THE
BRAHMAVÂDIN

"एकं सत् विप्रा बहुधा वदन्ति."

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

—*Rigveda*, I. 164. 46.

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WHAT IS VEDANTA?

LECTURE BY SWAMI ABHEDANANDA.

[Delivered under the auspices of the Vedanta Society of San Francisco and Los Angeles, at Union Square Hall, San Francisco.]

Sisters and brothers of California:—Since the year 1893, when our illustrious brother, Swami Vivekananda, delivered his address on the Vedanta Philosophy before the Parliament of Religions at the World's Fair in Chicago, a genuine interest has been aroused in the minds of the people of this country to make a careful study of the philosophy and religion of ancient India. Since that time many of the wrong impressions and erroneous notions have been removed from the minds of the Western people by the writings of the Swamis and of such able Oriental scholars as the late Professor Max Muller and others. But the majority of those who have not studied such writings often ask such questions as "What is Vedanta?" "Is it the same as Theosophy? Is it Spiritualism? Is it Buddhism? Or is it the

same as this New Thought Movement which makes healing diseases the highest ideal and end of life?"

Before we discuss the difference between Vedanta and Theosophy or Spiritualism or Buddhism or the New Thought Movement, we should understand clearly the fundamental principles of this most ancient and sublime philosophy that has ever been given to the world. In the first place, we should remember the meaning of the word "Vedanta." It is a Sanskrit compound word which consists of two simple words: "Veda" and "Anta." "Veda" comes from the root "vid," to know. From this same root we have the English word "wisdom." "Anta" is the same as the English word "end." The English word "end" can be traced back to this Sanskrit root word. So when we put together those two words and make a compound of them, the meaning is "the end of wisdom." By this we do not dogmatize that there is such a thing as end of wisdom, but what we mean is this: that wisdom which includes all the different phases of knowledge which can be gathered by studying nature and the various branches of Philosophy, Psychology, etc,—that knowledge which includes all the partial knowledge of the phenomenal universe, is called the highest knowledge: and the knowledge of the eternal truth alone can include all other kinds of knowledge. In ancient times a disciple asked his spiritual master the question, "By knowing what, can one know everything of this universe?" The Seer of Truth, who was his master, answered. "By knowing Brahman, that Eternal Infinite Being which is the source of all powers that are manifested in this phenomenal universe, one can know everything." Knowing that alone, one ceases to reach after anything higher or greater. That infinite source of all powers, of all sciences, of all philosophies, of all beauty and love, is the goal of all religions and all philosophies: therefore the

highest ideal of the Vedanta Philosophy is to lead the human mind to the realisation of that Eternal One, which is the source of all powers, of all forces that are manifested in the phenomenal worlds, which is the source of all knowledge that has been taught by the various branches of science. By knowing that alone, one can know everything. By understanding that everything is understood. The highest conception of that Absolute One was expressed most beautifully in the Rig Veda, the most ancient Scripture in the world. "That which exists is one: men call it by various names." That Infinite Absolute, that Eternal One which is nameless, formless, is the foundation of this Vedanta Philosophy. That one has appeared as manifold through the manifestations of the various powers which exist potentially in this source of all things and all beings. Therefore unity in variety is the fundamental principle of this Vedanta Philosophy. We must strive to see oneness which underlies the diversified phenomena of the universe. Our aim should be to unify all these different manifestations into that one Absolute Being and make so many phenomena into one solid mass of reality.

Vedanta Philosophy does not teach that this world has been created by some extracosmic being, who sits outside of the universe and acts from his heavens and moulds matter by living outside of matter: but on the contrary, Vedanta Philosophy teaches that this whole universe is nothing but the expression and manifestation of all the powers that are latent, that exist potentially in that Absolute Being. The God of Vedanta is not an extracosmic being, not a personal God with a certain form, as we find in the Christian conception of God,—as a human being with two hands, sitting on a throne etc,—but the God of Vedanta is immanent and and resident in nature. He dwells in nature: He dwells in us, in each individual soul: He dwells everywhere. He

is personal, impersonal, and beyond both. He appears as personal to one who believes in a personal God. He appears as personal to the dualists. He appears impersonal to one who has risen above that state of dualism, who has unfolded that spiritual sight by which he can see the presence of Divinity in every living and inanimate thing of the universe. But there is a still higher conception of that Being: it is the absolute oneness of spirit, which is the reality of the universe. Jesus, the Christ, realised that oneness and said "I and my Father are one." If we realize that oneness which was realised by Jesus, the Christ, we shall say that we and our father are one. "I am He." "I am the same Being who dwells in the sun, moon and stars, who is the infinite source of intelligence and life in the organic and inorganic forms of this universe."

Vedanta Philosophy teaches that the individual soul is immortal and divine. It is eternal, beyond birth and death. "Fire cannot burn it: water cannot moisten it: air can not dry it: swords cannot pierce it." It is unchangeable, immortal, eternal, infinite and absolute. Ralph Waldo Emerson was inspired by this philosophy when he wrote his essay on the "Oversoul" and his poem on "Brahma." Those who have read his poems will remember that on "Brahma," begins thus:

"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."

This is a literal translation of the Sanskrit verse which runs thus: "If the slayer think he slays, or if the slain think he is slain, both of them know not that the soul of man can neither slay nor be slain." We are all living souls. We are beyond birth and beyond death. By death, we do not mean annihilation of the soul, but the change of form, the

changing of body. "As we throw away our old garments and put on new ones, so the soul throws away one form when it has fulfilled its purpose, and puts on a new one after the dissolution of the old." This idea has been explained in Eastern countries by different sects, societies, and people. It is generally known as the doctrine of reincarnation. The doctrine of reincarnation is based entirely upon the scientific doctrine of evolution. If we believe that a germ of life, whether we call it amoeba, bioplasm, or monad, gradually passess through the different stages of evolution, and if we *believe* in the identity, in the continuity, of this existence *through* different manifestations,—then it becomes similar to the doctrine of reincarnation. We do not lose our identity after death. We do not lose our individuality; but our future becomes the resultant of our present, just as much as our present is the resultant of our past. We mould our own destiny. We create our own future by our thoughts, words and deeds. Bound by the inexorable law of Karma, or the law of causation,—as it is called by modern scientists,—each soul is passing through various stages of evolution and manifesting those powers that are potential within itself. By passing through these different stages, we gradually rise higher and higher until the purpose of life is fulfilled, until the goal, the end of wisdom, is reached.

Vedanta Philosophy does not say that a soul is born a sinner; but on the contrary, it teaches that each soul is a child of Immortal Bliss. One of the ancient seers, after realising that Eternal Being, said in a thundering voice before the world,—"Oh, ye children of Immortal Bliss, listen to me I have discovered the Eternal Truth, and by knowing that alone one can cross the ocean of life." Vedanta Philosophy teaches that sin is nothing but selfishness and that selfishness is caused by the ignorance of our True Divine nature. The moment we realize that we are divine, that we

are one with the universal spirit, we rise above this sense plane, above all phenomenal appearances; all attachment to little things, all attraction to the objects of senses, vanish. When we come to realize that we are one with our friends and foes, there is no one in the world who can be called enemy or foe, but all are friends. All are one in spirit and that realisation of oneness is called love. When Jesus, the Christ said, "Love thy neighbour as thyself," he did not say why. Why should we love our neighbour as ourselves? What for? If they are not already one with our True Selves, why should we love them? The explanation of this aphorism is to be found in the Vedas, as Paul Deussen has said in his Elements of Metaphysic. In the Vedas we find the explanation in that one short sentence. "*Tat twam asi*," "That thou art." Because thou art thy neighbour in spirit. We can not but love our neighbour,—we are forced by nature to love our neighbours as ourselves, because we cannot separate the Self of our neighbour from our Self. We must not love our neighbour on account of his good works, not on account of his meritorious deeds, not on account of something he has done for our benefit or for our good, but because of that internal oneness, that oneness in spirit that can never be broken by anything in this phenomenal world.

Vedanta philosophy is based entirely upon the doctrine of evolution. Standing on that firm rock of evolution, it tries to establish a religion which harmonises with the ultimate conclusions of modern science and philosophy, and which applies the rules of logic in its search after truth. There is one peculiarity that you will find in Vedanta and that is that it never separates religion from philosophy, science and logic. It says that which is illogical, unscientific and unphilosophical cannot be religious. It accepts the supremacy of reason and follows the rules of logic and

therefore it is perfectly scientific. By making reason as the supreme guide in the search after truth it makes its foundation scientific. A study becomes scientific when you make reason your supreme guide and when you follow the rules of logic. Vedanta teaches that that which is illogical, unscientific, unphilosophical, cannot be religious, because the object of philosophy, science etc. is to discover truth, and religion teaches us how to live a life that will harmonize with that truth that has been discovered by science and philosophy. Philosophy is the practical side of religion, and religion is the spirit of philosophy. In India these two are one. The philosopher is a spiritual man in India. He is not sitting in a corner, but is practising what he has learned. And the spiritual man in India necessarily becomes a philosopher, because philosophy and true spirituality are inseparable. If a religion cannot teach us the true nature of ourselves, the true nature of the soul, its beginning, its destiny: if it does not enlighten us with the knowledge of that one Eternal Truth, it is not worthy its name. Therefore, religion, according to the Vedanta, is not a belief in a particular set of dogmas, or in any creed, but it is the science of the soul. It teaches us who we are, what we are, what we were before this body came into existence and what we shall be after the dissolution of this body. It also teaches us what relation this soul bears to the Absolute Being. It tells us that the soul existed before the birth of the body, because it is immortal. By immortality, we do not mean that it has beginning on one side and endlessness on the other, as Christian Theology teaches. We say that which has beginning must have an end. If the soul was created by any being, then that soul must have an end, consequently it cannot be immortal. If you once admit the birth of the soul, then you will have to admit the death of the soul. Therefore Vedanta philosophy tells us that the

soul has neither beginning nor end. It is eternal, just as eternal as the Divine Being Himself. Vedanta Philosophy tells us that this soul has passed through the lower stages of evolution. The lower animals have souls, but they are not so well developed at present. By the process of evolution they will go on to the higher stages, will become human beings, and go on evoluting until perfection is reached. What is meant by perfection? By perfection we mean the realization of our own True nature, the rising above all that is included in the word "selfishness," having knowledge of everything, having mastery over nature, having mastery over the senses—over body—over mind, attaining perfect freedom and God-consciousness: that is what we mean by perfection,—the attainment of perfect freedom and the attainment of God-consciousness. Each individual soul, as I have said before, is divine, but very few of us have realized it. The moment we realize it, then we become divine. The difference between a great spiritual leader like Jesus Christ and the ordinary man is in degree and not in kind,—in degree of realization. The ordinary man who is living like an animal this moment would become divine the moment he would realize divinity in himself. Then he would become Christ. Christ means the name of that state of realization. Then he will cease to be selfish,—his acts will proceed not from selfish motives, but for the good of the world. He will say the same as Jesus said, "whatever is mine is thine and whatever is thine is mine." "I, me, mine," would become one with "thou, thee, thine," inseparable. And Vedanta Philosophy tells us the methods by which that can be attained.

Like modern science, Vedanta Philosophy is not built around any particular personality, nor does it depend on any authority of any person of ancient or modern times, nor does it depend upon any books. On the contrary, it includes all the teachings of all spiritual leaders who have lived in

different parts of the earth at different times,—Jesus, Buddha, Zoroaster, Confucius, Mohammed, and those who came after them or will come in the future: as it includes all the ultimate truths that have been discovered by the greatest thinkers, scientists and philosophers, irrespective of caste creed, or nationality. In short, "Vedanta Philosophy has room for almost every religion, nay, it includes them all," as Professor Max Muller has said.

This Vedanta Philosophy tells us how the attainment of God-consciousness is to be accomplished. It gives us *different* methods: the method through love and devotion which is called *Bhakti Yoga*, the method through good works which is called *Karma Yoga*, the method through wisdom or discrimination which is called *Jnana Yoga*, and the method through concentration and meditation which is called *Raja Yoga*. The word "Yoga" is a Sanskrit word which means the path or method by which God-consciousness can be attained, by which knowledge of Truth can be acquired. Each of these methods is good: one is just as good as the other. One may have a devotional nature, and for that person the path through devotion and love would be the best. One who is emotional need not destroy his or her emotion in order to become spiritual, but through emotion that highest end of life can be obtained. We must not destroy any thing which we possess now, but we should direct our powers, our feelings, towards the highest ideal. This is the secret of devotion. If you do any work, you must know the secret of work. What is the secret of work? The secret of work lies in doing work and having no motive. It may seem to you absolutely impossible. How can a person work without any motive. I mean any selfish motive. "To work you have the right but not to the fruits thereof." Work constantly without seeking the result of work. Do your duty through love, and

then leave the results to take care of themselves. Don't worry about results, but work. Go on working constantly and in this way you will find that all the obstructions of your mind will be washed away, cleaned off, and this kind of work will be the means of knowing the Supreme which is dwelling within. This path is called *Karma Yoga* the path through work. The path through discrimination is the path through analysis of your own nature. Analyse your nature. Seek to know whether you are a spiritual or a material being: whether you are the result of some force merely, or whether you are something higher than matter, something better than blind force. Discriminate, have right knowledge, have right understanding of yourself and through that right knowledge and right understanding, you will reach the the highest goal and fulfill the purpose of life. This was expressed by the Delphic Oracle to Socrates when he asked. "What is the highest wisdom?" He got the answer, "Know thyself." If you can know your True Self, you will know God: you will know the true nature of the universe: you will know whether there is such a thing as soul, whether there is such a thing as Divine Spirit or not. So this path of discrimination leads to the same goal. Then there is another path through concentration and meditation. By concentrating your mind upon your Divine nature which is dwelling within you, which is not outside of you, which is inseparable from yourself,—you will gain the knowledge, you will get that light which can illumine the dark corners of your mind and fill it with Light Divine. That path is called the path of *Raja Yoga*, or concentration and meditation. All these paths lead to the same goal. There is nothing mysterious, nothing occult in these teachings. Some people call it mysticism, but it is not mysticism. It doesn't make anything mysterious. On the contrary, it makes everything clear. And as it doesn't teach mysticism nor occultism, nor does it depend

upon the sayings of some invisible Mahatman or imaginary being, it differs from the sayings of some invisible Mahatman or imaginary being, it differs from the teaching of Theosophy. Theosophists have almost all the principles of their study from Vedanta Philosophy, but it is mixed up with occultism, psychicism and all kinds of psychic phenomena. It is no longer simple and pure, consequently it differs entirely from Vedanta Philosophy.

Vedanta Philosophy is not the same as Spiritualism, because although it believes in the existence of departed *souls*, it doesn't tell us to go to these departed spirits for enlightenment or true knowledge of our Divine nature. These souls, who are supposed to communicate with the living, are called "earth-bound spirits." They are mostly ignorant. They do not know where they are. They do not know themselves: how can they teach? Modern Spiritualism is another name for ancient Ancestor Worship. It is just the same. Spiritualism does'nt go far enough. It has its place in the path of the investigations of truth, but it can not help us in any way to the knowledge of our true nature, or our Divine nature. It may satisfy the curiosity of those who seek to know whether there is such a thing as a living soul after death, and there it stops.

Vedanta Philosophy is not the same as Christian Science, because it does not make healing diseases as the highest standard of spirituality and it doesn't deny the existence of matter in the way as the Christian Scientist. One can cure diseases and heal the sick without being spiritual at all, but the Christian Scientist believes that one can not cure diseases or heal the sick without spirituality. I have seen cases in India where power would cure a disease, but not spiritual power. It is psychic power. Each one of us possesses that power. Some of us are born with highly developed psychic power. Those who are not born with it

can develop it if they wish. But that has nothing to do with spiritual light. I saw a Mohammedan fakir who had wonderful power of curing diseases, simply by a single word perhaps, or by blowing over a glass of water and telling the patient to drink that water, or by giving some mental treatment: but he was neither spiritual nor a believer in Christ. You know the Mohammedans do not believe in Christ as the saviour of humanity, and he was not even a good Mohammedan, he was a Mohammedan fakir. There are many such instances which I can quote, and these instances show that one can cure disease and heal the sick without being spiritual at all. So Vedanta Philosophy tells us that curing disease cannot be a high standard of spirituality, but healing the soul of ignorance is the highest ideal. Heal the sick soul, that is, the soul that does not know its True nature. If one understands the principles of life and lives a life harmonizing these principles with the actions of life, then that person will not be sick. That person will go on with a pure body and a pure mind. Much of our sickness comes from the violation of the laws that govern our life, and we violate those laws because we do not understand them. The moment we come to know them, we cease to violate them, consequently we live a life, strong and healthy, with a healthy mind, and at the same time we unfold the spiritual powers that are latent in our soul.

Vedanta Philosophy gives a logical foundation to ethics. As I have said already the logical explanation of "Love thy neighbour as thyself"is to be found in the Vedanta Philosophy. And there must be a logical explanation, otherwise they will say what is the use? Let us eat, drink and be merry, and let us help ourselves without helping others." What are you going to do with such a person? Can you convince such a person that there is a rational foundation of ethics and morality, if you do not go to the very bottom of your soul and try to establish ethics upon that basis.

Vedanta Philosophy gives a foundation for a universal religion which is nameless, which is formless, which is without any creed, which is without any belief in heaven or hell, which believes that all religions are like so many paths which all lead to the same goal. When I was a boy, I learned a prayer: "Oh Lord, as rivers rising from different mountains run through different states towards one ocean, so all these various sects and religious creeds rising from different points of view run through different states towards Thee, the infinite source of existence, intelligence and bliss." The same idea was expressed by Krishna in the Bhagavad Gita when he said, "Whosoever comes to me through whatsoever path, I reach him. All men are struggling in the path which ultimately leads to Me, the Eternal."

THE SCIENCE OF RAJA YOGA.

[Lecture by Swami Vivekananda, Home of Truth, Los Angeles, Cal.,]

This morning I will try to present to you some ideas about breathing and other exercises. We have been discussing so long the theories that now a little of the practical will be well. A great many books have been written in India upon this subject: and just as your people are practical in many other things, so it seems our people are practical in this line. Five persons in this country join their heads together and say, "We will have a joint stock company," and in five hours it is done; in India they would not do it in fifty years, I suppose; cannot get together. They are quite unpractical in all these matters. But, mark you, let a man start a system of philosophy, however wild and awful it might be: say, for instance, I start a sect that if a man stands on one leg

twelve whole years, day and night, he will get salvation, there are already hundreds ready—hundreds—to stand on one leg all the time. First the legs swell and then they burst. All this suffering is quietly borne. If I start a sect of those who raise their hands up—there they are ready. I have seen hundreds of them. And, mind you, they are not always ignorant fools, but are men who will astonish you with the depth and breadth of their intellect. Suffering the most agonizing pains, there they are. So, you see the word practical is also relative.

We are always making this mistake in judging others —always inclined to think that our little mental universe is all that is; our ethics, our morality, our sense of duty, our sense of utility, is the only one thing that we should have. The other day when I was going to Europe, I was passing near France, touching France, and there was a bull-fight, and all the Englishmen were mad,—they were abusing and criticising the men. "Oh, the cruelty!" And "they would never allow such things in England." When I reached England, I heard of a party of prize-fighters go to Paris, and they were kicked out unceremoniously, and the French said: "Oh, the awful brutality of the English!" When I see these things in various countries, I begin to understand, more or less, the marvellous saying of Christ: "Judge not that ye be not judged". The more we learn the more we find out how ignorant we are; how multiform and multi-sided is this mind of man. When I was a boy I used to criticise these teachings of our country; great preachers in our own land have criticised them; the greatest man that was ever born, Buddha himself, criticised them; but all the same, as I am growing old, I will say that I have no right to judge. Sometimes I wish, in spite of all the incongruities, I had one bit of the power to do and suffer that they have there. And

many times I think that my judgment and my criticism does not proceed from any dislike to anything that is a torture, but from sheer cowardice,—because I cannot do it, I dare not do it.

Then, you see, strength, and power and courage, all these things are very peculiar. We generally say: a courageous man, a brave man, a daring man; but in all these things we must always bear in mind that that courage or bravery or anything like it, whatever it may be, does not extend to the whole of any man. The same man who would rush to the bullet shrinks when wounded and taken back behind the battle-field when the surgeon is going to operate upon him; and another man who never dares to come near a gun-shot will calmly bear his limbs being hacked to pieces, if need be. Now, you see, take a case in point:—in all these discussions, always you are to bear this in mind, to define your terms, courage or greatness. The man whom I am criticising as not good may be wonderfully good in some points that I am not good in. We are always foolishly taking that one point as the whole of our life and comparing that brilliant point in our life to the dark ones in another's. We compare my brilliant point with his dark ones, and thus we are making mistakes in judging individuals.

Take another example: you always hear, when they are discussing the relation of the sexes—what man can do and what woman can do, always the same mistake is made, bringing man at his best, at his most luminous points. He can fight, for instance: how he goes to the war; man can undergo tremendous physical exertion, and this is pitted against the physical weakness and the non-combating quality of woman. That is unjust. Woman is as courageous as man. Each in his or her own way. What man can bring up a child? I would commit suicide in a few

days, to tell you the truth. Just think of that ! The one has developed the power of doing ; the other, the power of suffering. If woman cannot do, neither can man suffer. The whole universe is one of perfect balance. I do not know but some day we will wake up and find that the poorest of crawling worms has something which balances all my manhood. I do not know. The most diabolical person will have some grand qualities that I entirely lack in. As far as human society goes, I see it every day of my life. Look at the savage :—I wish I had such a splendid physique. He eats, he drinks ; and I am dieing every minute,—I am not a body but a mass of agony. How many times I would have been glad to change my brain for his body. Think of that ! balance, balance ; that you have. The whole universe is only a wave and a hollow ; you cannot raise a wave anywhere without a hollow. There mnst be a hole, a hollow somewhere if we have a wave ; balance everywhere ; that hollow balances the wave. You have one thing great ; your neighbor has another thing great. When you are judging the sexes, judge them by that,—each in its greatness. One cannot be in the other's shoes. One has no right to say that this one is wicked. It is the same old superstition—human blackguardism all over. Then, the old fogies : "If this is done, the world would go to ruin"; and every step is being done and the world has not come to ruin. If the negroes were freed in this country the country would go to ruin.—Did it? If the women were given the franchise the country would be ruined. Did it ? If the masses were educated the world would come to ruin ;—only made better. Several years ago a book came out to depict the most horrible thing that can happen to England : English commerce was declining as workman's wages were very high ; against that a cry was raised ; the workmen in England

are exorbitent, it is only poor Germans, they work for less. They sent a commission over to Germany to investigate and the Commission reported that the German laborers received higher wages. What makes the difference? A hundred years of education ahead—education of the masses;—and what of those old fogies—that the world will go to ruin if the masses are educated? In India, especially, the old fogies are all over the land. Everything must be kept a secret from the masses. "Oh my, keep it a secret, don't give it to anybody." These people take upon themselves the safe and very satisfying conclusion that they are the *creme de la creme* of this universe; they cannot be hurt by any dangerous theories. It is only you,--you are the masses.

Now, coming back to the practical:—this subject of the practical application of psychology has been taken up in India from very early times. About 1400 years before Christ, came a great philosopher, Patanjali, by name. He collected all the facts and evidences and researches upon these things and took advantage of all that had been done ages before him. Remember, this world is very old;—not two or three thousand years. When we listen to your great orator and preacher,—he speaks in one place of society which begins with the New Testament; that is, eighteen hundred years ago; before that there was no society. You see, that is true:—his society did not begin at that far distant period; may not be the whole truth. From his standpoint, quite correct. Like the Irishman who for the first time went to the Church and heard of Jesus Christ and how he was killed by the Jews &c; though the world is very old, only you hear of it just now. I remember once preaching in London, and a friend of mine, a very intellectual, very intelligent man, he always tried to have a fight with me at public meetings, and that day

after using all his weapons he thought of using one last: "But why have you not been here before?" I said, "Because there was no here to preach in: would I preach to the forests of Germania?"

"Fifty years ago," said Ingersol to me, "You would have been hanged here in this country if you came to preach." I asked him once,—why do you preach me to be careful. "You would be burned here alive if you came." Even now, I have been stoned out of your villages three years ago.

So, fourteen hundred years ago, that is not very much —when human civilization began. Neither is that question practically settled. It is not settled whether civilization has been always from the lower to the upper. All the arguments that have been used, all the proofs that have been used to prove this position, the same arguments can be used to prove that the savage is only a degraded civilized man. All the races of China, etc, can never believe this proposition because the contrary is within their experience.

When an American talks of the civilization of America, what he means is the perpetuity and the growth of his own race. It is very easy to believe that the Indians, who have been declining for 700 years were highly civilised in the past. We cannot prove that it is not so; there is the difficulty.

Mark you, there is not one single instance of any civilization which was spontaneous. That is a wonderful difficulty in the way. There is no race which becomes civilized unless another civilized race of the world came and mixed its blood with that race, and then it was raised. There is not one example which you can give me to the contrary; not one. So to say, the origin of civilization must have belonged to one or two races. They went all

over,—their blood, their ideas, came to other races ; and then that came out.

So, when first we have found out, actually, one case even, of a real civilization growing spontaneous, by its own growth, then we will talk of all these big theories of gradual evolution, and all that. For all practical purposes, let us talk in the language of modern science ; but I must ask you to bear in mind that, as in old times, there was a religious superstition, so in modern times there is a superstition in the matter of science.

So, here were the priests, who had taken up religious work as their speciality : priests as religious specialists. So, naturally, priests have been supplanted. Here come the priests of physical law : scientists ; and we are about to be saved from them, as we were from the priests. Any great scientific name, like Darwin, or Huxley, may be cited : we follow. There is a gentility in adhering to what they say ; it is the fashion of the day,—as it was formerly the fashion when the priests spoke. Mark you ; ninety-nine per cent of what we call scientific knowledge is all in the air ; theories, theories, theories, nothing but theories,—and the vast mass of them are no better than any theory of ghosts with thirty thousand hands, five hundred heads, exactly in the same position :—only with this difference : the one made man a little more differentiated from the sand and heaps of stones. Real science asks us to be cautious. Just as we should be with the priests, so we should be with beliefs. Begin with disbelief. Analyze, test, prove everything and then take it. The most current beliefs of modern science have not been proved. Beyond a few little facts, it is all theory, and theory and theory,—all possibility. Even in such a science as mathematics, the vast majority of its theories are only working hypotheses. As soon as something better comes, this is to be thrown

out. A great sage 1400 years ago made an attempt to arrange, analyze and generalize upon certain psychological facts. He was followed by many others. They took up parts of what he had discovered and made a special study of that. The Hindus alone took up this thing to be studied. They formed sects. I mean lecturing to you now about this breathing:—how many of you will practice? How many days, how many months, before you will give it up? You are impractical. There they will persevere for ages and ages. And you would be astonished to-day:—what is the religion of India? They have no Churches, no Common Prayers, or anything of the kind; but the whole nation, every man, woman and child, takes the breathings: tries to concentrate the mind; and that is the chief part of devotion. These are the chief points. Every man, woman or child who is a Hindu must do it. That is the religion of the country. Only, each one may have a special method,—special variety of breathing, special variety of concentration. That they all have; and what is my special variety, my wife need not know; the father need not know the son's. Nor the son the father's. But they all have to do this. And there is nothing occult about these things. The word "occult" has nothing to do with these things. They are our daily religion. That is what we do. Near the banks of the Ganges:—thousands and thousands of people may be seen plunging in the water, and sitting down on the banks and going on breathing with closed eyes, concentrating, or looking at the people. Everywhere you see them; just as you see people here going to Church on Sundays, so you see that every day twice, in the morning and evening. Suppose we go from the mouth of the Ganges upwards, more than a thousand miles, masses and masses of human beings, men, women and children are seen just breathing, going on breathing,—a daily worship

of the people. Of course, there are two reasons that make things awkward in any country: one is the idea that the ordinary people are not fit for it—some truth in it but it is due more to pride; the second is the fear of persecution. That also makes things awkward. A man, for instance, would not like to go out anywhere in public, in this country, breathing, because he would be thought so queer:—it is not the fashion here. On the other hand, in India, if a man went out crying: "Give us this day our daily bread", they would all laugh at him. Nothing could be more foolish to the Hindu mind:—"Our Father which art in Heaven"—looking up to the skies. The Hindu, when he worships, he looks within.

According to the Yogis, there are three principle nerve currents: one they call the Ida, the other they call the Pingala, and the middle one they call the Sushumna, and all these are inside the spinal column. Well, the Ida and the Pingala, the right and the left, these actually exist inside the spinal column as bunches of nerves; and the middle, the Susumna, is not a bunch of nerves, it is a hole; and that, also, exists inside the spinal column. And this Sushumna, is closed, also, at the end, and for ordinary mankind is of no use whatsoever. They are working through the Ida and the Pingala. Nerve currents are continually going down and coming up through these carrying the orders all over the body through other nerves joining to the different organs of the body.

It is the regulation of and bringing into rythm the Ida and Pingala that is the great object of breathing. But that itself is nothing—why, it is so much air taken into the lungs; except purifying the blood, it is of no more use. There is nothing occult in the air that we take in with our breath and assimilate, purifying the blood; but it is

a motion. If we remember that all this motion, movement, has been reduced to the unit movement we call *prāna*; and everywhere, all motion, all movement, all are the various orders of this *prāna*; this *prāna* is electricity: it becomes magnetism. This *prāna* is being thrown out by the brain as thought. Everything is *prāna*; it is moving the sun, the moon and the stars.

We say, whatever is this universe, it has been projected by the vibration of the *prāna*. That vibrates and everything else results. The biggest work of vibration is thought. If there be any higher, we cannot conceive of it. The highest work of *prāna* is thought; and these nerves, Ida and Pingala work, through the *prāna*. This *prana* is becoming—into all movement. It is the *prana* that is moving every part of the body, becoming the different forces. Give up that old idea of causation: that God is something that produces effect and himself sits on a throne dispensing justice. Theory all the time; nothing else.

When we work we become exhausted because the *prana* has been changing into these muscular forces and energy: so much *prāna* lost from us.

This breathing and all the exercises, therefore, is called *Prāna yāma*, regulation of the breathing, rythmic action of the *prana*. When the *prana* is working rythmically everything will work. When the Yogis get control over their own bodies, if their is any disease in any part, in this part the *prana* is not working well, it does not take any notice of the blood or the affected organ. The Yogi knows that the real secret of all force is the *prana*. Suppose his liver is hurt, he will know that here the *prana* is not rythmic and he directs the *prana* there until the rythm is established.

Just as you can control the *prana* in your own body, you can if you are powerful enough through the distance

of thousands of miles from here you can control the man's *prana* in India. Mind you, it is all one mass. There is no break; unity is the watchword;—physically, psychically, mentally, morally, metaphysically, it is a unit mass of matter. Don't you see how, from the sun to your own eyes, it is one ocean in which there is a huge billow called the sun and the small wave called you. Life is only a vibration. What vibrates this ocean of ether vibrates you. Just as in a lake: let us suppose that various strata of ice are formed, of various degrees of solidity, various degrees of density; or let us say it is an ocean of vapor in which there are various degrees of condensed bits—a block of ice in the one, a block of water, and so on. The mass of ice in the water is exactly the same as the water, only the solidity is different. So is this ocean of matter before us. This is the ocean of ether, in which we find the sun, moon, stars, ourselves,—all these—are objects; the same ether, different states of solidity; and the condition is not broken, it is the same, the work is all going on the same.

Now when we study metaphysics, we will come to know it is one world,—not many, not a spirit and a material and a mental world and a world of energies. It is the same one, but seen from different planes of vision. When you think of yourself as a body you always forget that you are a mind; and when you think of yourself as a mind, you will have no body, it will vanish—there will be the trance state. There is only one thing, there is but one; that you are; you can see it either as matter, as body—the same one; or see it as mind, or spirit,—the same one; death and birth and life and all these old mythologies are simply old superstitions. None was ever born, none will ever die; it changes its position,—that is all, it is. It is old grandmother superstitions;—yes, old, old superstitions, hard to get rid of, is not it, especially here? That

is, I am always sorry in the West, how much they make of this death business, trying to catch a little life. "Give us a little life! after death, give us a little life!" The fear of death! They are so satisfied if anybody tells them they are going to live afterwards! Theologians, philosophers and scientists, ransacking everything that they may live afterwards! what a storm in a teapot! Such a question is only asked by fools. How can I ever doubt such a thing! Just this minute: imagine that you are dead. See how you can? There is not a joke about it. Try to think of yourself as dead, lying down on ground. You see, there is not much in that—you will be standing here to see your own dead body. Life is such a wonderful reality that you cannot for a moment forget it. You as well doubt that you exist. What silly superstition is this, that you ever die! There is the first fact:—I am, and I always am. Who could ever imagine a state of things when it does not exist? Think of this nonsense! It is the most self-evident of all truths. It requires no priests or ghosts or demons to tell us that we will not die. Every one knows he cannot even imagine his own death. There are much higher things to think of. So, the immortality of man is a primative idea to stand upon. How can we discuss a subject that is unimaginable to discuss about,—things that you can neither feel nor think of? Who wants to discuss the *pros and cons* of a subject that is self-evident and as to which no man can feel to the contrary!

The whole universe, therefore, is a unit, from whatever standpoint of view you take it. Just now, to us, this universe is a unit of *prana* and *ākāsā*, force and matter. And mind you, like all other basic principles, this is also self-contradictory. For, what is force? that which moves matter. And what is matter? that which is moved by force. See? It is a see-saw, a game. But some of these

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things that are the fundamentals of our reasoning, of our knowledge, are most curious, with all our talks of science, of knowledge, and all that. It is a headache without a head; the basic knowledge in every department is a see-saw. Let a man try to stand on his own shoulders: force is standing on matter and matter is standing on force. That is a fact. This state of things has been called Māyā. It is neither existence nor non-existence. You cannot call it existence, because that only is existing which is beyond time and space, which exists upon its own feet. The existence of this chair is not a real existence: with one blow I can crush it; it depends upon my not striking the blow; the house depends upon my not setting fire to it. But yet this world, it satisfies to a certain degree what we call existence—quasi-existence, apparent existence.

But there is the real existence in and through every thing; and that reality, as it were, is caught in the meshes of time and space and causation. There is a real man, the infinite, the beginningless, the endless, the ever blessed, the ever free. It has been caught in the meshes of time, space and causation. So has this chair. The reality of the chair is the same infinite, caught in the meshes of time, space and causation,—apparently a chair. It is not idealism; It is not that it does not exist. It has a relative existence and an absolute. It fulfills all the requirements of a relative existence, generally speaking. Relative existences do not exist as an independent full existence. There is only one and there can never be two. Only One, without a second. As the one matter coming into the universe is manifesting itself in various ways and yet is infinitely more besides, even so the One Lord of all is manifesting himself in everything and yet is infinitely more besides.

(To be continued.)

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RELIGION AS AN ELEMENT IN THE FORMATION OF NATIONALITY.

[A lecture delivered by G.G. Narasimhacharya B.A., on behalf of the Maharajah's College Historical Society, Mysore, with Professor N. Chatopadhyaya in the chair.]

The expression "Religion as an Element of Nationality" may no doubt appear very popular but it cannot be considered to be scientific and accurate and to express all that is intended to be conveyed by it. For my part I would prefer the title "The Influence of Religious evolution on the formation of society." This will make it more scientific and expressive of the relation that exists between religion and nationality. The term evolution, no doubt appears at the outset a little bit pedantic; but the idea conveyed by it, has of late become so popular, and so suggestive, that there exists no field of knowledge which cannot be studied with better accuracy and with better advantage from the standpoint of evolution. The doctrine of evolution itself is not, as is supposed by some, a modern product of science. It was in India, if not as old as the Vedas, is as old at least as Kapila, the promulgator of the *Sankhya* system of philosophy. It formed also an important feature in ancient Greek philosophy. We meet with it as far back as 460 B.C. in the writings of Democritus and others. Later on it was developed in Europe by Wolf, Kant and a number of great thinkers, till it was finally given a definite shape by Charles Darwin in his "Origin of Species."

Nationality is generally said to be formed by the uniting forces of several important elements, the chief of which are common language, common government, common ethnic descent and common religion. Of these, religion is the most potent and the most important and has played no mean part in the development of society. In whatever way the first union of people into early clans and tribes might have taken place, religion always gave them stability of purpose and led them on in the

proper course for further development. The influence of religion on society has been so great that for a thorough investigation of the history of the social progress of man, the comparative study of religions is almost indispensable. Says Professor Max Muller in his introduction to the Science of Religion, "It is language and religion that make a people, but religion is even a more powerful agent than language." Again, Sir Alfred C. Layal, in his "Asiatic Studies" says, "that almost everywhere the original source and explanation, if not always of the tribe, yet of the interior of the groups which make up the tribe, is assumed to have been kinship among all the members. The superstructure that is gradually built upon this foundation is shaped by political and social circumstances; the cement of the building is really religion." Examples are not wanting in history to show that communities of tribes allied in language and race have been obliged to stand apart for want of a common religion.

To a student of history, the growth and progress of civilisation cannot therefore, be of much interest without the concurrent growth of religion which always proved the strongest incentive to man's noble deeds and thoughts. An Abhimanyu or a Napolean are names never to be forgotton in the history of nations. but a Krishna or Jesus will always remain living forces, ever present both to the cultured and the uncultured alike, tending to elevate them to a nobler, purer and higher life. The pride of man as the Lord of creation is due not to his physical fitness but certainly to the religious factor of his being; He is created in the image of God; he partakes of the nature of God and is of the essence of God. But for religion he can only boast of a place among his cousins german to which rank the Biologists have degraded him. Apart from the teachings of religion, we all know what important parts religious institutions like the Amphictionic council and the Perpetual League of the Latin Cantons, have played in the ancient histories of Greece and Rome, in the formation of the federation of the Hellenic and Latin tribes; how the different tribes of Israel under the leadership of Moses adopted one common religion

and one common God before they formed the common brotherhood of the Israelites; and how in our own country the Vedic Aryans, in the land of the five rivers, brought on the federation of their ancient tribes by the estabilshment of a common pantheon and by taking part in common religious worship; and how later on in our own days differences in religion have split the same Aryans who were akin in blood into various sects. From very ancient times no step towards the advancement of society has been taken without ensuring its stability by a corresponding progress in religion. In fact, religion and society have mutually acted and reacted so much that their progress has almost become identical. The truth of this may be visible to a certain extent in a civilised state of human society possessing advanced ideas of religion, but how can it hold good with the primative man who in many respects was no better than his cousins, the gorillas and the Chimpanzees, and whose ideas of religion were so very primitive as not to deserve the name of religion? In two streams of evolutionary developement and changes which flow side by side, it is always a mistake to suppose that successive changes in the one are always correlated to changes in the other. We have to look for relations only in equal and contemporaneous stages of development of each where there is a certainty of their having acted and reacted upon each other.

When we seek for the origin of social evolution we find that man even in the early stages of history displayed a better sense of kinship based on blood relationship than was shown by any other gregarious animals. This capacity in him for a higher order of social life combined with his natural defects which placed him at a disadvantage in the struggle for existence, the delicate organisims with which he was endowed and the consequent craving he had for greater comforts of life, made him gradually adhere to communistic clans kept together by the tie of consanguinity, for purposes of mutual help and protection. Within such a primitive social unity, the familial clan, as it is called the relation between the sexes was loose and promiscuous and marriage was a sort of collective endogamy. All the female members of the

clan formed the common wives of the male members. Such a system is not convenient always. Whenever a dearth for wives occured in a clan, the younger and stronger members of the clan were naturally forced to capture wives for themselves from neighbouring clans. Under the talion law of revenge, as such captures were always a source of trouble and anxiety to the clans concerned, a new system of exogamic compact between two clans were formed; according to which all the women of one clan became the common wives of the men in the other clan, children always belonging to the clan of the mother. When the consideration of proprietory right began to be applied beyond the possession of children, women naturally acquired first the power of owning property, and became the centre of a joint maternal family, polygamy becoming the concomitant form of marriage. In endogamic and exogamic marriages like those referred to, the mother is the only unmistakable parent and property can possibly descend only through the mother. We find such a form of society even to-day in Malabar, and among some of our hill tribes. As society develops, marriage relations between the females and males of different clans become more definite and limited; force gives place to choice and consent; and the father also becomes more and more a recognised parent. The transfer of the family throne from the mother to the father is quite natural and necessary, as man is stronger and more competent to protect a family and its property. The paternal family is, therefore, every where the result of later advancement; and where the sense of purity of blood is strong and gets early associated with the male parent the paternal family system develops sooner. The Vedic Aryans are known to be the earliest people who based their social organisation on the paternal family system. Even to-day the marriage between the Indian Aryan families is of the form of an exogamy between different *gotras* or descendents of the ancient *Rishis*, the progenetors of the *gotras*. Even in the Vedas we have dim references to conditions of maternal feliation in some of the *Riks*. It is also said that the paternal family and the patriarchal clan are of later growth among the

semitic races, the maternal family being an earlier condition of life. In the course of history we all know how these clans federate into tribes and tribes into smaller or larger states and finally into nations. The paternal family is, therefore, the ultimate historical unit to which all modern civilised societies are traceable and nationality is the highest composite organisation to which the families have risen.

There is no doubt that side by side with changes in the social organisation of man there appear to have been changes in the mode of life led by him. In the most primitive form of savage life when every man had to struggle for himself for livelihood and depend on the resources of nature, he lived by hunting and fishing and such other natural means. The difficulty of having to depend upon the uncertain provision of nature and the alternate periods of plenty and privation through which he had to pass, gradually taught him the necessity of securing some permanent source of sustenance on which he might depend in times of need. He naturally became a pastoral nomad, tending cattle and living with the flesh and milk they yielded. As this life also was beset with troubles and dangers in the shape of travelling from place to place, finding good pasture for the cattle, and coming in contact with unknown and inimical tribes ; protecting cattle from being lifted by others, and the family from the inclemency of the weather, the unsettled life he lead made the nomadic man take to the settled agricultural village-life, owning both movable property in the form of cattle, and immovable property in the form of land. Finally when the land became inefficient to support the wants of a growing population and settled life made man court greater comforts and happiness and what was once a natural life became artifical, he commenced to adopt city-life and became industrious in various ways. Cities naturally became federated under a common national Government capable of ensuring protection to the increasing wealth of the cities and of enforcing laws for the preservation of order and harmonious relations between the several constituents, and thus gave rise to national life.

Modern anthropological researches and the comparitive study of religions have brought to light similar changes that have taken place in man's religious thoughts, acts and institutions. In what respects and in what manner these changes in the evolution of religion have influenced society, is what we have to investigate now. Religion may be defined as the highest conception of the relation between man and God and between man and man as moral beings forming parts of a higher spiritual organisation. Swami Vivekananda once pithily defined "religion as being and becoming" *i. e.*, living a life of God and becomingGod. This conception is no doubt advanced and full of meaning; and its beginnings are to be found in the life of primitive man. Professor Tiele says, that religion is "an universal phenomenon of humanity." Religion could not have been all of a suddden brought from the clouds, it is as old as the human world and always formed part of man's constitution. It is as difficult to trace the origin of religion as it is to find the origins of society. Yet many are the attempts that have been made to trace the beginnings of religious feeling in man; almost all of them have proved more or less imperfect guesses. Some think that man's religion is due to a primeval revelation; others that it is due to intuition; with some religion is only a disease. All these views offer no explanation as to the origin of religion, but only vague conjectures made by mistaking some one of the phases of religious manifestation for the source itself. Some of our modern scientists have successfully traced religion to the animistic tendency in primitive man to endow every body with a soul while others to the homage offered by primeval man to the spirits of departed ancestors. The relation between these two theories is similar to that between the maternal filiation and paternal filiation at the beginning of society whatever may be the real origin of religion, man is preeminently a rational being endowed with the faculty of discrimination. This faculty in man has always made him even in the early stages of his life, to look for something both within and without his person—a something which endowed him with life and activity and which also stirred the whole of external

phenomena into motion. This tendency in man to transcend the senses gradually led him to believe in a superior invisible force which he should fear and propitiate and adore for the preservation of his own safety. Early religion may, therefore, be taken to mean nothing more than this endeavour on the part of man to know what he thought to be the will of this power and to act in conformity with it. Even when he has no idea of any such thing as law, much less a moral law, this vague comprehension of a superior force in nature, and the awe which it inspired him with, made him adopt some definite course of conduct which, roughly speaking, might be stated to have formed his religion. Let us now see what evidence history furnishes us as to the origin of the religious idea.

The two important races which might be said to have been fruitful soils for the growth of great religious truths are the Aryan and the Semetic. Of the religions that have come down to us, Judaism, Christianity and Mahommedanism are of Semitic origin and Hinduism, Zoroastrianism and Buddhism are of Aryan origin. Each of these, inspite of the various benefits it has received from other sources, presupposes an antecedent religion from which it is either evolved or derived. Among the religions of Semitic origin, Christianity and Mahomedanism, have arisen out of Judaism. The modern Assyriologists have shown that Judaism and all other Semitic religions have originated from the religion of Babylonia. Even this religion of the Babylonians has been pointed out to be highly organised and to presuppose the earlier religion of the Accadians; beyond which none has gone hitherto. Similarly the Aryan religions may be seen to be the developments of the ancient religion of the Aryans in their common home. Comparative philology can only teach us that various branches of the Aryan race have had a common home and a common religion, more rudimentary than the highly complex religion of the Vedas; but it cannot say how this simple religion of the Aryans in their common home arose. The earliest evidence available regarding the known religions of the Semitic and Aryan races are therefore to be sought only in the Accadian religion and

the early religion of the Aryans. Of the two, which represents the more primitive form of religion, is also not possible to ascertain. It has been pointed out by some scholars that in ancient times society was not separate from religion and every social act had reference to the gods as well as to men and that ritual and practical usage was the sum total of religions. According to this view every form of social organisation should have been an invariable concomitant of a corresponding form of religion; and as the Accadian Society is pointed out to have been cognisant only of the maternal family, their religion must be more primitive than the common religion of the Aryans who, we have reasons to believe, had the paternal family fully established in their society before they left their common home. Whatever may be the real truth, historians like Renan have greatly approved of the fruitfulness and grandeur of the Patriarchal system over and above any other in the field of religion, and in the Vedas themselves we have not got any important references to show that an early matriarchal system of society pre-existed among the Aryans.

The Accadians to whom the beginnings of Chaldean civilisation and culture is adduced were the earliest inhabitants of the valleys of the Euphrates and the Tigris. They seem to have lived a settled life in villages and towns, were agricultural in their habits, and possessed a high degree of civilisation. Unlike the Semites whose teachers they were, the mother was the head of the family among them. According to the cuniform inscriptions "magical texts formed the earliest sacred literature of Chaldea." Through the study of their early history Professor Sayce and Dr. Taylor agree in establishing that animism, in some one of its several aspects—Shamanism and Totemism, should have formed the earliest religion of primitive man. It embodied all his sciences, it imprinted with rationality all his thoughts and acts, supplied the metaphysical wants of his primitive but inquisitive mind, and furnished him with ethical rules of conduct to regulate the social organisation of his clan, as also to act out the will of his gods as ascertained through sorcery or ecstasy, or some such form

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of primitive worship. Shamanism is defined by Sayce as organised animism associated with sorcery, magic, and a recognised body of exorcists,—the precursors of the priests of a later and higher form of religion. Totemism is also one aspect of primitive religion; according to which in primitive societies, animals are endowed with "souls" or "spirits," each of their species forming a familial clan bearing the bond of kinship with a particular human clan and held in reverence by them. In all primitive communities the strong sense of blood relationship seems to have been kept up in all their relations either between man and animals, or man and man, both within and without, or between man and his God.

In regard to the religion of the early Aryans there have been different opinions maintained by different writers. Some have held that the Patriarchal families were the earliest and indigenous to the Aryan communities and that the primitive Aryan religion began with the worship of the souls of the departted and that animism was latterly imported into their religion. But the attempts have been made by scholars like Dr. O. Shrader, to show that Shamanistic and Totemistic forms of animism existed among the primitive Aryans also. From the evidences adduced by him it is very difficult to infer which of the forms existed first. Professor Sayce finds the same difficulty even with reference to the Mesopotamian inscriptions and says that it is almost impossible to determine conclusively whether it is the magical texts or the hymnal and ritualistic texts that are older in time; and as Shamanism and sorcery could never have formed the whole of man's religion: so mere spells and incantations could never have formed the whole of his sacred literature. Any how of the two earliest forms of addressing gods, hymns and magical texts, the Aryans seem to have developed the former as evidenced by the Vedas. Curiously enough in the religious literature of Egypt also magical literature presupposes the existence of prayers to gods. Whatever may be the correct theory with regard to the origin of the religion of the Aryans, it is certain that they also recognised some superior being outside

them, whom they revered and worshipped, and in conformity to whose will they guided the conduct of their social life.

Rituals also form the most essential part of primitive religions. Though nothing definite is known about the details of their rituals, sacrifice seems to have been the commonest mode of worshipping God among all. Prayers and hymns were always connected with sacrifices even among savages. The early Accadians and the primitive Semites knew sacrifice as an act of worship. Among Indian Aryans it was not of the nature of slaughter of animals as practised by the Semites. No slaughter of animals was allowed among the Aryans except on sacrificial occasions. The object of sacrifice among the primitive people seems to have been for the purpose of establishing kinship between those who partook in it, as also between the man who offered it and the god to whom the sacrifice was offered. Sir Henry Maine points out that sacrifice was a symbolical act among the ancients and that it represented the creation and continuation of the bond of love between man and man, as well as between man and God. The bond of love so generated proved the foundation of the sublime ideas of morality, self-culture and self-sacrifice in religions.

Temples and images of gods also form another important feature of primitive religions in particular stages of development. These are considered in later religions as symbols of divine beings, useful as helps for communion with the divine. Such symbols cannot possibly have arisen among nomadic tribes. They are usually found to have existed in the agricultural stage of civilisation. Their origin is traced by some to tombs and by others to altars and sacrificial stones of the primitive religious worshippers. The Semites and the early Babylonians who were given to bloody sacrifices, required some sacred material object representing the deity to smear the blood of their victims with. The transformation of this sacred stone into a sort of image of God and the place of worship into a civilised 'house of God' is quite natural. In communities where the mother was the head of a family the image was always that of a goddess, and where the father was the head, the image was that of a god. When

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a society changed from the condition of maternal filiation to that of paternal filiation, the change affected their gods and goddesses also. A goddess either invariably became the wife of a god or as in some cases, changed her sex and became a god. The idea of this divine motherhood of the early heathen Semites seems to have been a fruitful source of corruption in religion. Wherever religion lost its spirit and what was once a communion in spirit became degenerated into a physical communion, all sorts of *vamacharas*, profane practices, set in the sacred fold of religion. The early Aryans always offered their sacrifices which were not of a bloody nature through fire and consequently found no necessity for temples and image worship. When the same was adopted by the later-day Aryans into their religion from extraneous sources, the images were transfigured by them from the condition of demonalotry to the sublime form of worship by symbols (Pratika and Pratima) and found basis for them in their sacrificial altars (*Yupa*) and sacrificial platform (*Vedi*); and in some cases even the sacrifice of animals into the harmless offerings of cereal oblations and libations of milk, wine and ghee, and the corrupt forms of the goddess worship of the non-Aryan tribes into the sublime and natural religion of the motherhood of God. An oft quoted stanza of the Indian scholars is, *Agnirdevo dvijatinam, muninam hrididaivatam, Pratimasvalpa buddhinam, sarvatra samadarsinam.* "Agni is the God of the twice-born; for silent, contemplative sages, the deity is in their hearts; persons of small intellect find God in symbolical images; but the sages who look upon all things alike find God everywhere."

(To be continued.)

THE EDINBURGH GIFFORD LECTURES.

BY PROFESSOR JAMES.

PROFESSOR JAMES, of the Chair of Philosophy in Harvard University, began the first of two courses of Gifford Lectures on natural theology in Edinburgh yesterday. The proceedings took place in the English class-room of the University, where a crowded audience assembled. Numerous clergymen of various denominations were present as well as a considerable body of students, and a large sprinkling of ladies. The general subject of the opening course is "The varieties of Religious Experience," and for a start Professor James more particularly discussed the question, "Is religion a nervous disease?" He was accompanied to the rostrum by Principal Sir William Muir and Professors A. S. Pringle-Pattison, Sir Ludovic Grant, Mackintosh, Lodge, Copeland, Niecks, and Emeritus-Professor Campbell Fraser. Having been briefly introduced by the chairman,

Professor James, at the outset, explained that, as regarded the manner in which he should have to administer the lectureship, he was neither a theologian, nor a scholar learned in the history of religions, nor an anthropologist. Psychology was the only branch of study in which he was particularly versed, and as a psychologist the natural thing for him would be to invite them to a descriptive survey of the religious propensities of man; and that, indeed, was the way in which he had interpreted his duty. But it was hard for a psychologist not to be also, in his way, a little of a philosopher, and impossible for him not to be a man and a brother too. As such a man and brother, he had his own little flow of private religious faith, be the same strong or weak, and was interested in rescuing it from the snares of

the enemy, and in proving it founded on good sense. (Applause.) Therefore, the psychology of our religious constitution would be the exclusive matter of both courses, and the question of the ultimate truth of our religious life would fall to be treated very informally indeed—informally and briefly, though possibly not less decided on that account. The question—What are the religious propensities? and the question—What is their philosophic significance? were two entirely different orders of questions from the logical point of view, and in the matter of religions it was particularly easy to distinguish the two orders. Every religious phenomenon had its history and its derivation from natural antecedents. What was nowadays called the "higher criticism" of the Bible was only a study of the Bible from this existential point of view, neglected too much by the earlier Church. Under what biographic conditions did the sacred writers bring forth their various contributions to the holy volume? And what had they exactly in their individual minds when they delivered their utterances? These were manifestly questions of historical fact, and one did not see how the answer to them could decide off-hand the still further question of what use should such a volume, with its manner of coming into existence so defined, be to them as a guide to life and a revelation. To answer this other question they must have already in their mind some sort of a general theory as to what the peculiarities were which gave a thing value for purposes of revelation; and this theory itself would be what he just called a spiritual judgment. The existential facts by themselves were insufficient for determining the value; and the best adepts of the "higher criticism" accordingly never confounded the existential with the spiritual problem. With the same conclusions of fact before them some took one view and some another of the Bible's value as a revelation, according

as their spiritual judgment as to the foundation of values differed. He made these general remarks about the two sorts of judgment because there were many religious persons —some present possibly, were among them—who did not yet make a working use of the distinction, and who might, therefore feel at first a little startled at the purely existential point of view from which in the subsequent lectures the phenomena of religious experience must be considered. There could be no doubt that as a matter of fact a religious life, exclusively pursued, tended to make the person exceptional and eccentric. (Laughter) He spoke not now of the ordinary religious believer; they must make search rather for the original experiences which were the pattern setters to all this mass of suggested feeling and imitated conduct. These experiences they could only find in individuals for whom religion existed not as a dull habit, but rather as an acute fever. But such individuals were geniuses in the religious line, and like many other geniuses who had brought forth fruits effective enough for commemoration in the pages of biography, such religious geniuses had often shown symptoms of nervous instability. (Laughter.) Even more perhaps, than any other kinds of genius religious leaders had been subject to abnormal psychical visitations; invariably they had been creatures of exalted emotional sensibility: and if they asked for a concrete example there could be no better one than was furnished by the person of George Fox. The Quaker religion which he founded was something which it was impossible to overpraise. It was a religion of veracity in a day of shams, rooted in spiritual inwardness, and returning to something more like the original Gospel truth than men had ever known in England. (Applause.) Everyone who confronted Fox personally seemed to have acknowledged his superior power, yet from the point of view of his nervous constitu-

tion the poor man was a psychopath or detraque of the deepest dye. (Laughter,) Medical materialism seemed indeed a good appellation for the too simple-minded system of thought which they were considering. Medical materialism finished up St Paul by calling his vision on the road to Damascus "a discharging lesion of the occipital cortex"—(Laughter)—he being an epileptic. It snuffed out St. Teresa as "an hysteric," and St. Francis of Assisi as "an hereditary degenerate." George Fox's discontent with the shams of his age, and his pining for spiritual veracity, it treated as "a system of a disordered colon." Carlyle's organ tones of misery it accounted for by "a gastro-duodenal catarrh." (Laughter.) But how could such an existential account of facts of mental history decide in one way or another upon their spiritual significance? According to the general postulate of psychology referred to, there was not a single one of their states of mind, high or low, healthy or morbid, that had not some organic process as its condition, and to plead the organic causation of a religious state of mind, in refutation of its claims to possess superior value, was quite illogical and arbitrary, unless one had already worked out in advance some psycho-physical theory connecting spiritual values in general with determinate sorts of physiological change. Otherwise none of our thoughts and feelings, not even our scientific doctrines, not even our disbeliefs, could retain any value as revelations of the truth, for everyone without exception flowed from the state of its possessor's body at the time. It was needless to say that medical materialism drew in point of fact no such sweeping sceptical conclusions. Some states of mind were inwardly superior to others, and revealed to us more truth. But in this it simply made use of an ordinary spiritual judgment. It had no physiological theory of the production of these its favourite states, by which it might accredit them; and its

attempt to discredit the states which it disliked by vaguely associating them with nerves and liver, and connecting them with names connoting bodily affliction, was altogether illogical and inconsistent. When they thought certain states of mind superior to others, was it ever because of what they know concerning their organic antecedents? No? it was always for two entirely different reasons. It was either because they took an immediate delight in them, or else it was because they believed them to bring us good consequential fruits for life. When we spoke disparagingly of feverish fancies surely the fever process as such was not the ground of this disesteem. For aught they knew to the contrary 103 degs. or 104 degs. Fahrenheit might be a much more favourable temperature for truths to germinate and sprout in, than the ordinary blood heat of 97 or 98 degrees. (Laughter.) It was the character of inner happiness in the thoughts which stamped them as good, or else their consistency with their other opinions and their serviceability for our needs which made them pass for true in their esteem. Now the more intrinsic and the more remote of these criteria did not always hang together. What felt most "good" was not always most "true" when measured by the verdict of the rest of experience. The difference between "Philip drunk and Philip sober" was the classic instance in corroboration. If merely "feeling good" could decide, drunkenness would be a supremely valid human experience. (Laughter.) The consequence of this discrepancy of the two criteria was the uncertainty which still prevailed over so many of their spiritual judgments. There were sentimental and mystical experiences that carried an enormous sense of inner authority and illumination with them when they came. But they came seldom, and they did not come to everyone, and the rest of life made either no connection with them or tended to contradict them more

than it confirmed them. Some persons followed more the voice of the moment in these cases; some preferred to be guided by the average results. Hence the sad discordancy of so many of the spiritual judgments of human beings. This discordancy could never be resolved by any merely medical test. A good example of the impossibility of holding strictly to the medical tests was seen in the theory of the pathological causation of genius promulgated by recent authors. In natural science and industrial arts it never occurred to any one to try to refute opinions by showing up their author's neurotic constitution; opinions there, were invariably tested by logic and by experiment. It should be not otherwise with religious opinions. Saint Teresa might have had the nervous system of the placidest cow—(Laughter)—and it would not now save her theology if the trial of the theology by these other tests should show it to be contemptible. And conversely if her theology could stand these and other tests it would make no difference how hysterical or nervously off her balance the poor soul might have been when she was with us here below. (Renewed laughter.) The history of dogmatic opinion showed origin to have always been a favourite test. The medical materialists were only so many belated dogmatists neatly turning the tables on their predecessors by using the criterion of origin in an inverted way. They were effective with their talk of pathological origin only so long as supernatural origin was pleaded by the other side and nothing but the argument from origin was under discussion. But the argument from origin had seldom been used alone—it was too obviously insufficient. Not its origin but the way in which it worked on the whole was Dr Maudsley's final test of a belief, and this criterion the stoutest insisters on supernatural origin had also been forced to use in the end. Among the visions and messages some had always been too patiently

silly; among the trances and convulsive seizures some had been too fruitless for conduct and character to pass themselves off as significant, still less divine. And in the history of Christian mysticism the problem how to discriminate between such messages and experience had always been a difficult one to solve. In the end it had come to be an empiricist criterion. "By their fruits ye shall know them," not by their roots. (Applause.) He feared that fewer words would have dispelled the uneasiness which might have arisen among some of them as he announced his pathological programme. (Applause.) But they must all be ready now to judge the religious life by its results exclusively, and he would assume that the bugaboo of morbid origin would scandalise their piety no more. As regarded the psychopathic origin of so many religious phenomena, that would not be in the least surprising or dis concerting even were such phenomena certified from on high to be the most precious of human experience. No one organism could yield to its owner the whole body of truth. Few of them were not in some way infirm or even diseased, and their infirmities helped them unexpectedly. In the psychopathic temperament they had the emotionality which was the *sine qua non* of moral perception; they had the intensity and tendency to emphasis which were the essence of practical moral vigour, and they had the love of metaphysics and mysticism which carried one's interests beyond the surface of the sensible world. What then was more natural than that this temperament should introduce one to regions of religious truth, to corners of the universe which their robust Philistine type of nervous system would be sure to hide for ever from its self-satisfied possessors? If there were such a thing as visitation by the Spirit, as inspiration from a higher realm, it might well be that the neurotic temeprament would furnish the chief condition of the requisite

receptivity. (Loud applause.)

At the close. Sir William Muir said he was sure they had all enjoyed the lecture immeusely—(applause)—and that they were greatly indebted for it to Professor James. (Loud applause.)

THE GIFFORD LECTURES.

BY PROFESSOR JAMES.

PROFESSOR JAMES, of Harvard University, this year's Gifford lecturer on Natural Theology in Edinburgh, gave the second lecture of his series yesterday, his special subject being "A General Survey of the Field." He began by observing that most books on the philosophy of religion tried to begin with a precise definition of what its essence consisted in, and the very fact that they were so many and so different from one another was enough to prove that the word "religion" could not stand for any single principle or essence, but was rather a collective name. The theorising mind tended always to the over-simplification of its materials. This was the root of all that absolutism and one-sided dogmatism by which both philosophy and religion had been infested. In the psychologies and in the philosophies of religion they found the authors attempting to specify just what entity it was. One man allied it to the feeling of dependence; one made it a derivative from fear; others connected it with the sexual life; others still identified it with the feeling of the infinite; and so on. Such different ways of conceiving it ought of themselves to arouse doubt as to whether it possibly could be one specific thing; and the moment they were willing to treat the term "religious sentiment" as a collective name for the many sentiments which

religious objects might arouse in alternation, they saw that it probably contained nothing whatever of a psychologically specific nature. There was religious fear, religious love, religious awe, religious joy, and so forth. But religious love was only man's natural emotion of love directed to a religious object; religious fear was only the ordinary fear of commerce so to speak, the common quaking of the human breast, in so far as the notion of divine retribution might arouse it. Religious awe was the same organic thrill which they felt in a forest at twilight, or in a mountain gorge; only this time it came over them at the thought of their supernatural relations—and similarly of all the various sentiments which might be called into play in the lives of religious persons. (Applause). As there thus seemed to be no one elementary religious emotion, but only a common storehouse of emotions upon which religious objects might draw, so there might conceivably also prove to be no one specific and essential kind of religious object, and no one specific and essential kind of religious act. The field of religion being so wide as this, it was manifestly impossible that he should pretend to cover it, and, therefore, his lectures must be limited to a fraction of the subject. And although it would indeed be foolish to set up an abstract definition of religious essence, and then proceed to defend that definition against all comers, yet this need not prevent him from taking his own narrow view of what religion should consist in for the purpose of these lectures, or, out of the many meanings of the word, from choosing the one meaning in which he wished to interest them particularly, and proclaiming arbitrarily that when he said "religion" he meant that. (Applause). This, in fact, was what he must do, and Professor James proceeded preliminarily to mark out the chosen field, remarking that he proposed to ignore the institutional branch entirely, and confine himself as far as he could to

personal religion, pure and simple. In one sense at least the personal religion would prove itself more fundamenta than either theology or ecclesiasticism, and as he now asked them arbitrarily to take it, religion would mean for them the feelings, acts and experiences of individual men in their solitude, so far as they apprehended themselves to stand in relation to whatever they might consider the Divine, interpreting the term "divine" very broadly as denoting any object that was godlike, whether it be a concrete deity or not. But the term "godlike," if treated as a floating general quality, became exceedingly vague, for many gods had flourished in religious history, and their attributes had been discrepant enough. Discussing this essentially godlike quality, their relation to which determined their character as religious men, the lecturer said that for common men religion," whatever more special meanings it might have, meant always a serious state of mind. If any one phrase could gather its universal message, that pharse would be "All is not vanity in this universe, whatever the appearance may suggest." If it could stop anything, religion, as commonly apprehended, could stop just such chaffing talk as Renan's. It favoured gravity, not pertness; it said "Hush" to all vain chatter and smart wit. (Applause.) But if hostile to light irony, religion was equally hostile to heavy grumbling and complaint. The world appeared tragic enough in some religions, but the tragedy was realised as purging, and a way of deliverance was held to exist. They would hear enough of the religious melancholy in a future lecture; but melancholy according to ordinary use of language, forfeited all title to be called religious when, in Marcus Aurelius' racy words, "the sufferer simply lies kicking and screaming after the fashion of a sacrificed pig." (Laughter.) The mood of a Schopenhauer or a Nietsche—and in a less degree one might sometimes say the same of

their own sad Carlyle—though often an ennobling sadness, was almost as often only peevishness running away with the bit between its teeth. The sallies of the two German authors reminded one of the time of the sick shriekings of two dying rats. (Laughter). They absolutely lacked the solemn purgatorial note which religious sadness gave forth. (Applause.) There must be something solemn, serious, and tender about any attitude which they denominated religious. If glad, it must not grin or snicker; if sad, it must not scream or curse. It was precisely as being solemn experiences that he wished to interest them in religious experiences. So he proposed—arbitrarily again, if they pleased—to narrow the definition once more by saying that the word "divine," as employed therein, would mean for them not merely the primal and enveloping and real—for that meaning, if taken without restriction, might well prove too broad—but would mean only such a primal reality as the individual felt impelled to respond to solemnly and gravely, and neither by a curse, nor a jest. (Applause.) After comparing the mind of an abstractly-conceived Christian with that of an abstract moralist or stoical philosopher, Professor James observed that later on they would see how infinitely passionate a thing religion at its highest flights could be. Like love, wrath hope, ambition, jealousy, like every other instinctive eagerness and impulse, it added to life an enchantment which was not rationally or logically deducible from anything else. This enchantment, coming as a gift when it did come, was either there or not there for them, and there were persons who could come no more possessed by it than they could fall in love with a given women by mere word of command. Religious feeling was thus an absolute addition to the subject's range of life. It gave him a new sphere of power. When the outward battle was lost, and the outer world disowned him, it redeemed and vivified an inner world

which otherwise would be an empty waste. (Applause.) If religion was to mean anything definite for them, it seemed to him that they ought to take it as meaning this added dimension of emotion, this enthusiastic temper of espousal, in religions where morality, strictly so-called, could at best but bow its head and acquiesce. It ought to mean nothing short of this new reach and stretch of freedom for them, with the stuggle over, the keynote of the universe sounding in their ears, and everlasting peace and possession spread before their eyes. (Applause.) This sort of happiness in the absolute and everlasting was what they found nowhere but in religion. Religion made natural and easy and felicitous what in any case was necessary, and if it be the only agency that could accomplish this result, its vital importance as a human faculty stood vindicated beyond dispute. It became an essential organ of their life, performing a function which no other portion of their nature could successfully fulfil. (Loud applause.)

PHILOSOPHIC AND POPULAR HINDUISM.

For many years now systematic attempts have been made both in India and outside India to vindicate the popular Hindu beliefs and ceremonies, in the light of modern thought and scientific discoveries. It was long ago declared that all the popular religions of the world teach the same fundamental truths, and that underlying the surface-meaning of the world's scriptures, there is an underlying philosophy known only to a few. An outline of this philosophy or at least as much of it as could be revealed to the present humanity has been given out to the world by many adherents of this new phase of thought. Taking up the hints thrown out by one or two foreigners,

Many of our Hindu brethren have ventured to suggest hidden meanings for each and every popular ceremony and belief, sometimes in the light of a new fangled metaphysics, and sometimes on the lines of modern scientific thought. These remarks have been suggested by a recent compilation which, being excellent in its own way, is full of queer and unauthorised explanations of popular Hinduism. There is no doubt that those who have faith in latent mysteries will find the book very instructive and interesting. Even those who are sceptical about the truth and valuableness of such explanations will do well to go through the book, at least to ascertain for themselves how far this new doctrine has succeeded in vindicating its truth and also the necessity and importance of popular beliefs and ceremonials which are prevalent in the country.

For our own part we do not believe that there has been in Indian religions any sharp division as latent or patent, unless by those two terms are meant the popular religion and the religious philosophy of the cultured. We are ready to grant that popular Hinduism was often based upon an allegorical foundation, but the meaning of the allegory was not kept a sealed book but was publicly revealed and taught in systems of philosophy which formed as it were the veiled sides of the several sects. There are of course many stories in the Hindu Scriptures which appear absurd to modern readers. But wherever these are capable of allegorical interpretations, such interpretations are put forth in the scriptures themselves or in their commentaries. Others can be interpreted easily by those who are acquainted with the symbolism of the sects themselves. We do not deny that there are other stories, and forms of ceremonial, whose interpretations are difficult, and have been forgotten. To try to interpret

these with all sorts of imaginary theories seems to us to be absurd and would serve no useful purpose. The right method of interpreting such allegories, symbols and ceremonials must be not in the light of modern science or modern thought, but in the light of knowledge afforded by the Indian systems of philosophy and with the clue afforded by ancient history, tradition, and modes of thought. We are not prepared to credit the ancient writers of the scriptures with the knowledge of the most recent results of scientific investigations, nor are we prepared to attribute to them as some gentlemen do, with all possible knowledge under the sun, however much we may admire their spiritual knowledge, and philosophical subtlety. Nor has it been established beyond doubt that the ancients possessed right knowledge of all departments of nature, both physical and mental. If our method of interpreting the ancient scriptures be right, then we fear that we cannot accept all the fanciful interpretations given by recent interpreters of ancient thought and religious forms to the modern world. All such methods of interpretation in our opinion, must be simple and natural, traditional and *sastraic*, and must also be applicable to other ancient forms of faith. Taking for instance the question of Idolatry, our views are different from those of many modern interpreters. We of course agree with them in supposing that it is only a mode of symbolical worship. The idol is no doubt a symbol and every Hindu, however uncultured he may be, knows, that he is worshipping not the idol, but the spirit of God which it represents. But it is not a mere concession to the masses, but a necessity for the cultured as well as for the masses. The Vedanta philosophy which underlies the popular religions of India, teaches that there are two paths for realising God and reaching the ultimate goal,—

the paths of realisation and of Bhakti spoken of as *Avyakthopasana* and *Isvaropasana* in the Bhagavad-Gita. The one leads to the realisation of the spirit through the most difficult processes of Yoga; and the other leads to God-realisation through pure Bhakti. In the Yoga Marga the mind rises by self-effort to the realisation of God: whereas, in the latter, God is attracted to the mind through the sheer force of Bhakti or Love. In the one case all obstacles to reach God is removed by self-effort, whereas, in the latter, it is God who removes all obstacles in the way of the Bhakta to realise Him as He is. In either case the goal reached is the same but only the methods are different. The Yoga Marga or the path of realisation may not require symbolical worship; but even here such worship may be helpful in the initial stages and hence it is that this mode of worship has been included as forming part of the Kriya Yoga in the Yoga Sastras. But to those in the Bhakti Marga, whether cultured or uncultured, this symbolical worship is absolutely necessary in the initial stages, as it facilitates *Dhyana* and intensifies Bhakti. To the masses idolatry is essential, and even to the cultured who can rise to the higher forms of Bhakti, we believe, and the Hindu Sages have taught, that this mode of worship is not only unobstructive, and harmless but may be useful to their progress. (Gita. Cp. XII).

That is why most of our ancient Sages and Yogis were idolaters to the end. It is well known that all our Bhaktas, including Ramanuja and Madhva and even Sankara, were worshippers of idols throughout their lives. It is said that the idols which Sankara worshipped in those days still remain in the Maths which he has established. Those who have been recognised as great thinkers and religious reformers in India owned to the last their allegience to the symbolic mode of worship, not because they thought it

concession to the masses; but certainly because they found it helpful to their spiritual progress and sincerely believed in it. The Bhagavadgita recognises this mode of worship; if not what could the following verse mean? "He who offereth to me with devotion a leaf, a flower, a fruit, water, that I accept from the purified heart, offered as it is with devotion." The fact is that Hinduism recognises several modes of worship, conducive to spiritual progress if they are performed with faith and sincerity, of which this mode of worship is one. These recent interpreters of Hinduism are wrong in supposing that Hinduism, whether in its philosphical or popular aspect, is pantheistic in the modern sense of the term. The doctrine of an impersonal something which must ever remain absolutely unknown and unknowable is unknown to Hindu philosophy and religion. The Vedanta in all its forms recognises a *personal* God, only a self-conscious spiritual being in and behind the phenomenal world, of which it regards the universe as an embodiment. Even Sankara, who is recognised by some as the best exponent of real philosophy among Hindu philosophers, does not deny personality in the sense of self-consciousness to his *Nirguna Brahman.* He recognises the essential nature of his *Nirguna Brahman* to be *Satchidananda.* What is this *chit,* if it does not mean self-consciousness? Otherwise we do not see how this *chit* can be differentiated from *jada* or *achit.* In fact *sat* shows the substantial nature of Brahman; *chit* denotes its intelligent nature; and *Ānanda,* its freedom from blemish. *Nirguna* means only devoid of form or matter, in other words, immaterial or spiritual *Sat, Chit* and *Ānanda* are not, according to Sankara, attributes manifested through a being with form, but themselves constitute the essential nature of spirit (*Swarūpa*). According to Sankara's Advaita *Nirguna*

Brahman is the pure formless spirit which underlies the universe of form; in other words, the self-conscious, spiritual Being which forms as it were the Soul of the universe (*Paramatman.*) By *Saguna* Brahman he means the god or spirit who has assumed a form (*Kārya* Brahman or *Iswara*) for the purposes of carrying on the cosmic processes and located in space (*Satyaloka*), and who is the real ruler of the Universe. Sankara's *Nirgunopasana* is identical with realisation of spirit through the Yoga or the Jnana *mārga* which he regards as superior to the Bhakti *mārga*. The path of Bhakti, or devotion to Iswara, according to Advaita, leads to enlightenment and the attainment of *Satyaloka*, through the grace of *Iswara*, and from there, finally leads to the realisation of spirit or real Bhakti.

But in the state of real Bhakti, the real soul of man is realised as the Universal spiritual Self, because, Sankara does not recognise a plurality of souls, but only one soul underlying the Universe of Form. Thus it will be seen that the personality which he denies to Brahman is only the personality of form, and not the essential personal or self-conscious nature of intelligence; and the only essential difference between the Vedanta of Sankara and that of Ramanuja or Madhva is that while Sankara recognises only one *Paramatman* for the Universe and identifies the soul of man in its essential nature with *Paramatman*, the other two recognise a real plurality of souls different from *Paramatman* but inseperably connected with it and of the same spiritual nature as the *Paramatman.* We do not see anything in the Vedanta, if it is rightly understood, that may lead us to identify it with the agnosticism of Spencer or the godless pantheism of western philosophers. In all its forms the Vedanta is a spiritual philosophy which accepts God or the Highest spiritual being behind the universe who can be attained

either through the path of Bhakti and divine grace or through the path of Yoga and realisation. It is pantheistic only in the sense that it does not accept an extra-cosmic creator but that it recognises the spirit of God pervading the universe forming its real essence and giving it what shadow of substantiality it seems to possess. In no other sense can it be called pantheistic. It is the Vedantic doctrine of Bhakti that underlies all temple-worship, prayers, and offerings of popular Hinduism. They all intended to strengthen the love and devotion of man to God. It is true that in chosing symbols to represent God, such forms were chosen as are suggestive of the nature and attributes of God. Every Hindu knows, that according to his religion, such forms are unnecessary and that any form will do for purposes of worship. Any man of average intelligence in India who calls himself a Hindu will tell you that God could be realised in whatever form or outward symbol you may worship him. Most of the puranic stories, our *sandhyavandanas*, our *stotras* are all intended for the same purpose. The real Hindu prays not only in the temples but also before going to bed and after rising. He sincerely believes that his prayers will not be unheard if he is pure and unselfish. What is called "will-prayer" by some is not known to either popular or refined Hinduism unless it means meditation or *dhyāna*.

From what we have stated till now, it will be seen that underlying the popular religion of this country, there is the Vedanta philosophy, which cannot be identified either with this new-fangled metaphysics or with modern pantheism of the West. We do not deny that there are many allegories, and symbolical modes of language in the religious scriptures of India which should not be interpreted literally. The only way to interpret them is in

the light of Vedantic cosmology and philosophy and in the light of the history of the development of religious thought in ancient India. Of course in the publication on Hinduism already referred to, we find that such interpretations as are made along the lines we have pointed out and with the help of the clue afforded by the scriptures themselves appear to us to be the best; but others which are many and which have been interpreted in accordance with any new wisdom-religion or so as to accord with modern scientific theories appear to us to be not only farfetched but extremely improbable, as for instance, the interpretations of the Avatars of Vishnu, and of the stories of the Devas churning the milky ocean, and the Daksha Yagna. In one place Arjuna is identified with Brahmavidya, and in another he is identified with the human soul; Bhishma who is stated in the Mahabharata as the great Bhakta and Brahmajnani and to whom Sri Krishna is said to have given Moksha is said to symbolise Egotism. And so on all through, we find interpretations which are inconsistent with the scriptures themselves, and with common sense. We believe that it will be more correct to interpret Daksha's sacrifice as an allegory representing the conflict between Saivism and the Vedanta, and the final incorporation of Saivism into the Vedic religion. The churning of the milky ocean may allegorise how human evolution to immortality is carried on by the united action of good and bad natures, and how finally the good only survives. The story of Narasimha *avatara*, it seems to us, shows how faith enables us to realise God, shatters to pieces all atheistic doubt and selfishness which *Hiranya* symbolises. And it is probable that the story of the Vamana Avatara represents how the recognition of God in the little place of the human heart shows God as pervading the whole universe. Thus on these lines we may go on interpreting

all the fables and allegories of the Puranas and we believe that such interpretations will be highly probable, as they are made in the light of our own religion and are consistent with the speculations and religious thought of the ancient sages of India.

Thus we could interpret almost all the allegories in the Puranas and all symbolical representations of God and modes of worship, had we space at our disposal. Such interpretations could lead us in their ultimate essence to the philosophy and religion of the Vedanta and its cosmology and perhaps also to some facts connected with the history and sociology of Ancient India. We therefore caution our readers against accepting all the so-called secret interpretations unreservedly. Such interpretations as are said to be based on modern metaphysics and modern science are simply modern conceptions thrust into the mouth of the ancients of which they knew not even the existence. Pretending to vindicate ancient forms of faith and ceremonial, they simply take their life out of them. If one knows well their purpose and their real meaning, as interpreted by the highly philosophical ancient thought, the symbols and allegories which our scriptures contain and the ceremonies which we practise can vindicate themselves in their present shapes, without any aid from any hidden source which only helps scepticism in their destruction. For we cannot see how, if the ceremonies and modes of worship are not to be interpreted literally, this new class of thinkers can justify their practice by the people. Such men, if they be sincere, should enlighten the masses by teaching, and preaching, and not by leading them to practise rites and prayers which are of no practical efficacy even when their secret meanings are understood.

THE VISHNU SAHASRANAMA, with Sankara's Commentary thereon. Translated into English by R. Ananta Krishna Sastriar of the Theosophical Society with the text in Nagari characters.

To students of Hindu Philosophy and Religion a careful and, if possible, a historical study of the Sahasranama or the Thousand names of God, must be very interesting, especially as they give an idea of the growth and depth of the Hindu mind in its attempts to express the inexpressible. The infinite Brahman can never be comprehended by the bare mind except through the limitations of time, space and causation (Kala, Desa, Nimitta). To conceive God in space is to give Him a form that will suggest to the human mind, his infinity, eternity, love, justice, purity, unity and beauty. To think is to be in time; hence to limit him in time is to think of him and more coarsely to name him. Thus in theological parlance Kala Desa becomes identical with Nama Rupa. As worship is comprehension and contemplation, the Hindu has devised two methods of worshipping Him. One is by contemplating on a form which symbolises his glory and the other by *bhajanas* or uttering his name, and meditating on its meaning. Thus the study of Sahasranama is an act of worship with the Hindus. Hence every school of Vedanta has its own commentaries on these names, full of Vedantic signification. We congratulate Mr. Sastry for giving the English knowing public these Saharanamas, Lalita Saharanama having been already translated by him. It appears to us that in many places the language of the translation can be improved to advantage. In the preface Mr. Sastry speaks of a commentary by Ramanuja. We suppose he means thereby the one referred to in another part of the preface as Bhatta's.

Mr. Nallaswami Pillai continues his translation of Sivagnana Siddhiar in the September and October number of the Siddhanta Deepika. The Editor writes about St. Sundaramurthi Nayanar and shows how Dr. Pope has misunderstood the character of this Saint. Mr. S. Venkataramanan comments on the incident of the slaying of the Sudra Saint in Uttara Ramacharitra. The church and the state in Ancient India were conterminous and they were controlled and guided by one and the same person, who was looked up to for the solution of every difficulty, political, social or religious. If this fact is borne in mind there could be nothing shocking in the incident referred to. We could trace no sign of caste and priestly tyranny in it. Each age makes its own morality. We are not to take sides and fight over it. If we accept it as history let us record it and form a conception of the State of Society in that age and there stop.

Prof. William's account of the Tai-Ping Rebellion in the *Open Court* confirms our opinion that the race persists though religion and creed may change. The conversion of the heathen as it obtains here and in the far East is causing more mischief to the cause of Truth and of Religion than the diversity of religious creeds and forms which after all is of slight moment inspite of aggressive proselytism.

Dr. Hermann Gunkel's concludes his Legends of Genesis in this number. He tells us that there is much poetry in the narrations of the Genesis which is not on that account less appreciated or respected. The knowledge of this fact is the indispensable condition to an historical understanding of Genesis.

Mr. Felix Oswald's "Apostles of Annihilation" gives us a sketchy view of the abnormal developments of the Modern Age—The Nihilists, the Thugs etc.

Under the heading "Reincarnated Genesis" Mr. G. W. Harper draws a suggestive analogy between Adyar Allan Poe and James Whitecomb Riley. It is interesting reading.

The Metaphysical Magazine for November gives the leading place to two studies in Astrology by Mr. Julius Erickson. Dr. A Wilder points out in the next article how very essential philosophy is to progress; how the perfection of the individual both by himself and in society depends on a clear perception of his relation to the outside world and his conceptions of the elements and the power that leads man on steadily and forward, yet, higher and higher. Mr. Kannoo Mal's "Ideal of a Hindu Wife" we commend to the notice of Westerns who pick up their knowledge of Hindu Society from books written by prejudiced and interested writers.

OBITUARY.

Many of our readers will learn with sorrow of the death of Dr. Lewis G. Janes, late President of the Brooklyn Ethical Society. He passed away at Greenacre, Eliot-Maine, on the 4th September last, at the comparatively early age of 57 years. In his death the Vedanta movement has sustained the loss of one of its best friends in the United States. Dr. Janes became interested in Swami Vivekananda at Greenacre, in the summer of 1894, and the following winter invited him to lecture before the Brooklyn Ethical Association. After Swami Vivekananda returned to India, Dr. Janes welcomed Swami Saradananda also at Greenacre, where for many years Dr. Janes conducted a summer Conference for the comparative study of Religions. Throughout the period of his life after meeting Swami Vivekananda, Dr. Janes remained his staunch and loyal friend and also extended a cordial reception to all the Swamis who succeeded him in America. They will join with his many friends in mourning the untimely decease of an able and learned man, a true exponent of broad and liberal sentiments and an ever faithful friend and co-worker.

In the untimely death of P. Singaravelu Mudaliar B. A. the Ramakrishna Mission has lost one of its strongest and sincerest adherents and Madras itself is poorer by the loss of one, so simple and good at heart, so learned in the knowledge of the East and the West, and so self-sacrificing in the cause of Truth. Brilliant as his University career was, it never turned his head, and his thirst for knowledge went on increasing till it culminated in complete renunciation of all worldliness in 1894. This event is attributed by many to his having chanced to come in contact with Swami Vivekananda. Every one who had the pleasure of his friendship knew the earnestness and sincerity of purpose that rang through his system—the main cause of the success of the Awakened India whose manager he was from the outset—and was sanguine of his perseverence and ultimate success in the matter of spiritual realisation. No one can say exactly what progress he had made in that direction. But let us learn what that inward fulness noticeable about him in his latter days really means. Let us try to follow in his footsteps and ascend to the Peak of Promise and like him

Freighted with eternal principles
Athwart the mighty void,
Where cloud masses darken,
And the wind blows ceaseless around,
Beyond the range of conceptions,
Let us gain the Centre
And there hold fast with out violence,
Fed from an inexhaustible supply.

VEDANTA WORK.

England.—Miss Margart Noble (Sister Nivedita) delivered an address on "The Education of Hindu Women and their ideals," under the auspices of the Foreign Press Association, at the rooms of the Society of Arts in John Street, Adelphi, on Saturday, Nov. 30. Sir Richard Temple, occupied the chair.

Miss Noble, in the course of her address, dissented from the view that education was a thing which could be completely bottled up in systematised schools and then given in prescribed doses to anybody. In the case of Hindu women, a vital part of their education was the influence exercised upon them by the ancient lore of their race. Before one could lay down plans for the education of a people it was necessary to make a reverent and patient study of their lives and condition. She had devoted a little time—a year and a half—to such a study of Bengalee women. She was not merely in sympathy with what was noblest and best in Hinduism; she was in sympathy with Hinduism as a whole, and took it with its faults and its virtues. She would, therefore, offer no criticisms on Hinduism. She thought that, take it all in all, it was about the most magnificent system of civilization and supplied the finest educational instrument which the world had ever seen. The difference between the Eastern and the Western woman was great, and no English woman could hope to make herself useful in the matter of a Hindu girl's development unless she was first willing to Hindooise herself. In the West many great queens and women of action had been produced; in the East great saints had appeared. The difference thus revealed was not confined to women, but ran through every department of the real, inner

primitive life of the Indian people. Everything the Hindu touched become ethical. Of all the beautiful things in this world there was probably nothing so beautiful as the life of a Hindu household. The great ideal of Indian womanhood was not romance but renunciation. Without impairing this ideal she was anxious to give the Hindu woman modern practicality.

The proposal to hold a Religious conference at Calcutta will meet with approval from all our readers. The courts of our Ancient Hindu kings witnessed many such gatherings and friendly discussions. It is not a novel institution. So late as the time of, Akbar religious discussions were held in the Emperor's court; and we fail to see any sensible objection to reviving this old custom. Only one suggestion we have to make. Representatives of all the religions and creeds might be invited to read papers dealing with their religions. These must be expository more than controversial. We are sanguine of complete success if no discussion is allowed.

We understand that the question of erecting a rest house at Calcutta for Buddhist pilgrims is being taken up in right earnest. It has been a long-felt want. We hope our popular Viceroy will see fit to help this movement by granting a good site at Calcutta.

AMONG OUR EXCHANGES.

'The Prabuddha Bharata,' 'The Light of the East 'The Dawn.' 'The Indian Review.' 'The Light of Truth,' The Brahmacharin, Viveka Chintamani 'Upanishad Artha Deepika.' 'Brahma Vidya.' Sanskrita Chandrika. 'Sanskrit Journal.' 'The Udbodhana,' 'Open Court.' 'Mind.' The Arya' 'Unity.' 'Monist.' 'Sphinx.' 'Psychic Digest' or 'Occult Review of Reviews.'—Occult Truths' 'The Higher Law,' 'The Lamp,' 'The Exodus'. 'Notes and Queries,' 'Immortality,' 'Wee wisdom,' 'Flaming Sword,' 'The New Century,' 'Star of the 'Magi, 'The New Cycle,' 'The Ideal Review.' 'Theosophical Publications:—Theosophist, Prasnottra, Hindn College Magazine, Theosophical Gleaner, and Rays of Light.'

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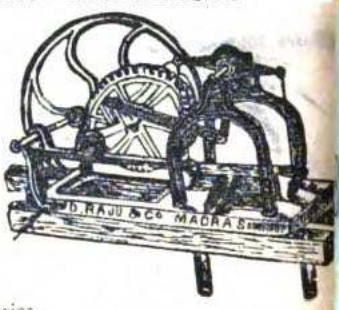
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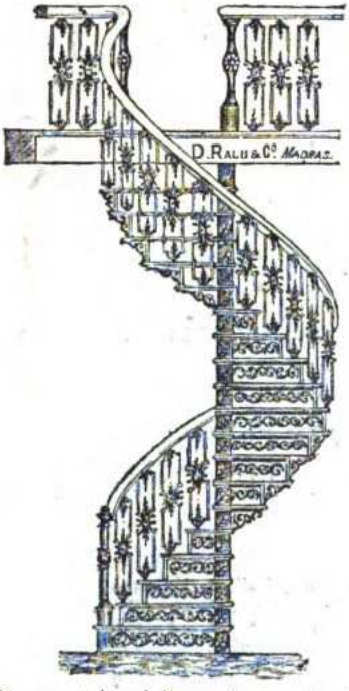
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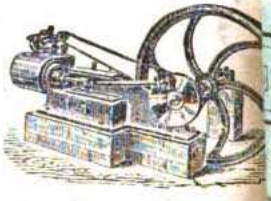
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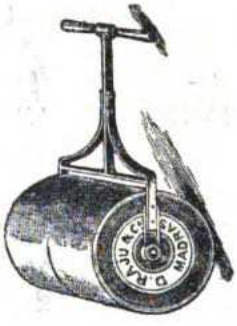
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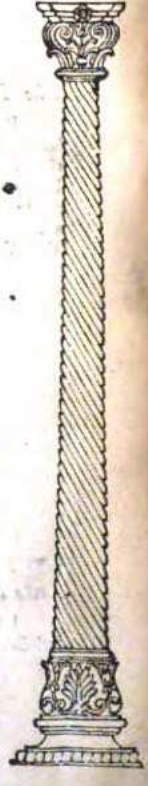


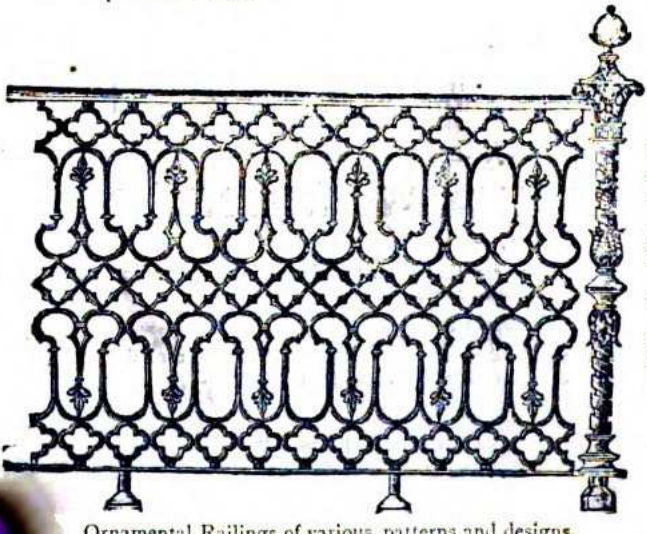
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That which exists is one : sages call it variously."

