fraud, you have also to say that fraud is an imitation. There must be some truth somewhere that is being imitated; you cannot imitate nothing. Imitation must be of something, substantially true.

Now, the question is, that in very remote times in India, thousands of years ago, these facts used to happen, even more than they do to-day. It seems to be that when a country becomes very thickly populated psychical power deteriorates. Given a vast country thinly inhabited, there will perhaps be more of psychical power there. These facts, the Hindoos, being analytically minded, took up and investigated. And they came to certain remarkable conclusions; that is, they made a science of it. Thay found out that all these, though extraordinary, are also natural; there is nothing supernatural. They are under laws, just the same as any other physical phenomenon; it is not a freak of nature that a man is born with such powers; but it can be systematically studied, practised and acquired. This science they call the science of Raja Yoga, thousands of people are

there that cultivate the study of this science and for the whole nation it has become a part of daily worship.

The conclusion they have reached is that all these extraordinary powers are all in the mind of man. This mind is a part of the universal mind. Each mind is connected with every other mind. And each mind, wherever it is located, is in actual communication with the whole world.

Now, have you ever noticed such a phenomenon as is called thought-transference? A man here is thinking something and that thought is manifested in somebody else in some other place. With preparations, not by chance—a man wants to send a thought to another mind at a distance, and this other mind knows that a thought is coming, and he receives it exactly as it is thought out. Distance makes no difference. The thought goes, and reaches the other man and he understands it. Now, from this one phenomenon we draw this conclusion: that if your mind were an isolated something here and my mind were an isolated something there and there be no connection between the two, how would it be possible for my thought to reach you? In the ordinary cases, it is not my thought that is reaching you direct; but my thought has got to be dissolved into etherial vibrations and those etherial vibrations go into your brain and they have to be resolved again into your own thoughts. Here is a dissolution of thought, and there is a resolution of a thought. It is a round-about process; but in these cases of telepathy there is no such thing; it is direct.

This shows that there is a continuity of mind, as the Yogis call it. The mind is universal. Your mind, my mind, all these little minds, are bits of that universal mind, little waves in the ocean; and on account of this continuity we can convey our thoughts directly to one another.

Then, you see, all around us what is happening. The world is one of influence. Part of our energy is used up in

the preservation of our own bodies; beyond that, every bit of our energy is, day and night, being used in influencing others. Our intellect, our spirituality, our virtues, our body, everything, is continuously influencing others; and so we are being influenced by others. This is going on all around us. Now, to take a concrete example: a man comes; you know he is very learned, his language is beautiful and he speaks to you by the hours—and he does not make any impression. Another man comes, and he speaks a few words, not well arranged, bad grammar, perhaps: all the same, he makes an immense impression. Many of you have seen that. It is not always dependent upon the words. Words, even thoughts, are but one-third in speech; the man is two-thirds. What you call the personal magnetism of the man, that is what goes out and impresses you.

Coming to higher fields than platform work: we see the leaders of mankind. In our family lives there are the heads of families, some are successful, some are not. Why? We are always complaining of others. True. The moment I am unsuccessful, I say: so and so is the cause. When husbands and wives quarrel, the husband thinks the wife is to blame and the wife thinks the husband is to blame. But in all these failures, whenever one fails one does not like to confess one's own faults and weaknesses. Each person wants to hold himself faultless and lay the blame upon something else, whatever it be, even a chance. When heads of families fail that way, they ought to ask themselves why is it that some persons guide a family so well and others do not. There, too, you will find that the difference is made by the man—the presence, the personality of the man.

Coming to great works, great leaders of mankind, you will find, always, that it was the personality of the man. Now, take all the great authors of the past, the great thinkers. Really speaking, how many thoughts have they

thought? Take all the writings that have been left to u by the past leaders of mankind; take each one of thei books and appraise them. The real thoughts, new an genuine, that have been thought within this world up t this time will come within your fist, and no more. Rea their books, the thoughts they have left to us. They don appear to be giants like that; and yet, we know that the were great giants in their days. What made them so Not simply the thoughts they thought; neither the book they wrote nor the speeches they made; it was something el that is now gone: the personality of the men. As I alread remarked man is two-thirds, and his intellect, his thought, but one third. This something, the real man, the perso ality of the man, is running through us. Our actions a but effects; actions must come when the man is there; th effect is bound to follow the cause.

The ideal of all education, all training, should be th man-making. On the other hand, we are always trying finish up the thing. But what do we finish, if there nothing to be finished? What use polishing and finishin the outside where there is no inside? The end and aim of all training is to make this person grow. That perso who influences, who throws his magic, as it were, upon h fellow beings, is a dynamo of power, and that is all; and whe that man is ready he can do anything and everything h likes; put that personality upon anything it will work.

Now, we see that though this is a fact, no physic laws we know of will explain this. How can we e plain it with all chemical and physical knowledge How much of oxygen, hydrogen, carbon—how mar molecules in different positions, and how many cells, &c & can explain this mysterious personality? And we still see is a fact: and not only that, it is the real man; and it the man that lives and moves and works; it is the man th

influences, moves his fellow beings and passes out, and his intellect and books and works are but traces left behind. It is the life that always influences. Think of this. Compare the great teachers of religion, with the great philosophers. The philosophers scarcely influenced anybody's inner man and yet, they wrote most marvellous books. The religious teachers on the other hand moved countries in their own lifetime; the difference was made by personality. In the philosopher it is something which is faintly personal that influences; in the great prophets it is the direct person. In the one case we touch life, in the other the intellect. In the one case it was like a torch that went round quickly lighting others. In the other case, it was simply a chemical process; certain chemical ingredients came together and they may gradually combine and under proper circumstances may bring out a flash of light, or may fail.

In every part of life we find this triumph of the person; and we know, that is the secret of all success. At the same time, we see that it can neither be explained nor grasped by any known physical law.

The science of Yoga claims that it has discovered the laws which guide this person and by proper attention to those laws and methods each one can develop and strengthen his personality. That is one of the great practical things, or that is the secret of all education. This, for instance, would be a universal thing; in the life of the little householder, in the life of the poor, the rich, the man of business, the spiritual man, in every one's life, it would be a great thing, the strengthening of this personlity. There are laws, very fine, which are behind the physical laws, as we know. That is to say: there are no such realities as a physical world, a mental world, a spiritual world. These are bad use of language. Whatever is is one. Let us say it is a sort of tapering existence: the thick part is here, and it goes

behind; it tapers and becomes finer and finer and finer; the finest is what we call spirit; the grossest, the body. And just as it is here in the microcosm, exactly the same thing in the macrocosm. So this universe of ours is exactly that; it is the gross external thickness, and it tapers into something finer and finer and finer, until it becomes God.

Now, we also know this: that the greatest power is lodged in the fine, not in the coarse. We see a man take up a huge weight; we see his muscles swell, and all over his body we see the exertion; and we think: why, the muscles are powerful things. But what are these muscles? Nothing at all. Tiny bits of threads brought the power to the muscles; the moment one of these filaments is cut off from reaching the muscles, why the muscles would not be able to work at all. Those tiny filaments, they brought the power from something still finer; that brought it from something finer still, thought; and so on. So, it is the fine that is really the seat of power. Of course we can see the movements in the gross; when those fine movements took place, we could not see them. When the gross thing moved, we could catch it, and thus comes our power of identifying movements with things which are gross. But all the power is really in the fine. We do not see any movement in the fine, perhaps because the movement is so intense that we cannot perceive it. The movement of the coarse is much slower; and we have time and rest to understand it; and the fine is moving at such a rapid rate that we have no time to catch it; we cannot; it eludes; and so it seems to us to be no motion. So, this is the utility: that if by any science, any investigation, you are helped once to get hold of these finer forces which are the cause of the expression, the expression itself will be under control. There is a little bubble coming from the bottom of a lake; we don't see it; it is coming all the time; we see it only when it bursts on the surface: so,

we can only perceive thoughts only after they develope a great deal or after they become actions. And we complain, all the time, that we have no control over our actions, over our thoughts. But how can we have? If we can get control over the fine movements if we can get hold of the thoughts at the root, before it has become thought, away beyond, before it has become action, then it would be possible for us to control the whole. Now, if there is a method by which we can analyze, investigate, understand and finally grapple with those finer powers, the finer causes, then alone is it possible to have control over ourselves, and the man who has control over his own mind assuredly will have control over every other mind. That is why purity, morality, has been always the object of religion; that is the reason: because purity and morality means that the man has control of himself. And all minds are the same: different parts of the same Mind. He who knows one lump of clay has known all the clay in the universe. He who knows and controls his own mind, he knows the secret of every mind, and has power over every mind and wants to wield it.

Now, a good deal of our physical evil we can get rid of, if we had control over the fine parts; a good many worries we can throw off, if we have control over the fine movements; a good many failures can be averted if we have control over these fine powers. So far, is utility. Yet beyond, there is something.

Now, this is a theory. I would not argue it at any time, but I will simply place before you the conclusion. Each man in his childhood runs through the stages through which his race has come up; only the race took thousands of years to comeup, and the child takes a few years. The child is first the old savage man,—and he crushes a butterfly under his feet. The child is first like the primitive ancestors of that race. As he grows he passes through different stages until

he becomes great and perfect. The child passes throu those stages, only swiftly and quickly. Now, take the wh of humanity as a race; or take the whole of the animal cr tion, man and all the animals as one whole. There is end towards which the whole is moving. Let us call perfection. There are men and women born who ant pate the whole progress of mankind. Instead of wait and being reborn again for thousands and thousands of ye till the whole human race has attained to that state, t as it were, rush through it in a few short years of our ! And we know that we can hasten these processes if we true to ourselves. A number of men, without any cult if they be left upon an island, given some food, some pro tion for their bodies, they will gradually go on and on, e ving higher and higher stages of civilization. We kn also, that this growth can be hastened. We help the gro of trees, do not we? Left to nature they would have gro only they would have taken more years: we help th and bring things to pass in shorter time than they w otherwise take. We are doing all the time around us same thing: hastening the growth of things by artif means. Why cannot we hasten the growth of man? can do that as a race. Why do we send teachers to Euro Why do other people send teachers to Europe? Why teachers sent to other countries? We can by all t means hasten the growth of races. Now, cannot we ha the growth of individuals? We can. Can we put a l to the hastening? We cannot say how much a man grow in one life. You have no reason to say: thus mu man can do and no more. Circumstances can hasten wonderfully. Can there be any limit until you com perfection? So, what comes from that? That a pe man, that is to say, the man who is to come of this say, millions of years hence, that man can come to-day.

this is what the Yogis say: that all these great incarnations and prophets are such men; that they reached perfection in this one life. We have had such men at all periods of the world's history and at all times. Well, even recently there was such a person that lived the life of the whole human race and has gone out at the other end,—even in this life. Even this hastening of the growth must be under laws. Suppose we can investigate these laws and understand the secrets thereof and apply these laws to our own need: it follows that we grow. We hasten our growth, we hasten our development, and we become perfect, even in this life. This is the higher part of our life, the study of the mind and its powers. The science of the study of mind and its powers has this as its real end. The others,—helping John and Mrs. John to keep quiet and not quarrel, or not to worry when babies cry, etc., get a little bodily help and a little money, or more, are mere details.

The utility of the science is this: to bring out the perfect man, and not let him wait and wait for ages, just a plaything in the hands of the physical world, like a log of driftwood going on from this wave to that wave tossing about the ocean. Instead of that, the science wants you to be strong, take the work in your own hand, instead of leaving it in the hands of nature, and finish your own earthly life. That is the great idea.

Man is growing in knowledge, in power, in happiness. Continuously, we are growing as a race. We see that is true; perfectly true. Is it true of individuals? To a certain extent, yes. But yet, again comes the question: Where do you fix the limit? Now, I can see only at a distance of so many feet. I have seen another man close his eyes and say what is happening in another room. If you say you do not believe in it, in three weeks that other man can make you see the same. It can be taught to anybody.

In three weeks you will see what is happening in another room, with eyes closed; and then you will believe that such things are true. Some persons, in five minutes, can be made to read what is happening in another man's mind. These are no jokes; the facts can be demostrated. Now, these little bits you have seen yourselves, you can verify the truth of them yourselves.

Now, if these little things are true, where do you put the limit as to how much more powerful a man can be? If a man can read what is happening in another's mind in the corner of this room, why not in the next room? why not in India? why not in England? We cannot say why not. We dare not say that it is not so. We can only say: we do not know. Scientists, the material scientists, you know, they have no right to say why not; they can only say: "We do not know." That is all they can say about it. Science has to collect facts; generalize upon facts; deduce principles and deduce the truth: that is all. But if we begin by denying the facts, how can a science progress? There would be no science. Now, these are facts. It can be observed any day. Any one who wants to know about these facts, he can know it.

There is therefore no end as to how much power a man can get. This is the peculiarity of the Indian mind. You know what we call modern sciences had all their origin in India. Mathematics and other sciences began there. You are even to-day counting—1, 2, 3, etc. to zero, in Sanscrit letters.

A, b, c, d, are Sanskrit letters, exactly the same; they were only brought to Europe by others. Algebra also originated in India.

The Indians knew of gravitation thousands of years before Galileo was born. You see the peculiarity. This one subject of man and his mind absorbed all their interest; and

it is so enticing. Why should I take a round-about-road. To go to a place there is a straight road and a round-about-road: who takes the round-about-road cannot go the straight road. For instance: if I can move this chair just by ordering it to move out of the way; if I can do that, why should I go to the round about way of paying somebody something or inventing a machine to take the chair up, and so on? Now, the Indian mind at that period of Indian history became so thoroughly persuaded that the mind can do anything and everything just according to law, and it can be studied. Charms, certain powers, and all that were nothing extraordinary, but a regularly taught science, just as they taught the physical sciences before that. Such a conviction in these things came upon the race. Physical sciences nearly died out. And the one thing that came before them; Yogis and whole sects of them making all sorts of experiments: some people there making experiments of light: how a little light of different colors will make changes in your body; they wor a certain colored cloth; living under a certain color, eating certain colored food. All sorts of experiments were made.

Other people made experiments in sounds: stopped their ears, then they unclosed their ears and so on.

Others experimented in scent.

The whole idea is to get at the basis; reach the fine parts of the thing. And some of them really show most marvellous powers. Many of them were trying to float in the air or pass through the air. And what will you think of this, if I tell you a story which I heard from a man? I would not name him, but every one knows him; a great scholar of the West. He mentioned it to me himself he dare not say this in public. This the Governor of Ceylon told him, it seems; that a very acute man actually at a performance brought in a girl and made her sit upon a stool, made of sticks crossed; and the girl seated herself cross-

legged upon that stool; and when she had been seated f time, they began to take out, one after the other, these bars; and when everyone was taken out, the girl was flo in the air; and in this the Governor thought there was trick, so he drew his sword and violently passed it unde girl: nothing was there. Now, what are these thi Nobody pretends that it is a piece of magic or somthing derful. That is the peculiarity. No one would tell you these things do not exist. That is an everyday matt course. So, these things are, and these things are grow You know what the Hindu would say—even when he h fight an enemy—"Oh, one of our Yogis will come and the whole lot out!" It is the extreme belief in the What power is there in the hand or the sword? The p is all in the spirit.

Now, these are marvellous enough; and this, if tru temptation enough for the mind to exert its highest. as with every science, it is very difficult to make any achievement. So with this and much more. But unf nately, the general public has an idea that religion and things can be got just for fun.

How many are the years you take to make a handf money! Think of that. How many are the years you to learn electrical science or engineering or anything o kind? And then you work all the rest of your life. But, you, most of the other sciences are dealing with things do not move, that are stationary. You can analyze the the chair does not fly from you. But this science deals the mind, which is continuously flying off from you; moment you want to study it, it has gone. Here the stands in one posture; then, it has changed the posture it becomes something else: changing, changing, chan In the midst of all this change it is to be studied, u stood, grasped, controlled. How much more difficult is

science, then! Just think of that. So, it requires rigorous training. That is why I say it is no fun. People ask me, why don't I give practical lessons. Why, it is no joke. I stand upon this platform. You go home, and find no benefit, nor I; then, in fifteen days you say, it is all bosh;—because you wanted to make a bosh of it, and you did it. I don't know anything of this science but the least bit that I gained, I worked for it thirty years of my life, and six years I am telling people the little bit that I know. It took me thirty years to learn it; thirty years of hard struggle. Sometimes I worked at it twenty hours during the twenty-four; sometimes I slept only one hour in the night, and that was all; sometimes I worked whole nights; sometimes I had to go and live in places where there was almost not a sound, not a breath; sometimes I had to live in caves. Think of that. And I know nothing; have not even touched the hem of the garment of this science. Only, I can understand that it is true and vast and wonderful.

Now, if there is any one amongst you who really want to study, you will really have to start with that sort of determination; the same as he puts, and even more than what he puts, in any other business of life.

And what an amount of our attention does the business require! and how rigorous a task master it is! If the father dies, the mother dies, the wife dies, the child dies, the business does not stop! Think of the rigorous task-master! We go shivering, the heart breaking, still to the place regularly, and every hour of work is a pang; have to; and that is business, and we are quite satisfied, we think it is just; we think it is right.