—*Rigveda*, I. 164. 46.

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THE EDINBURGH GIFFORD LECTURES.

BY PROFESSOR JAMES.

THE third of the series of Gifford Lectures was given yesterday in Edinburgh University by Professor James, of Harvard University, his subject being "The reality of the unseen."

Professor James said that were one asked to characterise the life of religion in the the broadest and most general terms possible, one might say that it consisted of the belief that there was an unseen order, and that our supreme good consisted in harmoniously adjusting ourselves thereto. This belief and this adjustment were the religious attitude of the soul. The more concrete objects of most men's religion, the deities whom they worshipped, were known to them only in idea. But in addition to these ideas of the more concrete religious objects, religion was full of abstract objects, which proved to have an equal power. Gods attributes as such, His holiness, justice, mercy, infinity, omniscience, tri-un ity

the various mysteries of the redemptive process, the operation of the Sacraments, &c., had proved fertile wells of inspiring meditation for Christian believers. The sentiment of reality could indeed attach itself to things of which the representative faculty could frame only the dimmest sort of an idea. It was not only the "ideas of pure reason," as Kant styled them, that had this power of making us vitally feel presences that we were impotent articulately to describe. All sorts of higher abstractions brought with them the same kind of impalpable appeal. To be sure, we could never look directly at such ideas, for they were bodiless, and featureless, and footless. But we grasped all other things by their means, and in handling the real world we should be stricken with helplessness in just so far forth as we might lose any one of these mental objects. This absolute determinability of our mind by abstractions was one of the cardinal facts in our constitution. Polarising and magnetising us as they did, we turned towards them and from them, sought them, held them, hated them, blessed them, just as if they were so many concrete beings. And beings they were—beings as real in the realm which they inhabited as the changing particulars of sense were in the realm of space. Professor James proceeded to quote a number of curious cases of the occurrence of a "presence" to individuals; while he also gave instances of experiences which, he said, probably occurred to most religious persons, and in which a more direct vision of the truth, a direct perception perhaps of a living God's existence, swept in and over-whelmed the langour of the more ordinary belief. Vague impressions of something indefinable, the lecturer continued, had no place in the rationalistic philosophy, which on its positive side was surely a splendid intellectual tendency, for physical science amongst other good things was its result. Nevertheless if we looked on man's whole mental life as it existed, we had

to confess that the part of it of which rationalism took account, was relatively superficial. It had the prestige, it was true; it had the loquacity; it could challenge them for proofs, and chop logic; and put them down with words. But it would fail to convince or convert them all the same, if their dumb intuitions were opposed to its conclusions. If they had intuitions at all, they came from a deeper level of their nature than the loquacious level which rationalism inhabited. The inferiority of the rationalistic level in founding belief was just as manifest when rationalism argued for religion as when it argued against it. That vast literature of proofs of God's existence drawn from the order of nature, which a century ago seemed so overwhelmingly convincing, to-day did little more than gather dust in libraries, for the simple reason that our generation had ceased to believe in *the* kind of God it argued for. Whatever sort of a being God might be, we knew to-day that He was nevermore that mere external inventor of "contrivances," intended to make manifest His "glory," though just how we know this we could not possibly make clear by words either to others or to ourselves. The truth was that in the metaphysical and religious sphere articulate reasons were cogent for us only when our inarticulate feelings of reality had already been impressed in favour of the same conclusion. Then, indeed, our intuition and our reason worked together, and great world-ruling systems, like that of Buddhist or Catholic philosophy, might grow up. But our impulsive belief here always set up the original body of truth, and our articulate philosophy was but its showy translation into formulas. The irrational assurance was the deep thing in us; the reasoned formulation was a surface function. Instinct led, intelligence did but follow. Passing to a consideration of the attitudes awakened by a sense of the reality of religious objects, the lecturer said that, stated in the completest possible terms, a

man's religion involved both moods of contraction and moods of expansion of his being, but the quantitative mixture and order of these moods varied so much from one age of the world, from one system of thought, and from one individual to another, that they might insist either on dread and submission, or on peace and freedom as the essence, and still remain materially within the limits of the truth. The constitutionally sombre and the constitutionally sanguine on looker were bound to emphasis opposite aspects of what lay before their eyes. While he would have to recur to the reverently fatalistic moods in general in another connection later, the lecturer remarked that the sense of sublimity which they engendered had always played some part in the constitution of religious emotion. (Appllause.)

THE RELIGION OF HEALTHY MINDEDNESS.

PROFESSOR JAMES, of Harvard University, gave the fourth lecture of series under the Gifford Trust yesterday in Edinburgh University, his subject being "The religion of healthy-mindedness." If we were to ask the question." "What is human life's chief concern?" One of the answers, the lecturer said, we should receive would be, "It is happiness." How to gain, how to keep, how to recover happiness, was, in fact, for most men at all times the secret motive of all they did and of all they were willing to endure. The hedonistic school in ethics deduced the moral life wholly from the experiences of happiness and unhappiness which different kinds of conduct brought; and even more in the religious life than in the moral life, happiness and unhappiness seemed to be the poles round which the interest revolved. They need not go so far as to say with one author that any persistent enthusiasm was, as such, religion; nor need they

call mere laughter a religious exercise. But they must admit that any persistent enjoyment might produce the sort of religion which consisted in the sense of a grateful admiration of the gift of so happy an existence. The more complex ways of experiencing religion were, in their turn, new manners of producing happiness, wonderful inner paths to a supernatural kind of happiness, when the first gift of natural existence was unhappy, as it so often proved itself to be. With such relations between religion and happiness, it was perhaps not surprising that men came to regard the happiness which a religious belief afforded as a proof of its truth. Passing to the consideration of the simpler kinds of religious happiness, the lecturer first noted that in many cases happiness was congenital and irreclaimable. He spoke not only of those who were animally happy. He meant those who, when unhappiness was offered or proposed to them, positively refused to feel it, as if it were something mean and wrong. They found such persons in every age passionately flinging themselves upon their sense of the goodness of the life, in spite of the hardships of their own condition, and in spite of the sinister theologies into which they might be born. In the Romish Church such characters found a more congenial soil to grow in than Protestantism whose fashions of feeling had been set by minds of a decidedly pessimistic order. But even in Protestantism they had been abundant enough; and in its recent "liberal" developments of unitarianism and latitudinarianism generally, minds of this order had played, and still were playing, leading and constructive parts. In its involuntary variety, Professor James continued, healthy-mindedness was a way of feeling happy about things immediately. In its systematical variety it was also an abstract way of conceiving things as good. The deliberate adoption of an optimistic turn of mind thus made its entrance into philosophy; and once in,

it was hard to trace its lawful bounds. The advance during the past fifty years of liberalism, so-called, in Christianity might fairly be called a victory of healthy-mindedness within the Church over the morbidness with which the old hell-fire theology was more harmoniously related. We had now whole congregations whose preachers, far from magnifying our consciousness of sin, seemed devoted rather to making little of it. They ignored, or even denied, eternal punishment, and insisted on the dignity rather than on the depravity of man. They looked at the continual pre-occupation of the old-fashioned Christian with the salvation of his soul as something sickly and reprehensible rather than admirable; and a sanguine and "muscular" attitude, which to our forefathers would have seemed purely heathen, had become in their eyes an ideal element of Christian character. He was not asking whether or not they were right. He was only pointing out the change. The persons to whom he referred had still retained for the most part their nominal connection with Christianity in spite of their discarding of its more pessimistic theological elements. But in that "theory of evolution," which, gathering momentum for a century, had within the past twenty-five years swept so rapidly over Europe and America, they saw the ground laid for a new sort of religion of nature, which had entirely displaced Christianity from the thought of a large part of their generation. The idea of a universal evolution lent itself to a doctrine of general meliorism and progress which fitted the religious needs of the healthy-minded so well that it seemed almost as if it might have been created for their use. To his mind, the lecturer continued, a current for more important and interesting religiously than that which set in from natural science towards healthy-mindedness was that which had recently poured over America and seemed to be gathering force every day—he was ignorant what foothold it might

yet have acquired in Great Britain—and to which he would give the title of the "Mind-cure movement." There were various sects of this "new thought," to use another of the names by which it called itself but their agreements were so profound that their differences might be neglected for his present purpose. It was a deliberately optimistic scheme of life, with both a speculative and a practical side. One of the doctrinal sources of mind-cure was the four gosples; another was Emersonianism, or New England Transcendantalism; another was Berkeleyan Idealism; another was Spiritism, with its messages of "law" and "progress" and "development;" another the optimistic popular science evolutionism, of which he had spoken; and finally Hinduism had contributed a strain. But the most characteristic feature of the mind-cure movement was an inspiration much more *direct*. The leaders in this faith had an intutive belief in the all-saving power of healthy-minded attitudes as such, in the conquering efficacy of courage, hope, and trust; and they had a correlative contempt for doubt, fear, worry, and all nervously precautionary states of mind. Their belief had in a general way been corroborated by the practical experience of their disciples and that experience formed to-day a mass imposing in amount. The blind had been made to see, the halt to walk, and life-long invalids had their health restored. The moral fruits had been no less remarkable. The deliberate adoption of a healthy-minded attitude had proved possible to many who never supposed they had it in them; regeneration of character had gone on in an extensive scale, and cheerfulness had been restored to countless homes. All this, of course with innumerable failures and deceptions, and often in the midst of a kind of verbiage fairly moonstruck with optimism, and fitted to make an academically-trained intellect stand aghast. But the fact remained that the great success and spread of the movement had been due to its

practical fruits, and the intensely practical nature of the American people had never been shown better than by the fact that this, their only decidedly original construction in the way of a contribution to the systematic philosophy of life, should be so intimately knit up with concrete therapeutics. To the importance of the movement the medical and clerical professions in the United States were beginning, though with much recalcitrancy and protesting, to open their eyes. It was evidently bound to develop still further, both speculatively and practically, and its latest writers were far and away the ablest of the group. It mattered nothing that just as there were hosts of persons who cannot pray, so there were greater hosts still who cannot by any possibility be influenced by the mind-curer's ideas and methods. The important point for his (the lecturer's) immediate purpose was that so large a number should exist who can be so influenced. They formed a psychic type to be studied with respect. "The fundamental pillar on which the creed rested was nothing more than the general basis of all religious experience—the fact that man had a dual nature, and was connected with two spheres of thought, in either of which he might learn to live more habitually. The shallower and lower sphere was that of the fleshly sensations, instincts and desires of egotism, doubt, and the lower personal interests. But whereas Christian theology had always considered forwardness to be the essential vice of this part of human nature, mind-cure said that the mark of the beast in it was fear, and this was what gave such an entirely new religious turn to their persuasion. At the conclusion of yesterday's lecture Profesfor James indicated that he would devote his next paper to a further consideration of the subject.

THE RELIGION OF HEALTHY-MINDEDNESS.

The fifth lecture of the series under the Gifford Trust was delivered yesterday in Edinburgh University by Professor James, of Harvard University, who read the second part of his paper on "The Religion of Healthy-Mindedness." Mind-curers, he said, so far as he was acquainted with them, professed to give no explanation of the general fact of evil in the world, the existence of the selfish, suffering, timorous, finite consciousness. Evil was empirically there for them as it was for everybody, but the practical point of view predominated. After all, it was life that told; and mind-cure had developed a living system of menatal hygiene which might well claim to have thrown all previous literature of the "Diatetik der Seele" into the shade. On the whole, one was struck, said the lecturer, by a psychological similarity between the mind-cure movement and the Lutheran and Wesleyan movements. To the believer in moralism and works with his anxious query, "What shall I do to be saved?" Luther and Wesley replied, "You are saved now if you would but believe it." The mind-curers came with precisely similar words of emancipation. They spoke, it was true, to persons for whom the conception of salvation had lost its ancient theological difficulty, but who laboured nevertheless with the same eternal human difficulty. Things were wrong with them and "What shall I do to be clear, right, sound, whole, well?" was the form of their question. And the answer was, "You are well, sound and clear already if you did but know it." The adequacy of their massage to the mental need of a large fraction of mankind was what gave force to those earlier gospels. Exactly the same adequacy held in the case of the mind-cure message, foolish as it might sound upon its

surface; and seeing its rapid growth in influence and its therapeutic triumphs one was tempted to ask whether it might not be destined (probably by very reason of the crudity and extravagance of many of its manifestations) to play a part almost as great in the evolution of the popular religion of the future as did those earlier movements in their day. The history of Lutheran salvation by faith, of Methodistic conversions, and of what he (the lecturer) called mind-cure movement, seemed to prove the existence of numerous persons in whom—at any rate at the certain stage of their development—a change of character for the better, so far from being facilitated by the rules laid down by official moralists, would take place all the more sucessfully if those rules were exactly reversed. The tense and voluntary attitude became in those persons an impossible fever and torment; their machinery would not run at all when the bearings were made so hot and the belts so tight. Under these circumstances the way to success as vouched for by innumerable authentic personal narrations was by an anti-moralistic method. Passivity, not activity, relaxation not intentness, should be then the rule. Give up the feeling of responsibility, let go their hold, resign the care of their destiny to higher Powers, be genuinely indifferent to what becomes of it all, and they would find not only that they gained a perfect inward relief, but often also in addition the particular goods they sincerely thought they were renouncing. That was salvation through self-despair, the dying to be truly born of Lutheran theology, whatever its ultimate significance might prove to be this was certainly one fundamental form of human experience. Some said that the capacity or incapacity for it was what divided the religious from the merely moralistic character. With those who underwent it in its fulness no criticism availed to cast doubt on its reality. They knew, for they had actually felt the higher Powers

in giving up the tension of their personal will. The mind-curer's methods were the lecturer continued, largely suggestive. The suggestive influence of environment played an enormous part in all spiritual education. "Suggestion" was only another name for the power of ideas so far as they proved efficacious over belief and conduct. Ideas efficacious over some people proved inefficacious over others; ideas efficacious at some times and in some human surroundings were not so at other times and elsewhere. The ideas of Christian Churches were not efficacious in the therapeutic direction to-day, whatever they might have been in earlier centuries; and when the whole question was to why the salt had lost its savour here or gained it there, the mere blank waving of the word "suggestion" as if it were a banner gave no light. An idea, Professor James claimed, to be suggestive must come to the individual with the force of a revelation. The mind-cure with its gospel of healthy-mindedness had come as a revelation to many whose hearts the Church Christianity had left hardened. It had let lose their springs of higher life. The forces of personal faith, enthusiasm, and example, and above all the force of novelty had, of course, been the prime suggestive agency in this. If mind-cure should ever become official, deadly respectable, and protected, this last element of suggestive efficacy would be lost. In its acuter stages every religion must be a homeless Arab of the desert faithful only to its own prophet and founders. The Church knew this well enough with its everlasting inner struggle of the acute religion of the few against the chronic religion of the many, indurated into an obstructiveness worse than that which irreligion opposed to the movings of the Spirit. Towards he close of his address the lecturer said there were plenty of persons to-day, "scientists" or "positivists" they were fond of calling themselves, who would tell them that thought was a mere survival, an atavistic

reversion to a type of consciousness which humanity in its more enlightened examples had outgrown. Explaining themselves these would probably say that for primitive thought everything was conceived of under the form of personality. He (the lecturer) believed that the claims of the sectarian scientist were premature. The experiences they had been studying, and which he had quoted, plainly showed the universe to be a more many-sided affair than any sect, even the scientific sect, allowed for. Primitive thought certainly seemed to-day as far as ever from being driven by science from the field. Numbers of cultivated people still found it the directest experimental channel by which to carry on their intercourse with reality. Whether the various spheres or systems were ever to fuse integrally into one absolute conception, as most philosophers assumed they must, and how, if so, that conception might best be reached, were questions only the future could answer. What was certain now was the fact of lines of disparate conception, each corresponding to some part of the world's truth, each versified in some degree, each leaving out some part of real experience. The case of mind-cure, Professor James concluded, lay so near to his hand that he could not resist the temptation of using it to bring this last truth home to their attention. He must content himself with that very brief indication. Next year the relations of religion, both to science and to primitive thought, would have to receive much more explicit attention.

THE SCIENCE OF RAJA YOGA.

[Lecture by Swami Vivekananda, Home of Truth, Los Angeles, Cal.,]

(*Continued from page 25.*)

I have made long digressions and have not come to this teaching. Now, let us begin this practical science.

All the automatic movements and all the conscious movements are fully satisfied by *prana*, working through the outer body up to the brain and the spinal column, and other nerves are specially created to send the will there. Afferent and efferent, is the modern fashion of calling the same.

Now, you see, it will be a very good thing to have control over the unconscious actions.

I told you the definition of God and man. Man is an infinite circle, whose circumference is nowhere, but the center is located in one spot ; and God is an infinite circle whose circumference is nowhere and the center is everywhere. He works through all hands ; through all eyes He sees ; He walks on all feet ; He breathes through all bodies ; He is living in all life ; He is speaking in every speech ; He is thinking through every brain.

Consciousness, therefore, is the chief thing :—Let us say that here is an infinite line, and let us say it is dark. We don't see it ; but there is one luminous point ; that is moving on and on ; that luminous point is consciousness ; and as it is moving, so likewise you are moving with a torch, on and on in a dark night, with a torch in your hand. It is moving ; and as it moves on, what it leaves behind is dark, and all in front is dark. What is left behind is dark. On this line the conscious point is moving, and what is left behind is going down to sub-consciousness.

Every movement that is now being done without the help of consciousness was previously conscious. Sufficient impetus has been given to it to work itself;—it is going on. Beyond is the great realm of the unconscious. You have therefore all this along one line, a three-fold action,—the sub-conscious, the unconscious and the conscious.

What has been the great error in all ethical systems, without one exception?—"Don't steal!" Very good: but why does a man steal? Does the prophet teach? He does not. "What can I do so that I cannot steal? You can talk to me, 'Don't steal!' but when I see some money, I just grab it. If you had my brain, my nerves: my God! from the time I do it—I am more than a machine at that time!" Why not? Because all this stealing, robbing, evil actions, as a rule are automatic,—not conscious. The systematic robber, thief, liar, unjust man or woman, what are they? They do all these functions without consciousness. They do it in spite of themselves! they do it because they cannot help themselves. They know the theory:—Come on; help me do things. "My friend, I cannot help: I must drink the poison; save me if you can!" Talking and talking,—no good. It is all up in the air. It is a really tremendous psychological problem. Look upon man with the most charitable view. It is not so easy to be good. What are you until you be free, but mere machines? Are you proud that you are good? Certainly not. You are good:—you cannot help it. Another is bad, he could not help it. If you had his position, brains, who knows what you would be? Sneering upon the woman in the street! Oh God! The woman, she who walks the street, she has paid the penalty! The woman, the thief in the jail, is the Christ that is being sacrificed that you may be a good man. Such is the law of balance. Oh Lord, all the thieves,—all that have been

hanged and killed and murdered; all the unjust, the weakest, wickedest, the devils, they are my Christs! I owe a worship to the God christs and to the demon Christs, both! That is my doctrine; I cannot help it. My salutation goes to the feet of the good, the saintly! to the feet of the wicked and the devilish! they both are my spiritual fathers; both are my Saviours; both are my teachers. I may curse one and yet benefit by his failings; I may bless one and benefit by his good deeds. Here I stand. That is true. Think, in your minds. Hard, hard truth! and oh, how devilish we are! I go out into the street and I have to sneer at the woman walking the street because society wants it! she, my Saviour! my Christ! she, whose street walking is the cause of my being a chaste woman! Oh, think of that! Think, men and women, of this question *in* your mind. It is a truth! a bare, bold truth—as I go over the world seeing men and women, and here is the conclusion I have come to. Whom shall I blame? whom shall I praise? Both sides of the shield must be seen.

The task before us is vast; and before us is, first and foremost, that we must seek to control this vast mass of sunken thoughts which have become automatic.

The evil deed is in consciousness, but the cause which produced the evil deed was deep beyond in the realms of the unconscious—unseen and therefore more potent.

The real, practical psychology will direct first all its energies in controlling the unconscious; and we know that we can do it. Why? Because we know the agencies of the unconscious, the father of the unconscious, is the conscious,—the old, unconscious, submerged millions of our conscious thoughts. Old, conscious actions become petrified; we do not look at them, do not know them, have forgotten them. But, mind you, if the power of evil is in the unconscious, so also is the power of good. We

have put many things into us as into a pocket. We have forgotten them; do not even think of them; and there are many of them, festering, becoming positively dangerous; they belch forth, the unconscious cause which kills humanity. The true psychology, therefore, would try to bring them back into life. See? The great study, therefore, is to revive the whole man, and there too evolution is right along with progress in other directions. As organ after organ is finished, cleansed, perfected, developed, there comes the hand of death, cold and icy, freezing out all things and making them over to a higher or lower state. If atavism gains, you go down; if evolution gains, you go on. Therefore, we must not allow this. Here, in my own body, is the first work of the study. We are too busy, trying to mend the ways of our neighbour; that is the difficulty,—We must begin with our own bodies. The heart, the liver, &c., are all atavistic; bring them back into consciousness, control them; control the liver, so that it will obey your commands and act up to your wishes. You know there was a time when we had control of that; we could shake the whole skin, as can the cow. I have seen twenty people bring the control back by sheer hard work. Once an impress made, it is there. Bring back all the submerged activities—vast mass of action. This is the first part of the great study, and is absolutely necessary for our social well-being. Consciousness need not be studied, on the other hand.

Then there is the other part of the study, which is not so necessary in our social life,—but as tending to liberation. The direct action is to free the soul. Take the torch into that gloom. Clean out what is behind: shake them up, or even defy them, and march onward into the gloom. There is freedom. Then, when the truth is known, this very man becomes not man; death becomes

immortal and weakness becomes infinite power; and iron bondage becomes liberty. That is the rythm. That is the super-conscious, the infinite realm of the super-conscious. And to the mind, trained and transcending all, gradually this universe will begin to give up its secret; the book of nature will be read, chapter after chapter, till the the goal is attained, and we pass from this vale of life and death into that one where death and life do not exist, and we know the real and become the real.

So, therefore, we see now that there must be two-fold work: first, by work of the Ida and the Pingala, by means of the two existing ordinary currents to control the sub-conscious action; and, second, to go beyond even consciousness.

The books say that he alone is the Yogi, the man who *has* attained to this truth, after long practice in self-concentration. There is a canal in the middle of the spinal column, called the *Sushumna* and a current which before this never entered into this new passage will enter it! and as the current goes up and up, which we call in figurative language the different lotus centers, till the last, the brain, is reached, then the Yogi will be conscious of what he really is, he will become God himself.

It is a great idea; a great, great idea. Of course, I have not seen any Yogi perform all these wonderful things, but I must confess that I have seen such as to convince me that it is true, and I am ready to show anybody that what I have seen is really convincing; because, you know, I am rather of a sceptical disposition all my life;—and I want to know anything thoroughly, I want to fully analyze it. I have satisfied myself on this point; that these things really exist. I have satisfied myself to the fullest extent of all the things said. And every one without exception, every one of us, can attain to it. But

it is a terrible task. If a person wants to attain, to this truth, he would have to do more than hearing lectures and going home and taking a few breaths. Everything lies in the preparation. How long it takes to strike a light? just a second; but how long it takes to prepare the candle! How long it takes to eat a dinner? How long to prepare the table! We always forget that. We want to strike the light in a second. The preparation is the all of it; the light is only a touch.

We know that nothing is lost. The question is asked: "Lord, why is it those that try to do their best, yet fail; through mistake or something else they slip the foot, are they destroyed like the clouds of summer when the summer hail and wind strikes them?" Krishna replies: "No, no; nothing, my son, is lost in this world. Whatever he has done, that remains as his"; and if the fruition does not come in this life, he takes it up, and takes it where he left it, in the next. And there—the next world—comes the childhood, comes to him the memories of the past, and earnest desire to take up his work and go on. How do you explain, otherwise, all these marvellous children—take Christ, or John the Baptist;—all those; that marvellous boy in the old Testament—I forget his name--all those: how do you explain them? They have the same association, same body, nerves, why do not other boys become like that; why the one boy goes out into the forest; why the one boy tells people to prepare the road for the Saviour that is coming: how do you explain it? where is the explanation? In one birth they prepared the way. They were born in the next under propitious circumstances and they all took up the pedigree and finished it.

There are various sorts of breathing, posturing, and all these physical helps, but they are but physical. The

great preparations are mental. Eight are the preparatory steps of the Yogi. The first thing necessary is a quiet and peaceable living. If I have to go about the world the whole day to make a living, it is hard for me to attain to anything very high in this birth. Perhaps in another I will be born under more propitious circumstances. But if I am earnest enough, these very circumstances will change in this birth alone. Was there anything which you did not get and which you really wanted? It cannot be. See? For it is the want that creates the body. It is the light that has bored the holes in your head called the eyes. If the light had not existed, you would have no eyes. It is sound that has made the ears. The thing existed first, before you made the organ. In a few hundred thousand years we will have other organs, to perceive electricity and other things. There is no desire for a peaceful mind. Desire will not come unless there is something outside to fulfill it. The outside something just bores a hole and tries to get into the mind. So, when the desire shall arise to just have a peaceful, quiet life, where everything shall be propitious for this development of the mind, that shall come. You may take that as my experience—in thousands of lives. It must come; hold on to that, the desire: because you cannot have the strong desire until this thing is outside for you already. Of course, there is a difference, in desire and desire. You must understand: the Master says: "My child, if you desire after God, God shall come to you." The disciple did not understand his master fully. One day both went to bathe in a river, and the Master says: "Plunge in" and the boy plunged in; and in a moment the Master was on his body, holding him down; he would not let the boy come out; when the boy was exhausted, the master let him come out. "Yes, my child, how did you feel there?" "Oh, the desire for a breath of

air!" "Do you have that for God?" "No, sir."

That without which we cannot live must come to us. Life must go on. Life is eternal. Don't you see? If it did not come to us, life would be cut off.

Think that way: you ought to be free; ought to get into circumstances where you are there alone; all this vexation must go. He who wants a comfortable and nice life and at the same time wants to cross this River of Life is like the fool who got hold of a Dragon mistaking it for a log of wood and wanted to cross the river. Why, the Dragon turned back and killed him in a minute. "Seek ye first the kingdom of God, and everything shall be added unto you". Unto him comes everything who does not care for that thing. Fortune is like a flirt: who wants her, she is off from him; and who doesn't want her, she is at his feet. Money comes and showers upon you when you do not care for it; fame comes in cartloads, until it is a botheration and a burden. It always comes to the Master. The slave never gets anything; and the master is he who can live in spite of them; whose life does not depend upon these little things—tom-foolery things of the world. This is the great and one necessary duty; that is, renunciation. Live for an ideal, and that one ideal alone; let it be so great, so strong, that there will be nothing else left in the mind; no place for anything else; no time for anything else.

My! how they give all their energies: time, brain, body, everything, to become rich. No time for breakfast! out, and at work! They die—ninety per cent of them die, and when they make the money they cannot enjoy it. Gone. Dead. That is grand. I do not say it is bad. It is marvellous, wonderful. What does it show? It shows that you can have the same amount of energy and struggle for this freedom, if you have it

for money, which you know cannot last you long, which you are sure will be of no use to you. "Come! come! oh, bring me all my jewels; all the diamonds, all the money I have collected all my life." He places them on his breast, and he dies. We know that we have to give up all these things; know that sure; and yet, see the amount of strength we can put forth. But we, the same human beings, can put forth a thousand fold more strength to acquire that which never fades, to acquire that which remains to us forever; for this is the one great friend:—your own good deeds, your own mental strength, that follows you beyond the grave. Everything else is left here with the body. To acquire that, how much more of energy we ought to put forth!

That is the one, the great first step. Everything comes easy after that: it is a real desire for something. That the Indian mind found it out. There men go walking thousands and thousands of miles to find truth. That is the difficulty here,—everything has been made so easy. It is not truth, but development: that is the great aim. The struggle is the great lesson here. Mind you, the great fact of benefit in this life is struggle. It is through that we pass—if there is any royal road to Heaven it must be through Hell. No other way. Through Hell to Heaven: it is always the way. The wrestlings of the soul with circumstances; death, a thousand times death! at it again and again and again! and the soul comes out as a giant and laughs at the ideal he has been struggling for, because he finds how much greater he is than those ideals for which he was thinking himself only a means. I am the end, my own self, and nothing else. For what is there to compare to my own self that can be, for a moment, but an idea? A bag of gold, etc.? That the ideal of my soul? Certainly not! My soul is the highest ideal that I have.

Realizing my own nature is the only one goal of my humanity.

Mind you, I don't blame you. Go on; struggle for money. I take everything; there is nothing that is evil. The devil has a place here as well as God, else he would not be here. Just as I told you: it is through hell that we pass to Heaven. Our mistakes have places here. Go on! do not look back if you think you have done some thing that is not alright. Now, do you believe you would be a mistake to-day had you not made those mistakes before? Bless your mistakes, then. They have been angels unawares. Blessed be torture! blessed be happiness! Do not care. Hold on to the ideal! March on! Do not look back upon little mistakes and things like that. In this battle field of ours the dust must be raised. Those who are so thin-skinned that they cannot bear the dust, let them get out.

So, therefore, this tremendous determination to struggle, a hundred fold more determination than you put forth to begin anything which belongs to this life, is the first great preparation. And then, along with it, some physical exercises ought to be taken. Meditate, is the one thing. Meditate! The greatest good is meditation—it is the nearest to us of spiritual life. The mind meditating: it is the one moment in our daily life that we are not at all material. Free from all matter; the soul thinking of itself; that it is soul. See how spiritual we are! We do not require external help to meditate. Our imagination, it can paint the rosy color even in the most horrible places; it can bring a scent, a fragrance, even upon the vilest thing; it can make the veriest devil divine, this marvellous touch of the soul; and all enmity, self, everything, is gone. The greatest enemy, he will go. The less the thought is of the body, the less you are responsible

for other's actions, the less you bear and forbear, the less you are in contact with others physicially, the better. It is the body, the body that drags us out every time.

There is my enemy, and there is my friend: what do you think of your enemy as a painting? Which of you cannot bear the sight of misery and which cannot when you see it only as a painting? Because it is separate; we are not connected with it. We know it is only a painting. It cannot bless us; it cannot hurt us. It is the misery itself that is the cause of our enjoyment—the most terrible misery painted upon a piece of canvas, we enjoy; we praise the technique of the artist; we wonder at his marvellous genius, even though the scene he paints is most horrible. That is the secret: that: unattached. I am the Spirit and not the world! The whole of this universe, with all its relations, with all its good and all its evil, with all its slums and horrors and mistakes, are but paintings, scenes on a canvas. Learn that, think of that only,—I am the Witness.

No breathing, no physical training, nothing is of any use until you reach to this: I am the Witness. Say it when the tyrant hand is on your neck and when the thought is coming on and wants to join him to something outward: I am the Witness. "I am the Witness": say that to the soul. "I am the Spirit." Nothing external can touch me. When evil thoughts are arising, repeat that; give that sledge-hammer blow on the head: "I am the Spirit!" "I am the Witness; the Ever Blessed. I have no reason to do; no reason to suffer, for I have done everything; I have suffered everything." "I am the Witness. I am in my picture gallery; this is my museum; I am looking at these successive paintings. They are all beautiful, whether good or evil. I see the marvellous skill; but it is all one: infinite flames

of the Great Painter! No desire! oh, nothing! there is naught, neither volition, really speaking, nor anything. He is all. He, She, the Mother, is playing, and we are the dolls, her helpers in this play. Here she puts one in the garb of a beggar; the other moment, in the garb of a king. The next moment, a saint; the other moment, a devil. I am putting on different garbs, to help Mother Spirit.

The nurse takes the baby outside, and Mother says: "Nurse, bring the baby in." "Baby, come in! baby, come in! Mother wants you." "No," says baby, "I am playing." She would not come. And then the baby finishes its play, and then says to the nurse: "I must go in to Mother." "No, Mother is busy;" Baby would not obey. Must go to Mother. So there will come moments in our life when we will have finished our play, and then the Voice will say to us: "Come inside;" Then all its toil will be of no value: men, women, and children; wealth fame and life; its glories, joys, punishments, successes, will be no more, and the whole thing will be a show. We only see the infinite rythm going on, endless, endless and purposeless, going we do not know where. Only this much we say: our play is done.

THE remembrance of the Good
Keep us ever glad in mood.
The remembrance of the One
Is the greatest joy that's known.

GOETHE

RELIGION AS AN ELEMENT IN THE FORMATION OF NATIONALITY.

[A lecture delivered by G.G. Narasimhacharya B.A., on behalf of the Maharajah's College Historical Society, Mysore, with Professor N. Chatopadhyaya in the chair.]

(*Continued from page 36.*)

India for the past fifty centuries seems to have been a little world in itself; and the history of the evolution of her religion has very many lessons to teach for the followers of other faiths. The mutual action and reaction of society and religion upon each other is visible here in its highest form. When the conquering Aryans came and settled in the Panjaub, they had to contend with an already well established race who are called the Dravidians. These Dravidians themselves seem to have subdued another previous race, whom some have classified as the Kolarians. Just as the modern Hindus are the outcome of the three races that came and settled in India in succession, their religion also may be said to be a product of the religious beliefs of the three races. The glory of the Aryan race consists not merely in having influenced for good these antagonistic elements, but in having evolved a system and homogeniety among the divergent religious beliefs of the people and taught to the world that grand principle of universal religious-toleration,—toleration not simply of each other's person but of religions belonging to comparatively lower stages of evolution. It was in India religion was made, at a very early time, to take the place of every other element requisite for a civilised society. Religion became, as it were, the very foundation of society and made higher social and spiritual life possible for all grades of men and society. In fact, no civilised community exists anywhere whose religion is altogether a product of its own self-evolution. The interactions of religions have always proved a powerful factor everywhere in the evolution of humanity and ethics. The history of India has been unique in this

respect. So long as each community remains as an independent whole based on kinship through blood and kept together by the bond of common religion, the intraction of the religions of nations is not possible. But in India natural environments and the supreme genius of the early Aryans helped to get over such barriers and evolved out of a medley of faiths belonging to different races that existed there from the lowest animism to the highest spiritual religion of the Vedanta, one grand universal religion.

So far we have dealt with the beginnings of some of the salient features of religion in the history of mankind. We have now to see more fully how these religious ideas and practises helped people in the formation of nationality and the moulding of human character. We learn from ancient historical researches that patriarchal tribes had always a tendency to predominate everywhere. The advantages which paternal affiliation gave to nomadic tribes and the early tendency shown by the patriarchal tribes to multiply even in agricultural stages of civilisation seem to have accelerated their growth. The Aryan and Semitic races appear to have become paternally filiated long before they settled in agricultural life. Each tribe had its religion and forms of worship, and was an organised body within itself holding relations with other tribes. Each of them obeyed a patriarch and had laws for the regulation of their social and religious conduct and owned a tribal god. According as these tribes were friendly or opposed, their gods also were conceived to be friendly or inimical. Also when nomadic tribes became agricultural they naturally acquired a geographical definiteness in their relations to the outer world. Invariably the tribes that settled in a particular geographical area were related by blood and allied by exogamic marriage ties and they also possessed the same form of religion and worship. When agricultural tribal life sought further expansion, it always took place either by the amalgamation of a number of allied tribes who bore kinship in religion and polity and in all other things that concerned their general mode of life, or by the subjugation and absorption of weaker tribes by stronger ones. The federation

of tribes and cities in ancient times depended, therefore, to a large extent on the acceptance of a common form of religion and worship by all the parties concerned. In Babylonia and Egypt such a stage of social evolution is marked by the federation into a common pantheon of the gods who presided over the cities which constituted their social organisation. In Greece and Italy, and with the Teutonic and Indo-Aryan tribes the confederation of more or less independent tribes seems to have taken place earlier than the confederation of cities and villages into a homogeneous nation. Among all these a common religious pantheon was the binding tie. With the tribes of Israel the common religious federation does not appear to have taken place in the same way. Their Jehovah was endowed with all the defects of a tribal God, and was a cruel and jealous tyrant. The highest conception of religion which the Semitic races found possible to evolve was a narrow monotheism tinged with the ethnic peculiarities of their tribes. On the other hand the ancient Aryans not only found it possible to conceive a higher form of monotheism from their conception of God as the perpetual President of their joint Pantheon, but were able to evolve a still higher form of monism which showed to them that the various gods of their Pantheon were the manifestations of one and the same Divinity. Swami Vivekananda in one of his lectures on Vedantism has contrasted the growth of the Jewish religion with that of the Indian Aryans. He says:—"We observe in the histories of Babylon and among the Jews an interesting religious phenomenon happening. We find that each of these Babylonian and Jewish peoples was divided into so many tribes, each tribe having a god of its own, and that these little tribal gods had often a generic name. The gods among the Babylonians were all called Baals, and among them Baal Merodac was the chief. In course of time one of these many tribes would conquer and assimilate the other racially allied tribes, and the natural result would be that the god of the conquering tribes would be placed at the head of all the gods of the other tribes. Thus the so called boasted monotheism of the Semites was created. Among the Jews the gods went by

the name of Moloch. Of these there was one Moloch which belonged to the tribe called Israel, and he was called the Moloch Yahva, or Moloch Yava. Then this tribe of Israel slowly conquered some of the other tribes of the same race, destroyed their Molochs, and declared its own Moloch to be the supreme Moloch of all the Molochs. And I am sure most of you know the amount of bloodshed, of tyranny, and of brutal savagery that this religious conquest entailed. Later on the Babylonians tried to destroy this supremacy of Moloch Yahva, but could not succeed. It seems to me that such an attempt at tribal self-assertion in religious matters might have taken place on the frontier of India also. .....But Indian history was to be otherwise, was to be different from that of the Jews. India was to be alone the land, of all lands of toleration and spirituality and therefore the fight between the tribes and their gods did not take place long here, for one of the greatest sages that was ever born any where found out here in India, even at that distant time, which history cannot reach, tradition itself dares not peep into the gloom of that past, when the sage arose and declared, 'He who exists is one; the sages call him variously.' Many of the horrors perpetrated in Catholic countries under the banner of religion is due to this radical error in their exclusive and unethical conception Jehovah. This error was partially set right by the prophets of Israel who imported into the Jewish religion the universal doctrines ot renunciation and religious toleration from the land where they were destined to be exclusively developed. "Our liberty, and our science, the sense of free comunion with God and Nature through principles, ideas, laws—are in the line of the Vedas rather than of the Thora or the Gospels," says an American writer. Thus we see that in all those cases where federation of tribes was brought on by the first formation of a common theocracy, the resultant nationality was acted upon by religion and religion in its turn was reacted upon by society and became harsh and narrow.

Stratfication of society into more or less fixed layers seems to have been a common phenomenon in the nationalisation of tribes. Variety is the fundamental law of nature. It will always

assert its existence in one form or another in every manifestation of nature. If it is put out on the plane of kinship, it is sure to reappear on some other plane. Religion also has, therefore, been found to manifest this law of nature in its own way. This process of stratification according to Sir Alfred Layal, is due to two causes—kinship and religion. The preservation of the purity of blood in matters of marriage and descent formed an essential consideration in early tribal life. It might also be seen that in the progress of religion necessity arose to distinguish a class of men as priests. When religion developed into a national one, priests had a tendency to crystallise into a separate class in society. These priests have always been useful in the interests of society and religion in the infancy of civilisation, as the preservers of tradition; but when society advances and religion outgrows the ritualistic stage and becomes more universal,—the necessity for these disappears. The stratification of society *arising* out of religious necessities is not, therefore, so very harmful as that arising out of kinship. Any division based on the pride of descent is hard to erradicate. In countries where religious preponderance is given a secondary place, where the pride of birth and nationality is everything; the ethical solidarity of the human race based on the universal conception of religion is found hard to take root. In India, though to a certain extent we find both kinds of stratification, the evil arising from the latter is minimised, or I may say, more than counterbalanced by the highest conception of religion. The teaching of Christianity is the universal idea of the fatherhood of God and the brotherhood of man. And Christ's life itself may be said to be an endeavour to establish the kingdom of God on earth. But it always happens that a wide gulf is left between the ideal and the actual in any country; and the ideal of Christ is yet to be realised in Europe.

The comparative study of the great religions of the world is of great value to a student of the history of civilisation. It lays before us many an interesting detail regarding the progress of man on earth. Politics, government, science and arts have

all contributed largely to the effective development of human society. But these have all come into operation only in particular stages of social evolution and helped to develop society only in some of its material features. Religion has always gone side by side with society and at times even in advance of society and invested it with some of the sublimest of ideas and noblest of practices. We have seen, how from the beginning, religion was instrumental in the formulation and enforcement of wholesome relations, not only between individual members of the same community but also between one community and another. Without religion there could have existed no law, no order, in the daily transactions of a clan or a tribe or a state; and no bondage of union, no love. Love means mutual self-restraint, mutual self-sacrifice. It is this invisible bond of love taught by religion that has held men together from very early times and made them feel that they have a common interest and a common destiny to fulfil. It is the expansion of this love through the instrumentality of religion that has taught man the oneness of the universe in God—God of Infinite Wisdom, Infinite Bliss and Infinite Love. Religion is therefore, the main-stay of all social institutions. The sudden thrusting of Christianity on a people who never rose above the national ideas of religion and society made them not realise the universal spirit of that religion. The present wars in the East and West show what an astoundingly large amount of national vanity, national selfishness, national irreligion, still continues to be rampant among the European nationalities, inspite of their tall talk on the ethical perfection of man and the social happiness of humanity.

The history of the social evolution of mankind teaches us, that the play of the tender and beneficent emotions of man cannot be confined to the narrow limits of natural existence, but it should go on expanding more and more, till it comprehends the wide world of beings. On the other hand religion teaches that the tendency of man to self-assertion and self-enjoyment should be reduced more and more until nothing is left of man except the spiritual man. These two ideals will appear to contradict each

other only to those who look upon everything from the physical plane of existence; but to those who look from the standpoint of *spirit* these two become identical. The essence of man is not anything material; he is not the body, he is not the senses, he is the infinite, eternal and immortal spirit, whose nature is love. Only physical characteristics individualise him and narrow him. Let him curb and suppress these, then there comes to him the life of spirit, the life of expansion and love. This is the true teaching of religion, and the only reconciliation between the gladiatorial man and the ethical man. Not only this, religion teaches man that his life is not a purposeless waste; it teaches him that he forms a part of the universe of God; and in acting in conformity with moral laws, in obeying the higher duties of life, he only helps God's creation towards the attainment of its goal of perfection. Human individuals and human societies are therefore indebted for much of their civilisation to religion. It has raised humanity from the condition of beastly fellowship to that of divine existence; it has helped him to evolve an ethical man out of the natural man.

I cannot refrain from quoting here a few sentences from that classic lecture by Professor M. Rangacharya M.A. of the Presidency College, Madras, on "The Function of Religion in Social evolution."—

Like all the forces which have brought about the growth of man's civilization, religion has been, in the course of its history, both a conserving and a reforming agent, and has had to maintain order and encourage progress at the same time. For nations, as well as individuals, it is always a great thing to have an honorable and worthy tradition behind, and a high and noble ideal before them, for all such traditions and ideals regulate present conduct and stimulate future progress. All the religious institutions of the world, when historically studied, can be made out to have been due to the earnest practical efforts of men to embody, within organized establishments, as much truth and goodness as was possible of accomplishment in society at the various times when those institutions were brought first into existence. But

human institutions cannot, in their very nature, be always perfectly faultless and logical, nor can they advance in the march of progress as rapidly as thought. Hence the regulative function of an old religious ideal is often opposed to the stimulative function of a new one. Religion has thus more than once retarded the progress of man in the course of his history, and even to-day it may be seen to be exercising its retarding influence on progress in many places. The battle between the past and the future is, in all man's affairs, trying, hard-fought, and never-ending, although the future is curiously enough always on the road to success. It is indeed reassuring to note that, in this battle, the harder the resistance which the past offers, the surer is the success and trimph of the future, and that, therefore, religion lives on for ever in the realm of the ideal as the pioneer of man's ethical and social progress.

THE ORIGIN OF LIVING MATTER.

BY C. VENKATRAMANA ROW.

This beautiful earth, on which we find ourselves placed—we know not how or why—and the wonderful objects, with which we are surrounded, form a living book of incomparable value for us to study. They are full of life and interest, and are a source of strength and comfort to those that approach them. The more we study them the more they reveal themselves to us, affording first hand information on all subjects of enquiry. The knowledge derived from ordinary books is not like this. There, another person thinks for us, and we only follow his process of thinking. In doing this we burden our memory with others thoughts, often without assimilating them. So, understanding and thinking are two different functions, although blended into one. In philosophical language, the understanding refers to "Perceptual representations" and thinking to "Abstract representations". As the very term indicates, thinking is more abstract than

understanding, and consequently more difficult. Every one can read a book but it is only a few that can digest and assimilate its contents. The present day newspaper reading gives a still more striking proof. After going through 8 or 10 pages of printed matter, if we keep aside the paper and ponder over what we read, very little comes of it to our mind. Professor Schopenhaeur says "The person who reads a great deal and recreates himself by spending the intervals in thoughtless diversion, gradually looses the ability to think for himself; just as a man who is always riding at last forgets how to walk." Therefore the cultivation of thinking is a matter of utmost necessity and the mind has got to be trained for it. "Thinking" as a great man says," must be kindled like a fire by a draught and sustained by some kind of interest in the subject."

Armed with the power of understanding and thinking, if we approach the world as it is stretched before us, it reveals to our lay minds some distinction to begin with. The distinction appears in the form of Organic and Inorganic world with reference to the nature or quality of the actions which they perform. The actions that take place in the inorganic world are merely mechanical, while these of the organic are as Dr. Trall says, "in obedience to more complex laws and entirely different from chemical or mechanical changes." The Sanskrit equivalents for these two phases of the universe are *chit.* (Intelligence) & *Jada* (Inert matter). The former comprises all objects possessed of life and the latter, those without life. From the tender herbs to the highly developed man all belong to the former.

The general property of living matter is "The will to live" accompanied by the tendency to vary and multiply: in other words, the life-principle which pervades the organic world is eternally at work in producing various living forms or expressions, and while these forms or expressions are short lived, the spirit endures. Or as Professor Huxley says "That which endures is not one or another association of living forms, but the process, of which the cosmos is the product; and of which these are among the transitory expressions." In short, the

various forms, of the organic world are expressions of the life-principle, which asserts eternally by the law of reproduction.

About the substance of living matter, the scientific world appears to agree generally. Dr. Nall says "The living matter, of plants and animals is essentially the same and the boundary between the animal and the vegetable world has gradually faded away, so that in the lowest organisms, it is difficult to say which belongs to one and which to the other kingdom." With this sameness of substance in living matter the organic world stands *alone* from the inorganic, on account of its association with the life principle. Although we can speak of the organic world as composed of life and matter, yet no attempt could be made to separate the two, as the separate existence of the life principle has not yet come within the range of practical subjects of the scientific world. The living matter presupposes the combination of life and matter, and as no such matter can come into existence except from another living matter, it is desirable to retain this distinction.

The term, living matter, therefore represents three principles —the matter and force of the inorganic world on the one hand and the vitality or the life-principle of the organic world, on the other. Otherwise it would be difficult, to maintain the distinction between the two.

The next step in the consideration of the subject, is about the origin of living matter. Upon this important subject a great deal has been said both in the West and the East. Western science declares that there was a time when our globe was a fiery ball, like a huge glowing spark from the sun, careering through space and for countless ages so hot that no life was possible upon its surface." Little by little it radiated its heat into space and cooled up. Earth, rock, water and air were all formed but no life. Life came only at a subsequent stage although at a remote period; and how it came is still shrouded in mystery. But the subject has been dealt with by great minds and their opinions are recorded. According to Sir William Thompson, "It may have been by the accidental falling, on our planet, of a moss-grown fragment, from the ruins of another world." We have

heard of meteorites that fall on earth containing dead fossil plants, but supposing that living matter came in at any time, that does not improve the situation. It transfers the life to some other globe, and the solution of the question of the origin of life is rendered still more complicated."

Darwin says "I believe, that animals have descended from at most only four or five progenitors, and plants from an equal or less number. Analogy would lead me one step further, namely, to the belief that all animals and plants have descended from some one prototype. There is grandeur in this view of life with its several powers having been originally breathed by the creator into a few forms or into one, and that whilst this planet has gone cycling on, according to the laws of gravity, from so simple a beginning, endless forms, most beautiful and most wonderful, have been and are evolved."

Herbert Spencer's view is that living matter must have been at first formless: multiplication probably took place as in the lowest forms of living matter today. He also adds "The formation of living matter, and the evolution of life in its lowest forms may go on, on the globe in its present condition; yet it is more likely that its first appearance took place at a time, when the heat of the earth's surface was falling through those ranges of temperature at which the higher forms of life are unstable.

Professor Huxley, and Professor Tyndal do not differ very much from the conclusions of Herbert Spencer, and hold that the origin of living matter must be due to natural causes, although they say that no evidence is forth coming, as yet, for such processes occuring to-day.

Bastion, a very able advocate of spontaneous generation of life, says "Living matter is constantly being formed *de novo* in obedience to the same laws and tendencies as those, which determine all the more simple, chemical combinations. The qualities which we summarise under the word." "Life," are in all cases due to the combined molecular actions, and properties of the aggregate, that displays them, just as the properties, which we include under the word, magnetism, are due to particular modes

of arrangement that have been assumed by the molecules of iron."

The above are some of the opinions prevalent in the west. Coming nearer home, that is, to India, the only source to which we must look for light on such matters, is our religious works. The peculiar feature of India has always been to subordinate philosophical researches to religion; rather make them means to an end. In doing so, philosophy always received greater strength, and helped to work towards the fulfilment of "Religion." The result is philosophy and religion never parted hands. The conclusions of philosophy always derived their support from religion, so much so that Professor Max-Muller remarks, "It is very interesting to see how this bold philosophy of Vedanta was always not only tolerated, but encouraged, and patronized by religion, and by its recognised representatives."

Speaking of the origin of the universe, Hindu philosophy, as a whole, does not accept the creation of the material world by an immaterial cause, at a certain point of time. It rests upon the Law of causality and the Sankhya Philosophy, of which Kapila is the founder, deals with the subject exhaustively, and the following are some of its principle conclusions :—

First. Something cannot come out of nothing.

Secondly. The effect lies in the cause; that is, the effect is the cause reproduced.

Thirdly. Destruction means the reversion of an effect to its causal state.

Fourthly. The laws of nature, are uniform and regular throughout that which is in the microcosm is also in the macrocosm.

Fifthly. The building up of the cosmos is the result of the evolution of the cosmic energy called Prakriti.

This puts the whole question into a nutshell. Creation means evolution and no making, or producing of matter. Every evolution is followed by an involution, and involution is again followed by an evolution. It occurs like the day, following the night and the night the day: and this relation is beginningless

and endless. The period of each cosmic evolution is a *kalpa* or cycle and that of each involution is another cycle. The creative force of the universe is called *Prakriti* (nature), the *Avyakta* (the unmanifest) and *Pradhana* (the chief). It is uncreated and eternal, but insentient. It is the state of equilibrum of all forces; that is the condition in which the Prakriti with its infinite potentialities remains dead, motionless and thoughtless. At the beginning of a cycle, being illumined by *Purusha* the spirit, it vibrates like iron in the presence of a magnet, and evolution takes place. Both the subjective and the objective worlds are then evolved and the order in which evolution takes place is as follows.

(1) The Prakriti—(the undeveloped principle).

(2) The Buddhi (the cosmic intelligence).

(3) The Ahankara (the cosmic ego).

(4, 8) The five Tanmatras or the subtle elements of sound, *touch*, colour, savour, and odour.

(9, 13) The five Budhindryas or the five senses of perception.

(14, 18) The five Karmendryas or the five organs of actions.

(19) Manas.

(20, 24) The Mahabhutas (material or gross elements—ether, air, fire, water and earth.)

(25.) Purusha—the spirit.

The above is the order, in which the universe is evolved, and it takes place like clock work, in the presence of *Purusha*, the spirit, who, out of ignorance, is misled into believing in his identity with the workings of *Prakriti*. As was already remarked *Prakriti* is insentient, and that, which is produced from it, must also be insentient, and the presence of *Purusha* the spirit is illumining or vitalising it. The evolution takes place in the exact order, in which things existed at the end of the previous cycle.

Speaking of the cosmic evolution Swami Abhedananda sums up as follows:—

"From the undifferentiated primordial energy evolved ether; Then the ethereal particles or atoms began to vibrate; That

vibratory state of the ethereal ocean is described as *vayu* or that which vibrates or moves or blows. It is the state of extreme heat caused by attraction or aggregation of matter. On account of high temperature it is sometimes described as the gaseous state of the material world, therefore the production of heat in sanskrit *Agni*, Latin Ignis is described as the third of the cosmic evolution. When that extreme heat begins to radiate, and the ocean of gaseous matter cools off, the gaseous condition is changed into liquid. In sanskrit it is called *Apah* which means liquid. The liquid state being further cooled off by the radiation of heat into space, the particles of matter appear in the form of a solid mass, which is called in sanskrit *Prithivi* or solid. Thus when solid mass is yet more cooled off, the germs of life begin to manifest on the physical plane, first in the form of vegetable, then as animals, and lastly as man."

GARLAND OF HYMNS TO SRI KRISHNA.

BY

KULASEKHARA.*

1. I bow may head to Kulasekhara, the king of that city where everyday the (sanctity of) pilgrimage to Sri Ranga is proclaimed.

2. O Mukunda, grant that I may constantly address Thee as the Lord of Sri, the Giver of boons, the Seat of mercy, the lover of devotees, one who cannot bear to see the afflictions of those that have resorted to him, skilled destroyer of earthly existence, Lord, recliner on the serpent and container of the Universe.

3. Victory! Victory! to the Deva, the son of Devaki; Victory! Victory! to Krishna the radiant light of the race of Vrishni. Victory! Victory! to the beautiful limbed, of the

*Kulasekhara was the saintly king of Kerala (Travancore) who renouuced his kingdom for the sake of his God.

color of blue clouds; Victory! Victory! to Mukunda (Heavenly guide) the destroyer of the burdens of this Universe.

4. O Mukunda! Bowing my head, of you this boon I beg;—That to me in all my births, through thy grace, in thy lotus feet unforgetfulness ever remain.

5. I bow not to thy pair of feet for the purpose of conquering the pairs, O Saviour! or to escape the dreadful all-consuming heat of hell, not to play in groves with pleasing damsels with frames tender like the creeper, but only to enable me to meditate on you in all my births (eternally) within the sanctnary of my heart.

6. O Blessed being! I care not for good works, nor a hoard of wealth, I care not for the enjoyment of worldly desires. As fruits of my previous *karma* let what must come come. This boon is what I pray for; let an unflinching and steady love for thy lotus feet possess me (eternally) in this and other births.

7. O Saviour from hell! Let my abode be in Heaven or Earth or Hell; but even at the time of death I will earnestly meditate on thy pair of lotus feet which in beauty despises even the autumnal lotus.

8. O Krishna, as at the time of death phlem, wind and bile choke the throat what chance is there of my thinking of Thee? Let the royal swan of my mind now alone take refuge in the cage of thy lotus feet.

9. Let me always meditate on Hari, the child of Nandagopa with a meek smiling lotus face, worshipped by hosts of eminent rishis like Narada, and the Greatest of the great.

10. In the deep lake of Hari wherein hands and feet, are lotuses, the sparkling eyes are fish; where shoulders, move as waves to remove weariness, diving and drinking deep the divine glory I will, immediately be freed from the the lassitude arising from being tossed about in the arid desert of Samsara.

11. O mind; never give up sporting with Sri Krishna, the lotus eyed, the bearer of conch and disc and destroyer of Murasura. For I at no time knew of any bliss higher than or similar to the nector of contemplation on Haris feet.

12. O dull soul! fear not pondering long and variedly on Yamas torments of Hell; these inimical sins can never triumph, for is not Sridhara our Lord. Therefore banish delay and meditate on Narayana who is easily accessible through devotion. Cannot he who is able to remove the sufferings of this world remove those of his servent's.

13. To those men who have fallen into the ocean of mundane life, tossed by the wind of the pairs of cold, heat, &c., troubled by the burden of protecting, wife, son, daughter, &c., drowned in the water of painful earthly enjoyments, bargeless, let that life-boat Vishnu become the sole protection.

14. O mind! pondering "how am I going to cross this bottemless ocean of mundane life difficult to be crossed" rest not in depression. That love alone of yours placed in Sri Krishna the lotus eyed and destroyer of Narakasura is sure to enable you to cross.

15. O lord of the three worlds and giver of boons! grant the life boat of love in Thy lotus feet to us who are drowned in that big ocean called samsara full of the waters of worldly desire, with the serried waves of delusion generated by the wind of lust, full of the eddies of marriage and crocodiles of children, brothers &c.,

16. O lord of the Universe! I will not look at those unluky ones devoid of love, even for a minute, in Thy lotus feet. I will give no ear to words other than the description of Thy works pleasing to the ear. O Madhava I think not of Thy deriders; even in other births I will cease not to be Thy worshipper.

17. O tongue, praise thou Kesava; O mind, meditate on Muraripu; O hands, worship Sridhara, O ears, hear of Achyuta's glory, O eyes, look at Sri Krishna. O legs, resort to Lord's temples. O nose, smell the Tulasi (holy basel) of Mukunda's feet, O head, bow to Sri Krishna of subdued passions.

18. O men! hear this which the knowers of yoga and seers like Yagnavalkya have declared as remedy to the disease of births and deaths. Drink ye, that unique nectar of immortality called Sri Krishna who is all effulgence inside and inscrutable, that sovereign remedy, when drunk, generates infinite bliss.

19. O mortals, steeped deep in the ocean of Samsara, full of the waves of misfortune, hear, I will declare briefly, what is conducive to your highest happiness. Giving up all kinds of delusion, with reverence constantly meditate in mind on this mantra *Namo Nārāyaṇāya* joined with *pranava* (Aum).

20. That which when seen the whole earth (dwindles into) an infinitessimal atom, liquid ocean into a drop, all flaming lights into a fleeting spark, air into an insignificant breath, and all space into a subtle hole, creator, destroyer and all the devas into mean worms, that boundless greatness which is thine own is supreme.

21. O lotus eyed! with palms closed in reverence, with bowing head, with body its hairs standing on ends, with eyes shedding a flood of joyful tears, with throat unceasingly sobbing out inarticulate expressions of joy, to us who enjoy the nectar of meditation on thy lotus feet, may that be the only avocation in life.

22. O cowherd, O ocean of mercy, O Lord of Lakshmi, daughter of the ocean, O destroyer of Kamsa, O thou who in his infinte mercy saved the elephant-king O Madhava, O Rama's brother (Krishna), O dispeller of the darkness of three worlds, O lotus eyed, O lord of the Gopies, protect me, I know of no other refuge.

23. He who is to the suffering of the Godly, like incomparable Garuda to the serpent, who is the excellent protector of the three worlds, who is to the Gopies' eyes, as blessed rain drop to the chataka birds, who is the glorious symbol of all beauty, who is the necklace on the shoulders of Rukmini the best of woman kind, the crest jewel of the devas and the diadem of the cowherds, may he give us bliss.

24. The sole mantra for the dispersion of one's enemies, the mantra glorified by the Upanishadic sentences, the mantra to cross the ocean of Samsara, the mantra to remove accumulated darkness, the mantra able to cure those bitten by the snake of misery, the sole mantra for (the acquisition of) every kind of power, the mantra which is the fulfilment of all existence, that universal Krishna Mantra, O tongue, unceasingly pronounce.

25. O mind! Drink thou that wonderful and divine medicine Sri-Krishna, a medicine for the fascinations of this world, a medicine for Munies to fix their minds upon, a medicine to afflict the king of Daityas (evil spirits), the only life-giving medicine to all the three worlds, a wholesome medicine to the godly, the chief medicine for the destruction of mundane life and its fears and a medicine to gain prosperity.

26. Abandoning all thoughts of the lotus feet of Narayana chanting the Vedas is crying in the wilderness, performance of Vedic penances has the fruit of killing animals for the flesh, every kind of good work, such as healing the sick, digging tanks and building temples is oblation poured on mere ash, bathing in holy waters is like elephant's bathing, that God Narayana shines supreme.

27. Whoever however sinful, failed to obtain his desires uttering that blissful name called Narayana? My tongue before this was not engaged in this; therefore all this misery as birth in a womb was brought about. O what a distressing thing this is.

28. O thou destroyer of the demon Madhukaitapa, O Lord of thé universe ! This is the fulfilment of my existence, this is the prayer, I pray for, let this be thy boon, let me be worthy of your attention as the servant of the last in the descending scale of thy servants, servant's servant, their servants and so on.

29. While the divine Narayana, the best of beings, the ruler of the three worlds, who can be pleased even by mental contemplation, and bestower of his own likeness, is our Lord, we go after the vilest of human beings, the ruler over a few hamlets and giver of insignificant wealth to pay our homage; it is really wonderful! We are indeed mute fools.

30. O God of lust ! Give up abiding in my mind the abode of Mukunda's lotus feet; from the fire of Rudra's eyes thou art already bodiless; do you not remember of the prowess of the disc of Sri Krishna the destroyer of Murasura.

31. I bow to thee O tongue; utter those names indicative of Narayana, which are as it were the fruits that give the Good, nectarine toasts declaring that *principle* which is higher than the highest.

32. This body of ours is sure to decay becoming weak with age and slackened in the joints. Thou senseless blockhead, why bother yourselves with drugs, drink thou the infallible elixer of Sri Krishna.

33. Thy consort is the blessed ocean-born Lakshmi, thy son is Brahma (creator), the singer of Thy praise is the Veda, Thy servants are the devas, liberation is Thy grace; the whole universe is the offspring of Thy wondrous activity (*Māyā*), Thy mother is Devaki, thy friend is Arjuna the son of Indra the foe to Valasura, besides these I know nothing of Thee.

34. May Krishna the *guru* or dispeller of the darkness of the three worlds, save us. I bow to that Sri Krishna by whom the enemies of devas, Asuras were destroyed. I worship

Sri Krishna. This universe emanated from Krishna alone; of Sri Krishna I am the servant; everything has its being in Sri Krishna, O Krishna! protect me.

35. Thou glorious and infinite Vishnu! Pour forth Thy grace on me who is helpless and bless me. O thou destroyer of ignorance! Are you not the seat of compassion? Thou art able to save me who is distressed and drowned in the ocean of *Samsara*, hence, thou art the best of beings.

36. I always bow to the lotus feet of Narayana, I always worship Narayana, I proclaim Narayana's hallowed name, I contemplate on that immutable reality Narayana.

37. 38. While we are able to address Thee as the Lord of bliss, the Lord of Hosts, the omnipresent God, Sri Krishna, the beloved of the devotees, He whose hands revolve of the wheel of time, the lotus navelled, the immutable, the destroyer of Kaitaba; the blessed Rama, the lotus eyed, the lord, the destroyer of Mura, the boundless, the lord of changeless bliss of heaven, the liberater, Krishna, the protector of cows, the beneficient lord, the Lord of Lakshmi, no body addresses Thee like this. How wonderful it is that we people run after things that grieve.

39 They attain to that supreme fulfilment in Vishnu who meditate on that eternal, immutable, universal pervader, who resides in the centre of the lotus of the hearts eternally stretching his hand of protection to yogis.

40 I bow therefore to Madhava the slayer of Madhu who blissfully reclines on the serpent-Lord and whose fine form is studded with the spray from the waves of the milky ocean.

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41 This is the work of that king called Kulasekhara who is as the bee to the lotus of the Lord's eyes and of his feet and to whom the best of the twice-born Padma and Sara men well versed in Sruti, the best of poets, are affectionate friends.

RELATION OF BRAHMAN TO THE UNIVERSE.

It is a fact of every day experience that for the artificial production of a thing, two causes or rather two sets of causes are indespensable. There is first the material or the substance with all its properties, both manifest and latent, of which the thing is made. There is next the intelligent artificer, who, by handling the material in a certain way, gives it the peculiar form required. Hindu philosophers have recognised the indispensability of these two sets of causes for the production of any artificial object. In the language of the Vedanta philosophy, they are termed the *Upādāna,* and *Nimitta kāranas* of the effect produced. There are of course various other accessory causes, as for instance, the tools of the artificer, and the final cause or the purpose which the effect is intended to serve. These are known in Hindu philosophy as the *Sahakāri karana*—but they are implied in, and form part of that which is called the *Nimitta kārana.* Not only the three-fold classification of causes, of Goutama, the founder of Indian Logic, but even the four-fold one of Aristotle will be seen, in their ultimate analysis, to come under one or the other of the two sets into which the Vedanta divides all causes or antecedents of effects.

Thus every artificial production implies both these causes. Neither by itself is sufficient to produce the effect, which results only by the interaction of both the causes, and without which the consequent effect is impossible. Again these two causes are essentially distinct from each other; the one is not liable to be confounded with the other. The maker of the steam-engine is essentially different from the material substance of which the engine

is made. There is not the least likelihood in experience of the one being mistaken for or identified with the other. Intelligence which fashions the engine is absolutely distinct from the unintelligent material which is converted into the machine called the engine.

Is this conception of the essential duality of causation necessary and fundamental? Is it legitimate to apply this conception to the natural universe taken as a whole? These are questions about which the opinions of philosophers are altogether divided. The materialistic monists accept only the *Upādāna* aspect of causation as fundamental and necessary. Their first cause is only an un-intelligent substance which, without any necessity for an intelligent guidance, and under the impulse of its own internal forces, is able to evolve the whole universe of multiplicity out of itself. Others, for instance, the Christian philosophers, are disposed to regard the *Nimitta* aspect as fundamental and necessary, and relegate the *Upādāna* to the realm of the phenomenal. According to this view, God is supposed to be the real intelligent cause of the world, who, by the mere fiat of his omnipotent will, is able to bring the universe into existence, out of nothing. These two views represent two extreme positions. The former seems to attempt the evolution of intelligence out of non-intelligence; whereas the latter tries to evolve something out of nothing. Except the Charvakas who are avowed materialists, and who do not seem to have played any significant part in the history of Indian philosoplical and religious thought, all the other schools of Indian philosoply have rightly avoided these extremes, only strictly adhering to the doctrine enunciated long ago by the Upanishadic seers themselves, that it is not possible to evolve an entity out of non-entity and intelligence out of non-intelligence. But they are divided among

themselves as to the nature of the First Cause out of which the universe is supposed to evolve, and of its relation to it.

The logical schools emphasise the fundamental distinction between the two kinds of causation, the *Upādāna* and the *Nimitta*. They, therefore, reject the unity of the First Cause, and recognise a plurality of causes which take part in the production of the Universe. God, in other words, Iswara, is only the intelligent power that guides the processes of evolution and involution; while the *Upādāna* or the material out of which the world arises, is conceived as a plurality of substances essentially different in themselves, and from God. Their, ninefold *dravyas*—the atoms of the five elements, time, space, mind and soul—are the substances, which form the *Upādāna* of the universe, while God is conceived to be an intelligent being, who, by his mere will, is able to bring about all sorts of processes in these substances which form the material of the universe. On the contrary, the Sankhya schools attempt to minimise the importance of the *Nimttakārana*. Kapila even goes to the length of rejecting the necessity of intelligence at the background of the phenomenal world for its guidance towards the goal of evolution. In his system, the *Nimittakārana* is nothing; and *Upādāna* is everything. *Mulaprakriti*, the root-substance of the Sankhya philosophy, is the real first cause of the world. It is endowed with the power to evolve the whole world of phenomenon out of itself by the mere interaction of its own internal forces, without the necessity of any extraneous intelligence or Iswara to guide its efficient working. The *Purusha* of the Sankhyas, whose liberation is the final cause or purpose of the cosmic evolution, has no part to play in the cosmic processes; but remains only as a spectator of the cosmic panorama, though

he falsely attributes to himself causation and experience. He is eternally free, and unaffected by cosmic processes, though his reflection in the Buddhi which regards itself to be the real self by mistake, thinks otherwise. Patanjali, the founder of the Yoga school, wholly accepts this view of Kapila, except that he recognises the existence of an eternal intelligence or Iswara behind the cosmos. But his Iswara too has no part in the cosmic processes. In fact there is no necessity for an intelligent Iswara in his system since he accepts the Sankhya view that the *prakriti*—the root-substance—can by its own inherent power, produce the manifold universe without any aid from an intelligent ruler. It is not even intended, nor is it necessary, to fill any gap in the system of Kapila. Kapila's system is complete in itself without the necessity of the existence of Iswara. Patanjali's God is in no way different from the ideally perfect Yogi of the Sankhya philosophy. He is an eternally perfect person who not only serves as an ideal for man to aim at but is also man's first teacher,—a teacher who works unceasingly for the good of the world, and the uplifting of man.

But the conception of the Vedanta with regard to the First Cause and its relation to the world is different from all these, and perfectly unique. It is different from that of every other system, which recognises the existence of an intelligent metaphysical principle behind the world of phenomena. The Vedanta holds that the First Cause is a unity, not a plurality, and that this unity is itself a synthesis of the two aspects of causation which we have discribed before as the *Upādāna* and the *Nimitta kārana*. In other words, Brahman is substantially one; He is not only the substance out of which the universe has evolved, but he is also the universal intelligence that guides its processes and working.

Thus the Vedanta system according to some is essentially monistic. But this monism is not absolute and is only with regard to the substance out of which the universe has evolved. Neither the inherent power of this substance to evolve into the manifold universe, nor the divine intelligence immanent in that substance to make its processes rational is denied by the philosophers of the Vedanta School. The divine intelligence is immanent in the whole universe, and in every atom, and the universe itself is formed out of the divine substance. This is said to be the real Vedantic doctrine of Monism naturally following from its professed doctrine of the fundamental unity of the *Upadana* and *Nimitta* causes in Brahman.

It is a pity that this Vedantic doctrine looks as if misunderstood by some of the followers of Sankara, and the recent expounders of the Vedanta to the English educated public. To those who have gone through the commentaries of Sankara on the Vyasa Sutras and the Gita, his position is very clear. He does not deny the reality of the dual aspects of Brahman in His essential nature, as the substance of the world, and as the intelligence that guides it. The *māyā* of Sankara seems to have no connection with *Avidya* or ignorance, which, by shrouding the individual intelligence, is the root of all the phenomenal *vyavaharas* or false conception of the world. Māyā pertains to Brahman, and it is a real power immanent in God, with the help of which, He is able to produce the world of multiplicity and change, by the mere fiat of His will, like a magician, out of his own substance. The doctrine of an attributeless something as the highest is not Sankara's. His Nirguna, as we have explained it so many times in these columns, simply means formless, immaterial or spiritual, and consequently devoid of all imperfections and limitations pertaining to the possession of organised form. It is the mis-

taken identification of the Advaita doctrine of *Avidya* which pertains to the individual and which is the cause of all the false conceptions as the difference between man and man, master and servant, etc., of this world, while, in reality, there are no such differences at all, (all intelligences being one and identical with the supreme intelligence or Iswara) with divine Maya that has been the source of the recent illusory pantheism which has found so much favour with the modern public as real Vedanta.

The illusory pantheism which goes by the name of the Vedanta, is not the real Vedanta of the Rishis. Once accept the doctrine of illusion as it is expounded by these so called Vedantins ; then directly it militates against the Vedantic doctrine of the essential unity and identity of the *Upādāna* and *Nimitta kāranas* and the theory of *Antaryāmin*. The unknowable *sat* or 'beness' can never be the real cause of the world. Neither as Upadana nor as Nimitta, can it hold its own as the originator of the phenomenal universe. As but a mere abstraction, it can neither be the cause of anything nor yet its result. The attributeless something should ever remain what it is, unchangeable and absolute ; and the real cause of the universe should have to be sought elsewhere. If it is something other than Brahman, then not only the doctrine of Monism, but even the doctrine of the unity of the First Cause, which are accepted on all hands, as the essential features of the Vedanta, are injuriously affected. If it is identified with the Brahman, then the Brahman becomes changeable and qualified, which directly affects the conception of Brahman as Satchidananda.

In either case, the Vedantic object theory of *Antaryāmin* or the inter-ruler, which obviously supports the emanation theory of Ramanuja, appears to be a superfluity, in as much as it is unnecessary if the monism of the

Vedanta be considered as absolute and rigorous.

Thus unless we are prepared to give up the universally accepted doctrines of the Vedanta, we cannot accept the illusory pantheism which has been making so much noise in the world for the last quarter of a century and more. It is true, that among the followers of Sankara, there were a few who lent some countenance, directly and indirectly to some such theory as that of the illusory pantheism. But it is well known that they were able to exert no appreciable influence either in the philosophic thought of the cultured Hindus or in the popular religious conceptions of the uncultured.

The Vedantic views on this subject are clear, logical and consistent. So long as we do not find anything irrational about them, so long, it seems to us, we need not give up their traditional interpretations, in favour of any other new-fangled theories, such as the doctrine of illusion, the absolute un-knowability of the First Cause, or any other.

THE VEDANTA WORK.

To the Editor of the Brahmavadin.

Dear Sir, New York, Nov. 22, 1901.

Never since the Swami Vivekananda began his teaching in New York has it been possible to send such encouraging news of the Vedanta work as at the present moment. There is, indeed, every indication that it has entered upon a new and broader field. The first seven years were necessarily probationary and formative. Now the work of organization is accomplished, and the Society is not only being accepted as an established fact in the

community, but is receiving recognition from many unexpected quarters.

So prominent a person as the Right Rev. Henry C. Potter, Bishop of Southern New York and one of the most influential clergymen in the United States to-day, in a serial article now appearing in the leading Episcopal organ, "The Churchman", quotes at length from the Swami Abhedananda's lecture on "Woman's Place in Hindu Religion", referring to the lecturer as an "accomplished gentleman and a scholar" and openly condemning the distorted impressions which Christian missionaries have circulated concerning India. Other ministers are coming forward with answers to the Swami's lectures, or anxious warnings against the growing strength of the Society; periodicals are publishing long reviews of the pamphlets and books as they are brought out; and everything would seem to point to an awakening on the part of the public to the fact that Vedanta is a power to be reckoned with in our midst.

Still more than among outsiders, however, is a change to be noted within the Society itself. In the first place, a real home has at last been provided for it. The address remains the same, but the house has been entirely renovated, walls repapered in quiet harmonious tints, floors recarpeted, and the room set apart for the classes and the daily meditation, fitted up more purely in the nature of a chapel.

The students have responded to these bettered conditions by manifesting, as never before, that earnestness and willingness to bear their share of the burden, which more than anything else must ensure the continuance of the work. The membership likewise has increased with unaccustomed rapidity; while a new spirit of reverence seems to pervade the classes and the Tuesday evening

lectures. The audiences, also, which gather each Sunday at the Carnegie Lyceum, show a smaller proportion of mere curiosity-seekers and a much larger one of men and women really eager to learn something of the Vedanta teaching. It is, indeed, astonishing with what rapt attention they follow the abstract expositions of Higher Truth which the Swami is at present giving; for seeing the change in his public, he has deemed it possible to venture upon a course in Jnana Yoga, treating during November and December the following questions:

"Religion of Vedanta." "Search after Truth." "What is Immortality?" "Worship of God as the Mother." "Soul and God." "Who Creates Evil?" "What is Reincarnation?" The Attributes of God." "Unity in Variety."

It is also evident in the force with which he handles *his* subjects, that he, too, comes back to his winter's work with an unusually large reserve of strength and vitality, stored up during his long and restful vacation spent in a journey to the pacific coast. He left New York at the end of June and after a few days at the Buffalo Fair and a visit in Cleveland, expected to cross the continent alone, great an undertaking as it seemed. Once on his way, however, he met friends on all sides—those who had heard him lecture or had read his pamphlets, and who considered it a privilege to render him every service in their power. Invitations to talk and lecture were everywhere pressed upon him, and on the urgent solicitation of Prof. Howisson, Professor of Philosophy in the University of California, he delivered a lecture before the faculty and students of that institution but so far as possible he remained firm in his resolution to refrain from public speaking. After visiting San Francisco and spending a week with the Swami Turiyananda at the Asrama, he again turned his face eastward, reaching New York about the first of October.

The pleasure of his journey was increased tenfold by the encouraging state of affairs which met him on his arrival, and he, like all who have the welfare of the Vedanta work at heart, is looking forward to a season richer in results than any through which the Society has already lived.

L. G.

To

The Editor, "Brahmavadin".

Dear sir:—I request you to publish in your journal the following report of the "Ramakrishna Sevashrama", Kankhal, from July to December 1901 and oblige.

"During six months from July to December 1901, there were 230 out-door (89 poor Grihastas and the rest Sadhus) and 48 in-door patients in all. Of the former, 30 left treatment before complete cure, 7 are still under treatment and the rest were perfectly cured. Of the latter (all *sadhus*), 5 left treatment before complete cure, 2 are still under treatment and the rest were all cured.

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Light ..	4	9	4½
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It has been arranged to start a temporary branch "Ashrama" of the same kind at "Rhishikesha," nearly 14 miles north of Hurdwar, from the Month of January 1902, for, *sadhus* generally assemble from different parts of India and live there during the winter season.

It is earnestly hoped that the generous public will not hesitate to stretch forth their helping hand for the continuation of such a noble and philanthropic work.

All donations and subscriptoins will be thankfully received and acknowledged by Swami Vimalananda, joint-Editor, the "Prabuddha Bharata."

"*The Ramakishna Sevashrama*" } *Truly Yours,*

Kankhal—Saharanpur. } KALYANANANDA.

REVIEW.

The Prabuddha Bharata for December is an interesting number. The first article by "Orthodox" is styled "Crying in the wilderness." It is a strong protest against the perpetuation of the slavery of the mind caused by our fond sticking to institutions which in many cases have lost their hold on us being antiquated. We would draw the attention of our social reformers to this article. It is a powerful plea for life and awakening without being offensive in its manner.

The next article is the first part of a contribution on Christian Vegetarianism which we propose to summarise when it is concluded. Watchman continues his story, "Fact is stranger than Fiction."

The "Genesis of the Koran" by Dr. Wilder in the Metaphysical magazine for December is on a level with all his other productions. The subject is treated by a sympathetic hand. When a people lose sight of the great universal principles and think only of smaller details of the worship and the ritual, then we say there is degeneration. A great teacher and prophet is

then wanted to elevate the people. Mahomet came at a psychological moment in the history of the Semetic race. He came and taught and disappeared. We have to judge of Islam therefore by what he said which we find in the Koran. As Dr. Wilder concludes "What the Thora is to Judaism, the Gospel to Christians, the Koran is to Islam. By it let us form our judgment."

Mrs. Arthur Smith's sketch of Gwalior, the Jaina metropolis will interest many readers.

We have received some numbers of the *Hindu Dharma Sikshaka*: and we have no hesitation in saying that it will be productive of immense good among the student population. It appears a pure labour of love for the subscription is very low. Each number commences generally with a short and popular exposition of a text from our scriptures. Religious subjects are treated on non-sectarian lines. The tone of the writing is unobjectionable. The real merit of the journal lies in the standpoint from which questions are viewed. Such difficulties and obstacles as only young minds meet with are removed. There is no attempt to write glibly on high subjects. If the present standard of excellence is kept up there is a bright future before it. We would only desire that some space is assorted in every issue for biographies and appreciative narratives of our great men.

The first Annual report of the Poor man's Relief Association, Benares is a record of noble work done in that sacred city of the Hindus. The Association has had its beginning in the philanthropic work done by some sanyasis of the Ramakrishna Mission, Out of this small beginning has arisen this association. The association has not confined its work to any particular caste or creed. Out of 272 persons relieved there were 9 Mahomedans 10 Chanars and low caste men, 20 whose caste is unknown and 36 Sudras, 26 Sanyasis. Those who would desire to have an idea of the suffering and poverty there is in that city from books will do well to read this report. We would appeal to all charitably disposed people to send whatever small sum they can to Babu Rai Shambhu Prasad, Rai is Banker, is joint Secretary and Treasurer of the Association, Benares.

AMONG OUR EXCHANGES.

'The Prabuddha Bharata,' 'The Light of the East-The Dawn.' 'The Indian Review.' 'The Light of 'Truth,' The Brahmacharin, Viveka Chintaman 'Upanishad Artha Deepika.' 'Brahma Vidya.' Sans, krita Chandrika. 'Sanskrit Journal.' 'The Ud' bodhana,' 'Open Court.' 'Mind.' The Arya Unity.' 'Monist.' 'Sphinx.' 'Psychic Digest' or 'Occult Review of Reviews.'—Occult Truths' 'The 'Higher Law,' 'The Lamp,' 'The Exodus'. 'Notes and Queries,' 'Immortality,' 'Wee wisdom,' 'Flaming Sword,' 'The New Century,' 'Star of the 'Magi, The New Cycle,' 'The Ideal Review.' 'Theosophical Publications:—Theosophist, Prasnotara, Hindu College Magazine, Theosophical Gleaneri and Rays of Light.'

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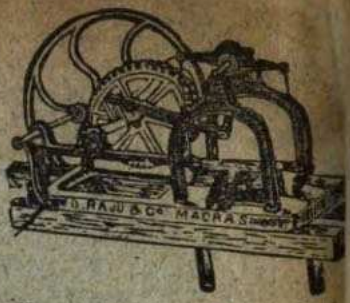
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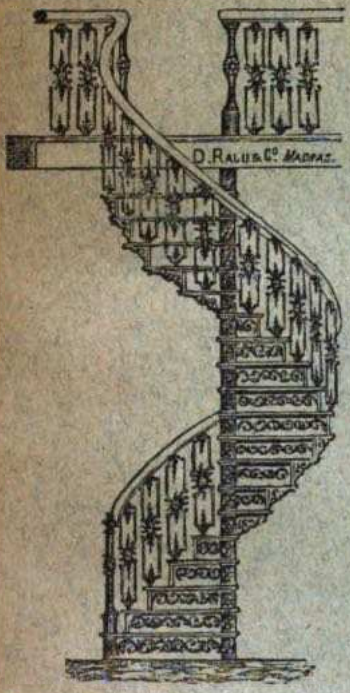
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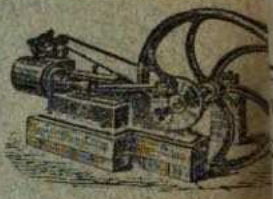


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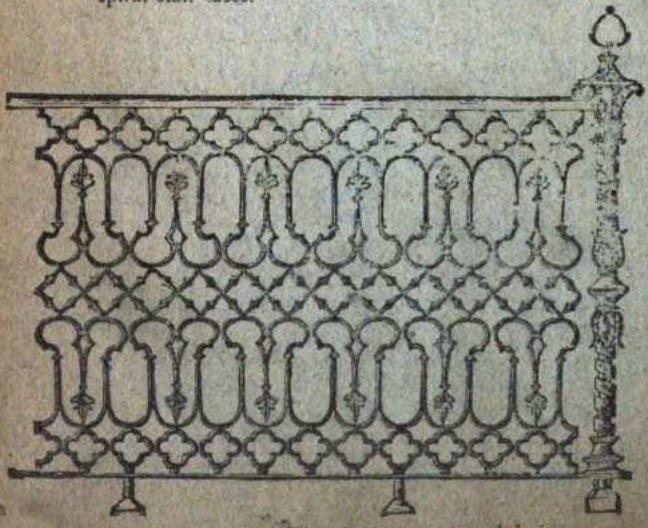
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That which exists is one: sages call it variously."

—*Rigveda*, I. 164. 46.

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PERSONALITY OF GOD FROM THE STANDPOINT OF HINDU PHILOSOPHY.

BY N. RAMANUJACHARYA M. A.,

Ever since the dawn of philosophic thought, the problem of God has rightly been held by philosophers as one of the most fundamental problems of metaphysical science. Of course, thinkers have not been wanting, some even of high repute in the world of speculative thought for shrewdness and originality who refuse to accept any metaphysical basis for the phenomenal world and boldly contend for the absolute reality of the phenomenon. With the exception of this small minority who do not seem to have played any significant part in the history of speculative and religious thought, the rest of these have been all metaphysicians. They accept the truth and legitimacy of the metaphysical mode of thought, and hold to the view, that as the phenomenon does not and cannot explain itself,

there must be, in and behind it, a metaphysical principle which forms as it were, its substratum, its substance and source, and to which it owes what shadow of substantiality it possesses. These two sets of thinkers may be called positivists and transcendentalists; and the metaphysical principle which the latter suppose to underlie the world of phenomenon has been called by various names, such as God, the Absolute, the First Cause etc. Before proceeding further, I wish first to refer to one view which is more or less common to all the thinkers of the metaphysical school. They all regard Intelligence or Reason as something substantial; and some of them even go to the length of supposing that matter itself is but the lowest mode of intelligence or is, at best, a vehicle for its manifestation. While the materialists regard matter as the only reality, and mind as but an attribute of matter in one of its peculiar modifiications, these philosophers of the metaphysical school attribute substantiality to mind and regard it as the sole primordial reality. While the former sacrifice mind to matter, the latter subordinate matter to mind. It is not my purpose here to discuss the truth or legitimacy of these contending views; but suffice it for me to state that the metaphysical view has been the more popular of the two in the world of speculative thought; and it is those who belong to that school that have contributed, in the greatest degree, to the development of religious and philosophical thought among mankind.

Among these, however, there has not been much unanimity with regard to the conception of the ultimate reality or God. The extremists among them declare that though we are forced to infer the existence of the Absolute from the existence of the relative, yet that Absolute is beyond all conception whatever. According to them we can never know anything about it, and it must

ever remain unknown and unknowable. Herbert Spencer, the Modern Theosophist and some extremists among the Advaita Vedantins subscribe to this view. But the more moderate are of opinion that the Absolute or the ultimate reality is capable of some positive conception, though they also are divided with regard to the nature of the true conception of this fundamental reality. The German school of Hegel following the Advaitins of India identify it sometimes with bare reason or intelligence and sometimes with the bare subject of the Universe. Schopenhaeur sees the fundamental reality in his unconscious will; while the system of Spinoza gives us the conception of God in the idea of the eternal substance of the Universe of matter and mind.

But a vast majority of philosophers and with them the thinking portion of mankind consider that such conceptions of the ultimate reality of the Universe are but one-sided and imperfect. One serious objection against such views is that they utterly fail to satisfy the higher ethical and religious instincts of humanity. Based on a superficial view of man's nature and destiny, they do not appeal to his heart or satisfy his spiritual aspirations. I believe that it will be granted by all thinkers, that man is the real key to the Universe ; that a correct view of the essential nature of man and his destiny will of course lead to a right view of the nature of the Universe and God. Man is the highest and the noblest work of Evolution ; and till we reach man, we see that the evolutionary work consists in perfecting his physical organism. And after that, physical evolution stops and his progress is seen to consist in the progress of his intellectual and ethical nature. Therefore, it appears right and natural to suppose that man who forms, as it were, the epitome of the Universe, holds in himself the key which could unlock the

secrets of that universe. What, then, is the essential nature of man ? It is not bare reason ; it is not unconscious will, it is not mere sensibility. All the three form the fundamental characteristics of his nature ; in other words he is essentially a personality—a synthesis of self-conscious reason, will and feeling. Personality or Atman which is one and indivisible in its threefold ultimate aspects of thought, will and feeling being his essential nature, his work consists only in perfecting that personality and his goal of evolution may therefore be reasonably supposed to be a perfect personality. He is, therefore, right, in supposing, that the source from which he comes, and the goal, to which he travels should be an eternally perfect Person or God. Reason, by itself is an abstraction ; unconscious will is no better. We have no reasons to suppose the one or the other only to be ultimate and fundamental. Neither of them can explain the other unless it be by implication. Both of them are alike necessary and essential in our conception of the real man. Moreover, what is called unconscious reason is in no way different from the conception of abstract law or laws of the scientists ; and unconscious will is in every way identical with the brute force of science. Both views therefore are evidently imperfect and unnatural. The only way to escape such difficulties is to accept the conception of a perfect personal being at the back ground of the phenomenon, which constitutes as it were the highest reality in which the phenomenon "lives and moves and has its being" If the universal law of evolution and the purpose which it implies force us to conceive the First Cause as rational, why should not the tremendous cosmic forces through which that law manifests itself force upon us the conception of a volitional power as will behind them? Hebert Spencer, in spite of his doctrine of the perfect incognisability of the Absolute, does conceive it

throughout his writings as some mysterious power or energy. The German Idealists identify it with bare Reason or Intelligence ; and the followers of the German pessimistic school conceive it "as unconscious will." It is clear that each of these expresses only a partial truth ; and the true conception, it seems to me, is in a synthesis of all these, in other words in conceiving the First Cause as a self conscious rational will, self-energising, and self-detremining.

Some people are disposed to deride this view as being anthropomorphic. I do not know what there is in this kind of anthropomorphism to make it a term of reproach and ridicule, any more than in materialism or in pantheism. So far as Pantheism identifies God with the absolute subject, or bare reason or unconscious will, it cannot also escape that charge to a certain extent. But there are many reasons to recommend this view to general acceptance. It at least tries to interpret the reality by means of the highest conception within our experience. "The admission of a real self-consciousness in God" says Mr. Andrew Seth in his Hegelianism and personality "seems demanded of us if we are not to be unfaithful to the fundamental principle of the theory of knowledge—interpretation by means of the highest category within our reach. Self-conscious life is that highest, and we should be false to ourselves, if we denied in God what we recognise as the source of dignity and worth in ourselves. Only, as was said in a previous lecture, though we must be anthropomorphic, our anthropomorphism must be critical. Just as we do not read our full selves into life of lower forms, so—or rather much more so—must we avoid transferring to God all the features of our own self-consciousness. God may, nay must, be infinitely more,—we are at least certain that He cannot be less,—than we know ourselves to be." Further this view is based on the right conception of man's essential

nature and destiny. It does no violence to any part of man's higher nature, his intellectual, ethical or religious. On the contrary his ethical and religious instincts demand such a solution of the problem. So long as man is not a mere intellectual being, so long as there are instincts in his nature, other than intellectual, so long is it impossible for his mind to rest contented with the solution which materialism or pantheism offers.

Coming to the systems of Hindu philosophy, we find that it is this theistic conception of a personal spiritual being which has been all along developing in India from the earliest times represented by the Rig Vedic Hymns.

The earliest chanters of Rig Vedic Hymns, it is well-known, conceived not one personality but a plurality of personalities behind the manifold striking groups of natural phenomena presented to their senses. Their Indra, Varuna, Savita and Rudra are not and cannot be mere conscious personifications. They sincerely believed in personal spiritual beings, in and behind these phenomena, as every student of the Rig Veda knows. But it must be granted that the Rishis of the Rig Veda themselves very early rose even to a conception of a highest personal being as is evidenced by the Hymn to creation in the tenth Mandala of the Rig Veda. But the early Vedic conception of this being, judged by modern philosophic standards, may appear crude and unphilosophical. This highest God the actual ruler of the world was thought to be independent of the world he made. He was given a form and a locality—the highest heaven or the seventh heaven as it is called. Thus though the early Vedic Rishis gradually rose to the conception of a personal being as the highest God, yet modern philosophy would not consider it satisfactory in as much as they supposed Him to be embodied, extracosmic and located somewhere in space.