Now, this science calls for more than any business can ever require, and I have shown you the reasons why. Business is nothing; many men can succeed in business; very few in this, properly. Just mark that. Because, it is easier

to succeed in business; much easier. Suppose a m
struggles thirty or forty years that way to obtain li
in something: couldn't he make a handful of dollars if
worked hard at it all the time? Certainly he could.
it requires much more strength, much more energy.

Of course, then, it depends upon the particular con
tution of the person who is studying it. As in busine
all may not go to business; all can make a living, no dou
He gets something, the man who gets just a bare livi
the man who just gets a glimpse, he can no more dou
that there have been giants when compared with him.

This is the outline, and the scope of this science, I
the general public and for the common interest, it is enou
to understand the whys and wherefores of it. Just n
to understand that this science can be backed with as mu
reasoning as or more reasoning than is necessary for a
other science to stand backed with. If it is thought ig
rant people in some race, in some country, rejected it in t
world, without any ground, reasoning, or judgment, th
opinion counts for nothing. It stands upon its own feet a
its own light and challe enges comparison with everythi
else. There have been charlatans, there have been magicia
there have been cheats, and more here than any other fie
Why? for the same reason there are so many charlat
and cheats in business life and the more profitable t
business the more, the number of charlatans and chea
And that is no reason that the business is no go
Because there have been cheats of traders, therefore, it is n
proved that all traders are liars. Neither does this. A
then: it is good intellectual gymnastics to go through
the reasonings, and then, a great satisfaction intellectua
to hear of things wonderful, and all that. But beyond th
if any one of you really wants to learn anything mo
attending lectures would not do. These things can ne

be taught in lectures. None can do that. This is life; and life can only convey life; hard training. And if there is any one amongst you really determined to learn it, I will be very glad to help him.

Well, I am very sorry to announce that, for several reasons, it has been thought best to drop this course of lectures altogether; so, of this course, this is the first and the last.

I am very thankful to you for all your kindness, and am so sorry that it should have to be dropped, but it has to be and there is no way out.

THE RELIGION OF APPAYA DIKSHITA.

The well-known author of Kuvalayananda and Chitramimamsa, is no less renowned for his Siddhantalesasangraha, Parimala and Sivarkamanidīpika. However numerous or varied the branches of learning may be in which Appaya displayed his talents, it is well nigh undisputed that he was above all a religious man. We are not here concerned with his parentage, the date of his birth, or the names of the 104 works he is said to have written. We purpose here to make a critical survey of the general nature of Appaya's life-work in the field of religion, and the particular sect or persuasion under which Appaya may with propriety be classed. The data for such speculation are as usual very scanty. It is always hard to gauge the depth of another's thoughts, and the most vexed question will ever be, "What ideas did a particular person who lived several centuries ago, cherish in relation to God, the nature of the soul, and one's duty to fellow-mortals?" And the problem becomes more and more difficult, when we have to deal with

master minds that have raised themselves to such high level as to be able to comprehend and explain several sects and doctrines, often diametrically opposite, with the faith and zeal of an ardent student of each particular school. Given, for example, the Sarvadarśanasangraha alone, who would be able to venture the remotest conjecture as to the religious calibre of Madhava's mind ? Almost the same is the case with Appaya Dikshita. His religious works may be said to fall under three main heads : Advatic works of Sankara's school ; Saivaite works in accordance with Neelakanthasivacharya's doctrines ; and works attacking the tenets of Ramanuja and Madhva. We must not omit to mention that he has also written several popular pieces of devotional poetry in praise both of Siva and of Vishnu, in addition to a few miscellaneous works about the Ramayana and the Mahabharata. It is not therefore surprising to find that like every other religious reformer, Appaya too has been misunderstood. In fact, the learned editor of the " Brahmavidya " introduces to us a certain gentleman as the author of ' Matavriksha,' who confidently remarks that Appaya was a *nastika* or athiest of the school of Sankara, that his father was one Narayana, and that he is the author of Prabodhachandrodaya.

The real point of controversy in these days is between the Advaitin and the Saivaite. It is noteworthy that the numerous descendants of the Dikshita now scattered over southern India, belong at least in theory to the Advaitic school of Sankara. The monist argues that Appaya was at heart an Advaitin, and that he wrote works on other topics merely to exhibit his dialectic skill. The Saivaite maintains that Appayya's main religion was Saivism, and that he occasionally wandered into the religion of Sankara's philosophy for purposes of literary gymnastics. We are at a loss to see why it has not struck the mind of any

Vaishnava philosopher to argue on very much the same lines and establish that Appaya was really a Visishtadvaitin because he has written a few works not in derogation of but in praise of God Vishnu.

Such double-edged arguments never serve any good purpose, though they have done the mischief of keeping on to this day the unfortunate quarrels between the various intolerant sects that abound in this ancient land. A more correct view is held by some, namely, that, whether Appaya was a Saivaite or an Advaitin, it is certain that the chief aim he had before his eyes was to reconcile the two discordant sects which were the offshoots of Sankara's teachings on the one hand and of Nilakantha's on the other. And we might well accord to him the credit of having discharged this duty more diligently and more satisfactorily than some of his predecessors who were the pioneers in the cause of such reconciliation.

Yet, however all-embracing and cosmopolitan one's religion may be, it is impossible to get on in secular or in religious life without belonging to a particular sect. Both society and expediency would seem to require it. A Hindu may rightly admire the lofty philosophy of Christianity and Buddhism, but he continues a Hindu for all practical purposes. One cannot benefit by dreaming of Krishna, Buddha and Christ at the same instant. A monist might, without abandoning his convictions, see some rational basis in the argrument of Ramanuja or Madhva, but cannot be a non-dualist and dualist mixed up in one. But it is possible that progresive thinking might induce one to change his religion or his sect in favor of another which, he imagines, will fulfil the requirements of his inquisitive soul. We find that even Appaya was no exception to the rule. Both Dr. Burnell and Pandit Manavalli Gangadhara Sastri are agreed that he was for

some time a monist and for some time a Saivaite. But they differ as to which of these two conditions preceded the other. The former tells us that '*at first* he appears to have been a follower of Sankaracharya's school of Vedanta. (1) He goes even further, for speaking of the Siddhantalesasangraha, he says : " It must be remembered that Appaya Dikshita was a strenuous supporter of the *Saiva Vedanta*, and that, therefore, works by him which, like the present, prefer indifference, can hardly with safety be taken as representative of the orthodox Vedanta." (2) We must admit it is difficult to follow the tenor of the learned Doctor's reasoning. On the contrary Pandit Gangadhara Sastri maintains that Appaya wae first a Saivaite and then became an Advaitin. He relies on a stanza which occurs in Ahobala Sastri's Isanastuti :

Vaikunthe śuntha kolāhala mayakalaholluntane Kanthasakti
Srikanthāchārya Kauthoditanayasaranivyākritvn Kun thithvna
Ithyevam śikshitaschādvayanayaguru Chirdakshiuā-mūrtirūpaih
Dvkshobhūddikshitosan Parimalakritita Sankarāchāryapaksue.

He also informs us that the teacher who thus brought him round was Nrisimhasramaswami. We would however divide Appaya's life into three periods, on the strength of the first stanza of his Parimala which is as follows :—

Gurubhirupadishtamartham
Vismritamapi bodhitamprāgnaih

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(1) Tanjore Catalogue Page. 110.
(2) Tanjore Catalogue Page. 88.

Avagamya sivamadhiyaṁ . .
Yathāmathi Vyākaromi Kalpataruṁ

If we remember that this occurs in an Advaitic work, we can easily understand that Appaya was once an Advaitin, then a non-Advaitin, and then an Advaitin again. What was that middle stage? Surely it cannot be the centre of indifference under which Carlyle's imaginary professor laboured for some time. As the only alternative in the case of Appaya is the Saivism of Nilakatasivacharya, it needs no undue straining to understand that the intervening state of 'forgetfulness' as he himself calls it, has reference to Saivism and to Saivism alone. We can very well imagine of an Advaitin suddenly transforming himself into a sectarian enthusiast under some new influence, and then repenting his past and going back to his non-dualistic principles again under the influence of a new and very powerful preceptor. To the second period must be referred his well-known Sivarkamanidipika, and also his sectarian works in defence of Saivism and in derogation of God Vishnu. It is of course none of the Saivaite's duty to abuse all sects except Saivism and all deities except Siva. That Appaya was an uncompromising sectary is proved by the very fact that he himself looked upon his conduct before his reconversion as highly reprehensible, and asviolating the noble principles of Advaitic philosophy. And the circumstance that he prays to Siva in this same stanza is an indication that Appaya now learnt that one might be a worshipper of Siva and an all-tolerant monist at the same time. It is not however possible, at this distance of time and with such scanty materials as we have, to determine which of his works based on Sankara's doctrines were written during the first period of his monism and which during the second. It is also possible that he might have written, in the last period of his Advaitism, works other

than non-dualistic, with the calm indifference that characteristic of true philosophers.

One word as to Appaya's attitude towards Go Vishnu. We will let him explain himself in two stanza

Vasthām pišankam vasanam dišovā
Garutmatā Yātu Kakudmatāvā
Nidrātuvā Nrityatuvādhirangam
Paśyāmibhedam naparasya dhāmnah
Vishnurvā Sankarovā Srutisikharagirāmastu tātpa yabhūmih
Naivāstyasmādrišānām Kumatiranurapi Spastamat vaitabhājām
Kinthvishaddveshadāvānalakalitahridām Durmatinā duruktih
Chheltum yatno mamāyam nahibhavatitato Vishnu vidveshašankā

The above would imply that to him there was no di ference between Siva and Vishnu, but that he had a motiv in setting off the former against the latter in order to refut the the over-zealous arguments of his Vaishnavite oppo nents. Whether or no he actually guarded himself in thi way against any improper bias when he actually wrot against the worship of Vishnu, on resuming his Advaiti tendencies, he certainly became very tolerant and ever wrote sincere praises of God Vishnu, such as the first stanz of Kuvalayananda and his Varadarajastava, quotations from which are to be met with in the former work. He wanted the world to understand that, in the main, he had no prejudices in favour of or against any particular deity, and however varied his religious views might have been at vari ous periods of his career, that he was at heart an Advaitin both at the beginning and towards the close of his life on earth.

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As manifest in Tiru-vaṇ-vaṇḍūr,

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BY

ŚRI-PĀRTHASĀRATHI-DĀSA

(Commonly known as S. Parthasarathy-Aiyangar),

Verse 1.

(1)* Hear, Kur'hu Pairs!—ye that e'er come
And graze in this fine—flow'ry beach!
(3)* My Lord—whose hand the Discus covers,
Whose lip 's red as the Bimba-fruit,
(2)* E'er dwells at Tir'-vaṇ-vaṇḍ-ūr (—that's,
The City of Blest gen'rous Bees),
Where th' red rice overlaps the field
And soars (—so as Heav'nly heights to scale);
Him see, and, (4)* with saluting hands,
10] O represent to Him my love,—
A love, which my sins grief-spring make!

---

* The four parenthesised numbers, thus inserted in each verse of the translation indicate, approximately, the commencement of the portions of the translation which correspond to the four lines, of which each verse of the original consists.

Verse II.

(1) Blackbirds—that, here, in comp'ny with
Your delicate love-mates do graze!
(2) See th' Lord of cool Tir'-vaṇ-vaṇḍ-ūr—
where e'er is heard
(*a*) Ved-chant sound and (*b*) the stir of Vedic
sacrifice;—
(3) The Lord, who, in His womb, kept safe the worl
involved
And, proving thus a friend-in-need, hath won our
hearts
(4) See'ng, O, fall at His feet; my state
To Him report; your servant I!

Verse III.

(1) O flocks of birds—that ev'rywhere
Roam, 'mid these cultured fields, in groups!
(2) [Unlike His transient incarnations in
The Form of Rāma, Kṛishnā, and th' like Forms,
(*b*) Unlike His Heav'nly Form—unseen on earth,]
The Lord (—incarnate in E'er-Vis'ble Form,)
Abides in Tir-vaṇ-vaṇḍ-ūr, where
Prosper'ty fitting, e'er abounds!
(3) His hand, with rolling Discus shines!
His lip is as the Bimba red!
(4) See'ng, bow, fall down, and state my grief!
To Him you lead, your servant I!

Verse IV.

(1) Swans—that, with mutual pliance ever twined
in pairs
And, plunged in union's elysium griefless, roam!
(2) Reach Tir'-vaṇ-vaṇḍ-ūr—where the sound
Of Ved-chant e'er will meet your ear

(And to the Shrine will prove your guide.
After the Veds the Lord erst went,
Taking a form—resembling yours ;
The path the Vedas indicate) !

40] (3) Arrived at your goal, you will see
The Sea-hued Saviour-who erst inf'nite love professed
So as to make me think He was quite in my pow'r !
(4) Then let Him know that, here with shattered frame,
A woman—whom He once knew—melts away !

Verse V.

(1) Chidings and explanations, pliant swans !
you know !
(How painful those ! how rarely satisfact'ry these !)
Being in love's ways wise, you e'er, 'thout parting,
graze !
(*a*) Chidings and (*b*) explanations saved, you straight
embrace !]
(2) At Tir'van-vaṇḍ-ūr—where conchs cling to th'
sand mounds dense,
50] (3) See ye our Lord—whose crown 's with cool-fine-
Tuḷ'sī wreathed ;
(4) Go with saluting hands, praise Him for my
sake too ;
Forget not me, your servant, when you're filled with
bliss !

Verse VI.

(1) Hail ! cuckoos fine—on punnais perched ! my
prayer hear !
(2) At Tir'-vaṇ-vaṇḍ-ūr—where, in th' pools, the
fishes frisk,
Ever resides (3) the Angels' strong-willed King—
Who, in His lovely hand, the Discus wields !

See Him and (4) me an act of mercy do
By bringing word—such as will heal my pain!

Verse VII.

(1) [In beateous form, the Lord Himself resemble
thou
60] Bright parrot! *some*how go, enter, and say a word f
me
[This word, once said, will take effect, needn't
'gain be saic
Take heed—(*a*) no charming sights, thee on the wa
detain
(*b*) No usage rough, by the Lord's guard,
Makes thee recoil from see'ng the Lord!
My shrunken body see, and judge of it,
From *any* sacrifice permits thy shrink!]
(2) At Tir'-vaṇ-vaṇḍ-ūr—which fine, flow'ry groves
E'er bright, surrounds, engend'ring lovers' fights,
And making th' neighbring red-sands redder with th
flowers they she
70] [Find thou, by sight immediate, th' Lord of Heav'n
and Earth,-
(3) Of blue-hued form, red lip, red eye, red palm, re
too
(4) Whose signs likewise are the bright—warring—
Wheel and Conch

Verse VIII.

(1) View well the marks I've giv'n and me
An answer bring, bright Pūvai young!
(2) Cool Tir'-vaṇ-vaṇḍ-ūr—which Serundi and
Nāḷal, Mahiḷ and Punnai groves surround,
Is th' res'dence of the Lord, (3) The lotus-large and
cool-

Exemplifies His eye. Long is His crown. He hath
Four—round—arms. (4) His Blest Form 's like an
e'er-blue large cloud !

Verse IX.

80] (1) Touch with your hands His feet ; thus
worshipping,
O swans that, on the flowers gayly move !
(2) See ye th' Dweller at Tir-vaṇ-vaṇḍ-ūr,—where
(—Unlike this place of lasting night—)
The morning conch is timely blown !
(3) He's one—who's wondrous harsh to all His
Servant's foes ;
Is at His servant's back, yet feels He them hasn't
served !
[Such a one has to me, alas ! inconstant proved,
And now, on his transcendent greatness takes His
stand !]
(3) To Him, when (with His Queen) retired, report
my state ;—
90] The state of one, in whose hard case, God-know'ng
brings grief !

Verse X.

(1) O fragrant pairs of bees ! you specially I pray !
[(*a*) Is it not after you, the wise have named this
Shrine ?
(*b*) Your fragrance and your sweets' collections, me
remind
Of Him—who, as All fragrant and All sweet, is
Known !
(*c*) Six-footed as you are, you bring to mind
Our Holiest Dual Sentence of Six words !
(*d*) E'en whis His Court, most crowded is,
Yo freely can go in, and, on

His Tul'si head wreath, seated safe,
100] Wisper my message in His ear !]
(2) (Unlike this place's dried-up water-sources all,)
You (—when you shall have passed beyond its bounds—) will find
The river Pampa with its chrystal waters full.
North of this river, Tir'-vaṇ-vaṇḍ-ūr, tow'ring, stands!
(3) See there, the hero—praised by foes as well as friends,
Who burnt to ashes th' peerless, fighting demon's fort,
And (—having thence ensured Seers' peace,
Rejoined His Queen, Vibhishan crowned,)
Did pertect satisfaction feel !
110] (4) Tell Him—I too need to be saved ;—
His work as Saviour 's not yet o'er !

Verse XI.

(1) & (2). On th' feet of Him—who, in foe-foiling skilled,
The wide earth took, incarnate as a dwarf
With th' sacred thread more than the lightning bright,
Sath'-Kopa of Kur'-hūr hath sung
(3) A Thousand-versed Hymn Music-whelmed ;
Thereof, this fine Decade to Tir-van-vaṇḍ-ur' s part.
(1) All who this sweet song learn, to Godly souls will grow
119] As dear as lovers are to girls of lightning-waist !

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VRITTIPRABHAKARA.*

Of the many subjects of enquiry that have been engaging the attention of the educated classes of late years, one of the most important has been that of the Vedanta. Time was when enquiry into the subtleties of Hindu metaphysics was confined mostly to the non-English knowing Pandits of the old school. Transcendental subjects had no general attraction to the great majority of those that had tasted the sweets of English education until they found that even foreigners were becomng alive to the real merits of the Hindu systems of philosophy. Many causes have combined to make a change in the attitude of the educated classes and now the Vedanta has become quite a common subject of

* Ripon Press, Madras. Translated into Tamil by Mr. V. Kuppusami Raju of Tanjore. Price Rs. 4.

enquiry. Those that have been unable to dive deep into the depths of oriental philosophy as expounded in original treatises in Sanskrit, have had many facilities given them in the shape of translations. The thirst for knowledge ever increasing, every help is eagerly sought after. The appearance, therefore, of the Vrittiprabhakara in a Tamil garb is very welcome. It has been very ably translated into Tamil by Mr. Kuppusamy Raju of Tanjore from the Hindi original of Sadhu Nischaladas who has besides this monumental work written another called Vicharsagar. Those that have read the last work either in the original or in the translation need hardly require to be told of the value of the Sadhu's writings. The general public may know that these two works deal with the subject of the Vedanta in such an exhaustive way that he who studies them will have at his command the essence of all that is to be found in the Prasthanatrayas and the commentaries thereon. To speak in particular about the book under notice, the culmination of all knowledge is the mental realisation of the identity of self and the Brahman. This realisation removes ignorance and its effects and secures supreme bliss. What is this mental conception or rather what is the nature of the modification of the thinking principle, what is its cause, and what its effect. To elucidate these points the treatise has been written by the Sadhu. The name indicates that it is like the sun dispelling the darkness of ignorance and illuminating the various aspects of the modifications of the mind. It contains eight chapters. The first six deal with the various kinds of proof. The seventh contains an enquiry into the various explanations of the origin and existence of illusion. The last chapter deals with such subjects as the nature of ignorance, Jiva and Iswara, views of the various schools in regard to the finality of knowledge, dreams, the relative merits of Gnana and Karma in the attainment of moksha, renunciation, and a

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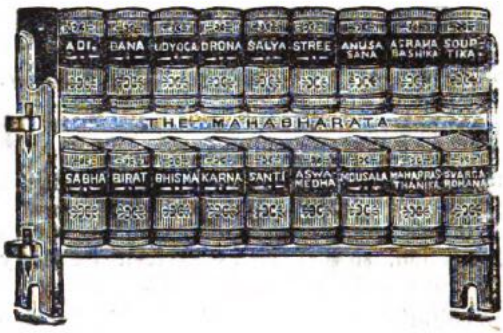
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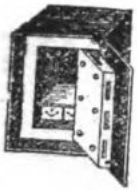
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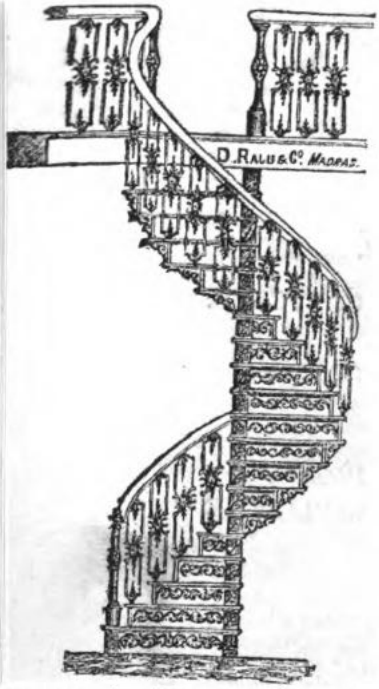
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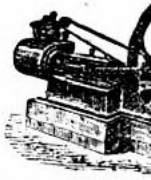


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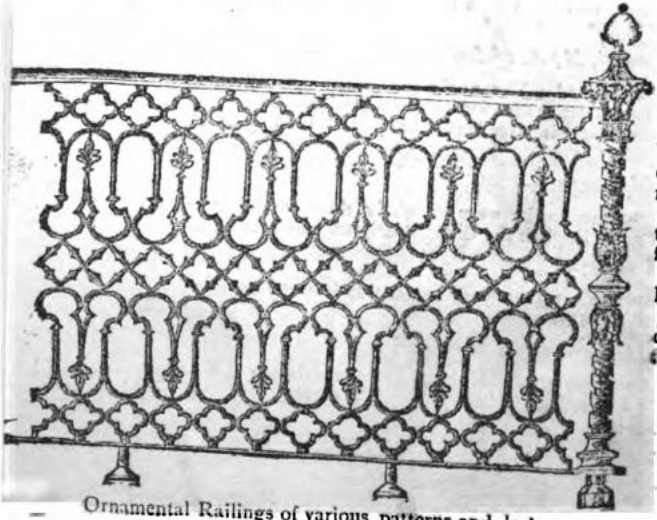
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THE PURVA MIMAMSA.

BY

A. V. GOPALACHARYA M.A. B.L.

(Continued from page 704.)

CHAPTER V.

The order of performance of religious acts is discussed in this chapter. There are 6 tests for the determination of the order, viz., Sruti, Artha, Patha, Sthana, Mukhya, and Pravritti. Sruti Krama is where the Sruti itself explains the order, e.g., *Adhvaryurgrihapatim dikshyitva brahmanam dikshayati.* Artha Krama is the determinatiou of the order with reference to the natural course of things. We have the Sruti. *Agnihotram juhoti yavagūm pachati.* Agnihotra must be performed after the barley broth is prepared, for the broth must be ready before the oblation can be made. Patha Krama is where, from the order of the description of the acts by the Sruti, the order of their performance is inferred. In connection with the Prayajas we read *samidho*

yajati tanunapatam yajati. The acts must be performed in the order in which they are described. Sthanakrama is where the order of performance is inferred from the place in which the acts are to be performed. In the Sadyaska Yaga there are three sacrifices, the Agnishomiya, the Savaniya and the Anubandhya. The Sruti directs that the Agnishomiya and the Anubandhya victims must be sacrificed along with the Savaniya. Which is to be sacrificed first, the Savaniya or either of the other two? When we come to the place assigned to the Savaniya, we are reminded of it first and we must therefore sacrifice it first, and then, the other two. Pravritti Krama is sticking to the order which we once adopt in the Prakriti. This will be made clear by an illustration. Says the Sruti *saptadasaprajapatyanpasūnalabhate* (17 animals are killed in honour of Prajapati). Before they are killed, the sacrificer must lay hands on each of them saying that he is going to sacrifice them in honour of Prajapati. We may adopt any order we choose in touching the animals, but once we have adopted an order, we must stick to it in the matter of killing the animals. The principle is that the interval between the touching and the killing in the case of each animal should be the same. Mukhya Krama is the adoption of the order of the principal ceremony in the performance of its Angas. In cases of conflict between the several Kramas, each preceding Krama prevails over the succeeding ones. Take for instance the Sruti. *Agnihotram juhoti yavagūm pachati* If the Patha Krama be followed, the Homa will have to be made before the broth has been prepared. The Artha Krama dictates the reverse of this order. The Artha Krama prevails over the Patha Krama and the broth is prepared first. Where there is a conflict between the Mantra Patha and the Brahmana Patha in reference to the order, the former is to be followed. These six Kramas are relied on by the authors of the Adhikarana-saravali and the Adhikarana-chintamani in support of their view that the inquiry into the Gnanakanda must be made after an inquiry into the Karmakanda. They illustrate the Kramas in the following manner. The Sruti says *parīkshya lokan karma-*

chitan Brahmano nirvedamayat (after examining the fruits of Karma, a Brahmin shall become disgusted with the world). This is Srutikrama. In the natural course of things, men pursue worldly objects first. Further the Sruti says, 'Brahmans desire to attain knowledge of Brahman by making sacrifices, gifts etc., One must know what sacrifices are before one can perform them. This is Artha Krama. The Karmakanda comes before the Gnanakanda which appears at the end of the Vedas. This is Patha Krama. After Adhyayana comes the inquiry into Dharma. The place of *karmavichara* cannot be usurped by *gnanavichara*. This is Sthana Krama. The order adopted in learning the Vedas by heart must be observed in the inquiry into their meaning. This is Pravritti Krama. The Veda is the *Angi* and the science of its interpretation is its Anga. The position of the Vedanta in the Veda (*the angi*) will determine its position in the Mimamsa (*the anga*). This is Mukhya Krama.

CHAPTER VI.

The *Adhikara* for the performance of sacrifices is discussed in this chapter. The blind, the lame and the dumb are not qualified because they are incapable of doing the main ceremony and all its Angas and because the omission even of one Anga will render the ceremony infructuous. The 3rd Adhikarana of the 1st Pada decides that women are competent to perform ceremonies. The Purvapaksha is stated in Sutras as follows. "Women have no money. What money they get becomes the property of the husband the moment they acquire it. Women are bought and sold and are on a level with chattels." The Siddhantin answers, 'Women possess the desire and the capacity to perform Yagas equally with men. Women have control over money and men require their sanction to make gifts. The custom of making a gift to the bride's father at the time of the marriage cannot make the transaction a sale and purchase. The same number of kine are presented to the fathers of brides, pretty and not pretty. If it were a transaction of sale, the price would vary with the merit of the girl. The gift is made because it is prescribed by the Smritis

it is a Dharma." This Adhikarana throws considerable light
the position of women in Ancient India. Just as the singu
number in the Vidhi Vakya includes the plural, the masculine
the Vidhi includes the feminine. This may be compared with
provisions in codes that the singular includes the plural and t
'he' includes 'she.' The husband and the wife should join
perform Yagas. The wife must not recite the Upasthana
other Mantras because it is not open to her to learn the Ve
by the process of Adhyayana. Sudras are not qualified to perfo
Yagas. Poverty is no disqualification, for even a poor man
somehow or other collect money enough to perform a Yaga. O
whose organs of sense are impaired may perform Yagas af
the organs are restored to their normal condition. Even
one's senses are defective, one must perform the Nityas with
many Angas as possible. The Sruti says, 'the *rathakāra* sh
kindle the sacred fire in the rainy weather.' Does *rathakāra* h
mean a chariot-builder who is one of the regenerate class
or does it refer to a person born of a father (who was b
of a Kshatriya father and a Vaisya mother) and a moth
(who came of a Vaisya father and a Sudra mother)? T
latter is the sense in which the word is constantly used; it
the *rūdhi* meaning. The former is the meaning given to
word by splitting it into parts and putting together the meanin
of the parts; that is the *yougika* meaning. The Mimamsakas ha
decided that *rudhi* prevails over *yoga*. The second meaning mu
therefore be accepted here. The last Adhikarana of the Ist Pa
is known as the Sthapatyadhikarana. In connection with
Raudra Yaga the Sruti says 'A Brahmin shall cause the Nisha
sthapati to perform the Yaga'. Is the compound to be taken
a Tatpurusha or as a Karmadharaya? If the former, it may me
a person who has authority over the Nishadas,who may happ
to be one of the regenerate classes, and this interpretation w
obviate the difficulty of falling into inconsistency with the Sr
teaching that the non-regenerate are not qualified. If the latt
it would mean a Nishada (a non-regenerate) in high positio
Jaimini decides that the latter construction must prevail becau

it is the easier of the two and strikes one in the first instance. If we treat the word as a possessive compound we have to assume case-ending *sya* after Nishada and suppose it to have been dropped; but if we construe it as an appositional compound, we give both the words their natural meaning. The *nishadasthapati* must select a Guru for the nonce and learn from him the manner of performing this particular Yaga. In the Sattra Yaga in which the sacrificers are many, each Yajamana gets the whole of the fruit mentioned in the Sruti. If, in the middle of the performance of a Kamya Yaga, the desired fruit is obtained, the sacrifice should not be stopped, but should be duly completed, because stoppages in the middle are strongly deprecated. The nature of a ceremony is not altered because, in the absence of the prescribed material, a substitute is used. A ceremony cannot be omitted for the simple reason that the prescribed material cannot be obtained, for a proper substitute may be used. There can be no substitute for the Devata. the Fire or the Mantra, nor can the place of a sacrificer be filled by another except in the Sattra Yaga in which a substitute may be appointed for a sacrificer if one of the 17 Yajamanas dies in the middle. The Yajamana who is substituted will not derive the fruit of the Yaga, for one must work from the commencement to get it; the deceased Yajamana will enjoy the fruit. A substitute must be as close to the original as possible. This is the basis of the principle of Hindu Law that the adopted son must be the reflection of a son. Where the Purodasa is wholly burnt, perform the Yaga anew; if it is only slightly burnt you may continue the Yaga because a slight burn must always happen. The 19th Adhikarana of the 5th Pada is known as the *Apachhedanyáya* which is the basis of the Advaitic interpretation of the *Saguna* and the *Nirguna* Srutis. In the Jyotishtoma Yaga the priests come out of the hall one behind the other, each holding the *Kachcha* of the person going before. The Sruti says *yadyudgātāpachhidyeta adakshinoyagnah samsthāpyothānyaschāharttavyah tatra taddadyādyatpūrvasmindāsyam syāt yadi prati hartā pachhidyeta sarvasvam dadyāt* If the Udgata loses hold, the Yaga must be finished without Dakshina, and a fresh Yaga must

be performed in which the presents intended to be given in the first Yaga, ought to be given away; if the Pratiharta loses hold the Yajamana must make gifts of all his possessions.' If both should simultaneously lose hold, either course may be optionally adopted. If both should lose hold one after the other, which of the two courses is to be adopted, the course prescribed in the case of the first priest that lost hold, or that prescribed in the case of the second? Jaimini declares himself in favour of the adoption of the second course. The former cannot override the latter, for at the time the first course is dictated by the Sruti the second is not present in our mind and what is not present in the mind cannot be removed. At the time when the latter is dictated by the Sruti, an impression is made in our mind and, with this impression uppermost, we perceive the inconsistency of the latter with the former and feel that the latter is right. The Nirguna Vakyas in the Vedanta have necessarily to be considered after the Saguna Vakyas, because the attributes must be affirmed before they are negatived. The Saguna Vakyas are therefore in Sankara's view overruled by the Nirguna Vakyas. The last Adhikarana of the last Pada is known as the *sāmānyaviseshanyàya*. Says the Sruti in general, 'The Agnishomiya victim shall be immolated.' Can any quadruped be killed? No; you may sacrifice the *Chhaga* only, for that is specified in the Mantra *Chhagasya vapāyā medasonubrūhi'*. The specification in one Sruti must be taken as limiting the scope of a general word in another Sruti. On the principle of this Adhikarana, the dualistic Vedantins contend that the general negation of qualities by one Sruti must be limited to those qualities which are specifically negatived in other Srutis.

CHAPTER VII.

In this chapter is enunciated the general rule (*Atidesa*) that the variety (*Vikriti*) must be performed in the same manner as the model (*Prakriti*). The Prakriti is that ceremony, every Anga of which is fully described by the Sruti itself. The Angas of the Vikriti are not expressly prescribed by the Sruti.

By reason of the Atidesa *Prakritivadvikritih kartavyā*, we must infer that all the Angas prescribed for the Prakriti are impliedly prescribed for the Vikriti also. All the Angas of the daily Agnihotra are expressly dictated by the Sruti. The monthly Agnihotra is prescribed by the Sruti, *māsamagnihotram juhoti*, but its Angas are nowhere described. Apurva can be produced only by the performance of a ceremony with all its Angas. It is therefore necessary to know what are the Angas of those ceremonies whose Angas are not mentioned by the Sruti. The daily Agnihotra is the model and the monthly Agnihotra is the copy, and we must infer that all the Angas of the former are prescribed for the latter by implication. In some cases, the Atidesa is made by the Sruti itself. The Sruti *samānam itarat syenena* directs that the Angas perscribed for *syenayāga* must be performed in the *ishuyāga* also.

CHAPTER VIII.

The general principles of Atidesa are discussed in Chapter VII. The 8th chapter discusses in detail all particulars relating to Atidesa. You cannot copy the Angas of any Prakriti in the performance of any Vikriti; each Vikriti has a definite Prakriti. The signs that enable us to connect a Vikriti with a Prakriti are (1) a common Devata, (2) indication of the Devata by a Taddhita both by the Sruti prescribing the Prakriti and that prescribing the Vikriti, and (3) a common Dravya. All the Angas of Agneya are expressly taught by the Sruti. The Angas of *saurya* are not directly prescribed. Agneya is prescribed by the Sruti, *Āgneyamashtākapālam nirvapati* and Saurya, by the Sruti *Sauryam charum nirvapet*. The Devata is indicated by both the Srutis by a Taddhita. It is therefore decided that the Prakriti of Saurya is Agneya.

CHAPTER IX.

This chapter discusses *ūha* which is an adaptation from a model. The Mantra prescribed for use in the Agneya ceremony is *Agnaye jushtam nirvapāmi*. While performing the Saurya which

is a Vikriti of Agneya, we must substitute *suryaya* for *Agnaye* and read the Mantra as *suryaya jushtam nirvapāmi*. As *uha* requires a knowledge of the rules of declension, the author of the Mahabhashya says the that *uha* is one of the uses of Vyakarana. The 2nd Adhikarana of the 2nd Pada determines that the sentences framed by us after the model of Srutis prescribed for the Prakriti are not *apaurusheya* because they are made by us.