Then came the age of rationalistic thought in India—the age of the Upanishadic seers and of the system-builders in philosophy. The utterances of the Upanishadic sages are mystical and rhapsodical; it is no easy task to understand their exact meaning even with the aid of commentaries of which there are many. It is clear that the Upanishads as a whole were not intended to teach any connected and regular system of thought; they rather seem to throw out hints for the solutions of metaphysical problems. They are mystical rather than logical, suggestive rather than argumentative. But no body can deny that they form as it were, a landmark in the history of Indian speculative thought and instituted a new era in Indian metaphysical enquiry. They destroyed the objective externalism of the Vedic ritualism, and substituted in its place the subjective religion of contemplation and devotion which has played so important a part in the religious history of this ancient land of Aryavarta. They minimised the importance of Vedic ceremonialism by giving the highest place to Dhyana and Bhakti—contemplation and devotion—as the means of realisation. The conception of God became more refined and philosophical; and the place of an extracosmic ruler of the universe, substantially independent of the world and with a form and locality was taken up by an intracosmic principle, formless and spiritual, which was conceived to be a synthesis of the material and instrumental causes of the universe. The one ultimate principle conceived as the *Upādāna* of the universe, in other words, as the substance from which the whole cosmos emanated was denoted by the name Brahman; the same, conceived as the *Nimitta* cause of the world, in other words, as the rational will which governs it, was called the *Antaryāmin* (the internal ruler) or *Iswara*. Both conceptions are essential to the Vedantic

idea of God, or the First Cause. It is well-known that one of the fundamental doctrines of the Vedantic school is that God is himself both the material and intelligent cause of the universe. If this doctrine is accepted, I do not see how we can avoid the conception of God as not only the substance of the universe but also as the rational will that governs it. Hence I believe that according to the philosophy of the Upanishads, both conceptions are fundamental and pertain to the First Cause. The first cause is Brahman—the *Upādāna* or the Substance from which the universe evolves, and it is also the *Paramātman* (the Supreme Soul), and Iswara (the Lord), the supreme rational Soul of the universe which guides it.

Thus the conception of the First Cause or God as the supreme and perfect personality i.e., as a self-conscious rational will, was never discarded by the Upanishadic sages. The Upanishads deny only form and locality to Brahman. They nowhere deny the personal nature of Brahman, in the sense in which I have explained it. On the contrary there are thousands of passages in the Upanishads, especially those which refer to Brahman in his *Nimitta* aspect, that clearly put forth the essential nature of Brahman to be personal. Even the passages which refer to the *Upādāna* aspect of Brahman, if they are naturally and properly interpreted, do not and could not contradict this view. Let us for instance take the following passages which refer to Brahman in the aspect of the *Upādāna kārana* and see what natural interpretation they are capable of. They are taken from different Upanishads, but all of them refer to the same subject, namely the question as to what was the nature of that which existed before creation. They are as follows (1) 'All this was *Sat* only in the beginning' (2) "All this was *Brahman* only in the beginning." (3) "All this was *Ātman* only in the beginning."

(4) "All this was *Narayana* only in *the beginning.*"

The first sentence is evidently a statement of the philosophical doctrine, "ex nihilio nihil fit," out of nothing, nothing can come; and it teaches that the first cause should be conceived as *Sat*, an entity only and not as a nonentity. The second passage adds one more element to the conception of that entity, namely, that it is Brahman i.e., that from which the universe grows. The third adds one more element, that it should be conceived as a rational soul and not as brute or unintelligent matter; and the last declares that it is a person, other than the personal souls we have experience of in this world. The word *Nārāyaṇa* is a proper name, and the conversion of n to ṇ in the compound word, as every student of Sanskrit grammar knows, makes it a proper name—a name that can pertain to only one individual thing.

Thus we see that the cumulative effect of these sentences forces upon us the conception that the first cause is an intelligent self-conscious personality and not mere substance or mere intelligence or unconscious will.

I know that these sentences and in fact all Upanishads have been interpreted in a pantheistic way by some of the followers of Sankara. In doing this, I am afraid they introduce the theories of Māyā and of higher and lower Brahman, for which I cannot see any warrant in the Scriptures themselves. Again they seem to think that the words, Sat, Brahman, Atman and Narayana, which have evidently different connotations may refer to the same attributeless existence which they call Brahman. It passes my comprehension to make out how these words which have different connotations would, by giving up their differences altogether, refer to some one mysterious something about which we can predicate nothing but mere existence.

Again the same Upanishad which declares the First Cause to be *Sat* also declares that the Sat willed "may I become manifold." Where the first cause is declared to be *Atman*, it is said "He (the Atman) desired to become manifold", I do not see how this volition can refer to the Advaitic Brahman unless in a rhetorical fashion. That this is no rhetoric, but expresses a fact, is evidently the conclusion of the Brahma Sutras of Vyasa, which is one of the authoritative books on the Vedanta philosophy. In fact Vyasa devotes the whole of *Īkshatyadhikaraṇa* for a discussion of this question and settles once for all that Brahman is a personality or rational will and not bare intelligence or bare existence. No mention at all is made in the Vyasa Sutras of the theories of Māyā and of impersonal God which form the key-stone of Indian *Pantheism*.

Any doubts that may still linger in our minds with regard to the exact conception of the Upanishadic sages about the essential nature of God are set aside when we look at the conception of God as it is developed later on in the Mahabharata. the Sutras and the Gita. The conception of God in these later scriptures is essentially a personal conception only excluding name, form and locality. The pantheistic view of Sankara's followers cannot explain, if it is true to its conceptions, the origin and development of the doctrine of Bhakti which forms the essential feature of the teachings of these later writings. The immediate and natural consequence of the teachings of the Upanishads seems to have been the origin of this devotional school which has had a marked influence on the religious thought of India and which forms the real basis of all of its popular religions, quite to the exclusion of the pantheistic conception of Advaita school, and its doctrine of realisation. How this devotional school could have originated out of the illusory pantheism accepted by Sankara's followers as

the philosophy of the Upanishadic sages is indeed not easy to explain.

Leaving the period of the Upanishads let me now come to the period of the well-known Darsanas or systems of philosophy. First came the Buddhists who rejected the authority of the Indian scriptures, and set up a philosophy on the basis of mere experience. In their ultimate analysis of the universe, they arrived at only names and forms and the laws that guide them. They repudiated metaphysics, and could accept no spiritual principle either in man or behind the universe. They supposed that the essence of personality in man consisted only in name and form and that it should therefore be phenomenal and illusory. Contemporaneous with the Buddhists, if not earlier, rose the Sankhyas, who also refused to accept any rational metaphysical principle either in or behind the universe. But in man they recognised a metaphysical principle which they called *Purusha*, behind the outer personality of name and form. Their conception of this *Purusha* or self was more of an intellectual nature; while the volitionl was relegated to the realm of the unessential and adventitious. But Patanjali who followed Kapila accepted the conception of a supreme personality behind the cosmos; but his conception was rather extra-cosmic. Patanjali's God is too remote from the universe, as He has nothing to do with its processes. Mulaprakriti or the primordial matter of the Sankhyas is everything with them, and God does nothing with regard to the working of the universe. He is conceived only as an eternally perfect person, serving as a model for man, to suggest his goal and helping him in the capacity of the first teacher in his attempts to realise the goal. The logical schools advanced a step farther, and conceived God as a perfect personality taking part in and guiding the

universal processes of evolution and involution. But their God, is only the *Nimitta* cause of the world; while according to them the substantiality of the universe is considered independent of God.

In fact their conception of God is that of an artificer of the world which comes into existence by the fiat of His mere omnipotent will, but only out of the materials which have already existed independent of Him. But the Vedantic conception,--the conception of Badarayana Vyasa—was essentially different from all these. On the authority of the Scriptures and of Reason, he boldly contended that the First Cause should be conceived not only as the Intelligence that rules the world, but also as the one substance which gives reality to the Universe that evolves out of it. In other words, as God is not only the *Nimitta*, but the *Upādāna* of the universe, the conception of God should include both these aspects; should be a synthesis of the two conceptions of rational will, and supreme substantiality. As the *Upādāna* of the world, God becomes identical with the world. But this identification of God with the world is not by getting rid of the one or the other as illusion but by making Him—the soul of the universe, the *Paramātman* or *Antaryāmin*. The theory of *Antaryāmin*, and the conception of Brahman as a synthesis of both the substantial and intelligent cause of the universe, hold the real key to the doctrine of Vedantic Monism. The Monism of the Vedanta is not and cannot be absolute Monism. It does not abolish the universe or regard it as illusory or non-existent that it might preserve in tact the absoluteness and unchangeable nature of God. On the contrary it asserts that the world arises out of God and has its substantial origin in Him. Independent of God, the universe is a non-entity; it is the substance of God that forms also the

substance of the universe and gives it reality. But the conception of God as the mere substance of the universe is incomplete. It requires also the conception of rational will immanent in the divine substance to complete it; for God is not only the *Upādāna* of the uuiverse but the *Nimitta Kāraṇa* as well, in other words, the rational intelligence that guides its processes.

This, it seems to me, is the traditional Vedantic view of the First Cause or God. The same view is most logically and eloquently put forth in all its details by Ramanuja, the founder of the Visishtadvaita school of Vedanta, in his commentaries on the Vedantic Prasthanas. In support of his view, he also quotes a line of teachers and commentators beginning from the great Rishi, Bodhayana, one of the celebrated desciples of Badarayana Vyasa, the founder of the Vedantic school. Even Sankara, who, it appears to me, has had the misfortune to be so largely misunderstood if we could rely on his teachings as they are given in his most authoritative works, his commentaries on the Brahma Sutras and the Gita, put forth several centuries earlier this same view which I have described at length as the real Vedantic view of God. Many recent interpreters of Sankara, in their eagerness to make his philosophy accord with the conclusions of modern science and modern thought, pay no heed to traditional interpretations of his teachings. So far as my studies go Sankara nowhere draws any distinction between Para Brahman and Paramatman or Isvara. His *māyā* is no illusion, but a real power immanent in Paramatman which enables Him to evolve this universe of multiplicity out of His own substance, by His mere will, without the help of any extraneous causes. His conception of Nirguna Brahman is in no way identical with the conception of the Absolute as understood

by Mansel and Herbert Spencer or by the philosophers of the German Pantheistic school. The Nirguna Brahman of Sankara is a universal spiritual presence, unaffected by space or time and without form. It is *Satchidānanda*, which means that the conception of Brahman is a synthesis of the three conceptions of *Sat*—the supreme substance, *Chit*—the self-conscious Reason, and *Ananda*—Bliss or freedom from any sort of imperfection. Sankara nowhere postulates anything in and behind this *Satchidananda*,—which ever remains unknown and unknowable. What he denies of Brahman is only form and the consequent imperfections resulting from it. His *Saguna Brahman* or as he calls Him *kārya Brahman* is the embodied God or the God who has assumed form—as in the case of Brahma, Vishnu, Rudra and in those of the Avatars of Vishnu. Throughout his commentaries on the Vyasa Sutras, he lays stress on the Vedantic theory, that the conception of Brahman necessarily involves the conceptions of supreme substantiality (*upādāna*) and rational intelligence (*Nimitta kāraṇa*), neither of which should be regarded as illusory or as higher or lower. I should not fail to mention here one point where he differs from Ramanuja. While Ramanuja accepts a real plurality of self-conscious intelligences forming part and parcel of the Divine substance out of which the universe emanates, Sankara denies the plurality of souls, and recognises only one supreme self-conscious intelligence or Iswara, who manifests himself as the individual intelligences, through a manifold of forms. I believe, that in other respects his views do not materially differ from those of Ramanuja.

Some recent Vedantic thinkers, under the impression that personality implies limitation, are disposed to think that the right conception of God is to conceive Him as transcending personality, in other words, as supra-personal. The

Visishtadvaitins assert that, in the conception of personality as self-conscious intelligence, there need be no limitation. Personality considered as a spiritual existence does not necessarily imply limitation. Spirit, by its very nature is beyond time, space and causality. It is essentially free, infiinite and universal. It is not denied that in our experience personality is limited, and the limitation is due, not to the essential nature of personality, but to *Ahankāra* its lower perishable and material aspect which we mistake for the real personality. Ramanuja makes a distinction between *Ātman*, the real person and *Ahankāra*, the form through which the real Atman manifests Himself and realises His nature. Says Ramanuja in his Sri Bhashya—"In all declarations regarding (God's) essential nature, the teaching is given by God Himself only in the 1st person as '*I*', and the essential nature of Atman is apprehended in that very same form as the "I". Therefore the true nature of the subjective self is surely in the form of "I". It is, indeed, declared by the Lord Himself that the principle of *Ahankara* (egoity) which is one of the various modifications of Prakriti, is included among the things which go to constitute man's phenomenal embodiment; and it is called *Ahankara*; because it forms the cause of the imposition of the idea of the ego upon the body, which is other than the real spiritual self. The apparent limitations of the Atman are due to this *Ahankāra*, which is not essential but adventitious, and which once transcended, leads the Atman to realise His essential infinite nature. If this view is accepted, then I believe that there is no necessity to postulate a mysterious something, such as superpersonality, of which we can have no positive conception whatever, with reference to the First Cause of the Universe.

I know that some recent interpreters of the Vedanta to the modern world hold quite different views with regard

to the nature of God and His relation to the world. By taking a too intellectual view of the First Cause or Brahman, they try to abolish the world of mind and matter from the realm of true existence, leaving only the bare *Sat* (mere existence) or bare *Chit* (mere intelligence) or some unknowable mystery at the back-ground about which we can have no conception whatever, as the only reality that endures, while all other things, the human soul included, are regarded as illusions, and hence should, one day, disàppear into nothingness. It is not my purpose here to discuss the soundness of this view or the logical consequences of such a theory. But, of this, I am sure that, whatever may be the intellectual advantages gained by that theory, so long as man has ethical and religious instincts in his fundamental nature, no solution of this metaphysical problem, but that which Philosophical Theism offers, can satisfy his spiritual yearnings or give permanent rest to his soul.

THE HINDU MIND IN MODERN SCIENCE.

It has been said of Professor J. C. Bose that his modesty is so great that when he gives a scientific demonstration, only his equals in the world of science could gather that the discoveries he is describing are his own. This reserve of our great countryman has, we fear, served us but a sorry turn in making us leave to our brethren of the West any real appreciation of his importance. For the Paper on the Response of Inorganic Matter to Stimulus, which we publish elsewhere, speaks for itself, to all who are not quite ignorant of Biological science, of the vastnses of his research, and its overwhelming distinction.

Since the foundations of the modern science of Biology were laid, there has been a continuous effort to define its

sphere of enquiry by establishing final distinctions between all animate matter on the one hand, and all inanimate on the other. In obvious accordance with Western habits of thought, the broad facts have been indicated by saying that 'vital force' was present in one case, and absent in the other. But all efforts to arrive at the ultimate differential of this 'vitality' proved abortive. Chemical compounds supposed to be peculiar to organic bodies were gradually found capable of manufacture in the laboratory. It was difficult to define limits of self-locomotive capability for instance in such a way as to include all plants and animals and exclude all crystals, all cases of magnetisation, gravitation, and the rest. Even a process so highly complex as that of growth has been found to reproduce itself amongst inorganic substances under certain experimental conditions. It appeared that science herself was compelled at each step to destroy that after which she had pursued. Under these circumstances, another mode of enquiry presented itself. If the differences between a given body in the state of life, and the same in a condition of death, could be determined, it was felt that the solution of the question 'what constitutes vital force'? would at last be reached. For to the mind of the West (unless it be perhaps in Germany), after nearly three hundred years of enquiry, it is not yet evident that the process of science is that of establishing the essential unity of all things. Here again the quest of ultimate distinctions proved extremely disappointing. The atom did not seem different either chemically or physically, and yet all its potentialities were changed.

At last it was believed, however, that the discovery was made. It was found that under electric tests any living tissue, such as muscle or nerve, would, as long as it was alive, give a certain indication, known as 'its response'

when pinched or irritated. When it was dead, however, the tissue would no longer give this response. Even vegetable tissues, if an electric current were applied to them, would give the indication in a way which implied that their structure was open to the passage of the current, and possibly capable, like the animal, of translating all stimulus into the electrical form. When dead, the plant again failed to give any response at all.

This being the accepted state of knowledge and theory on the subject, Professor Bose in his Friday Evening Discourse, given on the 10th of May last before the Royal Institution of Great Britain, showed that he had obtained the same response from metals that had hitherto been thought peculiar to so called 'living matter'! Not content, however, with the mere demonstration of the fact, our Indian man of science followed the enquiry into every nook and corner, and showed that metals could undergo the 'death change' as well as animal tissue; that they gave the same indication of its occurrence, in a complete cessation of response; that this occured under similar conditions of heat and cold, of overstrain, and even of *poisoning*; that metals exhibited fatigue, and that under continuous stimulation they appeared to suffer from the 'pins and needles' sensation so well known to us all! Work like this it is given to few men in a decade to perform, but this is by no means all that Professor Bose was able to lay bare. Taking the transitional world of plants he showed that here also a *mechanical* irritation, like pinching, tapping, or twisting, was translated into an *electric* response, just as was the case with muscle. Not only was the steel wire made the equivalent of the nerve, but the stalk of a flower, may, it appears, act simply as a wire!

This was, we should expect, a fairly large demand to make upon the imagination and sympathy of that great

audience with which our countryman had to deal. But Professor Bose appears to have gone further still and to have done a great deal to show that metals may respond to light in much the same manner as the inner surface of the eyeball.

We understand that Dr. Bose is bringing out a book which is to deal in greater detail than was possible on this occasion with his vast discoveries. If so, it should be worthy to stand beside some of our Sanskrit literature as a clear demonstration of that doctrine of unity which happens to have been the discovery of Dr. Bose's nation. The fact that it is so, is sufficient proof that modern science is not a flight beyond the scope of our old Indian intellect. All the resources of a twentieth century laboratory combined, serve only to demonstrate that the work of our fathers was of the first quality. The fact that India today has produced a man, equal to repeating the old achievement, proves that we have still the capacity to do our fathers' work. Why then, should Jagadis Chunder Bose stand alone? What he has done, hundreds of our boys may yet succeed in emulating, for the quality of work displayed is a national quality, the kind of concentration of life and thought is something that India pre-eminently perhaps can give, and the tendency of his thesis is nothing if not national.

We cannot understand, however, such discoveries as this being readily welcomed by the nations whose habits of thought are contravened by them. We should expect that such a Paper as that which we publish, was like a small boat launched to be the forerunner of a great fleet, and if the world of European science refuses to accept our Professor's dictum without a struggle, we of India at least shall thank them for an opportunity of guaging his full strength.

ANCIENT INDIAN EDUCATION.*

BY M. RANGACHARYA M.A.

About six years ago I contributed an article on Ancient Indian Education to the *Indian Journal of Education*, and that seems to have led the gentlemen of this Association to press me for a lecture on the same subject. After agreeing to deliver the lecture I went through my old article out of curiosity; and now I find myself in a rather uncomfortable plight, as I really have nothing new to say on the subject. I do not certainly mean by this that that article has exhaustively dealt with the subject; but what I mean is that in regard to it my knowledge has progressed very little, if at all, beyond what it was six years ago. I hope in this candid confession you will all find reason enough to excuse the shortcomings of my present performance.

Only about a fortnight ago, speaking on the occasion of the St. Andrew's Dinner at Calcutta, the Honorable Mr. Raleigh remarked thus:—"It was not our hand that lighted the lamp of learning in India. Masterpieces of thought and language were produced in this country at a time when our own ancestors were little better than savages; and though the age of masterpieces may have gone by, none of us who come into contact with the educated natives of India can doubt that their intellectual power is worthy of their ancestry. But it is in India, as in the East generally—the wisdom of the few has less influence than one might except in bettering the condition of the many. Thought is separated from action; the scholar, the philosopher or the religious

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teacher withdraws into a domain of his own and takes no responsibility for the outer world—the world of industry and policy and war." The great antiquity of Indian learning and its rather common tendency to be largely unconcerned with secular culture and secular arts are indeed so strikingly prominent as to draw ready attention to them. But neither of these characteristics is unique to the ancient learning of India. Wherever there has been an ancient civilisation —in all such places there has also been an ancient learning generally. The creation of literature and the growth of learning are both among the chief signs of a prosperous civilisation. In Chaldea and in Egypt learning seems to have been quite as ancient as in India. Some have said that in those countries as well as in China it seems to have been even more ancient. Thus the antiquity of a civilisation determines the antiquity of the literature that has flowed out of it. It is also appropriate enough that the nature of the parent civilisation should determine the character of the literature which is its offspring.

In all ancient civilisations religion played a more prominent part than it does in modern civilisation. During the earlier stages of the development of human societies, the binding authority of religion was a stronger communal force than even the authority of the sovereign or the state. In modern times religion generally operates more upon the individual from within, than upon the community from without as an authority to which conformity is absolulely obligatory. It is when viewed in this light alone that the power of the priest in ancient civilisations becomes fairly intelligible. The priest has contributed both good and evil to the storehouse of human history, and yet as the early creator and preserver of literature he deserves to be always thankfully remembered. His learning has always had about it the stamp of what may be called otherworldliness. The

modern love of worldiness and of material comfort, the aggressive selfishness of modern social and economic competition, the too commonly prevailing low utilitarian estimation of learning as mere means of getting on and making money are all naturally unknown to priestly culture and hieratic civilisations. Even the Christian civilisation of Europe is full of interesting evidence to prove that priestly learning is generally apt to be unmindful of secular thought and secular-culture. That European learning is to-day more practical than Asiatic learning is distinctly obvious; but this greater practicality is certainly not the outcome of the early priestly traditions of European Christianity. Before the Revival of Letters in Europe the conditions of culture there were very unpromising. Then however the practical spirit of the ancient learning of Greece and Rome overturned the too strong authority of the Christian priest, and with this event began Europe's now famous career of practical power and material prosperity. In ancient Greece it was not possible for thought to be separated from action, for the philosopher and the scholar to be outside the world of industry and policy and war. The spirit of Socrates and Aristotle was the characteristic spirit of Greece, and even Plato who is deservedly known to be the most sublimely idealistic thinker of Greece did not—or perhaps could not—separate learning and education from the well-being of the state. There was very little, if at all, of unbalanced otherworldliness about Grecian thought and culture. The priest did not reign long enough in ancient Greece or in ancient Rome to isolate its literature and thought from the common concerns of human life and action.

But in India, the reign of the priest, whatever else it was, was certainly not too short; and, although the tendency of Indian thought and philosophy is decidedly in favour of retirement and resignation, it may possibly be said that the

priest is not wholly responsible for it. Sir William Hunter has pronounced his historical verdict on the Brahmin that he has on the whole used the power that he acquired to the improvement of thought, morality and civilisation. The well-known Pali scholar, Rhys Davids, says:—"When the Buddhists in selecting a title of honor for those they valued so highly, for the best of men, for the Arhats, selected the name of Brahmin, it is clear that that word, in the opinion of the early Buddhists, conveyed to the minds of the people an exalted meaning, a connotation of real veneration and respect. And it is not likely that this would have been the case unless the Brahmins had, at least as a general rule, deserved it—and on other grounds than the mere prerogative of birth." One of the causes by which the Brahmin came to deserve such veneration and respect is certainly the work that he had done as the guardian and propagator of learning and culture. Every student of ancient Sanskrit literature is aware how the priestly culture of India gradually outgrew its narrow limits and gave rise to a notable amount of interesting scientific thought and philosophic speculation. In an imperfect manuscript of an interesting work known as *Sarva-Siddhānta-Sangraha*, which is found in the Oriental Manuscripts Library at Madras, and authorship of which is attributed to Sankarācāhrya, we find the following statement of the scope of ancient Indian learning:—"The *angās*, the *upāngās* and the *upavedas* are all certainly auxiliary to the *Vedas*; they are fourteen in number and form the support of duty, wealth, love and salvation (which are the four aims of human life). The *angas*, or the limbs of the *Veda*, are six; and they are *Śiksha*, *Vyākarana*, *Nirukta*, *Jyotisha*, *Kalpa* and *Chhandovichiti*. The following four are the *upangas* or accessory limbs of the *Veda*; they are as it were, external limbs. And they are, *Mimāmsa*, *Nyāya-Sāstra*, *Purāna* and *Smriti*. The *upa-*

vedas are of four kinds, and they are *Ayurveda, Arthaveda,* similarly *Dhanurveda* and *Gandharvaveda.* Among these *Siksha* teaches clearly the nature of the pronunciation of the *Veda*; *Vyakarana,* (grammar) describes the nature of the words thereof and of their synthesis, while *Nirukta* similarly describes the etymology of its words; the *Jyotis-Sastra* mentions the time of *Vedic* rituals; and the *Kalpa-Sutra* describes the manner of performing those rituals; and similarly in the *Chhandovichiti* (*i. e.,* prosody) the number of letters in the mantras (or the hymns of the *Veda*) are mentioned. *Mimamsa* is the discussion bearing upon the ascertainment of the meaning of the whole *Veda. Nyaya-Sastra* (*i. e.,* logic) is an ancient one and deals with the definition of all things. *Puranx* is that which with the help of new recensions and such other things, supports and amplifies the *Veda. Dharma-Sastra* (or S*mriti*) is that which, by differentiating, in accordance with the various social strata and stages of life, what is duty from what is not duty, determines the duties that have to be performed (by all), and in this way brings about largely the attainment of the aims of life. *Ayurveda* is that which shows the way to health and longevity by dealing with the connected phenomena of the causes, symptoms and remedies of diseases; indeed it is through that that the performance of duty becomes possible for all. *Arthaveda* (*i. e.,* the science of wealth) is mainly concerned with the supply of food and drink (to man); it obtains for us the gifts to be given away in sacrifices, the ghee and the cakes that are to be offered as oblations in them, and the vessels that are to hold the oblations. *Dhanurveda* (*i. e.,* the science and art of archery) is, when viewed in this connection, that which causes the expulsion of enemies; it thus protects (us in) our performance of duty, and accordingly leads to the fulfilment of the fourfold aims of life. The use of the seven notes of the scale is commonly

applicable to both the *Samaveda* and the *Gandharvaveda*, and thus their secular use is helpful to their *Vedic* use. It is in this way that the *angas*, the *upangas* and the *upavedas* are (all) auxiliary to the *Vedas*."

This is a comparatively recent statement of the contents of ancient Indian education presented from the Brahminical standpoint of view. The statement is fairly full, and has two distinctly noticeable features about it; namely, the recognition that it affords to secular learning and the marked tendency that it shows to subordinate secular learning to religious learning. Even in the earliest days of Indian civilisation secular learning seems to have received more or less of recognition. Indeed in a well-known classification of ancient Indian learning, religious literature forms only one out of four divisions, which are—(1) metaphysics and dialectics; (2) the threefold sacred science of the *Vedas*; (3) the sciences relating to the various practical arts, trades and professions; and (4) the science of government. In the *Sonadanda Sutta* of the Buddhists which is considered to belong to about the fifth century before the Christian era, and in other similar Buddhistic works also, the learning of the Brahmin is described by saying "that he was a repeater (of the sacred words), knowing the mystic verses by heart, one who had mastered the *Three Vedas*, with the indices, the ritual, the phonology, and the exegesis (as a fourth), and the legends as a fifth, learned in the words and in the grammar, versed in *Lokayata*, and in the theory of the signs of the body of a great man." The agreement between the Brahminical statement and this Buddhistic statement of the Brahminical learning of ancient days is remarkable though not quite complete; and the latter of these two statements clearly shows that the Brahmins then used to consider secular learning also to be valuable. The term *lokayata* is now generally used in the sense of atheistic and meterialistic philosophy,

and thus has acquired an opprobrious signification. It was not always so. In the *Harivamsa* (III. 66. 30) it is said that in the great hall of Brahma in the world of Brahma there was heard the sound of the speeches of the chief *lokayatikas* who knew well "oneness, multiplicity, union and inherence." The hall of Brahma is the last place for materialists and atheists to be found in; and their learning as described in the *Harivamsa* evidently relates to metaphysics and dialectics. *Loka* is often used in Sanskrit as opposed to *Veda* so as to refer to the secular language and literature of the people; and *lokayata* may therefore mean that learning the scope of which is confined to the *loka* or this world. In the *Sarva-Siddhanta-Sangraha*, from which I have already quoted, the *lokayata* philosopher is made to appear as materialistic and irreligious; and he recommends that all really wise men should always enjoy happiness in this world by adopting the known means of agriculture, cattle-breeding, commerce and other professional arts and studies, rather than by trying to adopt the unknown and uncertain means of attaining happiness in another world. The *lokayata* thus appears to have been the rationalist and secularist of early days, and his learning was not at one time considered good and worthy enough to find its way into the celestial hall of the great Brahma himself. However, the later degradation in the meaning of the term indicates how pure secularism fell down in the estimation of most thinking people in India. As a matter of fact, excessive religiosity is as harmful to true culture as absolute secularism, and in trying to avoid the dangers of secularism Indian culture became too unpractical and otherwordly.

The *Karma-kānda*, or the early ritualistic portion, and the *Brahma-kānda*, or the comparatively later philosophic portion of the *Vedas*, correspond to two different stages in the development of religious thought in India. They are

often named as *Vedic* and *Vedantic* religions. The *Vedic* religion is racially confined in aim and is nomothetic or legal in character; while the *Vedantic* religion is universal in its aim and is ethical in character. These two stages in the development of Hindu religion are really responsible for the two different ideals known to ancient Indian education. The ideal of education sanctioned by the ethnic *Vedism* is the maintenance of that regulation of society which is found in the authorised law-books known as *Smritis*. Here it is the organisation of caste and the arrangement of the *Asramas* or the different stages of life that really determined the nature as well as the manner of the education that was to be imparted; in this same way it was also determined who was to teach and to whom teaching was to be given. The exclusive right of the Brahmin to be the teacher and the ineligibility of the Sudra to receive his *Vedic* teaching are both capable of being explained in this manner. In all societies which have been under the control of an ethnic religion, the priest has been the custodian of culture; and his culture, he was never allowed to communicate to persons of another race or of another community. However, even *Vedic* education, although the Brahmin alone could impart it, was freely open to all the three twice-born castes. *Vedantism* naturally changed this ideal of education. Religions which are ethical and universal are also necessarily individualistic, inasmuch as they aim at the perfection of humanity through the perfection of the individual. Consequently the educational ideal of *Vedantism* separated itself from caste and from the limitations of the *Smriti-law* as largely as possible, and aimed at achieving extensively the self-conquest and self-illumination of the individual. There is a mixing up of both these ideals, which is noticeable in many Sanskrit works. When viewed thus in the perspective of history, this mixing up of two incompatible ideals ceases to be self-contradictory; and we

learn how, in all matters, progress is hard to achieve, and is generally associated with a manifest desire to linger behind in the old familiar scenes.

Buddhistic literature also affords evidence in regard to this change in the ideal of Indian education. Rhys Davids says in the introduction to his translation of the *Lohichcha-Sutta*:—"The *Pitakas* themselves give ample proof that, in spite of the priests, there were not a few base-born people who succeeded, in that time at least, not only in getting taught but in becoming teachers. And this was not the case only among the despised Buddhists. The numerous passages collected by Dr. Muir in his article in the *Indian Antiquary* for 1877 show that the priestly literature itself—the law-books and epics—has preserved evidence of the lax way in which the strict rules as to exclusion from teaching or being taught were really carried out. And that is especially the case, according to the priestly tradition in ancient times, as old as, or older than, the rise of Buddhism. The fact doubtless is that, though there were bigots among the Brahmins, and though they were strong enough to establish before the time to which our present *Sutta* refers, rules as to restriction of teaching which no one in priestly circles could venture formally to dispute—yet there was also always a strong party in India, to which many of the more liberal-minded of the Brahmins themselves belonged, who looked with sympathy on relaxations of these rules.....We have enough evidence, even in the pre-Buddhistic *Upanishads*, of others, besides the priests, being teachers of the higher wisdom. The four powerful kings, and the still important free clans, though they gave support to the Brahmins, gave also equal support to other teachers—just as, in later times, Hindu and Buddhist sovereigns are found supporting Buddhists and Hindus alike." Here we may note that the ideal of Buddhism also is the ethical one of the individual's self-conquest

and self-illumination, and through these of the salvation of mankind. When individual self-conquest and individual self-illumination constitute the ideal of a prevailing religion, the society which is under its influence cannot organise a system of education the main aim of which is the order and progress of the commonwealth as a whole. Neither under the influence of *Vedic* religion, nor under the influence of *Vedantic* religion could India have dreamt the dream of a Plato's Republic. In saying this I am not unaware of the similarity between the theory of the Indian caste and Plato's classification of the citizens of his Republic. Plato not only aimed at producing his philosopher, but also wished to place him in supreme charge of the affairs of the state. The priestly philosopher, who formed the crown of the caste-system of India, was inclined to attach too much importance to theocratic ways of thought and to differentiations in social privileges and prerogatives. He made himself thus unfit to postulate anything like a democratic ideal of state and society and to work out effectively both in theory and practice the synthetic life of progressive commonwealths. The Indian philosopher is, however, seen to have been occasionally the adviser of kings; nevertheless, even under the inspiration of the *Vedanta* he felt bound to help others only in their endeavour to attain the wisdom that comes out of self-conquest and self-illumination. The affairs of the state were generally considered by him to be more hindrances than helps to his functions in life. Obviously his faith seems to have been that if we take care of the individual, the society will take care of itself. Modern Indian history only amply bears out that he was truly very much mistaken in this faith of his, although we may all readily recognise the great value of the fruit of his faith and labour in the ever celebrated love of peace and law-abiding character of the Hindu people.

The unpracticality of ancient Indian culture seems to have been due to some other causes also. How much the printing press has contributed, by multiplying books and cheapening literature, towards making modern education both practical and extensively popular, it is perhaps not quite easy to estimate; and in comparing modern with ancient conditions, with the object of pronouncing a historic judgment on them, we must make allowance for modern facilities as well as for ancient hindrances in the way of true progress. The apprentice-system of education and secrecy which prevailed everywhere in past times in respect of all the practical arts and sciences is also another reason why the higher wisdom of the philosopher came to have no large bearing on the practical realities of human life and human action. We have also to remember that in all ancient civilisations, learning was often the luxury of a few in the leisured classes, so much so that in many ancient societies such classes had to be specially created for safeguarding the light of the lamp of learning as much as for feeding and trimly maintaining that lamp. If these things are all borne in mind, and if we also take note of the fact that, unlike Grecian civilisation, the ancient civilisation of India had to deal with a large and heterogeneous population of very varied capacity for progress and scattered over large areas and distant regions, it is impossible to pronounce an unfavourable judgment on the ancient Indian priest as an educator and as a genuine lover of thought and learning. His surrounding conditions determined the scope as well as the manner of his activity. He had to base his system of education more largely on memory than we have to do in these modern days. Otherwise, neither could he have preserved the masterpieces of thought and language known to him, nor could he have been able to hand on so many of them to our own days. In addition to his old system of education having been based more on memory

than on the natural and step-by-step expansion of the intellect, we find that he devoted greater attention to the formation of the character of his pupils than to the strengthening of their powers of reasoning and observation. In this he was perhaps not so very wrong after all; indeed, I wonder if, even now, there is any teacher who finds the building up of the character of his pupils quite as easy as the throwing in of some light to the dark and hazy centres of their mind where they conduct their thinking operations. Intellectual education is more easily imparted than moral education; and although the two are not altogether unconnected with each other, it ought not to be difficult to see how, at a time when the ape and tiger in man were not quite so fully tamed as they are now, the priest really did well in paying greater attention to the teaching of the lessons of reverence, obedience and self-restraint than to stimulate intellectual freedom and fulness.

I now wish to bring these rather random remarks to a conclusion, and in so doing feel hopeful that the dazzling brilliancy of the new light of Western knowledge will not wholly blind Indian students to the many merits of their ancient national system of education and to the worthiness of the literary and scientific products which have been derived out of that system. There is really nothing which more markedly characterises progress everywhere than the continuity of its stream. It is foolish not to see that the old river of thought in India has now to be trained to flow along new channels. Neither haste nor hesitation will help us in the work. Haste is sure to cause undesirable breeches in its banks, and hesitation will keep off for an unduly long time its fertilising waters from many fresh fields of great promise. Let us be active and vigilant and see that, in our endeavour to make learning more practical and education more utilitarian in our country, we do not introduce the spirit of the

mercenary into the holy precincts of the shrine of Sarasvati —our venerable goddess of learning and culture. It is just the first wave of Western thought that has now upset our old equilibrium; and unless we are fully prepared to bear the shocks of all its waves without tumbling down and breaking, there is not much chance of our getting strengthened by British thought and British practicality. To mingle well the new light of the West with the old light of the East and to make the combined illumination drive away all darkness from within the hearts and homes of all our brothers and sisters in this historic land is a task which is in reality as mighty as it is worthy. A numerous and heroic army of well-disciplined teachers, whose faith in the value of their work is strong as well as earnest, and whose patriotism is genuine and well-considered, can alone accomplish this task. They must work among the high as well as among the low—indeed more among the low than among the high; and another condition of success is that even he who occupies the lowest rank in this army of education and enlightenment must feel satisfied that in his place he is quite as worthy and as useful as the Commander-in-Chief himself. When I think of the immensity of the work that now lies before the labourer in the field of education in India, and think also of the heavy burden of his responsibility, I often feel staggered. However, even my faint knowledge of the part that India has played in the past in the history of man and of human thought makes me feel assured that the blessings of God will always be on those who work to enlighten her children and to make their lives purer, fuller, and more and more joyous and happy in the years to come.

THE

RESPONSE OF INORGANIC MATTER TO STIMULUS

BEING THE

FRIDAY EVENING DISCOURSE AT THE ROYAL INSTITUTION

MAY 10th 1901

By PROF. JAGADIS CHUNDER BOSE, M.A. D.Sc.

When we pinch a living muscle, or send through it an electric shock, certain changes take place. A responsive twitch is produced; the muscle is changed in form, becoming shorter and broader; the particles of the living substance are strained under the stimulus. The effect of the shock then disappears, and the muscle is seen to relax into its usual form.

Mechanical Response.

This sudden change of form then, is one, but not the only, mode of response of a living substance to external stimulus. Under the stress the muscle is thrown into a state of distortion or strain. On the cessation of stimulus it automatically recovers. As long as it is alive, so long will it respond and recover, being ready again for new response. This brief disturbance of a living poise, to be immediately restored to equilibrium of itself, is quite unlike the rolling of a stone downhill from a push. For the stone cannot regain its original position, but the living tissue at once reasserts its first stable poise on the cessation of stress. Thus a muscle, as long as it is alive, remains ever-responsive. It is in intimate relation with the forces by which it is surrounded, always responding to, and recovering from, the multitudinous disturbances of its physical environment.

The living body is thus affected by external stimuli—mechanical shock, sound, electrical stimulus, and the stimuli of heat and light—which evoke in it corresponding responses.

In the case of the contraction of muscle by mechanical or electric shock, the effect is very quick, and the contraction and relaxation take place in too short a time for detailed observation by ordinary means. Physiologists, therefore, use a contrivance by which the whole process may be recorded automatically. This consists of a lever arrangement, by which the contracting muscle writes down the history of its change, and recovery from that change. The record may be made on a travelling band of paper, which is moving at a uniform rate (Fig. 1). This autographic record gives us the most accurate information as to the characteristic properties and condition of the muscle. It gives us, too, its history and all its peculiarities.

Characteristics of the Response Curve:
(1) *Amplitude,*
(2) *Period,*
(3) *Form.*

Just as one wave of sound is distinguished from another by its amplitude, period, and form, so are the curves of different muscles distinguished. For example, the period of tortoise muscle may be as large as several seconds, whereas the period for the wing of an insect is as small as 1/300th of a second. In the same muscle, again, the form of the curve may undergo changes from fatigue, or from the effects of various kinds and quantities of drugs. In the autographic record of the progressive death of a muscle, the

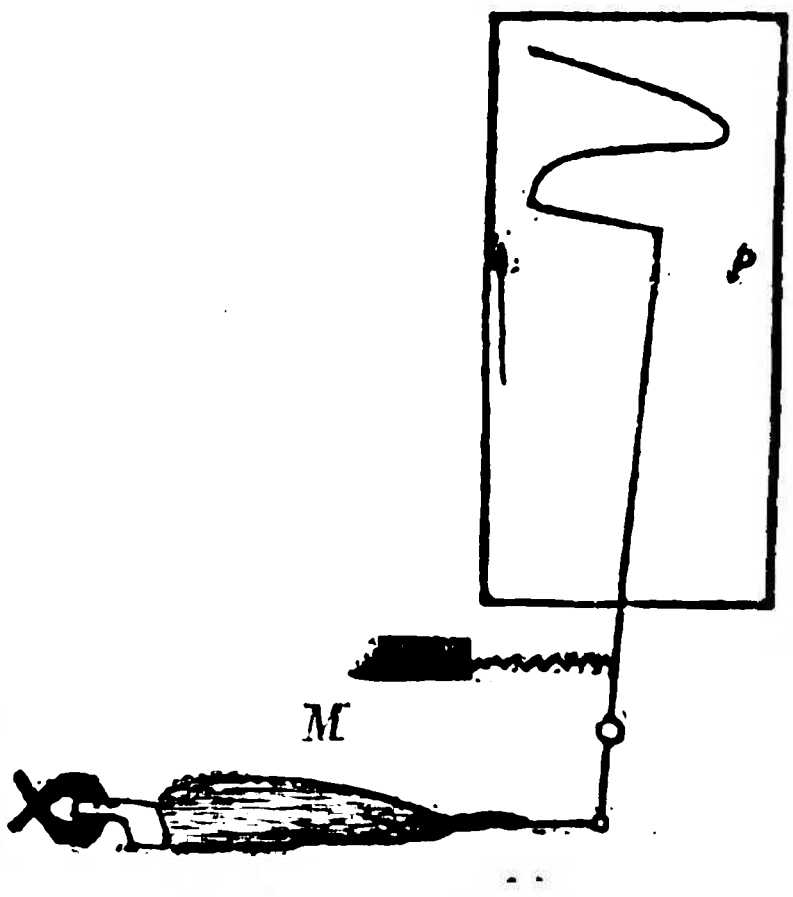


FIG. 1.—Mechanical Lever Recorder. The muscle *M* with the attached bone is securely held at one end, the other end being connected with the writing lever. Under the action of stimulus the contracting muscle pulls the lever and moves the tracing point to the right over the travelling recording surface *P*. When the muscle recovers from contraction, the tracing point returns to its original position. See on *P* the record of muscle curve.

writing is bold and vigorous at first, but grows lethargic on the approach of death. In some strange way the molecules lose their mobility, rigidity supervenes, and the record of the dying muscle comes to an end. We may thus find out the effects of various external influences by studying the changes of form of the muscle curve.

Different Forms of Stimuli: Electrical, Mechanical.

We may stimulate the living substance in various ways—by light, or by thermal, chemical, electrical, or mechanical stimuli. Of these, the electric means of stimulation is the most convenient, whereas the mechanical gives rise to the fewest complications. With regard to this response of living substances, the most important matters of study are the responses to single stimulus and to rapidly-succeeding stimuli, and the modification of response by fatigue and drugs.

A single shock causes a twitch, but the muscle soon recovers its original shape. The rising portion of the curve is due to contraction, whereas the falling portions exhibit recovery (see curve in Fig. 1).

Incomplete Tetanus.

If, instead of a single stimulus, a succession of stimuli be superposed, the frequency of individual contractions also increases; the muscle has not time to recover; we get a jagged curve (a_1, Fig. 11).

Complete Tetanus.

But when the frequency is sufficiently increased, the intermittent effects are fused, and we get an almost unbroken curve. When the muscle attains its maximum contraction (corresponding to the frequency and strength of stimulus), it appears to be held rigid, and recovers only on the cessation of stimulus (b_1, Fig. 11).

Fatigue.

When the muscle is continuously excited it grows fatigued. The height of the curve grows continuously less. This is seen in a series of single twitches (Fig. 4). It is also seen in tetanus, where there is a decline of the upper portion of the curve.

Influence of Drugs.

Drugs may act as stimulants, or produce depression, according to their nature. As extreme cases of such depressing agents we may instance poisons, which kill the response of living tissue. All signs of sensibility then disappear.

Other Modes of Expression of Living Response.

This mechanical method of studying the response of living substance is, however, very limited in its application. For example, when a piece of nerve is stimulated, there is no visible change of form. When light falls on the retina there is no change of form, but it responds by transmitting to the brain a visual impulse. What, then, is this visual impulse which is sent along the optic nerve, causing the sensation of light?

Thanks to the work of Homgren, Dewar, McKendrick and others, it is possible to answer this question. If we excise an eye, say of a frog, and substitute a galvanometer, in the visual circuit in the place of the perceiving brain, it is found that each time a flash of light falls on the eye there is produced an electric twitch —that is to say, there is a sudden production of current, which ceases on the cessation of light-stimulus. Stronger light produces stronger electric twitch in the galvanometer, just as it produces stronger sensation in the brain. The visual impulse thus appears to be the concomitant of an electric impulse. This conclusion is supported by the fact that a luminous sensation is occasioned (without the action of light), by simply sending an electric current to the brain through the optic nerve.

The visual circuit is therefore like an electric circuit. The retina is a potential voltaic element. The nerve is the conductor. The brain is the detector of current, or a very highly sensitive galvanometer. Unless these three elements are in good order, no light-message can be perceived. We must have the current-generator or retina, and the conductor or optic nerve, free from injury. Finally, just as the galvanometer will fail to detect a current if its suspension-thread be broken by rough usage, so, after a violent blow, the brain will no longer perceive, though the

terminal organ, the retina, and the connecting optic nerve may be intact.

So we see that stimulus evokes an electrical change also, in a living tissue. I shall now proceed to enter into some detail regarding this electric mode of response.

Hydraulic Model.

The various complicated phenomena of electric response may perhaps be rendered more easily intelligible by means of a hydraulic model (*l*. Fig. 2). Imagine an indiarubber pipe full of water, whose two ends A and B are at the same level. There would then be no current in the side or canal-pipe P. But suppose the end A is struck, a wave of disturbance will travel from A towards B. At a given moment the level at the A end will be

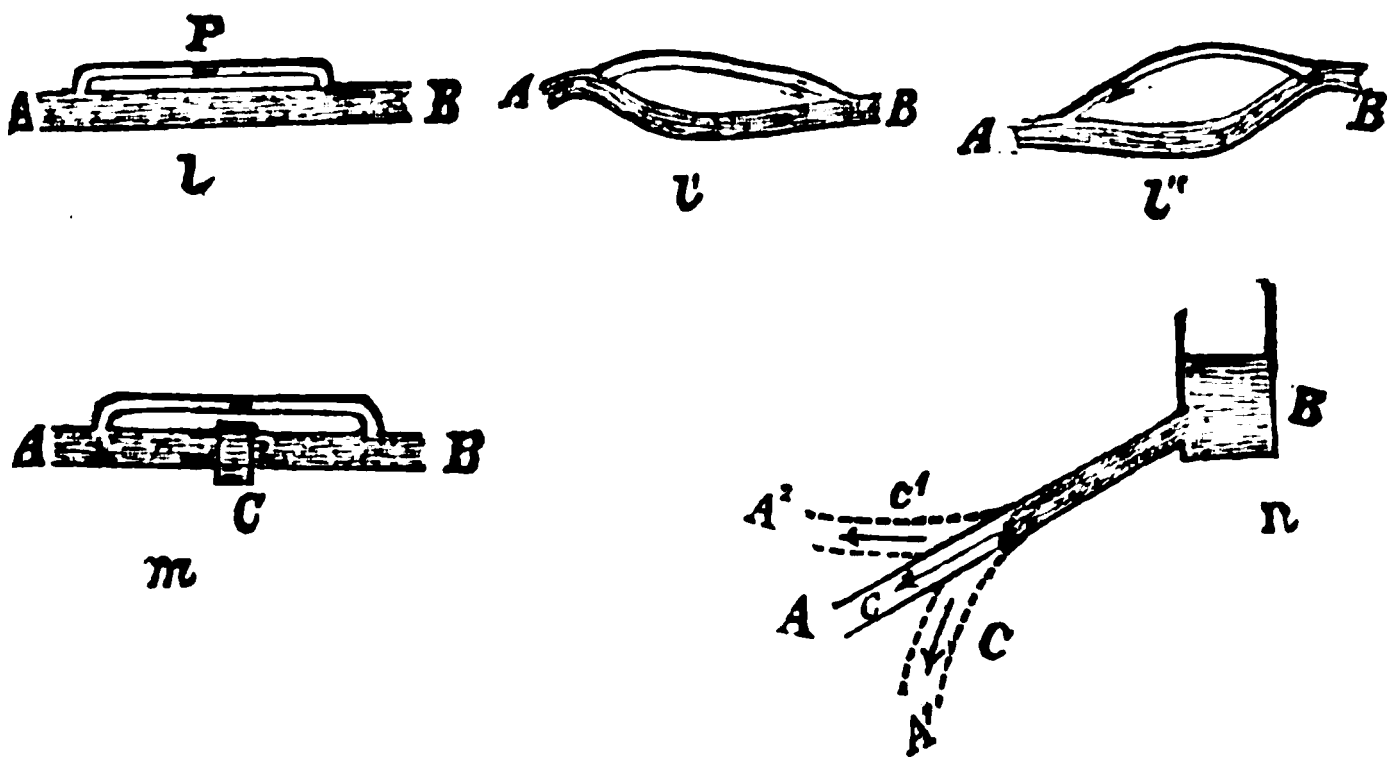


FIG. 2.—Hydraulic Models.

raised, and the side tube will exhibit a current from A to B (l_I, Fig. 2); but, after a little while, A will subside to the normal level, the disturbance having meanwhile travelled to B, whose level, will now be raised. The current in the side tube will now be reversed in direction (l^{II}, Fig 2). A disturbing shock applied to one end of A B will thus produce a diphasic variation, and a float or indicator in the side pipe will exhibit this effect by alternate movement, first to one side and then to the other. If, however, the rate of transmission of disturbance be very great,

then the indicator will fail to show any movement, inasmuch as it will be acted on by two equal and opposite impulses almost simultaneously.

1. To make the indicator exhibit the effect of shock in producing disturbance of level, we may proceed as follows. We may clamp the pipe in the middle at C (see *m*. Fig. 2), so that when one end is struck the disturbance may not proceed to the other end, the clamp acting as a block. In such a case, when A is struck, the indicator will move to the right; when B is struck, it will move to the left. Thus we obtain effects which are reversible.

2. Or we may detect the effect of shock by the variations that it may produce in the intensity of the current. Take the case of *n*, Fig. 2, where there is a permanent difference of level between the two ends; one end, say B, being also more securely

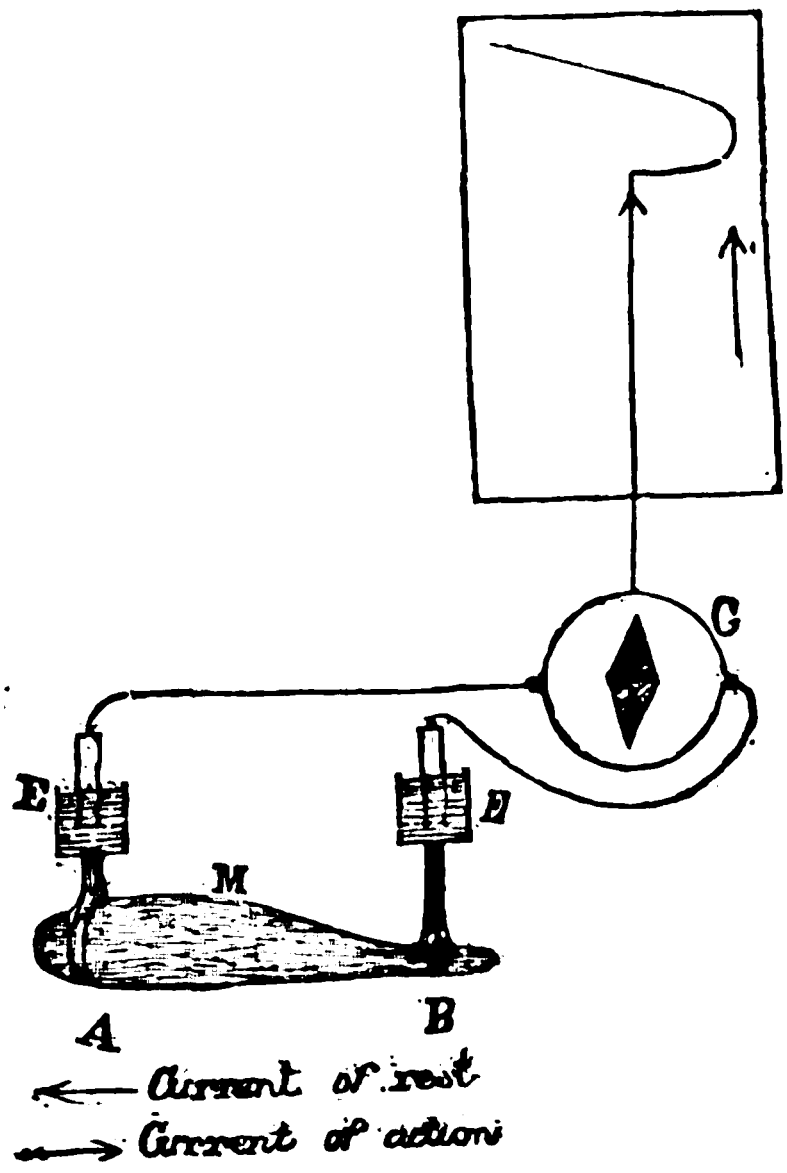


FIG. 3.—Magnetic Lever Recorder. *M* muscle; *A* uninjured, *B* injured ends. *EE*1 non-polarising electrodes connecting *A* and *B* with galvanometer *G*. Stimulus produces "negative variation" of current of rest. Index connected with galvanometer needle records curve on travelling paper (in practice, moving galvanometer spot of light traces curve on photographic plate). Rising part of curve shows effect of stimulus; descending part, recovery.

held, so that a shock produces less disturbance of level there than at A. As there is a permanent difference of level between B and

A, there will be a current the normal intensity of which (*c*) will depend on the resting difference of level between B and A. If the pipe be now struck, A will be relatively more disturbed, and there may then be produced either a decrease (BA^2) or an increase (BA^1) of original difference of level. In the former case we shall have less current (c^1), that is to say, the shock will have the effect of *a negative variation* of current; in the latter case there will be a greater flow (C) or *a positive variation.*

These models may help us in framing a mental image of that electrical variation which constitutes the response to stimulus of a living tissue.

Electric Response.

If we take a piece of living muscle whose surface is uninjured, then any two points (A and B) on such surface being in a similar molecular condition, their electrical level or potential will be the same. They are *iso-electric.* No current will be exhibited by the indicating galvanometer when two non-polarisable electrodes* connected with it are applied to A and B. But if one of the two points, say B, be injured by a cut, or burn, application of strong acids, or by alkalies, then, the conditions of A and B being different, there will be a difference of electric level or potential between them, and a current will flow from the injured to the uninjured, that is from B to A (Fig. 3). This current remains approximately constant as long as the muscle is at rest, and is for this reason known as "current of rest." As it is primarily due to injury, it is also known as "current of injury." If now the muscle be thrown into an excitatory state† by stimulus, there will be a greater relative disturbance at the uninjured A, and the original difference of electric level will be disturbed. In this case we have an analogue to c^1 in *n*, Fig. 2, where the shock produced a decrease of original difference of level. There would thus be a

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* Zinc rods in solution of $ZnSO_4$, with two dependent strips of cloth, moistened with NaCl solution passed round the muscle at A and B.

† The excitatory reaction is, in the case of some living substances, of a more or less local character. In others, as nerves, it may be conducted to distant points.

negative variation or diminution of the original current of rest. This negative variation is sometimes called an "action current." The transitory electrical variation constitutes the "response." Its intensity measures the intensity of the stimulus.

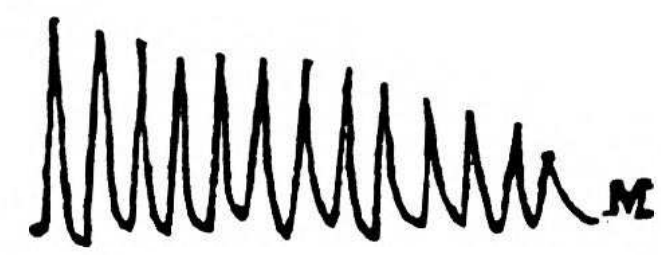


FIG. 4.—Simultaneous records of the *(M)* mechanical and *(E)* electrical response of gastrocnemius muscle of a frog. The muscle exhibits fatigue (Waller).

But we saw in the hydraulic model the possibility of a positive variation or increase of current, by shock. This is also found to be the case in some types of living response. In the retina, the stimulus of light produces a positive variation. It will thus be seen that there are two kinds of response given by living substance: (1) the negative, instanced by muscle, and (2) the positive, shown by the retina. Again, the same tissue under different conditions may give rise to responses having opposite signs. Thus Dr. Waller finds that while fresh nerve gives negative, the stale nerve gives positive variation.*

We have here, then, a way of obtaining curves of response by electric means. After all it is not very different essentially from the mechanical method. In this case we use a magnetic lever, the needle of the galvanometer, which is deflected by the electric pull of the current, generated under the action of stimulus, just as the mechanical lever was deflected by the mechanical pull of the muscle contracting under stimulus (Fig. 3).

If a piece of muscle be taken, and simultaneous records of its response be made by the mechanical and electrical recorders, it will be found that the one is practically a duplicate of the other. This is well shown in a pair of records taken by Dr. Waller, and here reproduced (Fig. 4). It will be seen that the peculiarities of either curve are re-exhibited in the other. The muscle acted on

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* *See* Waller 'Animal electricity,' p. 61.

grew fatigued, and both sets of response-curves show this effect by their gradual diminution of amplitude.*

Response in plants.

I find that the electric response seen in animal tissues is also strongly exhibited by the tissues of plants. For experimental illustration we may take the leaf-stalk of horse-chestnut.†

1. Let us take such a stalk, securely tying two strips of moistened cloth to A and B to prevent shifting of contact, connect these with two leading non-polarisable electrodes, E and E¹ (see Fig. 5). From what has been said before, it will be seen that these two points being practically iso-electric, little or no current will flow through the galvanometer. If, now, we apply a mechanical stimulus to the whole stalk either (1) by tapping or (2) by holding it at its two ends, and giving it a rapid torsional vibration, we shall have similar disturbances produced both at A and B, and there will be practically no resultant current of response.

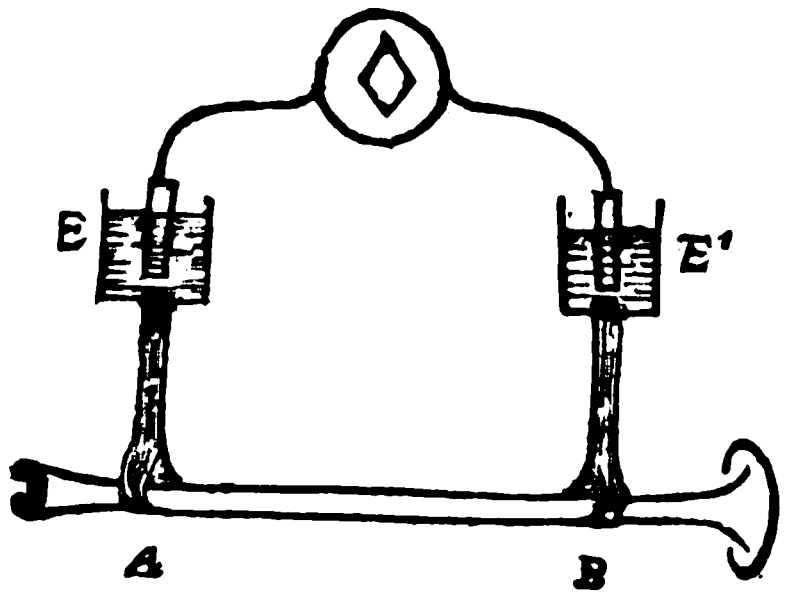


FIG. 5.—Response in plants. There being no block, effects at *A* and *B* are equal and opposite; hence no resultant effect.

2. We may now use the block method (Fig. 6). That is to say, the stalk is held securely in the middle by a clamp C, so that a disturbance made at one end will not reach the other. The electric contact is made with the uninjured, therefore iso-electric, points A and B, by securely tying the stalk with strips of moistened cloth at those points, as in the experiment just described.

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* Waller, 'Animal Electricity,' p. 13.

† Various parts of plants—leaves, stems, stalks, and roots—will give electric response. In some there is rapid fatigue, whereas in others there is little fatigue. I intend to publish at a future date a more detailed account of these responses and their modifications by anæsthetics, poisons, and other agencies.

If now the A half be subjected to taps, or to torsional vibration, there will be a current of response through the stalk from the excited to the unexcited end. If the B end be next excited, a current in the reverse direction will be observed, in this case also from the excited to the unexcited end (*a*. Fig. 6).

3. Or taking again an unblocked stalk, let one contact be made in the usual manner at the end A, and the other at the end B, which is now injured by a cut (see Fig. 7). There will now be a permanent difference of electric level between the two ends, and a current of injury will be found to flow through the stalk

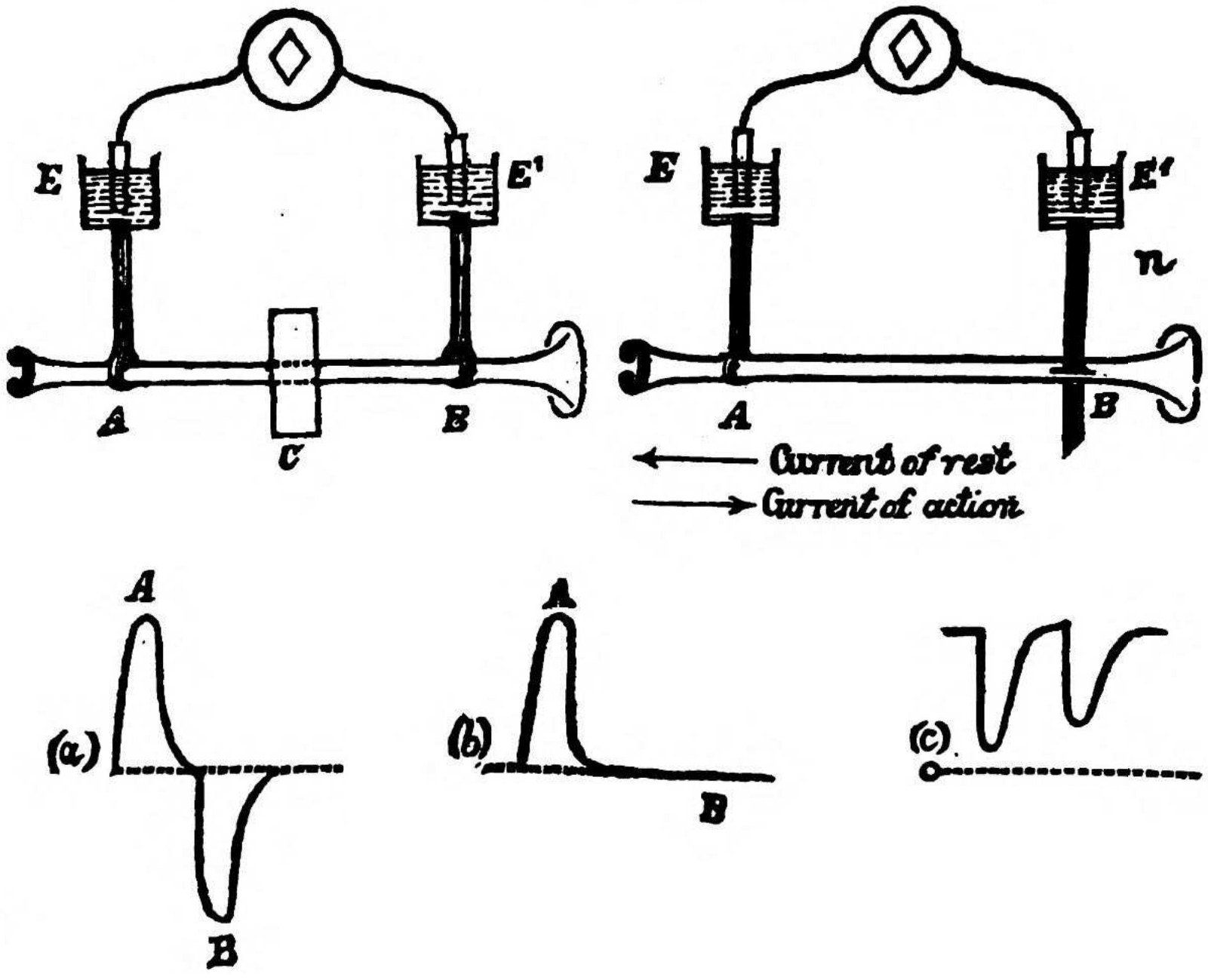


FIG. 6.—Response in plants by block method and response curves. *C*, clamp or block. Stimulation of *A* end produces current in one direction, that of *B* end in opposite direction, as shown by curves given in (*a*). In (*b*) is shown abolition of response in *B* half when killed.

FIG. 7.—Response in plants—negative variation. There is a resting current owing to injury at *B*. Stimulation produces a diminution of this resting current, as shown in (*c*). The dotted line represents the galvanometer zero.

from the injured to the uninjured. This contact at the injured end may be made in a very simple manner by passing a strip of moistened cloth through a slit in the stalk at B. Or, better still, instead of the cut we may use a few drops of strong KHO solution to injure the B end. If now the stalk be subjected to mechanical stimulus, it will be found there is a responsive negative variation, or a diminution in the original current of rest (*c*, Fig. 7).

Thus we see that under stimulation the plant, like muscle or nerve, is thrown into an excitatory state of which the electrical change is the concomitant, this electric response being regarded by physiologists as proof of the living condition of the substance.

4. But how can we be certain that this electrical indication is peculiar, *sui generis*, to the physiological or living state? The crucial test is supposed to lie in the modification of response under anæsthetics or poisons, when "that which is physiological, i. e. dependent on the physico-chemical conditions peculiar to the living state will be suppressed; that which is purely physical will persist."* In order, then, to determine whether response in plants is or is not of a physiological character, we may subject them to the action of chloroform. Taking a fresh stalk we get the usual strong response. We now apply chloroform, and find as anæsthetic action proceeds, that the responses wane, and are finally abolished. There are various other poisons which I find to be very effective in killing response.

5. The physiological nature of the response may be further demonstrated if we repeat experiment 2, after killing the stalk by brief immersion in hot water. No response current will now be evoked on stimulation of either A or B end.

As the conditions in 2 and 5 were exactly similar, except for the fact that in the former case the stalk was alive, and in the latter killed, on the method of difference we are justified in concluding that the response was physiological, or characteristic of a living state of matter.

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* Waller, 'Animal Electricity,' p. 104.

6. Or we may demonstrate the same fact in a more striking manner by a modification of experiment 2. One half of the stalk, say the B half, is killed, by dipping that half in hot water. On now subjecting the B half to stimulation, there is no response; but stimulation of the A end gives strong response (*b* Fig. 6).

Universal Applicability of the test of Electric Response.

Nothing has yet been said of the advantage of the electrical over the mechanical method of obtaining response. As has been said before, the mechanical method is limited in its application. A nerve, for example, does not undergo any change of form when excited, and its respose cannot therefore be detected by this method. But by the electrical method we are able to detect, not only the response of muscles, but that of all forms of living tissue.

The intensity of electrical response is also a measure of physiological activity. When this physiological activity of the living substance is diminished by anæsthetics, the electrical response are also correspondingly diminished. And when the living tissue is in any way killed, the electrical response disappears altogether. Hence it is said that "the most general and the most delicate sign of life is the electrical response."†

Thus, electrical response is regarded as the criterion between the living and non-living. Where it is, life is said to be; where it is not found, we are in presence of death, or else of that which has never lived: for in this respect there is a great gulf fixed between the organic living and the inorganic or non-living. The

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* "*The Electrical Sign of Life*. . . . An isolated muscle gives sign of life by contracting when stimulated. . . . An ordinary nerve, normally connected with its terminal organs, gives sign of life by means of muscle, which by direct or reflex path is set in motion when the nerve-trunk is stimulated. But such nerve, separated from its natural termini, isolated from the rest of the organism, gives no sign of life when excited, either in the shape of chemical or of thermic changes, and it is only by means of an electrical change that we can ascertain whether or no it is alive. . . . The most general and most delicate sign of life is then the electrical response."—Waller, in 'Brain,' pp. 3 and 4, Spring 1900.

phenomena of the inorganic are dominated merely by physical forces, while on the other side of the chasm, in the domain of the living, inscrutable vital phenomena, of which electric response is the sign-manual, suddenly come into action.

But is it true that the inorganic are irresponsive? That forces evoke in them no answering thrill? Are their particles for ever locked in the rigid grasp of immobility? As regards response, is the chasm between the living and inorganic really impassable?

Thanks to the courtesy of the authorities of the Davy-Faraday Laboratory, I have been enabled to complete the investigations on this subject, commenced in India, under this very roof. I shall now proceed to submit the question before you to an experimental test.

Inorganic Response

Taking a piece of tin wire, I arrange it in exactly the same way as the stalk of the horse-chestnut (see Figs. 6 and 8). That is to say, it is clamped in the middle, and secure electrolytic contacts are made, through non-polarisable electrodes, which lead to a galvanometer. If all strains have been completely removed, the two points A and B, will be found iso-electric. If now I take the end A and strike it, or subject it to torsional vibration, you will observe that the galvanometer spot on the screen, hitherto quiescent, moves in one direction, showing the existence of the "current of action." I stop the disturbance, and you watch it creeping back to its original position, exhibiting a complete recovery. As long as the wire is excited, so long will the electric variation persist. Greater intensity of vibration will produce greater electric variation. Stimulation of the B end will produce a deflection in the opposite direction.

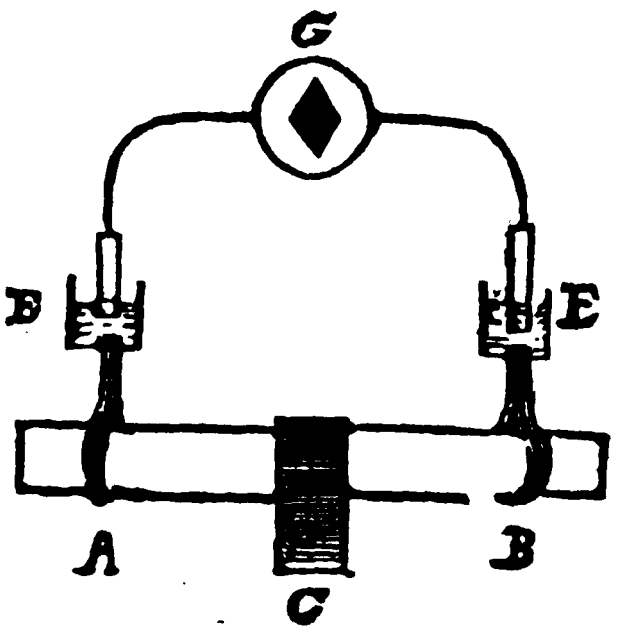


FIG. 8.—Experimental arrangement to show electric response in metallic wires. *C*, clamp.

Or, following experiment 3, we may demonstrate the fact of electric response by the method of injury. One end of the wire is touched with KHO, and the usual current of injury is observed. On now stimulating the wire, a diminution of this current of injury, or *negative variation*, will be produced.

With tin wire under normal conditions, the current through the wire is always from the unexcited to the excited end, and from the excited to the unexcited through the galvanometer.* But just as in living substance we find two opposite kinds of response (e g. nerve giving negative and retina positive variation), so also the responses given by some inorganic substances are of opposite signs to that of tin. For example, silver sometimes, especially in cold whether, passes into a peculiar molecular condition in which it gives the reverse response to that of tin, the "action current" in the wire being from the excited to the unexcited. An interesting transition from one class to the other is sometimes found in the behaviour of lead. Under feeble stimulus the current is away from the stimulated, and under stronger, towards that end. The majority of metals, however, behave like tin.

This simple form of experiment with metallic wire has been devised for the special purpose of bringing the essential points out clearly. But it labours under certain defects. Unless carefully carried out, there may be shifting of contacts; there may be variaticns of resistance by the evaporation of the liquid contacts; and quantitative measurements also are rendered difficult, for want of some means of graduating the intensity of stimulus. I will now describe a perfect form of apparatus for exhibiting the electrical response of metallic wires to mechanical stimulas, in which all these difficulties have been completely overcome.

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* The galvanometer in the above arrangement is interposed, as it were, in the electrolytic part of a voltaic cell. The portion of tin wire under excitement becomes zincoid. I mention this, as some misunderstandings and wrong inferences have arisen from not distinguishing between the direction of the current in the electrolytic part and that in the rest of the circuit.

Experimental Modifications

In the typical experiment (Fig. 8), instead of making the galvanometer connection through electrolytic contacts we may cut A B into two (*b*, Fig. 9), and place the galvanometer in the gap, connecting A B directly by electrolyte.

This leads to *c*, Fig. 9, where A and B are held parallel to each other in an electrolytic bath (water).* Mechanical vibration may now be applied to A without affecting B, and *vice versa*.

The actual apparatus, of which this is a diagrammatic representation, is seen in *d*, Fig. 9.

Two pieces, from the same specimen of wire, are clamped separately at their lower ends by means of ebonite screws, in an L-shaped piece of ebonite. The wires are fixed at their upper ends to two electrodes (leading to the galvanometer), and kept moderately and uniformly stretched by spiral springs. The handle, by which a torsional vibration is imparted to the wire, may be slipped over either electrode. The amplitude of vibration is measured by means of a graduated circle, not shown in the figure.

It will be seen from these arrangements :

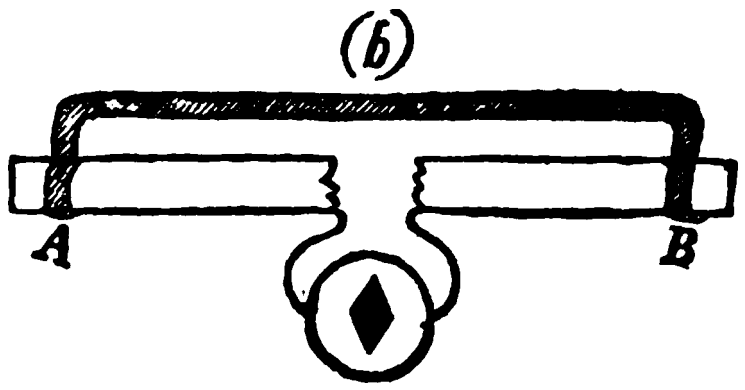
(1) That the cell depicted in *d*, Fig. 9, is essentially the same as that in Fig. 8.

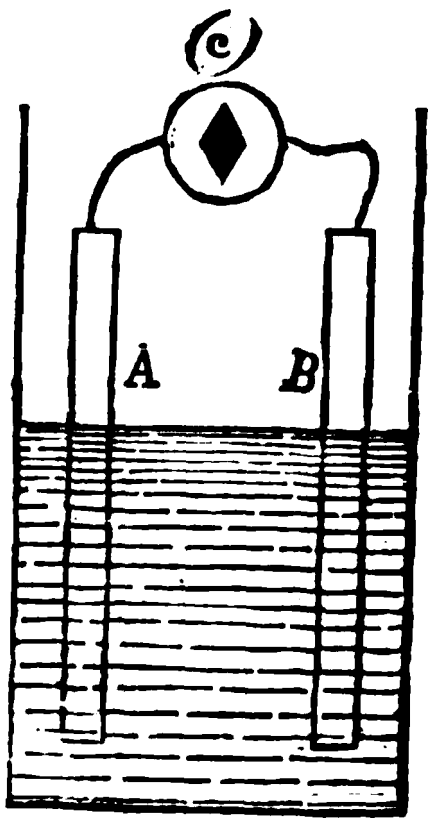
(2) That as the wires in the cell are immersed to a definite depth in the electrolyte there is always a perfect and invariable contact between the wire and the electrolyte. The difficulty as regards variation of contact is thus eliminated.

(3) That as the wires A and B are clamped below, we may impart a sudden molecular disturbance to either A or B by giving a quick torsional vibration round the vertical wire, as axis, by means of the handle. As the wire A is separate from B, disturbance of one will not affect the other. Vibration of A produces a current in one direction, vibration of B in the opposite direction. Thus we have means of verifying every experiment by

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* In all the experiments hereafter described the electrolyte is water unless the contrary be stated.





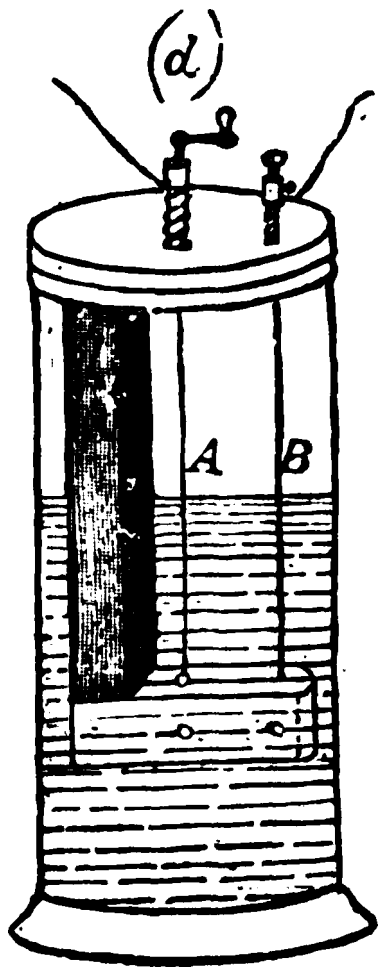


FIG. 9.—Modifications of experimental arrangement to electric response in metals.

obtaining corroborative and reversal effects. When the two wires have been brought to exactly the same molecular condition by the processes of annealing or stretching, the effects obtained on subjecting A or B to any given stimulus are always equal.

But if, to begin with, the two were not in the same molecular condition, an initial P.D. would exist between them, and then, owing to the difference in the anodic and kathodic sensitiveness, the responses given by the two would not be identical.

Usually I interpose an external resistance varying from one to five megohms according to the sensitiveness of the wire. The resistance of the electrolyte in the cell is thus relatively small,

and the galvanometer deflections are proportional to the E. M. variations. It is always advisable to have a high external resistance, as by this means one is not only able to keep the deflections within the scale, but one is not troubled by minute accidental disturbances.

When the cell is freshly made, the wires, owing to the strain set up during the mounting, may exhibit slightly erratic responses. Both should then be short-circuited, and after being subjected to vibrations for a time, the cell should be allowed a short period of rest. In this way, after a little practice, it is always possible to bring the response to a normal condition. The responses subsequently obtained become extraordinarily consistent. There is no reason why perfect results should not be arrived at, if these conditions are fulfilled.

Application of Stimulus

If now a rapid torsional vibration be given to A (or B), there will be induced an electromotive variation. The intensity of stimulus is increased with the amplitude of vibration. Greater intensity of response is always obtained with greater intensity of stimulus.

Considerations showing that Electric Response is due to Molecular Disturbance.—1. The electromotive variation varies with the substance. With superposition of stimuli, a relatively high value is obtained in tin, amounting sometimes to nearly half a volt, whereas in silver the electro-motive variation is only about ·01 of this value. The intensity of the response, however, does not depend on the chemical activity of the substance, for the electromotive variation in the relatively chemically-inactive tin, and even gold, is greater than that of zinc. Again, the sign of response in silver, positive or negative, depends on its molecular condition.*

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* It is curious to note that the response of silver filings to Hertzian waves also depends on the molecular condition of the silver. In one condition there is produced a diminution of resistance, or positive effect : in the other the resistance is increased. i. e. the effect shown is negative. (See my Paper on "Electric Touch," Proc. Roy. Soc., Aug. 1900.)

2. It may be thought that the electro-motive variation is due to some thermo-electric effect, inasmuch as the wire may be heated by vibration. The heat produced by a single vibration, however, must be very small. In order to test whether heating of the wire would produce effects comparable in magnitude to that produced by vibration, I made a cell with lead wire (the external resistance interposed in the circuit was 100,000 ohms). On subjecting one wire to the heating action of concentrated light from an arc lamp, during a continuous exposure of one minute, the effect on the galvanometer was a deflection of barely one division of the scale. But when the same wire was subjected to five quickly succeeding vibrations, lasting altogether only a few seconds, there was produced the very large deflection of 180 divisions.

Numerous other effects will be described presently which cannot be explained on the thermo-electric theory of action. I find for instance that the intensity of response is very much modified by the effect of varying doses of chemical reagents. For example, with a ·25 per cent. strength of potash solution, the response was 57 divisions; but the increase of this strength to ·75 and upwards completely abolished all response.

3. It may be urged that the electro-motive effect is due in some way to (1) the friction of the vibrating wire against the liquid, or (2) some unknown surface action at the point in the wire of the contact of liquid, and air surfaces. It is, however, to be remembered as regards (1), that the amount of this friction is exceedingly small; the movement of the wire at the lower fixed end being zero, that at the upper end is through an angle of about 180°. (2) Variation of surface, similarly, must be almost non-existent under the arrangements adopted for experiment.

Both these questions may, however, be subjected to a definite and final test. When the wire to be acted on is clamped below, and torsional vibration is imparted to it, a strong molecular disturbance is produced. If now it be carefully released from the clamp, and the vibration repeated as before, there could be little molecular disturbance due to torsion of the wire, but the

liquid friction and surface variation, if any, would remain. The effect of any slight disturbance outstanding owing to shaking of of the wire would be relatively very small.

We can thus determine the effect of liquid friction and surface action by repeating experiments with and without clamping. In a tin wire cell (with interposed external resistance equal to 1,000,000 ohms), the wire A was subjected to a series of vibrations through 180°, and a deflection of 210, divisions was obtained. A corresponding negative deflection resulted on vibrating the wire B. Now A was released from the clamp, so that it could be rotated backward and forward in the water by means of the handle. On vibrating the wire A no measurable deflection was produced, thus showing that neither water friction nor surface variation had anything to do with the electric action. The vibration of the still clamped B gave rise to the normal strong deflection.

As all the rest of the circuit was kept absolutely the same in the two different sets of experiments, these results conclusively prove that the electromotive variation is solely due to the molecular disturbance produced by mechanical vibration in the acted wire.

The question of surface action again can be finally disposed of if we take a cell (with external high resistance) and tilt it backwards and forwards. This will produce a great surface variation, yet little or no current will be detected. But vibration of the wire will produce the normal strong response.

The same strong response is obtained, further, when the air surface is completely abolished, vibration being communicated to a completely immersed wire by means of an ebonite clip-holder.

A new and theoretically interesting molecular voltaic cell may thus be made, in which the two elements consist of the *same metal*. Molecular disturbance is in this case the source of energy. A cell once made may be kept in working order for a considerable time by pouring in a little vaseline to prevent evaporation of the liquid.

I shall now proceed to describe in detail the response curves obtained with metals, and as a substance which gives good results I shall take tin. The records given in this paper were obtained, some by following the galvanometer deflection with a pencil, others by direct photography, and have been exactly reproduced. The galvanometer used was similar, as regards sensitiveness and the period of swing of the needle, to that employed for physiological records.

Effects of Single Stimuli

Fig 10, *a*, gives a series, each of which is the response curve for a single stimulus of uniform intensity (amplitude of vibration, 180°). Observe the perfect similarity of all these curves, and their resemblance to the curves of response in living tissues (Fig. 10, *b*). The rising portion of the curve is somewhat steep, and the recovery convex to the abscissa, the fall being relatively rapid in its first, and less rapid in its latter, parts. As the electric variation is the concomitant effect of molecular disturbance—a temporary upset of molecular equilibrium,—on the cessation of the external stimulus the excitatory state and its expression the electric variation disappear, with the gradual return of the molecules to their condition of equilibrium, a process which is seen clearly in the curve of recovery.

Different metals exhibit different periods of recovery, and

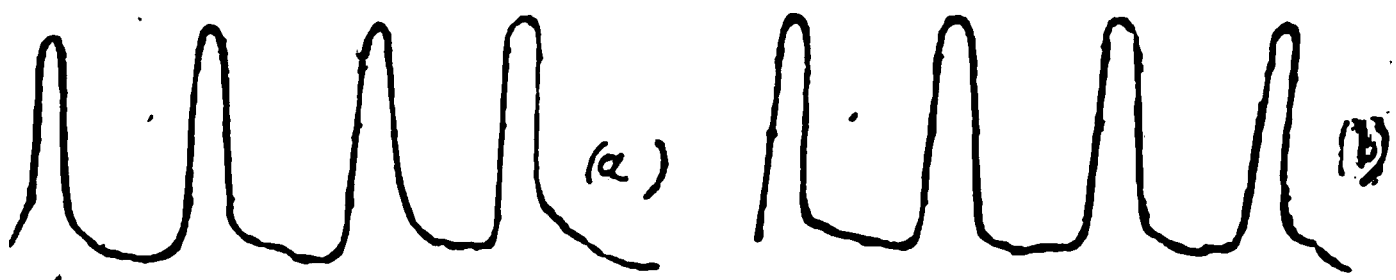


FIG. 10.—(*a*) Series of electric responses to successive mechanical stimuli at intervals of half a minute, in tin. (*b*) Mechanical responses in muscle.

this again is modified by any influence which affects the molecular condition.

That the excitatory state persists for a time even on the cessation of stimulus can be independently shown by keeping the galvanometer circuit open during the application of stimulus, and completing it at various short intervals after the cessation,

when a persisting electrical effect, diminishing rapidly with time, will be apparent.*

We have already seen how similar the response-curves of of the inorganic are to those of the living substance. We have yet to see whether the similarity extends to this point only, or goes still further. Are the response-curves of the inorganic modified by the influence of external agencies, as the living response were found to be? If so, are the modifications similar? I shall now place two sets of curves side by side, when it will become apparent whether or no similar external influences produce similar results in the two classes of phenomena.

Effect of Superposition of Stimuli.

It has been said that, with rapidly succeeding stimuli, when the intermittent effects of single shocks are fused, a tetanic condition is produced in a muscle, and we obtain an almost unbroken curve (see *b'*, Fig. 11). If the frequency is not sufficiently great, there is an incomplete tetanus, and the response curve becomes jagged (see *a'*, Fig. 11).



FIG. 11.—Effects analogous to (*a*) incomplete and (*b*) complete tetanus in tin. (*a'*) Incomplete and (*b'*) complete tetanus in muscle.

* Observe how similar the above is to the excitatory electrical effect due to stimulus, in living tissue, such as nerve. "The excitatory state evoked by stimulus manifests itself in nerve fibre by electromotive changes, and as

The very same thing occurs in metals. I subject the wire to quickly succeeding vibrations. The curve rises to its maximum; further stimulation adds nothing to the effect, and the deflection is held as it were, rigid, so long as the vibration is kept up. With lesser frequency of stimulus, we find an incomplete state of tetanus, and the curve becomes jagged (see *a* and *b*, Fig. 11).

It is also curious that the maximum effect is produced almost invariably after a definite period of stimulation. In tin, at least, successive tetanic curves are almost exactly similar. The maximum effect depends on the intensity of the stimulus (Fig. 12).

Fatigue.

Amongst living substances we find nerve practically indefatigable. Successive curves are exactly similar. But with muscle there is a rapid decline in the responses (Fig. 4). Fatigue, however, disappears after a period of rest. It is generally supposed to be due to the working of two processes conjointly-the breakdown of force-producing material and the accumulation of "fatigue-stuffs." It is thought that fatigue is removed by the action of the circulating blood in bringing in fresh material and carrying away fatigue products. But that this cannot furnish a complete explanation of

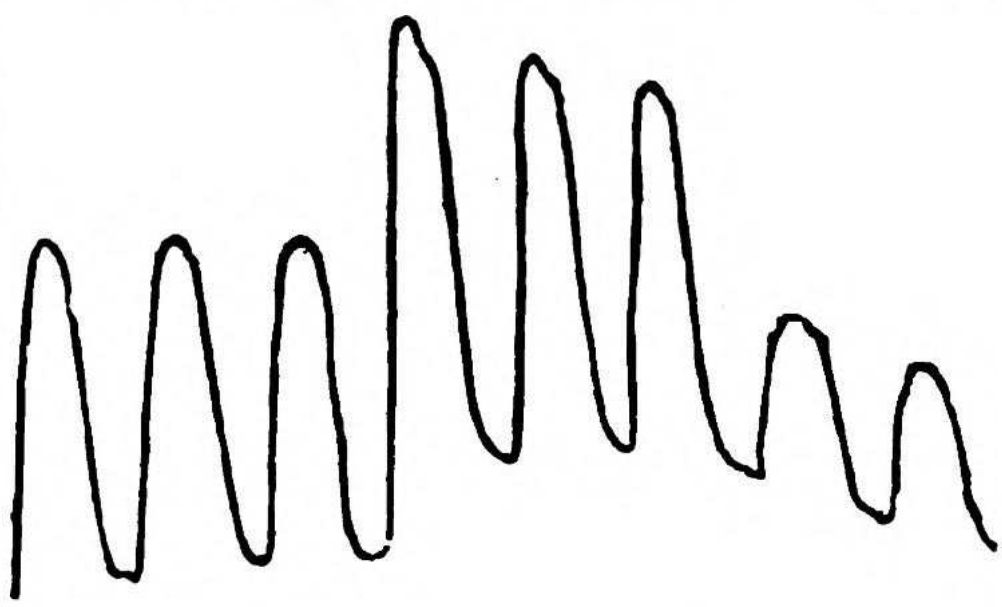


FIG. 12.—Tetanic curves in tin, showing effects of different intensities of stimuli. The three curves to the left show effect of vibration with amplitude of 90°; the next three are due to stronger intensity of stimulus, amplitude=180°; the amplitude was now reduced to 90°, and the last two, owing to fatigue, show feebler response than the first three.

---

far as our knowledge goes, by these only. . . . The conception of such an excitable living tissue as nerve implies that of a molecular state which is in stable equilibrium. The equilibrium can be readily upset by an external agency, the stimulus, but the term 'stable' expresses the fact that a change in

the phenomena is shown by the fact that excised bloodless muscle acted on by stimulus recovers from fatigue after a short period of rest, though here there is no blood-supply to repair the damage and remove the waste products.

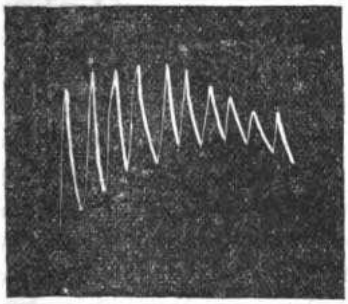


FIG. 13.—Photographic record of fatigue in tin (compare with Fig. 4).