CHAPTER X.

Badha (*bādha*) and Abadha (*abādha*) are discussed in this chapter. By Badha is meant a bar to the operation of the rule of copying in the Vikriti all the Angas of the Prakriti. In the Rajasuya Yaga certain Homas are prescribed which are Vikritis of the Darsapurnamasa. Plain ground (as it is in nature) is directed to be selected as the *vedi* for the Homas in the Rajasuya Yaga. In the case of the *vedi* of the Darsapurnamsa, digging with the spade and other processes are prescribed. Those processes cannot be extended to the *vedi* of the Homas in the Rajasuya Yaga, for they would destroy the natural state of the ground. Here there is a *bādha* (bar) to the operation of the rule that all the Angas of the Prakriti must be copied in the Vikriti. In the Sadyaska Yaga, *khalevatī* (a peg struck in the thrashing floor by peasants for tying bullocks) is directed to be used as the *yūpa* (saecrificial post). The Sadyaska Yaga is a Vikriti of the Agnishomiya. In the Agnishomiya Yaga certain Mantras relating to the cutting of the sacrifiicial post have to be recited. Should those Mantras be recited in the Sadyaska Yaga also? No; because the *khalevātī* needs no cutting, for it must be used as it is. In the Sattra Yaga there are 17 Ritwiks who are all Yajamanas. The Sattra Yaga is a Vikriti of the Soma-Yaga in which the formal ceremony of the selection of a Ritwik is directed to be performed. There is no Yajamana in the Soma-Yaga who is not a Ritwik. Must the ceremony of the selection of a Ritwik be gone through in the Sattra Yaga also? No; because the Yajamanas themselves are Ritwiks and they cannot choose themselves. The *bādha* discussed in this chapter is *prāptabādha*. *Aprāptabādha* is

discussed in the 3rd chapter. The *badha* of Linga by Sruti is a case of Apraptabadha.

CHAPTER XI.

This chapter discusses Tantra and Avapa. When an act, once done, is useful to many, it is Tantram. A lamp lit in a hall gives light to all the men seated therein *avapa* is the repetition of a thing many times to make it useful to many people. Sandal ointment, to be useful to all the men in the hall, must be repeated to every one of them. One Apurva is the fruit of all the 6 Yagas of the Darsapurnamasa. Each of the 6 Yagas does not produce a separate Apurva, but they all jointly produce one Apurva, for the Sruti says' he who desires Swarga shall perform Darsa and Purnamasa'. The Angas of a Yaga have no fruit of their own, but jointly with the Angi, they produce one Apurva. It is not enough to perform one Anga; all the Angas must be done. The Yaga depends upon its Angas for its completion; the moment the Angas are looked for, they all come and settle upon the sacrifice as birds, coming in numbers, simultaneously sit upon a tree. In the *Kamyayāga*, we may repeat the Angas several times if we desire greater fruit. Acts, which have a visible purpose, should be performed as many times as may be necessary to accomplish that purpose. *avaghata* of *vrihi* must be repeated until the husks are completely removed. The same act of Avaghata prescribed in the case of *sarvaushadha* (a mixture extracted from all herbs) need not be done more than once, for there is no earthly good gained by the Avaghata. The 8th Adhikarana of the 1st Pada is known as the Kapinjaladhikarana. The Sruti says, "Kapinjalas shall be offered in the Asvamedha Yaga." The plural here may mean any number more than two. Might we kill 3, 4, or 5, or any greater number as we please? No. The Sruti will be sufficiently obeyed if we kill 3 birds Why kill more and unnecessarily do offence to the Sruti which prohibits injury to animals?

CHAPTER XII.

In this chapter Prasanga is discussed. *Prasanga* is the incid tal effect of an act of which the chief purpose is different. A l kept in a house to light the upper storey, lights incidentally street also. Prasanga differs from Tantra; in the former one effect is the purpose, while in the latter all the effects equally intended. The Vedi (platform) prepared for the S Yaga serves as a Vedi for the Ishti also. No new Vedi need constructed for the Ishti that comes after the Soma Yaga, bec all that has to be done for the Ishti can be performed in *saumika* Vedi. The Hotas who were chosen for the Soma Y will not do for the Darsapurnamasa Ishti following, but f Hotas should be chosen because the formal selection of Hota an indispensable duty in the Ishti. The 4th Adhikarana of 3rd Pada is known as the Vikalpadhikarana. The Sruti s 'Yaga shall be made with *vrihi* 'Yaga shall be made with *ya* Are both the articles to be used, or will either do? These arti are required only to make Purodasa. Either of these two serve that purpose. We may therefore use any one of th There are three Mantras which relate to the division of Purodasa into parts, 'Let *pūsha* divide you,' 'Let *bhaga* divide y 'Let *Aryamā* divide you.' Must all the 3 Mantras be recited is it sufficient to recite one? When one is recited, the act division is complete, and it is therefore unnecessary to recite other two. The last Adhikarana of the 4th Pada decides t Brahmins alone can hold the office of Ritwik.

Prasanga is cited in works on rhetoric in illustration of *dipaka* Alankara.

Having made the above summary of the 12 Lakshanas shall briefly refer to some points of note in connection with t Mimamsa. Vidhis are of 4 kinds (1) *utpattividhi* (2) *viniyogavi* (3)*adhikaravidhi* (4) *prayogavidhi*. The first merely prescrib an act without describing the method of performing it e. g. *ag hotram juhoti* The second lays down that one thing is Anga

another e. g. *vrihibhiryajeta* (Vrihi is Anga to the Yaga). The third teaches what desires prompt what sacrifices e. g. *jyotishtomena swargakamoyajeta*. The fourth teaches the order in which the acts should be performed e. g. *hridayasyagreavadyati atha jihvayah*. Vidhis again are classed as (1) *Apūrvavidhi* (2) *niyamavidhi* and (3) *parisamkhyavidhi*. Apurva Vidhi lays down what is not taught by any other Pramana e. g. *swargakamoyjeta*. *Vrihinavahanti* is an example of the Niyama Vidhi. The husks may be removed by beating the grains or by stripping them of the husks by finger nails. When an object can be accomplished by more processes than one, the Niyama Vidhi restricts us to a particular course. The Vidhi *vrīhīna vahanti* lays down that the husks should be removed only by Avaghata. *pancha panchanakha bhakshyah* is an example of the *parisamkhyavidhi*. One may desire to eat the flesh of any animal. The Sruti lays down that 5 Panchanakhas alone may be eaten. The Vidhi does not order the eating of Panchanakhas; it merely means that if one wants to eat animals, one may eat 5 species of Panchanakhas.

The Mimamsakas are advocates of the theory of *svatahpramanya*. The theories of the different schools of Philosophy in regard to the nature of *pramanya* are set out in the following Slokas cited in the Sarvadarsana Sangraha.

Pramanatvapramanatve svatahsamkhyah samasritah Naiyayikaste paratah saugatascharamam svatah Prathamam paratah prahuh pramanyam vedavadinah Pramanatvam svatah prahuh parataschapramanatam.

There are two schools of the Purvamimamsa, the school of Kumarila Bhatta (also called Tautatita) and the school of Prabhakara (also called Guru). Bhatta and Guru differ on several points. Bhatta accepts 6 Pramanas, Pratyaksha, Anumana, Sabda, Upamana, Arthapatti and Abhava (or Anupalabdhi). Guru admits only the first five. In his view *Abhava* is only a species of *bhāva*. Says he '*Bhavantaramabhāvonyah Kayachittu vyapekshaya Bhavantaramabhavonyo nakaschidanurūpanat.*' Bhatta advocates the theories of *siddhe vyutpatti* and *Abhihitan-*

vaya. Prabhakara is an advocate of the opposite theories *karye vyutpatti* and *Anvitabhidhana.* This divergence of opinion may be compared with the disagreement between the Comparative Philologists of the modern times in reference to the question whether the sentence is the unit of speech or the word. Bhatta holds that the Atman, on being freed from all mortal coils, cognises its totally blissful nature unsullied by the remotest touch of Prakriti. Prabhakara holds with the Naiyayikas that the Atman, when absolved, is without feeling of any kind like a stone.

A few words must be said about the works written on the Mimamsa.

I. *Vritti.* Upavarsha is referred to in Sankara's Bhashya on the Brahma Sutras as the Vrittikara of the Mimamsa Sutras. There are frequent references to the Vritti in Sabara's Bhashya; and in some places Sabara differs from the Vrittikara of Panini's Sutras. The Mimamsa Vritti, like the Vrittis of many other Sutras, is not extant now.

II. *Bhashya.* Sabara is recognised as the Bhashyakara of the Mimamsa Sutras. Like the Bashyas on the Brahma Sutras and the Vyakarana Sutras the Bhashya of Sabara is written in the simplest and the most beautiful Sanskrit. While reading Sabara's Bhashya, no one can fail to perceive in it an extreme likeness in style to Patanjal's Mahabhashya and Sankara's Sutra Bhashya.

III. *The Mimamsa Vartikam* by Bhatta Kumarila. This is a very brilliant work which has been very highly respected by all Sanskrit witers. The work is written mainly on the basis of the Bhashya whose meaning it explains. The book is divided into three parts, Sloka Vartika, Tantra-Vartika and Tup Tika. The 1st part is wholly in verse; it discusses the 1st Pada of the 1st Adhyaya only. The 2nd part is prose and verse mixed up and covers Padas 2 to 4 of the 1st Adhyaya and the whole of the 2nd and 3rd Adhyayas. The Tup Tika is a concise summary of the remeaining 9 Adhyayas. The Nyayaratnakara is a commentary on the Vartikam by Parthasarathi Misra. Reference is

made to this commentary in the Vidhirasayana and other Mimamsa works of Appayya Dikshita; but Vidyaranya makes no reference to it.

IV. *Bhattadipika.* This is a brilliant work written by Khandadeva who was a contemporary of Gadadhara and Madhusudana Sarasvathi.

V. *Mimamsa Makaranda.* This is a work written by the author of Visvagunadarsa. This work is held in very high esteem.

VI. *Nyayamala Vistara.* This is a work written by the famous Vidyaranya. With his useful clearness of exposition, he discusses in order the thousand Adhikaranas of the Purva Mimamsa. Well may he boast that he has made it so easy to cross the ocean of the Mimamsa as if it were a pleasure fountain. (*mimamsa sagarastena kridapushkarini bhavet*)

VII. *sesvaramimāmsā* This work by Vedanta Desika is an attempt to reconcile the Sutras of Jaimini with the Sutras of Vyasa. A great part of the book is not to be found.

VIII. *Mimamsapaduka* by Vedanta Desika. This short work in Sragdhara metre discusses in order the Adhikaranas of the 1st Pada of the 1st Chapter. Regarding the theistic nature of Jaimini's science the author says,

Sishyacharyan viruddham natu matamadhuna sadhayantyan prasiddhan.

Svabhishtachchhastramanyatsurasachiramukhaih kalpitam kim na vidmah

Tasmatbrahmagna jaiminyuparachitamidam tyajyametannirisam

Maivam vyaghatahanan munivachasi mudha bahyavaddrishti dausthyat.

The propriety of making *Arthavichara* apparently in violation of the Sruti *Vedamadhitya* Snayat is discussed in the Sloka *Vedadhitherna purvam na cha saha ghatate vedavedyarthachinta Paschattu snanapurvairavasaraharanam tatkatham setichenna Snanadeh pragvicharastadanugunadhanadyarjananyayatasya*

Durdhwam chasravayitradyavasara nayatomushya labhyo-vakasah, Sa in line 2 refers to *mimamsa.*

The literary merit of the author of this work is recognised by all scholars who are familiar with his writings. Appayya Dikshita, than whom there lived not a greater scholar and than whom there was not a more bitter opponent of this author, has done him no small honour by writing elaborate commentaries on his works such as the Yadavabhyudaya (an excellent epic poem) and the Sankalpasuryodaya, the well-known allegorical drama. After bringing out fully the ideas of the poet (Vedanta Desika) in the Sloka *kridatulikaya swasminkripa rushitaya swayam Eko Visvamidam chitram vibhuh srimanajeeyanat.* Appayya Dikshita expresses in a Sloka his admiration for the author. He says *Itham Vichintyth Sarvatara Bhavah Santi pade pade Kavitarkika Simhasya Kavyeshu laliteshvapi*

Can genius expect greater homage from a most learned adversary? Who more large-hearted than the learned Dikshita who has so candidly expressed his high admiration for the genius of his antagonist? I cannot close this dissertation better than by quoting a Sloka of Vedanta Desika which states in general the contents of the Lakshanas of the Purva Mimamsa.

Vedarthe nyayachintye prathamamadhigatah karmavarga-pramanaih

Bedairangaih prayuktya kramavirachanayathadhi krityati dishtya

Tatraseshairviseshaistadanu tadanuvarttyuhata praptabadhai
Stantrenatha prasaktya tata upari chaturlakshani devatartha.
(*Adhikaranasaravali*)

*VAKYA VRITTI

OF

SREE SANKARACHARYA.

BY

CHUNILAL. C. BOHRA.

[*Bhavnagar.*]

1. I BOW, TO †VISHNU who is (in regard to the world) the cause of creation, preservation and destruction, who is the Lord of the universe, who possesses‡ inconceivable powers, who is omniscient, who has §innumerable forms, who is free from all bondage, who is the ocean of infinite happiness, who is the husband of *Sri*, and who is one mass of pure intelligence.

2. I prostrate myself daily before the lotus-like feet of (him who is my) Guru, through and whose favour I always know‖ the nature of the Atman to be this that I am Vishnu and in me¶ the whole world is arranged.

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* A commentary upon the sentence "Thou art that' [Tatvamasi].

† Yasmat vishvamidam sarvam tasya saktya mahatmanah; Tasmadevochyate Vishnuh vishadhatoh pravesanat:

‡ Ananta viryamitavikramastvam: Bhagavadgita.

§ Eko vasi sarva bhutantaratma ekam rupam bahudha yah karoti: Sruti. Pasyami tvam sarvato [a] nantarupam: Bhagavadgita.

‖ Acharyavan purusho Veda: Sruti.

¶ Sarvam cha mayi pasyati: Bhagavatgita.

3. A certain person, who was afflicted with the three kinds of miseries, fearful like the burning sun* who was depressed in mind and who was possessed of the means [*sadhana*] such as peace of mind [*sama*], restraint of the senses [*dama*] &c., asked a virtuous Guru.

4. 'O holy Guru! be good enough to briefly teach me an easy way by means of which I may become free from the bondage of *samsāra*.

5. O pupil! the question which you have clearly asked seems to me to be an excellent one which and I speak to you in plain words the following, is that very means for attaining salvation; now you may hear it with attentive mind.

6. The knowledge, which is produced with regard to the identity [*tādātmya*] of the individual soul [*jīyātaman*] and the Supreme Soul [*Paramātaman*] by (constantly hearing) the sentences—"Thou art that" [*Tatvamasi*] &c., &c.—is the means for obtaining Freedom.

7. Who is the individual soul? Who is the Supreme Soul? and how can there be the identity of the individual soul and the Supreme Soul?; how can sentences like "Thou art that" &c., establish this [identity].

8. Now we will clear your doubts; who else can be the individual soul besides you? *i.e.*, [you are indeed the individual soul]; you, who are asking me the question, "Who I am?," are undoubtedly the *Brahman*.

9. O holy Guru! even now I do not clearly know the meanings of words [*padārtha*]; then, teach me how I

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* There are three kinds of pain [tap] which human beings have to suffer in this world; viz: Adhytmika tapa *i. e.* pain caused by the mind; 2. Adhibhoutika tapa *i. e.* pain caused by animals; 3. Adhidaivika tapa *i. e.* pain caused by fate.

can understand the meaning of the sentence—I am the *Brahman?*

10. O pupil! you have spoken the truth and contradiction is not found here [in what you say]; the knowledge of the meanings of words [*padārtha*] leads to the knowledge of the meanings of sentences (in which those words occur.)

11. You are the witness of the mind and its functions [*vritti*], you are intelligence incarnate, you are *truth* and you are *bliss*; nevertheless, how is it that you do not know your own Self?

12. Setting aside the thought that your body &c. is *Atman*, you may think your own Self to be *truth* and *bliss*, to be the witness of the intellect and also to be intelligence incarnate.

13. Just as a pot has form &c., and is made up of five primary elements—ether &c., and therefore is not the *Atman*, in the same way, this body is also not the *Atman*, because it has form &c., and is made up of the five primary *elements.

14. If it be agreed in consequence of the above-mentioned reasons that this body is not the *Atman*, may you represent *Atman*, before the very eyes, like an āmalaka fruit [fruit of the Myrobalan] placed on the palm of a hand.

15. Just as the seer of a pot is other than [*bhinnah*] the pot and consequently the seer is not at all the pot, in the same manner the †seer of the body [*Atman*] is other than the body and so you [the seer of the body] arrive at

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* Panchikrita mahabhuta sambhavam karmasanchitam;
Sariram sukhadukhanam bhogayatanamuchyate: *Atma Bodha.*

† Dehendriya mano buddhi prakritibhyo vilakshanam;
Tadvritti sakshinam vindyat atmanam rajavat sada: *Atma Bodha.*

the conclusion—"I am not the body."