Turning to inorganic substances, we find different metals exhibiting fatigue. But tin exhibits very little, reminding us in this of the behaviour of nerves. Even here, however, after prolonged action, fatigue is sometimes observed. The fatigue curve here reproduced was obtained from tin that had been acted on for several days, and its remarkable similarity to the curve of fatigue in muscles will be at once apparent (see Figs. 13 and 4). That fatigue is primarily due to over-strain, and not to fatigue products, is seen from the fact that a brief period of repose hastens its removal in this case also.

Stimulus of Light.

Perhaps before completing what I have to say on the modification of response by external agencies, it will be well to make some reference to the action of the other forms of stimulus and other modes of detection of response. In this investigation I have used the mechanical form of stimulus as being the simplest and giving rise to the fewest complications. Time does not allow of my entering here upon the question of the action of electric stimulus in causing response. I have dealt with this subject in some detail

---

any direction must be succeeded by one of opposite character, this being the return of living structure to its previous state. Thus the electric manifestation of the excitatory state is one whose duration depends upon the time during which the external agent is able to upset and retain in a new poise the living equilibrium, and if this is extremely brief, then the recoil of the tissue causes such manifestation to be itself of very short duration."—'Text-book of physiology,' edited by Schafer, p. 453.

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elsewhere. I may, however, say a few words on the effect of light stimulus.

If one of the sensitised wires in the cell already described be subjected to light it will give an electric response, and under certain circumstances an oscillatory after-effect will be seen on the cessation of light. This latter fact may, perhaps, explain certain phenomena of visual recurrence to be noticed presently.

Artificial Retina.

The molecular strain produced by stimulus can not only be detected by the phenomena of electromotive variation, but also by conductivity variation.* Acting on this principle, I have been able to construct an artificial retina. The sensitive receiver is contained inside a hollow spherical case, provided with a circular opening in front, in which a glass lens is placed, corresponding to the crystalline lens. You now see before you a complete model of an artificial eye.† When this is interposed in an electric circuit, with a sensitive galvanometer as indicator, you observe the response to a flash of light by the galvanometer deflection. I throw red, yellow, green and violet lights upon it in succession, and you see how it responds to all. Note how strong is the action of yellow light, the response to violet being relatively feeble. Indeed, the most striking peculiarity of this eye is that it can see lights not only some way beyond the violet, but also in regions far below the infra-red, in the invisible regions of electric radiation. It is in fact a *Tejometer* (Sanskrit *tej*=radiation), or universal radiometer.

Observe how each flash of invisible light I am producing with this electric radiation apparatus, calls forth an immediate response, and how the eye automatically recovers without external aid. This will show the possibility of an automatic receiver

---

* See 'On the Similarity of Effect of Electrical Stimulus on Inorganic and Living Substances.'—*Electrician*, Sept. 1900.

† I hope to publish a complete account of this instrument at a future date. The descriptions which follow are more detailed than time permitted on the 10th of May.

which will record Hertzian wave-messages without the intervention of the crude tapping, device.

This retina has, as will be seen with regard to spectral vision, an enormous range, extending far beyond the visual limits. We can, however, reduce its powers to a merely human level by furnishing it with a water lens, which, in its liquid constitution, approximates closer to the lens of the eye than does the glass substitute. In this case the, to us invisible, radiations are absorbed by the liquid, and do not reach the sensitive retina. Perhaps we do not sufficiently appreciate, especially in these days of space-signalling by Hertzian waves, the importance of that protective contrivance which veils our sense against insufferable radiance.



FIG. 14.—(*a*) Response curves of artificial retina for short periods of illumination followed by darkness. The ascending portions show the growing effect of light, the horizontal portion the balancing tetanic effect. The descending portion of the curve exhibits recovery during the absence of light. (*b*) Same in frog's retina (Waller).

I give here two sets of curves, one exhibiting the response of the artificial retina and the other of that of a frog, to show the general resemblance of the two (Fig. 14).

*Binocular Alternation of Vision.**

I have referred to the fact that sometimes on the cessation of light, an after-oscillation is observed, which may correspond to the after-oscillations of the retina, and give a probable explanation of the phenomena of recurrent vision. When we have looked at a bright object for some time with one eye, we find, on closing both eyes, that the image of this

* See electrician, Sep. 1900.

object alternately appears and disappears. It was while studying this subject that I came upon the curious fact that the two eyes do not see equally well at a given instant, but take up, as it were, the work of seeing, and then (relatively speaking) resting, alternately. There is thus a relative retardation of half a period as regards maximum sensation in the two retinas. This may be seen, by means of a stereoscope, carrying, instead of stereophotographs, incised plates through which we look at light. The design consists of two slanting cuts at a suitable distance from each other. One cut, R, slants to the right, and the other, L, to the left (see Fig. 15). When the design is looked at through the stereoscope, the right eye will see, say R, and the left L; the two images will appear superimposed, and we see an inclined cross. When the stereoscope is turned towards the sky, and the cross looked at steadily for some time, it will be found, owing to the alternation already referred to, that while one arm of the cross begins to be dim, the other becomes bright, and *vice versa*. The alternate fluctuations become far more conspicuous when the eyes are closed; the pure oscillatory after-effects of the strained sensitive molecules are then obtained in a most vivid manner. After looking through

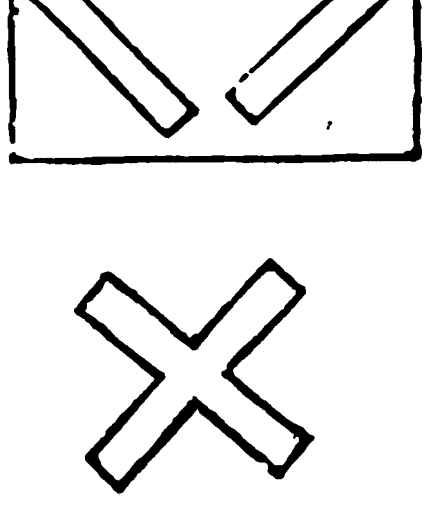


FIG. 15.—Stereoscopic design to binocular alternation of vision.

the stereoscope for ten seconds or more, the eyes are closed. The first effect observed is one of darkness, due to the rebound. Then *one* luminous arm of the cross first projects aslant the dark field, and then slowly disappears; after which the second (perceived by the other eye) shoots out suddenly in a direction athwart the first. This alternation proceeds for a long time, and produces the curious effect of two luminous blades crossing and re-crossing each other. Another method of bringing out the same facts in a still more striking manner, is to look at two different sets of writing, with the two eyes. The resultant effect is a blur, due to superposition, and the inscription cannot be read with the eyes open. But on closing them, the composite image

is analysed into its component parts, and thus we are enabled to read better with eyes shut than open !

You will thus see how, from observing the peculiarities of an artificial organ, we are led to discover unsuspected peculiarities in our own. We stand here on the threshold of a very extended inquiry, of which I can only say that as it has been possible to construct an artificial retina, so I believe it may not be impossible to imitate also other organs of sense.

Effects of Chemical Reagents.

We now return to the consideration of mechanical stimulus and the modification of its responses, as shown in our cell. We have seen the remarkable parallelism between organic and inorganic response under various conditions. There still remains the study of the effects of chemical reagents. For drugs profoundly modify the response of living substances. With respect to this function, they fall into three classes, some acting as stimulants, others as depressors, and yet others again as poisons, by which response is altogether killed. Amongst the last may be mentioned mercuric chloride, strong solutions of acids, and alkalies like potash. Again, drugs which in large doses become poisons, may, when applied in small quantities, act as stimulants.

It may be thought that to these phenomena, inorganic matter could offer no parallel. For they involve possibilities which we have regarded as exclusively physiological. Accustomed in animal bodies to see the responsive pass into the irresponsive state at the moment of death, we look on this sequence as peculiar to the world of the living. And on this fact is based the supreme test by which physical and physiological phenomena are differentiated. That only can be called living which is capable of dying, we say, and death can be accelerated by the administration of poison. The sign of life as given by the electric pulses then wanes, till it ceases altogether. Molecular immobility—the rigor of death—supervenes, and that which was living is no longer alive.

Is it credible that we might, in like manner, kill inorganic response by the administration of poison ? Could we by this means induce a condition of immobility in metals, so that, under its

influence, their electric pulsations should wane, and die out altogether?

Before we attempt the action of poisons let us study the exciting effect of stimulants. You observe in the galvanometer scale the normal extent of response under successive uniform stimuli applied to one wire of the cell. I now add a few drops of sodium carbonate to the water in the cell and you observe the growing exaltation of the response. There are other stimulants besides this which would induce a still higher increase of sensibility, even to an astonishing degree * (Fig. 16).



FIG. 16.—Curves showing stimulating action of Na_2CO_3. The three curves to the left show normal response: the four to the right increased response after addition of Na_2CO_3.

I now pass on to the effect of poisons. Any of the substances already enumerated may be used as the toxic agent. I take a fresh cell, and first demonstrate before you its normal electrical pulsation. By means of a pippette I now inject into the cell the toxic dose. Its effect is at once evident to you, After a few preliminary flutterings the electric pulses cease to beat, and all our efforts, by intense stimulation to reawaken them, fail. (Fig. 17).

But we may, sometimes at least, by the timely application of a suitable antidote, revive the dying response, as I do now, by an appropriate injection. See how the lethargy of immobility passes away; the pulse-throb grows stronger and stronger, and the response in our piece of metal becomes normal once more (Fig. 19).

There remains the very curious phenomenon, known not only to students of physiological response but also in medical practice, that of the opposite effects produced by the same drug when in large or in small doses. Here too we have the same phenomena

---

* The external resistance, as has been said previously, is kept very large, and the slight variation of the internal resistance of the cell has no effect on the deflection. The increased response can also be shown by capillary electrometer. Note also the disappearance of response by the influence for large dose.

Before After

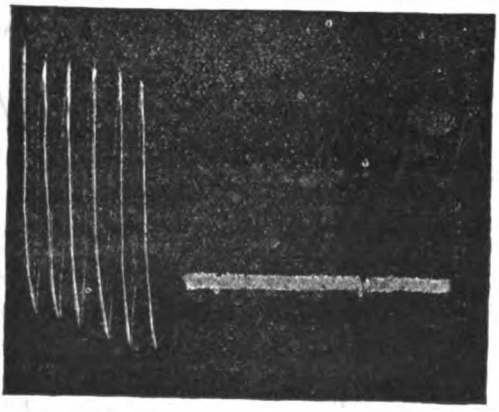


FIG. 17.—Photographic record showing the killing action of strong dose of KHO (1 per cent) on tin. The electric response is abolished after the application of potash. Compare the effect of KHO on nerve in Fig. 18.

Before After

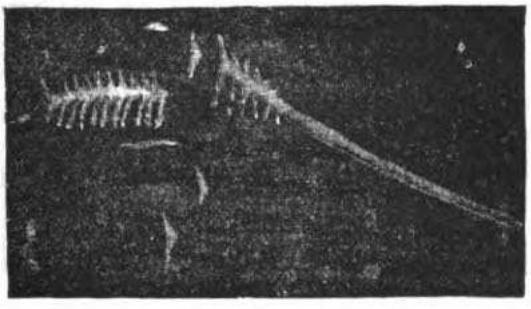


FIG. 18.—Killing action of KHO on electric response of nerve (Waller).

reproduced in an extraordinary manner in inorganic response (Fig. 20). The same reagent which becomes a poison in large quantities may act as a stimulant when applied in small doses.

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I have shown you this evening autographic records of the history of stress and strain in the living and non-living. How similar are the writings! So similar indeed that you cannot tell one from the other apart. We have watched the responsive

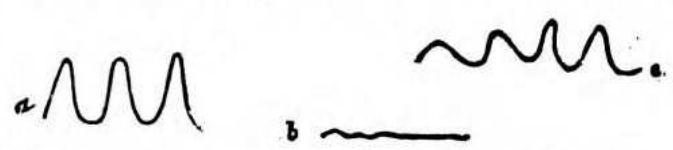


FIG. 19.—(*a*) Normal response; (*b*) effect of poison; (*c*) revival by antidote.

pulses wax and wane in the one as in the other. We have seen response sinking under fatigue, becoming exalted under stimulants, and being killed by poisons, in the non-living as in the living.

Amongst such phenomena, how can we draw a line of demarcation, and say, "here the physical process ends, and there the physiological begins"? No such barriers exist.

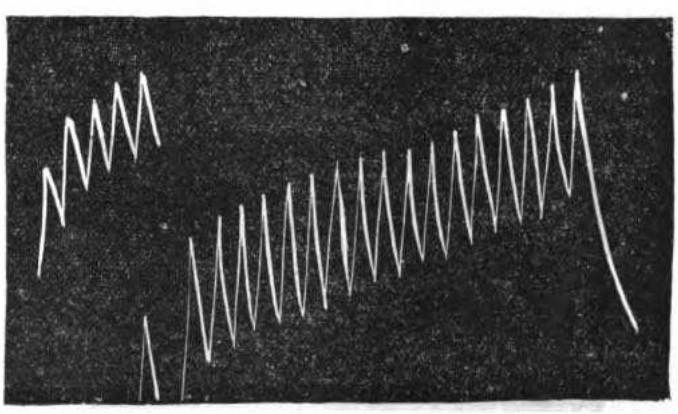


Fig. 20.—Photographic record, showing stimulating effect of small dose of KHO (0·2 per cent). Compare with Fig. 17.

Do not the two sets of records tell us of some property of matter common and persistent? Do they not show us that the responsive processes, seen in life, have been foreshadowed in non-life?—that the physiological is, after all, but an expression of the

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physical?—that there is no abrupt break, but one uniform and continuous march of law?

If it be so, we shall but turn with renewed courage to the investigation of mysteries which have long eluded us. For every step of science has been made by the inclusion of what seemed contradictory or capricious in a new and harmonious simplicity. Her advances have been always towards a clearer perception of underlying unity in apparent diversity.

It was when I came upon the mute witness of these self-made records, and perceived in them one phase of a pervading unity that bears within it all things—the mote that quivers in ripples of light, the teeming life upon our earth, and the radiant suns that shine above us—it was then that I understood for the first time a little of that message proclaimed by my ancestors on the banks of the Ganges thirty centuries ago—

"They who see but one, in all the changing manifoldness of this universe, unto them belongs Eternal Truth—unto none else, unto none else!"

THE ATMAPANCHAKAM

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By S. Venkataramana Iyer B.A. B.L.

1. *Nāham deho nendriyāṇyantarangam*
Nāhamkārah prāṇavargo na buddhih
Dārāpatyakshetravittādidūre
Sākshi nityah pratyagātmā śivoham.

The body, senses, mind, or breath,
Ego, or intellect, am I not;
But far from wife, child, land, or gold,
All-seeing, eternal, inner Self, Siva himself am I.

2. *Rajjvajnānād bhāti rajjur yathā hi*
Svātmājnānād ātmano jivabhāvah

Āptoktyā hi bhrāntināśe sa rajjur
Jivo nāham deśikoktyā śivoham.

The rope, unscanned, a serpent seems ;
Thus nescience makes the Self a soul :
By friend's advice, a rope it's sure ;
And Teacher says I'm not this soul, Siva himself am I.

3. *Ābhātidam viśvam ātmanyasatyam*
Satyajnānānandarūpe vimohāt
Nidrāmohāt svapnavat tan na satyam
Śuddhah pūrṇo nitya ekah śivoham.

In Self that's knowledge, truth, and bliss,
This unreal all doth falsely shine,
Like dreams in sleep. But that's not real :
The pure, eternal, infinite One, Siva himself am I.

4. *Matto nānyat kinchid atrāsthi viśvam*
Satyam bāhyam vastu māyopakḷiptam
Ādarśāntarbhāsamānasya tulyam
Mayyadvaite bhāti tasmāt śivoham.

Than me naught else exists that's real ;
This outer world, illusion-made,
Gleams, like the image in the glass,
In me that am secondless. So, Siva himself am I.

5. *Nāham jāto na pravṛiddho na nashṭo*
Dehasyoktah prākṛitāh sarvadharmāh
Kartṛitvādiś chinmayasyāsti nāham-
Kārasyaiva hyātmano me śivoham.

I am nor born, nor grow, nor die ;
Thus nature on the body works,
It is the ego sows and reaps,
Not I, the Self, that's knowledge pure; Siva himself am I.

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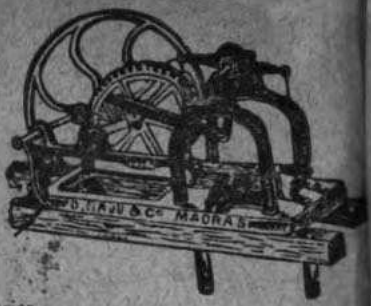
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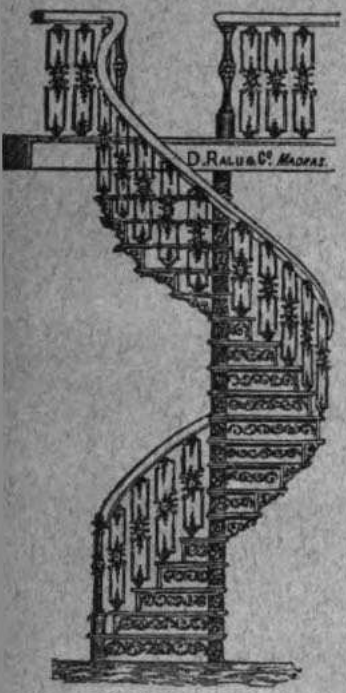


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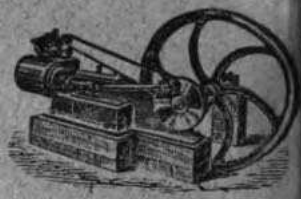


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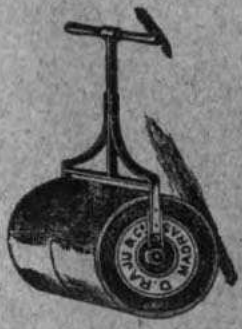
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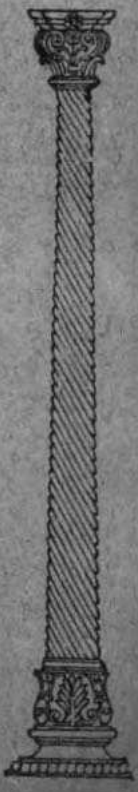


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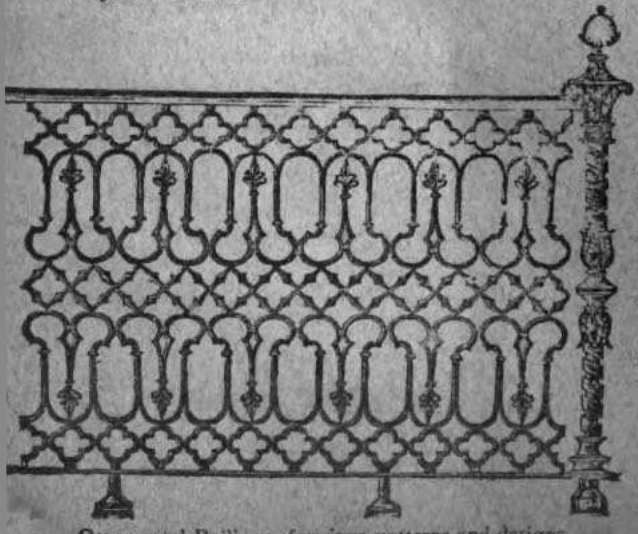


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—*Rigveda*, I. 164. 46.

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THE EDINBURGH GIFFORD LECTURES.

BY PROFESSOR JAMES.

THE RELIGION OF HEALTHY-MINDEDNESS.

Professor James, of Harvard University, gave the sixth lecture of the series under the Gifford Trust yesterday in Edinburgh University, his subject being "The Religion of Healthy Mindedness." Within the Christian body, for which repentance of sins had from the biginning been the critical religious act, healthy-mindedness had, said Professor James, always come forward with its milder interpretation. Repentance, according to such healthy-minded Christians, meant getting away from the sin, not groaning and writhing over its commission. The Catholic practice of confession and absolution was in one of its aspects little more than a systematic method of keeping healthy-mindedness on top. By it a man's accounts with evil were periodically squared and audited, so that he might start the clean page with no old debts inscribed. If, continued Professor James, they admitted that evil was an essential of our being and the key to the interpretation of our life, they loaded themselves down with a difficulty that had always

proved burdensome in philosophies of religion. Theism, whenever it had erected itself into a philosophy of the universe, had shown a reluctance to let God be anything else than All in All. In other words, philosophic theism had always shown a tendency to become pantheistic and monistic and this had been at variance with popular or practical theism, which latter had ever been more or less frankly pluralistic, and shown itself perfectly well satisfied with a universe composed of many original principles, provided they be only allowed to believe that the Divine principle remained supreme, and that the others were subordinate. In this latter case, God was not necessarily responsible for the existence of evil; He would only be responsible if it were not finally overcome. But in the monistic or pantheistic view, evil, like everything else, must have its roots in God, and the difficulty was to see how this could possibly be the case if God be absolutely good. That difficulty faced them in every form of philosophy in which the world appeared as one flawless unit of fact. Such a unit was an individual, and in it the worst parts must be as essential as the best, must be as necessary to make the individual what he is, since if any part whatever in an individual were to vanish or alter, it would no longer be that individual at all. The philosophy of absolute idealism, so vigorously represented both in Scotland and America to-day, had to struggle with this difficulty quite as much as scholastic theism struggled in its time; and although it would be premature to say that there was no speculative issue whatever from the puzzle, it was perfectly fair to say that there was no clear issue, and that the only obvious escape from the paradox was to cut loose from the monistic assumption altogether and to allow the world to have existed from its origin in pluralistic form as an aggregate, or collection, rather than an absolute unit. For then, evil would not need to be essential: it might be, and always had been, an independant portion that had no rational right to live with the rest, and which they might conceivably hope to see got rid of at last. Now, the gospel of healthy-mindedness, as they had described it, cast its vote for the pluralistic view. The mind-cure gospel, continued the Professor, once more appeared to them

as having dignity and importance. They had seen it to be a genuine religion, and no mere silly appeal to imagination to cure disease ; they had seen its method of experimental verification to be not unlike the method of all science, and here they found mind-cure as the champion of a perfectly definite conception of the metaphysical structure of the world, Professor James hoped that, in view of all that, they would not regret his having pressed it upon their attention at such length. Passing on to speak of those persons who could not so swiftly throw off the burden of the consciousness of evil, but were congenitally fated to suffer from its presence, he said that, just as they saw that in healthy-mindedness there were shallower and profounder levels, mere animal happiness and more regenerate sorts of happiness, so also were there different levels of the morbid mind and the one was much more formidable than the other. There were people for whom evil meant only a mal-adjustment with things, a wrong correspondence of one's life with the environment. Such evil as that was curable, in principle at least, upon the natural plane, for merely by modifying either the self or the things, or both, at once the two terms might be made to fit, and all go merry as a marriage bell again. But there were others for whom evil was no mere relation of the subject to particular outer things, but something more essential and general, an inner wrongness or vice in his own nature, which no alteration of the environment or any superficial rearrangement of the inner self could cure, and which required a supernatural remedy. On the whole the Latin races had leant more towards the former way of looking upon evil as ills and sins in the plural, removable in detail ; whilst the Germanic races had rather tended to think of sin in the singular with a capital S as of something ingrained, and had been dissatisfied with any relief from it piecemeal. Those comparisons of races were always open to exception, but undoubtedly the northern religion had dwelt more on the deeper pessimistic level, and they should find it by far the more important level for their study.

THE GIFFORD LECTURES.

The Seventh lecture of the present series under the Gifford Trust was delivered in Edinburgh University yesterday by Professor James, of Harvard University, who continued his consideration of the subject to which he had addressed himself in several previous lectures, "**The Religion of Healthy-Mindedness.**" Speaking first of all of the attitude of Tolstoi at the age of fifty towards life as exemplified by that author's writings—his desire to have done with life, so strong that suicide even suggested itself, and only the fact that while his intellect was working something else was working too that kept him from the deed, a consciousness or life which was like a force that obliged his intellect to fix itself in another direction, and drew him out of his situation of despair—the lecturer proceeded to contrast this with the somewhat different type of religious melancholy enshrined in literature in John Bunyan's autobiography. Tolstoi's preoccupations were, he said, largely objective. The purpose and meaning of life in general was what troubled Tolstoi, whereas poor Bunyan's troubles were over the condition of his own personal self. The latter was a typical case of the psychopathic temporament, sensitive of conscience to a diseased degree, beset by doubts, fears, and insistent ideas, and a victim of verbal automatisms, both motor and sensory. These were usually texts of Scripture which sometimes damnatory and sometimes favourable, would come in a half-hallucinatory form as if they were voices, and fastened on his mind and buffeted it between them like a shuttlecock. Added to this a fearful melancholy self-contempt and despair. Like Tolstoi, Bunyan saw the light again, and he (Professor James) intended to devote some time to that part of his story in another lecture. The worst kind of melancholy was, the lecturer continued, that which took the form of panic fear. Quoting examples of this—one of which, he said, gave them the vanity of mortal things ; another the sense of sin ; and a third the fear of the universe—there was, he remarked, in

none of these cases any intellectual insanity or delusion about matters of fact. If however they were disposed to open the chapter of really insane melancholia with its hallucinations and delusions, it would be a worse story still—desperation absolute and complete, the whole universe coagulating about the sufferer into a material overwhelming horror, surrounding him without opening or end. Not the conception or perception of evil, but the grisly, blood-freezing, heart-palsying sensation of it close upon one, and no other conception or sensation able to live for a moment in its presence. How irrelevantly remote seemed all our usual refined optimisms and intellectual and moral consolations in presence of a need of help like this. Here was the real core of the religious problem. No prophet could claim to bring a final message unless he said things which would have a sound of reality in the ears of victims such as these. But the deliverance must come in as strong a form as the complaint, if it was to take effect. And that seemed the reason why the coarser religions, revivalistic, orgiastic with blood and miracles and supernatural operations, might possibly never be displaced. Some constitutions needed them too much. Arrived at that point, they could see how great an antagonism might naturally arise between the healthy-minded way of viewing life and the way that took all this experience of evil as something essential. To this latter way the morbid-minded way, as they might call it, healthy-mindedness pure and simple seemed unspeakably blind and shallow. To the healthy-minded way on the other hand, the way of the sick souls seemed unmanly and diseased. With their grubbing in rat-holes instead of living in the light, with their manufacture of fears and preoccupation with every unwholesome kind of misery, there was something almost obscene about these children of wrath and cravers of a second birth. If religious intolerance and hanging and burning could again become the order of the day, there was little doubt that, however it might have been in the past, the healthy-minded would at present show themselves the less indulgent party of the two. In their own attitude, not yet abandoned, of impartial onlookers, what, asked the lecturer, were they to say of this quarrel? It

seemed to him that they were bound to say that morbid-mindedness ranged over the wider scale of experience, and that its survey was the one that overlapped. The method of averting one's attention from evil, and simply living in the light of good, was splendid as long as it would work. It would work with many persons; it would work far more generally than most of them were ready to suppose; and within the sphere of its successful operation there was nothing to be said against it as a religious solution. But it broke down impotently as soon as melancholy came and even though one were free from melancholy oneself, there was no doubt that healthy-mindedness was inadequate as a philosophical doctrine, because the evil facts which it refused positively to account for were a genuine portion of reality, and they might after all be the key to life's significance, and possibly the only openers of our eyes to the deeper levels of truth. The normal process of life contained moments as bad as any of those which insane melencholy was filled with, moments in which radical evil got its innings and took its solid turn. It might, indeed, be that no religious reconciliation with the absolute totality of things was possible. Some evils, indeed, were ministerial to higher forms of good; but it might be that there were forms of evil so extreme as to enter into no good system whatsoever, and that in respect of such evil, dumb submission or neglect to notice was the only practical resource. The completest religions would therefore seem to be those in which the pessimistic elements were best developed. Buddhism, of course, and Christianity were the best known to us of these. They were essentially religions of deliverance; the man must die to an unreal life before he could be born into the real life. In his next lecture, Professor James concluded, he would try to discuss some of the psychological conditions of this second birth. Fortunately, from now onwards they should have to deal with more cheerful subjects than those they had dwelt on that afternoon.

THE GIFFORD LECTURES.

The Eighth lecture of the present series under the Gifford Trust was delivered in Edinburgh University yesterday by Professor James, of Harward University, his special subject being **"Heterogeneous Personality and the Process of its Unification."** The psychological basis of the twice-born character seemed, said Professor James, to be a certain discordancy or heterogeneity in the native temperament of the subject, an incompletely unified moral and intellectual constitution. Some persons were with an inner constitution which was harmonious and well-balanced from the outest. Their impulses were consistent with one another, their will followed without trouble the guidance of their intellect, their passions were not excessive, and their lives were little haunted by regrets. Others were oppositely constituted, and in a degree which might vary from something so slight as to be merely an odd whimsical inconsistency to one of which the consequences might be inconvenient in the extreme. There were some persons whose existence was little more than a series of zigzags, as now one tendency and now another got the upper hand. Their spirit warred with their flesh, they wished for incompatibles ; wayward impulses interrupted their most deliberate plans, and their lives were one long drama of repentance and of effort to repair misdemeanours and mistakes. Such heterogeneous personality had been explained as the result of inheritance—the traits of character of incompatible and antagonistic ancestors were supposed to be preserved alongside of each other. That explanation might pass for what it was worth—it certainly needed corroboration. But whatever the cause of heterogeneous personality might be, they found the extreme examples of it in the psychopathic temperament. All writers on that temperament made the inner heterogeneity prominent in their descriptions. Frequently, indeed, it was only that trait that led them to ascribe that temperament to a man at all. A " dègenere superieur " was

simply a man of sensibility in many directions, who found more difficulty than was common in keeping his spiritual house in order and running his furrow straight because his feelings and impulses were too keen and too discrepant mutually. In the haunting and insistent ideas, in the irrational impulses, the morbid scruples, dreads, and inhibitions which beset the psychopathic temperament when it was throughly pronounced they had exquisite examples of heterogeneous personality. Now in all of us, however constituted, but to a degree the greater in proportion as we were intense and sensitive and subject to diversified temptations, and to the greatest possible degree if we were decidedly psychopathic, did the normal evolution of character chiefly consist in the straightening out and unifying of the inner self. The higher and the lower feelings, the useful and the erring impulses began by being a comparative chaos within us—they must end by forming a stable system of functions in right subordination. Unhappiness was apt to characterise the period of order-making and struggle. If the individual be of tender conscience and religiously quickened the unhappiness would take the form of moral remorse and compunction, of feeling inwardly vile and wrong, and of standing in false relations to the author of one's being and appointer of one's spiritual fate. That was the religious melancholy and "conviction of sin" that had played so large a part in the history of Protestant Christianity. The man's interior was a battle ground for what he felt to be two deadly hostile selves, one actual, the other ideal. Wrong living, impotent aspiration; "what I would that I do not, but what I hate that do I," as St Paul says; self-loathing, self-despair; an unintelligible and intolerable burden to which one was mysteriously heir. Order might come gradually, or it might come abruptly; it might come through altered feelings, or through altered powers of action or it might come through new intellectual insights, or through experiences which, Professor James said, he should later have to designate as of a "mystical sort." However it came, it brought a characteristic sort of relief; and never such extreme relief as when it was cast into the religious mould. Happiness! happiness! Religion was only one of the ways

in which men gained that gift. Easily, permanently, and successfully, it often transformed the most intolerable misery into the profoundest and most enduring content. But to find religion was only one out of many ways of reaching unity, and the process of remedying inner incompleteness and reducing inner discord was a general psychological process which might take place with any sort of mental material and need not necessarily assume the religious form. After giving a number of instances of religious types of regeneration, including that of Bunyan and Tolstoi, Professor James said " neither Bunyan nor Tolstoi could become what we have called healthy-minded. They had drunk too deeply of the cup of bitterness ever to forget its taste, and their redemption is into a universe two storeys deep. Each of them realised a good which broke the effective edge of his sadness ; yet the sadness was preserved as a minor ingredient in the heart of the faith by which it was overcome. The fact of interest for us is that as a matter of fact they did find something welling-up in the inner reaches of their consciousness by which such sadness could be overcome. Tolstoi does well to talk of it as that by which men live ; for that is exactly what it is ; a stimulus, an excitement, a faith, a force that reinfuses the positive willingness to live, even in full presence of the evil perceptions that erewhile made life seem unbearable."

THE GIFFORD LECTURES.

For the ninth of the series of Gifford Lectures which he is delivering in Edinburgh University, Professor James, of Harward University, yesterday took as his subject " **The Divided Self.**" There was, he said, a conscious and voluntary way, and an involuntary and unconscious way in which mental results might get accomplished, and they found both ways exemplified in the history of conversion, giving them two types, which had been called the volitional type and the type by self-surrender. In the volitional type the regenerative change, though it might be sudden, was more usually gradual. In this case it was like any other

gradual reformation, and consisted in the building up piece by piece, through successive acts of attention or outward behaviour, of a new set of moral and spiritual habits. But even in the course of such slow renovative processes there were always critical points at which the movement forward seemed much more rapid. It was as if for a time the volitional work done merely accumulated under tension; but that then the tension overpassed the obstruction, and the power gained manifested itself externally. Education in any practical accomplishment proceeded apparently by jerks and starts just as the growth of our physical bodies did. Of the volitional type of conversion it would, the lecturer remarked, be easy to give examples, but they were as a rule less interesting than those of the self-surrender type in which the subconscious effects were more abundant and often startling. The difference between the two types was, however, after all not radical. Even in the most voluntarily built-up sort of regeneration there were passages of partial self-surrender interposed; and in the great majority of cases, when the will had done its uttermost towards bringing one close to the complete unification aspired after, it seemed that the very last step must be left to other forces and performed without the help of its activity. In other words, self-surrender became then indispensable. "Man's extremity is God's opportunity," was the theological way of putting this fact of the need of self-surrender; whilst the psychological way of stating it would be, "Let one do all in one's power and one's nervous system will do the rest," but both statements acknowledged the same fact. The crisis was the throwing of our conscious selves upon the mercy of powers which, whatever they might be, were more ideal than we were actually, and which made for our redemption. Thus the crisis always had been, and always must be, regarded as the vital turning-point of the religious life, so far as the religious life was spiritual and no affair of outer works and ritual and sacraments. One might say that the whole development of Christianity in inwardness had consisted in little more than the greater and greater emphasis attached to this crisis of self-surrender. From Catholicism to Lutheranism, and then to

Calvinism; from that to Wesleyanism; and from this, outside of technical Christianity altogether, to pure "liberalism" or transcendental idealism, whether or not of the mind-cure type, taking in the mediæval mystics, the quietists, the pictists, and Quakers by the way, we could trace the stages of progress towards the idea of a purely spiritual help practically experienced by the individual in his forlorness, and standing in need of no elaborate doctrinal apparatus for its effect. Psychology and religion were thus in perfect harmony up to this point, since both admitted that there were seemingly outer forces that brought redemption to the individual. Nevertheless, psychology, defining the forces as subconscious, implied that they did not transcend the individual's personality, and therein diverged from theology, which insisted that they were direct transcendent operations of the Deity. Leaving the question of this divergence in abeyance a little, and reverting to the psychology of self-surrender, Professor James said that when they found a man living on the ragged edge of his consciousness, pent in to his sin, and want, and incompleteness, and consequently inconsolable, and then simply told him that all was well with him, that he must stop his worry, break with his discontent, and give up his anxiety, they seemed to that man to come with pure absurdities. The only positive consciousness he had told him that all was not well, and the better way they offered sounded simply as if they proposed to him to assist cold-blooded falsehoods. "The will to believe could not be stretched so far as that. They could make themselves more faithful to a belief of which they had the rudiments, but they could not create a belief out of whole cloth" when their perception actively assures them of its opposite. The better mind proposed to them came in that case in the form of a pure negation of the only mind they had, and they could not actively will a pure negation. There were only two ways in which it was possible to get rid of anger, worry, fear, despair, or other undesirable affections. One was that an opposite affection should suddenly break over them—from organic changes, as a gift of divine grace, or from the sub-conscious, no matter for the present whence they might derive it—and expel

these affections; and the other was by getting so exhausted with the struggle that they had to stop—they dropped down, gave up, and did'nt care any longer. Their emotional brain-centres struck work, and they lapsed into temporary apathy. There existed mutually antagonistic kinds of affection, and when one kind was in possession it must be got rid of if another was to enter or exert an influence. Such antagonistic kinds of affection were the egoistic preoccupations of the sick soul and the expansive feelings of the soul of faith. So long as the former guarded the door the latter gained no presence. But let the former faint away, even but for a moment, and the latter could profit by the opportunity, and, having once obtained possession, might retain it. In a large proportion writers spoke as if the exhaustion of the lower and the entrance of the higher emotion were simultaneous, and they often spoke as if the higher actively drove the lower out. That was undoubtedly true in a great many instances. But there seemed to be little doubt that elsewhere both conditions, sub-conscious ripening of the one affection and exhaustion of the other, must simultaneously conspire in order to produce the result. Beyond all question there were persons in whom, quite independently of any exhaustion in the subject's capacity for feeling, or even in the absence of any acute previous feeling, the higher condition, having reached the due degree of energy, burst through all barriers and swept in like a sudden flood. There were, Professor James said, the most striking and memorable cases, the cases of instantaneous conversion to which the conception of divine grace had been most peculiarly attached. He would reserve his comments on them and the remainder of the subject till the following lecture.

THE GIFFORD LECTURE.

The last of the series of Gifford lectures, which Professor James of Harvard University, has been delivering in Edinburgh University, was given yesterday, when he dealt with the subject of "**Instantaneous Conversions.**" He began by asking the follow-

ing questions:—Is an instantaneous conversion a miracle in which God is present, as He is present in no change of heart less strikingly abrupt? Are there two classes of human beings, even among the apparently regenerate, of which the one class really partakes of Christ's nature, while the other merely seems to do so? Or on the contrary, may the whole phenomenon of regeneration, even in these startling instantaneous examples, possibly be a strictly natural process, divine in its fruits, of course, but in one case more, and in another less so, and neither more nor less divine in its mere causation and mechanism than any other process, high or low, of man's interior life? They would, he said, remember the cases of Alline, Bradley, Gardiner, and the graduate at Oxford converted at three in the afternoon. Similar occurrences abounded, some with and some without luminous visions all with a sense of astonished happiness and of being wrought on by a higher control. But if, abstracting altogether from the question of their value, or practical significance for the future spiritual life of the individual, they took them on their psychological side exclusively, so many peculiarities in them reminded them of what they found elsewhere outside of conversion that they were tempted to class them along with other automatisms, or to suspect that what made the difference between a sudden and a gradual convert was not necessarily the presence of divine miracle in the case of one and of something less divine in that of the other, but rather a simple psychological peculiarity—the fact, namely, that in the recipient of the more instantaneous grace they had one of those subjects who were in possession of a large region in which mental work could go on subliminally, and from which invasive experiences, abruptly upsetting the equilibrium of the primary consciousness, might come. In the extreme of melancholy, said Professor James, the self that is could do absolutely nothing. It was completely bankrupt and without resource, and no works it could do could avail. Redemption from such subjective conditions must be a free gift, or nothing, and grace through Christ's accomplished sacrifice was such a gift. Faith that Christ had genuinely done his work was part of what Luther meant by faith, which so far

was faith in a fact intellectually conceived of. But this was only the first step in faith, the second being far more vital. This second step, said Professor James, was the intuitive assurance that I, just as I, stand without one plea, &c., am saved now and for ever. In some conversions both steps were distinct. But, continued Professor James, "Professor Leuba is undoubtedly right in contending that the preliminary conceptual belief about Christ's work, although so often efficacious, is accessory and essential, and that the 'joyous conviction' could also come by far other channels than this conception. It is the joyous conviction itself, the assurance that all is well with one, that he would give the name of faith par excellence." The characteristics of the affective experience, which to avoid ambiguity should, Professor James thought, be called the state of assurance rather than the faith state, could easily be enumerated, though it was probably difficult to realise their intensity unless one had been through the experience oneself. The central one was the loss of all the worry, the sense that all was ultimately well with one, the peace, the harmony, the willingness to be, even though the outer conditions should remain the same. The certainty of God's "grace," of "justification," of "salvation" was an objective belief that usually accompanied the change in Christians, but that might be entirely lacking and yet the affective peace remain the same. The second feature was the sense of perceiving truths not known before. A third peculiarity of the assurance state was the objective change which the world often appeared to undergo, "An appearance of newness beautifies every object"—the precise opposite of that other sort of newness, that dreadful unreality and strangeness in the appearance of the world which was experienced by melancholy patients. That sense of clean and beautiful newness within and without was one of the commonest entries in conversion records. There was, said the lecturer, one form of sensory automatism which possibly deserved special notice on account of its frequency. He referred to the luminous phenomena of photisms, to use the slang of the psychologists. Saint Paul's blinding Heavenly vision seemed to have been of that sort;

so did Constantine's cross in the sky. Speaking on the question of the transiency or permanency of abrupt conversions, Professor James said, "Some of you, I feel sure, knowing that numerous back-slidings and relapses take place, make of these their "apperceiving mass' for the whole subject, and dismiss it with a pitying smile as so much 'hysterics.' Psychologically, as well as religiously, however, this is too shallow. It misses the point of serious interest, which is not so much the duration as the nature and quality of these shiftings of character to higher levels. Men lapse from every level—we need no statistics to tell us that. Love, for instance, is well-known not to be irrevocable; yet constant, or inconstant, it reveals new flights and reaches of ideality while it lasts. These revelations to men and women form its significance whatever be its duration. So with the conversion experience: that it should for even a short time show a human being what the high water-mark of his spiritual capacity is, is what constitutes its importance—an importance which backsliding cannot diminish though persistance may increase it. But as a matter of fact, all the more striking instances of conversion—all those, for instance, which I have quoted—have been permanent."

At the conclusion of the lecture, which in common with those that preceded it, was attentively listened to by a large and appreciative audience, Professor James indicated the subjects he will take up when he returns next year to complete his contribution to the Gifford series. "Saintly Life," "Mystical Experiences, properly so-called," "Faith," three or four lectures on the "Relation of Religious Experience with the Institutions of Ecclesiastical Life, with Theology and Philosophy, and finally with Primitive Thought," and lastly a lecture on the general conclusions of the course—such was the outline the lecturer gave of the ground he expected to cover. On taking leave of the audience Professor James, who was accorded quite an ovation, said his lectures had been attended by far larger numbers than he had dared to hope, and that encouraged him to feel that in the subject he had treated he had chosen one that the high-minded founder of the lectures might have approved of. (Applause.)

HYMNS IN PRAISE OF HARI

BY SRI SANKARACHARYA.

1. With love I sing the glory of Vishnu, (the all-pervading principle of the universe), who is beginningless, who is the origin of the Universe, in whom rotates the wheel of phenomenal existence as seen by us every day, and by realising whom that wheel of phenomenal existence comes to an end.—That Hari who is the destroyer of the darkness of *samsara* (worldly life) I praise.

2. He from a single particle of whose glory, the whole universe experienced by us has arisen, by whom as seen by us it is enveloped in activity, by whom alone it is again pervaded and by whom it is enlightened through experiencing pleasures and pains,—That Hari who is the distroyer of the darkness of *samsara* I praise.

3. He, who is the knower of all, who Himself is that all, who is every part of it, who is the bliss, who is the interminable auspicious qualities and who Himself is the abode of all these qualities, who is the unmanifest *Prakriti* and is at the same time the whole of this manifest universe and who is both existence and non-existence ;—That Hari who is the dispeller of the darkness of *samsara* I praise.

4. Though there is no other being higher than He, yet (He Himself manifests as this universe) that is not the ultimate reality. Because He being other than the perceivable objects and of the nature of pure consciousness which needs the help of no other object to shine by itself, even though He be devoid of the distinction of knower, knowledge and the known, He is always the subject of cognition. That Hari who is the destroyer of the darkness of *samsara* I praise.

5. Having learnt from proper preceptors the very subtle truth about the Imperishable Vishnu, by the power of renunciation and close application (to preceptor's practical directions) and with intense love always devoting themselves to meditation directed to a single object, the learned know him as the Supreme Lord ;—That Hari who is the destroyer of the darkness of *samsara* I praise.

6. After restraining the vital forces by meditating on 'Om,' and fixing the mind in the heart, and after banishing thoughts about all other objects, again dissolving the mind there (in the heart) alone, when the mind is destroyed, Him regarding whom sages say, "I am that self-luminous Intelligence," that Hari who is the destroyer of the darkness of *samsara* I praise.

7. Him who is known as the *Brahman*, who is the self-luminous God, who has none other than Himself, who is perfect and omnipresent, who abides in the body, who is attainable by devotees, who is unborn, subtle, who cannot be reached by logic,—by contemplating on such a Being as living within the self, those that are versed in the knowledge of *Brahman*, have known Him as the Supreme Lord.—That Hari who is the destroyer of the darkness of *samsara* I praise.

8. He who is beyond the apprehension of the senses, the knowledge of whose Self arises from the expansion of the little conscious self within, who transcends all objects of cognition, whose essential nature is knowledge,—having realised such a Being in the heart, the sages know Him as the Infinite Bliss which can only be conceived in imagination and as that which has no other like it ;—That Hari who is the destroyer of the darkness of *samsara* I praise.

9. Knowing that all things which are cognisable, as objects of perception have *Brahman* for their essence and also that *Brahman* as 'Myself,' Saunaka and

such other great sages thus meditated on the Unborn One. That Hari who is the destroyer of the darkness of *samsara*, I praise.

10. Whatever things are perceived setting aside all those things as 'not I,' and attaining the bliss which is of the nature of self-luminous knowledge, those that know the *Atman* realise in that the Supreme bliss "I am in Him." That Hari who is the destroyer of the darkness of *samsara*, I praise.

11. Repeatedly rejecting all that is [illegible] as the product of differentiating condition and [illegible] what is left in the end as pure self-luminous intelligence resembling the all-pervading subtle ether, the devotees of the imperishable *Achyuta*, leaving off their (perishable) bodies enter into Him.—That Hari who is the destroyer of the darkness of *samsara*, I praise.

12. He who is found everywhere, who has everything as His body, and yet is not everything, who knows everything in this universe and yet everything does not know Him, and who by remaining in this manner as the inner ruler of all, controls all,—That Hari who is the destroyer of the darkness of *samsara*, I praise.

13. Cleverly seeing, the whole universe as a superimposition on the Self and also seeing this Self who is unborn in all beings, the sages realise Him who dwells in the hearts of men in the form "I am the one only *Atman* existing in all."—That Hari who is the destroyer of the darkness of *samsara*, I praise.

14. Him whom some declare to be that one who exists in all beings and sees, smells and enjoys, and feels, hears and cognises everything, while others declare that He exists in all doers as only the witness seeing their actions—That Hari who is the destroyer of the darkness of *samsara*, I praise.

15. The self who cognises things and who sustains the

body in the form of *Jiva*, seeing, hearing, knowing tasting, smelling (through the organs)—this self the sages realise to be no other than the Supreme Soul.—That Hari who is the destroyer of the darkness of *samsara*, I praise.

16, He who in the wakeful state experiences the gross substances, in the dream state experiences the *Māyā* or the mental impressions of these, and so also in the state of deep sleep experiences the blissful ignorance of sleep, and in the fourth transcendental state of *samādhi* seeing the Atman remains happy in Himself,—That Hari who is the destroyer of the darkness of *samsara*, I praise.

17. He who, though pure, immutable, one and unborn, experiences the manifold things produced by the distinctions of the qualities of *Sattva, Raja and Tamas*, and who by means of the fruits of action becoming split into many and [illegible] shines variegated like a crystal;—That Hari who is the dispeller of the darkness of *samsara*, I praise.

18. Having created and superimposed such names as Brahma, Vishnu, Rudra, Fire, Sun, Moon, Indra, Vayu, Sacrifice, people describe Him who is one only existence as many on account of the diversity of intellects—That Hari who is the destroyer of the darkness of *samsara*, I praise.

19. The unborn whom at the early part of the Taittiriya Upanishad Varuna [illegible] to his son Brigu, as existence, knowledge, pure, [illegible] who is distinct from the bodily sheaths, tranquil, [illegible] without parts, blissful and peerless, —That Hari who is the destroyer of the darkness of *samsara*, I praise.

20. At the end of the Taittiriya Upanishad, having been instructed by his father, Brigu knew Him who is the witness in everything, after determining within himself "I am the Brahman transcending these five sheaths, and the five subtle elements, taste (*Rasa*) &c." That Hari who is the destroyer of the darkness of *samsara*, I praise.

21. Being entered by whom, by whose energy of *Māyā* and subservient to whom is this individual conscious self the director of activities, the doer in creatures? And with the help of whose power of intelligence is the *Atman* the doer and enjoyer in this world?—That Hari who is the destroyer of the darkness of *samsāra*,I praise.

22. Having created out of one's own self the whole of this indescribable universe, and then having pervaded this created universe without leaving out a single object, the Supreme Self who is one became both these invisible and visible forms of the universe. That Hari who is the destroyer of the darkness of *samsāra*, I praise.

23. By the teachings of the *Vedānta*, the *sastras* pertaining to the self, *Purānas* and other *sastras* and by the teachings of *Tantras* which treat about the worship of Vishnu, after seeing and realising whom within their own selves, people enter into Him finally,—That Hari who is the destroyer of the darkness of *samsāra*, I praise.

24. That Supreme Lord, God, who is capable of being known quickly even in the short span of a life in this world by those who ardently strive to see Him, through faith, love, meditation, tranquillity and such other expedients, and without which who is incapable of being known even after taking a hundred births,—That Hari who is the destroyer of the darkness of *samsāra*, I praise.

25. Him, the truth of the supreme glory of whose Self has been declared by those learned in the Vedas to be indescribable even by Himself as explained in the text beginning with "All these are indeed, (Brahman)" and on account of the whole universe being born from Him, dissolved in Him and sustained by Him, exists in Him like waves in the ocean and yet not distinct from Him,—That Hari who is the destroyer of the darkness of *samsāra*, I praise.

26. As taught in the *Gita*, and in accordance with the

injunctions therein given, knowing the indestructible principle within as unborn and through intense love, realising Him who i pure intelligence and who resides in the heart as Witness, and whom people know, by meditating on Him saying "I am in Him"—That Hari who is the destroyer of the darkness of *samsāra*, I praise.

27. The Eternal Lord, who assuming the condition of individual self and reflecting in nature, or *Prakriti*, ever eats objects of enjoyment with the five mouths of the senses and who though one, exists in every body as distinct and separate like the moon reflected in water,—That Hari who is the destroyer of the darkness of *samsāra*, I praise.

28. Intelligently investigating the teachings of Vyasa in the *Vedānta* Sutras, and understanding that He who is designated the *Purusha* or the Self is to be realised by those who have known the distinction between the body and the soul, here in this bodily life alone, the sages realise Him as "He who is I, that Person is the Supreme Lord, I am therefore that Supreme Person." That Hari who is the destroyer of the darkness of *samsāra*, I praise.

29. Reducing into one these sentient souls within who exist in innumerable bodies as their selves and knowing Him, men attain identity with Him in this present life alone; and by becoming absorbed in Him they never attain another birth in this world. That Hari who is the destroyer of the darkness of *samsāra*, I praise.

30. In accordance with the teachings of *Madhu Brahmana*, having realised the essential oneness of duality, Him whom sages by the right apprehension of divine nature realise as Indra and as, "He who is I that person is the Supreme Being, I am therefore that Supreme Person."—That Hari who is the destroyer of the darkness of *samsāra*, I praise.

31. "He who dwelling within the internal organ of perception causes the activity of this gross body, and who

residing also in the external sun bathes everything with warm rays, "I am that Person alone." So meditating on the oneness of souls sages realised the Supreme One. That Hari who is the destroyer of the darkness of *samsāra*, I praise.

32. A spark of intelligence from Him who is the only real existence, entering the energy of nature (as the conscious individual self) cognises objects of perception outside the organ of intellection but does not cognise Him who remains inside as the perceiver.—That Hari who is the destroyer of the darkness of *samsāra*, I praise.

33. After investigating thoroughly who in this body is the cogniser and the ruler and concluding that this Person is the cogniser because He alone is the knower, hearer, and thinker, sages understand Him by saying "I am of the nature of knowledge in this body." That Hari who is the destroyer of the darkness of *samsāra*, I praise.

34, If this Supreme Person does not live in one's self who else then shall conduct the activities of the body? This Person, who is indeed the Supreme Bliss, alone moves in the body as the *Prāna* (afferent energy) and *Apāna* (efferent energy). By reasoning thus, this *Taittiriya Upanishad* in a demonstrative manner teaches the reality of Supreme Existence. That Hari who is the destroyer of the darkness of *samsāra*, I praise.

35. Am I the vital energy (*Prāna*)? Or am I speech, ear and such other organs? Or am I the mind? Or am I the intellect? Am I any of the differentiated individual existences? Or am I the totality of existence? Pondering thus the sages know Him by saying "I am the witnessing Intelligence in the body." That Hari who is the destroyer of the darkness of *samsāra*, I praise.

36. I am not the *Prāna*, I am not the body, I am not the mind, I am not the intellect, nor am I the organs of ego-

tism and understanding. Sages know Him by thinking "He who is of the nature of knowledge in this body I am that Person alone." That Hari who is the destroyer of the darkness of *samsāra*, I praise.

37. The Supreme Self who is existence itself, who is pure knowledge, who is not a product of any other thing (unborn), who is real, who is subtle (transcending the senses and intellect) and who is eternal, Him who is all-pervading and the First Cause, and whom the father (Uddhalaka) taught to his son (Swetaketu) in the *Chhandogya Upanishad* of the *samaveda* by saying "That thou art,"—That Hari who is the destroyer of the darkness of *samsāra*, I praise.

38. In the hyper-conscious state of *samadhi*, rejecting first of all, all conditioned and unconditioned manifestations from the *Atman* who is of the nature of intelligence, saying "not this, not this," and also relinquishing all things visible as "not this," sages know Him as the only real existence. That Hari who is the destroyer of the darkness of *samsāra*, I praise.

39. He on whom every material thing ending with the undifferentiated ether is woven like warp and woof, and who is designated the *Akshara*, or the Imperishable Self, being established from such words of the Vedantic texts as "not gross" "not-atomic," and who is not knowable like things of the sense, though He can be known only by denying all agents of cognition other than this *Akshara* as not the true one;—That Hari who is the destroyer of the darkness of *samsāra*, I praise.

40. As long as He whose nature is Intelligence, is not realised in one's own self saying, "I am He," so long everything appears to be real; but when He (who is the ultimate reality) is seen, this whole universe becomes unreal. That Hari who is the destroyer of the darkness of *samsāra*, I praise.

41. After burning the self (*atman*) of desires and passions in the blazing fire of knowledge kindled by the eight-limbed-*Yoga*, in the same way as one would calcine gold mixed with alloy in fire (for extracting pure gold), the Supreme Self whom the sages realise as the Intelligence left behind,—that Hari who is the destroyer of the darkness of *samsāra*, I praise.

42. He who is the radiant light of knowledge, who is the First Cause, who glows well within the heart like lightning, whose abode is the Sun, the moon and the fire, who is the worthy object of praise, by worshipping whom, with love and devotion, the wise enter into Him who exists within one's own Atman, in the present life alone;—That Hari who is the destroyer of the darkness of *samsāra*, I praise.

43. May Vishnu protect this devotee of His who is the *Purusha* that exists undifferentiated from His own Supreme Self, considering that, "This *Bhakta*, with great love, and singleness of purpose praises me who is himself, who is of the nature of Satchidananda, the essence of all organs, by firmly fixing his own inner Supreme Self in Me who is of his nature",-That Vishnu who is the destroyer of the darkness of *samsāra*, I praise.

44. He who reads or hears in the above said manner this hymn composed by the venerable *Acharya*—a hymn which is fit to be sung by devotees and which resembles the sun in dispelling the darkness of the fear of *samsāra*—attains the empyrian of Vishnu; and if any one reads it understanding its meaning he also realises even in this human frame, True Knowledge as well as *Brahman* to whom pertains all True Knowledge.

THE TANTRAS.

BY GOMAT.

The *Tantras* or *Agamas* belong to the same class of literature as the *Puranas*. The character of their contents and their purpose, as in the case of the Puranas, depend on the state of Hindu society for which they were intended. Comparing their teachings with those of the Vedas and of the great Epics, their age seems to have been an age of religious renaissance. And in judging them we ought to take into consideration the reforms they effected and the innovations they introduced into the Aryan religion and philosophy. Though one of their objects was to present in a systematised form the ancient wisdom of the Aryans, their rituals have, in a great measure, antiquated the observances of the *Vedas*; and for this reason some of the orthodox followers of the *Vedas* have attributed to the founders of even the most ancient of these the same kind of heresy as was done to Buddha's teachings. But unlike Buddhism which attempted to discard all forms of Brahmanic religion and held say over the hearts of the people only for about a period of ten centuries, the *Tantras* or *Agamas*, inspite of the antipathy that was shown them at the beginning, took firm root in the land and the doctrines preached by them constitute almost the ruling religion of India. They were messengers of peace. They did not try to subvert the old order of things; they did not try, like Brihaspati and Kapila, to shatter to pieces the timehonored edifice of the *Vedas*, but on the ruins of the old they erected a new one. They only readjusted the old building to new requirements and gave it a stabler basis. What the sanctity of the *Vedas*, the transcendental philosophy of the Vedanta and the over-refined ethics of Buddhism could not do to preserve the stately mansion from falling, these have done by prudently and harmoniously blending both the head and the heart and have thereby made it strong and secure. They preached the practical

religion of love and charity based on the refined *Vedanta* of the Upanishads and thus established cordial relations between divergent elements of society. They introduced, as it were, into the Vedic teaching freshness and simplicity and added, as it were, new vigor and attractiveness which commended themselves to the masses at once.

We have already shown how what the *Mahabharata* has done to the history of the Post-Vedic condition of the Aryan religion, the *Agamas*, the *Puranas*, and the *Trantras* have done to that of the later phases of it. The seeds of reform in worship which were sown in the *Vedic* period began to sprout in the Puranic times and are seen to bear fruit in the *Tantric* period. Image worship, hero-worship and the doctrine of love and grace seem to have found peculiar expression in the *Tantras*, and in them we find clear traces of the reaction on the Aryan mind of the religion of the races they came in contact with. The Vedic gods seem to be metaphorical beings identified by their attributes and actions, involved in domestic sacrifices by prayers and hymns and propitiated by offerings through fire. In the Puranas this simple faith seems to have undergone material modifications. Their deities assume a more personal aspect and are dressed in flesh and blood and are worshipped with a greater degree of devotion and love ; they are either the Avatars of God—the personified attributes of the Supreme Being in action or the incarnations of sages. In the progress of events even such a worship seems to have failed to satisfy the newer cravings of the human heart. Love which once prevailed in the form of abstract meditation took a more material shape and hoped for a material response. The worshipper began to wish for an object that would speak to him and console him in his distress. Even such an object proved at times too much to a lower order of mind. A person who is capable of speaking and advising should possess a will of his own and the worshipper who expects his god to feel and act cannot but find the fear of his God always lurking in his mind one day becoming unmanageable. Accordingly he seeks in preference to this object of fear a more convenient and manage-

able form for his God—that of an image. Can an image made of dead matter feel and act? Yes; to a Tantrika worshipper it does. Herein consists the novelty of his faith. An image is to him not only a visible symbol of the object of his adoration, a symbol reminding him of the sublime ideal of the infinite but also it is an *avatar* or incarnation in a form more suitable for worship (*archavatara*.) When he worships it, he does not merely adore the material form but the spirit it symbolizes and with whom he seeks communion. So the first ceremony of the Tantrika worship is to sanctify an image by invoking the spirit it symbolises into it. The votary sits alone for hours looking at the bright face of the image identifying his form with its form, and his mind with its mind concentrating his soul on his beloved. At such a moment or religious ecstasy, of fervent faith, it is no wonder that he finds another image, more glorious and divine stand between him and the apparently lifeless form and speak to him as a soul would do to a soul. Such is the realisation of a devout worshipper of images which the *Puranas* only sought to obtain with living men and women who were to them the emblems of divine love, grace and harmony on earth. In the amplitude of a pendulum, the swing on the one side necessarily implies a swing on the other. Human love became more and more materialised on one side, and on the other side assumed a transcedental form and ended in divine ecstasy. On this principle alone is based the scheme of the *Tantras*. They seek to advance civilisation by reconciling the abstract notions of the Aryans and the concrete practices of the Dravidians and of other non-Aryan races, by harmonising the contemplative head of the Aryan and the feeling heart of other races.

Another feature of the *Tantras* is the freedom it allowed to women to participate in religious worship. The rights which women enjoyed in the early days of the *Samhitas*, for reasons which we have already suggested were suspended for a time, but the liberal spirit of the *Tantrikas* and the nature of their worship and the peculiarity of their doctrines seems to have revived, in a way, women's right to take part in religious worship. Even the founders of Tantrikism seem to have found it necessary to

observe some caution in dealing with women. In spite of the sacredness which the *Tantras* attach to women in representing them as the living emblems of *Sakti*, the Universal Mother, some people believe the *Vāmāchara* of the later *Tantras* is chiefly due to the free intermixture of women with men in secret religious worship. Coming in the wake of Buddhism, it is no wonder that some of the orthodox *Tantras* should have hesitated to show them absolute equality with males. Buddhism with all its boasted benevolence to all beings alike is certainly for from benevolent where women are concerned. In its anxiety to preserve the purity of the *Bikshus*, it enjoins even the suppression of natural feelings of any kind towards women. When the old faith reasserted itself on the fall of Buddhism public morality seems to have been very low and all sorts of *Vāmāchāras* seem to have crept into Tantrikism by people wilfully misinterpreting some of the texts; and so the Tantriks found it expedient to make hard and fast rules for the guidance of those that wished to be initiated into their mode of worship. Wine and all other elements of corruption were strictly prohibited. Besides there is a natural defect in women which makes a majority of them unfit for austere life and *yogic* practices. Though women were considered generally not equal to austere life and strict *yogic* practices still they were allowed ordinary privileges of human beings and they certainly were allowed to enjoy equal rights with men in public places of worship which were purely *Tantric* in organisation.

The strength of *Tantrikism* consists in its preaching the most practical religion in harmony with the sublime and universal philosophy of the *Vedanta*. A vast mass of people who differ from one another in taste, propensity and mental powers can hardly be expected to hold a concensus of opinion even in matters of religion wherein faith enters so largely. The problem of religion as a solvent of human differences has tasked the energy of some of our best minds. In the West while a few only adhere to religion, the rest remain indifferent, drifting from one current of thought to another. They think that religion is antagonistic to social and political progress. Even where it exists, it exists in

in name only and any change in religion means wading through a river of blood. It was in India and India alone religion as means for producing social amity was successfully worked; and attempts were made to bring together divers dispositions and intellects into its common fold. Circumstances contributed to its growth. The unhampered native genius of the Aryans left to itself exerted its full force and smoothened all the angularities that roughened the way. When the ancient Aryans first entered India they came in contact with other races who naturally thought and acted differently from themselves. We read how the *Dasyus* in the Vedas, the *Rákshasas* in the *Puranas* act as the enemies of the Aryan religion. The custodians of the *Vedic* faith had keenness enough to perceive that unless they forged a strong religious chain that would bind all of them together their whole existence was at stake and they, therefore, sought the most effective means that would not only help them to preserve their individuality but also secure for their religion full freedom of growth, and bring under its control all the other forms of faith which remained beyond its pale. They paved well the grand and only road to salvation—love and devotion to God and at the same time did not forget to open innumerable bye-paths which lead to the main road. They knew their task well and understood that so long as man had an attachment to sensual pleasures, worldly power, name or fame he could not give an undivided heart to God. So they proposed a remedy which while it secured the glorious prize of *Mukti* to the blessed few, did not leave others to despond but gave them hope.. Whatsoever be the path which one pursued, they pointed out how that same may be converted into a bye-path leading to the main road. They taught the secret of *Karmayoga* that the end and the means are to be made one, that when a man is after anything, for the moment he should consider that thing as his God. These bye-paths are therefore as diverse as there are objects for man to pursue. They therefore formulated a system in which there was recompense for every grade of men and hope and directions for those also that walked in bye-paths of pleasure. Purity, patience and preserverence, that is all that were required.

To men whose hearts have a craving for worldly pleasures and worldly powers, the *Tantras* prescribe the worship of *Sakti* in a form which would suit their taste. No desire can get satiated unless the very root of the desire is destroyed. If a man is left to his own course for the satisfaction of his desires, the inherent law of nature would lead him of his own accord to seek better and better sources of happiness until at last he consciously reaches that point where all desires end and where he gets a glimpse of the most glorious. We all know the strong tendency of human nature to taste forbidden fruits. The *Tantrikas* recognised this fact; and when they saw people addicted to sensual pleasures they sanctioned those pleasures but at the same time taught them how to worship the Truth through them. If a man has a liking for wine let him drink it but at the same time know that it should be used for divine purposes to aid concentration at the time of worship and not to stir the evil propensities dorment in him. As regard women he should not fail to remember that she is an emblem of S*akti*, the Divine mother of the universe. He may look on her in any light he pleases, the mother, sister or wife, only she is to be worshipped. We might indulge in midnight songs, provided they are such as are calculated to elevate the singer and glorify the deity invoked. Even forbidden food might be eaten if he only knows that it is intended to give him a healthy body that would breed divine thoughts and has the power to consume it. In fact all things that are gratifying to the senses and pleasing to the intellect are sanctioned to a worshipper while at the same time he is advised to utilise them for the purpose of rousing the divinity in him in response to that of the deity invoked and glorified. It is no wonder therefore that the *Tantras* which enjoin orgiastic rites of a highly objectionable character do not flush to inculcate renunciation and a pure and devotional state of mind.

The real sign of advancement in a science is that the theory and practice go hand in hand. Religious practices will be nothing without corresponding philosophical ideas to guide them. Such an interaction between religion and philosophy has always charac-

terised Indián civilization. An early division of the Hindu system was to separate the practical popular belief from the speculative or philosophical doctrines. The division was probably with a view to help the independent development of both. While the common people sought to realise God in all sorts of objects, in all possible ways, some few of deeper thought plunged into the mysteries of man and nature and tried to obtain correct solutions to the problem of existence itself. Just as diversity in the form of worship leads the common populace to better and more cosmopolitan codes of worship, variations in opinion on the metaphysical aspects of these led philosophers to invent wider and higher forms of expression. But in spite of all their conflicting practices and divergency of opinion the Hindus took care to maintain a harmonious relation between the two and a unity of purpose—the propogation of the *Vedic* doctrines. New ideas and forms of worship came one after the other and threatened to destroy the very structure of the Aryan system but the vitality of the old one was so great that it engulfed the new ones, absorbed and assimilated them into its own. The effect of such an absorption was that the old deities were made to assume new names or forms, old forms of worship were changed into better ones and old doctrines were refined into higher ones ; in brief the old faith appeared in an altogether new garb which fitted its altered proportions. The *Puranas* and *Tantras* are the exponents only of such a new religion and religious doctrines. They therefore inculculate the most popular and vulgar forms of worship and at the same time embody the sublime doctrines of the *Vedanta* and *Yoga*.

(To be continued.)

THE GOSPEL.*

OF

SRI RAMAKRISHNA.

The 19th of August, 1883 was a Sunday, and the first day after the full moon. So all His admirers had leisure to come in groups to see their Beloved Master, the Paramahamsa, in His place at Dakshineswara, the temple of the Goddess Kâli. Every one had free access. Whosoever came He was talking with him. Amongst his visitors were all classes of people, such as, Sannyasins, Paramahamsas, Hindus, Christians, and Brâhmos; Sâktās, Vaishṇavites, and Saivites; men, as well as, women. Glory be to Râni Râshmoṇi, whose goodness had erected this noble temple where people were coming to see and worship this living and moving God.

It was noon. The Paramahamsa was sitting upon the smaller bedstead in His room. He had taken a little rest after his breakfast, when M. came and prostrated before him. The Saint told him to sit down, and kindly enquired about the welfare of himself as well as of his family. Sometime after he began to talk with him upon the Vedânta.

Sri Râmakrishṇa,—"(To M.) Well, the Ashtâvakra Samhitâ deals with the knowledge of Self. The knowers of Self declare, "I am He," *i.e.*, "I am that Highest Self." This is the view of all the Sannyasins belonging to the Vedantic school. But it is not proper for a man of the world to hold such a view. He is doing everything, and

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* Translated by Swami Ramakrishnananda from original records kept in Bengali by M, a son of the Lord and servant.

at the same time, how can he be that Highest Self who is beyond all actions ?

"The Vedântins hold, that the Self has no attachment to anything. Pleasure, pain, sinfulness, righteousness, &c., can never affect the Self in any way, but they can affect them much who identify themselves with the body ; as smoke can only blacken the wall, but not the space occupied by it.

"There was a certain devotee, named Krishna Kisore, who used to say that he was a mere void (Kha), or empty space. But as he was a true devotee, he had some right to say so. As for others, such a sentiment is altogether out of place.

"But it is good for every one to harbour such a sentiment that he is free. "I have no bondage," "I am free," if a man constantly cherishes such an idea, he is sure to be free. On the other hand, he who thinks that he is in bondage, really brings bondage to himself.

"The mean-minded man who alway says, 'I am a sinner, I am a sinner,' is sure to fall in the mire of sin. A man should rather say, 'I am always repeating the holy name of God, how can there be any sin or bondage in me ?"

Then turning towards M. He said, "To-day my mind is somewhat anxious, after hearing from Hridai* that he has been ailing much. Is it due to my Mâyâ (attachment) or charity towards him ?"

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* Hridaya Mukerji was an old servant of the Paramahamsa, and served Him for nearly thirty years in the temple of Dakshineswara, till 1881. He was a remote nephew of His. His birthplace was in the village of Siore, in the district of Hughly. This village is five miles away from Kâmârpukar, the birthplace of the sage. He breathed his last in the end of April this year (1899), in his own native village. 'Hridai' is a pet abbreviation of his name, used in calling him Hridaya, by the Paramahamsa.

M. did not know what to reply, therefore, he remained silent.

Sri Ramakrishṇa.—Do you know what is Mâyâ ? Love towards one's own father, mother, brother, sister wife, children, nephew, niece, &c., is called Mâyâ ; and charity means loving all beings equally. Now, what is this, my anxiety, due to, Mâyâ or charity ?

" But Hridai did much to me " He continued, " He served me much, never scrupled to do all sorts of menial services for me ; and on the other hand he tormented me equally in the end, so much so that not being able to bear, once I went to the rampart to die by falling into the Ganges flowing below. But let that go, my anxiety will subside if now he gets some money. Now whom am I to ask for money ? and how can I ask (being a Sannyâsin) ? "

At two or three P.M., two of his greatest admirers Mr. Adharchandra Sen, and Mr. Balloram Bose came and prostrated before Him and took their seats. They asked Him how He was doing. In answer He replied, " Well, my body is all right, but not so is the mind," but He did not mention anything about Hridaya's ailment.

In the course of conversation when the talk was about the goddess Simhavâhinī (seated upon a lion) belonging to the Mallika family of Barabazar, He said, " Once I went to see the Simhavâhinī. She was staying in one Mallika's house at Châshâdhopâpârâ. The house was almost a deserted one. The family had become very poor. In some-places there was filth, in some places mosses were growing undisturbed, in others the cement upon the wall was crumbling down, brickdust, and sand were slowly falling. Other Mallika's houses are very neat and clean, but this was not so." Then turning towards M. He asked, " Well, can you explain why is this ? "

M. remained silent.

Sri Râmakrishṇa.—The thing is, every one must reap the result of his past actions. We should believe in the power of our past actions."

"One thing I saw in that deserted house," resumed He turning towards M., "that the face of the Goddess was beaming with glory. We should believe in the Divine Presence."

"I went to Vishnupura," continued He, "The Râjâ has many good temples. In one of the temples there is a Goddess, named, Mrinmayī. There is a big tank before the temple. But how is it (turning to M.) that I smelt the spices that females use to perfume their hair, in the tank? I did not know before that the ladies offer such spices to the Goddess when they go to worship Her. However, that smell brought in me a deep devotion towards the Goddess, although I had not seen Her till then so much so that I saw Her Divine Form up to Her waist in trance."

By this time other admirers arrived. The talk then turned on Kabul war and rebellion. One gave the news that Yâkub Khân had been deposed from his throne, and told the Paramahamsa, Yakub Khân was a great devotee.

Sri Ramakrishṇa,—Well, pleasure and pain are necessary accompaniments of the body. We read in Kabi Kankana's "Chandi" that Kàluvira had to go to jail. They placed a heavy stone upon his breast. But Kalu was the most favorite child of the Goddess of the Universe. Pleasure and pain come with the body.

"How great a devotee was Srimanta! How fondly the Goddess loved his mother Khullanâ. But what an amount of troubles he had to undergo! They took him to the scaffold to be executed."

"One woodman—a great devotee—was fortunate enough to see the Goddess, and the Goddess loved and showed Her kindness towards him very much; but he

could not get rid of his wood-felling business. He must have to sell the fire-wood to get his livelihood.

"Devaki, in prison, saw the God holding coach shell, discus, mace, and lotus and His four hands, but she did not get rid of her imprisonment."

M.—Not only imprisonment, but she should have got rid of her body, that being the source of all her troubles.

Sri Râmakrishṇa.—The Thing is, body is the resultant of one's past actions. So a man should have to bear with it as long as the past actions are not cleared. A blind man taking a bath in the holy water of the Ganges gets all his sins washed off, but his blindness, on that account, never leaves him. It is the result of his actions done in his past life.

M.—The shaft that has gone out of the bow must run out its race. Nothing can withstand it.

S. R.—"But however the body may be under the influence of pleasure and pain, the glory of knowledge and devotion never leaves a true devotee. Take for instance, the Pandavas. How many dangers and difficulties had they to encounter, but amidst all these, they never lost their wisdom. Can you find others equally wise and devoted to God?"

At this time Narendra (Swami Vivekânanda) and Mr. Visvanath Upâdhyâya came in. Mr. Visvanath was the Nepaulese Resident in Calcutta. The Paramhamsa Deva used to call him Captain, and hence all His admirers too called him by that name. Narendra was about *22* at that time, reading in the Senior B.A. Class. Occasionally he used to come to see the Paramahamsa and especially on Sundays. When after bowing down to Him he sat down, He asked Narendra to sing. There was hanging on the Western wall of the room a tanpurâ (a stringed musical instrument), Vivekânanda took it down, and began to turn

its keys to raise the notes of the strings to the necessary pitch in accompaniment to *bâwâ* and *tablâ* (musical instruments). Every one was intently looking upon the face of the songster, eager to listen him sing.

S. R.—(To Vivekânanda). This (instrument) no longer sounds as before.

Captain,—It is filled, therefore there is no sound, as with a filled vessel.

S. R.—But how do you account for Nârada and others ?

Captain,—They used to talk to alleviate others' miseries.

S. R.—" Yes, Nârada and Sukadeva came down from that highest state of Samâdhi on account of their universal charity. They used to talk to do good to others."

Vivekânanda began to sing the following song,—

The Song,

" When am I to realise in the temple of my heart the all-good and all-gracious form of God, and constantly looking at Him when am I to merge myself in the sea of that Divine Beauty:

The zephyr of wisdom will gently blow in the region of my heart, the dumb-founded mind, made restless on account of its intense joy will solely take refuge at thy feet, Bliss like embodied nectar will rise in its firmament, and looking at its sweet glory I shall be inebriated with glee, even as the *chakora* is mad with gladness when the moon rises.

I shall sell myself at Thy feet, O Beloved, and thus all my desires will be fulfilled. Thou art one without a second, all-peaceful and all-gracious.

Thus, even in this life I shall be entitled to enjoy the heavenly bliss ; what can be more glorious than that ?

When I shall look at Thy Holy and Pure Self, all impurities will fly away from me, before that glory, even as darkness flies away before light.

Light in my heart, the beeming faith, that, like the pole star, knows not how to change, O Thou Friend of the weak, and thus fulfill my only desire, so that overpowered by the infinite bliss of Thy love I shall forget myself entirely in having Thee as my own, all day and night. O, " when is that to come ?"

Sri Râmakrishṇa lost himself in profound Bhâva Samâdhi as soon as He heard the words "Bliss, like embodied nectar." With clasped hands He was sitting perfectly erect, turning His face eastward. He dived deep into the ocean of Beauty of the All-blissful Mother. He had no external consciousness, breath had almost stopped, there was no sign of motion in any one of his limbs, no wink in the eye, sitting like one in a picture; as if He had gone away somewhere leaving this kingdom entirely.

The trance ended. In the meantime, Vivekânanda, seeing Him in a trance, had left the room and gone to the eastern veranda. There Mr. Hâzrâ was sitting upon a coarse woollen seat, telling his beads. Vivekânanda began to talk with him. Sri Râmakrishṇa's room, by this time, was filled with men. After the trance had left Him, the Paramahamsa looked for Vivekânanda in the room. He was not there. The tanpura was left upon the ground and all this admirers were intently looking at him.

S. R.—(referring to V.) " He has lighted the fire, and thus has done his business." Then turning towards His numerous devotees He said, "Meditate upon the knowledge and Bliss Eternal, you also will have bliss. Bliss indeed is eternal, only it is covered and obscured with ignorance. The less is your attachment towards the senses, the more will be your love towards God."

Captain,—"The more you near your home at Calcutta, the more you are away from Kasi (Benares), and the more you near Kasi, the more you are away from your home."

S. R.—" As Srimati (Radha) was nearing Sri Krishna she was getting the charming smell of His Sweet person. The more one approaches God, the more one's love towards Him increases. The more the river nears the Sea, the more it is subject to ebb and flow.

" The Ganges of Knowledge flowing in the heart of a wise man, runs only in one direction. To him the whole universe is a dream. He always lives in his own self. But the Ganges of love in a devotees heart does not run in one direction. It has its ebb and flow. A devotee laughs, weeps, dances, sings. He wants sometimes to enjoy his beloved, to merge into his beloved. He swims in him, sometimes dives, and sometimes rises up, just as a lump of ice upon water.

"But, in fact, the inactive Brahman and the active Sakti are one and the same. He who is absolute knowledge-intelligence-and-bliss, is also all-knowing, All-intelligent, and All-blissful Mother of the universe. The self-luminous precious stone, (mani) and its luminosity are one and the same, for you cannot imagine the stone without its luminosity, and *vice versa.*

The absolute-Knowledge-Intelligence-Bliss is one. He has many names on account of his different powers manifesting differently. That is the reason of his having many forms. Hence the devotee has sung " O my Mother Tara, thou art even that. Wherever there is action, such as, creation, presevation, and destruction, there is Sakti or Intelligent Energy. But water is water whether it is calm or disturbed. That one absolute Knowledge-Intelligence-Bliss is the eternally intelle-gent energy, who creates and preserves, and destroys the

universe. As when the captain does not do anything, or when he perfoms his worship, or when he goes to the Governor-General, in all cases, he is the same captain, only these are his different *upadhis* or states."

Captain.—Yes sir, so it is.

S.R.—I told this to Keshabchandra Sen.

Captain.—Well, Sir, Mr. Keshabchandra Sen does not respect our Hindu manners and customs. How can he be a real saint ?

S. R.—" (Turning towards his admirers) Captain always wants me never to go to Keshab Sen.

Captain.—But your Holiness goes, in spite of me. What can I do ?

S. R.—" You go to the Governor-General for money, and can I not go to Keshab Sen. He meditates upon God, utters his holy name. And at the same time you say that God has become all this, i.e., the entire universe with all its living denizens ! "

After this Sir Ramakrishna abruptly went out to the north-eastern veranda. The captain and other admirers remained waiting for him in the room. Only M. accompanied him to the veranda.

Vivekananda was talking with Mr. Hazra in that veranda. Sir Ramakrishna knew that Mr. Hazra was an out and out monist, all dry. He held that all the universe was a mere dream. All kinds of worship and offering were mental delusions. He was that one changeless entity. A man should only meditate upon his self and nothing else.
S. R.—Laughing) Hallo ! What are you talking about ?

Vivekanada.—(Laughing) We are talking about various subjects, all very big.

S. R.—(Laughing) But however you may talk, know that genuine devotion and genuine knowledge are both one. Genuine knowledge exactly leads a man to the place where

pure devotion leads him. The path of devotion is very easy to go.

Vivekananda.—"There is no use in reasoning, make me mad with thy love, O'Mother." (To M.) Well, I have been reading Hamilton, and he writes, "A learned ignorance is the end of philosophy and the beginning of religion."

S. R.—"What is the meaning of that ?"

Vivekananda explained it in Bengali. Sri Ramakrishna hearing it, began to laugh and thanked him in English by saying "Thank you!" Every one laughed at this.

A little while after, seeing the evening was drawing nigh, one after another, almost every one of his admirers took leave of him, and so did also Vivekananda.

Gradually the day was closing to an end. It was almost evening. The temple lamp lighter was arranging and lighting the different lamps. The two priests of Kali and Vishnu, were taking an ablution, half plunging themselves physically, as well as, mentally, because shortly they were to go into their respective temples to perform the *aratrika* ceremony and waving lighted lamps &c., before the Goddess or the God and do other nightly services. The young men of Dakshineswara, with sticks in their hands, had come to take a walk in the garden with their friends. They were walking upon the rampart and enjoying the sweet evening breeze made fragrant by the flowers, and watching the slightly undulating breast of the swift flowing Ganges of the month of August. Some one of them, more thoughtful, was walking in the secluded grounds covered over by the big banyan tree, which was called by the name of Panchavati. Bahagavan Ramakrishna also looked at the Ganges for some time, from the Western veranda.

It was evening. The Lamp-lighter had lighted all the lamps of the big temple precincts. The old maid-servant came and lit the lamp in Sri Ramakrishna's room and burnt incense there. In the mean time, the *aratrika* ceremoney began in the twelve shrines dedicated to Siva. Immediately after, the same began in the temples of Kali, the Goddess of the universe, and Sri Vishnu. The united and solemn sound of gongs, bells, cymbals, &c., became more solemn and sweet when it resunded from the murmuring Ganges hard by.

The first lunar day after the full-moon had ended in the course of the day. It was the second lunar day. So sometime after nightfall the moon began to rise. Gradually the tops of the garden trees as well as the big temple compound were bathed in the balmy light of the moon, at the touch of which the water on the breast of the Ganges appeared very bright and ran on with great joy as it were.

Just after the evening, when He bowed down to the Mother of the universe, Sri Râmakrishṇa repeated loudly the holy names of God keeping time all the while by clapping His hands. In His room there were pictures of various Gods such as Sri Gaurânga with His devotees singing the praises of God, the baby Krishṇa with His mother Yasodâ, the Goddess of Learning, the Mother Kâli, Dhruva, Prahlâda, Sri Râma crowned, Sri Râdhâ Krishṇa, &c. He bowed down to every God in the pictures repeating their holy names. He also repeated His favorite sayings, all having a grand unifying principle running through them such as,

(1) Brahma-Ātmâ-Bhagavân, (Brahma, Self, and God).

(2) Bhâgavata-Bhakta-Bhagavân, (The Scriptures, the Devotees and God).

(3) Brahma-Śakti, Śakti-Brahma.

(4) Veda-Purâna-Tantra-Gitâ-Gâyatri.

(5) Śaraṇâgata, Śaraṇâgata (I am Thine, I am Thine).

(6) Nâham-Nâham-tuhu-tuhu (Not I, not I, but Thou, but Thou).

(7) Āmi yantra, Tumi yantri (I am the machine, and Thou art the Mover).

&c., &c., &c., &c.

After all these repetitions were over, He meditated upon the Mother Divine with clasped hands.

A few of His admirers had been walking to and fro in the garden during the evening. When the *aratrika* ceremonies were over in the temples, one after another, they came and gathered in Sri Râmakrishṇa's room.

He was sitting upon His bedstead. M., Adhar, Kisori, &c., were sitting before Him.

S. R.—"Narendra (Vivekânanda), Râkhâl, and Bhabanath,—these are Nityasiddhas (perfect even from their birth). They need no training. That is merely superfluous to them. For you see Narendra never cares for any one. He was accompanying me in Captain's carriage, the other day, and when the Captain wanted him to sit upon the better seat, he did not mind him at all. Moreover he never shows to me that he knows anything, lest I praise him before men. He has no Mâyâ, no attachment, as if free from all bondage, very polite in his manners. Many good qualities there are in a single individual, such as, reading, writing, singing, and playing upon musical instruments. With all these, he has conquered his senses, and has no inclination for marrying. Narendra and Bhabanath are best friends. He does not come to me often. That is good; for I always fall in trance whenever I see him, and do not know what to do.

THE PROPHET OF DAKSHINESWAR.

"Great men, taken up in any way, are profitable company," says Carlyle. Diffident as we are of doing justice to the full meaning of the life and mission of one of the greatest of India's sons, we still make the attempt to drink of a pure fountain of light and love in the hope that such attempt cannot but be beneficial. The advantages gained from the study of the life of a great man is sure to counterbalance all defects of delineation.

This ancient land of ours has many claims to be considered the chosen land and its people, the chosen people. No great man ever adorned the pages of its history unless he was a religious hero. Religious evolution like other kinds of evolution is not along a straight line but may be deemed to be a wave with its crests and hollows. The highest point in the crest of a wave may be said to mark the rise of a religious hero and the lowest point of the hollow, the depression to which Hindu society was reduced. A close study of the last four centuries of Indian history indicates an upturn of the wheel of progress.

The intellectual and religious activities of all nations may be said to be directed towards the formation of a suitable ideal and the bringing down of the ideal to the realm of practice. These two functions cannot be performed by one and the same class of men. Those who evolve out of themselves grand ideas are rare and few, but those who preach and popularise these ideas are many and come into closer contact with the people. In the field of religion, the former are represented by prophets and the latter by priests. Prophets give birth to new ideas and priests popularise them

and keep them alive. A new prophet always calls into existence a new order of priests. The priests of old ideas offer resistance to the spread of the new religion until both learn the practical wisdom of conciliatory coordination and the new wine is put into old bottles. But it has invariably happened that the new momentum acquired is in the direction of progress. Such has been the history of Indian religions.

Looking back into the history of ancient India, we find from very early times the existence of a similar struggle. On the one hand, we read in the Vedas, of Rishis seated in meditation and propounding solutions to the most abstract of problems regarding the ultimate goal of existence; on the other, we notice an hierarchy of priests chanting hymns to their favourite gods, offering sacrifices to propitiate them and praying for wealth and worldly prosperity. The *Rishis* of the *Gnanakanda* typify the originators of new ideas, and leaders of thought and progress; the *Purohitas* of the *Karmakanda* represent the conservers of hallowed customs and doctrines and the forces opposing expansion and new life. The struggle between these two factions, the conservative and the liberal, may be seen to have continued throughout the period of the *Brahmanas*. At the end of the *Aranyakas* a new force appears to have developed itself in the teaching of the *Upanishads* containing the quintessence of all that was old in religion. In the *Upanishads*, while we find greater importance attached to knowledge and renunciation than to ritualism the latter is held to be an indispensable accessory to the former. The ecstatic seers of the Upanishads may, therefore, be said to mark the culminating point of the struggle so well noticeable in the Vedas.

It is no wonder that history often repeats itself. After the period of the *Aranyakas*, small attempts at progress are observable now and then; and luminous stars

rise here and there above the religious horizon and guide the course of the weary and benighted traveller. When the wave of spiritual advancement gets clogged once again by the weighty accretions of conservetism and corrupt religious life, it loses itself in the cumbersome mass of ritualism and selfishness. Then a new impetus comes in with the rise of a great man, a mighty prophet, a holy saint and new vigor is infused once again into national life. Sri Krishna says in the *Bhagavad Gita*, "Whenever virtue subsides, and wickedness raises its head, I create myself once again."

The advent of Buddha marks one such epoch in the history of mediaeval India. Buddha found amongst his countrymen all kinds of corrupt practices. The hideous rites, meaningless rituals, and the selfish and unsympathetic acts perpetrated in the name of religion were all to be put down and the eyes of the suffering masses should be opened to their follies and led once again in the righteous path of love and renunciation. Buddha was not unsupported in his accusations. We find the same charges hurled against corrupt ritualism in the manifold writings of Yajnavalkya and his followers. In pointing out the degenerate practices of his predecessors, Yajnavalkya makes an attempt to purify and widen the field of ritualistic religion by the introduction of fresh and simple rituals and forms of worship. Buddha did not follow the plan of the much despised followers of the *White Yajus*. He adopted an altogether different course and tried to knock on the head of ritualism and worship and reconstruct religion on a purely ethical and philosophical basis. In doing this he entirely ignored the fact that no religion is capable of living without rituals, that no abstract idea can be understood by the common masses and realised in practical life without the help of concrete forms of worship. The consequence was that not long after the ascention of Buddha his teaching failed to produce the in-

tended effect and to give sufficient impetus to the progress of religion. Worse kinds of corruptions than what existed before crept into the practices of the illiterate followers of Buddhism ; and the noble religion of the prophet of Kapilavastu ceased to be a living force in the land of his birth.

The *Vedic Dharma* recovered once again from the stupifying blow given to it by the teaching of Buddha and began to be astir. Great *Acharyas*, like Sankara, Ramanuja and Madhva, arose and did the Herculean task of resuscitating the old religion once again. Nurtured in an alien soil, among ethnically different races, amidst new ideas and environments, these Acharyas had the keenness to perceive the defects of the old practices and at the same time realising their vocation worked against the reactionary influences of Buddhism. They gave fresh life to the noble religion of the *Upanishads* without in any way offending the prejudices of the othodox followers of the *Vedas*. The result was fresh blood was once more infused into the religion of the *Vedantā* so as to make it a living force. New and aggressive forces in the form of Mahommedanism and Christianity presented themselves and new kinds of prejudices and corruptions began to predominate and the conserving tendency of the high priests of religion began to tell injuriously against the growth of true religious ideas among the masses. Room was thus created for fresh reformers to arise and guide the trodden millions of this land.

All the Acharyas above mentioned were Southerns. Is it not the turn of Northerns to produce religious heroes ? What had become of the people on the holy banks of the Indus and the Ganges the original home of the Aryans, where the ancient Rishis poured forth in sublime strains of joy the apocalyptic visions of their ecstasy ? Had they been left to grope for ever in darkness covered with the darkness ? Was the age of prophets gone for ever in the

ancient home of the Aryans ? Was there to be no fresh light from heaven to illumine the path of the doubting millions there? Was the *Sanatanadharma* to be driven out of the sacred land of *Aryavarta* by the aggressive forces of Mahommedanism and Christianity ? Though circumstances did not favour the rise of great Acharyas from amongst them, our brethren of the North were not insensible to their wants and spiritual requirements. Signs there were that the soil was being prepared for the coming in of a great prophet. The new environment and the influx of new ideas created new religious cravings and the people looked up to heaven for fresh light to dispel all darkness and to unite them under one common banner.

The sweet odour from the teachings of the Southern *Acharyas* was wafted by the cool Southern breeze accross the Vindiya range into the arid regions of the North. Great teachers like Ramanand, Kabir and Dadu carried the doctrine of love and renunciation and the chastened worship inaugerated by the Southern *Acharyas* to the North and paved the way for the rise of a reformed religion which was destined to give umbrage to countless millions. Though Christianity was not yet a recognised factor, they had much work in contending against the aggressive and vandalistic spirit of Mahommedanism. In spite of its cold-blooded acts of fanaticism and violence, it had the peculiar charm of implanting social soliditary and amelioration wherever its sword fell.