16. In the same way, you may ascertain "I, who perceive the *organs of sense, am not the organs of sense,' and also you may determine "I, being a witness of the mind, the intellect and the *prâna*, am not any of them."

17. You may make out "I am not the multitude [*samghâta*] of the body and the *indriyas*," and you may skilfully infer that a seer is different from things that are seen [*drisya*].

18. You may understand this "I am that [*Atman*], on account of whose proximity† objects such as the body, the *indriyas* &c., become able to perform their own functions in the way of rejecting disagreeable things, and accepting agreeable things &c.

19. You may know thus "I am that [*Atman*], who like a magnet, without undergoing any ‡change, causes the intellect &c., to move *i.e.*, [instigates them to work]."

20. You may think thus "I am that [*Atman*], on account of whose vicinity, inanimate objects such as the body, the *indriyas*, the mind and the *prana*, appear [to us] as if they are animate."

21. You may consider thus "I am that [*Atman*], who knows the functions of the mind to be such as this [*vritti*]—'my mind went somewhere else, now my mind became steady &c., &c."

22. You may think thus "I am that [*Atman*], who, being unchangeable, knows the state of dreaming, the state of waking as well as the state of profound sleep; and

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* Atmachaitanyamasritya dehendriya manodhiyah;
Svakiyartheshu vartante suryalokam yatha janah: *Atma Bodha.*

† Avikaryo [a] yamuchyate: *Bhagavadgita*; Atmano vikriya nasti: *Atma Bodha.*

knows also of the *existence and †non-existence of the intellect [*buddhi*] at certain times.

23. Just as the lamp brightening the pot, is different from the pot, so the *Atman*, the illuminator of the body, is different from the body; I am the *Atman*, intelligence incarnate.

24. You may regard yourself to be as follows "I am the *Atman*—the perceiver; the *Atman* through whom ‡objects such as children, riches, &c, are agreeable and are dear, is in consequence the dearest of all."

25. You may think thus "I am that [*Atman*], who knows—It was not that I did not exist and I must always exist on account of my being the seat of intense love."

26. This (*Atman*) who is intelligence, and who is known to be the witness—is said to be the meaning of the word 'Thou' [in Thou art That]; the quality of being the witness and the quality of being the knower belong to the *Atman*, on account of his [*Atman's*] unchangeability.

27. The indirect meaning of the word 'Thou' is this —that the *Atman* is different from the body, the *indriyas*, the mind, the *prâna* and the principle of egoity; and is without the six §changes of a produced object.

28. Thus, after determining the meaning of the word 'Thou' and after leaving aside the peculiarities [*dharma*]

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* Intellect [*buddhi*] exists in the state of dreaming [*svapnavastha*] and in the state of waking [*jagradavastha*].

† Intellect does not exist in the state of profound sleep [*sushupti avastha*].

‡ Atmanah kamaya sarvam priyam bhavati: *Sruti.*

§ Changes of a produced object [*Bhava vikara*] are six in number, viz: 1. Birth [*janma*]; 2. Existence [*astitva*]; 3. Growth [*vriddhi*]; 4 Transformation [*parinama*]; 5. Decline [*kshaya*]; 6. Death [*nasa*] Shadbhava virahito [a] ham: *Svatma Nirupana.*

of that which is not the *Atman*, you should again th
of the meaning of the word 'That' along with the princ
*sentences of the Sruti.

29. & 30. The indirect meaning of the word 'Tl
is—He, who is without the evils of the *samsara* in wl
are the qualities of not being gross, &c., who is devoic
attributes [*guna*] such as invisibility &c., who is with
the impurities resulting from ignorance, who is infinite b
who is truth, who is knowledge incarnate, who
existence and who is perfect and who is called
Paramātman.

31. He whose supremacy is above all, whose
mighty character and whose great and powerful na
is proclaimed by the Vedas, Him you may look upor
the *Brahman.*

32. That by knowing which the knowledge of
things is proved with the help of many instances from
Sruti, such as the †instance of the clay &c. that you r
look upon as the *Brahman.*

33. That after undertaking to prove whose ‡infin
the Sruti, in order to prove it, declared this whole worl
be its effect, that you may regard as the *Brahman.*

34. That which is proved with great effort in bo

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* Athat adesho neti neti; Satyam gnanam anantam Brah
Sruti,

* Yatha saomyekena mritpindena sarvam mrinmayam vig
tam syat vacharambhanam vikaro namadheyam mrittika itye
satyam : *Sruti.*

† Ekamevadvitiyam Brahma neha na nasti kinchana : Srut

‡ Fit for enquiry; because Sruti says: yato va im
bhutani jayante, yena jatani jivanti, yat prayantyabhisamvisa
tad vijignasasva, tad Brahma iti : *Sruti,*

relating to the Vedanta, to be fit for *enquiry by men desirous of seeking salvation, that you may understand as the *Brahman.*

35. That, the entrance of which [into the universe] in the form of the individual souls and the †rulership of which over all of them is described in the Vedas, that you may consider to be the *Brahman.*

36. That which is declared, in the Sruti to be the giver of the fruits of actions and which is declared to be the director of individual souls, that you may regard as the *Brahman.*

37. The meanings of the words 'That', and 'Thou', are settled and now the meaning of the sentence [Thou art that] is discussed; a meaning of the sentence [Thou art that] is the identity of the meanings of the words [*Thou* and *That*].

38. Here, neither the‡ Samsarga meaning of the sentence nor the §Visishta meaning of the sentence is acceptable; the Tādātmya‖ meaning of the sentence—the iden-

* Atma niyamakaschantar deho bahyo niyamyakah: *Aparokshanubhuti.*

† In the sentence 'Neela kamala'—Black lotus, the word Black shows that the lotus is not of any other colour and so the word Black is joined as an adjective [visheshana] with the word Lotus which is a noun [viseshya]; and so also the word Lotus, in this sentence, showing that any other thing is not black, is joined with the word Black which is an adjective. This kind of relation of words with each other is called "Vishesana-visheshya-bhava-samsarga."

‡ Now, in the sentence 'Sutravan Brahmanah,' the sentence means—A Brahmana possessed of a sacred thread [*sutra visishta*]; such a meaning of the sentence is called 'Visishta.'

§ In the sentence, 'Thou art that' neither the Samsarga meaning of the sentence nor the Vishishta meaning of the sentence is acceptable; because as, in sentences—*Neela kamala* and *Sutravan brahmanah*, the neela varna and kamala are altogether

tity of the meanings of the words 'That' and 'Thou'—is approved of by the learned.

39. He, who is intelligence [the indirect meaning of the word 'Thou'], is secondless bliss [the indirect meaning of the word 'That']; he, who is secondless bliss [the indirect meaning of the word 'That'] is intelligence [the indirect meaning of the word 'Thou'].

40. Thus, when the knowledge of the identity of meanings of the words [Thou and That] is gained, at that time the meaning of the word 'Thou' as not denoting the *Brahman i.e.*, the worldliness of the *Atman*, ceases to exist.

41. In the same way, if the invisibility [*parokshyam*] of the meaning of the word 'that *i.e.*, the invisibility of the *Brahman* ceases to exist; then you may hear what may result thereby; the *Atman*, who is intelligence, exists as perfect bliss.

42. After accepting the two indirect meanings [*lakshyārtha*] of the words 'That and Thou', the sentence—thou art that—strives to prove the identity [of the individual soul and the *Brahman.*]

43. Just as, giving up its varied expressive meanings [*vāchyārtha*], the sentence 'Thou art That' strives to explain its meaning, in the same way we have also done with careful efforts.

44. The primary or expressed meaning of the word 'Thou' is—He, who appears as the support of the term 'Aham' and the knowledge which it signifies, and whose knowledge is associated with the internal organ.

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two different things and a *sutra* and a *brahmana* are two different things; the same is not the case in the sentence—Thou art that; for, the meaning of the word That and the meaning of the word Thou show one and the same thing and so the *Tadatmya* meaning of the sentence *i. e.*, the identity of two different meanings is accepted in the sentence—Thou art that [*Tatvamasi*].

45. The expressed meaning of the word That is—He, who is surrounded with the limiting conditions [*upādhi*] of Māyā, who is the cause of the universe, who is omniscient, omnipotent &c. who is variously conceived on account of invisibility [*parokshya*] and who is truth, intelligence, bliss &c, is the Supreme Soul.

46. Contradiction is found in the visibility and invisibility of one and the same thing as well as in the divisibility and indivisibility of one and the same thing: so here the *indirect signification of a word [*lakshana*] is applicable.

47. When any contradiction is found out by the modes of proof [*pramana*] in accepting the primary meaning of a word, the knowledge of another meaning which is related to the primary meaning of the word, is called †*Lakshana.*

48. As there is no other *Lakshana* besides *Bhāga Lakshana* in the words of the sentence—That is this [So (*a*) Yam]; so Lakshanā in the sentence—Thou art that—is also *Bhāga Lakshana.*

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* Lakshana is of three kinds: 1. *jahat lakshana i. e.* in which a word loses its primary sense, but is used in one which is in some way connected with the primary sense, e. g— Gangayam ghoshah' a hamlet on the Ganges. This cannot be proved by Pratyaksha pramana &c., and consequently the Ganges loses its primary meaning and means 'Ganga tata—the bank of the Ganges; 2. Ajahat lakshana *i. e.*, lakshana in which the primary or original sense of a word [which is used elliptically] does not disappear e. g Kuntah pravishanti [lances appear] *i. e.* Kuntadharinah purushah pravishanti [men having lances in their hands enter; 3. jahat-ajahat-lakshana in which it partly loses and partly retains its primary meaning, e. g So (a) yam Devadatta. This lakshana is called Bhaga lakshana.

† Mukhyarthabadhenodyoge rudhitorthaprayojanat; anyartho lakshyate yat sa lakshana prochyate budhaih: *Kavyaprakaa*

49. As long as the knowledge of the meaning of the sentence—I am the *Brahman*,—is confirmed, one having peace of mind [*sama*] &c. should *practise † *Sravana* &c.

50. When on account of *Sravana* &c, and the favour of a *Sadguru*, that knowledge becomes firm, a man becomes devoid of *avidyā* which is the cause of the whole of this *Samsara*.

51. [When knowledge becomes firm], his ‡objects and motives [*karya* and *karana*] are broken to pieces; he becomes free from the subtle elements [*bhuta sukshma*], he becomes free from the fetters of actions and is liberated immediately afterwards.

52. When a man enjoying *prarabdha karma*, becomes liberated while living [*Jivan mukta*] he lives here up till the complete destruction of the bond of *prarabdha karma* takes place.

53. [After fully enjoying *prarabdha karma*], he obtains final emancipation—the chief place§of *Paramatman* where there is matchless bliss, and from which there is no return to worldly existence.

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* Avrittirasakrit upadesat: *Brahma Sutra*.

† Sravana, manana and nididhyasana; Atma vare srotavyo mantavyo nididhyasitavyo: *Sruti*.

‡ Bhidyate hridaya granthih chhidyante sarva sansayah; Kshiyante chasya karmani tasmin drashte paravare: *Sruti*.

§ Avyaktokshara ityuktah tamahuh paramam gatim; yam prapya na nivartante tat dhama paramam mama: *Bhagavadgita*.

OURSELVES,

[Report of a Lecture by Swami VIVEKANANDA, at Paine Hall, Los Angeles, California].

Wherever we turn ourselves and want to understand things in the reality, if we analyze far enough, we find that at last we come to a peculiar state of things: a contradiction: something which our reason cannot grasp and yet it is a fact. We take up anything—we know it is finite; but as soon as we begin to analyze it, it leads us beyond our reason and we never find an end to all its qualities: its possibilities, its powers, its relations. It has become infinite. Take even a common flower: that is finite enough; but who is there who can say he knows all of a flower? There is no possibility of there being any end to the knowledge of that one flower: the flower has become infinite, and the flower was finite to begin with. Take a grain of sand. Analyze it. We start with the assumption that it is finite, and at last we find that it is not: it is infinite; all the same, we have used it as finite. The flower is used, all the same, as a finite something.

So with all our thoughts, and experiences, physical and mental. We may begin, we think, on a small scale; grasp them as little things but very soon they elude our knowledge, and plunge into the abyss of the infinite. And the greatest and the first perception is ourselves. We are, also, in the same dilemma of existence. We exist. We see we are finite beings. We live and die. Our horizon is a narrow circle. We are here, limited, confronted by the universe all around. Nature can crush us out of existence in a moment. Our little bodies are just held together, ready to go to pieces at a moment's notice. We know that. In

the region of action how powerless we are! Our will is being thwarted at every moment. So many things we want to do, and how few we can! There is no limit to our willing. We can will everything; want everything; desire everything: we can desire to go to the dogstar. But how few of our desires can be accomplished! The body will not allow it. Well, nature is against the accomplishment of our will. Here we are, at the same time, we, ourselves. We are weak, ourselves. However, there is no end. What is true of the flower, of the grain of sand, of the physical world, of every thought, is a hundredfold true of ourselves. We are, also, in the same dilemma of existence: finite and infinite at the same time. We are like little waves in the ocean: the wave is the ocean, and yet not the ocean. There is not a bit of the wave of which you cannot say, "it is the ocean." The name "ocean" applies to the wave and equally to every other part of the ocean, and yet it is separate from the ocean. So are we in this infinite ocean of existence, little wavelets; at the same time, when we want really to grasp ourselves we cannot: we have become the infinite.

We seem to be walking in dreams. They are all right in a dream-mind; but as soon as you want to grasp one of the dreams, it is gone. Why? Not that it was a false thing, but because it is beyond the power of reason, the power of the intellect, to grasp. Everything is so vast that the intellect is nothing to compare to it. It refuses to be bound by the laws of the intellect; it laughs at the bondage the intellect wants to spread around it. And a thousand fold so is it with the human soul. "We, Ourselves," is the greatest mystery of the universe.

Now, then, what wonder is this? These human eyes:—a pin can prick them out, destroy them; and yet, the biggest suns only exist because your eyes see them. The world exists because your eyes certify that it exists. Think of

that mystery! These poor little eyes! a little strong light, a little pin, can destroy them. Yet the most powerful engines of destruction, the most powerful cataclysms; the most wonderful of existences; millions of suns and stars and moons and earth,—all those depending for their existence upon and having to be certified to by these two little things. The weakness of this infinite giant called Nature is these two little eyes. They say, "Nature, you exist." and we believe nature exists. So with all our senses; so with all our thoughts. What is this? Where is the weakness? Who is strong? what is great and what is small? what is high and what is low, in this marvellous interdependence of existence, where the smallest atom is necessary for the existence of the whole. Who is great and who is small? It is past finding out! And why? Because none is great and none is small. They are all related to that infinite ocean in and around them; their reality is that infinite; and whatever there is on the surface is but that Infinite. The tree is infinite; everything that you see or feel, every grain of sand, every bit of thought, every soul, everything that can exist, is infinite. Infinite is finite and finite infinite. This is our existence.

Now, that may be all true; but all the feeling after the Infinite is now mostly unconscious. It is not that we have forgotten that infinite nature of ours: none can; none ever can. Whoever can think that he can be annihilated? Who can think that he will die? None can. But all the relationship to the Infinite has worked in us almost unconsciously. In a manner, therefore, we forget our real being, and hence all the misery.

In practical daily life we are hurt by little things; we are enslaved by little beings. Misery comes because we think we are finite—we are little beings. And yet, how difficult it is to believe that we are infinite beings! In the

midst of all this misery and trouble, when a little thing may throw me off my balance, it must be my care to believe that I am infinite. And the fact is that we are, and that consciously or unconsciously we are all searching after that something which is infinite; we are always seeking for something that is free.

Now, you see, there was never a race of human kind who did not have a religion and who did not have some sort of god or gods. Whether the God or gods existed or not is no question; but what is the analysis of this psychological phenomenon? Why is all the world trying to find, or seeking for, a God? Why? Just because of this: in spite of all this bondage, in spite of Nature and her laws all around us, in spite of this tremendous energy of law grinding us down, never allowing us to turn on any side,—wherever we go, whatever we want to do, we are thwarted and law, law is everywhere:—in spite of all this, the human soul never forgets that freedom and it wants to seek for that freedom. The search for freedom is the search of all religions; whether they know it or not, whether they can formulate it well or ill, it is there. The lowest man, the most ignorant, he wants to seek something which has power over nature's laws; he wants to see a demon, a ghost, a god,—somebody who can subdue nature, for whom nature is not almighty, for whom there is no law. "Oh, for somebody who can break the law!" That is the cry from the human heart. We are always seeking for someone who breaks the law. The rushing engine comes over the railway track; the little worm crawls out of its way. We at once say: "The engine is dead matter, a machine; and the worm is alive." Why? Because the worm attempted to break the law. The poor engine, with all its power and might, can never break the law. He is made to go in any direction man wants him to go and he cannot do better: but the worm, small and little though

it was, it attempted to break the law or avoid the danger; it tried to assert itself against law, assert its freedom; and there was the sign of the future god, and we accept it at once.