About the middle of the 15th century there came the great teacher, Guru Nanak, an incarnation of love and wisdom. He attempted to restore religion to its pristine purity and popularise the noble religion of the *Upanishads* by translating the sacred books into the popular dialects, by framing new rules for the guidance of the conduct of his followers and prescribing chaste forms of religious

worship. But he did not give them the necessary muscle to successfully combat the opposing force of Mahommedanism. This want was supplied by another teacher of his line, the last of the order of the ten *Sikh Gurus*. Guru Govind converted the religious *Sikhs* of the Punjab into the martial *Sings*, the peaceful votaries of Nanak into the high-statured and mighty-limbed defenders of the *Sanatanadharma*. The work of the royal saint of the Punjab was not a solitary movement of its kind. A number of other sects arose in different parts of India and spread the new spirit of revival througout the length and breadth of the North-Western Provinces. About the beginning of the 17th century we hear of the rise of such religious sects as the *Babulals*, the *Sadhus*, and in the 18th century, such others as the *Satnamis*, the *Nāga-pantis* and the *Vitals*.

The main use of many of these sects was to counteract certain signs of degeneration observable among particular denominations of people but not to universalise the basic principles of religion and make religion take a stronger hold of the heart of the people. One of the results of these movements was, the multiplication of new sects and the perpetuation of differences. Though all big organisations come out of small beginnings, there is the danger of the universal spirit of religion becoming lost before large social bodies are reared out of small ones. The successful working of a principle always implies the fanaticism and zeal on the part of its followers. But fanaticism and bigotry are altogether antagonistic to reason and jugdment and progress in the right direction. However numerous and successive were the sects that grew, their activities were confined to a limited number of people and did not benifit the larger masses who were in greater need of sympathy and religion than the classes. They, on the whole proved ineffective, in the matter of raising a universal platform

whereon the various sects and forms of worship can meet.

While the Indian Society was thus struggling for existence, while the national mind was thus straying away from the fundamental doctrines of the ancient religion of the Aryans, a new force presented itself in the form of Christianity. It showed neither doctrinal superiority over the national religion of the Hindus nor new and agreeable forms of presentation of its fundamental principles to the people, but tried to identify itself with material prosperity. Thus there arose an additional necessity for opening the eyes of the people who were getting dazed with the glitter of European civilisation.

At the end of the 19th century there arose a great *Sannyasin* teacher Swami, Dayananda Saraswati. He was a man of learning and energy and endowed with a great power of organisation. He had a tall and stately figure and a countenance beaming with spirituality. He was able to grasp the situation of Hindu society in the land of the five rivers and understand that the labours of his predecessors were only to preserve the true spirit of Hindu religion but not to unify the differences due to form and rituals. His plan of campaign was to destroy the differences and place society on a solid basis. With this end in view, he went to work on the veneration which the Hindus possessed as a nation to the *Vedas*. He said that the *Vedas* were undying and eternal and, being from God, infallible and that they treated of the laws ruling the universe of matter and mind. His endeavour was to knock on the head of overgrown ritualism and substitute in its place the primitive rites of the Vedas as the only true rites fit to be practised by the Aryans. He emphasised the old and inspiring doctrines of the immortality of the soul and reincarnation but tried to throw overboard some of the forms, such as, idolatry, caste, early marriage &c., which had begun to be

thought objectionable by the masses under the influences of Mohammadanism and Christianity. His favourite saying is reported to be that Christianity, Mohammadanism Puranicism and Jainism have corrupted the Hindu religion. As it is very difficult to root out prejudices which have become part of a people's life and as the act of replacing meant considerable time and great struggle, his movement cannot be considered to have become as successful as it ought to be. The moment the influence shed by his powerful personality and erudite scholarship was withdrawn, the edifice built by the founder of the Arya-samaj began to suffer, and petty differences in regard to doctrines crept into their midst and sowed seeds of dissension. The Arya Samaj could not spread in other parts of India perhaps because of its want of a strong doctrinal basis, its arbitrary exposition of the Vedas, and its too strong identification with social reform.

To turn our attention to the state of affairs in the fertile valley of the Ganges, here too, there seems to have been a continuous stuggle to revive the purity of religion for the last five centuries. The forces that worked here were slightly different from those that operated in Western India. Unlike the West, Sanskrit learning was not confined to the *Sannyasins*. The centre of *Nyaya* learning was transferred during the last few centuries from Mithila to *Nadeā* in Bengal. A number of teachers of great repute like Gadhadhar and Jagadis arose and kept up the prestige of this seat of learning. But the lower masses were steeped in ignorance, and people were anxiously looking for new light. Eastern Bengal became a luxuriant soil for the growth of all sorts of *Vamachāras*. The lower strata of people began to seek social freedom by yielding to the influences of Mohammedanism. At this juncture, the influence of the Southern *Acharyas*

reached the sacred banks of the Gânges. About the end of the *15*th century, Nadea gave birth to one of our great sages—Bhagavan SriKrishna Chaitanya. History teaches us that many of the attempts by reformers to rectify the corruptions of Saktaism was by *Vaishnavising* it, because *Saivism* in any form was much mingled with *Saktaism* and could not prove a successful means of purifying *Saktaism*. Bhagavan Chaitanya is a reformer of the *Vaishnava* order of religion. Another reason may also be adduced to this. The philosophy of *Nadea* had always a partiality for the doctrines of *Vaishnavism*. Born in the citadal of *Nyaya* philosophy and himself a scholar of great repute, it is natural that Sri Chaitanya became the orthodox exponent of the religion of the *Bhagavata* school.

The purity of his life, the nobility of his character, the largeness of his heart, and his spiritual realisation made him the hero of the people and highly venerated. His teachings tended to a large extent to elevate the condition of the masses and give them a purer form of religious worship but did not do much towards rooting out the corruptions in the popular religion of the land. All that *Chaitanya* did was to utilise the deep-rooted devotional instincts of the people and the adoption of non-*saktaic* doctrines and rituals foreign to the regions of the Gangetic delta. A large majority of the lower classes and a small minority of the respectable people of Bengal readily embraced the new cult; while the bigoted followers of the old religion of the land did not shake off their prejudices but looked with favour the apparently dualistic doctrines of the prophet of Nadea. The work of social amelioration and religious reform may not therefore be said to have been perfected by this new movement, though many Mahommedans and low class Hindus became zealous devo-

tees of the new religion.

By this time the struggle between Eastern and Western ideas for supremacy might be said to have become keen in Bengal; and the demon of denationalisation began to possess the hope of Bengal. The social laws and religious customs of the Orient were looked upon as barbarous by the English-educated young men, while the orthodox section of the people cast an eye of suspicion on those cultured in Western learning as elements dangerous to social and religious peace. While thus situated, there came to the rescue a great leader, learned in the wisdom of both the East and the West, in the person of Rajah Ram Mohan Roy. He had the sagacity to perceive that society and religion cannot progress unless it is rebuilt on the common and universal principles of religion. He found that more or less the same truths pervaded almost all the religious sections and can be traced to the teachings of the *Upanishads*. The rituals only served to hide them and keep them from the sight of the masses. He did not realise the importance of reconciling the differences in ceremonial practices. He exaggerated some of the evils in Hindu society and his reformatory zeal very possibly told on his religious enthusiasm. He therefore thought that so long as sectarianism and the differences in observances could not be killed social consolidation was not possible. His policy was to give up all cumbersome and antiquated ritualism and follow the pure doctrines of the *Upanishads* with only a few set forms of worship of the *Bhakti* or devotional type. His attempt to separate religion from ritualism, doctrines from concrete practices, is but a repetition, in a modified form, of what Buddha did, the separation of Dharma from Moksha. Only Ram Moham Roy, while calling upon his followers to worship and adore 'the eternal, unsearchable, immutable Being, who is the Author of and

Preserver of the universe" denounced idolatry though he showed great tolerance towards idolatrous worship. His attitude towards Christianity was very sympathetic. He treated it more as a system of ethics rather than as a historical revelation of God. So much was he for the absolute simplicity of the divine nature that even the idea of the Christian Trinity was to him polytheism. However insufficient the spiritual epuipment of Ram Mohan Roy may be to be the founder of a new form of faith there is no gainsaying it that he was an intellectual gaint and the father of the ferment now observable in Hindu Society. It was the galvanic shocks that he and Keshab Chander Sen dealt it that roused the sleeping leviathan.

The death of its founder was a severe blow to the Brahmo Samaj. Debendra Nath Tagore became its accredited leader and gave it an organisation. As more members joined its fold attempts were made to suit the tenets of the Adi Bramho Samaj to different temperaments. While throwing overboard the Vadas it did not cut itself off from national and traditional customs nor follow Christ. At this juncture the gifted Keshab Chauder Sen appeared on the scene. His personality, his earnestness and his eloquence made him the idol of the educated Hindu. The Brahmo Samaj became for a time very popular. A few quotatious from Keshab will make his position clear. "'The germs only and the germs not merely of the religion of the Brahmo Samaj, but of Christianity, Hinduism, and Mahammadanism alike, are intuitions.' The society 'is subjective; it endeavours to convert outward facts into facts of consciousness. It believes that God is an objective reality. Jesus is simply a spirit to be loved, a spirit of obedience to God that must be incorporated in our spiritual being." Keshab tried to make the Samaj more and more eclectic whatever may be the meaning given to that term. It may not mean collection but the unification of truth. Still it is eclecticism. Whatever might have been the defects in the teachings

of Keshab Chander Sen there is no denying the fact that he was a great and a good man. Of a high order of intelligence, he had the unique gift of discerning greatness and goodness in others even though it might be concealed from all ordinary eyes. His attachment to the Prophet of Dakshineswar and to Pavanahari Bava is sufficient evidence in support of our statement. The influence exercised by the former on the life of Keshab Chander is now a matter of history. We have reasons to believe that the influence was still greater than is generally admitted. However many educated youths of Calcutta went to hear the Prophet of Dakshneswar, because he was so much respected by Keshab Chandar Sen. As is natural with all movements, schisms came into existence and some of its followers even reverted to the old state of affairs. To-day we have three different schools of Brahmos,—the *AdiBrahmasamaj* or the old dispensation, the Sadha*raṇa Brahmo Samāj* or the ordinary dispensation and the *Navavidhana* or the new dispensation. Like the work of the *Arya samajis* in the West, the work of the *Brhamo* movement ceased to be an expansive force even in the land of its birth. They are recognised to-day chiefly as a set of social reformers

It appears to us that each movement we have briefly traced has a place in the religious history of India, a history which has still to be written in a spirit of sympathy and true insight. The birds-eye-view we have tried to take of the history of religion in India reveals it to us as a mighty Ganges taking its source on the snow-capped Himalayan heights, 'winding its way across medows and valleys, ravines and crevasses, now rushing with impetuous force, now sluggish, but always imparting to the landscape its general tone, lending life to it and feeding the soil.

The future is always the fullfilment of the past and with the hour cometh the man. The period when the

Brahms Samaj divided against itself was just the time for a new prophet to arise who was a spiritual embodiment of all that the leaders of the Samaj had intellectually realised. This prophet was from among the worshippers of Kali—the Prophet of Dakshaneswar; for the Temple-Garden of Dakshaneswar near Calcutta was the scene of his early life and teachings.

Born of an orthodox Brahman family in a wayside village of Bengal our sage inherited all the virtues of Indian rural life. His parents were pious, hospitable and loving. There was not one family in the surroundings of Kumarpukur which did not have opportunities of appreciating the virtues of Kudiram Chatterjee and of his devout, simple and noble wife. There are many now living who had personal acquaintance with them and who talk of their many virtues. Though poor, they would not hesitate to starve a whole day to help a poor man,

Gadhadhar—this was the name of our hero in his boyhood—was the youngest of three brothers. Unlike the ordinary run of humanity he exhibited very peculiar characteristics from his childhood. His body, his mind, his whole nature, had something marvellous about them. The intellectual glow that beamed from his face from his childhood indicated that no ordinary thoughts kept the mind of this boy busy. The impressionableness of his nature from his boyhood showed the extra-ordinary sensibility which characterised him. A story of his boyhood is that when his elder brother chastised him once, saying that he would vomit blood for his misbehaviour, he took this so much to heart that he actually began to vomit blood. His brother had to forgive and apologise to him to stop it. All the Puranic stories which the boy heard, were not mere stories to the boy but actualities which he tried to put to practice and realise in his play. Not only did what he heard and

saw impress him strongly but also the very thought of others acted on him like an electric shock. Not infrequently in his younger days, his friends were surprised to see the boy whenever they thought of him. "Think of him intensely the boy was sure to be with you." In fact, there was nothing like ideas separate from life to this wonderful boy. It is no wonder that such a boy should have been the father of the adult sage and Prophet—Ramakrishna Paramahamsa. Sister Nevedita referring to this period of his life says, "That his original physique must have been extraordinary, we can infer, since it stood the strain under which his religious yearning hurried it, for fifty three years. But far more wonderful was the complexity and many-sidedness of his character and of development that made him feel the perplexities of every heart as if they were his own. His was probably the one universal mind of modern times."

Before our hero was very old, the boy was sent to school. Hardly was he a student for a few days, when he felt that the best things which high learning could bring were but a few paltry presents. So he stopped from going to school any more. At this time his father died and he tried to eke out his livelihood. He went to Dakshineswar near Calcutta and became the priest in the temple of the Goddess, *Kali*. Though this profession also, he was ultimately destined to give up, it served to determine the whole trend of his life, to give direction to the highest aspirations of his heart. The religious songs of his country which he was accustomed to hear from his infancy taught him that the goal of human life was the realisation of God. The idea of realising God, therefore, took firm hold of the boy and, he consecrated the rest of his life to this one purpose. "How to realise Mother who, the sages say, lives in everything, in my own heart, in my own self" became the one idea that haunted him day and night. He was constantly absorbed in this one thought

and often neglected temple worship, and even when forced to perform it, he did it mechanically without understanding what he did. People called him mad ; and the *Sannyasin* teacher of his said in reply "All are mad in this world: some are mad after wealth, some after power, some after carnal appetites, some after God. If drowning is to be the fate of man, it is better to be drowned in an ocean of milk than in a pool of filth." He could not conduct the worship of the temple any more. He therefore gave it up and entered the adjoining wood and lived there.

For twelve years from this time his life may be said to be one of intense struggle and yearning after true *Gnāna*. During this period he underwent many kinds of discipline mentioned in the sacred books of the East as requisite for an aspirant after religious realisation. The ease and readiness with which he mastered some of the most difficult practices, his instinctive perception of the inner truths of the science of religion made people gaze at him with wonder, and consider him to be a man different from ordinary mortals. Those who came in close contact with him in his after-life do not hesitate to say that he needed none of those things for himself but the mission of his life required that he should pass through all this discipline in order to prove to the world the efficiency of religious discipline as a means towards realisation. His life was not for himself but for those who struggle for the attainment of universal life.

Deep yearning to realise truth, to see God is the first requisite in an aspirant after religious freedom. While he was suffering from the agony of not seeing God, while his whole mind was set on this one purpose, he often lost all sensations of the external universe. Swami Vivekananda says "About that part of his life he has told me many times that he could not tell when the sun rose or set, some

times for weeks he had no other idea, only tears would trickle down his cheeks, and that one prayer came out, "Do thou manifest the Self in me, Thou Mother of the universe. See that I want Thee and nothing else." He had learnt from books that Mother appears not to those who have not renounced the world, and that above all, two things ought to be shunned by a seeker after God,—wealth and lust. His next attempt was to carry out these. He threw away what little property he had and took a vow never to touch money. With a man of his nature, an idea meant making it part and parcel of his whole system. He so far carried out this idea that every cell of his body developed a high kind of consciousness. so much so that in later life even while in trance, we are told, if a coin were applied to any part of his body that portion would shrink and indicate resistance.

Renouncing sex-idea is much more difficult than renouncing wealth. The Hindu religion teaches us that the soul is sexless. He who wants to realise the soul should rise above this sex-idea. The sex-idea is not in itself harmful. But making it symbolise lower nature is against the cardinal principles of religion. Indian Gods are always represented with a consort. Such a representation is not to be confounded with ordinary worldly ideas. The God symbolises the *Purusha* or Divine spirit, and his consort represents *Prakriti* or Nature. The union of these two is the cause of the whole manifested universe. The Supreme Self is that which is behind and beyond this twofold distinction of *Purusha* and *Prakriti*, the male and the female principles of creation. Viewing this Supreme Self as the Mother, every woman symbolises the Universal Mother whose love to her children is the surest means of salvation. Our prophet was married early in life chiefly with a view to cure him of his unworldliness. Marriage also has its lessons to teach. His marriage with Sarada Devi, was,

as will be seen, destined in the end to become the means of teaching the grandest of lessons to humanity. When he went to her to obtain her consent to pursue the object of his heart, for on this depended his future happiness, to his surprise he found that the same spirit which vibrated in his bosom, equally vibrated in hers also. She said, "Go and accomplish thy work, devote thyself to the worship of God." She came to him in after-life and became his disciple and is now highly venerated by his disciples. Indian History teaches us that women have often become great religious teachers. We need only refer to the names of Mira Bhai and Sahaji Bhai of historic celebrity.

Thus he got rid of all those worldly attachments which according to his religion stood between him and the realisation of his mother, and began to continue his struggle with redoubled earnestness. So tremendous and persistent was his yearning that on many days a little food used to be thrust into his mouth by one of his relatives without his being conscious of it. Though intense desire on the part of a practitioner is the first requisite, progress and attainment cannot come without proper initiation and direction by competent persons. His earnetsness was so great, his struggle so sincere, that teachers came to him of their own accord and gave the necessary instructions. First, there came to him a beautiful young *Sannyasini*, learned in the mystical lore of the East, lived in the adjoining temple at Dakshineswar for some years, watched over him as a guardian angel would, and initiated him into many of the mysteries of practical religion. Then came another *Sannyasin*, learned in the *Vedanta* and initiated him into the practice of *yoga* and Vedantic discipline. Ramakrishna learnt from him the true meaning of Vedantic worship and joined his order.

The various trials and troubles he underwent during this period of practice not only serve as an object-

lesson to those coming after him but also confirm the truths embodied in the experiences of the great sages who preceded him. In the course of his struggle he had to pass through several crises, each one of which would have sunk frailer boats had not knowing pilots come to him in the nick of time and saved him from danger. Once he was redeemed from the demon of hunger just at a time when his vitality was waning away. At another time his eyes became fixed on the sun and he lost all bodily consciousness. As the sun rose or set his whole body became twisted and distorted and kept facing the sun. A *Sadhu* perceived that a great soul was passing away uncared for, so, rudely belaboured him with a cudgel till he was brought back to worldly consciousness. In referring to this period of his life, Sister Nivedita says, "Driven 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."

Tradition says that the place where great men attain *Samadhi* or realisation is holy. Even angels fear to tread such a place. Buddha attained *Nirvana* under a Bo-tree. Immediately after his beatific vision it is said that the tree was struck down by lightning. A similar occurrence is mentioned in connection with the place of *Samadhi* of our prophet. All associations of the *Sādhana* period of his life cluster round a great banyan tree. His disciples point out to the pious pilgrims in this holy place a broken branch which has taken fresh root in the soil and say that nature has conspired to cover the spot where the holy man attained realisation. A small grove of five trees, known in *Sanskrit*, as *Panchavati*, with a strong elephant creeper

swinging from one of the large branches of the banyan mark this spot. A few yards in front, is a small room built of brick and chunam, standing in the place of the thatched hut where the sage's struggle first began.

The secret of his success may be ascribed to the intensity of character which formed a part of his nature from early childhood. The two words, 'impossible' and 'idea,' may be said not to belong to his world. Whenever he made up his mind to do a thing, nothing daunted him; he could not rest until he achieved his object. In his estimation all theories and ideas were of no value unless they were actually realised. In Indian calendars, it is customary to calculate and record the probable quantity of rain that would fall during the year. He used to say that theories and learned disquisitions are like rain predictions in the calendar. Once he said "Take the calendar and squeeze it in your hand will there be a single drop of rain? No amount of talk and theorising will make you religious. Religion is realisation."

He had a peculiar genius for getting at the secret of everything. Whenever he wanted to overcome an obstacle, "to break a disposition", to master an idea, he instinctively knew how to direct his forces. He would at once reduce it to a concrete instance and combat it there. It was in this way that he cleansed himself of every tint of worldliness which obscured the shining in supreme splendour of the Divine Self within. The desire to be rid of social pride entered him once, and he could not rest in peace until he cleansed the dirtiest corner of a Pariah's hut with his long and flowing tuft of hair. After the attainment of supreme Beatitude, his naturally sensitive constitution became still more sensitive, became still more delicate and his keen love for the Self in all grew so intense that even an insignificant incident told on him with very great effect. We are told that when any body trod

heavily on the grass in his presence he used to say that he felt as if he was trodden on his heart. The idea of unity was so strongly implanted in him that he could not brook the sight of a paper being torn in his presence. The idea of freedom became so much ingrained in his nature that he could not brook to see a knot. The news of another's suffering was enough to upset him. So great was this man's love and fellow-feeling for even the smallest of things that he would have gone through hundreds of births to save a poor being from a little suffering.

All the practices hitherto gone through by him were in accordance with the common and accepted methods based on the universal principles of the religion of his land. Though he realised, through these established means of his religion, the rapture of eternal union with the Divine Nature within, and perceived the whole nature as Himself, his yearning did not cease with this, his mission was not yet completely fulfilled. A strong desire to dive deep into the secrets of other religions seized him. He wanted to investigate what was true in other religions

A Mahommedan sage appeared on the scene then, lived with him and got him initiated into the truths of Mahommedanism. After going through the rites and observances of this religion, he came out with the conviction that the same goal is reached through it, though by a different path. So also was it with Christianity.

These do not end his practices. There were many elements in human life which were the means of bringing consolation to the innumerable religious sects of his own people. A craving to realise God as the votaries of these sects would do, next set his spirit in motion. So, he took one by one each of these sects, popular in his days, and followed their customs and manners of worship. He dressed himself like them, ate like them, and lived like them until he

made every detail of his life like theirs until he reached the goal. He now imitated the sweet love of the *Gopi's* to Sri *Krishna*, dressed himself like a *Gopee* and decked himself with jewels and sat hours and days together longing for the absent lover. At another time he imagined himself as the mother of the Infant God (*Balagopal*) and would be absorbed in the manifold cares of a mother to her beloved child. He could not brook to see his beloved boy hungry; he could not see him suffer. He would even go to the extent of chastising him for disobeying the loving injunctions of a kind mother. He was sometimes Hanuman, the devoted servant of Rama. At this period he used to spend his time on the tops of trees, eating fruits, and always repeating *Ram, Ram*. Varied and many were the practices to which he subjected himself about this period and realised God through all these forms. It is impossible, in the limited space at our disposal, to pourtray the many sidedness of his religious realisation and the universality of his mind during this preparatory period of his wonderful life. There are many things in it which are not for the vulgar gaze. Suffice it to say, that there are at least three prominent landmarks in it which every student of his life cannot overlook. The first is his life of incessent action, the second that of incessant and intense realisation and discovery and lastly that of pouring out the gathered treasured to the varied wants of humanity. Forty years did he thus spend in preparing himself for his life's mission.

The little that we have said about this marvellous person, prophet, sage is enough to show that his was a universal spirit which could not be confined within the narrow limits of a single sect. 'He came not to destroy but fulfil the law.' His life was lofty ideal for all. He took away nobody's faith but gave faith to every man and woman of whatever creed and of whatever denomination. A great man

once said of him that he waited for six long years to find out whether there was anything holy in the man, but at last he found out that the man was not holy but that he was holiness itself.

He never spoke or did anything, it was his Mother who was the living force within, that propelled him to talk and act. Though it is sixteen years since he passed away, yet the words that fell from his lips make us feel as though to-day we are moving in his presence. To those that went to him, he often spoke in parables and metaphors as many a teacher before him has done. A modern writer very rightly remarks, "when the seer is rapt by supernal vision and has truly something to reveal, it can find no adequate expression in a sphere devoted to thoughts quite alien to itself, thoughts on a different level from its own, it flies to hide itself in concrete things, that taken one by one, seem to contain some distant reminiscences of, or correspondence to each facet of the luminous vision he sees." These symbols, parables and metaphors convey in some remote, dim, but definite manner the form of the seer's waking dream.

"The man whose eyes have been opened hath uttered it;
He hath uttered it who heard the words of God,
And knew the knowledge of the Most High;
Who saw the vision of the Almighty,
Falling into a trance and having the veil withdrawn from his eyes."

To a superficial observer Ramakrishna was a puzzle. To those who studied him deeply he was an ideally perfect man. He was love itself, goodness itself, simplicity itself. His was a fine artistic taste and his criticisms on works of art used to be very sound. In every department of knowledge, he excelled all those that came in contact with

him. He was the outcome of the necessity of the age. He did not teach any new doctrines, he did not institute new rituals; he did not organise any new society. His whole life was the one solution to all the problems that agitated men's mind. He showed to the world that holiness and purity do not form the exclusive property of any one person, creed or religion, but that they belong to all alike and that true religion does not consist in written books, or delivering lectures, but consists in the life one leads and the realisation that one has. He also taught, by example, that the different religions and institutions of the world are not contradictory; they are different phases of one and the same Eternal Truth and that so long as differences in human nature continue to exist, variety of practices are also necessary. In him all sects find a meeting place. The Dvaitin, the Visishtadvaitin and the Advaitin as well as adherents of other faiths will find in him a centre towards which to converge and give up all quarrelling. He taught that what is good in other religions must be assimilated into the one best suited to one's temperament. His was a marvellous form of faith without any trace of fanaticism; his was perfect *gnanam* and not mere dry intellectualism; hiswas a wonderful and noble kind of love and not mere meaningless sentimentalism. His life was a perect harmony of all these. Says his great disciple, 'It is an extraordinary *searchlight* under whose illumination one is able to understand the whole scope of the Hindu Religion. He was the *objeet lesson* of all the theoretical knowledge we get from the *shastras*. He showed by his life what the Rishis and the Avatars really wanted to teach. Books teach mere theories. He was a realisation. In *one* life of 54 years he lived the 8,000 years of national spiritual life and raised himself as an *objeet lesson* to future generations. The *Vedas* can only be explained and the

shastras reconciled by his theory of *Avasthas* or stages.'

This one man will be an eternal proof that the old Indian wisdom was not in vain and that it will live for ever to bring consolation and peace to the suffering humanity in all lands. For his life did not typify India alone but was an expression of the life of all mankind, the thought and feeling of all nations. This illiterate village Brahmin of Bengal is a living power which was confined not many years ago to a small portion of Calcutta and now clasps in its embrace the whole of the civilised world. What its future possibilities are time alone can show. In the mean while, with Ramakrishna Paramahamsa and other beings like him as our ideal let us try to follow the poet's advice:—

"Grow perfect! bide thy time! in thine own being
Solve, by an actual test, the problems vast
That vex mankind, and if the years are fleeing,
Wait patienly. Backward the shadow passed
Once at a prophet's word, and may for thee
Nay, will, if thou from self art perfect free.
Be chaste! be true! be wholly consecrated
To virgin right! So shall thy soul unchain
The powers that for the perfect man have waited.

... ...

New heavens of light shall dawn, the mind enskying;
Age shall decease and youth revive the frame:
And from the desert where men thought thee dying.
Thou shalt return, flushed with celestial flame.
Move as the air moves, rich with summer spice;
O'er fields of tropic bloom.... ... ...
As sunshine through the summer's green seclusion;
As music, when its haunting powers are rife,
Through all pure instruments and voices sweet;
Thou shalt attract them as the summer's heat
Calls bloom into the woodlands;... ... ...
God's breath, impulsing through thy sacred bosom,
Shall stir full many a heart with ecstasy.

Obituary.

The late Setlur Biligiri Aiyangar settled himself in Triplicane more than a quarter of a century ago, and he informed a friend of his, very early in his carreer that his object in enrolling himself as a solicitor of the Madras High Court was to prove to the world that the Mysorean can build up a reputation for himself even outside Mysore. This ideal he more than carried out in life. If to-day the Mysore Aiyangars, especially the Hebbars, are respected at all in this Presidency it is mostly due to Mr. Biligiri Aiyangar and his work amidst us here. He had many a characteristic worth imitating. As a solicitor he was very energetic and business-like, exceedingly painstaking and conscientious in the discharge of his duties. These qualities could not but please the client population and he soon established a lucrative practice for himself. Soon, there came a change in his life's even course. He lost his wife, his guide and consoling angel. Biligiri became a different man altogether. Though in the prime of youth he resolved not to re-marry and every pie that he earned, he resolved to devote towards the education of his countrymen. He bought the old ice house in the beach and his thoroughly original head transformed it into a habitable castle, the envy of Rajahs and Maharajahs. After its completion, he resolved one night to devote it to the education of Mysore Aiyangars and the next day saw him register the Mysore Iyengar Charity Trust. He had to borrow largely for building the castle and nothing undaunted he worked harder and harder everyday to clear off the encumbrances on the castle. Had he chosen to be selfish he could have lived an easy contented life but he cared more for others than himself. He lived one of the simplest and the busiest of lives, sacrificing his earnings and everything he could call his own for others. Though an orthodox follower of Ramanuja he had no sectarian bias of any kind. He has welcomed in his castle the Advaitin and the Dwaitin, the Christian and the Buddhist and tried to help each with all his might to carry on his work. In the quite accidental death he met at Tiruvellore the Ramakrishna Mission has lost a true and tried friend who was a tower of strength to the Mission and Madras itself is poorer in losing a man who united in himself so many virtuous qualities and who with an eternal smile on his face, was a great unifying force, bringing together people of all temperaments and nationalities in his magnificient castle Kernan and Biligiri cottages. There is no doubt about the fact that he was a great Karma-Yogin and though he might not have had much peace in this earthly whirlpool of life let us hope that his soul has attained the tranquil repose which passeth all understanding and "Dwells in quietude, speechless imperceptable in the cosmos watered by the eternal harmonies."

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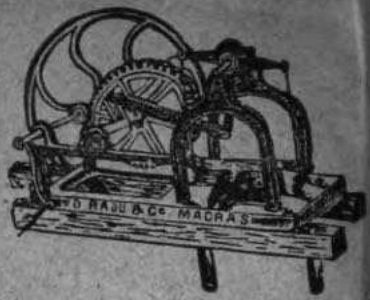
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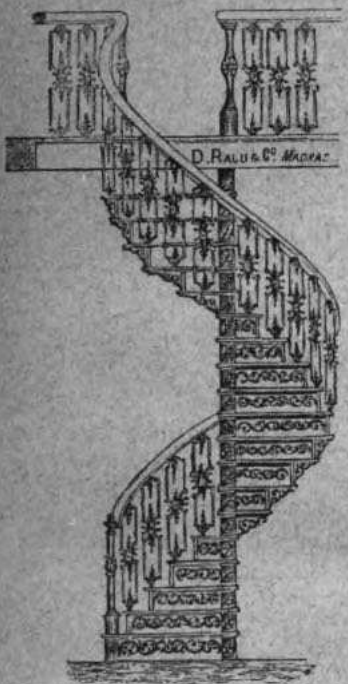
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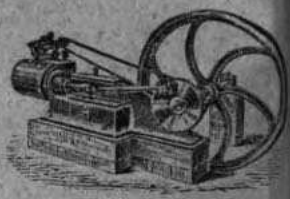




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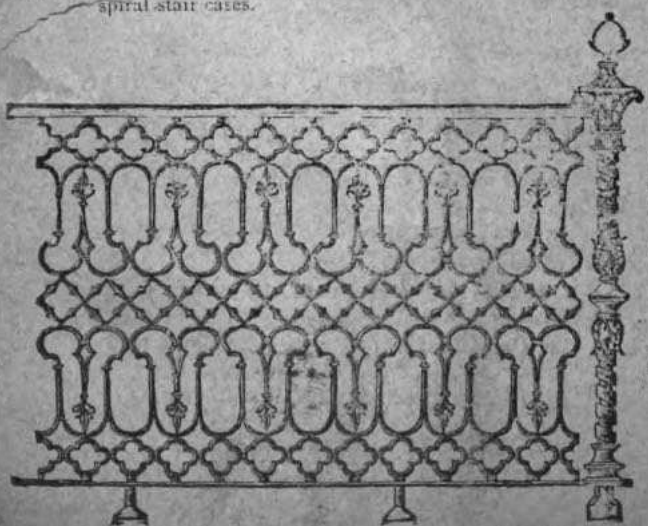


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That which exists is one : sages call it variously."

—*Rigveda*, I. 164. 46.

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THE BRAHMAVÂDIN

"एकं सत् विप्राबहुधावदन्ति."

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

—*Rigveda*, I. 164. 46.

Vol. VII.] MARCH, 1902. [No. 5.

AN EASTERN SAINT OF TO-DAY.

By ERIC HAMMOND.

A face somewhat sphinx-like, somewhat oracular ; the nose aquiline, broadening slightly at the base, the lips a little full, the mouth a little wide, the forehead high and broad, surmounted by long black tresses falling to the waist, while the white folds of a silken *Sari* conceal the whole body, save the right shoulder, the right arm and both hands ; hands shapely, capable, placed together with fingers and thumbs touching in an attitude of quiescent meditation. The eyes, features of singular impressiveness in most instances, do not belie themselves in this. They are clear, intellectual. Their look-out is far-reaching. One reads in them infinite patience, an assurance of certainty, and, too, a certainty of sympathy. A type eminently Eastern, even though the photograph fronting me as I write is incapable of presenting oriental colouring.

One cannot fail to descry dignity in the pose, kindliness in the gaze, a certain impressive atmosphere—the air of a counsellor and adviser to many souls. Until, at the earnest request of

Western friends, the photographer gained entrance to her apartment, no man but her father and her husband had ever seen the owner of this face. Pilgrims from far-off quarters of India and of other countries, persons in temporal or spiritual difficulty, men desirous of acquiring the knowledge of the highest, came and came again to her, receiving her words of wisdom through the lips of ladies who like nuns surround her, as their abbess, their director.

Her photograph, sent to us from herself with loving greeting, occupies an honourable place in our home. It is the portrait of Sarada Devî, of whom Swâmi Abhedananda recently said in a lecture on "Woman's Place in Hindu Religion," she "has become a living example of the great honour and reverence that are paid by Hindus to a woman of pure, spotless, spiritual life." Yet it is not only her life, pure, spotless, spiritual, that places her on the pedestal of worship. It is also—and perhaps primarily—because she is the widow and disciple of Râmakrishna—designated in the lecture referred to "the great Hindu saint of the nineteenth century."

It is of him that we think and write in this paper. We would discover, if we may, the secret of his saintliness. We would, if we may, learn by what means he attained that spiritual rest and peace which belong to those who—in merging with The I—the All-Father—have lost the "*i*" which for a little space limited them in an individuality of hope, and fear, and longing and dissatisfaction.

We would ascertain also the why and wherefore of that wisdom, which led men of learning and culture to sit humbly at Râmakrishna's feet—imbibing there a knowledge of the Eternal not to be gained from books, from parchments or from preachers, a knowledge deep, abiding, satisfying.

It was this man who inspired the hearts and tongues of earnest Hindu teachers of our own time. It was he who showed the ultimate uselessness of caste and of creed. It was he who, perhaps more than any other Eastern of these latter days, insisted upon the unity of the Deity, and the unity of the Deity with humanity.

Underlying the formulae and wordy mysteries of the great religions of the world, he found the one inalienable truth, that I, myself, I and my father, are one.

The casual and common-place were his earliest environments. Around him and about him were no apparent evidences that he came out from God. No miraculous conception, no standing still of the forces of nature ushered him into the world. After ordinary orthodox fashion he was born.

The Hoogly District claims him and a village called Kamarpukar marks his birth-place; for there he began this phase of existence, on February 20th, 1833. Until August 16th, 1886, he dwelt among men, having fulfilled half a century of earthly years. He came it is true, of Brahmanical parentage, his father and mother belonging to "the most orthodox and exclusive type in India" (*Brahmavadin*, September 1897).

Yet poverty almost as extreme surrounded them and him. It is recorded that his mother had been known, willingly and religiously, to give to even poorer persons food of which she hereself stood in need. Rigidly, religiously also, both father and mother clung to every regulation enjoined upon them by the customs of their caste.

Theirs, and his, was a life utterly devoid of luxury on the one hand, and on the other, a life immoveably, unalterably in accord with the rigorous ritual involved in the intricacies of the worship which was theirs. Of Ramakrishna it might be written, as it was said by Paul of Tarsus, "after the straitest sect" of his religion he lived. Caste prescribed his rule of life. Being a Brahman he might be nothig but a Brahman; that is to say, that many modes of money making were imperatively denied to him, even had he desired to enter upon them.

It was for him to sit at the feet of some Brahman learned in the law and lore of Hindu faith.

He had reached twelve years of age when he was invested by his father with the sacred thread which set him apart, which marked him as a student; and now the vast store of Sanskrit learning was thrown open to him. One historian tells an interesting story of this period *Brahmavadin*, June, 1898).

Discipline obliges the newly invested with the sacred thread to beg his food at the hands of the women of neighbouring houses. Among the women who offer rice to the begging boy, the first from whom he begs is considered to hold, from that moment, a position of peculiar relationship to him. She is supposed to take the place of the mother of the boy during the period of his studentship. We are reminded that this village of Ramakrishna's contained very poor folk for the most part; among them dwelt one of the carpenter caste, whose wife, Dhani, loved young Ramakrishna so greatly that she urged him to beg first from her, and, despite the disapproval of his parents, he carried this point.

This woman of the carpenter caste became, as it were, the God mother of a Brahman boy. "Apparently the inner humanity in the heart of the boy could not understand the narrowness of caste restriction. To him the lovable nature of Dhani did not appear marred in any way by reason of her belonging to the carpenter caste."

One historian speaks of him as in every way attractive, possessed of a voice of notable sweetness, and of a memory which enabled him to retain and repeat many songs. Very considerable ability in forming figures of the gods from clay is attributed to him, also high artistic faculty in the delineation of human and other forms. Under local instruction of very limited kind—he acquired some little knowledge of arithmetic, but he appears to have disliked prescribed studies and times of study.

For him, nevertheless, a course of study was, or seemed to be inevitable. Shortly after his father's death, which occured while he was still a lad, he attached himself to a teacher. Hindu teachers impart their knowledge without charge, and thus, under the recognised system of things, thorough and inexpensive learning was his for the taking.

He became immediately devoured by a spririt of enquiry. He soon learned this, that at all events some of the sages, despite all their erudition and reputation for wisdom and holiness, were anxious to exhibit their knowledge, at marrige and other feasts given by wealthy folk, in order that they might receive applause.

More, he found that gifts were, at least sometimes, valued at a higher rate than even adulation.

After this, nothing could make him attend to their teaching. Young as he was, uncultured as he was, he threw over any attempt of following in their steps. Their struggle had worldy gain of some sort for its goal, and his soul revolted against it and them.

We next hear of him as a priest of a temple, that temple of Kali, known as Rani Rashmonie's temple standing near Calcutta, on a bank of that river where waters are sacred in Hindu sight.

In this, change of condition there was apparently little or nothing of an alluring nature. It was not as if, among Westerns, he had followed the customary university course, received ordination at episcopal hands, and, by virtue of holy orders, obtained a diaconate in some established church. It signified, rather, an accentuation of his poverty. It meant that his mother's home could no longer sustain him and, that, perforce of circumstances, he must undertake the temple service in order to secure the food and clothing necessary for existence. He had, literally, become a servant, his duties consisting of service more or less menial.

Sacred images required looking after, floors needed cleansing. Now and again some worshipper desired to pay special devotion at the shrine of some special representation of the deity, and the temple-server would be requisitioned.

For his service he would receive payment, a matter extremely repugnant to a Brahman, accustomed to learn for nothing, to teach for nothing.

Here, in the temple, he thought and thought, and prayed and prayed. Here, in the temple, he strove for an answer to the questions which continually agitated him: "Is there a God? Does the soul live on after it withdraws from the body?" Here, in the temple, he had, or made, leisure wherein to meditate upon these momentous matters. At times his abstraction was so intense that his duties were altogether neglected, At other times he continued in their performance hour after hour, mechanically, so puzzled was he by the wonder of life and the wonder of living

on after life. Again, he would wander away and be lost to men and lose himself in his striving for a solution, "whether in the body or out of the body" he could have told no man.

Perhaps it was natural that, in a temple dedicated to Kali, he became possessed by a conviction that in the Motherhood of God lay a great and glorious factor in faith.

Here he gazed daily upon the image of Her who represented the female principle in the Godhead. Before it he would lie prostrate, murmuring: Mother! Mother! Art thou the Mother to whom men may come for hope, for love, for salvation, for all.

Kali, the Mother, the Creator, the Bearer—the Mother, in this sense, the Protector of her children also, was she not all-powerful, all-conquering?

There came then, to Ramakrishna, an answer. It took the form of self consecratiou to the Divine Mother, as one says, "A child-like, whole,-souled self-consecration to the Motherhood of God as represented by the power and influence of womanhood."

Henceforth, for him, there could be no sense of sex relationship. Woman became for him, a being sacred, apart, worshipful. Not immediately, not without the sternest, severest struggles, after long and unwavering persistence, he overcame the natural desire of man, and acquired the natural adoration of one who had overcome. The Mother had, he said, opened his eyes to behold Herself in every woman; in every woman the incarnation of the divine. (*Life*, by Girish Chandra Sen).

As his mother, henceforth, he regarded every woman, of whatever age, or rank or caste; and to every woman he paid pure and lowly devotion.

No word, no thought, of his, from this time forward, but was directed by utter and complete respect for the Divine Mother in human woman-form.

His loathing of the carnal—because the carnal wrought and brought sin—resolved itself into deification of the feminine.

Married by his people to a girl-bride, in a vain hope that by her beauty and her grace he might be weaned from too absorbing religious abstraction, he held himself aloof during his soul

struggle, until the mother-message of motherhood dawned luminously, upon him.

There is one chapter in his career of a very pregnant, very pathetic kind, relative to this matter. He had, as we have seen, lost the woman of the world in the Goddess and Queen, of Heaven. (Recorded by several: see *My Master*, by Swami Vivekananda).

One day, his wife, wondering at his continued absence wandered from the home of her own people, with whom, after the manner of the land, she dwelt, to the shrine of his deity.

Quaintly, naively, he tells her (the Sarada Devi whose portrait we know) that he now sees how the Mother exists in every woman, for him—even in her, his wife you are, to me, as an incarnation of her whom I adore. I would be as I am. I would worship always, I would learn more deeply of divine things. Yet, if you will, I am yours. Then, I must be, as other men, of and for this lower life."

Sarada Devi bade him worship God in his own way, declaring that she would be no hindrance to that worship. Her desire for her husband should never stand between him and his God. That is the woman of the photograph, the woman who learned to worship her husband to imbibe his teaching as from one taught of God—to disseminate that teaching, to-day, in the hearing of many ears.

Perhaps, it is not wonderful, comprehending his conception of womanhood, that he gathered much from the words of a woman, described as beautiful and learned, who visited him at a time when his absorption counted among men for mental weakness. Repudiating this idea of madness, she proved her faith in the comimg seer by dwelling in the temple year by year, inspiring him, encouraging him, implanti ng within him precept by precept, the Vedanta philosophy.

After her, came a man, a Sannyasin, continuing text and exposition until Ramakrishna himself attained to the condition of a Sannyasin, being duly initiated into the order.

Faithful to Kali, he yet remembered with reverence Rama, the

God of his father, Siva, the contemplative one, Krishna, the embodiment of the Divine Love. Each of these, many more than these shadowed forth, for him, some phase of the Eternal. These he therefore worshipped.

In his determination to crush within himself all idea of sex, he, at one time, wore women's dress, completely ignoring and forgetting himself as man. He determined, also, to cast, aside all distinction of race or creed. All around him and about him, inside and outside the country of his birth, were millions of men of another colour than his—professing other beliefs than his; striving after an altogether different fashion, to attain to the Divine. In his determination to understand the inner meaning of the great creeds, their religious motives, their forms and regulations, he took an equally decisive course. He put on, for example, Mahommedan clothing. He ate Mahommedan food, a bold step to take in face of Hindu law and life. He learned the gospel of the Koran from the lips of a celebrated Mahommedan teacher with whom, to this end, he took up his abode. Christianity allured him also. He studied the Scriptures of the Western world. He acquainted himself with, and put in practice, rites and ceremonies instituted by various priesthoods of the Christian cult. The Sayings of Jesus, the Life and Death of of the Carpenter of Palestine appealed to him with irresistible power. His heart responded to that of the Preacher of the Sermon on the Mount, and he bowed his head at the mention of the Holy Name.

Thus he gained intelligence concerning creeds.

Perforce of indomitable perseverance he comprehended the essence of divinity, the eternal Unity, alike in the Talmud, the Koran, and the New Testament. He acquired and assimilated the good in each by actually fulfilling the law of each. By this fulfilment of the law, he freed himself. He put himself, willingly, eagerly, into bondage, that he might learn the freedom of that Gospel which is the centre and sum of all creeds, whether spoken of in Sanskrit or Hebrew, or concealed by a net work of modern phraseology.

We might again liken him to St. Paul, who said: "For I, through the law, am dead to the law; that I might live unto God."

One other notable thing he saw, with a seer's eyes, that as good lay in all creeds and among all peoples, no scorning of one or of the other should be deemed in any wise possible. That in effect, as the creator manifested himself in each and all, no scorn of anything created was permissible.

This attitude of his brings to one's mind a passage in Alfred Sutro's introduction to Mæterlinck's *Wisdom* and *Destiny*, where he writes:—

"Nothing is contemptible in this world but scorn, and, for the humble, the foolish, nay, even the *wicked*, he (Mæterlinck) has the same love, almost the same admiration, as for the sage, the saint or the hero. Everything that exists fills him with wonder, because of its existence and of the mysterious force that is in it; and to him love and wisdom are one—joining hands in a circle of light.

For the wisdom that holds itself aloof from mankind, that deems itself a thing apart, select, superior, he has scant sympathy; it has wandered too far from the watch-fires of the tribe..... But the wisdom that is human, that feeds constantly on the desires, the feelings, the hopes and the fears of man, must needs have *love* ever by its side; and these two, marching together, must inevitably find themselves, sooner or later, on the ways that lead to God."

Rama Krishna's own remarkable utterance, "God, His words, and his devotees are all one and the same," illustrates, assuredly, the fact that, for him, no differentiation between the 'i' that is human and the 'I' that has existed, and exists, and will exist, was conceivable. His parable on the union between the undifferentiated (or the Universal Soul) and the differentiated (or the individualised soul) runs thus:

"Once upon a time a doll made of salt went up to the sea with a view to measure its depth. The salt doll had a sounding line and lead in its hand. It came to the edge of the water and

looked at the mighty ocean that was before it..... Up to this point it went on to be the salt doll that it actually was—keeping an individuality of its own. But no sooner did it take one step forward, put its foot into the water, than it became one with the ocean, lost, entirely lost, to view. Every participle of the salt doll now melted away in the sea-water. The salt of which it was made had come from the ocean, and, behold! it came back once more to become re-united to the original salt of the ocean..... The 'differentiated' once more became one with the 'undifferentiated'!"

Of this, foremost phase in his spiritual development, his chief disciple has written:

He went to the various sects existing in our country that we reavailable to him, and whatever sect he took up, he went into it with his whole heart. He did exactly what they told him; and then he came to the conclusion that they were all teaching the same thing; the difference was only in method and, more still, in the language. In the *heart*, all the sects and all the religions taught the same thing..... This is what he found; that the one central idea in all religions is, not 'me' but 'Thou.' and he who says 'not me,' the Lord fills him up; the Lord fills his heart. The less of this little '*i*' the more of God there is in him."

From the multitude of Rama Krishna's messages to men, we can gather but a few; yet in these few, we shall trace at least something of the trend of his thought towards the trend of our thought to-day.

These sayings have been given to the world in various ways. Some of them, published periodically in the *Brahmavadin*, will sufficiently serve our end; for example:

"The soul enchained is man, and free from chain is the Lord."

"As fish playing in a pond of water covered with reeds cannot be seen from outside—so God plays in the hearts of men invisibly."

"Be diluted in the Lord 'even as crude medicine is diluted in the spirit.'"

"How can the idea of ego-hood be destroyed? It requires constant practice to do it."

"In threshing out rice from the paddy, one must look to it from time to time, to see that the rice is properly husked; if not he must, of course, go on threshing."

"People do not see the force of habit. If you say eternally 'I am a sinner, I am a sinner,' you will remain a sinner to the end of the Chapter.....One who says he is bound to the world, *will* be bound to the world, indeed! But that man *is free*, who says 'I *am* free from the bondage of the world. Is not the Lord our Father?'.....Such is the force of habit!"

"Verily I say unto you, that he who wants Him, finds Him. Go, verify it in thine own life!"

"How can one attain divinity? Thou must sacrifice thy body, mind and riches to find Him."

One of Rama Krishna's discourses, submitted to me for the purpose, I have turned into verse, as follows:

Would'st thou see God? Is it thy heart's desire
  To gaze with eyes of thine
Into His holy eyes, nor fear their fire?
To brook the light divine
That falls and flashes from His faultless face
  Searching the inmost nook
Of all thy being, with all-seeing look?
Then, learn of me how thou may'st gain that grace.
  Would'st thou, indeed, see God? Coulds't thou endure
  To stand, unrobed and bare,
  Body and soul, in His pure presence, sure
  And unshamed? There,
  Where knowledge dwells of deeds that thou hast done
  And where thine every thought
  Into the radiance of His light is brought?
Then, lo! my lips point out the way. 'Tis one.
  One, and one only. Lo! the path is plain,
  Love not the love of life!
  Love not the world nor any worldly gain;

Play small part in the strife
For fame or high estate; but these disdain
And hold them of light worth;
Then shall thou learn the lesson of new birth
And, in His beauty, see the King—and reign.
Thus, while within thee, one desire shall stay of lesser,
lower sort
Than God Himself, thou can'st not trace the way.
Awake! Be not the sport
Of petty passions, little lusts or great.
Lift up thy heart, and take
Control of all thy senses, that they make.
No slave of thee, their head! Then fear no fate.

The homeliness as well as loftiness, the humour as well as holiness found in Rama Krishna's sayings, surely prove the sanity of his mind and method.

"He finds God the quickest, whose concentration is the greatest."

"Is there is no hope for the worldly man? Yes, there is! If you drop a purifying agent into muddy water, the water is purified and the impurities all settle down upon the bottom of the vessel. Thus it is that the worldly man ceases to be worldly and becomes pure."

"I look upon all human beings—in fact, all creatures, as the incarnation of the Deity. I see God evolved into all things, God manifest in everything, in man and nature. I see God Himself has taken these multifarious forms that appear before our eyes in this Universe."

"In a potter's shop there are vessels of different shapes and forms, pots, jars, dishes, plates, &c., but all are made of one clay. So God is One, but worshipped in different ages and climes under different names and aspects."

"Adopt adequate means for the end you seek to attain..... You cannot get butter by crying yourself hoarse, saying 'There is butter in the milk.' If you *wish* to make butter, turn the milk into curds and churn it well, and *then* you will get butter. So——

if you seek to see God, practise spirituality and then you *will* see God ?"

"A person went to a holy man to get some medicine for his sick child, carrying the little patient in his arms. The holy man told him to come the next day. The next day, when the man went the Saint said: 'Do not give sweets to the child and the child will be cured.' The man questioned: 'Sir, you could have said this to me yesterday evening.' The saint replied, 'Yes, I *could*— but yesterday I had a lump of sugar lying before me, which seeing, the child would have thought "the saint is a hypocrite; he advises me not to take sugar but himself eats it." ' "

About the words and ways, the mind and method, and memory of Rama Krishna an edifice of literature has already been erected. One of the notablest efforts is that of the late Professor Max Muller. We may also mention the writings of Protap Chunder Mozoomdar and C. H. Tawney, M.A. (late Director of Public Instruction, Bengal, &c.). But for a brief and concise glance into the outcome of Rama Krishna's teaching I will select, first, a few words by an Indian judge, spoken by him when presiding at a lecture on the life of the Saint:

"Sri Rama Krishna had," he said, "furnished the strongest protest against unbelief and irreligion. Another service he had done.....was that he had shown to the orthodox that their notions of religion, were false and narrow, and that their methods of dealing with religious matters were utterly faulty. *That* he had done by the catholicity of his views and by the absolute equality of treatment which he had extended to all religions and to all sorts and conditions of men."

That we may know still further of this outcome, we will turn for a moment to the best known disciple of our saint—Swami Vivekananda. Lecturing at Madras on "The Sages of India," he said:

The time was ripe for one to be born who in one body would have the brilliant intellect and the wonderfully expansive infinite heart, one who would see God in every being, one whose heart would weep for the poor, the weak, the outcast, for every one in

this world, and at the same time whose brilliant intellect would conceive of such noble thoughts as would harmonise all conflicting sects..... The time was ripe; it was necessary that such a man should be born—and he came..... Without any book-learning whatever.....he never could write his own name.....the most brilliant graduates of our University found in him an intellectual giant..... And mark the Divine power working behind this man..... The unknown and unthought of, is worshipped, literally, by thousands to-day and, to-morrow will be worshipped by thousands more."

Full and more exhaustive details of the life, the teaching, and the outcome of the teaching, have just lately been given to the world in Vivekananda's book, entitled *My Master*, from which, by way of fittest conclusion, we gather a brief sentence or two.

"For years I lived with that man, but never did I hear those lips utter one word of condemnation for any sect. He had the same sympathy for all of them; he had found the harmony between them;.....he condemned no one, but found the good in all.

People came by thousands to see this wonderful man, to hear him speak in a *patois*—every word of which was forceful and instinct with light. I learned *this* of him: 'Be spiritual first. Religion is not doctrines nor theories nor is it sectarianism—it consists in realisation.' This man was a triumphant example, a living realisation of the complete conquest of lust and desire for money. He was beyond all ideas of either.

".....The first part of my Master's life was spent in acquiring spirituality, and the remaining years in distributing it. Men came in crowds to hear him—and he would talk twenty hours in the twenty-four; until, at last, the body broke down under the pressure of this tremendous strain."

On the 24th of February in the past year, more than 30,000 people are said to have attended the festival held at Calcutta, in celebration of Rama Krishna's birth day. At Madras 6,000 poor persons were fed at a similar festival on the same day.

The celestial harmony comprises many notes, some, apparently

of themselves, discordant, but the theme and the harmony are one.

The answering harmony, here, on this earth, is, too, composed of many notes, some of which, heard singly, jar in our hearing, but the theme and the harmony are one.

—*The Theosophical Review.*

THE TANTRAS.

BY GOMAT.

(*Continued from page 213.*)

The treatises that are generally known as the *Tantras* may be divided into two classes: those that accord with the teachings of the *Vedās* and the accepted *Vedanta* doctrines and those that are not. The former are styled orthodox and contain much that indicate continuity with the Aryan tradition and learning and very little of foreign origin. The latter mostly belong to the post-Buddhistic age and bear clear traces of foreign influence though they possess the salient features of the *Tantras* in general. The circumstances which led the later day Hindus to hang their religion and philosophy on either of the triune manifestations of the Supreme Being, Brahma, Vishnu or Siva, also led the *Tantrikas* to rally round either of these three deities and conform their rituals to his worship. The *Puranas*, supplied the hymns and legends of this altered faith and the *Tantras* the rituals. These two together seem to have moulded the *Vedic* religion to suit the new faith of the Dravidians and other alien races. The orthodox *Tantras* of the *Vaishnavas* and the *Saivas* which seem to owe some of their characteristic doctrines to the Dravidian *Siddhantas* have assumed the more dignified name of the *Agamas*. In the introductory chapter of the *Padma Samhitā* of the *Pancharatras*, the narration of its doctrines is attributed to one *Padma*, a *Naga*, a disciple of Kapila, whom

tradition mentions as seated in meditation in the *Patalaloka* or the Southern Kingdom of the *Nagas*. The followers of these *Agamas* claim great antiquity to their doctrines and attribute their first promulgation directly to Vishnu or Siva. They repudiate the doctrines of the other Tantras and few of them even acknowledge themselves to belong to any of the popular faiths, though as a matter of fact they worship their chosen deity according to T*antric* rituals. One of the derivations of the word P*ancharatra*, as we have already pointed out, is that which has thrown into shade the teachings of other *Āgamas*. These *Tantrikas* while they acknowledge the authoritativeness of their special T*antras* and P*uranas* do not fail to refer chiefly to the V*edas* and the books of Law for their ritual and regard all practices not derived from these sources as profane and heretical. Their T*antrikism* seems to exist only in the recognition of the importance of the female principle in religion, either as subordinate to the male principle or as a co-factor with it. The T*antrikas* proper form a separate and independent body by themselves and are devoted to the exclusive worship of S*akti* or the female principle. They have a number of doctrinal varieties among themselves which all of them trace to the Vedas, while some among them, indulge in all sorts of impure and grotesque rituals. Their literature is varied and obscure and includes most of the unorthodox T*antras* as forming a portion of them. Among the purer and orthodox votaries of S*akti* are classed those of Bengal proper, the G*audas*, the K*eralās* or the inhabitants of Malabar and the Kashmerians. For a thorough knowledge of the fundamental doctrines of the T*antras*, we have therefore to study carefully the three great Agamas of the Hindus, the V*äishnava*, S*aiva* and S*akta* and the other T*antras*; and of these the literature of the Saktas is of greater importance as embodying in full the cardinal tenets of the so-called Tantric religion of the Hindus.

Those that are known by the appellation of the S*âktas* are worshippers of S*akti*, the divine power or energy in action. In accordance with the spirit of the T*antras*, this energy is

personified and invested with a form conformable to the special object of veneration of the worshippers. If a devotee has a bias for the adoration of *Vishnu*, the personified *Sakti* takes the name of *Lakshmi*, if for *Siva*, She is termed *Parvati* or *Durga*, and if for *Brahma*, She is *Sarasvati*. Besides these important forms, a vast variety of inferior forms of melevolent character and formidable aspect receive the homage of the vulgar. Of all these the the bride of Siva in one or the other of her many forms is by far the most popular. This is perhaps because that when Hinduism absorbed the religion of the aborigines and the Dravidians and other races of India, Saivism took within its fold all that was monstrous and vulgar and every terrible goddess became a manifestation of Siva's wife.

The initial impetus to the development of the doctrine of *Sakti* seems to have come from non-Aryan sources. The fetich of the aboriginal tribes of India appears to have had reference to all sorts of deities, mostly feminine. When this worship merged into the higher religion of the Aryans, the male principle was either converted into manifestations of any of the three main forms, Brahma, Vishnu and Siva, or was made to assume relationship with them, and the female deities were either married to them or condensed into the form of any of the wives. In this process of assimilation, the Aryans found in their *Siva* the intellectual and moral counterpart of all that was terrific and *tamasic*, and they therefore began to associate them with him. The later Puranas often cite legends which celebrate the marriage of a local goddess with Siva or Vishnu. As mere marrying or securing a relationship with an Aryan god will not raise a foreign god or goddess in the estimate of the Aryans, other means seem to have been tried for securing to these the allegiance of the *Vedic* worshippers by finding sanction for their worship in the *Vedas* themselves. Thus this new faith of the *Tantras* is Vedic in principle and at the same time comprehends much that is of foreign origin. Mythology ascribes the gospels of this cult to Siva or Vishnu. These are generally written in the form of a colloquy between Siva or Vishnu and his bride or any of

their attendant hosts. It is quite felicitous that the doctrines of a newly formed cult should be associated with the divinities with whom they were introduced, but not so when we try to trace the doctrines in the *Vedas*. If language is as good an emblem of abstract thought as the visible image, then we can positively find their source in the *Vedas*.

H. H. Wilson in his "Essays on the Religion of the Hindus" says :—

"The worship of the female principle, as distinct from the divinity, appears to have originated in the literal interpretation of the metaphorical language of the *Vedas*, in which the *will* or *purpose* to create the universe is represented as originating from the creator, and co-existent with him as his bride, and part of himself. Thus in the *Rig Veda* it is said "That divine spirit breathed without affiation, single with (*Svadhā*) her who is sustained within him; other than him nothing existed. First desire was formed in his mind, and that became the original productive seed", (R. V. X. 129.), and the *Sama Veda*, speaking of the divine cause of creation, says, 'He felt not delight, being alone. He wished another, and instantly became such. He caused his own self to fall in twain, and thus became husband and wife. He approached her, and thus were human beings produced.' (*Brih. Up.* 1. 4. 3.). In these passages it is not unlikely that reference is made to the primitive tradition of the origin of mankind, but there is also a figurative representation of the first indication of *wish* or *will* in the Supreme Being. Being devoid of all qualities whatever, he was alone until he permitted the wish to be multiplied to be generated within himself. This wish put into action, it is said, became united with its parent, and then created beings were produced. Thus this first manifestation of divine power is termed *Ichchharupa*, personified desire, and the creator is designated *Svechchhāmāya*, united with his own will, whilst in the *Vedanta* philosophy, and the popular sects, such as that of Kabir, and others, in which all created things are held to be illusory, the *Sakti* or active will of the deity, is always designated and spoken of as *Maya* or *Mahamaya*, original deceit

or illusion." In the *Prakriti Khanda* of *Brahma-Vaivārta Purana* wherein is treated in full the manifestations of the female principle, it is said: "The Lord was alone invested with the Supreme form, and beheld the whole world, with the sky and regions of space, a void. Having contemplated all things in His mind, He, without any assistant, began with the will to create all things,—He, the Lord, endowed with the wish for creation." Later on in the same Chapter it is given "She (*Prakriti*) one with *Brahma* is *Mayā*, eternal, everlasting." In the *Lakshmitantra* of the *Pancharatra Agama* Lakshmi Her-self is made to explain the relation between Her and Narayana. She says that the relation between Herself and Narayana is that of substance and quality. Narayana is the substance and She the quality. Both of them are co-existent, and the one cannot exist without the other; and so on. From all these we see that the personal conception of *Sakti* has its root in the Vedic idea of the desire or will of *Brahman* or the quality of *Brahman* which is the basis of creation.

As the desultory thoughts recorded in the Vedas took a more systematic form in the philosophy of the *Sāmkhya* school new notions were added to the formation of the character of *Sakti*. According to the *Sāmkhya* system of thought *Prakriti* or nature is eternal and independent and is distinct from spirit. It is capable of producing and is itself no product. It is the plastic origin of all things including the different grades of beings. Hence *Prakriti* came to be regarded as the mother of creation, and as identical with matter, the source of error or misapprehension. It is *Maya* or delusive power and is existent with the Supreme Existence. It is his *Sakti* or personified energy, his bride. The developement of the *Vedanta* seems to have contributed its own quota to the moulding of the conception of *Sakti*. According to which *Prakriti* became synonymous with *Avidya* or ignorance and it is the cause of false knowledge and wordly activity which is the source of *Samsara*. Hence Maya is the wonderful creative energy who is the bride of God. She is so powerful that she tramples under her foot even wisdom, her possessor, her Lord. It is very

difficult to escape from her clutches. As we remove one thorn with another and throw away both, we can get rid of *Avidya* or ignorance through *Avidya* alone. Through the instrumentality of Avidya or, in other words, through the grace of Maya we can attain wisdom. So Maya, the mother of created beings, is terrific to those that offend her but kind to those that propitiate her. She enables her children to attian freedom by shedding on them her divine grace and helping them to do virtuous acts.

These personal aspects of *Maya* along with those of other deities have been principally disseminated by the *Puranas* in all of which *Prakriti* or *Maya* plays a prominent part. In *Brahma Vivartha Purana* which devotes a whole section to its description we have a summary of the evolution of the whole doctrine; and in some of the *Saiva Puranas* like *Skanda* there are references to it. *Puranas* like *Kālika* and *Devi Bhagavata* are specially devoted to the propogation of Sā'*ktaic* mythology. The process of personification inaugurated by the *Puranas* seems to have been continued and carried further by the *Tantras* which gave *Maya* a more materialistic conception ; and in order to suit the wants of the people they had to invent appropriate rituals and formulae of worship.

The age of the *Tantras* is very difficult to determine. Though some of them lay claim to great antiquity and equality with the Vedas and some are referred to in the earliest *Puranas*, the great bulk of them is modern and forms a separate group by themselves. The observances they prescribe are manifold and almost supersede the original rituals of the *Vedas*. So far as we can infer from references made to these in authoritative religious works, their system of worship seems to have been originated at some later period under the auspices of non-Aryan influence subsequently fathered on the Vedas based on an early worship of the female principle and the practices of Yoga, and the mystical formulae or the *Mantras* of the *Vedas*." The oldest *Agamas*, for instance the *Pancharātra Agama*, we find them divided into four separate sections, *Kriya*, *Charya*, *Gnana* and *Yoga*. Emancipation from *Samsara* is attainable only by practising

the teachings of all these, that is, by worshipping a deity, knowledge of him, and profouud meditation. *Kriya* consists of such ceremonies as resorting to holy temples with body, thought and speech subdued, muttering mantras and prayers in honor of the deity worshipped, &c. *Charya* consists in such holy acts as gather ing flowers and doing the services of the temple, and other acts of divine worship; *Jnana* in studying sacred texts and in reading, hearing and reflecting on their teachings; *Yoga* in profound meditation and fixing the thoughts exclusively on one's chosen deity. So also the Saivagamas expound five categories as the means of accomplishing deliverance from P*asa* or bondage. Of the four sections of the *Vaishnava Agamas*, the first two are purely indegenous, the third has reference to *Vedanta* and the fourth to Yoga. However orthodox these might be the spirit of the early *Tantras* seems to have been wilfully misunderstood and misinterpreted and in comparatively modern times their observances have been carried to objectionable extremes. The rites practised in some of the exclusively T*antric* districts of India are considered to be of recent growth by other parts and they have failed in such parts to supplant the ceremonies of the Vedas although they have operated in some degree on the belief and practices of the people. The dread and contempt with which the degenerate practices of the S*aktas* are treated by the orthodox have led many of them to form secret societies and conduct their worship in private.

In fine, the *Tantrika* worship of Sakti in its purest form is a recognised form of faith throughout India. Its rituals have the sanction of the *Vedas* and the *Puranas* and contain nothing that is objectionable to the refined taste and religious principles of the orthodox of other sects except in the matter of offering bloody sacrifices. Some may justify this practice by comparing it with the V*edic* sacrifice of animals; but the *Karmakanda* of the V*edas* is now not so largely practised and even those who observe the rituals have adopted harmless and more humane kinds of offering. Animal sacrifices are offered to Devi in her terrific forms only as *Kali* or *Durga*; and even then it is considered by some as

Tamasic and the *Satvika* form which consists of edible grain with milk and sugar is preferred as a substitute. It is something akin to to the *havis* offering to *Agni* in the worship through fire. Even the thought of cruelty to an animal should, no doubt, appear barbarous in the eyes of those whose philosophy has been elevated by the lofty ideals of the *Vedanta*, whose code of morals has been chastened by the humane and the sublime ethics of Buddhism and whose religion has been immortalised by the greatest *tyagis* and *Bhaktas* of the world. Whoever may be the preferential goddess of a particular worshipper of *Sakti* and whatever may be the denotation of the term *Sakti* itself, the homage that is generally paid by the *Saktas* is restricted to the consort of Siva in her manifold forms.

The objectionable practices of some of the followers of the *Tantrika* religion is rather due to the evil inherent in the worshippers themselves than to their texts. The corruptions which were prevalent among the lower strata of people at the time this system came to the forefront seem to have led the wickedly disposed people of all sects to take umbrage under its new doctrines and band themselves together into a new branch of worshippers whose practice comprehended all that was impure and profane. These were known as the *Vamacharis*. The meaning that is generally given to the word *Vama* is 'left-hand.' in contradistinction with the word *Dakshina* which means 'right-hand' or pure. Among the different tribes of the Dravidians we find the division into right-hand and left-hand sects. Whether the Sanskrit *Vama* was adopted from the Dravidians or the Dravidians adopted the names of their divisions in analogy with the Sanskrit *Dakshina* and *Vama* is difficult to determine. But *Vama Deva* is a well-known name among the *Vedic* Rishis who is usually associated with all sorts of impure rituals and at the same time with the highest *Brahma Jnana*. This name might have been applied to the later day profane worshippers of *Sakti* in memory of their prototype of the *Vedas*. In that case the term *Dakshina* should have been subsequently introduced as an antithesis to the mistaken mean-

ing of *Vama*. Or these worshippers themselves to justify their practices and claim santetity to their doctrines might have taken the name of that Rishi as their Vedic representative. Whatever might be the origin of the name, these sects are held in public disesteem and their doctrines condemned as profane and heretical. Some trace the introduction of objectionable practices into Hindu religion to the corruptions of Buddhism while others associate them with the Rajput immigrants from central Asia where such practices seem to have been in vogue at one time. Why blame others. Bestiality is a common element in all human nature; and religion has to take into account such people also in whom this element preponderates. Buddhism taught how to suppress this element and develop that of humanity. The Vedanta required that even this should be suppressed in preference to divinity. Men in whom bestiality is dominent should have lived at all times. So long as religion does not allow its display, it is not owned by people and is indulged only secretly. The freedom and hope which *Tantrikism* gave to all grades of people, seem to have drawn such people out and saved them from being hypocrites and at the same time done a service to the purest worshippers by creating room for the formation of separate sects of *Vamacharies*. Though some of the members of these sects do not shrink to wear on their foreheads the religious marks of their cult, they still observe a sort of masonic secrecy about the methods of their worship.

These worshippers are known to publicly avow one religion and secretly practise another. There is a memorial verse in the *Syama Rahasya* which gives a funny description of these: "Inwardly *Saktas*, outwardly *Saivas*, or in society passing for Vaishnavas, the *Kaulas* assuming various forms traverse the earth." Though they chiefly claim to worship *Devi*, all sorts of goddessess inferior deities and the fiends like *Sākini* and *Dākini* are admitted to a share of their homage. The lower the power they want to achieve, proportionately inferior is the deity of their worship and correspondingly vulgar and obscene are the rituals they practise.

The *Vamacharis* resolve themselves into various sects according to the objects of their worship. The most prominent

of these are the *Kaulas* or *Kulinas* whose object is to obtain supernatural powers in this life and identity with *Siva* and *Sakti* after death. Their partiality for the five *Makaras*, their midnight orgies in the burning ground to get control over *Bhutas* and *Yoginis*, their secret and mixed *chakras* composed of their *Bharadis* and *Bhairavis* or *Viras* and *Nayakas* with their night revels and reprehensible practices, all these are two well-known to be mentioned here. Another of these are the *Kanchulayas*. They count among their votaries some of the Vaishnava worshippers of *Lakshmi* and the worshippers of *Uchchhishta* Ganapati. Their practices are said to be similar to those of the *Kaulas*. One of their objects is to discard caste and sexual difference among the votaries. There are also other kinds of *Vamacharis* who are supposed to offer human sacrifices and are the worshippers of *Devi* in her terrific forms. The *Kapalikas* and *Karalas* are of this class. Eastern Bengal is famous for all sorts of *Vamacharis* about the names of many of whom we often hear. There are other kinds of *Vamacharis* who eat all sorts of nasty food and undergo bodily tortures and mutilations.

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THE STORY OF KUCHELA, THE RAGGED FELLOW.

BY

B. NARAYANA AIYANGAR.

This is a story found in Chapters 80 and 81 of the Bhāgavata Purāna, and is to the following effect :—

There was a certain schoolmate and friend of Krishna, the Lord. He was a very pious Brâhmaṇa, the best among the knowers of Brahman, very peaceful in mind, one who had conquered the senses and was devoid of desire for sensual objects, a very poor Ragged Fellow in married life, living on such scanty fare as chance gave him. Troubled by their poverty and hunger-emaciated condition, the wife pressed him to go to the friend of his boyhood Krishna, who was now the Lord of the royal house of the Vrishnis reigning at Dvārakā, and who, she said would give wealth, nay even himself, to his devotees. Thus pressed very much, he thought that the seeing of his friend, the Lord, was in itself the highest gain for him, and consenting to go, he asked his wife to give him something for his taking it as an *Upāyana* offering to Krishṇa.* She collected together four handfuls of *prithuka* or parched rice by begging from the neighbouring houses, and tied it up for him in a piece of cloth. Thus equipped, he set out and reached Dvārakā, and passing by the houses of the 16,000 wives of Krishna, he entered the palace in which Krishṇa lived with Queen Rukmiṇi.

Recognising him even from far, Krishna at once jumped down from Rukmini's couch, *paryanka*, and ran up and embraced him most fondly, shedding tears of joy

* This refers to the Hindu custom of a Brahmana not going to the king, to the religious teacher, or to the deity in a temple empty-handed. Some fruit or edible thing must be taken and presented or offered.

from his beautiful eyes. He seated him on the same couch, washed his feet, adorned him with flowers and sandalwood paste, and waved incense and lamps before him, besides offering all the customary things that ought to be offered to an honored guest, while Queen Rukmini herself fanned him with the royal châmara. The people at the palace were struck with wonder at the great honour shown by the Lord of the universe to this Ragged mendicant. "Havest thou," Krishna enquired of his friend, "on completing thy studentship, secured a suitable wife? [No doubt, thou havest, although] thou didst not seem then to care much for home or riches." And then clasping his hand, Krishna chatted with him, recalling the many interesting incidents of their school days. Once during those days they had gone out to the woods to bring fuel for the house of their teacher Sāndipani, but overtaken by a thunder-storm which flooded the lowlands and the streams, they were benighted and waded through together, arm in arm, not knowing the directions, till at last the sun rose and the teacher himself who had started in search of them met and took them home complementing them for their self-sacrifice in the service of their teacher and showering blessings upon them. This and other incidents Krishna mentioned, and the Ragged Fellow exclaimed that there was nothing that was not accomplished by one who had such a fellow student as Krishna, the Teacher of the universe, to dwell with in the teacher's house.

And then, (evidently noticing his friend's little bundle) Krishna said, "By the bye! what havest thou brought for me from thy house. Any little thing from such a loving friend I would regard as abundance. 'He who offereth to Me with devotion a leaf, a flower, a fruit, water, that I accept from the purified self, offered as it is with

devotion."* Thus addressed, the Brāhmaṇa hung down his head and did not present the worthless parched rice from sheer shame. But Krishna snatched it from him and ate a handful as really a *visvam* or world (of dainties) giving him infinite satisfaction, and as soon he took out another handful Sri (that is, Rukmini, the incarnation of Sri, the goddess of wealth) held fast his hand, saying 'Enough! O Thou the Self of the universe, the one handful Thou hast eaten is sufficient to make one all rich here or in heaven.' That day the Brāhmaṇa ate and drank in Krishna's house feeling himself as happy as in heaven. Taking leave of him next morning, he retraced his journey home, always overjoyed with the royal reception which he a poor beggar had met at the hands of the Lord, and if a thought strayed into his mind as to what face he was to show his wife to whom he was going back empty-handed, he drove it away with the firm belief that the Lord did not give him riches because He thought riches would intoxicate him and make him forget Him.

But when the Ragged Fellow reached his village, in the place of his hut he saw a mansion with splendid conveyances flying all about, and he was welcomed home with music and songs by a procession of beautiful maids in whose midst shone the housewife like the goddess of wealth, a figure of chastity and modesty with eyes half closed with tears, embracing her husband in mind full of love.† Thus did the Lord eating a handful of the Ragged Fellow's parched rice confer upon him immense wealth

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* This is verse 26 of Chap. IX of the Bhagavad-Gita taken word for word by the Bhagavata Purana. The original of 'I accept' is *asnami*, literally 'I eat.' In our Kuchela's story Krishna is shown as actually eating the parched rice.

† It is not customary for a Hindu wife to embrace her husband in public. Hence I suppose the mental embrace.

unasked like the munificent rain-cloud, and the Fellow enjoyed the objects of pleasure with renunciation,* and at the end obtained the Lord's Dhāman, Home or Heaven.

Such is the story. It is not found in the Harivamsa or the Vishnu-Purana and is probably later in date, but nevertheless it seems to be a beautiful Vedantic parable on true asceticism. In the Subālopanishad (Khanda 13) Kuchela, the Ragged, is an epithet given to the anchorite.

The idea of the Supreme Self as the *friend* of the soul is as old as the Mundakopanishad which quotes as verse1, of chapter 1 of its Part III, the celebrated Mantra 'Dvâ suparnâ sayujā Sakhāyā &c., about the two companion birds, *friends*, that are perched on the same tree, and which in its succeeding verses 2 and 3 interprets the friends to be the Supreme Self and the soul; for it says to this effect: 'In the same tree (the body) is man (one of the birds) submerged, deluded and sorrowing by reason of his non-mastery (of the selfish desires or senses), but when he sees the Other (bird), the Happy Master and His (moral and spiritual) greatness, he becomes free from sorrow.....and obtains extreme similarity (with Him).' This similarity seems to mean the harmonious moral and spiritual unity, which can only be obtained if the soul becomes pure, for says, the Kathopanishad (IV. 15): 'As pure water thrown into pure water becomes like it, so is the soul of one who knows (i. e. realises the Supreme Self). Older stories had depicted Krishna as having been the disciple of Sāndipani. Our story about Kuchela's evolution commences with their friendship from the school, the motherplace generally of most endearing and

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* "*Vishayān . . . . tyakshan bubhuje.*" Cf. The expression "*tyaktena bhunjithāh*" in the first verse of the Isavasya Upanishad.

lasting friendship; and it brings forth a beautiful incident of devotion and service to the teacher, in imitation, I believe, of the older story in the Mahâbhārata (I. chapter 3), according to which Uddalaka, the future teacher of the grand Sad-Vidya of the Chhāndogya Upanishad, served his own teacher in this wise: Told by the teacher to go and dam up the water of his rice field, he went but not succeeding in stopping the water by any outward means put his own body across and did not stir up for hours, until the teacher himself came in search of him, and showering blessings upon him for his singular devotion and service to him, told him to get up, which he did by tearing up the mud that had settled upon and embedded him, so that from this act of tearing himself up he was known as Uddalaka. This is a play upon the name, but the peculiar manner of stopping the water seems to be allegorial of stopping* the flow of the mind or soul from the body-field to outward objects and making it calm and collected upon the inward Self that is interposed in the shape of the body as a riddle, for in Sanskrit *ātman* has several meanings, body, mind, soul or Self. The tearing up from the field may mean that he realized the Self as being *aśarira*, free from body. In our story the night and tempest, in addition to meaning physical difficulties, seem also to mean inwardly nescience and the consequent tempest of the passions. It is no derogation to Divinity Incarnate, but on the contrary it is due to Its very moral and spiritual nature, that It should not allow itself to be baffled and washed away, but bravely meet the gloom and tempest of all kinds, physical and moral, in the pursuance of *dharma* and come out triumphant like the very sun that rose in the east; and it is because this is done that the

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* Cf. Bhagavad-gitâ III, 43 '*samstabhya ātmānam ātmanā*.

moral and spiritual discipleship is complete and the teacher comes to bless. Evidently, in our story this victory is more for the sake of the soul whom its Friend, the Supreme Self in the heart, holds and assists.

So much about acquiring true knowledge. Now about acquiring true wealth and living happily. In both cases the Vedantic truth is the same but dressed up differently. The *Vidyā* or knowledge acquired is now the beloved faithful wife in the garb of Śraddhā, for in the allegory of the knower as self-sacrifice the Yajnikopanishad (25, 1) makes Śraddhā, Faith, his wife. Now in the Mundakopanishad about the two friends already quoted, the Sanskrit word for non-mastery is *aniśa* ; and the word for the Master is iśa ; and as *aisvarya* wealth, is derived from the word *iṣa*, our story shows that true spiritual wealth is in the Master while the soul in the *samsāric* state is poor and sorrowful. But the faithful wife Śraddha urges the soul to see the Other, the Happy Master.

The parched rice that is taken as an offering seems to represent the soul as an oblation unto God. In the sacrifices the burnt offering represents the sacrificer, and so likewise in whatever thing the devotee offers to God he inserts his soul and offers it. One may bring an offering, but it is left for the Lord to take it or not, for he is the sole judge of its fitness, and there is in the same Mundakopanishad (III.2,3), also in the Kathopanishad (II. 23), this saying, viz : ' This (Supreme) Self cannot be had by preaching, nor by cleverness of intellect, nor by much learning : He is obtainable by him whom He himself selects,' &c. On this saying is based the doctrine of Divine Grace of which the devotee worshipping the Lord with *Bhakti* depends, and it is needless to say that the Bhāgavata-Purana preaches *Bhakti* everywhere. Therefore it would seem our Ragged Fellow carries the offering, but Krishna himself selects and takes

it. A commentary interprets Rukmini's holding Krishna's hand at the second handful to mean that if he had eaten it the Brahmaṇa's wealth would have been so much as to have necessitated that goddess of wealth to belong to him wholly. But I do not think this low consideration was her motive. She is not a woman of flesh and blood. She is a goddess representing spiritual wealth and grace. Her own words explain her. Surely her Lord's grace once shown should not be futile or insufficient so as to require repetition, but should be completely effectual in conferring infinite spiritual wealth.

Moreover the four handfuls may be taken to represent the four objects, viz *dharma*, *artha*, *kāma*, and *moksha*. The happiness of the first three is limited and impermanent, while that of the last is infinite and eternal. In the *Pratardana-vidya* of the Kaushîtāki Upanishad, Pratardana goes to Indra, and when Indra tells him to ask for a boon, he wants Indra himself to select for him that boon which in his opinion is best for man, and Indra teaches him the Immortal Life, the Self, as the best boon to be obtained. Therefore, the meaning of the poet of our story may be this: out of the four objects or states of life the Lord selects the soul wishing for its true state of *Moksha* and eternal bliss that can only be had in Him, and the Divine Queen is against his obtaining the limited worldly happiness. When the soul is accepted and taken in, the Supreme Self is given to it as the Infinite Eternal Wealth. Does not the good housewife say that the Lord gives Himself to the devotee ?

The idea of our Fellow's ascending the divine couch seems to be derived from the Paryanka-Vidyā of the Kaushitaki Upanishad (I. 5), according to which the liberated soul mounts Brahman's couch called *Amitaujas*, Infinite Splendour, first with one foot only, and, questioned

by Brahman 'Who art thou?' says 'Thou art the Self. What Thou art, that am I.' It is implied that after this he completes the mounting with the other foot and obtains oneness with Brahman in spiritual life or bliss. Our Fellow's sharing the same couch with Krishna seems also to mean his spiritual wedding with the Lord. The 16,000 wives belong to a much older story than this one—a story connected with Krishna's victory over the demon, Naraka. They signify souls rescued from Naraka, hell, and spiritually wedded to the Lord.

The Yajnikopanishad, already referred to about Sraddhā being the knower's wife, concludes by saying that the knower obtains Brahman's Greatness. The wealth obtained by our Fellow seems inwardly to mean the Self as Wealth, the only Wealth which the true ascetic mendicant likes. A faithful virtuous godly wife is a great spiritual power at home. In her the goddess Vidyâ or Sraddhâ resides. She directs her husband godward, and there is true asceticism even in married life and in the midst of riches if one has the Self as his Wealth and enjoys riches with *tyāga*, renunciation, spending it not for his own luxury, but for the good of humanity as service to the Lord who is the Self of all selves, the Life of all lives. Verily, he who does good works, renouncing the fruit of action is said to be a *tyāgin* (Gîtâ XVIII. 2).

Our worthy Fellow deserves to be likened to a heavenly object. He is like the Moon going to the Sun, the emblem of God, poor and thin in the dark fortnight and offering himself up to that luminary, but coming out in the bright fortnight with the Sun's wealth of light and shining with it as the glorious full Moon. If we take the autumnal full Moon, there is for him his Orion mansion, the head of which called Mrigasiras is the Moon's star, and there is, by it, the star Rohinī as his beloved wife. Thus the knower who unites with the Supreme Self in spiritual wedlock enjoys Him as his Wealth and Joy.

RENUNCIATION AND SALVATION.

The Hindu Scriptures declare with one voice that there is no other way to salvation than in the realisation of Brahman, the supreme spiritual source of things and the ultimate goal to which all things finally return. "He who thus realises Him (God) attains immortality here; there is known no other path to salvation," says the Upanishad. The relegation of the blessed life to some distant future is quite foreign to Hinduism, Vedic or Buddhistic. The eternal life is not the future life; it is a life in perfect harmony with the true order of things, a life which keeps this consciousness of ours in perpetual relation with the Eternal—a Life of God-realization and spiritual bliss. It need not be supposed that God-realisation and *Moksha* are two different things; both are identical, and what is called God-realisation is nothing else than salvation. The former names the fact of spiritual illumination; and the latter its permanent abidance in the soul of man; in other words, while the one indicates the peculiar attribute of the illuminated soul, the other refers to its absolute continuity ever after, throughout eternity.

That spiritual illumination, or the highest knowledge as it is called in the Vedantic scriptures, without which salvation is unattainable, is no easy thing to acquire. It requires a permanent state of mind characterised by *Sānti*, the peace that passeth all understanding. Without that absolute serenity of mind, spiritual illumination and Moksha are impossible of attainment. It is absurd to suppose that mere reading, discussion and meditation can produce that sweet unruffled peace of mind so much praised by the Vedantic teachers, nay, by the wise men of all

countries and of all ages, both ancient and modern. These more often hinder than help the production of that tranquillity of mind so much needed for man in his evolution towards spiritual illumination and salvation. Spiritual truths are oftentimes revealed unto the ignorant and the babes rather than unto those that are intellectually superior. Jesus has also said, "The pure in heart shall see God." What may be the cause of this? Perhaps, intellectual superiority is not a certain passport to heaven. It disturbs the heart instead of helping to keep it in undisturbed repose. What is wanted, therefore, is a peculiar mode of life, the *Satvika* life which alone, according to the Vedanta, can help to produce the state of mind characterised by *Santi*, without which the highest soul-saving knowledge is not easy to attain. All the methods of Yoga and Jnana are but the means. Karma Yoga, Jnana Yoga and Bhakti Yoga are all several modes of *satvika* life whose one aim is to produce that permanent state of mental equanimity conducive to spiritual enlightenment.

As the ideal of the *Satvika* life is the acquisition of absolute mental equipoise, the whole life of a *Satvika*, till the realisation of the ideal, is but a ceaseless and incessant struggle with the passions and feelings of his lower nature. For, how can mental peace be secured unless the lower nature of man is completely subjected to his higher end? Until the clamours of the ape and the tiger in man are silenced completely, that state of mind which has been regarded as being most essential to spiritual beatitude, is hard to achieve. Hence the essential characteristic of a truly religious life pertains more to the microcosm rather than to the macrocosm. The struggle is within rather than without. The outer struggle is but a struggle for bodily life. This inner is the real struggle, most momentous in its results, the struggle for eternal life or eternal death, *Moksha* or permanent *Samsara*.

According as man comes out victorious or otherwise in this struggle, his deliverance from or continuance in, *Samsara* depends. For, success therein is eternal life and immortality; and failure is death. What men call death is not real death; the real death is that of the soul, owing to its failure to receive spiritual light or *Tatwa Gnana* and its consequent continuance in the miseries of *Samsaric* life.

Thus we have seen that the *Satvic* life is the chief requisite for the emancipation of one's soul. Without it, the state of mind of the *Prabuddha* (the illuminated), there can be no serenity of the head and heart, no blossoming of the soul within, however intelligent and learned the Yogi may be. The essence of this *Satvika* life, however varied may be its forms, is Renunciation. Some Hindu philosophers have described the *Pravritti Marga* and the *Nivritti Marga*, as the two paths that lead to salvation. Others have described the same as the *Karma Marga*, *Jnana Marga* and *Bhakti Marga*. However different and manifold these kinds of religious life, spoken of as paths of Salvation, may at first sight appear to be, yet on closer examination one will see that they have all been built on one essential foundation, and one only. That is renunciation. *Nivritti Marga* which is identical with *Jnana Marga* of the latter classification has evidently renunciation—even absolute renunciation of the world and all the human duties pertaining thereto, for its basis. *Nivritti* is renunciation—the giving up of the world and its concerns altogether for the realisation of the spiritual ideal of *Moksha*. *Kama Marga* and *Bhakti Marga* which correspond to the *Privritti Marga* of the former classification, though they do not professedly take absolute renunciation in form for the basis, yet they are also pervaded all through by a spirit of renunciation only. Their followers live in the world surely; but yet in spirit they live out of it. They enjoy the world but in a spirit of renunciation; so that the

evils of attachment to things of this phenomenal world, which are attempted to be got over by retirement from the world, in the *Nivritti Marga* are avoided here also by the feeling of non-attachment to the fruits of actions. To get oneself forcedly rid of the world and its concerns is possible only for a few, but *Tyaga* which in spirit is identical with *Sannyasa* and consists only in the sense of non-attachment to the fruits of our actions, social, moral or religious, is easily realisable and therefore adaptable to the generality of mankind. Hence it is that the Vedantic philosophers have spoken so highly of the *Pravritti Marga*, which enables us to realise the ideal of the *Nirvritti Marga*, itself, by not adopting the form of the *Nivritti Marga*, in other words, the *Sannyasa Asrama*. Says the Isa Upanishad, "All this is pervaded by the Lord. Enjoy life by renunciation." Sri Krishna differentiating *Sannyasa* and *Tyaga*, in the last chapter of the Gita, teaches that though they are not identical in form, yet they are the same in essence.

"Sages know as Renunciation the relinquishment of work with desire; the abandonment of the fruit of all actions is called Abandonment by the wise."

'He who saying "It ought to be done" performeth an ordained action, Oh Arjuna, abandoning attachment and also fruit, that Abandonment is regarded as *Satvic*.

"An embodied being is unable to completely abandon actions; verily he who abandoneth the fruit of action he is said to be an abandoner."

Thus the spirit that pervades both the paths of *Nivritti* and *Pravritti* is the same— the spirit of renunciation. Both lead to the same goal, the complete serenity of the mind and the consequent opening of the spiritual eye within by this fact of renunciation which forms their common essence.

This essential feature of Renunciation is the suppression of desire and passions, which arise from attachment

to things of this world. This suppression is purely mental which may be brought about either by giving up the world for the life of a secluded hermit, or by living in the world and at the same time keeping the mind perfectly free from attachment to things of sense, by developing the idea of duty for its own sake without any regard for consequences. In either case, the mind is kept free from the conflict of passions and develops that supreme state of *Brahmic* peace and bliss which is the only *sine qua non* for the right understanding and realisation of spiritual truths.

Thus, according to the Vedanta, Renunciation is the very essence of religious and ethical life. It roots out desire, keeps the mind in perfect tranquillity and brings on spiritual illumination. In other words, whether in the *Pravritti* or the *Niviritti* life, Renunciation alone is the cause of salvation for the human soul. Renunciation, no matter what its form, is the only way to the attainment of *Moksha*, however it may manifest itself in the several varieties of ethical and religious life, known to us as the paths of salvation.

Finally, we believe, that the ideal of renunciation which underlies all varieties of Vedantic life has no narrowness about it. It is, or ought to be, the essential feature of religious life, in general, religious life taken in its widest sense. Religious life may assume various forms under a variety of external conditions. The form depends entirely upon the nature of the people, and their peculiar physical and social environments that surround them. However the outward form may appear to be, the essence of religious life throughout the whole known world and at all times, has been the same. Always the spirit of Renunciation has characterised it, and it will continue to do so through the infinite future, in whatever way its form may change under altering environments.

Not only the Vedantic life, but even the Buddhistic and the Christian ideals of life, nay, even the earlier Confucian, the Chaldean, and Egyptian ideals seem to have been essentially of the same nature. Who that has read the *Tripitaka* or the New Testament can for a moment entertain any doubt of the essential nature of the Buddhistic and Christian ideals of religious life being in reality the same spirit of non-attachment to things of the world as the Vedantic ideal? This is how, in the Light of Asia, Edwin Arnold describes the state of *Nirvana*, a word also used in the Indian Scriptures for *Moksha*:—

Released from all the *Skandas* of the flesh;
Broken from ties—from *Upadanas*—saved
From whirling on the wheel; aroused and sane
As is a man wakened from hateful dreams.
Until—greater than kings, than Gods more glad:—
The aching craze to live ends, and life glides—
Lifeless—to nameless quite, nameless joy,
Blessed *Nirvana*—sinless, stirless rest—
That change which never changes!

We need not even go into the Scriptures of the world's religions for the statement of this view. Look at the exemplary lives lead by the Vedantic sages as well as by Buddha and Jesus Christ. Theirs are lives charactarised throughout by Renunciation and altruistic spirit. Their lives should be our ideal. Whether in the *Nivritti* form which they seem to have adopted or in the *Pravritti* form which is only the same *Niviritti Mraga* in essence but only modified so as to suit the nature of the generality of mankind, we see the same essential characteristic, the spirit of Renunciation manifested as *Sannayasa* or *Tyaga* which we have no doubt is the only feature of life that can contribute successfully to the attainment of man's ultimate goal or *Moksha*.

TIRU PALLI-AZUCCHI-AWAKENING FROM SLUMBER.

BY

SAINT THONDARADIPPODI

BENEDICTORY

Bow we to that Bhaktangrirenu Blest
Who wove the radiant Morning wreath of Hymns
On Ranga Lord, for regal worship meet,
Great Vâsudév, 'The Immanent Supreme.'
Old Mandangudi sing the Veda-Versed
Was where our Saint of deathless glory born,
Thondaradip-podi, who Him awoke
Our Ranga Lord, who sleep'st in Rangam famed
For fields of flowers, beds of revelling bees—
1 The fiery Sun rides on the Eastern Mount,
And dawn has chased the pulsing darkness thick,
The floral sweets brim o'er their beauteous cups.
And Gods and kings with all their immense host—
Of elephants all huge of either sex
And sounding drums, that mock the ocean's roar—
Have come and teem against Thy Slumb'ring Hall,
Hence wake in Grace, bright Rangam's Lord Divine.
2 How pleasing blows the wak'ning zephyr mild,
Full laden with the beauteous lilys' breath :
The golden swans that sleep the lotus blooms,
High heaven mount, and dew shake off their wings,
O, Thou that ancient saved Gajendra sore
Caught 'tween the venomed teeth, of croc'dile huge,
When he in dire distress Thy aid invoked
In Grace pray wake, bright Rangam's Lord Divine.

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3 Young day is laughing all around the world.
The serried stars have lost their lustre keen ;
And lifeless stares the Moon that shone the Night.
See sable darkness 's fled. The youthful breeze
In parted 'recca* spaths the blooms doth kiss
And stealing thither waft their odours sweet
Hence, O, broad-handed God, with th' fiery Disc
In mercy rise, bright Rangam's Lord Divine.

4 Unteth' ring their round-paunched kine at dawn
The whiles the cow-herds tune their reedy pipes
Which blending with the tinkling cow bell's chime
Make music everywhere, the bees' hum joined,
O, Mighty-Bow'd that Lanka's Titans swept !
Ayodhya's king, that guarded Visvamith's
Thrice holy Sage, till it reached its end !
For love, O wake bright Rangam's Lord Divine.

5 The birds sing on the greens of fruitful groves,
And Night is gone, while blushing smiles the Moon.
The eastern Main doth greeting-voiced roar.
With fragrant garlands interwove of blooms,
Fresh-culled, and thousand-hued, wherein the bees
Yet droning sip the dripping honey sweet,
The Gods have come, Vibhishna's worshipp'd Chief
With Grace, arise bright Rangam's Lord Divine.

6 The bright six-headed Hero Sivas's son
E'er peacock-throned, has mighty hosted come.
Behold ! the cars of gold, and prancing steeds ;
The solar deities twelve all immense-carred ;
The Rudras Ten and one, that prop the world ;
The Maruts sage that own the healing Art :
The Vasus eight,—with singing sweet and dance
Have all these come. Hence wake O, Ranga, Lord.

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* areca

7 The winged angels bright, by Indra led
High on his el'phant huge—The milky-white,
The sages great in deep med'tation sunk
The Maruts wise, the Yakshas, Sundaras,
And all the Host the blue empyrean holds
Have teeming come, and press against O Lord,
Thy waking, first who should Thy greeting gain
From off Thy couch, rise Rangam's Lord Divine.

8 Tis Morn ; and Night is ousted from the skies.
With all the blessed things Thy gaze should first
Light on—the Nidis nine, and speckled kine
With bursting udders, sweetly scented blades
Of 'argam' grass, and mirrors bright, with all
These have they come, the hoary Rishis and
Lyre-handed Narads striking melting strains.
In graceful gait come Rangam's Lord Divine.

9 How many Deities, gods that thronging wait
Thy doors! didst hear thro' night the sweet drawn notes
Of stirring melody, from drums and lyres
And cymbals, violins and reedy pipes ?
These blending with the liquid-throated muse
Of Garuds, Kinnaras, and Yakshas bright
What symphonies they make ? Divan them grant
And Joy Divine. Rise Rangam's Gracious Lord.

10 The fragrant lotus ope their rosy eyes,
When, kissing, springs the Sun, the Eastern wave
Yon beauteous maids have bathed and dressing dry
Their glossy locks. Hence pray awake O lord,
That sleep'st the sacred Cauvery amidst
And haste to bless this worm, my puny self
Who waits Thy doors with loads of Tulsi wreaths
And make me thrall of thralls that serve *Thy Feet*

THE VEDANTA WORK.

The sixty-nineth Birthday celebration of Sri Rama-Krishna was as usual celebrated in Calcutta, Madras Vanyambadi, Bombay, Almora, Kankhal, Benares, Rajputana, New York and California. On the 16th of March in the spacious garden at Belur where the new muth is situated people began to collect in large numbers from Calcutta and its suburbs. Special steamers as usual were plying between Calcutta and Belur from morning to evening. *Sankirtan* parties, consisting chiefly of the educated young men of Calcutta, recited, as in previous years, their songs of fervent devotion and danced in front of Sri RamaKrishna's picture. A large number of the poor were sumptuously fed, and others received *prasād* before leaving the garden. Everything went off very well so far as the celebration was concerned and the only regret of it was that Swami Vivekananda was far from well. The prayers of those assembled on that day, we are sure, will be heard and that the Swami will, before long resume, his great work perfectly rejuvinated.

Madras was not behind hand Calcutta in its celebration of the Birthday. Upwards of 300 students and friends of Swami Ramakrishnananda attended the celebration this year at the residence of Babu Kali Pada Ghose, the Agent of Messrs John Dickinson and Co., opposite the Presentation Convent and very near the Madras Municipal Office. The whole house put on a gay appearance and the programme began early on the morning of the sixteenth with the usual *Puja* and *Bhajana*. Then about 7000 poor people of both sexes and of all castes and creeds were supplied with rich hearty meals.

The thanks of the Ramakrishna Mission are due to all those who worked hard through the day in serving the poor. After a Harikatha by Mr. Venkatarama Aiyar, a report about the progress of the Ramakrishna Mission in Southern India was read and Swami Ramakrishnananda delivered a highly learned and philosophical lecture on 'Unity in variety.' The Chairman, Mr. M. Rangachriar M.A., Professor of Sanskrit, Presidency College, supplemented the lecture by a few well-chosen remarks and we publish below a summarised report of both the lectures.

Our Vanyambadi correspondent says that the celebration was an unprecedented success this year also and that upwards of 1000 poor people were fed. We publish his letter elsewhere

Swami Ramakrishnanda delivered a lecture on "Unity in Variety" at the anniversary meeting of Sir Ramakrishna Paramahamsa on Sunday last, with Professor M. Rangachariar in the chair. The following is an abstract of the Swami's lecture.

In introducing the subject, the Swami observed that the theme before him was a vast one and it covered the whole of both physics and metaphysics. He said that if they looked at the world around them, they found that it was made up of numerous things; each thing was distinct from its neighbour and everything had got an individuality of its own; and the universe itself consisted of a number of individuals based upon this general conception of unity in variety, the whole of modern science is built upon it. The Universe was a Universe of individual entities. What was the meaning of the term individual entity? It meant that everything which went by the name of individual was independent in itself, because it was distinct from everything else and had a separate existence of its own. Some schools of philosophers held that the universe was synonymous with their own idea projected, while others asked—"How can this universe be an idea of an idea which may be created and destroyed according to my will? There is something independent of my idea which goes by

the name of the 'world.' The world is not my creation." This was how the scientists looked at the world. It was to them independent of the mind. It has got dimensions, it has length breadth and thickness; and if it be rightly understood, it was nothing but Infinity in Space and in Time, and hence it was impossible for a finite being to know it. Although science was making improvements on all sides with great rapidity, yet science could not completely satisfy the hankering after knowledge, as all the hankering after knowledge created restlessness, and restlessness in its turn produced misery. The study of science would not therefore satisfy this hankering. The knowledge of the objective world could never save man from misery and render him absolutely happy. Wherever there was variety there was misery and wherever there was unity there was blessing. Modern science has taken cognisance of the idea of variety. Every individual has got his dimensions, and the forms and the names vary according to different individuals. In this way the world had become a world of innumerable things. The division of the objects in this Universe by the human mind cannot go beyond the "atom." Man being finite in his nature, he always wanted to grasp the thing definitely and fully. His mind could not grasp the Infinite, being finite in its nature. So philosophers had at last consented to stop at a certain point where a division was not possible, and called that ultimate division an "atom," Hence, an atom was that entity which did not change in any way and which existed eternally. Hence this objective world according to science was as much an independent entity as the mind of man. What is knowledge? It is a desire in man to know the world before him. Now, led by such a desire, man hankers after knowledge, and if that hankering is not satisfied, then man is said to be born a miserable entity. Man has no right to be happy. He cannot be a *Sarvajna*. His knowledge must be partial and his hankering, restlessness and misery will never leave him. He could not be satisfied with the kind of objective Universe which is altogether independent of him and which eludes his grasp. It will never allow him to know what it is. It

will be darkness and illusion to him; so a certain set of philosophers came in and preached that man has come out of darkness and he will ultimately go back to darkness. Life in this world is a dream, and this dream will vanish in that wakeful condition; my own self is a dream and, perhaps, I am myself a dream and death is nothing else but a wakening up from it. Although they doubted themselves thus, they admittted the existence of self. Then they argue "If I exist, how am I connected with the things around me?" I am led away by the things around me. Are these things the creations of my fancy? I have many desires which I cannot satisfy. So there is a power of existence. Hence the world is existing. They also began to think—if I am existing independently then what should be the relationship between myself and the world? It must be that myself and this world are indissolubly connected with each other. I find that I have got innumerable desires. I have hunger and thirst. I have got a desire to see, hear, taste and smell, and all these desires have got their fulfilment from somewhere outside me. I find the world is a big dish placed before me for my enjoyment. What is this world? It is nothing but a bundle of sensations. This great world is food for man. Man and his food are indissolubly connected with each other. But for the man the food is useless. The food is no food if there is no man to eat it. Man is therefore the *chit*, the Universe *achit* and the Person who has brought these two together is Isvara, who is the Food-giver. These three entities are indissolubly connected with one another, but still they are three distinct and separate entities. The doubting philosophers said that nothing is independent; it is all one. Nothing really existed by itself. Mind and matter in itself must be inconceivable. Conception must take place in Space, Time and Causation. They must be eternal and upon them the idea of eternity and immensity existed. If space and time were eliminated, causation could not exist. Conception is dependent upon the succession of at least two things—the Conceiver and the Conceived. The idea of *before* and *after* brought the idea of time. Hence every conception is based upon Space, Time and Causation. So

whatever is beyond conception or inconceivable, that must be beyond Space, Time and Causation also. Space and Time are the separating principles in this world, and if these were not there, no absolute separation would be possible, and oneness must be the result This is called Monism. One man appears to be many when reflected in many mirrors. Atman and Self alone are real ; and that Self is reflected in the objects around him. Therefore man can never injure another; for, by injuring others, he injures himself. That is the basis of Universal love. The Sankhya Philosophers with Kapila at their head were of opinion that *Prakriti* (matter) being inert, dull and dead, has no power to desire ; and *Purusha* (mind) being perfect, has no desires. If there is no desire, there is no activity and if there is no activity, there cannot be any creation, preservation and destruction. *Prakriti* and *Purusha*, *i.e*, matter and mind have been existing from time without beginning in a united form. Although individually they were capable of exerting themselves in any way, still when they came together, like the lame and the blind, they became more energetic. Patanjali taking up the argument of Kapila said that such a union can never be conceived if there is no Unifier; as knowledge can never be conceived if there be no knower, and since the union is without beginning, the Unifier must also be without beginning and the Unifier is God who is beginningless. When a man sometimes judges himself, as when he is considering his past, he is said to divide himself into two, the one the subject and the other the object judged ; though at other times he is one only. In this way the universe also generally appears to be manifold ; but an examination of all that constitutes its foundation, when that examination is full and rational, is sure to lead us to the realisation of that which is "One only without a Second."

THE CHAIRMAN'S SPEECH.

The following is an abstract of the speech delivered by Professor M. Rangachariyar :—

Professor Rangachariyar said that the expression *Unity in Variety* was of peculiar value not only to the student of Indian

philosophy but also to the student of Indian civilization. In it there is a formula which unlocks the secret of Indian thought as well as of Indian life. The Swami having shown how Unity in Variety formed the key to Indian philosophic thought, the Prof. undertook to show how it also formed the key of Indian life. Indian civilisation, he said, aimed in all its aspects at this great principle of *Unity*, and thereby it justified the contention that the plan on which social life has been built up in India is one that has been derived out of the deep philosophic faith and conviction of India's great saints and sages of the past. The Swami had taken the audience up to the prinnacle point of philosophic monism as explained in the Indian Vedanta. Many must have found it hard to climb up with him; others, when at the top with him, must have found their position too giddy to maintain their equilibrium. The chairman, therefore, proposed to build an inclined plane to make the audience descend easily to the level plains of daily life. Modern thinkers hold that there are four chief elements that go to make up the civilisation of a people. They are (1) the organisation of wealth or material and industrial prosperity, (2) social organisation, (3) political organisation, and (4) religious and moral organisation. In regard to the organisation of wealth in India, the ancient ideal is largely socialistic in character. Even in modern days there are students of political economy who contend that the highest social good is incompatible with the idea of property, and that property must therefore be abolished, without however, thereby causing any detriment to the production of wealth. This may be a dreamy ideal; nevertheless, its ethical import cannot be ignored. This is also the old Indian ideal which insists on 'Variety' in regard to the production of wealth quite as much as it insists on 'Unity' in regard to the proprietorship thereof. The people of India, and through them all the peoples of the world, have been taught by Sri Krishna that the title of man to the things on earth does not go beyond the acquisition of a duty to do; even for the fruits of his own labour, it is declared that he has no title. It is indeed a great privilege in life to have always just, appropriate and beneficent duties to perform. Here

alone is the interest of the individual and the scope for the assertion of economic 'Variety'; all the rest is in the interest of economic 'Unity.' The whole can and will care for the part very much better than the part can or will care for the whole. There is no doubt that the fulfilment of such an ideal is in the far distant future, but the beginning of the end is not now altogether invisible; nor are there reasons wanting to show that much of the present day troubles of humanity arise from the non-operativeness of this great ideal of *Unity in Variety* in matters concerning the production and distribution of wealth. Similarly in social matters also the Indian idea has been that of *Unity in Variety*. Indian society has always been more or less full of variety racially and otherwise; and it has been from the beginning recognised here that all are not born equal in any manner whatsoever. Variety and difference constitute the natural order in regard to men's capacities and constitutions. These varieties have been classified as the *Satvika*, *Rajasa* and *Tamasa* qualifications or *gunas* possessed by individual men and women; and while the need for the progress of the individual has been fully recognised, the duty of every member of society to perform such social functions for which he is best fitted by his *guna* or qualification has also been imperatively insisted upon. In this matter there is no question of high and low; it is a case of each according to his capacity and fitness. The story of Dharma Vyadha in the *Mahabharata* is to the point here. In that story we have the recognition of the great worthiness of the life of one who did the duties of a butcher and lived honorably thereby. It is not the nature of the work that pollutes a man, but it is the motive with which he does it as well as the manner in which it is accomplished. All are not fit for all kinds of work, and unsuited workers are incapable of improvement and necessarily turn out poor results. Therefore there must be differentiation of work as well as of workers; here also variety is necessary. But in the assertion of variety alone there is room for selfishness, and hence for serious danger. With the recognition of the need for 'Variety' we have to couple the need for the assertion of 'Unity'

also ; and this affirmation of unity is obtained by holding that all workers are intrinsically on a par, and that any duty that is well and unselfishly done is as good as any other for the salvation of the individual and the progress of the community. Such is the sociological teaching of Sri Krishna in the *Bhagavad-Gita*. Politically, too, this ideal of *Unity in Variety* still holds the field. The Parliament of Man and the Federation of the World does not mean anything other than this ; and unless this ideal of *Unity in Variety* is realised, that worst of all fevers known as war-fever will not disappear from the midst of mankind. In place of aggressive competition and tumultuous injury, this ideal, when realised will bring in peaceful emulation and harmonious co-operation between human communities all over the world. Here again the ideal is one whose accomplishment is in the far away future ; still it cannot be difficult to see that modern tendencies of political thought and life are making the possibility of its realisation more and more easy of comprehension. An ideal which is high and true is always of this nature ; it does not appear to be wholly impracticable, and is not also capable of being easily or at once achieved. *Unity in Variety* under the monarchical type has been the aim of Indian political life all along, and India's political troubles have all had their origin in times when the assertion of the 'Variety' became stronger than the assertion of the 'Unity'; and more than one statesman of modern times has declared that India's future political salvation is to be found in an organisation which recognises unity in variety and makes the unity stronger than the variety. Even in religion and ethics the Indian ideal is embodied in the phrase '*Unity in Variety*'. It has been often as well as truly said that religions make more for disunion than for union, and that the animosity of religions is always highly inflamed and hard to quell. This is due to what may be called the unselfishly selfish character of the bigoted believer's attitude; and here 'Variety' is thus apt to assert itself much more than 'Unity.' Therefore certain countries and civilisations have tried to support religious 'unity' by trying hard to abolish religious 'variety' altogether. It need not be said that they all have woefully failed. To discard 'variety'

is to go against nature, and to discard 'unity' is to go against God. We can neither go against nature successfully, nor against God beneficially. Even after avoiding the transcendental way of looking at the psychological and metaphysical application of the principle of *Unity in Variety* to the study of religion and philosophy and science, it is easy to see how that great principle alone contains the key of man's religious and ethical progress. Ramakrishna Paramahamsa, the great *Guru* of our Swami Ramakrishnananda, taught most prominently what may be characterised as the harmony of religions. This principle of the harmony of religions is no new teaching in India. Its earliest propounder is no other than the great Sri Krishna, and he has had an innumerable succession of great followers who have all taught the same doctrine from time to time in keeping with the changing environments of the procession of Indian history; and in celebrating the day of the nativity of one of the latest of those great followers of Sri Krishna, it is well that we contemplate for a while on the ancient Indian idea of *Unity in Vāriety*. The harmony of religions allows 'Variety' as abundantly as there is natural need for it; but it also cements all the varieties into one 'Unity' by enabling us to see how they are all intended to lead man Godward and to teach to him the truths of moral and spiritual realisation slowly and step by step according to the needs, the capacities and the historic heredity of communities and nations. No religion can be false to the Hindu mind, and let us believe in this more and more strongly as the years roll on; for, in that way lies all truth and all successful endeavour to reach the far off divine event to which the whole creation moves. The man on the lower step is not certainly down below a bottomless abyss; he has to be pulled up, it is true; but where he is, he is on firm ground and inclined to move upward. We cannot lose sight of this and hope to confer any religious blessing on any man. The principle of the harmony of religions gives great support to morality, making love and charity the true basis thereof; and I have heard it said that all rules of morality are embodied in the one rule, which is known as the golden rule, namely—' Do unto

others as you would be done by.' This is no doubt a golden rule, but it is hard to see the imperative character thereof. In India we have been told over and over again that the idea of *Unity* in *Variety* proves conclusively its imperative character. We have been taught that *others* are not *others* and that *you* are not *yourself*; indeed there is nothing which you can call your own and which does not belong also to others. It is in the sense of your 'unity' with all the 'variety' that there is in the world, that you have to seek the satisfying authority in support of all morality; and unless therefore this great principle of *unity in variety* is fully comprehended and worked out in the life of individuals and nations, it is hopeless for man to go any nearer to the throne of God. But when this principle is given scope enough to bind us together into what may be conceived as a beautiful garland of many and varied flowers, we all become worthy at once of falling at the feet of the great God Himself, from whence the exquisite fragrance of the garland will fill all space, if space there be then, and will last through all eternity, if time there be then for us and for all.

Our Vanyambody correspondent writes:-"On the 11th Instant everything as per programme was celebrated at the stated hours. Most of the natives and Bajan-parties of Vanyambody attended the celebration from morning to evening. About 1000 people were fed. Pooja, Bajana, Harikatha were conducted very enthusiastically through out the day. Distribution of *Prasad* took place in the evening. As the Gurumaharaja's procession commenced after 7 P.M., and was passing along the streets of Pudur all people worshipped Gurumaharaj heartily with their wives, children, with Naivathiam. The procession returned to the the math at 11 P.M., and the Bajana went on for some time longer and the people of Vanyambody enjoyed the day very much. As plague is rather serious here, in the name of Bhgavan Sri Ramakrishna Paramahamsa Mahadeva a plague camp has been erected for treating helpless Hindu plague patients.

CORRESPONDENCE.

POPULAR AND PHILOSOPHIC HINDUISM

TO THE EDITOR OF THE BRAHMAVADIN.

Will you kindly publish the following few lines in your valuable paper for the information of the readers of the book quoted in the heading? In criticising a work one must see with what objects it has been placed before the public. For a long time, the theosophical journals were then and there dwelling upon the explanations of the various popular symbols and allegories and fables with which the ancient Hindu works abounded, and these were scattered in various issues of those journals which made their reading difficult to an earnest enquirer. Hence it appears that these explanations were collected together in the two books before us, so that one may, by a perusal of them, make out some philosophical or spiritual meaning therefrom as far as possible within his knowledge. Some of these explanations are no doubt conflicting only in some places, and this is due to the fact that no authority from the original Hindu work has been quoted in support of them, and that these explanations given some years back require certain amendments with the advancement of knowledge from that period. Any how, this new method of explaining the seemingly absurd popular allegories and fables in the Puranas and the Upanishads in the light of modern science and comparative study of religion and philosophy, is to be rather welcomed than to be decried as has been done by the Editor when he says, "that pretending to vindicate ancient forms of faith and ceremonial, they (the modern interpreters) simply take their lite out of them". Mistakes are liable to occur, especially when one wants to reconcile the old with the advanced notions of things and they will be rectified with the light of new knowledge. Before the advent of

theosophy, it must be admitted that little or no tendency at all to read the Hindus religious works philosophically or esoterically in English language, as the previous English translations beginning with those of Prof. Max Muller were simply superficial ones without explaining the symbology or the spirit of the original. After the period of the Puranas, and before the advent of theosophy, the middle ages were marked in India by the decline of philosophical activity especially as the above superficial translations began to influence the English educated Indian who began to forget the true spirit of his ancient religious works, by placing his reliance solely upon the above foreign translations. As theosophy progressed, the spiritual meanings underlying the Hindu religious works were put forth before the Indian public, who, being aroused from their torpor, began to make a serious study of ancient works in the original and began to reconcile them with the truths of Science. Hence, with the too books before us, which contain such spiritual or esoteric explanations of the symbology of the Hindu rituals and modes of God-worship, better men of the type of the Editor should, by proper quotations from the original texts, amend or support the meanings given therein. Some of the interpretations given by the Editor himself as specimens in the above review, regarding the Daksha sacrifice, the churning of the milky ocean, Narasimha and Vamana Avataras, cannot also be "accepted unreservedly" as sastraic quotations have not also been adduced by him in support of those interpretations. Following in the wake of his suggestions, no interpretation could be accepted unless it is supported by proper quotations from the original texts.

2. In trying to explain the symbology, the quotations must be taken from the ancient works such as the Vedas, Upanishads, Puranas, and the results of the comparative study of religions and philosophy and modern science. The Vedas abound more in symbology than the latter. Our modern graduates begin to question our *Vaidikas* (priests) about the utility and meaning of Sandhyavandanam, Aupasana, marriage and Sraddha ceremonies and the various modes of sacrifice, and become at once dissatisfied

and sceptical if no spiritual meaning is given to them. The spiritual meaning is already hidden in our ancient works, and one should only care to seek for it in original Sanskrit texts without depending upon mere spiritless translations. To theosophy, the credit is certainly due in so far as it has revived, for a period of nearly 25 years, a taste for this philosophic or esoteric study of the Hindu religious works. Now-a-days the religious books which are generally taken up for study are the Upanishads and Puranas, and nobody condescends so far as to take up the study of the Vedas which, when deeply considered, contain the highest philosophy and the sublimest occult truths, of which the Upanishads and Puranas are only very feeble exponents. The study of the Vedas with Sree Vidyaranya's commentary alone gives only the literal or exoteric meaning of the Vedas, whose literal English translation made by Professor Max Muller has led him to conclude that the ancient Aryan civilisation was in its lowest ebb, and consisted only in the worship of elements and elemental gods, and that the philosophy of India dated from the period of the Upanishads (Vide Max Muller's Six Systems of Indian philosophy). A careful study of the Vedas, however with the help of the occult meanings given by the Brahmanas and the Brahmavadins will eradicate the above view, and will explain clearly and satisfactorily the philosophy, symbology or the esotericism of the Vedas. It is this sort of study which is truly called *Vedanta* for, it gives us the internal meaning of the Vedas of (Vedeshu Anthar pratishthitah arthah Vedantah). A similar study of the Upanishads and Puranas will clear away all the mysteries, fables, and allegories occuring therein, and with suitable quotations taken from them, the studies of the two books before us require to be supplemented and the meanings given therein amended or supported.

3. In this connection, it will not be out of place to invite the attention of the readers to another book of the same series which is now in the Press called "Esoteric study of Krishna Yajur Veda". This is an original work in English and Sanskrit composed by a Vedic scholar and graduate, who has explained

the symbology of all the sacrificial performances, with the aid of the occult meanings given in the Brahmanas and by the Brahmavadins, the Upanishads and the Puranas. Thus, with these 3 books before us there will be 3 complete text books on Hinduism, explaining the spiritual or philosophical or esoteric or inner meaning of the symbology of our ancient religious works

4. To conclude, while agreeing with our Editor in his valuable remarks that Hindu religious symbols and modes of worship should be explained with authorities taken from Hindu religious *sastras*, a different view from him must be taken in this respect, viz, that we are not to interpret our ancient works on "the basis of modern metaphysics and modern science." If our ancients "have not known even the existence" of modern, metaphysics and modern science" as he remarks it is no reason why we should not be profited by the recent flow of knowledge afforded by them, if they seem to explain rationally and scientifically the symbols and mysteries of our Hindu religion. In the ancient times of India there were no such things as Railways, telegraphic wires, steam ships and tram cars, no philosophical journals such as Brahmavadin, Prabudha Bharata (Awakened India), Probodha Bharata (Awakener of India), Theosophist, Siddhanta Deepika, no such foreign helps as those lent by Spencer, Max Muller, and Philosophers of Greece, and no such wonderful discoveries of modern science and metaphysics, as are now found. It is therefore no reason to sit purblind to, and to ignore the valuable results derived by a careful study of, the above wonders of the present age, and it may be reasonably asked why all of these should not be made use of in interpreting the difficult problems and mysteries found in our religious books if they serve efficiently to explain them away. It cannot be one's object to "thrust" "secret" interpretations upon anybody else, but it is a humble attempt to place before the public a rational and scientific way of interpreting the ancient religious ideas based upon the Hindu ancient works and the results of modern science and metaphysics, and comparative study of religion and philosophy. In this respect, the Editor should lend his

co-operation, on the lines suggested above as he is the worker of a *Vedantic* journal, and render his assistance to the public with his "Sastraic" explanations and kind suggestions wherever necessary. ——————'Vedic Scholar'

[We have received two letters through Mr. N. K. Ramasamy Aiyar, B.A., B.L., author of Popular Hinduism and editor of the Awakener of India. Both of them purport to be criticisms of our leader in the November number on Philosophic and Popular Hinduism. We have found space in this issue for only one of them, that, by a Vedic scholar which is certainly the more sober of the two. Not having received a copy of Popular Hinduism direct from the author, our article did not aim at criticising that book in particular but some of the interpretations of Hindu myths which are given in journals and books such as his. We have no doubt that Mr. Ramasamy Aiyar allows honest difference of opinion and we are not certainly convinced that the explanations given in his book are the right ones even after the receipt of the criticisms he has sent us. Calling your adversary a fool serves no useful purpose and that is what our theosophical correspondent seems to do. All of us are striving to understand our religion and the task of interpreting mythology is a very difficult one. We don't hold the brief for any particular view. We only threw out a few suggestions and we could not do more in a short editorial. Authorities on which to base our interpretations we find in abundance in our Sacred Books. Regarding the Vamana Avatara, for instance, we wish to refer our correspondent to Rv. I-22,17 Rv. VI-41,19 X,15.9, I-45,1, I-108, X-81,3, V-22-6 I-154,1-4, I-155,4-6. VII-99-192, VII 100-1 Taitt-Sam. II 1,3,1, Satapata Br. 1,2,5,' Ramayana-Yuddhakanda, Ver 1-7, Sarga 120. Mahabharata, Santi Parva, Harivamsa, Bhagavata also give accounts of the same.

We can quote similar references in the case of the other myths referred to. An abundance of these are found in a recent very valuable publication entitled 'Essays on Indo-Aryan Mythology' by Mr. Narayana Aiyangar, retired Assistant-Commissioner, Mysore. He has laboured over this subject for nearly 35 years and has collected a mass of references on these subjects.

Our explanations ought to be based on ancient authorities and the shifting theories of modern science may be taken in so far as they support and strengthen such traditional interpretations. Twisting old texts to suit modern scientific hypotheses does not appear to us to be a safe and logical course to follow. We regret very much to see our educated countrymen belittling the noble and earnest endeavours of European *Savants* in the fields of Oriental Philosophy, Religion, Symbology and Mythology. It is to them that the credit of being pioneers in the awakening of new thought in this land is primarily due, if it is due to anybody at all.

A scientist friend of ours the other day told us that Arjuna in the Gita represents Hydrogen and Sri Krishna, oxygen, and both together water. We were very sceptical of course as regards the correctness of the interpretation. It is to mere fanciful explanations that we object,—explanations which go beyond those of Sankara, Ramanuja, Madhva, Vidyaranya and other eminent expounders of our religion and philosophy. A well-coordinated rational method of interpretation is what we want. Until that is got at no on can rest satisfied. *Editor, Brahmavadin.*]

AMONG OUR EXCHANGES.

'The Prabuddha Bharata,' 'The Light of the East' 'The Dawn.' 'The Indian Review.' 'The Light of 'Truth,' The Brahmacharin, Viveka Chintamani, 'Upanishad Artha Deepika.' 'Brahma Vidya.' Sanskrita Chandrika. 'Sanskrit Journal.' 'The Uddbodhana,' 'Open Court.' 'Mind.' The Arya, Unity.' 'Monist.' 'Sphinx.' 'Psychic Digest' or Occult Review of Reviews.'—Occult Truths' 'The Higher Law,' 'The Lamp,' 'The Exodus'. 'Notes and Queries,' 'Immortality,' 'Wee wisdom,' 'Flaming Sword,' 'The New Century,' 'Star of the 'Magi, The New Cycle,' 'The Ideal Review.' 'Theosophical Publications:—The Theosophist, Prasnottara, Hindu College Magazine, Theosophical 'Gleaner and Rays of Light.'

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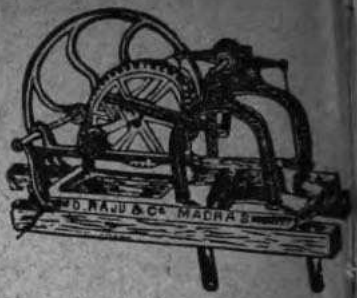
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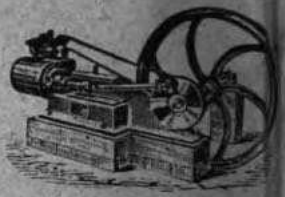


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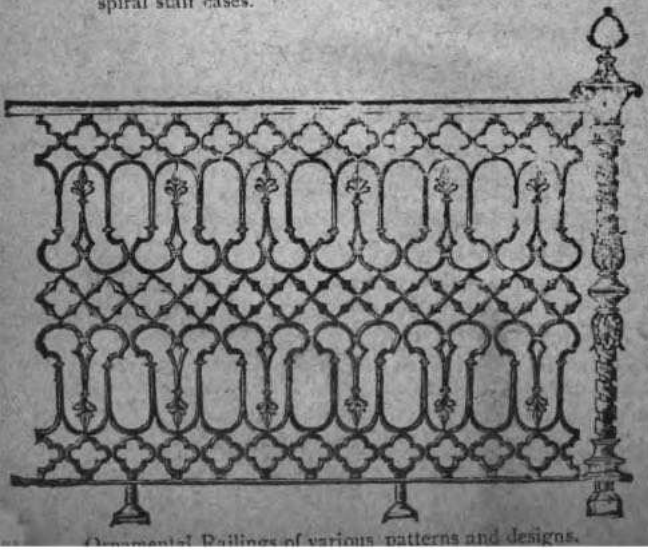
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That which exists is one : sages call it variously."

—*Rig veda*, I. 164. 46.

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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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GENERAL LITERATURE.

BY

GANGANATHA VARMA

It may seem queer at the outset that a student of philosophy should seek for philosophic materials in the general literature of a nation. The Hindu nation is unlike others in this respect. Lay your hand on any Indian book, open its pages and patiently go through the whole of it without paying much attention to the ostensible subject of the treatise, you will find it throughout interspersed with religious and philosophic ideas. Take a treatise on medicine. In treating of the properties of mercury you will be taught how God can be reached through its virtues, or in general you will learn the nobility of the truth of the saying, a sound mind in a sound body, in other words, how a strong and healthy body takes you one step nearer to the Supreme Existence. There is also a Sanskrit adage that the body is the first of the means for observing the *Vedic dharmas*. Take a treatise on

sculpture; you will be told how many souls the chistle and the philosophy of the noise it produces have been instrumental in saving. Take a treatise on mathematics; it will tell you how to get yourself whirled easily from the region of the known to that of the unknown. Take a treatise on grammar; it will say how sound precedes even materiml creation and that all sounds both articulate and inarticulate are the manifestation of the one indescribable and infinite *logos*. Open a treatise on prosody; it will give you instructions as to what metres are suitable to evoke divine thoughts and what metres are fit to rouse worldy passions. When a man constantly thinks of an object every thing he sees, feels and hears gets philosophically entwined with that object. Whatever subject the Hindu may be always thinking of, he carries with him a hankering after his spiritual ideal or his pet metaphysical problem. That a nation's leading characteristics are visible in their literature is quite true in every department of Hindu literature.

The dominant idea which guided the Hindus in all departments of knowledge is that everything should in the end tend to promote the spiritual welfare of the people. All their writings seem to be based on this one principle, the furthering of spiritual good. Literature, Science, Philosophy, Mathematics and every known branch of learning are, in their estimation, useful only as accessories to religion. Though the immediate object may be worldy happiness and intellectual training, the ultimate one is always religion. The ancient Aryans made the Vedas the fountain of all their knowledge and referred to it for all kinds of information and the solution of all their doubts; and when their knowledge began to flow in divers directions and new channels of learning were opened they considered them as so many feeders to the main Vedic river. According to them even the secular sciences were the avenues leading to the *Vedas*: they were called Vedangas. They had their origin in the *Vedas* and to the *Vedas* alone these should lead. The more the sciences progressed, the more the Aryans seem to have been confirmed in this opinion of theirs. They reasoned that if God be the *summum genus* of

all existences; He is also the end of all learning; and as the ultimate object of learning is to reach higher knowledge, there can be no learning without tending towards Him who is knowledge eternal. The opinion of the *Mimamsakas* is that all words have a spiritual significance and are the manifestation of the one *Logos*. The grammatical school of philosophers carry this idea still further and hold that all letters ultimately resolve themselves into the highest undifferentiated *Sabda Brahman*. In India, religion and literature seemed to have helped each other towards progress. Religious necessity taught people to cultivate other departments of knowledge and the development of other sciences enabled them to obtain better and more accurate conception of religion. The seed grows into a tree and the tree produces the seeds.—This is an ever recurring natural law. Thus literature and religion came to be gradually so associated together in the minds of the people as to be considered as two coordinate factors.

An old method of the Hindus was to divide their literature into three classes: the *Vedas*, the *Puranas* and the *Kavyas*. Though the methods which these three kinds of literature pursued were different, their purpose was one, imparting moral and spiritual instruction. What the *Vedas* taught by means of commands as a master does to a servant (*Prabhusamhita*), the *Puranas* also did in the form of friendly council (*Suhritsamhita*) and the *Kāvyas* with sweet words as a lover to his beloved (*Kantasamhita*). The main object of them all is the good of humanity, the promotion of physical and intellectual happiness for those that seek worldy prosperity and supreme felicity for those that seek a higher end. *Prataparudriyā* in describing the method of the *kavyas* says: "What was long obtained from the Vedas which resembles a sovereign and is famous for authoritative words and what was learnt with pleasure from the Puranas which resembles a friend and attaches more importance to the meaning, by combining that same with æsthetic sentiments through *kavyas* which resemble a beloved one, a wise person is made to discharge his duties with pleasure. Let us therefore set our hearts on such a wealth."

Again Mammata in his *Kavyaprakasa* in treating of *kavyas* mentions the purposes of *kavya* to be "fame, wealth, knowledge of worldy affairs, removal of what is other than good, supreme felicity for the moment and giving instruction similar to that from a beloved one." This they effected through the medium of love or loving instruction and advice. As all human emotions are the manifestations of love which in its transcendental form is not different from the Supreme Being, the best method of touching a person's soul and opening his mind is by love. Of the various forms of love, human heart is accustomed to, that between the lovers is the highest. The love which is brought into display in *Vedic* injunctions is paternal. A father's love is prone, at times, to be harsh by taking the form of chastisement and is likely to be misunderstood by children. The friendly counsel of the *Puranas*, though it grants a greater amount of freedom on the part of its receiver, lacks much of the sweetness, fervour and depth which a lover feels for his beloved. So the superiority of the *kavyas* consists in their language. There is a potency in the language of a poet which enraptures the hearers and raises them, for a moment at least, from their vulgar surroundings. The æsthetic beauty of the language of art has the power to stir the soul and drawing it out, elevate it. In all æsthetic perceptions, the object of perception acts through the senses, it whets their powers and expands them until the perceiver reaches the dignity of the perceived. There are two ways of realising the sublime and the beautiful spirit which pervades the whole universe. The one is by directing the soul inwards, by subduing the senses and withdrawing the mind from their dispersing influences and realising the Infinite within. This is what is known as the *Yogic* method of realisation. The other is that of æsthetic perception. In such perceptions, the sublimity and beauty of the object contemplated draws the perceived out of himself and makes him forget himself for the moment and holds him merged into its all-comprehending nature. The subject in contemplating on his ideal object, owing to the kinship of both, becomes *en rapport* with it and feels lifted

up and expanded to the level of the ideal and identifies himself with it. The perceiver augments his powers of perception, his feelings and emotions and by disappearing, as it were, into the infinite grandeur of the perceived, realises it. Though the end of both kinds of realisation is the same, their processes are different. In the former the activities of the senses, emotions and intellect are all suppressed while in the latter the senses and the intellect are made keener and worked to their utmost tension until the soul expands and realises its true nature through its ideal. It is on the latter principle that the method of instruction of the *Kavyas* is based. The sweetness and rhythm of their diction, the beauty and sublimity of their thoughts and the grandeur of their descriptions, all act through the ear, stir the emotions and elevate the soul to its true dignity, Herein alone consists the superiority of the *Kavyas* to other forms of literature.

The term *Kavya* literally means composition. In this sense it comprehends all sorts of compositions whether prose or poetic and includes within its scope even the *Vedas* and the *Puranas*. But the word is usually restricted to a special class of literature as an art by itself. And it includes in its significance only such species of composition as have a bearing on its purpose. It includes treatises on Grammar, Rhetoric, Prosody and the modern epics, Dramas, and lyrical and erotic poetry and all other writings which come under what is known as literature proper. There is one note-worthy peculiarity about the literary productions of India, that all of them draw their plots mostly from *Vedic* and *Pauranic* legends and in a small degree from authentic history. The element of fiction, of the type found in the novel-literature of the West, is scarcely visible in any of them except in the Dramas wherein it is introduced to a limited extent. We cannot conclude from this that the Hindus lacked in the power of imagination. It was their strongest point. We often read of their wonderful skill for personifying abstract thoughts into images of flesh and blood and drawing vivid and life-like pictures from a mere metaphor; and we have also other evidences to show that they had specially developed the faculty of imagination. The peculiar method of

Indian teachers in inventing stories to exemplify their teachings and the fame which the orientalists have attained in general for their parabolic language is well known. Their beast-fables containing excellent moral lessons for children and their works of fiction like the *Brihat Kathamanjari* are typical illustrations. Considering the speculative bent of their minds and their peculiar partiality for religion, they appear to have exercised their imagination more in the direction of developing their favourite themes, the religion and philosophy of the *Vedas*, than in any other direction. Moreover the perfection to which the Sanskrit language has been raised by them, its refineness and variety of expression, its adaptability to all phases of thought, its mobility of language, its analytical depth and all such excellences which elicit the admiration of the students of philology, probably account for the backwardness of its literature in fiction. The energy which the cultivation of this branch of literature would consume has, in our opinion, been more usefully employed, for nobler and better purposes. The Sanskrit language was made to reach its perfection so early that the more leisured writers of later days almost reduced the beauty of the language to extreme artificiality. They began to frame hard and fast rules for even natural expressions of language. Inspite of their drawbacks the Sanskrit *Kavyas* are unique in the literatures of the world.

At the head of the *Kavyas* stand the great epic of the Hindus the *Ramayana* of Valmiki. The style of this poem appears to have belonged to a highly civilised age. Sublimity of thought, simplicity of diction, richness and variety of expression and the rhetorical perfection of language have made it matchless in the whole of Sanskrit literature. The three great epic writers of the West, Homer, Dante, and Milton, do not appear to me to reach the level of Valmiki. Many a subsequent author is indebted, both for his theme and language, to this one poem which still stands an inexhaustible storehouse at the top of all. Its theme is said to be referred to in the *Rigveda*. Whatever may be the source of his inspiration, Valmiki has shown great skill and ability, has added

true life and beauty and surrounded his hero with a halo that is altogether worthy of the dignity of an *Avatar* of Vishnu; he has made Ramayana a monumental work in the history of Indian poetry and its religious and philosophical literature. It is the favourite spiritual text book of an important section of *Vaishnavas* and is often cited by them as an authority. The orthodox *Vaishnavas* venerate it as their *Grantha* and include the reading of it in their daily liturgy. Apart from the religious sanctity attached to it, it has so many merits of its own that one is never tired of reading it over and over again. Just as a wreath of *Vakula* flowers emits more fragrance, the more it is handled, the greater the number of times we read this book, the greater is the beauty and grandeur that is brought home to us. Its importance has attracted to it a host of commentators and no text in India at present has so many full and exhaustive commentaries as the *Ramayana* of the *Vaishnavas*.

There is a traditional belief in India that the *Ramayana* is older than the *Mahabharata*. This ought not to be confounded with the time of composition of the book which we possess under that name. The theme of the book is no doubt older than that of the *Mahabharata* and is considered by some critics to have its origin in the earlier portion of the *Vedas*; but the form in which it is now current is alleged by them to have been given to it in a later age. This is said to be apparent from the style of its composition and the internal references to some of the events of a later age. It is said that there is in it reference to the doctrines of Tathagata or Buddha; and the Divinity of Rama and many of the stories told about him is considered to be of *puranic* character. The mention of Rama as having been born under the auspices of the star *punarvasu* is thought to be significant of his legend having belonged to the *punarvasu* or *Aditi* period of the *Rigveda* which has so ably been pointed out by B. G. Tilak in his epoch-making book, the " Orion". Certain discrepencies in the legends themselves are deemed difficult to explain. The names of more than one Rama are referred to for instance in the Hindu, literature, the Rama of the *Vedic* age and of the *Puranas*. The

Hindu notion of chronology is often perplexing. A thousand years is nothing when compared to their periods of long duration. The too remoteness of their ancient records has given room to want of historical accuracy about the date of persons connected with their ancient events and has almost shrouded such persons in mythological fiction. Besides, unlike Greece, India took a subjective, impersonal and idealistic view of history. Realistic facts and the richness of life, as it is, were made to yield their secret and history became a spiritual text-book, a book to unfold spiritual laws governing the universe, transforming historical personages intc mythical heroes. If any two of these, however widely separated by time, had the same name they were often confounded with each other. Valmiki in his introduction to the story of *Ramayana* mentions his having received the story from Narada who heard it from Brahma, thereby implying the great antiquity of the story itself. But in the *Uttararamayana* which is also attributed to the same author, Valmiki instructs Lava and Kusa, the two sons of Rama, and makes them sing it in the court of their father. According to this account if Rama is as old as his history, Valmiki whose time is very much later could not have sent Lava and Kusa to the court of Rama. This difficulty is easily got over by some by attributing the authorship of Uttararamayana to some one other than Valmiki. Whenever they had to account for the existence of more than one mythological person of the same name they either made the person bearing that name immortal (*Sthirajivin*), or took umbrage under the popular saying of the *Upanishads—Dhata yathapurvamakalpayat.*—"The creator made again after the old model." Such are Asvathama, Bali, Vyasa, Hanuman, Vibhishana, Kripa, Parasurama &c. Similarly, it is said, Rama has been made to live twelve thousand years which is the probable interval between the time when the vernal equinox took place in *Punarvasu* and the time when it took place in *Asvini*, the probable date of the *Puranas*. So some critics are of opinion that the view that the *Ramayana* is anterior to the *Mahabharata* may safely be interpreted to refer to the frame-work of the legend of *Rama* which is evidently older than that of the *Mahabharata*.

In the wake of the *Adikavya*, Ramayana innumerable other *Kavyas* have come into existence. The predilection of Sanskrit authors to the epic form of literature had a tendency to narrow the denotation of the term *Kavya*. By it the epic form of literature is generally referred to by the uneducated. Of the well-known *Kavyas* we have the *Raghuvamsa* and *Kumarasambhava* of Kalidasa, the *Sisupalavadha* of Magha, the *Kiratarjuniya* of Bharavi, the *Naishadha* of Sriharsha and a number of others of more recent growth. All these poets generally borrow their plots from *puranic* and other ancient legends and alter them to suit their own purposes by embellishing them with poetic images and developing them according to their own light and skill. In these works of literary art we not only find poetic excellence but also much that is of religious and philosophical interest; we get therefrom an idea of contemporary philosophic views. In *Raghuvamsa* we have beautiful descriptions of the doctrines and practices of the *Sankhya* and *Yoga* systems; and in one chapter of the *Kumarasambhava*, wherein Kalidasa makes the Gods sing the praises of Siva, there is more of religious fervour than in a whole book on *Saivism*. In the *Naishadha* we find scattered summaries of almost all the philosophical systems with which the author seems to have been familiar. Even in the Dramatic literature of the Hindus we find a good deal that is interesting to a student of religion. There is not a Drama in which a religious mendicant, a *Rishi* or some other religious character is not introduced. In Kalidasa's famous drama, the *Sakuntala*, one of the scenes is laid in *Kanvasrama* or the hermitage of *Kanva* and another in that of *Kasyapa*. In the *Malavikaginimitra* a *Parivrajaka* is introduced. Among the dramas of Bhavabhuti, his *Uttararamacharita* and *Mahaviracharita* are solely devoted to the deeds of Rama. In his *Malatimadhava* we have the descriptions of a *Yogini* and her *Siddhis*, of a *Kapalika* and his *Vamacharas*. Whenever in a drama the hero is a religious and *Puranic* character, we may be sure to meet within it references to the doctrines of the school of which the hero is a representative. Besides these, we have several speci-

mens of a species of dramas in which different sectarian religions are made to settle their quarrels on the stage. Their characters are personifications of religious and philosophical principles and their object is to proclaim the triumph of that system represented by the hero. Two well-known dramas of this class are the *Prabhodhachandrodaya* and the *Sankalpasuryodaya*; one recommends the doctrines of Sankara and the other those of Ramanuja. Even the erotic poems have their own religious lessons to teach. Their authors have taken advantage of the efficacy of love as a powerful means of rousing religious devotion and faith. Of this kind of literature we have good specimens in the *Meghasandesa* of Kalidasa and the *Hamsadhuta* of Vedantacharya. The potency of love, as a means of rousing divine emotions in a person, is observable more in the lyrics. The songs of the *Gitagovinda* of Jayadeva are unique in the religious literature of the world. We have also several *Taranginis* and *Karnamritas* of a highly religious and philosophical character. There is yet another kind of literature which is known for its variety and richness. This consists of what are known as the *Satakas* and *Stavas*. The *Satakas* are stanzas on some one thought or subject strung together in groups of hundred or hundreds. They are generally dedicated to a great person or a deity. We have the *Muka Panchasat*, the *Daya Sataka* and the like. The *Stavas* are hymns sung in honor of a deity and are useful for the purpose of mental recitation. They furnish an easy means for condensing highly philosophical doctrines into simple language and short space. On the whole the Hindus have left no branch of literature without importing into it some of their religious and philosophical opinions and making it a means to the higher end, the salvation of humanity.

The importance of the *Kavya* literature as a means of propagating religious and philosophical truths was recognised at an early age by the leaders of Indian thought. The great teacher Sankara, excepting what he wrote in the way of commentaries on the accepted works of religion and philosophy, wrote all his original productions in the *Kavya* form. He was the first to

blend the linguistic advantages and beauties of the *Kavyas* with the towering thoughts of Metaphysics. His language still stands unrivalled in the field of Sanskrit literature. After him there came several others who in doing service to their religion and philosophy have also ennobled and enriched the Sanskrit literature itself. There seems to have been current at one time a convention that every author should write for the purification of the mind, speech and body. Patanjali is supposed to have written a treatise on medicine for the good of the body; he wrote his Mahabhashya for the purification of language and the Yoga Sutras for the liberation of the embodied soul. Pujyapada a celebrated Jain teacher has written the *Kalyanakaraka*, a treatise on medicine, *Jainendra Vyakarana*, a masterly work on grammar, and *Tatvartha Vritti*, a standard work on Jain philosophy, often quoted. From this it is evident that this convention was current even among the *Jains*. Reference is made to Pujyapada in a work by an eminent author wherein he says, "The famous sage Pujyapada, who is applauded by the whole world and who is the ocean of the milk of kindness, has removed the impurities of the bodies of all the people by his *Kalyanakaraka*, the wide spread impurities of their speech by his grammar *Jainendra* and the delusion of the mind by his *Tatvarthavritti* which teaches the knowledge of truth."

Panini is said to have written a Kavya under the title of *Jambuvatijaya* in which he is supposed to have given expression to both his grammatical and philosophical views. However great a specialist an author proved himself in his particular branch of learning, his scholarship was not approved of until he showed himself equally great in the religious and philosophical doctrines of his school.

Indifference to historical incidents in the writings of the Hindus is not in any way due to their want of an historical frame of mind. Historical characters and historical facts were deemed by them to belong to the lower region of the concrete. The Hindus who were accustomed to allow their minds to soar on transcendental heights found the ordinary events of

the work-a-day world insipid and uninteresting. As we have already pointed out, they seem to have had greater fascination for the abstract even while studying the concrete. They therefore endeavoured to maintain a very high ideal in all their actions and writings which was almost beyond the region of practicability. The highest ethics and philosophy which they intended the heroes of their Kavyas to typify almost made it impossible for these to be historical characters. Their rules for selecting the hero of a *Kavya* always required that he should be brave, generous, immaculate and possess superior virtues. He should possess none of those characteristics of a vulgar creature of the world. This along with their partiality for the hero of religious perfection and sanctity, made them always seek him among their *Vedic* and *Pauranic* literature. Invariably the hero of a Sanskrit work of fame is a mythological person and when he is not that he is fictitious; for fictitious heroes can be easily made to represent any ideal. Even to-day orthodox Hindus deem it an act of impiety to sing the praises of a mortal. Those that write the history of kings and depict human emotions and actions are considered as belonging to a lower order of authorship. The court poets and others who write for money are looked down upon with contempt as having prostituted divine gifts to mean and selfish purposes. It is the boast of many an ancient Sanskrit poet that he never uttered one word in praise of a mortal. Nurtured amidst such notions and traditions, and always taught to direct his mind heavenward, it is very difficult for a Hindu to pay any attention to the development of the historical faculty. But man is man after all; even the Hindu at times felt the necessity for and the value of historical records. Tod points out that in India we have greater materials for history than what Europe had fifty years ago; and he builds his whole history of *Rajasthan* on the faithful records left by the court poets or bards of the different kings. We have a very good specimen of this species of literature in the *Rajatarangini* of Kalhana which contains the history of the kings of Kashmere. The later day authors who lacked mental powers and depth in the study

of nature, human nature especially, found great necessity for models in painting their characters. As eccentricities and aberrations in nature are the most striking to a lower order of mind, the later writers took to writing inferior Kavyas of the type of *Banas* and *Prahasanas*—all intended to exicte lower passions and mirth and give pleasure for the moment. A true poet is a true student of Nature. He not only understands man as he is, but through it also understands him as he ought to be. He knows that beyond and inside his human nature there is a divinity lurking. When all the acts, emotions and feelings of man are interpreted in connection with that divinity, he ceases to be affected by artificial conventions and rises much above the ordinary level. The charge of obscenity and want of civilised taste has been attributed to some of the Indian authors. Where a Western poet sees actions which are not mentionable and passions which are to be snppressed and hidden and all such things which his civilisation and convention require him to whitewash, he must be said to see only external nature. But an Eastern poet rises above all such conventionalities and sees the inside of nature and quite differently. He sees it as it is and not as conceived by man, perverted by his conventionalities, likes and dislikes. When adequate ideas of the baser sort are obtained it ceases to be such and becomes divine. All human notions about right and wrong, correct and incorrect, ugly and beautiful, and such other conventions are relative and vary according to circumstances. To rise above these and see things as they are is no doubt a superior faculty. To study the Hindus properly one should read their thoughts and actions, from their standpoint and through their spectacles, which indeed requires a very high frame of mind. They have no doubt their own defects but an impartial judge should not make them a means of misrepresenting their virtues.

THE PHILOSOPHY OF THE UPANISHADS.

BY

SWAMI RAMAKRISHNANANDA

The mother is suffering from terrible pains making her restless. The world deems her to be in an interesting condition which will end by ushering into existence a new-comer from an unknown region which ever remains a complete mystery to the major portion of the world, though to the favored few the mystery is fully known. The being that is thus brought into the world, the human child, steps out of its temporary abode in the womb to be pinched on all sides by an inclement environment, that makes it cry loudly for extreme pain. As an outcome of the misery of the mother the equally miserable child comes forth to fight incessantly with an enemy which constantly threatens to kill it. Thus we are all the offsprings of misery.

But this very misery which the new-comer feels as soon as it sets foot on the domain of matter which ultimately it learns to cognise as a universe of forms, touches, tastes, smells, and sounds, clearly proves the complete disharmony between this living organism and the world into which it is thrown. When everything in external nature agrees with the internal nature of man, then he has nothing to complain against, but rather feels an intense kind of mental satisfaction which we term pleasure, and which comes out of his inmost nature like clear spring water that gushes out of the womb of the earth when all obstacles are removed. This is what happens whenever a

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man experiences any contact-born pleasure, such as that of taste, touch, smell, sound, or form. When his auditory, olfactory, gustatory, optical or tactile nerves are in perfect harmony with the things that come in contact with his ears, nose, tongue, eyes, skin or when those things do not become disagreeable, by not being able to fit themselves to their exact requirements, and thus block the passage of his inmost nature to flow freely through them, his real nature which is bliss itself shines forth through each and every one of those senses. The man becomes happy like the fish that, having been kept in land for some time where it becomes restless almost to death even if it be placed upon the Peacock throne of Shajahan and be made the emperor of the whole earth, is at last let loose in water which may not be very healthy from our standpoint of view. The sojourner in a foreign land never feels perfectly happy although there he may be promoted to higher stations in life, although silver and gold may be flowing into his coffers like water into an empty pit, although honor and titles may be showered upon him by an admiring public, as his mind is always anxious to see the sweet face of his loving wife, and sweeter faces of his growing as well as lisping children, to get the blessing of his anxious and well-pleased parents having in their old age all their wants supplied by this dutiful and loving son, to meet the companions of his childhood, and engage himself once more with them in friendly chat, and thus disburthen his soul of many new tidings which he has been long storing for them. Indeed does he yearn to open his heart fully and freely when circumstances bring him again face to face with the loving members of his home—sweet home, and then will his natural inmost bliss flow freely out of his wide open heart, and merge him into the ocean of beatitude.

What is the reason, why no man, however prosperous and wealthy he may be, however honoured and respected, however healthy and beautiful, however good and great he may be, here on this earth, never feels perfectly satisfied with his circumstances? Is it because though placed in the world he is not of it? He is only a sojourner. Who was more happy, and more wealthy, more powerful, and prosperous, more beautiful and young, more honored and loved than the Lion of the race of the Sakyas? Who had a more beautiful, and obedient wife, more amicable and sweet-looking a baby than that future Enlightener of the world? Who had a more loving and fond father, more devoted and obedient subjects than the Discoverer of the path to Nirvana? And who was so restless even under such circumstances—the highest aspiration of almost all men of the world with the exception of a very few,—restless for something which his apparently blissful state was totally wanting in, and but for which life must appear to all thinking individuals as merely an empty vessel containing nothing that can interest them? Buddha found out the deceitful nature of worldy happiness. It is this most uncertain and ephemeral of things, that makes men forget their real nature, and makes them bask under the sunshine of a foolish hope of making a permanent settlement here. To Buddha however the world was not a home, but a place of sojourn, and his youth was spent in search of his true home, until in his manhood having discovered the path to it, he was good and kind enough to preach the gospel to all men and women, irrespective of caste or creed, to the high and the low, to the rich and the poor alike, so that all may avail themselves of that path to reach their true home. Old age, disease, and death are unavoidable evils of this life, and no man can aspire to get rid of those undesirable

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things before which human nature shrinks of its own accord. When a man comes face to face with the dark sides of life, can he avoid being a pessimist? Can he find any inclination to shed the blood of his fellow-man for a few acres of land, fighting like two dogs for a piece of dry bone, when he knows that all idea of making a permanent settlement here is merely a dream? Can he avoid giving up his earthly possessions to those who value them most, and satisfying himself with a begging bowl wherewith to fill his stomach by begging, and preserve his life for discovering the way out of the miseries of old age, disease, and death?

Very few people indeed can have their eyes thus open. For the ordinary run of humanity, deluded as they are with the false glamour of the world, the earth with all its charms cannot fail to interest them most; and therefore to preach this pessimistic philosophy to all is as useless as to try to check the course of the wind by placing one's two tiny palms against it. Very few indeed can be real pessimists, although every lazy man may be apparently so, though in reality none regards earthly possessions so highly as they. People who commit suicide represent one class of lazy men who are apparently pessimistic, but whose love and attachment to the pleasures of the senses is so great that, not being able to be removed and separated from it, they destroy themselves rather than bear with a life that does not promise to supply them with the transient tinsel they hanker after. All acts of immorality are perpetrated by lazy men who cannot take the trouble of getting things through honest labor, and as, robbing, stealing, lying, cheating, killing, poisoning, assassinating &c., can bring them things they value in a shorter time, with less trouble, and as they have not patience enough to wait longer, and not energy enough to meet and

overcome difficulties, they take to those mean practices, and debase themselves to a level lower than that of brutes which can at least never be accused of perfidy. Laziness being thus the mother of all evil, the lazy should not be confounded with those high-minded pessimistic philosophers who have examined human life in all its bearings and have at last found it totally cheerless.

From what has been said above, it is clear that although pessimism may be the one conclusion of the true philosopher, it cannot at all be popular, as almost all men regard this earth as their home. We have already seen, that the new comer is never received here kindly by the cosmic Nature, and therefore he weeps being pinched by her on every side. But although he may weep at first, the microcosmic Nature belonging to him is nothing less than a match for her. Although the external or cosmic Nature may be unfriendly, still the human or microcosmic Nature is friendly to him. The Nature of his parents, relatives, and friends is always directed towards protecting him by supplying him with all such things as are calculated to suit exactly his gradually waking baby nature. This microcosmic Nature is always antagonistic to the cosmic Nature until the partial triumph of the former over the latter, makes the latter friendly with the former partially. Thus nurtured by the loving cares of his parents and friends, the little man gets his inner Nature gradually strengthened to meet and overcome the fury of external Nature. When he grows up to be a little older and becomes a boy the quickening and all-absorbing energy of his Nature stands as more than a match for the unfriendly cosmic attitude. He takes a special delight in walking in the rains barefooted, or all under the hot sun without an umbrella, ready to fight difficulties, never dreaming of yielding to any power how-

ever strong that may be ; as though he takes an especial delight in teasing Nature as a revenge for her unfriendly reception of him on his first advent. His end and aim is to bring her under his complete subjugation. The combined energies of all human beings have been directed from the beginning of creation to this end ; and in their successive triumphs over Nature, they have forced her to serve them in the capacity of a menial. They have made her their messenger, lamplighter, and carriage-drawer by reducing the all-destructive power of thunder and lightning to those useful services which have facilitated the communications from one country to another, of one civilized nation with another, and have thus increased the stock of our knowledge about the external world a thousandfold more than what our forefathers knew about it. The formerly useless power of steam has been utilised to draw our carriages from one end of a continent to the other. The rank and irregular growths of Nature have been cut short and made symmetrical to suit the demands of human Nature. Irregular formations of ground have been made level, and palaces, public halls, big buildings, colleges, churches, market-places roads, streets, lanes, and big reservoirs of water have been made over them. Most beautiful looking trees, plants producing sweet-scenting flowers, crotons, orchids, trees producing delicious fruits, all have been planted in such perfect harmony and order as to produce intense delight in man who comes to enjoy the sweet-smelling breeze and see the enchanting beauty of the garden. Thus the irregularly regular Nature has been made to be perfectly regular to suit the cravings of the inner Nature of man which delights in perfect harmony.

Nothing indeed is so much prized by us as what is gained after long struggle. So every right which we have extorted from the unwilling hands of Nature ever since

the beginning of creation cannot but be highly valued by us. That is the reason why it is difficult for a man to give up his connection with the world where he has got many favourite birth-rights and others acquired through his own arduous struggle against Nature. Making nature subservient to his desires, and getting from her whatever he wants, man has no mind to dissever his connection with her; and because he is essentially eternal, therefore it is but natural for him to forget the mortal nature of his body with which he has identified himself in order to wage an incessant war against her. So he does not like to think himself anything other than the body; where as, in reality, he lives like a tenant for an uncertain and very limited period of time. He finds that the inner hankerings of his soul may be, in a great measure, met by his wife, children, wealth, possessions, name, fame &c., and he, seldom, if at all, can think upon anything higher than these. The old are the teachers of the young who are thus trained by their elders to regard this earth as all in all. So the young also begin to struggle to get the most beautiful of wives, to be the richest man in the country, to acquire such a name and fame as were never acquired by any of his predecessors, to get the best things which this world can give, to enjoy all kinds of pleasures that are demanded by his unsatiable senses, and never to think upon anything but pleasure and pleaure alone. "Is not the world beautiful—a world which contains my home, sweet home, a home which contains my most loving and beautiful wife, a wife who has borne to me nice looking cherub-like children—children that sweetly call me father, the author of their being? Can it be anything short of Heaven, to have such an enchanting group of individuals, solely and entirely depending upon me like those delicate and fine-looking creepers bearing sweet smelling fresh

flowers hanging upon a mighty oak, the king of the forest ?" Thus thinks the man in his prime of youth, when Nature favors him with all desirable things. But a man is not always victorious in his struggle against her, and when disease or old age comes, when, even in his youth, his wealth is destroyed either by fire or rush of water, either by the conspiracy of the wicked or by his own laziness, when she does not look at him with friendly smile, when the nearing hour of Death is evidenced by his grey locks and wrinkled forehead, then his opinion regarding the world undergoes a considerable change. He then questions "What is this life? where have I come from ? am I going to live after death ? &c., and wants to find a solution somewhere. The solution, he tries, at first, to find in the world presented to him by his senses, but it can not give him any satisfactory answer which can save him from the fear of death. He then asks himself, "Can there not be a permanent life and a permanent home where I can live eternally with my loving wife and children ?" The realization of this aspiration is impossible on this earth where all living beings are mortal, and where the enjoyment of incessant pleasure cannot be the lot of any individual, although he may have an eternal hankering after it. Religion comes to his rescue at this juncture.

And what is Religion ? It is what takes man beyond the plane of his five senses, or in other words, what takes him beyond the universe of form, touch, taste smell, and sound, to a world which is not totally void of them, but which is made up of finer aspects of them, and consequently which is much more permanent than the gross, material world discovered by our senses. For whatever is gross is subject to incessant changes, being always exposed to the influence of heat and cold, and many other destructive cosmic energies, whereas, the finer particles

are less susceptible to change, as they can elude the influence of extreme heat and cold and can not be easily acted upon by any destructive cosmic force. From time without beginning this question of what is life ? has been stirring the breasts of many thoughtful men and women who finding the solution of the problem to be utterly impossible, as long as they remain bound to the world of the senses, undertook the noble task of discovering the unknown region lying beyond it with the help of discrimination and non-attachment, until they succeeded in finding out some satisfactory solution of the problem. They brought the gospel down to all the people of the world, and proclaimed the means that had enabled them to realize those transcendental truths, knowing which alone a man can be saved, saved from all fears and miseries, and exhorted them to follow those same paths which had led them to success. The men of the world had no other alternative than to believe in what these worthies imparted to them, as they had no power to go beyond the five senses which had made a slave of every one of them, and would not allow them to know anything higher than what they could teach, bringing in a kind of disbelief in the minds of these people, as to the existence of a world better than this. But this doubt could not make much impression on them, as the unimpeachable character, the all-loving heart, the amiable manners, the simple modes of life, and perfectly contented disposition of those truly heroic individuals who were the conquerors of all earthly temptations were more than enough in driving away the least shade of doubt from their minds regarding the soundness and validity of their message. So what these worthies had informed them about that unknown-land, they silently heard and devoutly accepted, and noted down in books which, for this reason, have come to be known as the Śrutis or what have been heard about a region

transcending the senses from worthy discoverers who go by the name of Rishis or sages. They have declared that there are beings (gods) who are far more powerful than ourselves, who have power to fulfill all our desires, if we can satisfy them, and what particular things we should do and rules we should observe to evolve into higher beings, how to propitiate them, so that they may take us to a place which is called Heaven where there is no misery and where all is bliss, and allow us to remain in a blessed region as long as the merits of our actions will be able to sustain us there.

No time can be fixed as to when these discoverers first discovered these truths as the world has no beginning; and consequently the Srutis must also be from without beginning. As the universe rests in infinite Space and infinite Time, it must be from everlasting to everlasting. The sum total of the cosmic energies being the same throughout, what we call *pralaya* or Dissolution is not total annihilation but rather a temporary sleeping of those energies which thus remain unmanifested during that period. After the lapse of that time, out of that apparent chaos, but latent harmony, springs up the manifested cosmos of order and beauty which continues for a certain period, at the end of which again the period of rest recurs when the entire Nature sleeps once more to rise again to build up another cosmos, and so the days and nights of creation and destruction are moving on eternally.

When Nature rises up from her sleep she can not but be fresh and full of energy, all her movements must be full of life and vigor, and consequently all her actions must be perfect and precise. All her men will, therefore, naturally imbibe the spirit of their environments, and hence, they cannot fail to be good, active, vigorous, and truthful, as well. That is the reason, why our sages have called the beginning of a new creation, Satya Yuga, or the era of right-

eousness, when people are naturally good and righteous unlike the modern Darwinian theory that holds that we have been rising to a state of perfect consciousness from the partially conscious states of amæba upwards through a process of evolution extending over millions of years. As the wheel of Creation goes on rotating, a quarter of its energy, the formless souls of all beings converge towards one centre to form the formless self of the one without a second who sleeps in the limitless ocean of formless atoms, called "Karana Varidhi" on that account. Through a period of thousand cycles sleeps the Purusha thus, at the end of which the latent creative Power reappears in the form of Brahma, the creator, evolved from His very self. Brahma, resting upon Him, begins to bring forth the new creation like all previous ones, which thus rest upon the one Eternal Purusha, who is, therefore called Vishnu, the all-permeating one. The creation goes on in the order described, till the wheel loses all its energy, and *tamas* or dulness sets in, bringing in the disappearance once again. This *Tamas* or dulness goes by the name of Siva, the destroyer, as all phenomena get totally destroyed during the time of *pralaya*.

So we see that the Aryan sages did not believe in the beginning of creation. From time without beginning it is existing, sometimes appearing, and sometimes disappearing, and is destined to flow on without end, like a Stream that has no source and no mouth, it is eternally flowing on, dragging along with it all beings, men, as well as, gods.

Is there then no rest for any being? "Yes" answers Jaimini. "All beings have temporary rest, and that is what they exactly want, for no one wants to be sleeping eternally". It is a fact that every one is restless, but restless for what? for pleasure. And when he or she gets that much desired pleasure, the restlessness ends, al-

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though temporarily but there is a place called heaven which is the abode of bliss, where, if a person goes, he permanently gets rid of all miseries :—

Yanna duhkhena sambhinnam nocha grastamanantaram
Abhilashopanitancha tat sukham svah sadaspadam,

That which is not pierced with misery at present, which cannot fall a prey to it, hereafter, and which comes according to the desire of an individual, is called the bliss divine, which goes by the name of heaven."

So according to Jaimini, it should be the desire of all men to go to such a heaven, and in order to do that, he should be particularly careful to carry out all those mandatory and prohibitory laws prescribed in the *srutis*, or scriptures dealing with transcendental laws, governing the regions lying beyond the planes of the five external senses.

According to Jaimini, there was never a universal disappearance of the phenomenal universe. There is a uniformity in the laws of nature. The law which holds now, held also millions, and millions of ages ago. Something must always come out of something. The same process which to-day brings forth a human being into existence, existed ages before. Hence every individual being is from without beginning. He was created by none. Thus we need not admit the existence of God. It is the visible and invisible actions of a *jiva* or being that create his or her world. Then actions too are thus from without beginning. The same argument which proves that the world, *karma*, and *jiva* are from without beginning, also proves that they must continue to eternity, as there must be a uniformity in all natural laws, at all times, present, past, or future. So we must model our *karma* in such a way as to make it produce for us the best world which should be the abode of all bliss, *i.e.*, heaven. But heaven itself is a permanent place, just as this world of pleasure and pain is from without beginning

and without end. There is another internal region, the abode of misery, which is similarly permanent. According to the merit or demerit of one's own actions, visible or invisible, one goes to Heaven or hell and one remains on this earth, if they are of a mixed nature, *i. e*, if good and bad actions balance each other.

Hence obeying the Vedic injunctions should be the one end of every man if he wants to make himself perfectly happy. Worldly pleasures can never satisfy the intense and insatiable hunger for pleasure in man, in as much as human life is limited, uncertain, and mostly miserable. A man should struggle therefore to go to heaven by obeying the divine laws of the Vedas, and not much caring for earthly prosperity at the cost of those laws.

It is a fact that no man or god can expect to live permanently in heaven, but that should not dishearten us in any way, as, the experience of misery, for sometime, sharpens our appetite for pleasure, and makes heaven more pleasurable. In this eternal struggle for pleasure, lies the real happiness of all beings.

All beings are independent of each other and each is responsible for his actions, which may take him to heaven, if they are good and meritorious. The Vedas, therefore, that prohibit us to do certain actions, and enjoin us to do some others, should be our sole guide in life. Because they regulate our actions, they are styled as *Karma mimamsa* so Jaimini lays his whole stress upon the *Karma kanda* of the Vedas, and he altogether denies the authority of the *Jnana kanda* or the *Upanishadic* portion, which we are going to explain.

Although Jaimini did not believe in a personal God, still he enjoined an implict faith in the Vedas, the repositary of eternal Truths, and so virtually he was a staunch believer in God as God is synonymous with Eternal Truth. In

fact no one has seen God as He is, for all beings are limited and how can the Limitless be relized by the limited. We can only see one side or portion of God, whose ways are always mysterious to us. The Vedas represent His all protective, and all-providing Nature, and hence, Jaimini having enjoined his followers to have implicit obedience to all those Vedic injunctions, virtually asked them to be obedient to God.

This great philosopher provided a philosophy to all those people who regard the world to have an independent existence, and who does not hold such a view. With the exexception of a very few individuals, this world is a reality to all, and hence his philosophy voices the opinion of all the people of the world. The other schools of philosophy with the exception of only the Monists have taken up the idea of the reality of the world, and the plurality of souls from Jaimini, although they have given preference to knowledge, instead of Karma, and thereby having more affinity to the Monists than to him.

The philosophy of Madhvâcharya is entirely based upon Jaimini's philosophy, with the exception, that the former believes in a personal God with form whom he calls Vishnu. According to him, every thing is real and hence he goes by the name of *Tatvavadin* or a Realist.

From what has been said, it would be clear that Jaimini was not a pessimist. He does not disapprove of the existing state of affairs in which men are destined to be thrown, for, according to him, every man has got the power to turn every circumstance, however bad it may be, to his account by obeying the Vedas, and moulding his life accordingly. Evil or pain is a necessary concomitant to good, or pleasure, and as every man loves to be good and happy, he must have to experience what evil and misery are like, before he can expect to know what it

is to be good and happy. So we can almost pronounce Jaimini to be an optimist as pleasure is his goal, and as, even misery helps every man to realize that goal. In fact, every Theist, may he be a Hindu or a Mohammedan, or a Christian, cannot help becoming an optimist as every one of them must have to admit, that nothing bad can come out of a Good God; and we have shown, that although Jaimini may be regarded as a disbeliever in a personal Deity, he is really not so. Jaimini regarded the Vedas in the same light, as a Theist regards his God.

After Jaimini, came a set of philosophers who altogether took another view of the world.

(To be Continued.)

PRACTICAL VEDANTA.

By Swami Vivekananda.

I have been asked to say something about the practical position of the Vedanta Philosophy. As I have told you, theory is very good indeed, but how are we going to carry it into practice? If it is absolutely impracticable, no theory is of any value whatever, except as intellectual gymnastics. The Vedanta, therefore, to become a religion, must be intensely practical. We must be able to carry it out in every part of our lives. And not only this, the fictitious differentiation between religion and the life of the world must vanish, for the Vedanta teaches Oneness—one life throughout. The ideals of religion must cover the whole field of life, it must enter into every part of our thoughts, and more and more into our practice. I will enter gradually into the practical side as we go on. But this series of lectures is intended to be a basis, and so we must first apply ourselves to theories, and understand how they are worked out, proceeding from forest caves, to busy streets, and cities; and one peculiar feature

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we find is that many of these thoughts have been the outcome, not of retirement into forests, but have emanated from thrones—persons whom we expect to be the busiest in this life of ours, kings on thrones.

S'vetaketu was the sun of Aruni, a sage, most probably a recluse. He was brought up in the forest, but he went into the city of the Panchalas and there went into the court of the king, Pravahana Taivali, and the king asked him: "Do you know how beings depart hence at death?" "No, Sir." "Do you know how they return hither?" "No Sir." "Do you know the way of the fathers and the way of the gods?" Then the king asked other questions. S'vetaketu could not answer them. So the king told him that he knew nothing. The boy went back to his father and the father told him that he did not know. It was not that he had not taught him, but he did not know what these things were. So S'vetaketu returned to the king with his father and they both asked to be taught this secret. The king said this secret, this philosophy, was only known among kings hitherto; the priests never knew it. He, however, proceeded to teach them what he knew about these things. Thus we find in various Upanishads the same idea, that this Vedanta Philosophy is not the outcome of meditation in the forests only, but the very best parts of it were thought out and expressed by brains which were busiest in the affairs of this life of ours. We cannot conceive any man busier than an absolute monarch, one man who is ruling absolutely over millions of people, and yet these rulers were deep thinkers.

So everything goes to show that this philosophy must be very practical, and later on, when we come to the Bhagavad Gita—most of you, perhaps, have read it; it is the best commentary we have on the Vedanta Philosophy—curiously enough the scene is laid on the battlefield, where Krishna teaches this philosophy to Arjuna, and the doctrine which stands out luminously in every page of the Gita is intense activity, but, in the midst of that, eternal calmness. And this idea is called the secret of work, to attain which is the goal of the Vedanta. Inactivity as we understand it, in the sense of passivity, certainly

cannot be the goal. Were it so then the walls around us would be the most intelligent; they are inactive. Clods of earth, stumps of trees, would be the greatest sages in the world; they are inactive. Nor does inactivity become activity when it is combined with passion. Real activity, which is the goal of the Vedanta, is that which is combined with eternal calmness, the calmness which cannot be ruffled, the balance of mind which is never disturbed, whatever happens around it. And we all know from our experience in life that that is the best attitude for work.

I have been asked many times how we can work if we do not feel the passions which we generally feel, for work. I also thought that way years ago, but as I am growing older, getting more experience, I find it is not true. The less passion there is, the better we work. The calmer we are, the better for us, and the more the amount of work we do. When we let loose our feelings we spoil so much of energy, shatter our nerves, disturb our minds, and accomplish very little work. The energy which ought to have gone out to work is spent as mere feeling, which counts for nothing. It is only when the mind is very calm and collected that the whole of that energy is spent in doing good work. And if you read the lives of the great workers which the world has produced, you will find they were wonderfully calm men. Nothing, as it were, could throw them off their feet. That is why the man who becomes angry never does a great amount of work, and the man whom nothing can make angry does much more. The man who gives way to anger, or hatred, or any other passion, cannot work in this life of ours, he only breaks himself to pieces, and does nothing practical. It is the calm, forgiving, equipoised, well-balanced mind that does the greatest amount of work.

The Vedanta preaches the ideal, and the ideal, as we know, is always far ahead of the real, of the practical, as we may call it. There are two tendencies in this life of ours, one to harmonize the ideal with the life, and the other the life with the ideal. It is a great thing to understand this, for this is the temptation of

our lives. I think that I can only do a certain class of work. Most of it, perhaps, is bad; most of it, perhaps, has a motive power of passion behind it, anger, or hatred, or selfishness. Now if any man comes to preach to me a certain ideal, his first step is to give up selfishness, to give up self-enjoyment. I think that is impractical. But when a man comes to bring an ideal which reconciles my selfishness, which reconciles all my vileness to itself, I am glad at once, and jump at the ideal. That is the ideal for me. As the word "orthodox" has been manipulated into various forms, so has been the word "practical." "My doxy is orthodoxy; your doxy is heterodoxy." So with practicality. What I think is practical, is the only practicality in the world. If I am a shopkeeper, I think shopkeeping the only practical religion in the world. If I am a thief I think the best means of stealing is the only religion; the others are not practical. You see how we all use this word practical for things *we* can do as we are at present situated, and circumstanced. Therefore I will ask you to understand that the Vedanta, though it is intensely practical, is always so in the sense of the ideal. It does not preach an impossible ideal, however high it is, and it is high enough for an ideal. In one word it is that "Thou art That," you are God. That is the result of all this teaching; after all its ramifications and intellectual gymnastics you arrive at the human soul as pure and omniscient; that such superstitions as birth and death would be entire nonsense when spoken of the soul. The soul was never born and will never die, and all these ideas that I am going to die and am afraid to die are mere superstitions. And all such ideas, as I can do or cannot do, are also superstition. I can do everything. The Vedanta preaches to men to have faith in Themselves first. As certain religions of the world say a man who does not believe in a personal God outside of himself is an athiest, so, says the Vedanta, a man who does not believe in himself is an atheist. Not believing in the glory of your own soul is what the Vedanta calls atheism. To many this is, no doubt, a terrible idea, and most of us think this ideal can never be reached, but the Vedanta

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insists that it can be realized by every one. There is neither man nor woman nor child, nor difference of race or sex, nor anything that stands as a bar to the realization of the ideal, because it shows that it is realized already, it is already there.

All the powers in the Universe are already ours. It is we who have put our hands before our eyes, and cry that it is dark. Know that there is no darkness round us. Take the hands off and there is light from the beginning. Darkness never existed, weakness never existed. We who are fools cry that we are weak; we who are fools cry that we are impure. Thus not only Vedanta insists that the ideal is practical, but it has been so all the time, and this apparent Ideal, this Reality, is our own nature. Everything else that you see is false, untrue. As soon as you say "I am a mortal little being," you are saying something which is not true, you are giving the lie to yourselves, you are hypnotizing yourselves into something vile and weak and wretched.

It recognizes no sin, it recognizes error: and the greatest error, says the Vedanta, is as soon as you say you are weak, and a sinner, and a miserable creature, and you have no power, and you cannot do this and that, because every time you think of that you, as it were, rivet one more link in the chain that holds you down, you add but one more layer of hypnotism to your own soul. Therefore, whosoever thinks he is weak is wrong, whoever thinks he is impure, is wrong, and is throwing a bad thought to the world. This we must bear in mind always: that in the Vedanta there is no attempt at reconciling the present life, the hypnotized life, this false life which we have assumed, with the ideal, but this false life must go, and behind, the real life, which is always existing, must manifest itself, must shine out. No man becomes purer and purer: it is more or less of manifestation. The veil goes away, and the native purity of the soul begins to manifest itself. It is ours already, infinite purity, freedom, love and power.

Also, the Vedanta says, not only can this be realized in the depths of forests, or hidden in caves, but just as we have seen the first people who discovered these truths for us were neither living in caves nor forests, nor were they ordinary persons in life, but

persons whom we have every reason to believe had the busiest lives to lead, persons who had to command armies, to sit on thrones, and look to the welfare of their subjects—and in those days of absolute monarchs, not in these days when a king is to a great extent a mere figure head. Yet they could find time to think out all these thoughts, to realize them, and to teach them to humanity. How much more then should it be practical for us whose lives, compared with theirs, are lives of leisure? That we cannot realize them is a shame to us, seeing that we are comparatively free all the time, have very little to do. My wants are nothing to the wants of one of those ancient absolute monarchs. My wants are nothing to the wants of Arjuna on the battle-field at Kurukshetra commanding a huge army, and yet finding time in the midst of the din of battle to talk the philosophy, and carry it into his life also: and we ought also, in this life of ours, comparatively free, mostly of ease and comfort. Most of us here have more time than we think of, or know of, if we really want to use it for good. We can attain two hundred ideals in this life of ours, if we want them, with the amount of freedom we have, but we must not degrade the ideal to the actual. This is one of the most insinuating things that comes to us in the shape of persons who apologize for us here, and teach us how to have special excuses for all our foolish wants, foolish desires, and we think that is the only ideal we can have, but it is not so. The Vedanta teaches no such thing. The actual is to be reconciled to the ideal, the present life is to be made to coincide with the eternal life.

For you must always remember that the one central ideal of Vedanta is this Oneness. There are not two in anything, no two lives, or two kinds of life for two worlds even. You will find the Vedas speaking of heavens and all these things at first, but later on, when they come to the highest ideals of their philosophy, they brush off all these things. There is but One Life, and One World, and One Existence. Everything is that Oneness, and the difference is in degree and not of kind. The difference between our lives is not of kind. The Vedanta entirely denies such ideals

as that the animals are separate from men, and that they were made and created by God to be used for our food.

Some people have been kind enough to start an anti-vivisection society. I asked a member, "Why. my friend, do you think it is quite lawful to kill animals for food, and not to kill one or two for scientific experiments?" He replied, "That vivisection is most horrible, but animals have been given to us for food." The Oneness includes all animals. If man's life is immortal so is the animal's. The difference is only in degree and not in kind. The amœba is the same as I am; the difference is only in degree, and from the standpoint of the highest life all these little differences vanish. A man may see a great deal of difference between grass and a little tree, but if you mount very high, grass and the biggest tree have become the same. So, from the standpoint of the highest, all these ideals are the same, and if you believe there is a God, the animals and the highest creatures must be the same, else he is no God. A God who is partial to his children called men, and so cruel to his children called brute-beasts, is worse than a demon. I would rather die a hundred times than worship such a God. My whole life would be a fight with such a God. But it is not so. Those who say so do not know, they are irresponsible, heartless people, who do not know. Here is again a case of the practical used in the wrong sense. We want to eat. I myself may not be a very strict vegetarian, but I understand the ideal. When I eat meat I know it is wrong. Even if I were bound to eat it under certain circumstances I know it is wrong. I would not drag the ideal down to the actual and try to apologize for my weak conduct by dragging the ideal down. The ideal is not eating flesh, not injuring any being, for the animal is my brother; so is the cat and the dog. If you can think of them as that, you have arrived a little towards the brotherhood of all souls, not to speak of the brotherhood of man! That is child's play. You generally find this is not very tasteful to many, because they are taught to give up the actual, and go higher up to the ideal; but if you bring out a theory which reconciles their present conduct they say that is practical.

There is this awful conservative tendency in human nature; we do not like to move one step forward. I think of mankind just as I read of persons who become frozen in snow; all such, they say, want to go to sleep, and if you try to drag them up they say, "Let me sleep. It is so beautiful to sleep in the snow," and they die there in that sleep. So is all our nature. That is what we are doing all our life, getting frozen from the feet upwards, and yet wanting to sleep. Therefore you must struggle towards the ideal, and if there comes anyone to bring the ideal down to your level, if a man comes to teach you that religion is not the highest ideal, do not listen to him. That is impracticable religion for me. But if a man comes and says religion is the highest work in life, I am ready for him. This is one thing to be guarded against, one thing to be taken care of. Beware when anyone is trying to apologize for sense vanities and sense weaknesses. If anyone wants to preach that way, sense-bound clods of earth as we have made ourselves, if you follow in that teaching, you will never progress. I have seen a number of those things, I have had some experience of the world, and my country is the land where religious sects grow like mushrooms. Every year new sects arise. But one thing I have marked, that it is only those that never want to reconcile the man of truth that make progress. Wherever there is this false idea of reconciling fleshly vanities with the highest ideals, of dragging down God to the level of man, there comes disease. Man should not be degraded to man where he is; he should be raised up to God.

At the same time, there is another side to the question. We must not look down with contempt on others. All of us are going towards the goal. The difference between weakness and strength is one of degree; the difference between light and darkness is one of degree; the difference between virtue and vice is one of degree; the difference between heaven and hell is one of degree; the difference between life and death is one of degree; the difference between anything in this world is one of degree; and not of kind, because Oneness is the secret of everything. It is all One, either as thought, or as life, or as soul, or as body, and

the difference is only of degree. As such we have no right to look down with contempt upon those who are not exactly in the same degree that we are. Condemn none; if you can stretch out a helping hand do so. If you cannot, fold your hands, and bless them, let them go their own way. Dragging down and condemning is not the way to work. Never is work accomplished in that way. We spend our energies in condemning others. Criticism and condemnation is the way of spending our energies in vain, and in the long run we come to learn that we are seeing the same thing, more or less approaching the same ideal, and most of our differences are merely differences of language.

Take even the idea of sin, what I was telling you just now, the Vedanta idea and the other idea, that man is a sinner and so on; they are practically the same, only the one is a mistaken direction. One takes the negative side and the Vedanta the positive. One shows to man his weakness, the other says weakness there may be, but never mind, we want to grow. Disease was found out as soon as one man was born. Everyone knows his disease; it requires no one to teli us what our diseases are. We may forget anything outside, we may try to become hypocrites to the external world, but in the heart of our hearts we all know our weakness. But, says the Vedanta, being reminded of weakness will not help much; give medicine, medicine is not making man think that he is diseased all the time. The medicine for weakness is not by making men think of their weakness all the time, but letting them think of their strength. Teach them of the strength that is already within them. Instead of telling men they are sinners, the Vedanta takes the opposite stand, and says, "You are pure and perfect, and all you call sin does not belong to you." They are very low degrees of manifestation; manifest yourself in a higher degree if you can. That is one thing to remember; all of us can. Never say no; never say, "I cannot." It must not be, for you are infinite. Time and space even are nothing compared to your nature. You can do everything and anything, you are almighty.

These of course are the principles of ethics. We shall have

to come down still lower and work into the details. We shall have to see how this Vedanta can be carried into this everyday life of ours, the city life, the country life, life in every nation, the home life of every nation. For, if a religion cannot help man wherever he be, wherever he stands, it is not much use; it still will be only a theory for a chosen few. Religion, to help mankind, must be ready and able to help him wherever he is; in servitude or in the full freedom of life, in the depths of degradation or in the heights of purity, everywhere equally it should be able to help mankind, and then alone the principles of Vedanta, or the ideal of Religion, or however you may call it, will be fulfilled.

The one ideal of faith in ourselves is the greatest help that can come to mankind. Had faith in ourselves been more extensively taught and practiced I am sure a very large portion of the evils and miseries that we have would vanish. Throughout the history of mankind, if any motive power in the lives of all great men and women from their very birth has been more potent than another it is that of faith in themselves, born in the consciousness that they were to be great, and they became great. Let a man go down as low as he likes, but there must come a time when out of sheer desperation an upward curve will be taken and he will learn to have faith in himself. But for us it is better that we know it from the very first. Why should we be compelled to have all this bitter experience to have faith in ourselves. We can see that all the difference between man and man is owing to the existence or non-existence of faith in oneself. Faith in ourselves will do everything. I have experienced it in my own life, am doing so always, and as I grow older that becomes stronger and stronger. He is an atheist who does not believe in himself. The old religions said he was the atheist who did not believe in God. The new religion says he is the atheist who does not believe in himself. But it is not selfish faith, because the Vedanta, again, is the doctrine of Oneness. It means faith in all, because you are pure. Love for yourselves means for all, for you are one; faith in animals, faith in every-

thing. This is the great faith which will make the world better. I am sure of that. He is the highest man who dares to say "I know all about myself." Do you know how many powers, how many forces, how many energies are still lurking behind that frame of yours? What scientist has known already all that is in man. Millions of years have passed since man was here, and yet but one infinitesimal part of his power has been manifested. Therefore, how dare you say you are weak? How do you know what is behind that degradation on the surface? How do you know any thing that is within you? Behind you is the ocean of infinite power and blessedness,

"This Atman is first to be listened to, to be heard. Hear day and night that you are that Soul. Repeat it to yourselves day and night till it enters into your every blood, till it tingles in every drop of blood, till it is in your flesh and bone. Let the whole body be full of that one ideal. "I am the birthless, the deathless, the blissful, the omniscient, the omnipotent, ever-glorious Soul." Think on it day and night; think on it till it becomes part and parcel of your life. Meditate upon it, and out of that will come work. Out of the fulness of heart the mouth speaketh, and out of fulness of heart the hand worketh also. Practice will come. Fill yourselves with the ideal; whatever you do, think well on it. All your actions will be transformed, deified, magnified, raised, by the very power of the thought. If matter is powerful, thought is omnipotent. Bring that thought fill yourselves with the thought of your almightiness, your majesty and your glory. Would to God all the other superstitious things had not been put into your head. Would to God we had not been born surrounded by all these superstitious influences and paralyzing ideas of our weakness and vileness. Would to God that mankind had an easier path through which to attain to the noblest and highest truths. But he has to pass through all this! do not make the path more difficult for those who are coming after you.