We see this assertion of freedom, freedom of the soul, everywhere. This is reflected in every religion in the shape of gods and God; but it is all outside yet—for those who only see the gods outside. Man, he decided that he was nothing. He was afraid that he could never be free; so he went to seek for somebody outside of nature who was free. Then, he thought that there were many and many such free beings; and, gradually, he melted them all into one God of Gods and Lord of Lords. Even that did not satisfy him. He came a little closer, a little nearer; and then gradually found that, whatever he was, he was in some way connected with the God of gods and Lord of Lords; that he, though he think himself bound and low and weak, is somehow connected with that God of gods. Then visions grew; thought arose and knowledge advanced. And he began to come nearer and nearer to that God; and, at last, man found out that all the gods and God, this whole psychological phenomenon for the search of a most powerful free soul, was but a reflection of his own idea of himself. And then, at last, he found out that it is not only true that "God made man after His own image" but that it is also true that man made God after his own. That found divine freedom. The divine free being was first here, inside, in the human soul, and that it was the nearest of the near. Him we have been seeking all over, and at last we find out that he is the heart of our hearts. Like a man who mistook his own heart-beat for somebody knocking at the door; he walked up and opened the door and found nobody; he came back. Again the knocking was at the door: he opened it; nobody was there; he came back; and that time he found that his own heart was beating and he had misinterpreted it as the knocking at the door.

So, man after his search finds out that this infinite freedom that he was placing in imagination all the time in the distant nature outside was the internal subject, the eternal Soul of souls ; this reality, he, himself.

Thus, at last, he comes to know this marvellous duality of existence: the subject, infinite and finite in one ; how the Infinite Being is also the same finite soul. As it were, the Infinite is being caught into the meshes of the intellect and appears to the outside world as finite beings, but the reality remains unchanged.

This is, therefore, true knowledge: that the Soul of our souls, the reality that is within us, is That, unchangeable, eternal, ever blessed, ever free. This is the solid ground to stand upon.

This, then, is the end of all death, the advent of all immortality, the end of all misery. And he who sees that One among the many, that One, unchangeable in the universe of change: he who sees Him as the Soul of his soul, unto him belongs eternal peace;—unto no other.

And in the midst of the depths of misery and degradation, down into the bottomless pits, this sends a ray of light; and man wakes up and finds that what is really his, he can never lose. No, we can never lose what is really ours. Who can lose his being? Who can lose his very existence? If I am good, it is the existence first, and then, that becomes colored with the quality of goodness. If I am evil, it is the existence first, and that becomes colored with badness. That first, that last, that always; never lost, ever present.

Therefore, there is hope for all. None can die; none can go down forever. It is but a play-ground, however gross. However we may receive blows, however knocked about we may be, it is there and never lost. That we are, That Infinite.

"I never had fear nor doubt. Death never came to me, I never had father or mother; for I was never born. Where are my foes? for I am All. I am the Existence and Knowledge and Bliss Absolute. I am It. I am It. Anger and lust and jealousy; evil thoughts and all these things, never come to me; for I am the Existence, the Knowledge, the Bliss Absolute. I am He. I am He."

That is the medicine of all disease; the nectar that cures all death. Here we are. Never mind where we be. Never mind if our nature rebels against it: "I am He; I am He" "I have no death, nor fear, nor doubt. I have no sex nor creed no color. What creed can I have? What sect is there to which I shall belong? What sect can hold me? I am in every sect!" Repeat that.

However the body rebels, however the mind rebels, in the midst of the uttermost darkness, in the midst of agonizing tortures, in the uttermost despair, repeat it, once, twice, thrice the more. Light comes gently, slowly; surely it comes.

Many times have I been in the jaws of death, foodless, footsore, weary; for days and days I had not food, and at last could not walk, fell down under a tree, and life was near going out. I could not speak; I could scarcely think; but at last the mind reverted: I have no fear nor death; I never hunger nor thirst. I am It! I am It! The whole of nature cannot crush me; my servant, after all. Assert thy strength, thou Lord of Lords and God of Gods! Regain thy lost empire! arise and walk and stop not!" and I rose up, and here am I, living, even to-day. Thus, whenever the darkness comes, assert the reality and everything adverse must vanish and fly. For, after all it is but a dream magic. Mountain high though the difficulties with thee be; terrible and gloomy though everything seems, they are but magic. Fear not—it is banished. Crush it, and it vanishes. Stamp

upon it and it dies. Be not afraid. Think not how many times you fail. Never mind. Time is infinite. Who cares how many millions of times I fail! Go on; assert again and again, and life must come. And what of the ways of death? None know escape. Cry through the streets; pray to everyone that was ever born, who comes to drag you up.

"Help thyself out by thyself. None else can help thee, friend. For thou, alone, art thy greatest enemy; thou, alone, thy greatest friend. Get hold of the Self, then. Stand up. Don't be afraid. In the midst of all miseries and all weakness, there let it come out, faint and improbable though it be at first. It will gain courage and at last the lion will roar out "I am He! I am He". I am not a man, nor a woman, nor a god, nor a demon; no, nor any of the animals or plants or trees. I am neither poor nor rich, nor learned nor ignorant. All these things are very little compared to what I am: for I am He! I am He! Behold the sun and the moon and the stars: I am the light that is shining there! I am the beauty of the fire! I am the power in the universe! for I am He! I am He!"

"Who thinks that I am a little one makes a mistake, for He exists. The sun exists because I declare he does; the world exists because I declare it does. Without me they cannot remain, for I am the Existence, the Knowledge and the Bliss Absolute; ever happy, ever pure, ever beautiful. Behold, the sun is the cause of all our visions but is not himself ever touched by any defect in the eyes of anybody; even so I am; working through all organs, working through everything, but never the good and evil of work attached to me. For me there is no Law; no; no *karma*. I own the Laws of *karma*. I ever was and ever am."

"This creeping worm never climbed unto this tree. My real pleasure was never in earthly things; in progeny, in husbands, wives and other things. For I am the Infinite

blue sky: clouds of many colors come under it, play for a second; they move off; it is the same unchangeable blue. So am I. Happiness and misery, good and evil, work and no-work, they may cover me for a moment; I may be all gone, yet I am there. And they pass off because they are changeable: I shine, the unchangeable, the infinite. If misery comes, I know it is finite, therefore must die. If evil comes, I know it is finite; it must go. I alone am infinite, survive everything, live beyond everything, untouched by everything, unspoiled by everything; for I am the infinite——that eternal, changeless blue." Thus says one of our great poets.

Drink of this cup. What use of any more drink: this cup that leads to everything that is immortal, everything that is unchangeable. Fear not. They are lies, that we are evil, we are finite, we can ever go down. No, no. That is not true.

This is to be listened to; and then this is to be thought upon and again this is to be meditated: that when the hands work, the mind should repeat: "I am He. I am He." That when the body works the mind, repeat: "I am He. I am He. " Dream it, think it, even when you are sleeping till it has become the bone of your bone and the flesh of your flesh, till all these hideous dreams of littleness, of weakness, of misery, of evils that have gathered around ourselves, have entirely vanished, and no more can the truth be hidden from us for even a moment.

AN OUTSTANDING PROBLEM

OF

DRAVIDIAN SOCIOLOGY.

A LECTURE BY PROFESSOR M. RANGACHARYA M.A.

Under the auspices of the Presidency College Historical Association, Professor M. Rangachariar, M.A., delivered a learned lecture in the Presidency College Hall on "An outstanding problem of Dravidian Sociology," the problem being the division of the Dravidian people into the right-hand and left-hand communities. The Hon. Mr. H. A. Sim presided. There was a large attendance. The Chairman said that it was unnecessary for him to say much in introducing to them the lecturer whom they knew so well. It was not necessary to commend to them a lecture, the subject of which was of much interest to every one in this Presidency. He had not himself seen the lecture, but he knew what it was about; and he hoped that it would prove extremely useful.

Professor Rangachariar then delivered his lecture on the above subject.

The lecturer said :—The subject of my lecture is the division of the Dravidians of South India into the *right-hand* and the *left-hand* communities. This division is one, the importance of which seems to be almost forgotten now; and many of our young men in colleges and schools may not have even heard of it. However, it was not so very long ago that it largely occupied the attention of the people almost all over South India, as much as of those servants of the State who had to keep guard over public peace. During the early half of the last century and during the century before, this division is known to have given rise to very serious factious fights in many parts of what is now the Madras Presidency. Abbè Dubois refers to this division and these factious fights in his very interesting work on Hindu Manners. Dr. Cornish

in his Census Report of the Madras Presidency has referred to it, and Mr. Rice's *Mysore Gazetteer* deals with it also. Mr. V. N. Narasimha Aiyangar in his Census Report of Mysore has also paid some attention to it. These things will make it clear that the Division of the Dravidians into the right-hand and left-hand communities has been playing an important part in the practical affairs of the people till very recently. The city of Madras itself is even now not unaffected by this division. To us now the factions and feuds arising out of that division are of no interest or consequence. The strong arm of British rule has very successfully grappled with this source of public disturbance and communal animosities. Nevertheless, the problem of the origin of this division cannot but be interesting to the modern student of history among us. It is fortunate that our present interest in the question is mainly academical, and my remarks are intended not to cast any slur on any community, nor to bestow any undue praise on any other. I deal with the question purely from the standpoint of the impartial student of history whose only aim is to indulge in some more or less vague guesses at the truth of certain past conditions and events, and to see that those guesses have the colour of probability about them. Before I draw your attention to what I consider to be the cause of this division of the Dravidians into the right-hand and left-hand communities, I believe it is necessary to give you an idea of what is now surmised regarding the ancient condition of the Dravidian people. In all probability their civilization in India is older than that of the Aryas who came into this country later on. There are some reasons to hold that the dark people with whom the advancing Aryans came into contact and collision in the Land of the Seven Rivers were in all probability Dravidians. The Brahuis who now live on the other side of the Indus, and whose language has some remarkable affinities with the Dravidian languages of this Presidency, seem to justify this view by their being where they are. There are certain phonetic peculiarities of the Sanskrit language which are not found in the allied Aryan languages of Europe; and it has been held that these phonetic

peculiarities are the result of the Sanskrit language having early come into contact with the Dravidians and with a language or languages having the phonetic tendencies of their mother-tongue. It is further to be noted that the dark people represented by the Dravidians are spread over all parts of India, their number being naturally more in some regions than in others. We may thus see that their antiquity in India is decidedly more ancient than that of the Aryas, and even in those very early days they must have had a fairly high civilization as civilization was understood then. They appear to have been divided then into a large number of separate tribal communities. Industrially they seem to have been probably agricultural, and it is held that they were well known to be tree-worshippers and perhaps also serpent worshippers. There are some scholars and archæologists who are even now of opinion that they were the original founders of the village-communities in India. In their families, wherever they had then definitely come into existence, the mother seems to have been the head thereof, and property seems to have descended from the mother to the daughter. Their religion seems to have consisted in magical superstition and demonolatry very largely, and in ancient Sanskrit literature we find frequently enough that the opposition between the Aryas and the non-Aryas manifested itself in the non-Aryas trying to spoil, as the Aryas thought, the purity of their fire sacrifices by throwing into the enclosed sacrificial ground the raw flesh and blood of the victims of non-Aryan sacrifices. This raw flesh and blood said to have been frequently thrown in must have been, I believe, the remnants of the offerings with which the non-Aryans worshipped their deities and indicated the religious opposition between the two races. The *Rigveda* speaks of them as worshippers of the phallic emblem, and it may be that they largely indulged in bloody sacrifices of various kinds. In their struggle against the encroaching Aryas they seem to have protected themselves by living in fortified towns and villages, the construction of such fortifications being a special item of strength on their side. Indra, who finally came to be the chief among the Aryan gods of the Vedic pantheon,

is very often spoken of as Purandara—which name implies that he was a destroyer of towns. The *Purāṇas*, the *Mahabharata* and the *Harivamsa* describe a highly developed state of ancient non-Aryan civilisation, and in *Sukra-nīti*, a work on ancient Indian polity, we perhaps have a completed picture of that civilisation. As artizans they seem to have possessed considerable skill even in those days, that skill which in later times has been responsible for the creation of those magnificent and massive temples which are now so characteristically scattered over Southern India. In this connection it cannot fail to be of interest to observe that the term Pànchàla signifying the five sections of artizans seems to be of Sanskritic origin. Certain Sanskrit lexicographers interpret that term to mean a guild made up of the carpenter, the weaver, the barber, the washerman, and the shoe-maker. It is more generally understood to signify the five sections of the Kammàla caste, consisting of the carpenter, the blacksmith, the worker in bell-metal, the stonemason and the goldsmith; and the names of these different sections of artizans as found in our Dravidian languages are also seen to be related to similar words current in the Sanskrit language. The relation between *Taksha* and *Tachcha*, and between *Twashta* and *Tattan*, *Karmara* and *Kammala*, *Vardhaki* and *Badagi*, *Kāmsyāli* and *Kamsāli*, is certainly worthy of investigation. Whether Sanskrit borrowed all or almost all of these names from the Dravidians, or whether the Dravidian names have been derived from Sanskrit, it is not possible now to determine definitely. But the historical evidence available in ancient Sanskrit literature lends some support to the former view; and Sanskrit etymology also is not quite against it.

Now, the Dravidian element which is incontestably present in the population of Northern India is not cognisant of any division into the right-hand and the left-hand communities. In parts of the Dekhan also such a division is not known. Even in our own Presidency, it is almost unknown in Malabar, and wherever it does exist, if it do exist there at all, it is well enough recognised to be an exotic institution. Wherever Aryan langua-

ges have taken root and spread amongst the people so as to displace the languages that were current before, we may safely infer that there Aryan civilisation must have ultimately prevailed. Between the Aryan system of caste and the division of the Dravidians into numerous communities there does not seem to be any very close historical relationship. The Aryas also, when they first came to India, were divided into numerous nomadic tribes. After they overran the Panjab and began to settle there, taking more generally to agriculture than they had done before, they must have felt the need to fuse their small and independent tribal communities into a larger whole. Such fusion of small tribal communities into a larger whole has been an important element in the progress of human civilisation in all parts of the world. The late Professor Freeman has pointed out how in such a fusion the newly formed larger community becomes stratified into three layers, the first stratum being made up of the noble free men, the second stratum, of the common free men, the third stratum being made up of the slaves. Such a stratification is noticeable, for instance, in the ancient history of the Greeks, the Romans and the Jews. The Dravidians of India also appear to have been familiar with it. In this way the immigrant Aryas arranged themselves into three classes represented by the Patricians, the Plebians, and the Slaves. In all such ancient communities, warriors and priests were invariably considered to be aristocratic in rank and to be of noble birth. Among the Greeks and the Romans the influence of the priest became subordinated to the influence of the warrior and the politician. Among the Aryas in ancient India the priest seems to have gained the upper hand, and he therefore differentiated himself into a caste higher than that of the warrior. The *Sudra* of the Aryan *Smriti* does not however occupy the same position as the slave did among the ancient Greeks and Romans. The status which the *Smritis* give to the *Sudra* is decidedly higher than what was assigned to the slave in ancient Europe. It is not that the institution of slavery was not known to the ancient Indian Aryas. The slave or the *dāsa* is mentioned in the *Mahābhārata* and in

the *Smritis*, but the Sudra has rights and privileges which could never belong to the *dāsa*. The *Sudra* is declared to be *Sudhana* while the *Dāsa* had to be *Nidhana*, which means that the *Sudra* has always had the right of owning property which the *Dāsa* could not have. The *Dāsa* was himself the property of his master. This higher status which the *Smritis* give to the *Sudra* is not, I believe, due to any higher or more humane morality on the part of the Indian Aryas of those days than what their brethren in the West were capable of displaying. To my mind, then, it appears that this higher status was bestowed on the non-Aryan *Sudra* out of the practical necessities of the hour. In more than one ancient Sanskrit work the term *Arya* is used synonymously with the term *Dwija*; and in the *Mahābhārata* and other similar works the *Sudra* is said to be black in colour. At the time when his caste first obtained its theoretical basis, he was certainly considered to be racially distinct from the white Aryas. The non-Aryas were, however, large in numbers, and when they had a fairly high civilisation of their own they could not all be easily subjugated into slaves. There was, nevertheless, the difficulty of fusing all the split up non-Aryan tribes who came under the influence of Aryan civilisation into the one community of the *Sudras*. When even the Brahmins, the Kshatriyas and the Vaisyas have not been fused together into distinct and harmonious communities, the fusion of the non-Aryas certainly must have been almost impossible of attainment at that time; and among the *Sudras* there were already in existence, as a matter of course, higher and lower communities. Thus there must have been always a multiplicity of castes as a consequence of the mixture of races and the division of tribes and trades. The *Smriti* theory of caste, which is derived from a too literal interpretation of the *Purusha-Sukta*, had to be adjusted so as to accord with existing conditions, and the theory of mixed castes or castes born through prohibited relations between the sexes was naturally brought into vogue. The *Purusha-Sukta* deals with the creation of the human race as a whole, and the theory of dividing mankind into four castes has had practical currency only in India. The Negro, the Chinaman

and the Red Indian and the Englishman are all casteless, an
still within the pale of humanity. Manu's view of caste is t
fore unscientific and based on a preconceived theory. I d
mean to say that there was no admixture of races even in
early days. Wherever two different races come together,
will necessarily be more or less of admixture of blood be
them. But this alone does not explain the so called "
castes" so as to satisfy the canons of historical and antiq
research. Modern ethnological considerations contradic
theory of Manu, and in so far as South India is concerne
Aryan system of caste is even less indicative of ethnological
than in Northern India. As an illustration of this stat
there comes to my mind now a conversation, which I had
years ago when I was at the Kumbakonam College, with a
krit Pandit there. Our talk turned upon the Pariah. I w
to know how the Pandit was sure that the Pariah of the
country was the same as the *Chandāla* of the *Smritis*. T
the question itself appeared curious, as he felt that there co
no doubt about it. Manu cannot be wrong, he said, and the
itself declares that whatever Manu says is like medicine t
sick man. I told him, however, that there were serious diffi
in accepting his opinion regarding the Pariah, and pointed o
him that there were over seven millions of Pariahs in
Presidency while the Brahmins numbered less than two mi
The Brahmin caste has always been proud of the purity
blood. It has struggled long and hard to maintain that p
and has succeeded in its endeavour more than many other sim
circumstanced communities. By this I do not mean to say
the blood of the Brahmin is altogether uncontaminated
would not be true to say so. But that it is as little contami
as possible is a thing for which history abundantly vo
Under these circumstances if we agree with what is taken
the view of Manu and hold that the Pariah is the offspri
the prohibited relation between the Brahmin woman
the Sudra man, the pride of the Brahmin in regard to
purity of his caste becomes most seriously affected.