These are sometimes terrible doctrines to teach. I know people who get frightened, but for those who want to be practical

this is the first practice. Tell not yourselves or others you are weak. Do good if you can, but do not injure the world. You know in your inmost heart that many of your limited ideas, humbling yourself, and weeping to imaginary beings, are superstitions. Tell me one case where these prayers have been answered. All the answers that come were from our own hearts. You all know there are no ghosts, but no sooner are you in the dark than there is a little creepy sensation. It is so because in our childhood we have all these fearful ideas put into our heads. But here is the practice. Do not do the same to others, through fear of society, through fear of public opinion, through fear of the hatred of our friends, for fear of loss of superstition. Be masters of it all. What is there more to be taught in religion? Oneness in this Universe, and to have faith in yourselves.

That is all there is to teach. All the works of mankind for millions of years have been for this one goal, and mankind is working it out yet. It is yours now. We know it. It has been taught from all sides. Not only philosophy and psychology, but materialistic sciences have everyday declared it. Where is the scientific man to-day who dares not acknowledge the truth of this oneness of the universe? Who is there who dares talk of many worlds, and so on? All these were superstitions. There is only one life and one world, and this one life and one world is appearing to us as manifold, just as when you dream, one dream passes away and another comes. You do not live in your dreams. The dreams come one after the other, scene after scene unfolds before you. So it is in this world of ours, of ninety per cent misery and ten per cent. happiness. Perhaps after a while it will appear as ninety per cent, happiness, and we will call it heaven, but a time will come to the sage when the whole thing vanishes, and it appears as God Himself, and our own soul as God. It is not therefore that there are many worlds, it is not that there are many lives. All this manifoldness is the manifestation of that one. That one is manifesting himself as many, either in matter, or in spirit, or in mind, or in thought; or in any other thing. It is that one, manifesting Himself as many.

Therefore the first practice for us is to teach it to ourselves and to others.

Let the world resound with this ideal and let superstitions vanish. Tell it to men who are weak; persist in telling it to them. You are the pure one; arise and awake, oh mighty one, this sleep does not represent you. Arise and go; it does not befit you. Think you that you are weak and miserable? Almighty, arise and awake, and manifest your own nature: It is not fit that you think yourself a sinner. It is not fit that you think yourself weak. Say that to the world, say it to yourselves and see what a practical result comes, see how with an electric flash everything is manifested, how everything is changed. Tell that to mankind and show them their power. Then we shall learn how to practice it in our daily lives,

What we call Viveka we shall come to later on, we shall learn how in every moment of our lives, in every one of our actions, to discriminate between what is right and wrong, true or false, and we shall have, therefore, to know the test of truth, which is purity, oneness. Everything that makes for oneness is truth. Love is truth, and hatred is false, because hatred makes for multiplicity. It is hatred that separates you from me; it is wrong and false therefore. It is a disintegrating power; it separates and destroys.

Love binds, love makes for that oneness. You are become one, the mother with the child, families become one with the city. The whole world becomes one with the animals. For love is existence, God Himself, and all this is the manifestation of that one love, more or less expressed. The difference is only in degree, but it is the manifestation of that one love throughout. Therefore in all our actions we have to judge whether it is making for diversity or for oneness. If for diversity we have to give it up, but if it makes for oneness we are sure it is a good action. So with our thoughts we have to understand whether they make for disintegration, the many, or for oneness, for binding soul unto soul, and bringing one influence to bear. If they do we will take them up, and if not we will throw them off as criminals.

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The whole idea of ethics is that it does not depend on anything unknowable, it does not teach anything unknown, but in the language of the Upanishad. "The God whom we worship as an unknown God, the same I preach unto thee." It is through that Self that you know anything else. I know the chair, but to know the chair I have first to know myself and then the chair. It is in and through the Self that the chair is known. It is in and through the Self that you are known to me, that the whole world is known to me, and therefore to say this Self is unknown is sheer nonsense. Take off the Self and the whole Universe vanishes. In and through Self all knowledge comes. Therefore it is the most known of all. It is yourself, that which you call I. You may wonder how this I of me can be the I of you. You may wonder how this limited I can be that unlimited Infinite, and yet it is so. That limited is a mere fiction. It has been covered up, and a little of it is manifesting as the I but as yet it is only a part of the Infinite. The limitation never comes upon the unlimited; the limited is a fiction. It is known, therefore, to every one of us, man, woman or child, even to the animals. Without knowing Him we can neither live nor move, nor have our being. Without knowing this Lord of all we cannot breathe a second, or live a second, for He must be there to make us move, and think, and live. The most known of all, the God of the Vedanta, is not the outcome of imagination.

If this is not preaching a practical God, how would you teach a practical God? A God omnipresent, in every being, more real than these senses of ours. Where is there a more practical God than Him I see before me? For you are He, the Omnipresent God, Almighty, the Soul of your souls, and if I say you are not I tell an untruth. I know it, whether at all times I realize it or not. He is the oneness, the unity of all, the reality of all life and all existence.

These ideas of the ethics of Vedanta have to be worked out in great detail, and therefore you must have a little patience. As I have told you, we want to take the subject in detail and work through it thoroughly, to see how the ideas are growing from very

low ideals, how the one great ideal of onensss has started out from all the surrounding ideas, and become shaped into that universal love, and we ought to study all these, in order to avoid dangers. But the world cannot wait for time to work up from the lowest steps. What is the use of our standing on higher steps if we cannot give the same truth to others coming afterwards. Therefore it is better to study it in all its workings; and first, it is absolutely necessary to clear the intellectual portion, although we know that intellectuality is almost nothing, it is the heart that is of most importance. It is through the heart that the Lord is seen, not the intellect. The intellect is only the street cleaner, cleansing the path for us, a secondary worker, that is what it is, the watchman, the policeman, but the policeman is not a positive necessity for the workings of society. He is only to stop disturbances, to check wrong-doing, and that is all the work required of the intellect. When you read intellectual books, you think, when you have mastered them, "Bless the Lord that I am out of them once more," because the intellect is blind and has no motion of itself, it has neither hands nor feet. It is feeling that is the worker, that moves with speed infinitely superior to that of electricity or anything else. Do you feel, is the question. If you do, through that you will see the Lord. It is this feeling that you have to-day that will be intensified, deified, raised to the highest platform, till it feels everything the oneness in everything, till it feels God in itself and in others. The intellect can never do that. "Different methods of speaking words, different methods of explaining the texts of books, these are for the enjoyment of the learned, not for the salvation of the soul."

Those of you who have read Thomas a Kempis will have found how in every page he insists on this: and almost every great man in the world has insisted on it. Intellect is necessary without it we fall into crude error, make all sorts of crude mistakes. Intellect checks this, but beyond that, do not try to build anything upon it. It is an inactive, secondary help; the real help is feeling, love. Do you feel for others? If you do

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you are growing in oneness. If you do not feel for others you may be the most intellectual giant ever born, but you will be nothing; you are but dry intellect, and you will remain so. And if you feel, even if you cannot read any book, and do not know any language, you are in the right way. The Lord is yours.

Do you not know in the history of the world the power the prophets had, and where was it? In the intellect? Did any of them write a fine book on philosophy on the most intricate ratiocinations of logic? Not one. They spoke only a handful of words. Feel like Christ and you will be a Christ; feel like Buddha and you will be a Buddha. It is feeling that is the life, the strength, the vitality without which no amount of intellectual activity can reach God. Intellect is like limbs without power of locomotion. It is only when feeling enters and gives them motion that they move and strike others. That has been the way all over the world, and you must remember it. This is one of the most practical things in Vedantic morality, for it is the teaching of the Vedanta that you are all prophets, all must be prophets. The book is not the proof of your conduct, but you are the proof of the book. How do you know that a book preaches truth? Because you do it and feel it. That is what Vedanta says. What is the proof of the Christs and Buddhas of the world? That you or I feel like them. That is how I and you understand that they were true. Our prophet-soul is the proof of the prophet-soul of theirs. Your godhead is the proof of the God Himself. If you are not a prophet there never has been anything true of the God. If you are not God there never was any God and never will be. This, says the Vedanta, is the ideal to follow. Every one of us has to become a prophet, and you are that already. Only, know it, never think there is anything impossible for the soul. It is the greatest heresy to say that. If there is sin this is the only sin, to say that I am weak, or others are weak.

ORIGIN AND DEVELOPMENT OF THE CONCEPTION OF MUKTI.

It is well-known that the doctrine of Mukti, in other words, the doctrine of bondage and final release from the trammels of *samsaric* existence, plays a very conspicuous part in almost all the systems of Indian religious philosophy. With the exception of the ancient Charvakas who seem to have been out and out materialists, there has been no philosophical or religious school in India which has not assigned a prominent place in its system to the doctrine of bondage and release. The manifold diversity of views entertained by the different schools of Indian thought with regard to this doctrine seems to be so great and so hopelessly irreconcilable that it is almost extremely difficult for one to trace them to their common origin. However, it seems to us to be highly probable that all the different conceptions of Mukti, however unlike and even antagonistic they might appear to be at first sight, could be traced to a common source, in the ancient Vedic Religion, and we believe that it will prove both interesting and instructive to our readers, to trace the development of the conception of bondage and Mukti, as it is put forth in the Vedanta, from the earliest form in which it could be seen in the simple ritualistic religion of the Vedic Rishis. The word, Mukti or Moksha, in the Sanskrit language means release; and the conception of Moksha in its complete form involves two elements both of which are of essential importance. It implies a bondage of some sort or other, and a release from it to a condition of freedom. The conception of Mukti, throughout all its stages of development in

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the history of Indian religious thought, is, of course, characterised by both the aspects we have referred to. This idea of bondage and release has, at no time, been discarded by Hindu thinkers in all their speculations about the nature of man and the goal of evolution.

The conceptions of *Bandha* and *Moksha*—bondage and final release are no where precisely stated by the early Vedic Rishis. There is no clear expression in the Rig-Veda of the theory of bondage and release, which plays so important a part in the philosophical and religious speculations of the later thinkers of Aryavarta. Certainly there seems to have prevailed, during the Vedic age, the belief that conformity to the simple ritualism of the Veda could obtain for the devotee not only prosperity in this world, but also a permanent abode in the higher regions of the Gods. The pessimistic view of life, the view that existence in this world is one essentially of misery and trouble, which stands in bold relief in the religious and philosophical speculations of the later thinkers, is nowhere emphasised on in the Rig Veda. Even the theory of transmigration which has such a prominent place in the later speculations is scarcely spoken about in the early Veda, so that there was not much room in the Vedic religion for a full-blown theory of *Bandha* and *Moksha*, unless we take the Swarga—life in the abode of the gods—which was taught to be attainable after death as a reward for the propitiation of the gods by sacrifices, as the Moksha. Even here the conception of bondage—of something which fetters the human soul and is, therefore, the sole cause of all the evil in life—is wanting. What was sought after, through the favour of the gods by performance of *yagnas*, was not the removal of bondage but the attainment of prosperity during life, and happy existence in the abode of the gods after death. These were more or less considered as favour done by the

gods in return for the worship of the devotees in the form of offerings and sacrifices. The origin of the theory of bondage and release should, therefore, be looked for, not so much in the early Vedic religion, but in a later phase of it as it is represented in the *Aranyakas.* The *yagnik* life and its ideal goal of attainment of a seat in the abodes of the gods, seem to have lost their hold on the minds of the later thinkers and in the subsequent speculations, the ascetic ideal of life and its ultimate goal of securing a place in the *Brahma Loka*—the abode of the first-progenitor and creator —seem to have taken their place and thrown them into the background. The ideal *yagnik* life was superseded by the life of *sannyasa*; and it was then, that the four old orders of a Brahmin's life were introduced into the Aryan Society. Of the four *Asramas*, the *Sannyasa* or the last stage was considered the most important as that only could secure the life's ideal, the attainment of blissful life in the *Brahma Loka.* All the social and religious duties which were enjoined on the house-holder were discarded from the life of a *Sannyasin* so that this life was free from the bondage of the ritualistic formalities to which a *grihasta* was subject. For these reasons, it is highly probable that the term Moksha might have referred to this release from the restraints of a house-holder, in other words, to the freedom from the ritualistic ordinances of the Vedas which pertain to the life of a *grihasta.* The *Asrama* of the ascetic was then considered the last *Asrama* (*Antyasrama*) and *Moksha Asrama*, not in the sense of the *Asrama* for the attainment of liberation in the later sense of the Vedantins, but in the sense of the life's stage in which the devotee is absolutely free from the ritualistic rites of the Vedic religion. It is, here, we believe that we have to look for the origin of the theory of bondage and release, that have played so great and prominent a part in the later religious speculations of the Indian

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philosophers. It was not, we suppose, the ideal arrived at by this type of asceticism but rather its freedom from the bondage of ritualism that should have given it the name of *Moksha-Asrama*, though ultimately Moksha came to include or even represent only the ideal life of bliss after death aimed at by the ascetic life. Thus we have seen, that, in its primary origin, the theory of bondage and release had no philosophical meaning. The terms *Bandha* and *Moksha* referred only to the restraint imposed on the individual by the *shastraic* injunctions of commission and omission, and the freedom from such shackles of the last stage of life. Later on, their meaning and application underwent a change so as to suit the new thought of the Upanishadic period newly brought about by the rationalistic thinking of the *Sannyasins* who, rid of the *yagnic* rites and ceremonies of the house-holders, had sufficient leisure to devote to philosophical speculations. This change was deeper and of greater philosophical significance. It is well-known that the new philosophical activity of that period brought about a radical change in almost all the conceptions of philosophy and religion. It was a revolution rather than a reformation. The conceptions of the First Cause, of man, and his life and destiny entirely changed. The old Yagnic ideal of propitiating the gods and of winning their favors both in this life ānd in the life to come was given up ; and the old optimistic view of life too was greatly transformed. The *samsaric* life came to be regarded as essentially one of misery and trouble. The theory of transmigration which occupied the foremost place in the minds of the later philosophers, and which has played so prominent a part in the religious speculations of thinkers and in the practical life of the nation at large, then came to the front. This doctrine and the new theory of life that came into prominence, that life itself was essentially

evil, made a change in the conceptions of bondage and release absolutely necessary. According to the new thought of this rationalistic period, bondage to ritualism could not be considered as real bondage. The real restraint which is the cause of all the miseries of life could not be eternal. It should lie deeper, in the inner nature of man, and not in the outer restraint of society. It pertained to the real man, the inner soul that abides, which, though not necessarily of the nature of evil, yet, somehow, by some cause unknown, came to partake of its nature. Thus, it came to be supposed that the real *Bandha* for man consisted of the evil passions of his nature which might together be regarded as constituting his lower nature and his release, therefore, could only be from the shackles of his lower nature which were the real cause of all his sufferings. This led to an enquiry into the nature of man to find out the source of all the evil and misery that characterise human life, and the object of the enquiry was not to solve the problem how evil came into existence in God's world but what it was in the nature of man that was productive of all the evil he was subject to. It is curious to observe that, in the questions of the essential nature of man, the source of evil, and in many other important questions which pertain to the practical life of man all the philosophers of India, to whatever school they might belong, whether theistic, altruistic or pantheistic, whatever might be their differences in other respects, are more or less in agreement. They all agree that the real and abiding nature of man is reason, and that it is incapable, by nature, of evil; and that the evil, which forms part of his nature and is the source of all his miseries, has an extraneous source, whatever that may be. They are also agreed that the root of all the passions which constitute man's evil nature is *Avidya*, the mistaken identification of the essential nature of self with

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what is not self, in other words, ignorance of his essential nature. Thus, the essential fact in the conception of bondage and release of this time was the recognition of the evil in man whose root was *Avidya* which prevented him from the realisation of his essential nature. What was aimed at, therefore, as the goal of life or the end of existence was the complete subjugation of man's lower nature by striking at the root *Avidya* and its manifestation in egotism, lust and other evil passions so as to enable man to lead a completely rational life, a life of perfect self-realisation, the ideal of Buddhahood or Jivanmukti, free from the trammels of passions and irrespective of what becomes of him after the dissolution of the physical organism. Thus, with all the philosophers of this period, Mukti or Nirvana was an ideal to be realised in life, only *Sadeha Mukti*, whose essential characteristic was absolute freedom from evil and complete realisation of self-nature, quite irrespective of the nature of *Videha Mukti* or the *Para Nirvana* of Buddhism, the condition of the perfect man after this physical death.

It was at this stage that Buddhism separated itself from Brahminism. From this point, the speculations of the Buddhistic thinkers and the Brahminical philosophers began to diverge. The ends and ideals of both are alike; in both the end to be achieved is *Nirvana* or *Pratibuddha* stage, while in life, and the means is the truly religious and ethical life. But the question turns up whether correct solutions of such metaphysical problems as those of the exact nature of the Atman, of Brahman, of the condition of the soul in *Paranirvana* or in what is commonly understood as Moksha in Hindu religion, are necessary for the achievement of the end desired in life, and the successful prosecution of life's ideal. Is a right comprehension of the nature of soul, of God, and of the ultimate condition of

being, possible for man in life? Is such a thing absolutely essential for the purposes of religious life which is thought necessary to eradicate *Avidya* and realise the essentially absolute rational nature of man as he is at present constituted in the world. Buddha thinks that such metaphysical questions are not capable of solution by man, and that even if right solutions may be attainable, they have not the slightest bearing on the successful prosecution of religious life and the attainment of life's ideal. He, therefore, eschews metaphysics altogether from religion, and bases his religion on an essentially ethical life which he thinks is quite sufficient to realise the main purpose of life. Avidya could be got rid of by right knowledge of the world and of life as they are, and there is no need for the knowledge of the soul, as it is in itself, to attain that object, nor is the right knowledge of Universal Reason or God essential for achieving the object of existence. Such attempts to solve the insoluble mysteries of metaphysical existence are sure to fail, and it is impossible to expect universal or even general agreement with regard to the solution of the ultimate problems of metaphysics, where mere baseless speculations of man or the self-contradictory and mutually destructive scriptures of the world are the only possible guides. But the orthodox schools of Indian philosophy hold otherwise. They hold that *Avidya* is not simply the ignorance of the real nature of things that are or appear to us but that it is the ignorance with regard to the real nature of the self or soul which is the root of all evil and of the miseries of the endless states of existence in phenomenal life. It is, therefore, impossible to root out *Avidya* but by the complete realisation of the metaphysical man or soul as it really is. A right knowledge of the real and permanent soul includes also the right knowledge of the Universal Soul or God and the ultimate condition of the

human soul after the absolute dissolution of the body. Therefore they are of opinion that it is not right to eschew metaphysics from religion as Buddhism has done and that metaphysical questions are not impossible of solution for man, and however much they may disagree, with regard to their conceptions, and verbal expressions of their solutions, yet they are sure to agree even in life, after the attainment of the Jivan Mukta or the Prati Buddha stage when metaplysical truths will surely be realised as they are and face to face in *samadhi*. Bare intellect cannot solve metaphysical problems to our satisfaction. It is only the intellect disciplined by the long and strict discipline of *yoga* and a purely religious life that could grapple successfully with these inscrutable problems of Religion and Metaphysics.

Thus it will be seen that both sides are justified to a great extent in the different views that they have taken. It will be seen however that the Brahminical view is far more sound and rational than that of the Buddhist. It is true that differences of views with regard to metaplysical problems will perhaps result only in contention and strife instead of leading to the right goal as we see in the sectarian disputes of the different religious sects of India. But the defect could be remedied effectually by an intelligent devotee if he could only rise above the sectarian views to the universal and all comprehensive standpoint of the Vedanta. If he could only understand the tentative nature of the solutions as they are given to the world, and if he could rise above the sectarian spirit of absolute faith in one form of solution rather than in any other, and if he could reach in himself the *Samarasa Swanubhava* (the view that all religions are equal and have the same end) and the *Samayathitha Swanubhava* (the nature that rises above sectarianism) surely no form of

religion could be a hindrance to achieve the chief object of life as it has been accepted by all the Hindu thinkers in common, orthodox and otherwise. But the Buddhistic view is open to several serious objections. The spiritual end cannot be achieved barely by ethical life; it requires a religious life which is far deeper than purely ethical life. Buddha failed to see that so long as man has metaphysical and religious instincts in his fundamental nature, it is impossible to eschew the metaphysical and religious spirit from a religious philosophy or a system of practical religion intended for the guidance of man to attain his ultimate end. Metaphysical and religious problems are not at all the vain beatings of the human intellect on the shores of the unknown and the inscrutable, but they are the legitimate promptings of the inmost nature of man. Without some sort of solution, the head and heart of men cannot rest content. Even tentative solutions, competent for the intellect to grasp and the heart to feel content, are of course beneficial and useful. Buddha has not by this repudiation of metaphysics shown himself to have fully made out the real complex nature of man, his feeling and yearning. Dissatisfied with the contentions and strifes of the metaphysical thinkers, he seems to have gone to the other extreme of repudiating metaphysics altogether as having any bearing on the religious training of man. His religion is therefore defective in one main point. It is like a man without a heart; and but for his imposing personality and his extremely ethical and religious nature, his religion would not have been so sucessful as it has been. Even granting that Buddha's view is correct, we cannot say that his religion is the only true path. It is only one of several such that lead to the same goal, and it is adaptable only to a certain class of minds. But the goal would be attainable in several ways;

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and a variety of methods is absolutely necessary, so long as human nature is varied, though the goal to be achieved may be the same. If there is one religion that has rightly comprehended the nature of the end of existence and the means to achieve that end; if there is one religion that has recognised and described in detail all the different means to achieve the end of life, necessitated by the different natures of human beings; if there is one religion that has recognised the fact that all religions are true or, at least, contain some aspects of truth and that true religion is all these and even transcends them, it is the highest Universal Religion; and judged by the standard where else among the many existing forms of religion, do we see most of these characteristics except in the world-known Vedanta of our ancient forefathers?

THE ASVATTHA TREE.

BY

S. VENKATARAMANA IYER B. A. B. L.

Symbology has been the handmaid of religion in every country and in every age. Truths which are difficult of comprehension by the most cultured of philosophic minds are sometimes made clear to the commonest intellects by the timely use of an appropriate metaphor or simile. We know that even Buddha and Christ had to resort to parables in the teaching of moral and religious lessons to their disciples and followers. Very frequently symbols serve the purpose of mnemonics. Details of logic or principle, which elude our grasp, are often retained in memory with the aid of symbols. Some symbols occurring in the Upanishads are easy to

understand, both as regards their meaning and their application. Such are, for example, the lump of salt invisibly dissolved in water, yet imparting its taste to every portion of it; the innumerable sparks which emerge from the flame, but are yet not different from the flame; the waters of the ocean flowing back to their original source, the ocean, in the form of countless rivers and streams; or the charioteer who must hold the reins tight, lest the restive horse might dash him to ruin. Much, however, of the later symbology which we meet with in the Puranas does not readily allow of any consistent explanation. Symbols, like the elephant skin of Siva or the serpent couch of Vishnu, lend themselves to any interpretation which fancy may dictate. Some of the explanations offered for such symbols appear indeed sound and reasonable, but are at the same time devoid of any intrinsic authority derived from the very passages which treat of such symbols.

Our present purpose is to study one of the most important symbols which we find in the Kathopanishad, namely, the *Asvattha* tree. This tree has at all times been held in high esteem by the people of our country. So early as the date of the Bhagavadgita, we see Sri Krishna saying that he is the *Asvattha* of all trees, as he is the pervading spirit of the whole universe. (X. 26) We know too that it was under the *Bodhi* or *asvattha* tree that Buddha attained his Buddhahood, The Kshatriya of olden days was ordained to carry an *Asvattha* stick in his hand, as the Brahmin, a *palasa* one. Proof of its sanctity is not wanting even in the present times, for the practice of making *pradakshinams* or circuits round the *Asvattha* tree, is still in vogue at least in southern India.

The first verse of the sixth chapter of the Kathopanishad 2nd Adhyaya, runs as follows:—*urdhvamulah avak-sakhaheshah asvatthah sanatanah*; "this is the everlasting *asvattha*

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tree, whose roots are above, and whose branches spread below.' This idea is incorporated in the first verse of the 15nth chapter of the Bhagavadgita, which together with the two following stanzas, may be translated as follows: "Sages speak of the *asvattha* tree whose leaves are the Vedas. He who knows it, knows the Vedas. Its branches extend up and down enlarged by the *gunas* and having the objects of sense as its sprouts; some of its roots also spread below, being connected with rituals, in the human world. Its form is not so understood, nor is its end or beginning or cause. This deep-rooted *asvattha* tree must be felled down by the strong axe of non-attachment." From these two passages taken together it is apparent that by the *asvattha* is meant the whole manifested universe whose primary basis is duality, the *achit* of the *Visishtadvaita* philosophy, the *prakriti* of the Samkhyas, the *samsara* of all schools. Its roots are above, because its fundamental origin is the *Parabrahman* according to some, or the four-faced Brahman according to others. Its branches which spread below, are the infinite varieties of creatures which include man and the tiniest worm alike. The word *asvattha* itself has been given a fanciful derivation, making it literally mean "that which will not last till tomorrow" (*a* not, *svas* tomorrow, *stha* to stand or last.) It is curious however that it ts spoken of in the same breath as eternal or changeless (*sanātana, avyaya.*) This is compatible with the doctrine that *māyā* or *avidyā* is without beginning, *anadi.* The commentaries explain it to mean "eternal, like a continuous current." Death cannot put an end to it. Wave after wave of births and deaths may pass along but the current still flows on, unless completely dried up or irresistably obstructed by the springing into existence of spiritual knowledge. It reminds us of the well-known lines from Tennyson's "Brook":

"Men may come and men may go,

But I go on for ever."

The Vedas are said to be the leaves of the tree, for the nature of the body or other environment of the soul is determined by the nature of the actions, good or bad, performed in lives gone by, and the merit or demerit of all actions and rituals is to be gathered only from the Vedas. It is the Vedas too which teach us how to break asunder such bondage. One must not only know how to break, but also what to break. This means that we must clearly grasp the futility of karmic rewards. It must not be supposed that man is the highest manifestation in this unreal world which is here depicted as a tree. Its branches shoot upwards too, and the many hierarchies of souls more advanced than man, such as *devas, gandharvas, siddhas*, etc., are equally liable to a recurrence of births and deaths. Their period of enjoyment might be longer, but nothing short of final liberation will save them from being caught in the unerring and impartial wheel. These branches that stretch upwards strike root below; that is, only as the result of the actions performed by us below, do we become gods etc., and enter worlds like those of Indra, Brahma etc. But all this is part of the one mighty tree and must share its fate. This tree must be cut down, if we would seek for the resting place 'from whose bourn no traveller returns', for the reality or unity, a knowledge of which alone ensures complete freedom from birth and rebirth. The weapon that would accomplish this gigantic, yet highly necessary task, is non-attachment to worldly objects and disregard of the fruits of action. The tree would not grow to such enormous dimensions, but for the three *gunas* viz. *sattva, rajas* and *tamas*, which are the sole cause of all this illusion and which enter as well into our slighest movements as into our most complex and well-considered actions. Not until we conquer the effects of these *gunas* can we hope for liberation. The student of the Bhagavadgita is

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most familiar with this instructive teaching. The first visible outward manifestation of a tree is the tender leaf, which, even when the tree grows high, is the tiniest part thereof, though fullest of fresh life. This corresponds to objects of sense, which allure our unguarded minds, and lead us, through paths seemingly pleasant and harmless, into snares and pitfalls where ruin inevitably overtakes us before we open our eyes to the situation and feel that wisdom comes to us too late. This is how the young leaf grows bigger and bigger and eventually becomes the biggest branch of the tree, nay, the big tree itself. And when, by freedom from desire by well-regulated self-control, by renouncing the fruit of action, by complete non-attachment to the fleeting joys of this world, every component part of the tree is destroyed, the tree itself must vanish.

The description of the tree found in the Bhagavata Purana (X. 2. 29.) runs into very minute details. The universe of duality is there given the name of *ādi-vriksha* or the primordial tree. It has only one support or basis, namely, either *Prakriti* or *parabrahman*. It bears two kinds of fruit, happiness and misery. Its roots are three in number, the three *gunas*. It emits four kinds of juice, namely, *dharma*, *artha*, *kama*, *moksha*. The five senses are its five fibrous roots. It has six characteristics, namely, hunger thirst, pain, illusion, old age, and death. Its bark is seven-fold, consisting of skin, blood, flesh, tendon, marrow, bone and lymph. Its eight branches are earth, water, fire, air, ether, the mind, the intellect, and the ego. Its nine crevices correspond to the nine outlets of the body, such as, the eyes, ears, and so on. The ten *pranas* are the ten sorts of its leaves. Lastly the tree has two birds on it.

It is the true poetic eye that saw the necessity for the introduction of two birds to add grace to the *asvattha* tree. We read in the Mundakopanishad (III. 1. 1.) of two birds

that are always found in loving and inseparable company on the same *asvattha* tree. One of them eats the ripe *asvattha* fruits. But the other eats nothing, but sits resplendent at a distance. This passage is made, with slight modifications, the twentieth stanza of the 6th act of the well-known religious drama, the Prabodhachandrodaya, and its explanation is found in the verse preceding it. The two birds are the *jwatman*, individual soul, and *paramatman*, the supreme Self. The former, blinded by delusion, plunges itself into rituals moved by a desire of reward, and, as it sows, so it reaps. The fruits of its actions are sweet or bitter according to its deserts. But the Universal Soul or the *Paramatman* is affected neither by these activities nor by their results, but remains untouched and indifferent (*udasina*, as the Samkhyas say). The passage about these two birds has been and will be the source of endless controversy between the monist, qualified monist, and dualist schools. The monist has sought to explain away the duality by saying that the first bird is but the shadow of the other. This interpretation is far from being infallible. We are not, however, concerned here with these never-ending disputes.

We may learn in this connection how the *Paramatman* described as a bird may be realised by a process akin to the shooting of an arrow by a fowler.

The Mundakopanishad (II. 2, 3, 4) furnishes the clue. We must forget for the moment the existence of the other bird. We must make the individual soul our arrow. It must be sharpened by constant meditation. Our bow is the syllable *aum* which is furnished to us by the Upanishads. Our aim must be the *Parabrahman*, the bird on the tree. The fixing of the bow consists in the deep contemplation of the sacred syllable. Our whole attention must be centred in that one single bird which is our aim,—no carelessness nor inattention in the least. The arrow is shot, and what is the result? As

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the arrow attaches itself to the object which it strikes, and becomes, as it were, part and parcel of that very object, so the *jivatman* becomes the *Paramatmān*, that is, reaches *moksha* or liberation.

This symbology of the tree occurs in many another place in the Upanishads but the few passages above quoted and explained will, it is hoped, give a fairly exhaustive idea of the importance of the *asvattha* symbol and of the exact significa-tion which attaches to it.

VEDANTA WORK

TO THE EDITOR OF THE BRAHMAVADIN.

The present season must be one of especial sacredness and solemnity to all those who have come within the circle of Sri RAMAKRISHNA'S influence, and that circle may now be said to compass the earth. It was, indeed, a fact of no small significance that the 11th. of March—the date on which the birthday fell this year—was celebrated not only throughout India, but in London, in New York, in San Francisco, and in the mountains of California; literally, in other words, in the four quarters of the globe.

As it was not possible, owing to the conditions of life in New York, to observe the entire twenty-four hours by a continuous service, the festival with us began on Tuesday evening with a lecture on the Master's life by the Swami Abhedananda. Although the narrative, as he presented it, was strikingly simple and free from all attempt at dramatic effect, many of those who listened to it, felt that for the first time a really vivid picture of the great Teacher had been held up before their eyes. It was as though our Master, having so often as disciple lived that life through, either in his Master's words or in actual contact with

him in his daily existence, had consented to live it over once again that his disciples, in turn, might share it with him. Like a panorama moving before our eyes, we saw the Great One passing through those early years in his quiet village, winning the love of all, yet not claiming the smallest sign of recognition from any. We went with him to Calcutta and watched him cast aside the temptation to intellectual pride by refusing to acquire that learning to which the world bows so quickly; then we lived through those years of spiritual agony when the radiant Soul was struggling to pierce this tenement of clay that the light of his glory might shine out upon his fellowmen, and when at last the Swami described the coming of the teacher, who, while others stood by to scoff or pity, recognized the Divinity within him and proclaimed it to the blinded on-lookers, a thrill ran through the audience and it seemed as if we too were standing there, declaring as did this noble woman, "It is He, He is the One". Then followed the final period, when day after day our master sat as the disciple in the temple garden, gathering the wisdom which he was later to bear to us, that our lives too might be brightened by that Divine Light and our souls fed with that bread from heaven; and as he told of the beauty, of the gentleness and holiness of the daily communion during those sacred months, more than one shed the tears which he himself could scarcely restrain, so deeply was he moved.

After this fitting preparation, it was not strange that on the following morning each one came in a spirit of profound reverence and loving awe to pay tribute to the Great One to whom each owed so much. No effort had been made to bring a large number together, for the SWAMI realised that only those who had the habit of meditation would be able to enjoy or profit by the service. Early, however, students began to arrive with their offerings of fruit and flowers, to which in many instances were added generous contributions for Ramakrishna's work in India. A table had been placed beneath the star on the platform, where the Swami's chair usually stands and covered with a soft drapery of India silk. Here stood the picture of Ramakrishna surround-

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ed, well nigh buried in flowers; while blooming plants or cut flowers and large baskets of grapes, oranges, strawberries, or dates, covered the entire platform, as well as the mental shelves. To those who live in a tropical country where flowers are always to be had in profusion, it is difficult to appreciate how much such gifts meant here where at this season the smallest blossom is a luxury; and the fact that many must have made a real sacrifice to bring their offering to the Master's altar was still another proof of the strong hold which his teaching has taken upon the heartsand minds of these, his far-distant followers.

At eleven o' clock the doors of the meditation room were open, and the Swami passed out into the library to greet the large group of earnest worshippers assembled there, and invite them to enter the inner room. He himself took his place on a tiger skin to the left of the altar, and those who wished to do so sat on the floor around him, while the others occupied chairs behind, the number being so great that it was necessary to provide seats for some in the outer room. The service lasted an hour and a half and consisted of chanting and meditation, with occasional h·lpful words by the Swami, in which Sarada-devi, the wife of Ramakrishna, was tenderly remembered.

After a closing meditation, the fruit was passed and all those who did not prefer to follow the master's example and continue their fast until the evening partook of it. The Swami then distributed flowers to all the participants and with this the celebration ended. Its effect, however, still lingers and must linger through all time; for in the absolute stillness of that hour of prayer, Ramakrishna, who before had been for many but a revered name or an illustrious historic personality, became to some a living, present guide and teacher, and with the consciousness of this presence has come a deepening and widening of the spiritual life which nothing can ever destroy.

VANIAMBODY.

It is good news that we get from Vaniambody. Mr. Naidu has been constantly touring through the surrounding villages delivering lectures on the Life and Teachings of Ramakrishna Paramahamsa and performing Bhajanas. The villagers in those parts have began to acquire great love and respect for Sri Ramakrishna and all glory to the devoted band of Vaniambody workers whose only reward consists in the spiritual elevation of their fellow beings through their self-sacrificing exertions.

It is a matter for congratulation that the Ramakrishna Plague Camp started by Mr. Naidu and his fellow workers has been highly spoken of by the Collector and other high officials of the District.

REVIEW.

SRI SRI RAMAKRISHNA KATHAMRITA.

(Part I. in Bengali.)

Told by M.—Published by the Udbhodan Office, Bagbazar P. O. Calcutta. Price Re. 1.

This book of 17 chapters is a verbatim report of the conversations, with different men, of Sri Ramakrishna Paramahamsa whose life was written by the late Prof. F. Max Muller. It is full of profound observations on mundane and ultra-mundane life, made with remarkable insight by one who has peeped behind the veil. The great Paramahamsa's life may roughly be divided into three periods, the period of accumulation, the period of realization and the period of distribution. During a small portion of the third period of his life Mr. M., a silent desciple of the Master, made a brief record of every thing that fell from

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his lips. Through the kindness of the author we have been able to publish in the Brahmavadin a few of these conversations under the title of the Gospel of Sri Ramakrishna. The Sayings of Sri Ramakrishna Paramahamsa, the second edition of which will soon be out, were gathered by his disciples only from such conversations as are to be found in the book before us. The life of no prophet has ever been written in the way in which M. has done it in the book under review. Even Boswell's life of Jhonson falls into shade before this magnificent record of the Paramahamsa's sayings and doings during the last two years of his life. To the student of psychology and psychic research these conversations are of immense value. They give us a peep into the workings of an extraordinary mind which has risen above the din and incessant devouring activity of this work-a-day world to the eternal presence of the music of the higher spheres. They point out how a God-man who has attained spiritual one-ness and realised universal harmony becomes the interpreter of God to man. The dialogues of Socrates resemble to some extent these conversations but without the sublime and tranquil ecstasies of the oriental saint. The book presents a picture of the daily life lived and words uttered by one who passed the greater portion of his time in Samadhi or God-consciousness. The whole narrative sparkles with the freshness and exactness of an eye witness and largely fills one who reads it with the holiness and harmony of the presence of the great Master himself.

We feel grateful to M. for his resolution to give this treasure to the world. We hope the whole record will soon see the light of day and that M. himself will give it an English garb for the benefit of thousands of those to whom the Bengali edition must be a sealed book.

The Pacific Vedantin, 770 Oak St., San Francisco California. Price $ 1.00

We welcome to the ranks of Vedantic journalism the *Pacific Vedantin* started and conducted under the auspices, we believe, of the *Santi Asrama* in California. The journal so far as we have seen of it seems to be conducted on very excellent lines by a few earnest and devoted adherents of the Vedanta Philosophy in that part of the world. It is well-known that the movement was set on foot in California by Swami Vivekananda's eloquent lectures there and has been kept alive both by the life of peace and renunciation led by Swami Turiyananda and his disciples and the intellectually active life of Swami Abhedananda. Let us hope that the fire lit up and kept on by such hands is destined to gain power and strength in the fulness of time so as to enlighten and enliven the whole of the known world.

AMONG OUR EXCHANGES.

'The Prabuddha Bharata,' 'The Light of the East, 'The Dawn.' 'The Indian Review.' 'The Light of 'Truth,' The Brahmacharin, Viveka Chintamani 'Upanishad Artha Deepika.' 'Brahma Vidya.' Sanskrita Chandrika. 'Sanskrit Journal.' 'The Udbodhana,' 'Open Court.' 'Mind.' The Arya, Unity.' 'Monist.' 'Sphinx.' 'Psychic Digest' or Occult Review of Reviews.'—Occult Truths' 'The Higher Law,' 'The Lamp,' 'The Exodus': 'Notes and Queries,' 'Immortality,' 'Wee wisdom,' 'Flaming Sword,' 'The new Century,' 'Star of the 'Magi, The New Cycle,' 'The Ideal Review.' 'Theosophical Publications:—Theosophist, Prasnottara, Hindu College Magazine, Theosphical Gleaner, and Rays of Light.'

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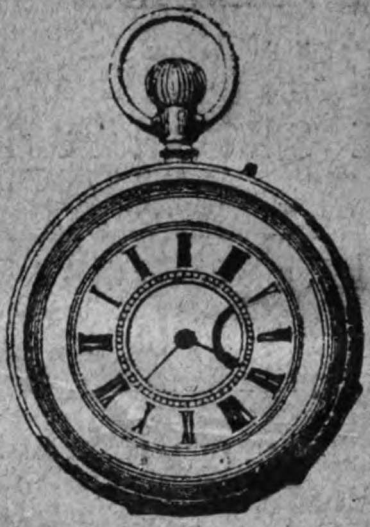
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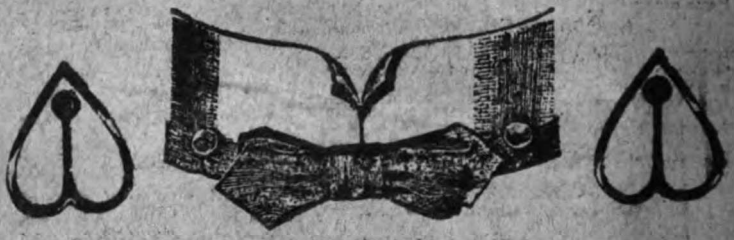
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That which exists is one: sages call it variously."

—*Rig veda*, I. 164. 46.

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"एकं सत् विप्रावहुधावदन्ति."

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

—*Rig veda*, I. 164. 46.

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THE INDIAN EPIC "RAMAYANA"

A LECTURE BY SWAMI VIVEKANANDA

There are two big epics in the Sanskrit language which are very ancient. Of course there are hundreds of other epic poems, as the Sanskrit language and literature has continued down to the present day, although it has ceased to be a spoken language more than two thousand years. I am speaking to you now of the two most ancient epics, as they embody the manners and customs, the state of society, civilization, etc., of the ancient Indians. The oldest of these is called "Ramayana", the Life of Rama. There was some poetical literature, of course, before that; but the most part of the Vedas, the sacred books of the Hindus, are written in a peculiar sort of metre. But this book is deemed, by common consent in India, as the first beginnings of poetry.

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The name of the poet or sage is Valmiki. Later on, a great many poetical stories were fastened upon the ancient poet. At last, it became a very beautiful arrangement without equal in the literature of the world.

There was a young man, who could not in any way support his family. He was strong and vigorous, and became a highway robber: he held up persons in the street, and robbed them; but with that money he supported his father and his mother, his wife and his children. Continually this went on, till one day a great saint called Narada was passing by; and the robber attacked him also. The sage asked the robber: 'Why do you want to rob me? It is a great sin. You kill human beings and rob them. What do you do all this sin for?" The robber said: "Why, I want to support my people with this money." "Now", says the sage, "do you think that they take share of your sin also?" "Certainly they do." "Very good", says the sage; "Tie me up here; make me safe; go home and ask your people whether they would share your sin, as they share the money you make." And this man went to his father: "Father, do you know how I support you?" "No; I do not." "I am a robber; I have killed many persons and robbed a great many." "You; my son! get away! outcast!" He came to the mother: "Mother, do you know how I support you?" "No." I am a robber." "How horrible!" said the mother. "But do you take part of my sin?" "Why should I? I never committed robbery", said the mother. Then he went to his wife: "Do you know how I maintain you all?" "No." "Why, I am a highway robber; I have been doing this for years, and that is how I am supporting and maintanig you all. And now, are you ready to share my sins?" "Certainly not; you are the husband; it is your duty to support me." The eyes of the

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robber opened: "That is the way of the world—even those, my relatives, for whom I have been robbing". His eyes opened. He came back where he had bound up the sage, took away his bonds and fell at the feet of the saint and said: "Save me! what should I do?" The sage says: "Give up thy life and give up all this delusion. See, none of these love you: they will all come and share your prosperity, but the moment you are not prosperous they will be nowhere. None is there to share your evils; they will all share your good: and, therefore, worship Him who alone stands by us, whether we are doing good or we are doing evil; never leaves us even: as love never pulls down; as love knows no barter, no selfishness." And the sage taught him how to worship. And then this man left everything; went into a forest; and there he went on praying and meditating till he forgot himself, until the ants came and built an ant-hill round about him and he didn't know, was quite unconscious. And after years had passed, a Voice came: "Arise, sage!" Sage,—"I am a robber." "No more robber. A purified sage art thou. Thy old name is gone. But now, since thy meditation was so deep and great that thou didst not remark even the ant-hills which surround you, henceforth thy name shall be Valmiki—one born in the ant-hill. So, he became first a sage.

As to how he became a poet:—One day, this sage Valmiki was going to bathe in the holy river Ganges, and there was a pair of doves wheeling round and round, kissing each other. And the sage looked up, and he was pleased; but in a second an arrow whisked past and killed the male dove; and as the male dove fell down on the ground the female dove went on whirling around the dead body of its companion; and the poet in a moment became miserable —looked round, and there he saw the hunter. "Thou wretch,

without even the smallest mercy, Thy slaying hand would not even stop for love!" 'What was this', the poet thought. " What am I talking ! I have never spoken in that sort of way." And then a Voice came : "Be not afraid; this is poetry that is coming out of your tongue. Write in this sort of language the life of Rama." And that is how the first poem was begun. The first verse sprang out of pity, from the mouth of Valmiki, the first poet. And then he wrote the beautiful "Life of Rama".

There was an ancient Indian town ; it exists even in modern times called Ayodhya, locally called (Oude)—most of you have seen in the map of India—Oude. That was the ancient Ayodhya. And there, in ancient times reigned a king called Dasaratha ; and he had three queens ; but the king had not any children. And then the king and the queens, like good Hindus, they all prayed and fasted and made pilgrimages so that they might have children ; and in good time four children were born. The eldest of them was Râma. Now, these four brothers were educated by priests as should be; and then, there was in ancient India a custom to avoid future quarrel whereby the king in his own life-time used to nominate the eldest son as a sort of sub-king, the Young-king, as he is called.

Now, there was another king, called Janaka, and this king had a beautiful daughter, called Sita. This Sita was born without parents. She was found in a field ; she was a Daughter of Earth. The word " Sita " in ancient Sanskrit means the furrow—the furrow made by a plough. In the ancient mythology of India you will find persons born only of one parent, or persons born without parents ; born of sacrificial fire, born in the field, and so on ; dropped from the clouds. They all existed—all that sort of miraculous birth.

Sita was born without parents, pure and immaculate.

She was the Daughter of the Earth. And this Sita was brought up by King Janaka. And when she grew up to be a young lady, he wanted to get her married.

There was another ancient Indian custom, what they call "Swayamvara". The princesses chose their husbands. They invited a number of princes from different parts of the country, and the princess went in the midst of them and selected the person she liked and then they were married.

There were numbers of princes who came for the hand of Sita, but Sita selected Rama, the son of the king Dasaratha. And they were married. Rama came home, and his old father thought that the time had come for him to appoint Rama as the young-king, and himself retire. And everything was ready ; the whole country began feasting and jubilating over the affair when the youngest queen, Kaikeyi, was reminded by one of her servants of two promises which the king had made to her. Sometime previous to that she had pleased the king very much and the king granted her two boons : " Ask any two things in my power, and I will grant you that" ; and she did not ask. So when the time had come—she had forgotten all about that ; but there was a servant in her employ who began to work upon her jealousy, till she was almost mad with jealousy, and then the servant told her to ask from the king the two boons ; one would be that her own son, Bharata should be on the throne ; and next, that Rama should go to the forest, be exiled. Rama was the soul of the old king ; but he was a King, and he could not go back on his word. He did not know what to do, and Rama came to the rescue, and he willingly offered to go into exile and give up the throne, so that his father might not be a liar ; and for fourteen years he went into exile. And the Aryans did not know who inhabited these places. All the forest tribes of that day they called monkeys, and so

on, if very ugly. And some that were called monkeys, if strong and powerful were called demons.

So, into this forest, inhabited by demons and monkeys, Rama must go. And Sita, she offered to accompany Rama. "How, you, a princess accompany me and bear these hardships; going into the forest, full of unknown dangers!" "Wherever Rama goes, there go I. What, do you talk of 'princess' and 'royal birth'? I go before you!' So Sita went. And the youngest brother, he also went with Rama. They penetrated far into the forest, till they had reached the river Jumna. There they built little cottages; and Rama and Lakshmana used to hunt deer and collect fruits. And between them, the three lived for some time, till there came a demon giantess. She was the sister of the giant king of Ceylon; and roaming through the forests at will, she found that Rama was a very handsome man, and she fell in love at once with Rama. But Rama, he was the purest of men. He was a married man; of course he could not return back her love; and in vengeance, she went back to her brother the giant king and told him all about the beautiful Sita, the wife of Rama. But Rama was the most powerful of mortals; no power there was in againts or demons or any body to conquer him. So the giant king had to take to subterfuge. He gothold of another giant who was a magician and changed him into a beautiful golden deer, and the deer went on prancing round about the place where Rama lived, and Sita asked Rama to go and capture the deer for her; and Rama went into the forest to capture the deer, leaving Sita; in charge of his youngest brother and then laid a circle of fire round the cottage. Hesaid; "To-day I see something will befall Sita; and therefore Sita, I tell you don't you go outside of this magic circle. Some danger may befall if you do." In the meanwhile,

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Rama had pierced the magic deer with his arrow, and immediately the deer changed its form into a man, and died; and imitating the voice of Rama: "Oh Lakshmana, come to my help!" And Sita says "Lakshmana go out in the forest in help of Rama! "That is not Rama's voice." But poor Lakshmana had to go in search of Rama.' And as soon as he went out, the giant king had taken the form of a mendicant monk and stood at the gate and asked for alms. "Wait a bit", said Sita, "till my husband comes and I will give you plentiful alms". "I cannot wait, Madam; I am very hungry; give me anything you have". Well, Sita had a few fruits in the cottage which she brought out; but this mendicant monk said: "Come out a little distance; I cannot come nearer"; he was a holy person. So, Sita came out of the magic circle; and immediately, the giant's body came; and holding Sita in his arms, he called his magic chariot, and putting her in that he fled with Sita, the weeping Sita. Nobody was there to help her. She took a few of her ornaments from her arms and began to scatter them down. She was taken to Lanka in the island of Ceylon. And because she would not even speak to this giant, she, chastity itself,—the giant wanted to punish her: kept her under a tree, day and night; she should live under a tree, or consent to be the wife of this giant king.

Rama and Lakshmana came back and Sita was not there! Their grief knew no bounds. They did not know what became of her. The two brothers went on, seeking for Sita. After long searching, they found a group of monkeys, and in the midst of those was Hanuman, the divine monkey. Have you heard of Hindus worshipping the monkey? You see, by the monkeys and demons they mean the aborigines of Southern India. So, Rama at last fell in with these monkeys: and they told him that

they saw flying through the skies in a chariot a demon and that demon was carrying a most beautiful lady and that she was weeping, and that where they were she just dropped one of her ornaments, and here was the ornament. And Lakshmana took up the ornament, and said: "I do not know whose ornament is that"; and Rama took it up and said; "Yes, it is Sita's." Poor Lakashmana! The wife of the elder brother to us is just like a mother. So much reverence he had that he never looked upon the arms and the neck of Sita. You see, it was an ornament which was round the neck of Sita and he had never seen Sita's neck, so he did not know what it was. *There* is a touch of the old Indian custom.

Then the monkeys told Rama who this demon king was and where he lived, and then they wanted to seek for him. Now, the monkey king and his brother, they were fighting for the kingdom. This brother was helped by Rama and he regained the kingdom from the other brother who had driven him away, and he in return promised to help Rama. And they went in search all around but could not find Sita. At last, Hanuman by one bound from the coast of India reached the island of Ceylon, and there went searching all over, and nowhere could he find Sita. You see, this giant king had conquered the gods and the men and the women and the whole world and he had collected all the beautiful women and put them into a harem. So, Hanuman went about saying "Here cannot be Sita. Sita would die rather than be in such a place" and went seeking somewhere else. And at last, he found Sita, pale and thin, like a bit of a moon that lies low at the foot of the horizon. Thus she was. She was under a tree. And this Hanuman, he took a little form and crawled up the tree, and there he was; and witnessed how the giantess came, and how they tried and how Sita would not even

listen to the name of the giant king being uttered.

And this Hanuman presented himself before Sita, and told her that he was the messenger of Rama; that Rama was well, and that he had been sent to find where Sita was, and that as soon as Rama made it out he would come with an army and conquer the giant and recover Sita. And he offered Sita that if Sita wished it, he would take Sita on his shoulder and with one leap clear the ocean and go back to Rama. But Sita could not. She was chastity itself, she would never touch the body of another man except that of her husband. So there she remained. And Rama had sent her in token his signet ring, that Hanuman showed to Sita. And Sita gave a jewel from her hair. With that, Hanuman returned. And then the army collected; and then they marched towards the southernmost point of India; and there they built a huge bridge, which still remains to-day, called Setu, which Rama's monkeys built.

And Rama was God incarnate, else, how could he do all these things. He was the incarnation of God, according to the Hindus? They believe him to be the fifth or sixth incarnation of God in India.

And now, these demons and monkeys, and all these, came; they uprooted whole hills and brought them down and put them into the water and covered them with stones and trees, and all, thus making the huge embankment. And a little squirrel came, and he rolled himself in the sand, ran bank on the bridge and shook off the sand; and he ran again. He thus put in sand work for the bridge of Rama. The monkeys laughed. They were bringing whole mountains, whole forests, bringing huge loads of sands, and looking at the little squirrel rolling in the sand and shaking himself, they laughed. But Rama saw it, and said: "Blessed be the squirrel; he is doing his work and

he is quite as great as the greatest one of you." And then he stroked the squirrel on the back. Those are the marks of Rama's fingers you see on the running squirrel's back.

Now, when the bridge was built, the whole army of monkeys, led by Rama and his brother entered Ceylon.

There was tremendous war and bloodshed for several months there. At last, this demon king was conquered, and his capital which was entirely built of gold, and those palaces, houses, and other buildings were all of gold, solid gold; everything was of gold; so much so that there are still far away villages in the interior of India where when I tell them that I have been in many (places) in Ceylon, they say: "The Houses, these are all of gold, are they not? If you say they are not, they ask, "Why, the books say it was all built of gold." So, all the cities were built of gold; and all this fell into the hands of Rama; and Rama gave them all over to the younger brother of the demon king, who was a good soul; seated him upon the throne of his brother.

And Sita came back to him. But when Sita came back, then there ran a murmur among his people. "The test! the test!" they said. Sita must give the test that she was perfectly pure. "Pure?" "She is chastity itself," says Rama. "Never mind; we want the test"; and they laid up a huge sacrificial fire, and Sita plunged into the fire, and Rama lamented thinking Sita was lost: and at that moment, the God of fire himself came with a throne upon his head, and upon the throne was Sita. Then rejoicing went all over the army, and Rama, his friends and allies and the whole army were all pleased.

And Rama returned back to his capital. He took the vows. In old times, the king had to take certain vows for the benefit of his people and had to bow to

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public opinion and this poor Rama was simply the slave of his people, as we will find later on.

So Rama regained his kingdom; Sita was there, and a few years passed in happiness; when the people again began to murmut; "This Sita was outside of India; she was stolen away by a demon. We did not see the test of Sita. Sita must give another test or else she must be banished". And the people insisted that Sita must be banished, and Sita was banished. She was made to go and live in the forest with the same sage, a poet, and there Rama's two children were born, the twins. And the poet never told the twins who they were; and brought them up and he then composed the poem, set it to music and dramatised it. The drama was a very holy thing; in India, it is never looked down upon; drama and music are by themselves religion; any song, love songs or any song, never mind; if one's whole soul is in that song, he attains salvation, just by that; nothing else he has to do; if a man's whole soul is in that, his soul gets salvation. They say it leads to the same goal.

So, this Valmiki, he dramatised the life of Rama; and he taught his two children to act their parts, and so on.

And then there came a time when Rama was going to have a huge sacrifice the old kings used to perform. But no ceremony in India can be performed by an unmarried man, he must have a wife—the co-religionist. That is the translation of the Sanskrit word for wife. Hundreds of ceremonies the Hindu has to perform, and not one can be performed if he has not a wife (You see the priests tie them up together and they go round temples and make very great pilgrimages tied together).

And Rama was without wife; Sita had been banished. Then the people asked him to marry again; and for the

first time in his life, Rama stood against the people.

He said, "This cannot be ; this life is Sita's ; and so they made a golden statue of Sita, in order that the ceremony may be performed. And they arranged even a dramatic entertainment, a great festival ; and this great sage poet, he came with his pupils. The stage was there ; everything there ; and Rama and his three brothers and all the nobles and the people of Oude were in the audience ; and then the life of Rama was being enacted : his wars enacted, his wars in the South with the demon kings, and all that, till poor Rama, he was nearly maddened, and when the time came for Sita's exile, Rama did not know what to do. And then says the sage : "Don't be grieved, for, I will show you Sita", and the real Sita was brought on to the stage, and Rama jumped on the stage and embraced his wife.

All of a sudden, the same murmur arose : "The test ! the test !" Sita could bear it no longer. "Here is the test she says and fell down and died. Thus ended the life of Sita ; and Rama, he also died, but he lived only a few days after Sita's death, till he could bear it no longer. He gave his throne to his son, and himself plunged into the waters of theSarayu, the mighty river that washes his capital and gave up his body and joined Sita in the other world.

This is the great ancient epic of India ; and Ráma and Sita, as you read in the book, they are the model ideals of India. Every child, especially girls, they worship Sita. The height of ambition of a woman is to be like Sita : the pure, the pure, the all-suffering ! when you see these ideals, you can at once find out the real condition of life in India—Suffering. Sita stands, as it were, for the race. The West says : "Do. Show your power by doing. India : Show your power by suffering". The

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West has solved the problem ; how much a man can have. India is solving the problem : how little a man can have. Two extremes. Sita is typical of India, the idealized India. And whether she ever lived or not, whether the story is true or not, it does not matter much. We know that the ideal is there. There is not another mythological story which has gone amongst the whole nation, entered into their very life, and tingles in every drop of blood of the race, as this ideal of Sita. Sita is the name in India for everything that is good, pure and holy ; everything that in woman we call woman. "Sita. Be Sita !" If a priest has to bless a woman he says : "Be Sita"! and if he blesses a child, he says : "Be Sita !' We are children of Sita ; and they are all struggling to be Sita,—the patient, all-suffering, ever-faithful, ever pure wife. Through all this suffering she had there was not one harsh word against Rama. She took it as her own duty ; and performed her part of the duty. Think of the terrible injustice of her being exiled into the forest. But Sita knows no harshness. That is, again, the Indian idea. Says the ancient Buddha : "And when a man hurts you, if you turn back to hurt, that would not cure the first injury ; it would only create in the world one more wickedness." Sita was a true Indian in that. Sita never returned injury. Who knows what is true : the apparent power and strength as held in the West or the Eastern one of real suffering ? The West says: "We minimise evil by conquering." India says : We destroy evil by suffering, till evil is nothing for us, it becomes positive enjoyment." Well, great ideals, both. Who knows which will survive in the long run ? Who knows which attitude will really benefit ? Disarm and conquer animality, suffering or doing ? In the meantime, let us not try to destroy each other's ideals. We are both intent upon the same work : annihilation of

evil. You take up your method; let them take up their method. Let us not destroy the ideal. I do not say to the West: "Take up our method." Certainly not. The goal is the same; but methods can never be the same.

And so, after hearing all these,—this mythology—the ideals of India, I hope you will say in the same breath to India: We know the goal, the ideal is all right for us both; you follow your own ideal; you follow your own method, in your own way: and God-speed to you; My message in life is to ask the the East and the West not to quarrel but to say to each other: God-speed!

OUTLINES OF INDIAN PHILOSOPHY BY PROFESSOR DEUSSEN OF KIEL.

In the December numbers of the Indian Antiquary, for 1900 Professor Deussen has written a very lucid account of the outlines of Indian Philosophy. As Professor Deussen, now that Professor Max-Muller is no more, is the most eminent European Orientalist and as there is not one who can claim a more intimate acquaintance with the Veda and the Vedanta of India, his views are entitled to great weight and are likely to be of considerable interest in India. We have given here for the benefit of our readers, an abridged account of these articles.

To begin with, speaking of the importance of Indian Philosophy, Professor Deussen neatly turns the tables on those who make of the isolated development of Indian Philosophy and its want of historical kinship with occidental religion and Philosophy a reason for neglecting its study. This fact, far from being a reason for neglecting the study of Indian Wisdom, "furnishes us with the strongest argument in favor of our devoting ourselves

to its study all the more. Indian Philosophy, through all its centuries of development has taken its course uninfluenced by West-Asiatic and European thought; and precisely for this reason the comparison of European Philosophy with that of the Indian is of the highest interest.

Indian Philosophy falls naturally into three periods which are also strongly marked in the general history of Indian civilization and are conditioned by the geography of India. If we take (1) the Panjab, (2) the plain of the Ganges, (3) the Deccan plateau as the three divisions into which India naturally falls, we may make the three periods of Indian life correspond with them. (1) The home of the oldest Aryan Hindus was the land watered by the Indus and its five tributaries: the only literary movements of this epoch being the 1017 hymns of the Rig-Veda. There were no castes, no Asramas and Brahmanical order of life in general at this period. The hymns of the Rig-Veda display not only the ancient Indian Polytheism in its full extent but contain also in certain of the later hymns the first germs of a philosophical view of the world. (2) In the years 1000 B.C.—500 B.C. the great Gangetic plain was occupied by the Aryans. The Samhitas of the Yajur, Sama, and the Atharva-Veda, the Brahmanas with the Upanishads constitute the literary remains of this period. The Brahmanical order of life was established. (3) In the third or post-Vedic—calling the two former "old Vedic" and "new Vedic"—period, beginning about 500 B.C. we note the rise of Buddhism and Jainism as also the production of a large number of literary works on poetry, grammar, law, medicine and astronomy. This period is also rich in Philosophical works in Sanskrit which permit us to trace the development of the philosophical mind up to the present time. Brahmanical civilisation now makes its way round the coast of Southern India and Ceylon and penetrates conquering into the remotest districts of central India.

The oldest interpretation of Nature and therefore the first philosophy of a people is its religion, and for the origin and essence of Religion there is no book in the world more instructive than the Rig Veda. Homer and the old Testament show

religion in an advanced state of development, which means that the earliest stages are lost to us. In India alone we can trace Religion to its earliest sources. The prmitive gods Dyaus and Prithivi stand in the background and they are mentioned with an awe which signifies their high positions at an earlier period. Varuna (the starry heaven) is another such god who is in danger of being superseded by Indra. The etymology of these names and the character of the myths related of them are so transparent that we are able in every case to discover the meaning of the God in question. Varuna, Savitar, Vishnu, Mitra, Pushan, the Aswins and Ushas are a group of gods connected with the phenomena of the starry heavens. Vayu, Parjanya Rudra, the Maruts and Indra are atmospheric gods. Lastly, coming to the earth, we have Agni, and Soma. This shows clearly that the gods were in ancient India, and what *mutatis mutandis* they are originally in every religion of the world, namely, personification of natural forces and natural phenomena. Thus the religion of the Rig Veda may teach us that gods, wherever we meet them in the world, are compounded of two elements—a mythological, so far as these are considered personifications of natural forces and phenomena, and a moral element, in so far as these are considered as the authors and guardians of the moral law. The better religion is that in which the moral element preponderates. Applying this criterion to the Rig Veda, we must recognize that notwithstanding its high interest in so many respects it cannot as a religion claim a specially high position; for the Rig Vedic Gods, though at the same time guardians of morality (*gopa ritasya*) are mainly regarded as beings of superhuman powers but egoistic tendencies. This moral deficiency of the Rig Vedic religion has been the chief cause of the surprisingly rapid decay of the old Vedic worship. This decay could be clearly traced in many of the later hymns. They are X. 117, X. 151, II. 12, IX 112 X. 119, VII. 103, X. 82. The age in which such words as we find in these hymns are possible was certainly ripe for philosophy; and accordingly we see emerging in certain later hymns of the Rig Veda the thought by which here as in Greece

philosophy begins—the conception of the unity of the world. We find in the Rig Veda a remarkable seeking and enquiring after that one, from which as an eternal, unfathomable, unspeakable unity everything originates. The Hindus reach this monism by a method essentially different from that of other countries. Monotheism in Egypt is reached by a mechanical identification of the various local Gods, in Palestine by proscription of other gods and violent persecution of their worshippers for the benefit of the national god Jehovah. In India they reached monism, though not monotheism, by a more philosophical path, seeing through the veil of the manifold, the unity which underlies it. Thus the profound hymn I. 164, comes to the bold conclusion, "it is one being of which the poets of the various hymns speak under various names." The same idea of the unity of the universe is expressed in the wonderful hymn X. 129. which is the most remarkable monument of the oldest philosophy.

"The great thought of the unity of all things having been conceived, the next task was to find out what this unity was. For the attempt to determine it is especially typical the hymn X. 121, which, starting apparently from the hymn X. 129, or a similar piece of work, seeks a name for that unknown god who was the last unity of the universe. In the first eight verses the poet points out the wonders of creation and concludes each verse by asking "Who is that god, that we may worship him?" In the ninth verse he finds a name for that new and unknown deity, calling it **Prajapati** (lord of the creatures). This name in striking contrast to the names of the old Vedic gods, is evidently not of popular origin but the creation of a philosophical thinker. Henceforth Prajapati occupies the highest position in the pantheon, until he is displaced by two other, more philosophical conceptions—Brahman and Atman. These three names, Prajapati, Brahman, and Atman dominate the whole philosophical development from the Rigveda to the Upanishads. The oldest term Prajapati is merely mythological and the transition from it to the term Atman (which, as we shall see, is highly philosophical) is very natural. But it is very characteristic of the Hindu

mind that this transition is accomplished by means of an intermediate term Brahman, which was originally merely ritual in its meaning and application, signifying "prayer." At the time of the Upanishads the name Prajapati is nearly forgotten and appears only here and there as a mythological figure, while the terms Brahman and Atman have become identical and serve in turn to express that being which, as we shall see, is the only object of which the Upanishads treat. We have now to trace the history of these three terms in detail."

It is characteristic of the way in which Indian religion developed that a mere philosophical abstraction such as Prajapati puts in the back-ground all the other gods and occupies in the time of the Brahmanas the highest place in the Hindu Pantheon. In later texts we find a tendency to get rid of Prajapati whether by deriving him from a still higher principle or by explaining him away. In older passages Prajapati creates the Brahman; later passages on the other hand make him dependent on the Brahman.

"Every attempt to explain this central idea of Indian philosophy must proceed from the fact that the word Brahman throughout the Rigveda in which it occurs more than 200 times, signifies without exception nothing more than "prayer." Like **Soma** and other gifts, the prayer of the poet is offered to the gods; they enjoy it; they are fortified by it for their heroic deeds; and as man stands in need of the various benefits of the gods, the gods need for their welfare the offerings and especially the prayers of mankind; "prayer is a 'tonic' of the gods;" "Indra for his battle is fortified by prayer" (offered to him); phrases like these occur frequently in the Rigveda; thus the idea became more and more prominent that human prayer is a power which surpasses in potency even the might of the gods. In the moments of religious devotion man felt himself raised above his own individuality, felt awakening in himself that metaphysical power on which all worlds with their gods and creatures are dependent. By this curious development (comparable to the history of the Biblical Logos) Brahman, the old name for prayer, became the most usual name for the creative principle of the

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world. An old Rigvedic question "which was the tree, which was the wood, of which they hewed the earth and heaven is repeated in a *Brahmana* text, and followed up by the answer: "The Brahman was the tree, the wood from which they hewed the earth and heaven." Here the term Brahman has become already what it has been through all the following centuries--the most common name for the eternal and changeless principle of the world."

A better name than Brahman, and perhaps the best name which philosophy has found in any language to designate the principle of the world is the word Atman which properly is the exact equivalent of the English Self. Thus Atman means all that remains of our person if the not-Self is removed, the changeless inseparable essence of our own Self. This idea of the Atman has no regular development like the ideas of Prajapati and Brahman. With the word Atman we reach the sphere of the Upanishads, the most remarkable monuments of ancient Indian literature. As the old Testament is superseded by the new, so the ritualistic Veda is superseded by the Vedanta. The Upanishads treat of Brahman or Atman. There are about a dozen Upanishads of the three older Vedas and a great number of later treatises of the same name incorporated in the Atharva Veda. Distinguished by its age length and intrinsic importance is before all the Brihadaranyaka Upanishad and next to it Chhandogya Upanishad. Remarkable more for their beauty than for their originality are Kathaka and Mundaka Upanishads.

The Upanishads treat solely of Brahman or Atman. They are often synomymous but when a difference is noticeable Brahman is the philosophical principle as realised in the universe and Atman the same as realised in the soul. The fundamental thought of all the Upanishads is that Brahman=Atman. This idea alone secures to the Upanishads an importance far beyond their land and time; for whatever means of unveiling the secret of nature a future time may discover, this will be true all time, from this mankind will never depart—if the mystery of nature is to be solved the key of it can be found only there where alone

Nature allows us an interior view of the world, that is in ourselves. The Upanishads of the three first Vedas are older than those of the Atharva Veda; and of the former those in verse are later than those in prose. Among these again the oldest are the Brihadaranyaka and the Chhandogya Upanishads. The texts contained in Br. Up 1—4 which are connected with Yagnvalakya bear the oldest germ of the doctrine of the Upanishads and consequently of Indian Philosophy. These chapters teach a bold idealism, akin to that of Parmenides in Greece, which culminates in the assertion that the Atman is the only reality and nothing exists beyond it. The whole doctrine may be summed up in three statements. (1) The only reality is Atman, (2) The Atman is the subject of knowledge in us, (3) The Atman itself is unknowable. This idealism of Yagnavalkya denying as it does the existence of the world, had to give place to a Pantheistic doctrine which without abandoning the truth laid down by Yagnavalkya recognized the reality of the world. This is the second stage in the development; and its doctrine is that the world is real and yet the Atman is the only reality for the world is the Atman. This though the most current thesis in the Upanishads, is not a transparent one: for the Atman is a unity and the world a plurality. How can they be regarded as identical? This difficulty may have led to the substitution of another relation between Atman and the world namely that of causality. This view led to a new interpretation of the old myths of creation which considered the world as the effect and Prajapati as the cause. This view may be called cosmogonism: some might call it Theism from which it is essentially different as, according to Theism the soul is created like everything else but in the case before us the soul is not a creation of the Atman but the Atman himself who enters into his creation as the individual self. The identity of the highest and the individual Atman though perfectly true from the metaphysical standpoint remains incomprehensible for the empirical view of things which distinguishes a plurality of souls from the highest Atman and from each other. This distinction of the Paramatan and jivatman is the characteristic

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feature of the theism of certain of the later Upanishads. It emerges for the 1st time in the Kathaka 3.1. and the contrast grows sharp when we reach Swetasvatara Upanishad. Still later, in the Maitrayaniya, the highest principle suffers elimination and Prakriti and individual souls (Purusha) alone remain, foreshadowing the coming Sankhya system. Unlike the Semites, the Indo-Germanic race has, from the oldest times, been in possession of the belief in the immortality of the soul. Even the oldest hymns of the Rig Veda contain the hope that after death good men will go to the gods and bad man fall into an abyss. Yama is the first mortal who found the way to the luminous heights. Different stages of happiness for pious worshippers seem not to have been a part of the oldest creed. In course of time this was modified and the belief arose that good and evil deeds find their corresponding rewards and punishments in a future life. Among the evils which await the bad man in the Beyond was an indefinite fear of dying again and again even in the other world—*punarmrityu*. This notion of a repeated death led on to the idea that it must be preceded by a repeated life, and in transferring this repeated living and dying from the world beyond to the earth the Hindus came finally to that dogma which has been in subsequent ages more characteristic of India than anything else—the great doctrine of metempsychosis. This belief clearly appears for the first time in the Bri. Up. This passage, together with several others proves that the chief motive of the dogma of transmigration was to explain the different destinies of men by the supposition that they are the fruits of merit and demerit in a preceding life. This doctrine is developed in the Upanishads into a two-fold system of rewards and punishments, the first in the world beyond, the second in a succeeding life on earth. This theory is fully explained in the "doctrine of the five fires" of the Brih and Chh-Ups. It distinguishes three ways after death (1) The way of the fathers (2) the way of the gods and (3) "the third place" meaning hell. This puhishment in hell is not found in the Upanishads but is a later addition and appears first in the system of the Vedanta. Liberation from this cycle of repeated life and death consists in

the attainment of the knowledge "I am Brahman." The know ledge is not the means to the liberation but the liberation itself. This knowledge is, in the view of the theistic Upanishads a grace of God. He who attains to this knowledge does not injure anybody as nobody injures himself by himself; his spirit does not return and he is resolved into Brahman. We come now to the post-Vedic period.

The thoughts of the Upanishads led not only to the two great religions of Buddhism and Jainism but also to a whole series of philosophical systems. The orthodox systems, considered reconcilable with the Veda are the well known six systems. They are not all of them strictly philosophical systems either. Among the heterodox systems are Buddhism and Jainism and the system of the Charvakas. The only systems of metaphysical importance are the Sankhya and the Vedanta; but even these are not to be considered as original creations of the philosophical mind, for the common basis of both and with them of Buddhism and Jainism is to be found in the Upanishads; and it is the ideas of the Upanishads which by a kind of degeneration have developed into Buddhism on one side and the Sankhya system on the other. Contrary to both, the later Vedanta of Badarayana and Sankara goes back to the Upanishads and founds on them that great system of the Vedanta which we have to consider as the ripest fruit of Indian wisdom.

"Between the Veda and the later systems lies a philosophical developement the history of which, for want of special documents, must be supplied from the vast bulk of the Mahabharatam. Here we find, in the Bhagavadgita (Book vi,), the Sanatsujataparvan (Book v. 1565 ff.), the Mokshadharma (Book xii.) and other texts, the materials which, though in an earlier form than that of the *Mahabharatam*, have formed the common base of Buddhism, and Sankhyam. The philosophical system of the *Mahabharatam*, whether we call it epic Sankhyam or realistic *Vedanta*, is the common mother of both. Some scholars maintain that the religion of Buddha is an off-shoot of the Sankhya system, others that Buddhism is anterior to the *Sankhyam*. Both are right. Buddhism

certainly preceeds what we call now the Sankhya system, but it depends on what is called Sankhyam in the *Mahabharatam*, Originally Sankhyam (calculation, reflection) does not mean a certain philosophical system but philosophical enquiry in general; it is the opposite of Yoga, which means the attainment of the *atman* by means of concentration in oneself. The words are thus used where they occur for the first time *Cvet.* 6, 13) and it is an open question, deserving further research, whether not only in the B*hagavatgita* but also throughout the *Mahabharatam* the words *Sankhyam* and Yoga are not so much names of philosophical systems as general terms for the two methods of reflection and concentration. Without entering into details we may say that even in the *Mahabharatam* the primordial matter (*prakritti* is opposed to a plurality of souls (purusha); but both are more or less loosely dependent on Brahman as the highest principle. This is the starting point both of the later Sankhyam which rejects Brahman as the connecting link, and of Buddhism which denies not only God but also the soul."

The success of Buddhism was due partly to the great personality of the founder and partly to the breaking down of caste and not much to the originality of its ideas. For all the essential elements of Buddhistic belief are to be found in the literature of the Vedic and epic periods. The fundamental idea of Buddhism is that in order extinguish the pains of existence the thirsts for existence must be extinguished—an idea which is found also in the 12 Nidanas. This is only the teaching of Yagnavalkya in the Br Up in a new form ; and if Buddhism in opposition to Brahmanism denies a soul it is only apparent since Buddhism maintains the doctrine of transgmigration effected by Karman. This Karman must have some individual bearer and that is what the Upanishads call the Atman and what the Buddhists inconsequently deny. Buddhism and Sankhyam both regard pain and not thirst for knowledge as the starting point of philosophy ; and it is a feature of decadent systems in India as well as in Greece that it should be so.

There are many other features in the Sankhya system which

show that it is not the outcome of an individual philosophical genius, but the final result of a long process of degeneration. Eliminate the highest soul from the theism of the Upanishads and we have prakriti and a plurality of purushas. This dualism could only be understood in the light of its relation to the previous theory; and this pretended plurality of Purushas is a later addition and we do not understand how the indivisible Prakriti develops its being before every single Purusha again and again to aid in his emancipation if there always remains an innumerable quantity of unemancipated Purushas. If we add to this the fact that all the other elements of the system including the three gunas can be derived from the Upanishads we cannot hesitate to admit that the whole Sankhya system is the result of the degeneration of the Vedanta owing to realistic tendencies. There seems to have been a time when the Vedanta lived only in this realistic form of the Sankhya; for when the Yoga took the form of a system it was built on the very inconvenient base of the Sankhya system probably because none better was then available.

"The genesis of the system of the Vedanta represented by the names of Bàdarâyana and Cankara, has many analogies with the Reformation in the Christian Church. As Luther and others rejected the various traditions of the medieval Church and based the Protestant creed on the pure word of the Bible, so Cankara (born 788 A. D.) rejected the changes in Vedic doctrine brought about by Buddhism and Sankhya and founded the great system that bears his name on the holy word of the Upanishads alone; but in doing this a great difficulty confronted him; for the Upanishads, the words of which are in the view of Cankara a divine revelation, contain not only the pure idealism of Yajnavalkya but also its later modifications such as pantheism, cosmogonism and theism. In meeting this difficulty Cankara exhibits great philosophical astuteness, which may serve as a model for Christian theology in future times; he distinguishes throughout an esoteric system (paravidya) containing a sublime philosophy, and an exoteric system (aparavidya) embracing under the wide mantle of a theological creed all the fanciful imaginings which spring in

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course of time from the original idealism. The exoteric system gives a description of the Brahman in the richest colours, treating it in part as the pantheistic soul of the world, and in part as a personal god; it gives a full account of the periodical creation and reabsorption of the world and of the never-ending circle of transmigration, etc. The esoteric system on the contrary maintains with Yajnavalkya that Brahman, or the *Atman* is absolutely unknowable and attainable only by the concentration of *yoga*, that there is from the highest standpoint neither creation nor world, neither transmigration nor plurality of souls, and that complete liberation is reached by him and by him alone who has awakened to the beatific consciousness, expressed in the words of the Upanishads: "**Aham Brahma asmi**" (**I am Brahman.**)

Thus the Indians in their Vedanta possess a theological and philosophical system satisfying not only the wants of the people, but also the demands of a mind accessible to true knowledge only in its purest form."

THE WHEEL OF LIFE.

Life, say the godless, is a rolling wheel,
  And man a wingless insect on the rim,
Now raised to joy, now cast in sorrows dim,
  Now ground to dust, no more to drone and reel.
Far nobler inspiration do they feel
  Who deem not life dame Nature's sport or whim,
But find occasion for revealing Him
  Whom only saints and spotless souls reveal.
The wheel of life tends to a far-off goal,
  Advancing onward, onward, day by day,
The axis of a centred aim around;
  Though spokes of ills and fortunes rattling roll,
The friction but accelerates the bound
  And helps the march along the Godward way.

S. V.

THE INTERPRETATION OF HISTORY.

Evolution is the law of the universe in its mental as well as in its material aspects between which there seems to be a constant attempt at adjustment. If the drift of the mind of an individual be in a certain direction we call it character. If a number of people possessing ethnic affinities think nearly alike they form a nation. If the aspiration of a nation be towards a certain goal the time covered by it is called an epoch. Extending the same idea to periods of longer duration, we have the *yugas*, *Manvantaras* and *kalpas* of the Hindus. Every epoch in History has one predominent idea characterising it; and the person who embodies in himself that idea most is the man of the epoch. Smilarly nations also stand for certain ideas, with aptitudes and tendencies peculiar to them. As long as the idea which is typified in the nation is dominant, that nation lives, it is among the foremost nations of the world. The moment the idea goes down, the nation embodying or representing it vanishes into insignificance and must wait its time to come up again. Such was undoubtedly the case with the Hindu nation. What then is the end and aim of India's great civilisation? As Swami Vivekananda put it, the world has witnessed the rise of three great civilizations, the Indian or Brahmin civilisation, the Grecian and Roman or Kshatriya civilization and the modern European or Vaisya civilization. Work for work's sake, duty for duty's sake, knowledge for knowledge's sake, and love for love's sake and all for the sake of life in God—that is the basic principle of Indian life. History, laws, government, literature and philosophy, intellectual activities and religious formalisms,

social conventions and political institutions, all point to one continuous effort, towards that supreme goal of humanity—grasping and expressing of the Infinite. To control the mortal part of man and to realise the immortal self is the all-absorbing aim of the Hindu mind and manners. Born in a land highly fertile and surrounded by bewitching nature, which overpowers the senses which makes man stand in awe before it and feel his own littleness, by scenery which impels him to fall down and adore, which touches his inmost soul giving it a glimpse into the higher and truer harmony, it is no wonder that the children of Aryavarta became, a resigned, contemplative, and idealistic race. Consistently with this other-worldliness of theirs they had their own method of interpreting history.

What then is the Indian conception of History. It is the *Pouranic*, nay, Biblical and Koranic conception. History is not merely the description of social and political events, the marking of the change, the growth and movement of society, from one phase to another, but is something deeper than that. It is the history of the Self, the evolution of the *Atman* through adjustment to the ever-shifting panorama of the universe. The so-called vacant annals of the East are periods of intense activity, when men progressed, with a full consciousness of the divinity that shapes our ends, in the study of the spiritual laws governing the world. *Purana* means old. It means reading in the shifting realities of life the eternal spiritual laws revealed in the Vedas. *Purana* is universal history. It portrays the birth, growth and decay of the universe of name and form, including the impersonally personal aspect of human society and its heroes in obedience to the law of cycles. Unlike Greece, India took an impersonal, and idealistic view of History. Stern facts and eventful lives were made to yield their secret and history became a spiritual text

book, unfolding eternal laws which govern the universe, and transforming historical personages into mythical characters. Amarasimha says a *Purana* deals with, the description of the creation and destruction of the world, the history of kings and their descendents and the *Manvantaras* or grand periods of universal evolution and dissolution.

It is the transcendent originality of the Vedic seers that discovered in nature and in man two co-related cycles of activity—those of *Purusha* and *Prakriti*. The Veda has declared the unity of all phenomena which are controlled and regulated by the Noumenon. The ever-new *Purusha* always tries to shine and realize his nature and the ever-changing *Prakriti* always dims his effulgence and circumscribes his fulness. What is the nature of this *Purusha* or *Atman* ? It is free, blissful and perfect ; the unity which is God. *Prakriti* or Nature is the mother of all limitations and variations, and is an endless combination of certain laws. History, art, literature, in short, the whole universe is a symbol through which *Purusha* manifests himself. In the light of these two facts, namely, that the Self is one and Nature is its correlate, history must be read and re-written. If it be asked what has history to do with the *Purusha*, with the creation and destruction of the universe, may we ask in turn like the great American philosopher 'What do I know sympathetically of either of these worlds of life, (that of *Purusha* and *Prakriti*) ? What does modern history record of the metaphysical annals of man? What does it say about life and death and immortality?"

The greatest of German Idealists, Hegel, has said, "Thought is eternal. It is the consciousness of this thought which is gradually achieved through the long succession of ages, races, and humanity. It advances in possession of itself with the gradual unfolding of creation." National

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institutions are the shells that contained this universal mind in the process of evolution. History is the record of the laws of growth, purification and adjustment of this *Atman* in its swing from self-imposed, and delusive ignorance to free and perfect self-consciousness. This is the Vedantic and Indian idea of history.

. Greece, on the other hand, expressed only the apparently real. The extraordinary collection of small states, rich in active political life, full of wars, alliances and revolutions, full of the feverish energy and vivacity of social existence, made her history intensely real and personal. Her Historians painted, in unparalleled variety and fulness of colors, the human emotions in the setting of tumultuous political life. "The Grecian state is an epoch of bodily nature, the perfection of the senses—of the spiritual nature unfolded in strict unity with the body. The Greeks are not reflective but perfect in the senses. They venerated personal qualities and longed for a perfect physical organization." That real insight into the true condition of physical unity, harmony and grace characterised her. Europe until very recently only attempted to fill the mould which Greece has cast for her. From Thucedides to Froissart, from Herodetus to Gibbon, history is highly artistic and personal. Striking pictures, dramatic scenes where virtue and vice are depicted on a gigantic scale, perfection of form, dignity of language, profundity of moral and subtility of political reflections, in short, everything that warms the imagination and charms the fancy, the artistic and imaginative element predominated in ancient European histories.

Three forces co-operate in bringing into existence any form of society, the forces of the past institutions, the present environments and the cherished ideals. Greece subordinated everything to the living present and made society everything and individuals nothing. Even the purely

oriental message of Christianity, as it passed through the occidental mind, spoke of a kingdom of heaven on Earth. But India, on the other hand, attached greater importance to the ideals to be attained and conceived the perfection of individuals, the production of a Buddha or a Christ as the acme of her civilization. Man is no mere machine and society is not the centre of life. In Grecian history there is no conception of the unity of the universe, no suspicion of the forces that underlie the visible event it describes, and no attempt to trace phenomena to their ultimate source, and to perceive the unity of causes amidst a diversity of forms.

The advancement of the so-called scientific spirit and the hunger for accurate knowledge gave a new turn to the world's idea of History. We do not exactly know what the definition of it is in modern Europe. According to Comte, the Founder of Positivism, philosophy of history is identical with sociology. Though the aim of sociology is the purely scientific one of discovering the laws guiding the growth and decay of society and its institutions, yet it fails to dive deeper, to go beyond the evolving multitude of forms to the transcendental realms of the spirit. Modern History is critical and negative ; it attaches greater importance to accuracy of facts. Ancient History is constructive, vivifying and positive. It looked more to ethical and psychological significance than to documentary exactness. "My siege is finished ' said Vertort when new documents which negatived his narative were offered. The ancient method is an abstract one, India's study being the self of man and Greece's the world of man. It hit off the essential features of character, suppressed the delineation of the process in favour of the end, preferred clearness of outline to fulness of statement, and sacrificed the many to the chosen type. Bacon introduced fictitious speeches in his history to serve

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the ethical purpose he had in view without spoiling the true physiognomy of characters. Gibbon is pre-eminently the historian of personality. According to him, men of genius are the types, are the essential themes of history and the masses being simply the critical filters so to say, are of no importance. The rampant materialistic spirit and realistic teaching of modern Europe stifles all investigation into moral questions, enthrals the soul and crushes the spirit under a dead weight of facts. There is an attempt to substitute the laws of dead matter for the laws of moral nature, appearance for reality, drawing the mind away from the contemplation of the eternal and fixing it on the finite.

The *Puranas* rise to that lofty height, far above the region of the concrete, where facts yield the secret sense behind, where, as Emerson put it, poetry and annals are alike. The purpose of any signal narration fails, if it is not traced to the womb of things. All knowledge of facts is inadequate, until the Atman is perceived beneath the mask; facts are nothing until the immortal secret that lurks behind their mortal form is found. If every expression of the human society, if every law which the state enacts, if every event in the march of man, does not indicate a fact of the essential nature of the soul, then history is, as Napolean said, a fable agreed upon. All hankering after spiritual oneness, all cries of fraternity, equality and liberty, all reformatory zeal for social perfection, the omnipotent love of non-resistence and even the ape and tiger in man are more or less inadequate expressions of the nature of the spirit. "This infinite power of the spirit brought to bear upon matter evolves material development, made to act upon thought evolves intellectuality, and made to act upon itself makes of man a God." "Modern history attempts to explain eternity through the facts of the hours of life and the

ancient Puranas the hours of our life through the laws of eternity." It is the eternal and universal Self in all that gives value to particular things and men, for all are but expressions of that supreme essence. Every man loves everything, not because of the things but because of the Self within, said the great Yagnavalkya, when preaching the sublime doctrine of universal love to his beloved wife Maitrayi. The west has completely banished divine interference from the arena of human efforts. The world is yet to learn from India that there is but one problem and only one for man to solve, that is the metaphysical. Whether in history or philosophy the one question for study is, "What is the relation between the phenomenon and the noumenon, between the one purpose and the variety of causes?" If there is a God in the universe what part does he play in the formation of human events and in the production of good and evil? The question of predestination and free-will, of freedom and necessity involved in the array of human events, must also be solved. If Napolean won the battle of Austerlitz, who is responsible for the victory? Is Napolean's will free or determined? Buckle, the historian of of environment, finds in Napolean's will a focused external universe. The welling up within of a plan of operation is the result of surroundings. But the *Puranas* took the opposite view. To a western evolutionist history is logical and necessary, to a Hindu it is made up of freedom and necessity. The oriental would perhaps have apotheosised Napolean into an incarnation of the divine will, certainly that of Siva, whose function is the destruction of unprogressive and effete forms making room for the creation of new life. And is that not true? Has not the fire lit up at Paris by Napolean, in burning down overgrown Europe, infused fresh life into her? There is in nature a law called the law of storms. Social and political

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accretions which the normal scavengering fails to remove, are washed off by these abnormal efforts of nature. We will take another opportunity to discuss these all important questions of metaphysics and history as well. Wherever there is a manifestation of power, think ye, it is I that act, said Bhagavan Sri-Krishna. The *Puranas* see only one will operating in the order and harmony of the universe and that is His will. There is but one mind in the universe of which all the other minds are limited manifestations. To discuss the nature of that mind and its relation to the universe is the work of Philosophy. To educate the little mind and make it feel its oneness with the universal Mind is the work of religion and ethics. To perceive the efficient operation of that supreme will in the evolution of the microcosm as well as the macrocosm is the purpose of History.

God is the real manipulator of men and things. Hence the questions of man's right and woman's right never arise in Indian History. It is all one of duty in doing, in which all are equally great. If there is one idea which unlocks the secret of Indian life, and which the ancient Puranas attempt to express, it is that man has only duties to perform. Oriental Heroes do not stand before the world as champions of the so-called liberty but as perfect embodiments of Dharma. Hence Indian social and political upheavals are not so quick in the coming, so striking and destructive in their progress and so short-lived in their effects.

If History is to teach anybody anything, it must be disentangled from bare facts, from the ephemeral realities of time, place, causation, and personalities, and it must be distilled from the conditions through which the soul expresses itself and be made purely a history of the soul. Whole books are nothing but a mass of waste paper if they

do not lead man Godward, to make him realize the one *spirit* working in the universe as efficient cause of all. Society must rise higher and higher, forming institutions and ideals through which the divinity in man can be manifested most. Modern Europe made History sociological and materialistic, Greece and Rome made it realistic, artistic and ethical and India made it reflective, idealistic, ethical and transcendental. Greece stands for all that is beautiful, modern Europe for all that is utilitarian and India for all that is eternal, spiritual and sublime. Of all the nations on earth the Hindu alone has the genius and the critical eye to pierce through all fascinating forms and soar to the transcendental regions of divine unity. History must look at facts as symbols. "Our Histories are village tales," said the great Emerson. "Deeper and broader must we write our annals, from an ethical reformation, from an influx of the ever-new, ever-sanative conscience, if we would express our universal nature instead of this selfish chronology."