Pandit said in reply that the Pariah might have multiplied more than the Brahmin; and then I pointed out that, while we cannot be certain of the Pariah's multiplying more rapidly than the Brahmin, there is ample evidence to indicate that the Pariah dies more abundantly than the Brahmin. Even during the severest of famines we don't come upon cases of Brahmins having died of starvation, while such cases among the Pariahs are not altogether unknown. Moreover, nourishment and reproduction are said to be physiologically interrelated, and the censuses of large communities have distinctly shown to us that people with scanty nourishment do not multiply quite as rapidly as people with sufficient nourishment, provided that all other determining conditions are similar. The idea of determining the caste of individuals by the mental, moral and social qualities they exhibit, is indeed found in the *Bhagavadgita* and other similar works. It is a Vedantic idea, and it could never have operated largely in society on account of the insuperable practical difficulties involved in the actual working out of such an idea. Birth and race have been the old basis of caste, and considerations of individual character cannot have markedly swelled or thinned the ranks of any caste at any time. After I spoke to the Pandit thus, he told me that he felt that there was a puzzle in the situation; and when a Pandit feels puzzled over the Pariah's caste, in his attempt to make it out from the *Smriti*, we may boldly pluck up courage to assert that the *Smriti* classification of castes is unscientific and largely inapplicable to the population of South India. Ethnography and the Anthropological Study of Institutions would not have told upon the Pandit's mind, as they were strange fields of knowledge to him; but to you they ought to be different, and both Ethnography and the Anthropological Study of Dravidian Institutions distinctly go to contradict the *Smriti* theory of human creation and Hindu caste.

It is therefore evident that Brahminical influences are not responsible for the division and stratification of the Dravidian people of South India. The polluted castes here are in all probability the slaves of the ancient Dravidian tribes. Moreover the division into

the right-hand and left-hand communities is not one which is mainly concerned with the determination of social status. The high and low socially are to be found on both sides. Mr. Nelson's idea that this division represents the spirit of opposition against the assertion of Brahmin superiority is therefore unsatisfactory. The Brahmins came to South India only in stray colonies, and they played their part here mostly as teachers and priests; and it cannot be denied that they considerably stimulated the growth of thought and the progress of civilisation in all the places to which they went. That they have wielded large influence and wielded it on the whole in favour of enlightenment and morality cannot be gainsaid. Nevertheless, they were not sufficiently powerful in the midst of the Dravidians to assert aggressively anything like their own superiority. Their work gave them the influence wielded, and they got on here more largely by sufferance than by self-assertion. The cause of this division into the right-hand and the left-hand communities has therefore to be sought elsewhere. The division seems to be purely Dravidian. It is known to the Tamilians, to the Telugus and to the people of the Canarese country. It has thus a very widespread character, being only absent from Malabar in the land of the Dravidians. This wide spread character of the division makes a widely operating cause necessary. It also indicates to us that the division must be a very old one. Legend associates it with the worship of Kali, it being said that at Kanchi, some of the worshippers of Kamakshi were arranged on her right-hand side while others were arranged on her left-hand side. Those on her left side became the left-hand communities, while those on the right side became the right-hand communities. Some accounts make out that a Pandyan king by his mandate brought this division into existence among his subjects. Another account holds a Chola king responsible for it, and recently it was suggested that the arrangement of the army of a Chola king on a particular occasion gave rise to this distinction. All these appear to me to be inadequate causes. The division is distinctly referred to in the *Mahavansa* of Ceylon, which work belongs to the second half of the 5th century of the

Christian era. The reference in the *Mahavansa* relates to the early centuries before the Christian era. The people themselves have forgotten the causes which led to the origin of this division. The obscurity of its origin is due to its high antiquity. Even as to which communities belong to the right-hand side and which to the left-hand side there is much uncertainty now. In the olden days eighteen communities seem to have been ranged on the right-hand side while there were nine on the left-hand side. In the Canarese country they go by the name of the *eighteen panas* and the *nine panas*. Even now it is common amongst the Tamil people to speak of the eighteen castes from the Pariah to the Palli. Some communities on the left-hand side seem to have successfully managed to get into the right-hand side. It is however positive that the Panchalas and the Chucklers and certain Chetties are on the left-hand side, in the same way in which the Pariah, the Kavarais and the Balijahs are on the right-hand side. Recently I came upon a list in the Oriental Manuscript Library in which 99 communities are ranged on the left-hand side and also 99 communities on the right-hand side. This list seems to be spurious in as much as it gives a place in it to Mahammedans, Buddhists and Jains, and is due in all probability to an effort to make both the sides equal in point of dignity and communal strength. The general belief however is that the left-hand communities are lower in point of social dignity than the right-hand ones.

No explanation of the origin of this right-hand and left-hand division can be satisfactory which is not wide in its influence, which does not account for the legendery association of it with Kali worship, which does not make it sufficiently ancient and does not account for the neutral outside position of the Brahmin, his alliance with the *eighteen panas* of the right-hand side and opposition to the *nine panas* of the left-hand side and does not also at the same time account for the low estimation in which the left-hand faction has generally been held. Such an explanation appears to be found in the passage of the Dravidian family organisation from the matriarchal to the patriarchal state. That a passage of that kind did take place at one time among the Tami-

lians, the Telugus and the Canarese people is capable of being established by more than one kind of evidence. Mr. H. A. Stuart in his very interesting Census Report of the Madras Presidency has, after a full and patient investigation of existing conditions, come to the conclusion that at one time the relation between the sexes must have been very lax among the Dravidians and that this lax condition of the relation gradually became stiffened by developing into regulated polyandry on the one hand and into monandry with great freedom of divorce on the other. The Tamil, the Telugu and the Canarese languages also bear witness to this fact. In these languages the name for the father-in-law and the maternal uncle is the same; for the mother-in-law and the paternal aunt is the same. The son-in-law and the nephew have the same name, and similarly the daughter-in-law and the niece go by the same name. Neither in the Sanskrit language nor in any language derived from Sanskrit are these relationships so named; and the explanation of this peculiarity in these Dravidian languages is probably found in the process by which the Dravidian matriarchate became changed into the patriarchate. The Malabar Marriage Commission, over which the late Justice Muthusamy Aiyar presided, clearly brought to view the real difficulty which is in the way of a matriarchal community passing to the condition in which the father becomes the head of the family and property descends from him to his sons. The difficulty in all such cases is connected with the ownership of property; and human nature at all times very naturally makes men and women quite unwilling to part with the right of owning what they have long held to be their own. Such a difficulty in regard to the devolution of property must have been felt among the Tamilians, Telugus and the Canarese people, at the time they changed the old matriarchal condition of their families. To get over this difficulty it seems to have been devised that children of brothers and sisters should be made to marry one another. Among the Telugu people this kind of marriage goes by the name of *menarikam*, and almost all Dravidian communities are now seen to be largely adopting such marriages. From the stand-

point of the Smriti it is a *sapinda* marriage and is prohibited. Although there is no religious authority operating on Dravidian communities so as to compel these marriages between the children of brothers and sisters, public opinion within the communities is strong enough to see that such marriages are invariably preferred to others. In ancient times these marriages seem to have been insisted upon, and that is why the nephew became the son-in-law, the uncle became the father-in-law, and the niece and the aunt became the daughter-in-law and the mother-in-law. In an arrangement like this the property which goes away from any female member of any family in the first generation will in the next come naturally to her children, and so her sense of loss will not be keen. In this way we may come to the conclusion that the Dravidian people, all except those in Malabar, passed at one time from the matriarchal to the patriarchal condition.

Wherever such a change in the constitution of the family has had to take place it has met with opposition, as in Babylonia, Egypt and other centres of ancient civilisation. The case in India certainly could not have been different. The eighteen communities of the right-hand side seem to have approved of the change, while the nine communities of the left-hand side seem to have opposed it. The right-hand side represented the social reformers of those days, while the left-hand side corresponded to the anti-social reformers as some of you sometimes say. The right-hand side was then the liberal side, and the left-hand side was the conservative side; and it is very natural that the Brahmin threw his lot on the side of the progressive liberals of those days. The Comparative Philology of the Aryan languages as well as the study of ancient Sanskrit literature clearly indicates that the Aryas had the patriarchal family long before a branch of them immigrated into the Punjab. It is true that in the *Mahābhārata* and other ancient Sanskrit works there is reference to a long past time when the Aryas had not yet fully built their families on the basis of rigid monandry. It may even be said that they also were at one time accustomed to the matriarchal family, evidence to such an effect being not altogether wanting. Nevertheless, at

the time they associated with the Dravidian communities the Aryas must have influenced them largely to adopt th archal family. In this way the minority of the Dravidi munities which was unwilling to adopt the patriarchat naturally feel disposed to antagonise the Brahmin. Th *pavita* of the Kammalans and the Vaniyans is well ac for in this way. Their claim to be higher than the Brahmin is also thus explained. The contention of t chalas that Sankaracharya dispossessed them of the te Kamakshi at Kanchi and of their right to worship i dently therein also receives an explanation in this w this connection it is worth while bearing in mind t Maclean has stated in his *Madras Manual* that the l lars are known to have been polyandrous till very times. Mr. H. A. Stuart has also remarked that the Ka of Malabar are more openly and more emphatically poly than their other neighbours. Mr. Chandu Menon also clea witness to this fact. Moreover the Chucklers who hav been the strongest physical support of the left-hand s known to be even now polyandrous in certain localities further said that Chuckler women are largely utilised orgiastic worship of Sakti, and that they play the part of *I* on certain festive occasions connected with the wors Dravidian goddesses. I again quote the authority of Mr. in proof of the fact that there is no polyandry amc Pariahs. The Pariahs and the Chucklers are important c nities in connection with the investigation of the ques issue. Students of Sociology are in the habit of con human communities to living organisms; and among these organisms it is found that those which are not highly di tiated are the least capable of undergoing changes and m tions. They talk, for instance, of the immortality of the s thereby meaning sometimes that the amœba are to day wh were during the earliest periods of geologic time. Similarly human communities which are morally and socially not differentiated—in them vestiges of older intitutions nat

endure longer. The absence of polyandry amongst the Pariahs and its possible existence among the Chucklers are therefore of special interest in this connection.

My explanation of the origin of the right-hand and left-hand divisions is also capable of letting us know why these divisions go by these particular names. The late Professor Robertson Smith has in his work on the Religion of the Semites distinctly demonstrated how in the religion of matriarchal communities goddesses wielded all divine power in the same way in which in the religion of patriarchal communities gods wield such power. If the mother is the head of the family, the goddess conceived as mother becomes the religious head of the clan or tribe. Where the father is the head of the family, a god conceived as father becomes the head of the clan or tribe. The passage therefore from the matriarchate to the patriarchate often requires the changing of the the goddess into a god. In our Dravidian villages we have our *Ammans* as well as our *Aiyanars*. The *Aiyanar* is the Dravidian male modification of the *Amman*; while under Brahminical influence the *Amman* has become either the wife of Siva or the wife of Vishnu. She is conceived to be the *Prikriti* of the Vedantins and represents *Sakti* or the phenomenally manifested power of the *Brahman*. Saivism took up the early Dravidian orgiastic forms of worship and gradually modified them, converting the earlier goddess worship into a more refined worship of the wife of Siva. Siva is declared in Vedic literature to have a *ghora* or horrible and *Santa* or peaceful form. The *ghora* form of Saivism seems to be the thin end of the wedge introduced by the Brahmin to do away gradually with the orgiastic worship of independent goddesses. That this *ghora* form of Saivism did contaminate certain Brahmin families so as to degrade them to the level of orgiastic worshippers cannot be denied. But Vaishnavism really sanctions no orgies. Here the worship has always to be *santa* or peaceful. In Vaishnavism there is no room for horror. It builds upon love even as the higher forms of Saivism do. Accordingly we see that the Dravidians have also passed on from the bloody orgiastic worship of independent heroic goddessess to the worship

of either Siva or Vishnu, between whom and their worshippers the relation is mainly one of love and service. The Panchalas are Saivas, there being few or no Vaishnavas among them. They are worshippers of independent goddesses also, and their worship is considered to be often of the nature of offering bloody sacrifices. If we know that Saivism is older than Vaishnavism in its currency among the Dravidians this fact also acquires a significance. The worship of independent goddesses has been generally orgiastic and has been as natural unwilling to set the seal of authority on conjugal fidelity. In this way the minority among the Dravidian communities which still clung to the matriarchal family must have been in favour of independent-goddess-worship, with the usual accompaniment of bloody sacrifices and drinking, and dancing and other elements of orgiastic worship. In that way the name left-hand as applied to them becomes appropriate and intelligible; similarly the name right-hand also receives its explanation. The exhibition of indecent figures in the architecture of temple and in the construction of the temple cars may also receive its explanation here. It is said the artizans insist on those figures being introduced into their work, on ground the that the religious authority underlying their art requires it. I believe I have to some extent succeeded in pointing out to you how the explanation which I have suggested of the origin of the distinction of the right-hand and the left-hand communities fulfils fairly well all the conditions which any adequate explanation thereof ought to fulfil. I do not mean to say that I have conclusively established that my suggested explanation is the real explanation. But I hope I have succeeded to some extent in rousing your curiosity and interest in the question; and if only earnest students of history among you will investigate the question in the proper spirit, I feel certain that it will not long remain unsolved. Old feuds based upon the distinction have rightly ceased, and all our communities have been progressing morally and intellectually under the elevating influence of higher forms of religion and better social and political administration; and to you as members of the Presidency College Historical

Association I need not say how a correct knowledge of the past history of a people largely tends to stimulate their future progress as well as their present prosperity.

The Chairman who arose amidst loud cheers said that his first and most obvious duty was to thank Professor Rangachariar in their name for the very excellent lecture which he had delivered to them. It was quite impossible for him (the Chairman) to attempt to deal with it in any suitable fashion bristling as it did with important side-lights and with remarks that showed the deep learning and the great labour which the lecturer had brought to bear on the subject. The lecture was one of exceeding importance and interest to all of them and they could only hope that Professor Rangachariar might be persuaded to continue those lectures and particularly this subject of the night's lecture. The suggestion of the existence of matriarchy in South India was, of course, new to most of them. But it seemed a most interesting subject to develop and one that socially perhaps might have important consequences. His next most obvious duty was to congratulate the members on the existence of their Historical Association—an Association which not only furnished them with interesting lectures of the type they had just then heard but which should impress them with the fact that history was an important and interesting subject and induced them to take it up in a way which otherwise they might not. He confessed he himself knew very little of history and less of that particular subject. He had not been brought up on interesting lectures of that sort but had been given the barest bones of history to digest. It was not possible for two nations, remarked the Chairman, of the size and importance of England and India to come together in the way in which they had during the last two centuries without having very great influence on each other. And no one who had seen and watched this Presidency during the last twenty years, or who had watched the young men as he occasionally did as they played at football and cricket or read their discussions on political or religious or philosophical subjects—no one who had watched those things could doubt but that there was a change

coming over the country, he did not say—a basic or fundamental change for the course of a deep river was not easily turned aside—but what they might perhaps describe as a revivifying influence, the influence of the East and the West on each other when brought together. Whether it was in education, athletics, politics or whether it was law, religion or philosophy he thought there could be little doubt that India was experiencing the revivifying influence which might be expected from contact with Western civilisation. Perhaps therefore one of the first and most important questions that a history student could fairly ask himself was what lessons could he learn from situations of that sort in history. He knew of no lessons or at least of no position which exactly corresponded with this in previous history. Conquests there had been of course, Colonies and Pro-Consulships too but nothing quite of the sort that represented the relationship between England and India. It was not conquest pure and simple; no one pretended that. It could never be a Colony; Providence had prevented that. If one might use the word without any idea of cant about it the position which England had taken upon herself was what some people called a mission—the mission to awaken sleeping India and revivify her, and to start once more the streams of spiritual and intellectual life and social and material progress that in the old days had flowed so plentifully out here. Nowhereelse, in no previous situation in history that he knew of had one country taken another by the hand as England was now taking India by the hand. He did not pretend at all that what England did was always or entirely philanthropic, but at any rate that was the motive now underlying her action and in the main that was true. The West with its modern civilisation had come to the East across eighty degrees of latitude, across all Europe and half Asia, to join the ancient civilisation of the East. He knew of no lessons that could be learnt from history to guide them in such a case. They must make the lessons for themselves. A little thought, a little common-sense, a little kindly feeling might teach them as much perhaps as any books of history could teach them; they were

all making history themselves. England and India together were now writing a chapter in history that would be a lesson to future generations. But it was not a lesson that they themselves could read. There were one or two points in it however that seemed to stand out fairly saliently, one or two practical points which might help them. One was that they should remember that there did exist this aim and object of leading India by the hand, of developing the country in every possible way, of teaching it to protect itself, intellectually and mentally, and physically: if they remembered that there was such a mission he thought it would help them in many ways. It would help the people of India to bear with Englishmen when the latter stood in the way of some advance that they thought the time had not arrived for; and it would help the Englishmen perhaps when they considered the people ungrateful. Another point for them to remember was what that mission was. It was not merely placing a thin veneer over India, it was not merely to put a thin film of oil on the waves, but it was going down deep to the depths and awakening India to the core. That was a process that would be difficult for both of them. It would try the patience of both and would take a very long time. It is not a point that would be reached soon or reached easily. Then there was a third point for consideration. Nations required a higher motive than mere polity and expediency just as much as men did and nations needed a standard and an ideal to live up to just as much as men did. Therefore they might, he hoped, say that it was the intention of Providence that that mission should exist and continue. The Hindus knew their own law of Karma which implied that in the chain of evolution nothing happened which was not linked to what went before it, and nothing was done which left no link to follow after it. The Englishmen were here in India because they were the best to be here and were wanted here. When the nations of the West had been fighting he would not say for the possession of India but for the leadership and guidance of India, for the privilege to take India by the hand, it was easy to show that the English had been the winners in

that conflict for demonstrable reasons; but the main reason was that the Englishmen were the fittest to be here. No doubt it was not altogether pleasing to a country to come in contact with a civilisation of a totally different type and to be, so to speak, shaken up by some one whom they did not want to shake them up; but it was a necessity in these days. This was not a time for the nations to stand by themselves or be sleeping by the way side. They had seen this recently in the case of China. Western nations had practically annihilated distances and they could not and would not leave Eastern nations alone. Some one therefore must be here in India to lead the people, to awaken and to start again the civilisation and the sentiment that once ruled here. And he thought they would own that in the nature of things the country that was now helping them was the best so far as they could see at the moment. If they could remember facts like these and remember also that there was that mission so to speak and what it was, that it was not necessarily to alter India or change her, but merely to awaken her, and bring back to her the old elements of life that lay dormant that the English people did not want to simply introduce English ideas or English education or westernise this ancient land but wanted to awaken eastern sentiments and bring them in accordance with Western civilisation so that the East and the West might help and harmonze with each other—if they remembered such facts it would help the two countries to understand each other and work together in the great task that lay before them. That task was more difficult now than it had been in days gone by. In the old days it was sufficient to administer justice and keep the peace but now statesmanship was required. The task was a great deal harder now than it had been in the past. Still if they remembered that there was a purpose running through it all and if they bore with each other and stood by each other in accordance with that purpose and ideal, the end would surely be such as both India and England might be proud of.

The proceedings then terminated with a vote of thanks to the lecturer and the chairman.

THE MEANS OF SALVATION.

It is one of the conclusions of the Vedanta Philosophy that the attainment of the ultimate end of life is only consequent on the rise of spiritual illumination, or what has been called 'Soul-saving knowledge.' This spiritual wisdom is by many people mistakenly identified with the speculative conclusions of metaphysical thinkers with which it has nothing to do. It is this wisdom which has been denominated *Parajnāna* (Supreme knowledge) by Rāmānuja, *Ātmajnāna* (Soul-knowledge) by Sankara and *Paravidya*, (Supreme wisdom) by the Upanishadic seers. Nothing can be farther from the conclusions of the Vedanta than to suppose, as some do, that it is possible to attain this spiritual wisdom by mere study, reflection and mere intellectuality. No amount of speculative activity can avail in the production of spiritual knowledge. The *Sastras* say that when the human organism is completely purified of its sins, wisdom begins. "The Supreme soul cannot be attained by teaching, intelligence or much study; he alone attains Him whom the supreme soul Himself chooses," says the Upanishad.

Whatever may be the nature of the ultimate end of human existence, about which there does not seem to be any concensus of opinion even among the Vedantic thinkers themselves, yet, they are all agreed that the immediate ideal of man's life is neither accumulation of wealth nor storing of speculative knowledge, but that it is the attainment of a constitutional fitness for receiving spiritual illumination. Both intellectual and material possessions, unless when rightly utilised, will prove to be great obstacles to spiritual progress and development.

Nothing can be more absurd than the common opinion which seems to prevail even among many cultured men, that anything spiritual ought to be capable of being comprehended by the intellect. The whole history of the progress of metaphysics from the earliest ages, proves how impossible it is to solve spiritual problems by mere metaphysical speculation. Spiritual problems admit of only one kind of solution; a purely subjective one. This solution must come for each individual, from within himself, solely from spiritual enlightenment, and this results from a peculiar mode of life and thought—a peculiar character. The immediate object of life, therefore, is not to waste time in fruitless attempts to solve spiritual problems by purely intellectual means, but to evolve in oneself that particular type of mind and character, by which alone what is called spiritual enlightenment is possible. This type of character is what has been called "the Sātwika" in the sacred writings of the Vedanta; and no man can hope to realise spirit, in other words, attain *jnana*, unless he has developed the Sātwika character, which, according to the Vedanta, is the only thing essential for the production of spiritual knowledge. It is from "Satwa" that wisdom orignates, says the Gita; and none but a *Sātwika* can see God or attain immortal life. All hinderances to spiritual development, both intellectual and physical, must be removed. Intellectual strife and wrangling must cease; and the man must become a *Satwastha*, one firmly established in the quality of *satwa* (goodness), with his mind perfectly tranquil; and then, and then only will *jnāna*, spiritual wisdom, originate. Attainment of the Sātwika ideal of life and character is possible for any man, whatever may be the nature of his intellectual or material possessions. Whether he be rich or poor, more or less learned, it is possible for him to secure the Sātwika

ideal, the essential characteristics of which are childlike innocence and supreme goodness, but not too much of the intellect with its natural pride which only has the effect of blinding the spirit so to keep away spiritual wisdom. It is well-known that even intellectual pride is a serious obstacle to the progress of the spirit. "Unless a man becomes a little child he cannot see the kingdom of God" says Jesus. Give up *pāndilya* (pride of the intellect) and behave like a child, says the Upanishad. The intellect has no reason to be proud, in as much as it stands at the same level with wealth and other material possessions in life, in its helplessness to secure for man his highest ideal. It is character, and character only, the Sātwika type of character, which will enable us to realise spirit and attain immortal life. That there is no other means to salvation is the conclusion not only of the Vedanta, but of all great religious thinkers of the world without exception. It is, indeed, highly deplorable that the present race of humanity, puffed up with its intellectual and physical achievements, and foregetting the fact that the true key to the mataphysical is the heart, and not the head, should have grown so loud in its arrogant and fruitless demands from Nature for her metaphysical secrets The present humanity has failed to see, that, while it has succeeded in equipping itself with all the things necessary for physical investigations, it has not been able to discover even the most elementary requisites for investigations in the realms of the spiritual. Just as, with regard to physical investigations, the intellect requires external aids in the shape of physical instruments, even so with regard to the spiritual, certain aids are necessary; but in this case, the aids are purely internal, and consist only in the formation of a certain mode of life and character which we have referred to above, as the Sātwika. While the investigation of the physical is through the perceptive power of

the rational man, that of the spiritual is through the intuitive power of the heart, which becomes active only in the Sātwika condition of the human organism including the intellect. Such a one who has begun to shape his character and life towards the realisation of the Sātwika ideal, is a beginner in yoga ; and the man who has developed it has been denominated in the sacred writings of the Hindus, as the *Yogarudhah* (one who has risen in yoga), and *Stithaprajna*, one whose wisdom is established, a *Prabuddha*, the fully awakened. Towards the end of the second chapter of the Gita, Sri Krishna has beautifully described the essential traits of the life and character of one 'confirmed in wisdom,' to which we refer our reader, for further elucidation of the nature of the Sātwika ideal of character.

From what we have stated above, it should not be understood that our purpose is to belittle the importance of the intellect which has proved itself a very useful and mighty instrument for man to unlock the phenomenal secrets of the universe. Of course the head has its own purpose and use. But no one can be blind to the patent fact that even this boasted intellect has its limitations; its inability to grapple with the spiritual problems, which are deemed so dear to the heart of man, and so intimately bound up with his eternal interests, has been recognised by all reasonable thinkers ever since the dawn of the human intellect. Speculative metaphysics has not evidently made any progress for the last so many centuries ; nor is it likely to make any further progress and become a source of consolation to the mind of man, which is its professed object, so long as it depends on the mere human brain for its instrument of research. Till the intellect gives up its lofty pretensions and allies itself with the heart, wherein only lies the real key to the spiritual world, it cannot hope to grapple successfully with the difficult spiritual problems, which it has set before

itself for solution. In other words, metaphysics must become religious, and must be imbued with the spirit of religion. It must give up its purely speculative nature, and become practical like religion. It must accept the basic principle of religion, namely, that the right key to the solution of metaphysical problems, is not in mere speculation, but in the formation of a certain type of mind and character, which has been, so strongly emphasised as being essential for spiritual illumination, by all the great religious thinkers of the world from the earliest times up to the present day. This seems to us to be one of the fundamental principles about which all the great religious teachers of the world are more or less agreed. The object of the founders of all the great religions of the world seems to have been purely ethical. Their one purpose was an attempt to develop more or less in their adherents, that peculiar spiritual type of character, which we have called *Sātwika*. They did not consider it absolutely essential to put before their followers right solutions of all possible difficult and spiritual problems that press migh upon the human intellect. They knew that all intellectual expressions of spiritual intuitions would necessarily be imperfect; and how difficult it would be to avoid misinterpretations into which the feeble mind of man would surely fall. That is why all the great and truly religious men, to whatever outward form of religion they belonged, have laid much stress on its ethical rather than on its ceremonial or speculative side. We believe, therefore, that even those intellectual solutions of metaphysical questions, which the great religious teachers of the world have mixed up in their teachings are more or less intended as a means to satisfy the enquiring and pretentious intellect, for the time being, till the heart of man, which is the centre of spiritual vision, is roused to activity, so as

to combine with the head, to intuit and comprehend spiritual things face to face. Thus it will be seen that the essence of every religion is its ethical and practical side. Ethics is nothing if it is not religious. Speculative ethics, like speculative metaphysics, is but a battle-ground for the intellectual contests of metaphysical thinkers, and is absolutely unfit for the guidance of man. Though the brain of man is unable to apprehend spirit, yet his heart unless when it is hopelessly clouded by selfish desires and passions, is sufficiently alive to the ethical nature of every word, thought or deed. The feels heart the right and wrong and it is to the heart that man must appeal for proper guidance in life and its concerns. Such being the case, it is a pity to see that many of our educated men and even those who call themselves Vedantins, forgetting the real purpose of life, and the limitations of the human intellect to achieve that end, attach so much importance to religious speculations, and speculative controversies, which can only lead them astray. Speculations and controversies beget some of the worst passions of the human heart and cannot, therefore, lead man in the right path. The purpose of life is the formation of a perfect *Satwika* character; and the light will then appear as a matter of course. It is character therefore that must first be attended to; and unless, and until it is at least on the road to perfection, man need not expect spiritual enlightenment, which brings on salvation.It is man's duty, therefore, to attempt to shape his character according to the Sātwika ideal, and not to allow it to drift unsconsciously in the direction of his lower nature, subject only to the control of social and political forces. Formation of a perfect type of character is no easy task; it may be a life's work or it may even take a series of lives to achieve the end. Thus we have seen that the Sātwika

life is the only means to attain *Gnana* and salvation. Karma Yoga, Gnana Yoga and Bhakti Yoga which have been described in the Gita as the means to salvation are only varieties of Sātwic life adapted to different natures. The one ideal is the ethical life and character of a perfect Sātwika, and this may be realised in a life of action, of contemplation or of devotion. In whatever variety of life it may be realised, the end is the same, the perfection of character according to the Sātwika ideal.

We need not go into detail about the various features of Sātwik alife and character; it is fully described in almost all the religious writings of the world including those of the Vedanta. The Gita contains a full and perfect exposition of the various features of the Sātwika ideal. The lives of our Rishis and Bhaktas, of our ancient *sannyasins* and Saints like Buddha and Jesus Christ, like Sankara and Ramanuja, like Chaitanya and Ramakrishna and in fact, of all truly great men who have influenced the world for good are more or less practical exemplifications of the Sātwika ideal only; and it is only when mankind sets before itself consciously this ideal of life, that strife and contentions will cease, and peace will be restored on earth. As one of their religious writings puts it, it is only when the *Sātwika* Dharma is accepted by the world and consciously followed as its ideal, that *Krita yuga*, the golden age, will commence again.

One of the essential features of the Sātwika life is constant self-examination with a view to a complete conquest of our lower nature and formation of character according to the Sātwika ideal. In the hurry and bustle of the world, people forget the main purpose of life, and spend their whole time either in vain pursuits after material conquests and enjoyments or in useless speculations about

the Absolute and the Infinite and the like. In the strife and competition of this world, the real self is forgotten, and its interests, the enduring interests of the real man, are left uncared for. Should man only spend a part of his time in the practice of Yoga or what we have called psychological self-examination and restraint, with a view to the realisation of the Satwika ideal, the world will become much better than it is and the dream of the golden age may be realised though in the distant future.

Within the space at our disposal, we fear that we cannot go into the details of the Sātwika life; and we think that it will be sufficient for our purpose, if we state the teaching of the Gita on the subject. Sri Krishna points out that human nature is of two sorts, the *Daiva prakriti* and *Asura prakriti*. The *Daiva prakriti* is the Sātwika ideal, and its realisation depends on the complete subjugation of the *Asura* nature, which is ever in conflict with the higher nature of man and prevents the light of *gnāna* from entering the human heart; and we cannot do better than close this short exposition of this ideal of life, by quoting the words of Sri Krishna on the characteristics of the two natures, the *Daiva* and the *Asura*.

"Fearlessness, purity of heart, steadfastness in Gnana, alms-giving, self-restraint and worship and study of the Sâstras, austerity, and straightforwardness." "Harmlessness, truth, absence of wrath, renunciation, peacefulness, absence of calumny, compassion to living beings, uncourteousness, mildness, modesty, absence of fickleness." "Boldness, forgiveness, fortitude, uprightness, amity, modesty, these become his who is born with the *Daiva* prakriti, O Bharata."

Hypocrisy, arrogance, conceit, wrath, and also harshness and unwisdom are his who is born, O Partha, with *Asuric* properties."

The *divine* qualities are for liberation, and the *asuric* for bondage."

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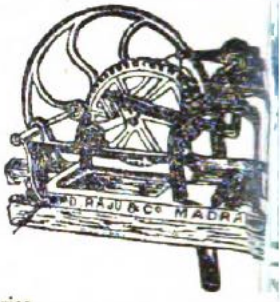
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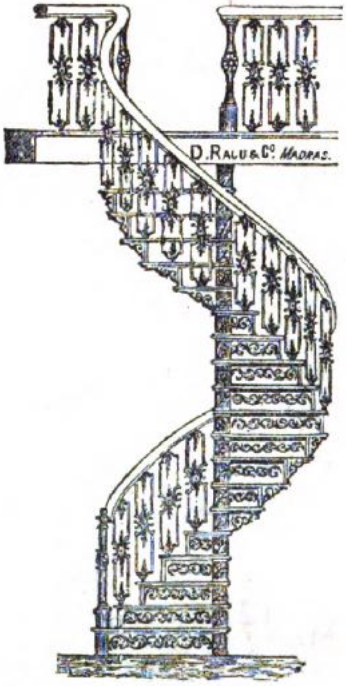
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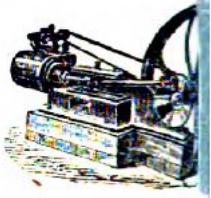


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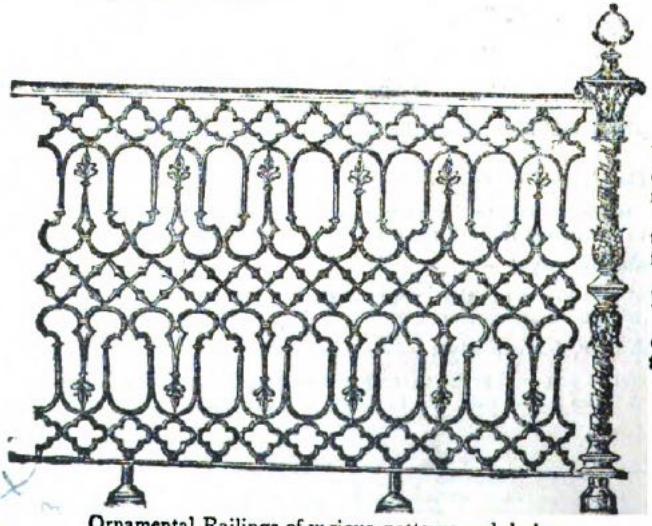
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