A LECTURE ON RELIGION BY SRIMAT RAMATHIRTHASWAMI.*

Religion, as is manifest from the derivation of the term (*re*, back, *ligare*, bind), is that which *binds* one *back* to the origin or the fountain-head.

Question :—What is this origin or the source ?

What is it at whose decree, as it were
the mind thinks, the eyes see and nature lives ?

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* This brief report is sent to us by Narayanaswami of Garhwal.

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Ans :—That which cannot be perceived by the mind,the eyes and other organs of sense, but makes the mind, the eyes etc,speed to their work is Brahman. Brahman cannot be the object of perception or thought. Mind and Speech turn back from it in dismay.

A pair of tongs can catch almost anything else, but how can it turn back and grasp the fingers which hold it ? So the *mind* or intellect can in no wise be expected to know the great Unknowable which is its very source.

Religion, then, as distinguished from theology and also divested of its dogmatic excrescences is essentially a mysterious process by which the mind or intellect reaches back and loses itself in the inscrutable source, the Great Beyond.

The devout Christian or the pious Musulman when offering prayers, holds his hands aloft, unconsciously pointing out that it is the Above, the *Beyond*, the Incomprehensible which he is striving to approach. The Hindoo, when immersed in Bhakti or lost in Samadhi gets his eyes naturally shut, which clearly indicates that it is the Within, the Invisible, the *Beyond*, in which his mind or intellect is being merged.

Not "a religion" but "the religion," which is the soul of Islam, Hinduism or Christianity is, strictly speaking, that indescribable realisation of the Unknowable, where all distinctions of caste, colour and creed, all dogmas and theories, the body and mind, time, space and casuality together with all that is contained therein, this world and all other imaginable worlds are washed clean off into what no words can reach. Is it mystifying ? Not at all.

Let any person of real religious experience refer to his moments of what is called communion and assert whether any idea of God, not to say of himself or the world, subsists there ? In true realisation there is no meum and teum, no trace of subject and object. Any systematic attempt leading to the goal above pointed out is religious.

It may be asked what is the need of aiming at such a mystical end ? Before answering this question let us examine in what

way the chief ideals and objects of attraction for man, knowledge, heroism, love and pleasure—are commonly reached.

(1) Knowledge is commonly understood to be the amount of information acquired through outside means such as books or teachers ; and a man is taken to be of scholarly attainments if he has stuffed his brains with learned classics that have had their day. It is true that the achievements of the past should not be discarded and are worth a careful study ; but true education (e, out, duco, I draw) begins only when a man turns from all external aids to the Infinity Within and becomes as it were a Natural source of original Knowledge or a spring of grand new ideas. Newton and other apostles of truth pour forth useful discoveries —who taught them ? from what books did they learn all that which superseded all foregone researches ? Certainly, the education of the benefactors of mankind consisted in unconsciously approaching that real Self, to which alone all that is unheard of is heard, all unknown is known, all unthought of is thought. Light shines out through one when his mind is concentrated, that is, when a man loses his little-self, when his body, mind etc. disappear to him as it were and a state is reached where the world, the ego and everything is merged in the Great Unknowable ; it is then and then alone that truths descend in showers, discoveries crop up, knowledge begins to flow, and the secrets of nature are unfolded. Thus all truths, discoveries, inventions, designs, theories and the like are the natural outcome of a kind of transcendental *Yoga* or *religion* as above defined. The poet being once in that superconscious state sublime thoughts and noble ideas must proceed from him. The Mathematician or philosopher has simply to abandon his (apparent) self, and wonderful solutions of the most intricate problems must occur to him. After a problem is solved or a discovery made, the apparent "I" wants to get the credit for it, but this copyrighting or patenting "I," so long as it was making its existence felt, no discovery could be made ; it was only when the "I" renounced itself and the idea of religion as above defined was realised that success and knowledge began to well out.

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(2) Let us watch a hero in the battle-field. He is mad with super-abundance of power, thousands count nothing to him, his own body has no appearance of reality to him. He is no longer the body or mind and the world is no more existent, his spirits are up and every hair of his body is thundering out his immersion in the great beyond which lies at the back of the body, mind and whole world. Thus, to the spectators, indomitable courage, and heroic power are like the lightning flash of the unknowable into the phenomenal world; but in regard to the subject himself undaunted Bravery is unconsciously no more than religion, that is, absorption in the power behind the scenes.

(3) How beloved is the word love! Everybody must love a lover, as the saying goes. To the pure Hindoo in most instances love (bhakti) is the only thing he wants. There are some noble souls who would gladly sacrifice anything and everything for the sake of divine love. Let us try to discover the fountain head of *love*.

The ideal *bhaktas* like Chaitanya Mahaprabhu or Bunyan are distinguished for their unusual trances or raptures of prayers; and it goes without saying that divine love raised in intensity to such a pitch means transcending all ideas of shame, conformity to the wor'd and exemption from the bondage of the little self. Even those who have been blessed with an experience of love directed towards lower objects, will testify to the apparent paradox that the highest *love* transcends the idea of beloved and lover. Thus undeniably is *love* identical with *religion* in the above sense.

(4) The very word ecstasy *e*, out and *sto*, stand) shows that *happiness*, no matter under what conditions or circumstances experienced, is nothing different from standing, so to say, out side the body, mind and the world. Referring to one's own experience any person can see the oneness of happiness with *freedom*, though temporary, from all duality. The longed for object and the wooing subject welding into one, constitute joy. Thus manifestly the very nature of happiness is *religion*.

These observations clearly prove that all the noble and desirable ends of life are reached only when the intellect and along

with it the whole of the objective world melt into the unknowable Beyond.

But this is getting a dip into the Universal essence just as one consults a Dictionary or as a diver plunges into the ocean and with pearls comes out shortly.

Sensuous pleasures in their essence are strictly speaking *religion* but the mode of realising religion involved in them, may be compared to getting a peep into the durbar through the grating of a dirty drain. They resemble a flash of lightning which though identical in its nature with broad day-light, does far more harm than good. Or more appropriately they are the stealing of fire from heaven as was done by Prometheus.

Is it not possible to enter the Blissful Durbar by a lawful portal? Cannot the midnight lightning flash be made continuous to become the everlasting bright day? In an instinctive desire of that nature lies the necessity of religion in its ordinary sense. Strenuous struggle to that effect is worth much one's while and those who pooh-pooh the importance of religion are despite themselves engaged in suicidal efforts.

All attempts of Philosophy or Science to pry into the ineffable are futile. Time, space and causality contemplated either from the subjective or objective point of view defy all effort to discover their nature. The ultimate nature of matter, Motion, Force or Energy presents insurmountable difficulties to the inquiring mind. The Atomic theory is beset with contradictions, Boscovich's theory of Centres of Force, in the long run, fares no better. All the dogmatic theologies of the world have more or less of superstition stamped on their face. One system of philosophy explodes the other, the latter in its turn spares no pains to return the compliment. From this it is apparent that the interior of nature will for ever remain a mystery to the mind and that it is not given to the human intellect to sound the depths of the cosmos. Then, should we give up all search into the underlying Absolute, as a forlorn hope? Shall we devote our energy and power exclusively to practical discoveries and inventions like railways, telegraphs and gunpowder. Even such toys bring no peace

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or rest. The very thirst for more and more that indispensably accompanies every new possession emphatically declares the vanity of earthly ambitions.

These considerations land us in utter despair. Despair not, say the Upanishads. The deep hope for rest is not to be frustrated. However obstinately we may shut our eyes to the Reality, in moments of happy isolation the query forces itself on us. "Whence emanates all this phenomenon? Why am I? What do the earth and sky signify?

The Veda says this ingrained doubt must necessarily find its solution, though not through philosophy, science or earthly love. The question itself being included in the *Anirvachniya Maya* (insoluble riddle of the whole world) forms a part of the indescribable mystery it wants to unravel. As an eagle cannot outsoar the atmosphere in which he floats, so thought cannot transcend the sphere of limitation. So long as the questioner and the objects questioned about remain, the prison walls of *Maya* are there, and there can be no rising above the Appearances. The goal can be reached by special culture and when reached must dissolve altogether the question as well as the answer. Vedanta aims at this goal independently of the enslaving process connected with ordinary pleasures, ecstasy, love and the like. Being lost in such vision one is the Brahman itself, unknowable to the mind or intellect. A man who gets even a glimpse of such realisation stands above fear and anxiety. Unshakeable strength of character is the necessary outcome of this realisation or *re-ligion*.

Hence the desirability of religion.

* ARYAN THEOLOGY, LITERATURE. &c.

Several exquisite hymns from the Vedas show clearly and eloquently the Aryan belief in a future state. The deceased, whose body the flames are consuming in the funeral pyre, is thus addressed: "Depart thou, depart thou, by the ancient path to the place whither our fathers have departed. Meet with the ancient ones; meet with the Lord of Death. Throwing off thine imperfections, go to thy home. Become united with a body; clothe thy self in a shining form. Let him depart to those for whom flow the rivers of nectar. Let him depart to those who, through meditation, have obtained the victory, who by fixing their thoughts on the unseen, have gone to heaven. Let him depart to the mighty in battle, to the heroes who have laid down their lives for others, to those who have bestowed their goods on the poor." The doctrine of transmigration is unknown, so that the circle of relatives round the funeral pyre sing with a firm assurance that their friend goes direct to a state of blessedness and reunion with the loved ones who had gone before. "Do thou conduct us to heaven; let us be with our wives and children" says a late hymn. "In heaven, where our friends dwell in bliss, having left behind the infirmities of the body free from lameness, free from crookedness of limb—there let us behold our parents and our children.!' "May the water-shedding spirits bear thee upwards, cooling thee with their swift motion through the air, and sprinkling thee with dew. "Bear him, carry him; let him, with all his faculties complete, go to the world of the righteous. Crossing the dark valley which spreadeth boundless around him let the unborn soul ascend to heaven. Wash the feet of him who is stained with sin; let him go upwards with cleansed feet. Crossing the gloom, gazing with wonder in many directions, let the unborn soul go up to heaven."

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* Extracted from a recent publication entitled "The Living Races of Mankind," by H. N. Hutchinson, J. W. Gregory and R. Lydekker.

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The Vedic hymns reveal the Aryans on their victorious march from the North: in the earliest examples we see them still to the north of the Khyber Pass, in Kabul; in the later ones as far as the River Ganges. They gradually pushed eastwards along the base of the Himalayas, and formed settlements by the great rivers of the Punjab. Their poets praise the rivers that gave them wealth in the form of broad fields with water. Never did they forget their northern home when they ceased to be wanderers and settled down into agricultural communities. Of this period the Rig Veda is the great literary memorial. Its age is unknown. It may have been composed about 1400 B. C., which would probably be not very far removed from the period of the exodus of the Israelites. Buddhism arose in the sixth century before Christ, and long before the Vedas had been written. These splendid hymns were composed by certain families of psalmists (or Rishis). The Rig-Veda contains over 1,000 hymns, with 10580 verses. The system of caste was unknown then. The father was the priest of his own household. The chieftain was the father and priest of his tribe but at the greater festivals he chose some one specially learned in holy offerings to conduct the sacrifice in the name of the people. His title was "Lord of the settlers," and he seems to have been elected. No one can study early Aryan literature and religion without being filled with admiration for this noble race, from which we ourselves are sprung. Their women (as in Egypt) enjoyed a high position, and some of the most beautiful hymns were composed by ladies and queens. Marriage was held sacred. Husband and wife were both "rulers of the house" and drew near to the gods together in prayer.The barbarous practice of burning widows (suttee) was quite unknown; and it now appears that the later Brahmans were the responsible authors of the horrible rite. They actually distorted the plain and obvious meaning of the following beautiful words from one of the Vedas: "Rise, woman" (says the sacred text); "Come to the world of life—come to us; thou hast fulfilled thy duties as a wife to thy husband."

These free-hearted tribes had a grand trust in themselves

and in their gods. Like other conquering races they believed both themselves and their deities to be altogether superior to the swarthy aborigines. Such noble confidence—of which Britons certainly inherit their full share is a great source of strength to a nation. Their divinities (Devata in Sanskrit, literally "The shining ones" were the great powers of nature, and some of their names still survive in English, and can easily be traced through Latin and Greek forms. But as the Aryans advanced in progress they became divided into caste, directed by a powerful priesthood. How did the priests become so completely a caste by themselves? In this way. As already stated, in the early days a lord or chieftain called in some man specially learned in holy offerings to conduct the tribal sacrifices. These men were highly honoured. The art of writing being unknown (so it is supposed), the hymns and words handed down by word of mouth. In this way those families who learned them by heart became hereditary owners of the liturgies required at the most solemn offerings to the gods. Hence members of such households were chosen again and again to conduct the sacrifices and to chant the battle-hymn, to implore the divine aid, or to pray away the divine wrath. The simple warriors of that age came to believe that a hymn or prayer which had once brought them victory would probably do again. In this way the hymns became a valuable family property for those who had composed or learned them. It was a possession even more absolute than modern "copyright."

The potent prayer was called Brahma and the man who offered it Brahman. These families did all in their power to make the ceremonies solemn and imposing; and gradually a vast array of ministrants grew up round each of the greater sacrifices—first the officiating priests and their assistants, who dressed the altar, slew the victims and poured out the libations; then the chanters of the hymns; then, the reciters of other parts of the service; and, lastly the superior priests who supervised all the proceedings.

The Brahmans had in their keeping not only the sacred books but the philosophy and science of the Hindus. And moreover

they were the custodians of all the secular literature—like the monks of Europe in early and mediæval days. In order to understand the long period of time that this Brahman supremacy has lasted, we must bear in mind that they were a literary as well as a religious caste. At times the supremacy has been assailed—and for two centuries actually overthrown—but still for twenty-two centuries they have been the counsellors of Princes and teachers of the people. An extract from Rig-Veda illustrates their power: "That king before whom marches the priest he alone dwells well established in his house, to him the people bow down. The King who gives wealth to the priest, he will conquer, him the gods will protect.

In times the thoughtful and reflective Brahmans began to perceive that the old gods of the Vedas were but poetic fictions. For when they came to think the matter out, they arrived at the conclusion that the sun, the aquous vapour, the sky,the wind, and the dawn, could not all be separate and supreme creators, but that they must all have proceeded from one great, First cause. They therefore, in order to appease old prejudices, accepted, "The shining ones" of the vedas as beautiful and useful manifestations of divine power, and did not cease to conduct sacrifices in their honour. But among themselves they began to teach the doctrine of the unity of God. To the Vedas,the Brahmanas and the mantras they added a vast body of theological literature, composed at intervals between 1000 B. C. and 800 B. C.

The Upanishads, meaning the science of God and his identity with the soul; the Aranyakas, or Tracts for the forest recluse; and the much later Puranas or Traditions from of old,--all contain mystic and beautiful doctrines inculcating the unity of God and immortality of the soul, mingled with less noble dogmas, popular tales and superstitions. The masses continued to believe in four castes, four Vedas, and many deities; but the most thoughtful Brahmans taught and believed that in the beginning there was one caste, one Veda, and one God.

The High-born Dawn, the Genial Sun, the Friendly Ray, and the kindly but confused old groups of Vedic deities gradually gave

place to the conception of one God in his three manifestations—as Brahma, the Creator; Vishnu, the preserver; and Siva, the destroyer and reproducer. These still form the Triad of Hindu mythology. But Brahma, the creator, was too abstract to be a popular God. There is only one great seat of his worship at the present day. Vishnu, the Preserver, was more popular; in his ten incarnations especially in his seventh and eighth, as Rama and Krishna, under many names and in various forms, he supplanted the bright Vedic Gods. On the other hand Siva, the third person of the triad, first as destroyer, and then as Reproducer, conveyed the profound conception of death as a change of state and the means whereby the gates of heaven are opened to the righteous. This Siva claimed reverence of the mystic and philosophical Brahmans, while at the same time his terrible aspects associated him alike with the Rudra, or "God of Roaring Tempest" of the Veda and also with the blood--loving deities of the aborigines. Vishnu and Siva, in their diverse male and female shapes, now form to a large extent, the gods of the Hindu population.

In those early days religion and literature were intimately connected, a few words on the Aryan religious poetry may therefore not be out of place here. The entire religious service was taken from the Veda, or "inspired knowledge," and old Aryan word that reappears in the Latin vid—ere, to see or perceive (compare the Greek aldee I know, German wishen, and the English wit.) The Vedic books are four in number, and known as the Rig-Veda, The Yajur Veda, The Sama Veda, and the Atharvana Veda. Of these, the Sama consists mostly of selections from the Rig Veda, while the Yajur Veda is only a collection of hymns relating to the practical details of sacrificial rites, hence the Yajur and the Rig Vadas are the chief source from which we can gather information of the religion of the early Aryans. The Atharvana Veda, which is much more recent than the others, consists mainly of incantations, invocations, magic spells, love-charms, and formulas. To the Vedas were appended long prose compositions call the Brahmanas; these, although long and tedious, are yet of considerable interest because they contain the

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record of the oldest forms of the sacrificial ritual, the oldest traditions, and oldest philosophical speculation. The Rig Veda has two Brahmanas, the Sama Veda has four, the Yajur Veda has two and Athervana Veda has only one. These Brahmanas are again divided into the Aranyakas, dealing with the life of the ascetic in the forest; and the Upanishads, which contain the freer religious speculations of the time. By the time the latter were written the simple and lofty ideas of the Vedic hymns had vanished and the worship of the gods was replaced by an elaborate cult. Everything has done that could be done to make the people believe more than ever in the supernatural origin claimed by the Brahmanas both for themselves and for their teaching.

In the Vedic period the Brahmin was (as the word denoted) "one who prays", a "worshipper", or "The composer or reciter of a hymn." The veneration for these priests runs thro' all the life of the Hindu peasant, and takes the practical form of either offerings or foods. No child is born, named, betrothed, or married, no body dies or is burnt, no journey is undertaken on auspicious day selected, no house is built, no agricultural operation of importance begun or harvest gathered in, without the Brahmins being fed. A portion of the produce is set apart for their use. They are consulted in sickness and in health; they are feasted in sorrow and in joy. Tall, erect, proud, conscious of his superior intellect the Brahmin walks along with an air that well expresses his inward conviction of inherent purity and sancity.

The Brahmin caste, having after prolonged struggles established its power, made a wise use of it. From the ancient times when the Vedic hymns were composed, they clearly recognised that in order to rule their fellow-men in spiritual matters, they must renounce temporal powers—a lesson which the Roman church has not learnt even yet. They could not be kings, but they did become king's councillors and guides. As the duty of the Sudra, or menial, was to serve, of the Vaisya or peasant, to till the ground or to follow some handicraft, and of the Kshatriya caste to fight, so, that of the Brahmin was to be priest and offer up prayers and sacrifices. As their functions were mysterious

and above the reach of other men, so they considered must their lives be. Their whole life was mapped out for them. On entering into manhood, the Brahmin was solemnly invested with the sacred thread of "The twice born". Youth and early manhood were spent in learning by heart the inspired scriptures from the lips of some older priest, in tending the sacred fire, or in attending to the personal wants of their revered 'teacher. These studies completed, the young man married and brought up a family, so gaining a practical knowledge of the world and of human nature. To this period the third stage in his life was a strange contrast ; for he retired into the forest, feeding on roots and practising certain religious rites. The last stage was that of the ascetic or religious mendicant, quite out of touch with mundane affairs and striving to attain a condition of mind which heedless of the joys or pains of the body is intent only on its own perfection and attainment of peace.He became one of the holy men so well described by Mr. Kipling in his wonderful and enchanting "Jungle hyphen book" (see. The miracle of Puran Bhagat"). He ate only what was given to him. All thro' life he practised a stiff temperance, drank no wine, and set an example to others of "plain living and high thinking." For "what is the world ?" Said a Brahmin sage. "It is a even as the bough of a tree, on which a bird rests for a night and in the morning flies away."

Doubtless a certain number of individuals out of such a large class would find the yoke a hard one and might relapse into worldliness. This has happened to a certain extent ; and moreover, the struggle of life in modern times has forced very many of these sacred persons to take up secular pursuits. But all Sanskrit literature bears witness to the fact that this ideal life was constantly before the eyes of the Brahmins and that they did to some considerable extent live up to this high standard in its two essential features of self-culture and self-restraint. Certain incidents recorded in the history of Buddha in the sixth century before Christ show that numbers of Brahmins were then living according to the rules of life laid down for them. Three centuries later the Greek Ambassador Magasthenes found them discoursing in their

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groves chiefly on subjects such as life and death. To this day they have their colleges, and English visitors to these retreats are struck with the strict discipline enforced and the devotion of the students to their studies.

Brahmans marry only within their caste; they become fathers when in their prime; and not being called upon military service, they have not lost any of their best and strongest sons in war. Hence their best qualities have been transmitted in an ever increasing measure to their descendants. The Brahmans of to-day, therefore, present to us the result of nearly 3000 years of hereditary education and self-restraint, and the result is that they have produced quite a distinct type. Even the passing traveller in India marks them out both from the muscular and athletic Rajputs, or warrior class, and from the dark-skinned, thick-lipped, and short aborigines (Dravidians and Kolarians.) The class has become the ruling power, not by force of arms, but by superior mind and the effects of culture and true temperance. Dynasties rose and fell; conquests took place; religions, such as Buddhism, have spread themselves over the land and disappeared; but the Brahman has calmly ruled, swaying the counsels of kings and princes, and receiving the homage of the people, as beings half-divine. But we have not yet awarded them the full measure of praise which is undoubtedly their due. For their own Aryan people they developed a noble literature. Not only were they the priests of their people, but also their philosophers, statesmen, law-givers, men of science, and even poets. Nor could the lower aboriginal race fail to share in the general upward progress. To these barbarians, survivals of the Stone and Bronze Ages (so called), they brought a knowledge of metals and higher religious teaching in the place of a mere belief in demons. Within historic times the Brahmans have largely incorporated the aborigines within the folds of an all-embracing Hinduism, though not without some concessions to their primeval notions.

But let us look at the other side of the picture. A Brahman sees nothing humiliating in asking for or receiving alms. According to his ideas, it is a right of which he may make free use. His

attitude when begging is also very unlike that of the poor wretch among ourselves who fawns and grovels for the smallest trifle. The Brahman asks for alms as for something that is his due, and not as though imploring a favour or a benefit. The begging Brahman boldly enters a house and states what he wants. Should he receive anything, he takes it without saying a word, goes away without any acknowledgment, and without showing the smallest sign of gratitude. Should he meet with a refusal, however, he retires without any complaint or grumbling.

Intense selfishness is also a common characteristic of a Brahman. Brought up in the idea that nothing is too good for him, and that he owes nothing in return to any one, he models the whole of his life on these principles. He would unhesitatingly sacrifice public good or his country itself if it served his own interests, and he would stoop to treason, ingratitude, or any deed, however black, if it promoted his own welfare. He makes it a point of duty, not only to hold himself aloof from all other human beings, but also to despise and hate from the bottom of his heart every one who happens not to be born of the same caste as himself; and, further, he thinks himself absolved from any feelings of gratitude, pity, or consideration towards them. If he occasionally shows any kindness, it is only to some one of his own caste. As for the rest of mankind, he has been taught from his earliest youth to look upon them all as infinitely beneath him. The Brahmans number more than 4,500,000.

Perhaps there is no country in the world where religious fanaticism is carried so far in India. Devotees are often seen stretched at full length on the ground. and rolling in that posture all round the temples or during solemn procession before the cars which carry the idols. It is a remarkable sight to see a crowd of fanatics rolling in this manner quite regardless of stones, thorns, and other obstacles. Others, inspired by extreme fanaticism, voluntarily throw themselves down to be crushed under the wheels of the car on which the idol is borne (this has now been prohibited by law); and the crowds that witness these acts of madness, far from preventing them applaud them heartily, and regard them

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as the very acme of devotion. Some devotees are to be met with who make a vow to walk with bare feet on burning coals. Very few escape from the ordeal with their feet uninjured. Others pierce both cheeks with silver wire. Thus bridled, the mouth cannot be opened without acute pain. Many have been known to travel for twenty miles with these wires in their jaws. Some fanatics will cut off half their tongue. Again, there are others who bind themselves to go on a pilgrimage to some distant shrine by measuring their length along the ground throughout the whole distance. Beginning at their very doors, the pilgrims stretch themselves on the ground, rise again, advance two steps, again lie down, again rise, and continue this until they reach their destination. In India there are thousands of men living a life of religious contemplation who never do any work, but are supported by alms. Fakir is one of the names by which these holy men are known. They sit under trees or among the tombs or live together in monasteries. They are not all of one religion; for while some are Hindus, others are Sikhs or even Mohamadans. According to Mr. William Crooke, however, the Fakir is often an "idle, loafing vagabond, who wanders about the country begging alms. In the North Western Provinces there are no less than 2,000,000, of these sturdy beggars." It is only fair, however to add (as Mr. Crooke himself informs us) that there is another class of Fakirs who live in monasteries, devoting themselves to religious meditation and who do not beg. Many of them are quiet and worthy people. The Egyptians consider that to kill even by accident one of their sacred animals was the most henious of crimes. Whoever was guilty of such an act was invariably put to death. A Roman Soldier was torn in pieces and by the populace, in spite of the terror that the name of Rome inspired, for having by mischance killed a cat. Diodoras who records this incident, also mentions that during the famine the Egyptians prepared to devour each her rather than touch the animals—they held sacred. The Hindus would also carry their scruples to the same point. In whatever straits they may be they would prefer to die rather than save their lives by killing cattle. From this we may conclude that

though they daily witness the slaughter of the sacred animals by Europeans without uttering loud complaint they are far from being insensible to the insult; and although they do not now openly revolt on account of the fear inspired in them by foreigners their indignation is none the less because secret. "Pious Lingayats have often come to me," says the Abbe Dubois, "imagining that my title of European priest gives me great influence over may fellow country man, to implore me, in earnest terms and even with tears in their eyes, to do everything in my power to put a stop to the sacrilege. In states which are still ruled by heathen princes, on no pretext whatever is it permitted to kill a cow. In fact, this act of sacrilege so hateful to Hindus, is only permitted, in provinces where Europeans or Mohamadans hold sway."

CORRESPONDANCE.

HINDU RELIGION.

The Hindu religion among all the religions of the world recognises the fact that different individuals require different religious ideas, and, that the same individual requires different ideas of religion with the growth of his mind from his boyhood to his old age. The life of a religious Hindu is formed of four distinct stages. The first is that of discipline when one trains his body and mind. It is then that he recites the Vedas, studies the literature and practises humility. Then comes the stage of citizenship. It is then that he has to perform the duties of a husband, a

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brother and a father. It is then that he has to perform the duties prescribed for earning his bread. The third and the fourth stages have to be devoted to the knowing of the one supreme being. It is at these stages that, by his training and experience, he gives up his desires for material objects and his desires for the gratification of his senses. It is then that he enters into the forest having subdued his passions. It is then, that, he has the six special requisites for the acquirement of true knowledge, Sama (Tranquility), Dama (Restraint) Uparathi (self-sacrifice), Titiksha (suffering). In a word, it is then, that he realises the teachings of the Upanishad, the basis of the Vedanta philosophy.

2. Philosophy in India, as is not elsewhere, is inseparably connected with religion. Vedanta philosophy is admittedly one of the best and the highest of philosophical systems. It is based on the Vedas. It is the end of the Vedas. The Vedas are divided into three distinct parts representing the three distinct phases of philosophical thought. The first or the *samhitas* consist of hymns praising physical objects and physical phenomena as the supreme God. The second or the Brahmanas are treatises on sacrifices, prescribed for gods who are said to be many in number. But each god is considered not to be dependent on another. Each is considered supreme. This is not Polytheism. The third or the last part Aranyakas inculcate the idea of one God. The Upanishads form portions of the Aranyakas. They appear to be unconnected and are supposed to be inspired utterences. It is in these Upanishads that the idea of a divine essence (the ParaBrahman) is evolved. The worship of the physical phenomena, the worship of personified objects, the worship of a supreme Personal Being and the knowledge of the divine essence appear to have been the different phases of religious thought as represented in the Vedas commencing from the *smahitas* and ending with the Upanishads. In

other words, from the Divine or the infinite as seen objectviely in nature one begins to be the divine or infinite subjectively in the soul of man.

3. This knowledge of the Self in the self, of the one in all, is inculcated in the Vedanta philosophy. The origin of the Vedanta philosophy is, as already stated, in the Upanishads, and no Vedantist would deny the authority of the Upanishads.

4. The Vedanta philosophy is supposed to be explained in the Vedanta Sutras of Vyasa, Bhadaryana. But these sutras are merely "headings containing" the quintessence of the Vedanta philosophy. The system is really explained in what are called the commentaries of the sutras by Sankaracharia, Ramanujacharia, Madhavacharia, Vallabacharya and others. These commentaries are the real treatises on the Vedanta philosophy.

5. One universal doctrine of Hindu philosophers is that no system of Hindu philosophy is to be opposed to the Vedanta Sutras or the Upanishads. Any system that is opposed to either must be rejected. The reasoning of man is not always to be relied on. It should be rejected if it is opposed to the revelations contained in the Vedas.

6. The embodied self is called the *Atman* or *Jivatman*. When one understands the identity of the self with the divine One then he knows the *Paramatman*. This distinction between the terms *Atman* and *Paramatman* have to be borne inmind.

7. The Upanishads abound in metaphors. The supreme one, the divine essence is, for instance compared to a sun. Just as the figure of the sun appears smaller or greater, troubled or still, as one or as many, according to the nature of the water on which its figure is reflected, so the supreme Self becomes limited by the limitations, of the body. In another place, the divine essence is compared to a spider.

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The spider draws the thread from its body. It is the material and the efficient cause of the thread. The *Supreme Essence* is similarly the "material and the efficient cause of the world."

8. A classical work on the Vedanta philosophy is the commentaries of Sankarachariar. "He knows to reason accurately and "logically and would be able to hold "his own against any opponent whether "Indian or European". It is to his work that the student of the Vedanta philosophy should turn, for getting a clear idea of the grand system.

9. It is supposed that the study of the Vedanta philosophy should *not* be undertaken except by those who have been initiated into its mysteries by a preceptor. It must be rememberd that manuscripts were not in existence in olden days and that the study of philosophy, literature, and religion was carried on under the personal guidance of teachers. This necessitated personal initiation. But, with the coming into existence of written and printed books, the personal initiation would appear to be not altogether necessary.

10. It is also supposed that the study of the Vedanta philosophy should be undertaken only by members of particular castes. It would appear that till the rise of Buddhism, the study of it was confined to the men of the three higher castes. The instances of Gnanasruti and Satyakama studying the Vedanta philosophy do not appear to be deviations from the general custom. The former appears to be a Kshatriya by caste and the latter a Brahmin. If we admit and there is the authority of the Bhagavat Gita for it—that the system of caste was based on character and not on birth, it would appear clear that Sudras, from their avocations in life, would be unable to follow the reasoning in the system of Vedanta philosophy. It may be admitted on all hands that every man is not qualified for the study of every system of philosophy. It would not be possible for every

man to practise the morality enunciated in any system of philosophy and much less that of the Vedanta philosophy. The men of the higher castes had opportunities to understand the principles and to adopt them in practical life. One thing is clear. Such a distinction even if it existed in the olden times does not exist now.

11. If Vedanta philosophy requires initiation, if it is a system of religion and a code of morality, one might be tempted to ask whether it denies salvation to those who are unable to understand it in its true light. Vedanta philosophy recognises the existence of the different stages of man's intellectual development as well as his training. It recognises that the human mind requires an object for concentration in a state of worship. A man if need be may worship "a Being whose head is the Heaven "whose eyes are the sun and the moon "whose breath is the wind and whose "footstool is the earth." Such a man however does not know truly. He has not the real knowledge. His embodied soul has not reached the final stage. He has not crossed the ocean of life. He does not get *moksham* so long as he is unable to see the divine Soul in himself.

12. A Vedantist does not deny the theory of transmigration. He believes in it as much as he does in the divine One. Till one knows the real One, till he is able to see the all in all, the Self in self, till then a man does not get freedom from *samsara*. Till then, the divne in man, is clouded by the *upadhis* or obstructions. Till then there is Avidya or nescience. Till then the obstructions such as the body "the bodily organs, the instrument of perception, of conception, of all thought, the objective world" bind him up. If the body perishes, "the subtle body (Sukshma Sarira) consisting of the vital spirits, the faculties of the sense and the manas (mind) become the vehicle of the embodied soul" till it is born again. "A religious Hindu is afraid of death not

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because that he would not be able to enjoy the worldly pleasures, but because he is afraid of rebirth again. The cycle of birth and death goes on till one knows the divine Self, till one understands the all in all.

13. What is the all in all ? The answer is that it is not possible to describe it in the affirmative. It can't be described as an object. We can describe it only in the negative. It is not apart from me, from you, from him and from it. It is subjective.

14. One fundamental difference between the Vedanta philosophy and other systems of philosophy is the distinction which it makes between a subject and an object. A Vedantist says that they are diametrically opposed to each other in their cause and effect. A subject is always a subject according to him and an object is always an object. A subject can never be regarded as an object and *vice versa*.

15. The subject in the Vedanta philosophy is the *Divine essence*, the universal Soul, the all in all. The rest are only objects. The former cannot be dissected. It is not the will, it is not perception, it is not memory and it is not conception. He knows it who knows himself.

16. Then what is the 'I,' the 'you,' the 'he', the 'it' which are called objects. The Vedantist recognies all these. He also states that all these are not different from the One ; because the One is all in all. These are not the parts of the one ; because the one is *infinite*. These are not the modifications of the one ; because the one is unchangeable.

17. The 'I', the 'you', the 'he' and the "it" are only the all in all limited and conditioned. The all in all becomes limited body, mind, thoughts &c., these are "conditions to which the *One* has to submit, fetters by which it is chained and clouds by which it is darkened" Limitations of space and time, conditions of birth and death, "environments, lauguage, race, nationality and many others" which go to the

formation of the ego are but veils behind which the all in all stands witnessing everything. That one remains unaffected, changeless and all pervading.

18. If the universal Soul, the all in all is nothing but the individual self freed from limitations, one naturally asks why should the Divine essence become thus clouded, why should it be behind the screen, why should it subject itself to the limitations and conditions and become the embodied self. The answer is 'we do not know.' No doubt legendary accounts are given. The Divine essence created things. The creatures were like stones. It entered them and gave them intelligence. These and the various other legendary accounts are rejected by the Vedantist. He is content by saying "I am unable to go further."

19. A system which is unable to go further would appear to be very incomplete. "But there is a point "in every system of philosophy where a "confession of ignorance is inevitable "and all the greatest philosophers have had to "confess that there are limits to our understanding "the world; nay, and the knowledge of the limits "of our understanding, has, since Kant's "Criticism of Pure Reason, become the "very foundation of all critical philosophy." The final goal is reached in this by the Vedantist.

20. True immortality of the Vedantist, therefore, consists in destroying nescience or *Avidya* and removing the veil. The light of the knowledge of the self alone destroys Avidya. To know what Avidya is, "to see darkness by means "of a far shining torch"

21. This knowledge is obtained by worship and worship consists in the performence of the duties prescribed for a man, without any attachment to them during performance and without a desire to enjoy the fruits.

22. The psychology of the Vedantist is said to be confusing. All sensations are conveyed to the manas (mind)

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by the five organs of perception. According to the nature of perception the five organs of action carry out what is conceived. Before action there appears to be what is called Buddhi (perception), Vignana (conceptual knowledge) and Chitta (discursive thought). "Sankarachariar "however," as a true "monist would himself stand up "for the oneness of the mind and its ten "organs and would treat all other "manifestations as so many functions "(vrittis) only of one and the same "mental power called the Anthahkarana "or the inner organ"

23. These doctrines are taught in some of the Upanishads in the form of a dialogue. In the Katha Upanishad the oneness of all things, the divine essence is taught in the form of a conversation between the God of Death and a young man who had been offered to the former as a sacrifice (mistakenly taken as evidence, of human sacrifice). The Maitreya Upanishad is similarly, a conversation between a king who gave up his kingdom in quest of true knowledge, to obtain what is called jivan mukhti (moksha during lifetime) and a sage.

24. The Vedantist regards the physical world as phenomenal. "The physical universe" writes Bishop Berkeley" which I see and feel and infer" "is just my dream and nothing else; "that which you see is your dream; "only it so happens that our dream "agree in many respects." To use the words of Yagnavalkya to his wife Maitreyi who offered to follow him to the forest, "Self can only be described by "no, no. That self is incomprehensible"; "He is imperishable, He is unfettered, "He is unattached. How, oh beloved, "one, should know, He knower, knows the knower."

U. S. N.

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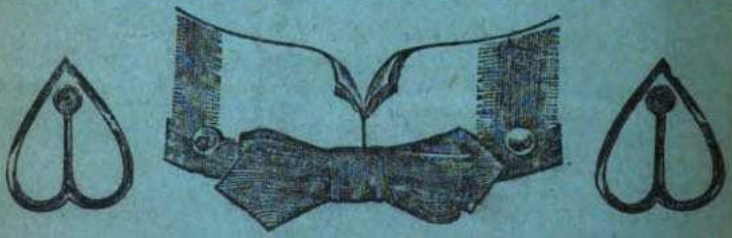
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—*Rig veda*, I. 164. 46.

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PRACTICAL VEDANTA.

By Swami Vivekananda

PART II.

I will read to you a very ancient story from the Chhandogya Upanishad how knowledge came to a boy. The form of the story is very crude, but we shall find that it contains a principle. A little boy said to his mother : "I am going to study the Vedas. Tell me the name of my father and my caste." The mother was not a married woman, and in India the child of a woman who has not been married is considered as nothing ; he is not fit for anything ; he is unable to be recognized, much less is he competent to study the Vedas. So the poor mother said : "My child, I do not know the name of your family. I was in service, I had to serve in many places ; I do not know who your father is, but my name is Jabala." The little child went to the college of sages, and there he was asked the same question. He asked to be taken in as a student, and they in turn asked him, "Say child, what is the name of your father, and what is your caste ?" The

boy repeated what he had heard from his mother. "Sir, I asked my mother the question and this was her answer." Most of the sages were disappointed at the answer and did not know what to say, but one of them stood up and asked the boy to come to him, and said : "My boy, you have told the truth ; you have not swerved from the path of righteousness, and this is what is called Brahman, you are a Brahmin, and I will teach you." So he educated the boy and kept him there, and because he had told the truth gave him a new name—Satyakama, the truth desiring.

Now come some of the peculiar methods of ancient education. This teacher gave Satyakama so many hundred cows to take care of and sent him to the forest. There he went and lived for some time. The teacher had told him to come back when there were one thousand in the herd. So after a few years Satyakama heard a big bull in the herd telling him. "We are a thousand now, take us back to your teacher. I will tell you a little of Brahman." Say on Sir," said Satyakama. Then the bull said, "The north is part of the Lord, so is the east, so is the south. The four cardinal points are the four parts of Brahman. You will be taught by the fire." Fire was the great symbol in those days, and every student had to procure fire and make offerings. "The fire will teach you something." So Satyakama came back, and after performing his oblation and worshipping at the fire, he was sitting near it, when from the fire came a voice, "O Satyakama." "Speak Lord," said Satyakama. Perhaps you may remember a very similar story in the Old Testament, how Samuel heard a mysterious voice. "O Satyakama, I am come to teach you a little of Brahman. This earth is a portion of that Brahman. The earths are a portion of Him. This ocean is a part of that Brahman." Then he says that a certain bird will teach him something. Satyakama went home, and there came a

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Swan who said, "I will teach you some thing about Brahman. This fire which you worship, O Satyakama, is a part of that Brahman. The Sun is a part, the moon is a part, the lighting is a part of that Brahman. A bird called Madgu will tell you another part." One day that bird came and a similar voice was heard by Satyakama, "I will tell you something about Brahman. Life is a part of Brahman, sight is a part, hearing is a part, the mind is a part." Then the boy returned to his teacher, and the teacher saw him from a distance, and this is what he said. "Boy, thy face shines like a knower of Brahman." Then the boy asked the teacher to teach him more, and he said, "You have known some part of the truth already."

Now, apart from these allegories, what the bull taught, what the fire taught, and what these others taught, we see the tendency and the direction in which thought is going. The great idea of which we see the gérms, is, that all these voices are inside ourselves. As we read on we shall find how it comes at last that the voice is here in the heart, and the student understands that all this time he was hearing the truth, but his explanation was not correct. He was interpreting the voice as that of the external world, and from the external world, while all the time the voice was inside him. The second idea that comes is that of making the Brahman practical. It is always seeking the practical possibilities of religion, and that is a very good question, too, and we find in reading these stories how it is becoming more and more practical every day. The idea is shown through everything with which they were familiar. The fire with which they were worshipping—that was Brahman. This earth is a part of Brahman, and so on.

The next story begins to a disciple of this Satyakama, who went to be taught by him and dwelt near him for some time. Now, Satyakama went away somewhere, and the

student became very down-hearted, so that when the teacher's wife came and asked the boy why he was not eating, the boy said, "I am too unhappy to eat," and then a voice came from the fire he was worshipping saying, "This life is Brahman. Brahman is the ether, and Brahman is space. Know Brahman." "I know, sir, that life is Brahman, but that He is space and that He is ether, I do not know." What is meant by ether is infinite space. Then the fire taught him the duties of a householder. "This earth, this food, this sun, whom you worship, He who inhabits these is within you all. He who knows this and worships as that, all his sins vanish and he has long life and becomes happy. He who lives in the cardinal points, I am He, and I am That. He who lives in this life, and this ether, the heavens and the lightning, I am He." Here, too, we see the same idea of practical religion. That which they were worshipping as the fire, the sun, the moon, and so forth, the voice with which they are familiar, takes up as subject, and explains it, and gives it a higher meaning, and that is the real practical side of Vedanta. It does not destroy the world, but it explains it ; it does not destroy the person, but explains it ; it does not destroy the individuality, but explains it, by showing the real individuality. It does not show that this world is vain, and does not exist, but it says understand what this world is, so that it may not hurt you. The voice did not say to Satyakama that the fire which he was worshipping was all wrong, or the sun, or the moon, or the lightning, or anything else, but it showed him that the same spirit which is inside this sun and moon and lightning, and the fire, and the earth, is in him, so that everything became transformed, as it were, to the eyes of Satyakama. The fire which was merely a material fire before in which to make oblations, assumes a new aspect, and becomes the Lord really. The earth has

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become transformed, life has become transformed, the sun, the moon, the stars, the lightning, everything becomes transformed, deified. Their real nature is known. For we must know that the theme of the Vedanta is in everything to see the Lord, to see them in their real nature, not as they appear to be.

Then another lesson is taught which is very peculiar. "He who shines through the eyes is Brahman: He is the beautiful one. He is the shining one. He shines in all these worlds." A certain peculiar light, the Commentator says, which comes to the pure man is the light in the eyes meant here' and it is said that when a man is pure such a light will shine in his eyes and that light belongs really to the within which is everywhere. It is the same light which is shining in the planets, in the stars and suns.

The other thing which I will read to you is about some peculiar doctrines of these ancient Upanishads, about birth and death, and so on. Perhaps it will interest you. Svetaketu went to the King of the Panchalas, and there the king asked him, "Do you know where people go when they die? Do you know whether they come back or not? Do you know why this earth does not become full, and why it does not become empty?" The boy replied that he did not know. Then he went to his father and asked him the same questions. The father said, "I do not know," and they both returned to the king. The king said this knowledge was never among the priests, it was only among the kings, and that is why the king rules the world. But this man served the king for some time and at last the king said he would teach him. "Oh, Gautama, the fire that you worship outside is a very low state of things. The earth itself is that great symbol of fire. The air is its fuel. The night is its smoke. Its flame is the cardinal points. The lower part is inhabited by darkness. In this fire the gods pour the ob-

lation, the rain out of which becomes food." So on he goes. So you need not make oblation to that little fire ; the whole world is that fire, and this oblation, this worship, is continually going on. The gods and the angels, everybody is worshipping. Man, Oh Gautama, is the greatest symbol of fire, the body of man. We get the idea becoming practical once more, the Brahman coming down. And the one idea that runs through all these symbolical stories is that invented symbolism may be good and helpful, but better symbols exist already than any you can invent. If you want to invent an image to worship God, a better image still exists, the living man. If you want to build a temple to worship God, that may be good, but a better one, a much higher one exists, the human body.

We must remember that the Vedas have two parts, the ceremonial and the knowledge portions. By that time ceremonials had become so intricate and multiplied that it was almost hopeless to disentangle them and in the Upanishads the ceremonials are almost done away with, but gently and explained. We see that in old times they had these oblations and sacrifices, but here the philosophers come, and they, instead of snatching their symbols from their hands, instead of taking the negative position which we unfortunately, find more general in modern reforms, gave them something to take their place. Here is the symbol of force, very good. But here is my symbol, the earth. What a grand, great symbol. Here is this little temple, but the whole universe is my temple ; wherever I worship is all right. Take this. Here are your peculiar figures which you draw on the earth, and build altars, but here is the greatest of altars for me, the living conscious human body, and worship here is far greater than the worship of any dead symbols.

Here is a peculiar doctrine. I do not understand

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much of it myself. If you can make something out of it I will read it to you. When a man who has meditated and purified himself, and got knowledge dies, then he goes first to the months, from the months to the year, from the year to the sun, from the sun to the moon, from the moon to the lightning, and when he comes to the sphere of lightning he meets a person who is not a man, and that person helps him to meet Brahman, to meet God. This is the way of the gods. When sages and knowing persons die they go that way. What is meant by this month and year, and all these things, no one understands clearly. Each one makes his own meaning, and a good many say it is all nonsense. What is meant by going to the world of the moon, and of the sun and this person who comes to help the Soul after it has reached the spheres of light? There has been a peculiar idea among the Hindus that the moon is a state of life, and we will see how life has come from the moon, it has rained from the moon upon this earth. Those who have not attained to knowledge, but have done good work in this life, when they die, first go through smoke, then to night, then to the dark fifteen days, then the month, then the year, and from that they go to the region of their forefathers, from that they go to ether, and from that to the rgion of the moon, and there become the food of the gods, and are born as gods. There they live so long as their good works will permit. And when the effect of the good work has been finished they come back. They first become ether and then air, and then smoke, and then cloud, and so on, and then got hold of raindrops and fall upon the earth, get into food, are eaten up by human beings, and then become their children. Those whose works have been very good take birth in very good families, and those whose works have been very bad take very bad births, even as low as pig bodies. These small animals are

dying and continually coming in this earth. That is why this earth is not full, and not empty.

Several ideas we can get also from this, and later on, perhaps, we shall be able to understand it better, and we can speculate a little upon what they mean. The last part, how those who have been in heaven are returning, is clearer perhaps than the first part, but the whole idea seems to be this, that there is no heaven without realizing God. Now some people who have not realised God, but have done some good work in this world, and that work has been done with the view of enjoying the results thereof, when they die, go through this and that place, until they reach heaven, and there they are born in the same way as we are here, as children of the gods, and they live there as long as their good works will permit. Out of this comes one basic idea of the Vedanta, that everything which has name and form is transient. This earth is transient, because it has name and form and so the heavens must be transcient, because there also the name and form remain. A heaven which was eternal would be contradictory in terms, just as the earth cannot be eternal, because everything that has name and form must begin in time, rise in time, and finish in time. These are settled doctrines with the Vedanta, and as such the heavens are given up.

We have seen in the Samhitas how the other idea was that heaven was eternal, much the same as the idea which is prevalent in Europe among Mohammedans and Christians. The Mohammedans concretise it a little more. They say it is a place where there are gardens, beneath which rivers run. In the desert of Arabia water is something which is very desirable, so the Mohammedan always tries to make his heaven full of water. I was born in a country where there are six months of rain every year. I would think of heaven, I suppose, as a dry place, and so would

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the English people. These heavens in the Samhita portion are eternal, where the departed go ; they have beautiful bodies and live with their forefathers, and are happy ever afterwards. There they meet with their fathers, and children, and relatives, and lead very much the same life as here, only much happier. All the difficulties and obstructions to happiness in this life will vanish, and all its good parts and enjoyments will be left. But, however, mankind will think this seems to be very comfortable,—there is something which is truth, and something which is comfort. There are of course cases where truth is not comfortable until we reach the climax. Human nature is very conservative. It goes on doing something, and once having done that something it finds it hard to get out of it. The mind will not allow new thoughts to come because it is so painful.

So here, in the Upanishads, we see a tremendous departure made. It is declared that these heavens, where men used to go and live with the ancestors, cannot be permanent, seeing that everything which has name and form must die. If there are heavens with forms, these heavens must vanish in course of time ; it may be millions of years, but there must come a time when they will have to go. Another idea by this time has appeared, that these souls come back to this earth, and these heavens are places where they enjoy the results of their good works, and after these effects are finished they come back into this earth-life again. One idea is clear from this, that mankind had a perception of the philosophy of causation even in the early times. Later on we shall see how our philosophers bring that out in the language of philosophy and logic, but here it is almost in the language of children. One thing you may remark in reading these books, that it is all internal perception. If you ask me if this can be practical, my answer is it has been practicable first, and philosophy next. You can see that

these things have been perceived and realized first, and then written. This world spoke to the early thinkers, birds spoke to them, animals spoke to them, the sun, the moon spoke to them, and by bit they realized things, got into the heart of nature, not by cogitation, not by the force of logic, not by picking the brains of others and making a big book as is the fashion in modern times, not as I do, taking up one of their writings and making a long lecture; they had to discover it. Its essential was in practice, and so it will be always. Religion will be always a most practical science. There never was or will be any theological religion. It is practice first, and knowledge afterwards. The idea that these souls come back is already there. Those persons who do good work with the idea of the result, get it, but the result is not permanent. There we get the idea of causation very beautifully put forward, that the effect is only commensurate with the cause. What the cause is, so the effect will be. The cause being finite, the effect must be finite. If the cause is eternal, the effect can be eternal, but all these causes, doing good work, and all other things, are only finite causes, and as such, cannot produce infinite result.

We come to the other side of the question, that as there cannot be an eternal heaven, there cannot be an eternal hell, on the same ground. Suppose I am a very wicked man. Suppose I do evil every minute of this life of mine. Still this whole life here, compared to my eternal life, is nothing. If there is an eternal punishment it will mean that there is an infinite produced by a finite cause. The infinite effect of my work will be produced by the finite cause of this life, and for this infinite result I shall have a finite cause which cannot be. If I do good all my life I cannot have an infinite heaven; it would be making the same mistake. But there is the third course

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for those who have known the truth, those who have realized. That is the only way to get out, as it were, beyond this veil of Maya, to realize what truth is, and the Upanishads indicate what lines these have taken, what is meant by realizing the truth.

Realize neither good nor bad, but that all beings and all works come from the Self ; Self is in everything. Deny the universe ; close your eyes ; see the Lord in heaven and in hell also. See the Lord in life and in death also. This is the line which thought is taking in the passage I have just read to you, how this earth itself is a symbol of the Lord, how the sky is said to be the Lord, how the place we fill is said to be the Lord. Everything is Brahman. And this is to be seen, realized, not simply talked or thought about. We can see it as a logical consequence, that if the soul has realized everything in this Universe, then every place is full of the Lord, of Brahman, and as such it does not mean anything to me whether I go to heaven, or hell, or anywhere. It does not mean anything to me whether I be born again on this earth or in heaven. These have ceased to have any meaning for me, because for me every place is the same, every place is the temple of the Lord, every place has become holy, and the presence of the Lord is all that I see, in heaven, or hell, or anywhere. Neither good nor bad, neither life nor death.

When a man has arrived at that perception according to the Vedanta, he has become free, and, says the Vedanta that is the man who is fit to live in this world. Others are not. The man who sees evil, how can he live in this world ? His life is a misery ; it is a mass of misery here. The man who sees dangers here, his life is a misery. That man alone can live in this world, he alone can say I enjoy this life, and I am happy in this life, who has seen the truth, and the truth is everything. By the bye, I may tell you that the

idea of hell does not occur in the Vedas anywhere. It comes into India with the Puranas, much later. The worst punishment in the Vedas is coming back here, having another chance. From the very first we see the idea is taking the impersonal turn. The ideas of punishment and reward are very material, and they are only consonant with the idea of a human God, a man who loves one and not another, just as we do. Punishment and reward are only admissible with the existence of such a God. They had such a God in the Samhitas, and there we find the idea of fear entering, but as soon as we come to the Upanishads the idea of fear vanishes, and the impersonal idea takes its place, and it is naturally the hardest thing to understand, this impersonal idea, in every country. Man is always clinging on to the person.

Great thinkers, people who at least are thought to be great thinkers by the world, get disgusted at the idea of impersonality. But to me it seems so ludicrous so low, so vulgar, if I may say so, so blasphemous. It is very good for children to think of God as an embodied man; it is pardonable in a child, but not in a grown-up man, a thoughtful man or woman to think that God is a man, or a woman, and so forth. Which is the higher idea, a living God or a dead God? A God whom nobody sees, nobody knows, or God known? For time to time He sends a messenger into this world, sword in one hand, curse in another, and if we do not believe in this message, we must perish. Why does he not come Himself and tell us what we are to do? Why does He go on sending messengers, and punishing us, and cursing us? Yet this idea satisfies many people. Such is our meanness.

On the other hand the Impersonal God is a living God whom I see before me, a principle. The difference between personal and impersonal is this, that the personal is

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only a little man, and the impersonal idea is that he is the man, the animal, the angel, and yet something more which we cannot see, because impersonality involves all personality, the sum-total of all personality in the Universe, and infinitely more besides. "As the one fire coming into the world is manifesting itself in so many forms, and yet is infinitely more besides." Such is the impersonal.

We want to worship a living God. I have seen nothing but God all my life, nor have you. To see the chair you first see God, and then the chair, in and through Him. He is there day and night, saying, "I am." The moment you say, "I am," you are knowing existence. Where shall you go to find God if you cannot see Him in your own hearts, as living beings, as the man working in the street. "Thou art the man, Thou art the woman, Thou art the girl, and Thou art the boy. Thou art the old man tottering on a stick. Thou art the young man walking in the pride of his strength." Thou art all that, such a wonderful living God who is the only fact in the Universe. This fact seems to many to be very terrible a contradiction to the traditional God, who lives behind a veil somewhere and whom nobody ever sees. The priests only give us an assurance that if we follow them, lick the dust off their feet, and worship them, we shall never see God, but, when we die, they will give us a passport, and we may happen to see the face of God. That is quite intelligent. What are all these heaven ideas but simply modifications of their nonsensical priestcraft.

Of course, the Impersonal idea is very destructive ; it takes away all trade from the priests, all churches and temples will vanish. In India there is a famine now, but there are temples in each one of which there are jewels worth a king's ransom. If they taught this Impersonal idea to the people their occupation would be gone. Yet we have to

teach it unselfishly, without priestcraft. You are God and so am I ; who obeys whom ? Who worships whom ? You are the highest temple of God ; I would rather worship you than any temple or any image or bible. Why are these people so contradictory in their thought ? They are like fish slipping through our fingers. They say we are hard headed, practical men. Very good. But what is more practical than worshipping here, worshipping you ? I see you, feel you, and I know you are God. The Mohammedan says there is no God but Allah. The Vedanta says there is no God but man. It may frighten many of you, but you will understand it by and by. The living God is with you, and yet you are building churches and temples and believing all sorts of imaginary nonsense. The only God to worship is the human soul, or the human body. Of course, all animals are temples, but man is the highest, the Taj Mahal of temples. If I cannot worship that, no other temple will be of any advantage. The moment I have realized God sitting in the temple of every human body, the moment I stand in reverence before every human being, and really see God, the moment that feeling comes to me, that moment I am free from bondage, everything vanishes and I am free.

This is practical, the most practical of all worship. I would not have anything to do with theorizing and speculation ; yet, if you tell it to most men it frightens them. They say it is not right. They go on theorizing about ideas their grandfathers told them, that twenty thousand years ago, a God somewhere in heaven told somebody that He was God. Since that time we have only theories. This is practicality, according to them, and our ideas are impractical. Each one must have his way, says the Vedanta, but this is the ideal. The worship of a God in heaven, and all these things are not bad, but they are

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only steps towards the truth, and not the truth itself. They are good and beautiful, and some wonderful ideas are there but the Vedanta says at every point, "My friend, He whom you are worshipping as unknown, I worship as thee; Whom you are worshipping as unknown and trying to seek throughout the Universe, he has been there all the time. You are living through him. He is the eternal witness of the Universe." "Him whom all the Vedas worship, nay, more, he who is always present in the eternal I, he exists, then the whole Universe exists. He is the light of the Universe. If this I were not in you, you would not see the sun, everything would be darkness for you, non-existence. He shining, you see the world."

One question is generally asked and it is this, that this may lead to a tremendous amount of difficulty. Everyone of us will think I am God, whatever I do or think of is good ; God can do no evil. In the first place, even taking this danger of misinterpretation for granted, can it be proved that on the other side the same danger does not exist ? They have been worshipping a God in heaven separate from them, and of whom they are so much afraid. They have come in shaking with fear, and all their life they go down shaking. Has the world been made much better ? The same question you ask on the other side. Those who have understood and worshipped a personal God, and those who have understood and worshipped an Impersonal God, on which side have been the great workers of the world ? Gigantic workers, gigantic moral powers ? Certainly the Impersonal. How can you expect moral persons to be developed from fear ? It can never be. "Where one sees another, where one hurts another, that is Maya. When one does not see another, when one does not hurt another, when everything has become the Atman, who sees whom, who perceives whom ?" It is all He, and all I

at the same time. The soul has become pure. Then, and then alone we understand what is love, and can love come through fear ? Its basis is in freedom ; then comes love. We really begin to love the world, when we understand what is meant by brotherhood and mankind, and not before.

So it is not right to say this will lead to a tremendous amount of evil-doing all over the world, as if the other doctrine never lends itself to the work of evil ; as if it does not deluge this world in blood, as if it does not tear to pieces and lead to sectarianism. My God is the greatest God. Let us decide it by a free fight. That is the outcome of dualism all through the world. Come out into the broad open light of day, come out from the little narrow paths. How can the great infinite human soul rest content to live and die in small ruts ? There is the Universe of light, everything in the Universe is ours. Try to stretch out your arms and embrace the whole Universe in love. If you have ever felt that you have wanted to do that, you have felt God.

You remember that pass2ge in the sermon of Buddha, how he sent a thought of love towards the South, and the North, and the East, and the West, above and below, till the whole Universe was filled with this love, grand and great and infinite. When you have that feeling that means personality. The whole Universe is one person ; let go these little things. Give up the small for this infinite enjoyment, give up small enjoyments for this infinite bliss. What use is it to have these small bits of bliss ? And it is all yours, for you must remember that the Impersonal includes the personal. So God is the personal and the Impersonal at the same time. So is man, the infinite, Impersonal man, is manifesting himself as this person. We the infinite have limited ourselves, as it were into little bits.

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The Vedanta says this is the state of things. It will not vanish, it will remain, but now it is ourselves. We are limiting ourselves by our Karma, and that like a chain round our necks has dragged us into this limitation. Break that chain and be free. Trample law under your feet. There is no law in human nature, there is no destiny, no fate. How can there be law in infinity? Freedom is its watchword. Freedom is its nature, its birthright. Be free and then have any amount of little personalities you like. Then we play as the actor, as a king comes upon the stage and takes up the role of a beggar, and the actual beggar is walking through the streets. The scene is the same in both cases, the words are perhaps the same, but yet what a difference? The one enjoys his beggary, and and the other is suffering misery from it. And what makes this difference? The one is free and the other is bound. The king knows this beggary is not true, but that he has assumed it, taken it up just for play, and the beggar thinks that is his familiar state and he has to bear it whether he will or not. This is law, so he is miserable. You and I so long as we have no knowledge of our real nature, are these beggars, jostled about by every slave in nature, made slaves of by everything in nature, crying all over the world for help, and help never comes to us, trying to get help from every quarter, from imaginary fictitious beings, and yet never getting any help, then thinking that time will come, and weeping and wailing and hoping, one life is passed and the same play goes on.

Be free; hope for nothing from anyone else. I am sure if you all look back upon your lives you will find that you were always vainly trying to get help from others and it never came. All the help that has been given you was from withiny ourselves. You only had the fruits of what you yourself worked for, and yet strangely hoping all the

time for help. Like the rich man's parlor, always full, but if you watch it you do not find the same batch of people there. Always hoping that they will get something out of these rich men, but they never do. So are our lives, hoping, hoping, hoping, never coming to an end. Give up this hope, says Vedanta. Why should you hope? You have everything. You are the king, the Self. What are you going to hope for? If the king goes mad, and goes about to find the king in his own country, he will never find him because he is the king himself. He may go through every village and city in his own country, seeking in every house, he may weep, and howl, and wail, and will never find any king because he was the king himself. It is better that we know we are the king and give up this fool's search after the king. Thus says the Vedanta, and knowing that we are the king, we become happy and contented. Give up all these fool's searches, and then play on in this Universe.

The whole vision is changed. Instead of an eternal prison this world has become a playground. Instead of a land of competition it is merely a land of Springtime, where the butterflies are flitting about in mirth. This very world is then heaven, in the first place it is hell. In the eyes of the bound it is a tremendous place of torment and in the eyes of the free it is the only world that exists. Heavens and all these places are here. This one life is the universal life. All rebirths are here. All the gods are here the prototypes of man. The gods did not create man after their type, but man created gods. And here are the prototypes, herein Indra, the Karma, and all the Gods of the Universe sitting before him. You have been projecting your little doubles, and you are the originals, the real, the only gods to be worshipped. This is the view of the Vedanta, and this its practicability. Because we have

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become free, we shall not go mad and throw up society and fly off to die in the forest or the cave, you will be where you were, only you have understood the whole thing. The same phenomena will come, but with new meaning. You do not know the world yet; it is only through freedom that we see what it is, understand its nature. We shall see then that this so-called law, or fate, or destiny, occupied only an infinitesimal part of our nature. It was just one side, and on the other side there was freedom all the time, and we have been like the hunted hare putting our faces on the ground, and trying to save ourselves from evil.

So we have been through delusion, trying to forget our nature, and yet we could not forget, it was always calling upon us, and all our search after god or gods, or external freedom, was our internal nature. We mistook the voice. We thought it was from the fire, or from a god, or the sun, or moon, or stars, but at last we have found out it was from ourselves. Here is this eternal voice speaking of eternal freedom. Its music is eternally going on. Part of this music of the soul has become the earth, the law, this universe, but it was ours always and always will be. In one word the ideal of Vedanta is man worship here, and this is the message, that if you cannot worship your brother man, the manifested God, it does not believe in your worship.

Do you not remember in the Christian Bible, if you cannot love your own brother whom you have seen, how can you love God whom you have not seen? If you cannot see God in the human face divine, how can you see Him in the clouds, or in anything dull, or dead, or in mere fictitious stories of your brain? You, I will call religious, from the day you begin to see God in men and women, and then you will understand what is meant by turning the left

cheek to the man who strikes you on the right. When you see man as God, everything, even the tiger, will be welcome. Everything that comes is but the Lord in various forms, the Eternal, the Blessed One, our father", our mother and friend, our own soul playing with us.

There is still a higher ideal than calling God father; they call Him mother. There is still a holier than that; they have called him "my friend;" still higher, "my beloved." For the highest point of all is to see no difference between the lover and the beloved. You remember the old Persian story, how a lover came and knocked at the door and was asked, "Who is that?" He answered, "It is I." and there was no answer. A second time he came and answered, "I am here," but the door did not open. The third time the lover came, and the voice again asked, "Who is that?" He replied, "I am thyself, my love," and the door opened. So, between God and ourselves. Thou art in everything, thou art everything. Every man and woman, Thou art the palpable, Blissful, living and only God. Who says Thou art unknown, who says Thou art to be searched after? We have found Thee eternally. We have been living in Thee eternally; everywhere Thee eternally known, eternally worshipped.

Then comes another idea, that other forms of worshi p are not errors. That is one of the great points not to be forgotten, that those who worship God through ceremonials and forms, however crude we may think them, are not in error. It is the travel from truth to truth, from lower truth to higher truth. Darkness is less light, evil is less good, impurity is less purity. There is another view, therefore, that we have also to see others with eyes of love, with sympathy, knowing that they are but going through the same path that we have trod. If you are free you must know that they are all coming up to be free sooner or

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latter, and if you are free how do you see the impermanent ? If you are really pure how do you see the impure, for what is within is without. We cannot see impurity without having it first inside. This is one of the practical sides of Vedanta, and I hope that we shall all try to carry it into our lives. The whole life is here for this to be carried into practice ; but one great point we gain, that we shall work with satisfaction and contentment, instead of discontent and dissatisfaction, for we know it is all within us, we have it, it is our birthright, and we have only to manifest it, make it tangible.

EDINBURGH GIFFORD LECTURES.

Professor William James, of the Chair of Philosophy in Harvard University, United States, began the first lecture of his second course of Gifford Lectures on Natural Theology yesterday in Ediuburgh University. The proceedings took place in the Humanity Class-Room, which was crowded. A large number of professors were present ; the students were well-represented ; and a considerable portion of the audience consisted of ladies. Professor Sir William Turner presided, and in introducing the lecturer, spoke of the great success which had attended last year's lectures. They were proud, he said, to see him again on this side of the Atlantic. Professor James, at the outset, briefly traversed the ground gone over in last year's course, and then passed on to the particular subject of the lecture for the day, namely, "Saintliness." With that question, he said, the really important part of their task began, and they must first describe the fruits of the religious life, and then judge them. The descriptive task would be mainly

pleasant, because the best fruits of religious experience were the best things that history had to show. They had always been esteemed so; here, if anywhere, was the genuinely strenuous life. The highest flights of charity, devotion, trust, patience, bravery, to which the wings of human nature had spread themselves, had been flown for religious ideals. He began by asking a general psychological question as to what the inner conditions were which might make one human character differ extremely from another, and his reply was that where the character, as something distinguished from the intellect, was concerned, the causes of human diversity lay chiefly in their differing susceptibilities of emotional excitement, and in the different impulses and inhibitions which these brought in their train. Generally speaking, their moral and practical attitude was always a resultant of two sets of forces within them, impulses pushing them one way and obstructions, and inhibitions holding them back. "Yes! yes!" say the impulses; "No! no!" say the inhibitions. Few people who had not expressly reflected on the matter realised how constantly this factor of inhibition was upon them, and how it contained and moulded them by its restrictive pressure almost as if they were fluids pent within the cavity of a jar. The influence was so incessant that it became sub-conscious. The relatively fixed differences of character of different persons were explained in a precisely similar way. In a man with a liability to a special sort of emotion, whole ranges of inhibition habitually vanished, which in other men remained effective, and other sorts of inhibition took their place. When a person had an inborn genius for certain emotions his life differed strangely from that of ordinary people, for none of their usual deterrents checked him. The mere aspirant to a type of character, on the contrary, only showed, when the natural lover, fighter, or reformer, with whom the passion was a gift of nature, came along, the hopeless inferiority of voluntary to instinctive action. He had deliberately to overcome his inhibitions; the genius with the unborn passion seemed not to feel them at all; he was free of all that inner friction and nervous waste. To a Fox, a Garibaldi, a General Booth, a John

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Brown, a Louise Michel, a Bradlaugh, the obstacles omnipotent over those around them were as if non-existent. Could the rest of them disregard them, there might be many such heroes, for many had the wish to live for similar ideas, and only the adequate degree of inhibition-quenching fury was lacking. The difference between willing and merely wishing, between having ideals that were creative and ideals that were but pinings and regrets, thus depended solely either on the amount of steam pressures chronically driving the character in the ideal direction, or on the amount of ideal excitement transiently required. Turning to the fruits of the religious state, he said the man who lived in his religious centre of personal energy, and was actuated by spiritual enthusiasms, differed from his previous carnal self in perfectly definite ways. The new ardour which burned in his breast, consumed in its glow the lower noes which formerly beset him and kept him immune against infection from the entire grovelling portion of his nature. Magnanimities once impossible were made easy; paltry conventionalities and mean incentives once tyrannical held no sway. The stone wall inside of him had fallen; the hardness in his heart had broken down. The rapid abolition of ancient impulses and propensities reminded them so strongly of what had been observed as the result of hypnotic suggestion that it was difficult not to believe that subliminal influences played the decisive part in these abrupt changes of heart just as they did in hypnotism. Suggestive therapeutics abounded in records of cure, after a few sittings, of inveterate bad habits with which the patient, left to ordinary moral and physical influences, had struggled in vain. But just how anything operated in that region was still unexplained, they would do well to turn their attention to the fruits of the religious condition, no matter in what way they might have been produced. The collective name for the ripe fruits of religion in a character was saintliness. The saintly character was the character for which spiritual emotions were the habitual centre of the personal energy; and there was a certain composite photograph of universal saintliness, the same in all religions, of which the features could easily be traced. After going into these

features, the lecturer went on to explain that these fundamental inner conditions had characteristic practical consequences, as follows :—(a) Asceticism, (b) strength of soul, (c) purity, and (d) charity.

EDINBURGH GIFFORD LECTURES.

Professor William James, of the Chair of Philosophy in Harvard University, United States, delivered the second lecture of his second course of Gifford Lectures on Natural Theology yesterday in Edinburgh University continuing the special subject of the opening discourse, that of " Saintliness." Dr. James first touched on charity and brotherly love, which were, he said, a usual fruit of saintliness. Brotherly love would follow logically from the assurance of God's friendly presence, the notion of our brotherhood as men being an immediate inference point of God's fatherhood of us all; and whatever be the explanation of the charity, it might efface all usual human barriers. Having further discussed the human love aroused by the faith-state he next spoke of the equanimity, resignation, fortitude, and patience which it brings. " A paradise of inward tranquillity " seemed to be faith's usual result, and it was easy, even without being religious ones self, to understand this. In treating of the sense of God's presence he had spoken of the unaccountable feeling of safety which one might then have. How could it possibly fail to steady the nerves, to cool the fever, and appease the fret if one were sensibly conscious that no matter what one's difficulties for the moment might appear to be one's life as a whole was in the keeping of a power whom one could absolutely trust ? In deeply religious men the abandonment of self to this power was possionate. Whoever not only said but felt "God's will be done " was mailed againt every weakness : and the whole historic array of martyrs, missionaries, and religious reformers was there to prove the tranquil-mindedness, under naturally agitating or distressing circumstances, which self-surrender brought. The transition from tensensess, self-reponsibility, and worry, to equanimity, to receptivity, and peace was the most wonderful of all those shiftings of inner equilibrium,

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those changes of the personal centre of energy which he analysed so often; and the chief wonder of it was that it so often came about not by doing, but by simply relaxing and throwing the burden down. This abandonment of self-responsibility seemed to be the fundamental act in specifically religious as distinguished from moral practice. It antedated theologies, and was independent of philosophies. Mind-cure, theosophy, stoicism, ordinary neurological hygiene insisted on it as emphatically as Christianity did and it was capable of entering into closest marriage with every speculative creed. Christians who had it strongly lived in what we called "recollection," and were never anxious about the future, nor worried over the outcome of the day. The next religious symptom which the lecturer noted was what he had termed purity of life. The saintly person became exceedingly sensitive to inner inconsistency or discard, and mixture and confusion grew intolerable. Whatever was unspiritual tainted the pure water of the soul, and was repugnant. But that the scrupulosity of purity might be carried to a fantastic extreme must be admitted, and in this it resembled asceticism, to which further symptom of saintliness reference would be made in next lecture.

EDINBURGH GIFFORD LECTURES.

Professor William James, of the chair of philosophy in Harvard University, United States, delivered the third lecture of his second course of Gifford Lectures on Natural Theology in Edinburgh University yesterday. Continuing the special subject of his discourse, that of "Saintliness," Dr James dealt with asceticism as a symptom of saintliness. The adjective "ascetic" was applied to conduct originating on diverse psychological levels, which he might as well begin by distinguishing from one another:—(1) Asceticism might be a mere expression of organic hardihood, disgusted with too much ease. (2) Temperance in meat and drink, simplicity of apparel, chastity, and non-pampering of the body generally might be fruits of the love of purity, shocked by whatever savoured of the sensual. (3) They might also be fruits of

love—that was, they might appeal to the subject in the light of sacrifices which he was happy in making to the Deity whom he acknowledged. (4) Again, ascetic mortifications and torments might be due to pessimistic feelings about the self, combined with theological beliefs concerning expiation. The devotee might feel that he was buying himself free or escaping worse sufferings hereafter by doing penance now. (5) In psychopathic persons mortifications might be entered on irrationality by a sort of obsession or fixed idea, which came as a challenge, and must be worked off, because only thus did the subject get his interior consciousness feeling right again. (6) Finally, ascetic exercises might, in rarer instances, be prompted by genuine perversions of the bodily sensibility, in consequence of which normally pain-giving stimuli were actually felt as pleasures. Every individual soul, he said, like every individual machine or organism, had its own best condition of efficiency. A given machine would run best under a certain steam pressure, a certain amperage; an organism under a certain diet, weight, or exercise. And it was just so with our sundry souls. Some were happiest in calm weather; some needed the sense of tension, of strong volition, to make them feel alive and well. For these latter souls, whatever was gained from day to day must be paid for by sacrifice and inhibition, or else it came too cheap and had no zest. Now, when characters of this latter sort became religious, they were apt to turn the edge of their need of effort and negativity against their natural self; and the ascetic life got evolved as a consequence. In the ecclesiastically-consecrated character three minor branches of self-mortification had been recognised as indespensable pathways to perfection—chastity, obedience, and poverty--which the Monk vowed to observe. Obedience might spring from the general religious phenomenon of inner softening and self-surrender, and throwing one's self on higher powers. Poverty was felt at all times, and under all creeds, as one adornment of a saintly life. The opposition between the men who had and the men who were was immemorial. The claims which things made were corrupters of manhood, mortgages on the soul, and a drag anchor on progress towards the empyrean. But

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beyond this more worthily athletic attitude involved in doing and being, there was in the desire of not having, something profounder still, something related to that fundamental mystery of religious experience and satisfaction found in absolute surrender to the larger power. So long as any secular safeguard was retained, so long as any residual prudential guarantee was clung to so long the surrender was incomplete, the vital crisis was not past, fear still stood sentinel, and mistrust of the divine obtained; they held by two anchors, looking to God, it was true, but also holding by their proper machinations. Really to give up anything on which they had relied, to give it up definitely and "for good and all," and forever, signified a radical alteration of character. In it the inner man rolled over into an entirely different position of equilibrium, lived in a new centre of energy from this time on, and the turning point and hinge of all such operations seemed usually to involve the sincere acceptance of certain nakedness and destitutions. Over and above the mystery of self-surrender there were in the cult of poverty otherreligious mysteries. There was a mystery of veracity. There was a also the mystery of democracy, or sentiment of the equality before God of all his creatures. But in all these mattters of sentiment one must have "been there" one's self in order to understand them. No American could ever attain to the understanding the loyalty of a Briton towards his king, of a German towards his Emperor; nor could a Briton or German ever understand the peace of heart of an American in having no King, no Kaiser nothing human, nothing spurious, between him and the common God of all. If sentiments as simple as these were mysteries which one must receive as gifts of birth, how much more was this the case with those subtler religious sentiments which they had been considering. One could never fathom an emotion, or divine its dictates by standing outside of it. Each emotion obeyed a logic of its own, and made deductions which no other logic could draw. Piety and charity lived in a different universe from wordly lusts and fears, and formed another centre of energy altogether.

EDINBURGH GIFFORD LECTURES.

Professor William James of the Chair of Philosophy in Harvard University, United States, delivered the fourth lecture of his second course of Gifford lectures on Natural Theology in Edinburgh University on Friday. Continuing the special subject of his discourse, that of "Saintliness," Dr James changed his attitude to the subject from that of description to that of appreciation, and proceeded to discuss the question whether the fruits of genuine religion and characteristics of men who are devout could help them to judge the absolute value of what religion added to human life, his theme being a criticism of Saintliness. They could never hope, he said, for clean cut scholastic results. They could not divide man sharply into an animal and a rational part. They could not distinguish natural from supernatural effects; nor among the latter know which were favours of God, and which were counterfeit operations of the demon. They had merely to collect things together without any special *a priori* theological system, and out of an aggregate of piecemeal judgments, as to the value of this and that experience—judgments in which their general philosophic prejudices, instincts, and common-sense were their only guides—decide that on the whole one type of religion was approved by its fruits, and another type condemned. Having insisted on the distinction between religion as an individual personal function, and religion as an institutional, corporate, or tribal product, the lecturer went on to say that they found that error by excess was exemplified by every saintly virtue. Excess, in human faculties, meant usually one-sidedness or want of balance; for it was hard to imagine an essential faculty too strong, if only other faculties equally strong be there to restrain its uncurbed use. Strong affections needed a strong will; strong, active powers needed a strong intellect; strong intellect needed strong sympathies, to keep life steady. If the balance existed, no one faculty could possibly be too strong; they only got the stronger all-round character. In the life of saints, technically so-called, the spiritual faculties were strong, but what

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gave the impression of extravagance proved usually, on examination, to be a relative deficiency of intellect. Spiritual excitement took pathological forms whenever other interests were too few and the intellect too narrow. They found this exemplified by all the saintly attributes in turn—devout love of God, purity, charity, asceticism, all might lead astray. First of all let them take devoutness. When unbalanced, one of its vices was called fanaticism. Fanaticism, when not a mere expression of ecclesiastical ambition, was only loyalty carried to a convulsive extreme. When an intensely loyal and narrow mind was once grasped by the feeling that a certain superhuman person was worthy of its exclusive devotion, one of the first things that happened was that it idealised the devotion itself. To adequately realise the merits of the idol, got to be considered the one great merit of the worshipper; and the sacrifices and servilities by which savage tribesmen had from time immemorial exhibited their faithfulness to chieftains, were now outbid in favour of the Deity. Vocabularies were exhausted and languages altered in the attempt to praise Him enough; death was looked on as gain if it attracted his grateful notice: and the personal attitude of being His devotee became what one might almost call a new and exalted kind of professional speciality within the tribe. The legends that gathered round the lives of holy persons were fruits of this impulse to celebrate and glorify. The Buddha and Mohammed and thier companions, and many Christian saints, were incrusted with a heavy jewellery of anecdotes, which weremeant to be honorific, but were simply "abgeschmackt" and silly, and formed a touching expression of man's misguided propensity to praise. An immediate consequence of this condition of mind was jealousy for the Deity's honour. How could the devotee show his loyalty better than by sensitiveness in this regard? The slightest affront or neglect must be resented; the Deity's enemies must be put to shame. In exceedingly narrow minds and active wills such a care might become an engrossing pre-occupation; and crusades had been preached and massacres instigated for no other reason than to remove a fancied slight upon the God. Theologies represent-

ing the gods as mindful of their glory, and Churches with Imperialistic policies, had conspired to fan this temper to a glow, so that intolerance and persecution had come by some of them to be vices associated inseparably with the saintly mind. They were unquestionably its besetting sins. The saintly temper was a moral temper, and a moral temper had often to be cruel. It was a partisan temper, and that was cruel. So, when "freethinkers" told them that religion and fanaticism were twins, they could not make an unqualified denial of the charge. Fanaticism must then be inscribed on the wrong side of religion's account, so long as the religious person's intellect was in the stage which the despotic kind of God satisfied. But as soon as God was represented as less intent on His own honour and glory, it ceased to be a danger. Fanaticism was only found where the character was masterful and aggressive. In gentle characters, where devoutness was intense and the intellect feeble, they had an imaginative absorption in the love of God to the exclusion of all practical human interests, which, though innocent enough, was too one-sided to be admirable. A mind too narrow had but room for one kind of affection. When the love of God took possession of such a mind, it expelled all human love and human uses. There was no English name for such a sweet excess of devotion, so he referred to it as a "theopathic" condition. Between science, idealism, and democracy their own imagination had grown to need a God of an entirely different temperament from that Being interested exclusively in dealing out personal favours, with whom their ancestors were so contented. Smitten, as they to-day were, with the vision of social righteousness, a God indifferent to everything but adulation, and full of partiality for his individual favourites, lacked an essential element of largeness, and even the best professional sainthood of former centuries, pent in, as it was, to such a conception, seemed curiously shallow and unedifying. When Luther, in his immense manly way, swept off at a stroke of his hand the very notion of a debit and credit account kept with individuals by the Almighty, he stretched the soul's imagination and saved theology from puerility.

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The Catholicism of the sixteenth century paid little heed to social righteousness ; and to leave the world to the devil whilst saving one's own soul was then accounted no discreditable scheme. To-day, rightly or wrongly, helpfulness in general human affaris was deemed an essential element of worth in character, and to be of some public or private use was also reckoned as a species of divine service. Purity was not the one thing needful; and it was better that a life should contract many a dirt-mark, than forfeit usefulness in its efforts to remain unspotted.

TRUTH AND DUTY.

A STORY.

Once upon a time there lived in Persia a saint called Mansur. He was the beloved of the king and was much respected by him. He was well-known for his holiness and piety and was often visited by people in his cave, where he used to spend his time in devout meditation. His was a sweet and attractive personality, full of tranquility and love. In moments of ecstasy, he was very often found to mutter to himself unconsciously " I am God," " I am God."

The ignorant and more bigoted of his visitors, whose knowledge of Mahommedanism was nothing more than the observance of a few set and meaningless formulæ, began to look upon such utterances of the saint as sacrilegeous kafirism and complained against him to the king.

There was a religious law in the country that whoever uttered " I am God " against the popular religion of the land he should be stoned to death. The mob requested the king to

enforce this law against the saint whom they thought to be a heretic in disguise. The king feeling sorry for his beloved man-God replied that he would make enquiries and if he really found him to be guilty of the crime attributed to him he would inflict on him the penalty enforced by law.

The king visited his friend in secret, fell at his feet and entreated him not to utter any more, for his sake, that he was God, and thereby offend the faith, for the people who heard him say it have demanded of him to put the law in motion ordering death by stoning in such cases. He said that he would rather face the rage of the people than order the death of one who was so godly and holy and whom he revered so much.

Mansur embraced the devout king and said, "My royal friend, do you think that I wantonly offend the people in any away? I am not responsible for what I utter in a hyper-conscious state of realisation. So long as I am Mansur, the saint, this individual conscious self, I see God separate from me and take His name as other ordinary mortals do. But the moment I forget my lower nature and cease to be the conscious self dwelling in the body and transcend into a divine ecstatic state of vision, I cannot but give unconscious utterance to the truth which I then perceive."

The king with tears in his eyes again said "Mansur, my God, I would rather allow myself to be torn to pieces by the infatuated mob than injure an hair of thine venerable head. Will you not, for the love I bear you, hide thy supreme state from the mob and save me from the misery of rousing the ire of my people who call for the law. How could I act against my conscience even though the law sanctions it and my subjects demand it.

Mansur replied, "Sire, stop your tears and do your duty and by that you commit no sin. Truth is above law, above worldly punishment. A man who has realised that he

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is not this body, that he is not this narrow self, that he is the eternal, immortal and all-pervading spirit, that he is above all bodily suffering and infliction of bodily pain. If you are really a friend, if you really love me, help me to vindicate truth by doing your duty. You need not be afraid of inflicting pain on me by punishing my body. On the other hand, if you do not carry out the law you commit sin by omitting to do your duty. Do your duty, king, and teach to the world the triumph of truth, that the highest truth is beyond duty and is not opposed to it. As I am not responsible for what I have said in moments of beatific vision, you are not responsible for what you do in performing your duty as a sovereign.

Blessed by the saint, the king returned, though with a heavy heart, freed from any conscious committal of sin. As the people's demand for punishing the heretic saint grew more imperative, the king ordered the arrest and imprisonment of the saint. While the saint was in prison, the king secretly went to the prison to see his friend and pay his last homage to him and entreat him once more, if possible, to spare him the misery of ordering the punishment of his holy body. But he returned without being able to see either the prison or the sage. Surprised, the next day he went again, he saw only the prison but no saint in it. The third day he went once more and saw both the prison and the holy man.

When, the king told him his surprise at not being able to get sight of him for two days and requested to be explained the cause of it, the sage said, "friend, what you saw is quite natural. The first day I was rapt in the meditation of God and God descended into me and filled me and this prison. The consequence was that no mortal eye could see the prison and myself who were covered with divine effulgence. The second day, my spirit was dwelling in God and you were able to see the prison but not my body. To-day, I am an ordinary being like yourself and that is why you are able to see

me." The king, convinced of the greatness of the sage and of the illusion of mortal beings in trying to do him injury, ordered him to be tied to a post in the public square.

In accordance with the custom of the people every passer-by pelted at his body a stone; for not to throw a stone on the body of a heretic was to prove that he himself was one deserving of the same kind of punishment. Every stone that fell on Mansur's body made it bleed but he laughed and danced in joy and blessed the pelter. One day, there passed that way a person belonging to Mansur's order of relgion. He, unwilling to inflict injury on the body of his master and adept but afraid of standing condemned as a heretic, took a flower and gently threw it with a bleeding heart on the body of Mansur. The moment the flower touched Mansur's body, an yell escaped from his mouth, and he fell down writhing in agony and pain. This person approached the Sage and said, "My friend and master, does a flower thrown by a loving heart pain you so much more than the stones thrown by thine enemies ?."

And Mansur replied, "—Coward, the pain inflicted by others have failed to touch my soul, as they were done by ignorant people on my body. But you! who know well the truth, who know that all these cannot injure me, what makes you throw that flower on me ? Not the fear of injuring me; but cowardice, your love of fame and popularity, your want of faith in truth, your fear of being branded by the people as a brother sinner. What you threw even though it be a flower has pierced my soul. Get thee gone ! Cowards who have not the courage of their convictions, who are afraid of doing their duty, do more harm than ignorant fools."

In a few days the frail frame of the Sadhu completely broke down under the bruises and cuts it received and fell down completely done to death while his mouth kept on uttering "I am God," "I am God." His spirit was about to

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quit the body; then there came to him the Prince of fallen angels, Saitan, with outstretched arms to embrace him. He said, "Brother, how proud I am to meet you and hug you to my bosom. I thought I was the only man who suffered for saying 'I am God.' Are you not my boon companion in suffering, my compatriot who has suffered a fate similar to that of mine, How much I sympathise with you; Oh, Mansur, Mansur, my noble friend!"

"Stand afar,," exclaimed Mansur with an effort, "you and I are at the opposite poles and have no ground for mutual sympathy. You mistook your lower self for God and aspired after physical sovereignty and thought that your body was God; and so you suffered from the pains inflicted on your body and mind. I never thought for a moment that I was the body but always said "I am the supreme Spirit." The result is that I never suffered from the pains inflicted by ignorant bigots on my body, but every, stone that was thrown on this food for carrions increased my joy, augmented the divine bliss within me. How happy is the infinite spirit within which transcends all misery and pain. 'I am God," 'I am the Truth eternal.' You represent the lower nature! You are Saitan the proud. Embrace this carcase with which you ought to sympathise after I quit it." So saying his divine spirit left the body.

When the king was informed of the end of Mansur, he ordered a grand burial to be given to his holy body. And on his tomb to-day it remains written "Truth is the consummation of duty and truth is the trumph over lower self."

A Sufi.

SAIVA SIDDHANTA.

Of the several popular religious cults at present current in this country, two only, Vaishnavism and Saivism, stand out most prominently before the public. Among the multitude of popular religions that had their origin in ancient India, these two only have survived and have succeeded in establishing their dominion over the whole Hindu race. At present, the Hindus,—those who profess Hinduism, are either Vaishnavites or Saivites. Even so late as the time of Sankara, there were at least six forms of popular religion—*Shanmatha*—among the orthodox Hindus ; and it is said that Sankara himself attempted to reform them and thus secured for himself the title of *Shanmatha Sthapanacharya*. But in the struggle that followed most of the lesser cults have either disappeared or been absorbed into the more popular ones. Thus it is that the *Soura* or sun-worship has disappeared altogether among the Hindus. The *Sakta Subramanya* and *Ganapathya* cults seem to have sunk their individuality in Saivism and have been assimilated by the Siva cult. Of course there are many Saktas, especially in Bengal, and elsewhere ; but these are more or less Saivites ; and they should not be distinguished from the other Saivites except with regard to some minor observances of their faith.

Many people who are not acquainted with the history of the popular religions of India seem to think that these cults originated in Mediæval India after the extinction of Buddhism and Jainism. But it seems to us that the opinion is absolutely unfounded and erroneous. The popular religions of the Hindus are at least as old as Buddhism and Jainism, if not much older. True it is that when Bhuddhism

and Jainism spread over India, and attempted to destroy the popular religions of the country, these were revived by great many reformers in the madiæval age—the Vaishnavite and the Saivite saints and Acharyas, whose work in connection with the extirpation of Buddhism and Jainism is so well-known to all students of Indian History. It is this revival which they mistakenly confound with the origin of the popular religions. Even the Buddhist and Jain writers such as the authors of well-known works in Tamil—Mani Mekalai and Silappadikaram and Jivakachinta Mani, who belonged to the third Tamil Sangham (Academy) at Madura, and whose dates, therefore, could not have been later than the 1st century of the Christian Era, make mention of these popular religions and their doctrines. A Buddhist biographer of Buddha says that the father of Goutama-Suddhodana was a Sivite, and that Buddha after he was born, was taken to the Siva temple near Kapilavastu to worship God. Again the Vyasa sutras, which systematise the philosophy of the Vedanta, plainly refer to the Pâsupata and Pancharatra Agamas and criticise their tenets. These Agamas could be none else than the Saiva and Vaishnava scriptures on which the religious tenets and observances of the Saivites and the Vaishnavites are based. For these reasons it is absurd to suppose that the popular religions of the Hindus at least in two of its forms Saivism and Vaishnavism could have been later than Buddhism and Buddha. It is highly probable that they arose along with the schools of Indian philosophy about the close of the Upanishadic period as the popular representatives of orthodox thought, and sources of authority for popular modes of worship and observances.

Of these two religions Vaishnavism and Saivism, the former is surely Aryan and seems to have had its origin in the North, while the latter seems to belong to Southern India and

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perhaps owes its origin to the influences of the Brahminical religion on the original Dravidian form of worship. Says Rev. G. U. Pope in his introduction to Tiruvachakam, the sacred utterances of one of the celebrated Saiva saints of the south—about the origin of Siváism:—"In a period quite antecedent to all historic data, the Native Dravidian religion was a kind of Saivism. It had peculiar forms of sacrifice, ecstatic religious dances rites of demon worship, and other ceremonies which still exist among the villages of the extreme south and north; and more or less among the rural population throughout India. Much of this may be traceable to ancestor-worship. In process of time, Northern-Aryan, Vedic, Bahmanical influences were brought to bear upon these original forms of worship, and those who introduced the Vedic religion in the south found a place for the superstitions of the aboriginese in their own system. The inhabitants of South India adopted to a great extent, the social institutions, the myths and forms of worship of the Aryan settlers. In the Vedas, Sivan is not named; but the God Rudra, the God of storms and tempests seems to have been the type of a divinity most in unison with the ideas of the inhabitants of the south, who probably came originally from central Asia, and brought with them the Scythian divinity who was cruel and was worshipped with rude and cruel ceremonies. Rudra' Sivan became therefore the type of the divinity as the destroyer." Again with regard to the historic beginning of south Indian Saivism, he says "A sage from the North, whose name was Kumarila Bhatta, in the 6th century came from Behar and taught the existence of a personal deity in opposition to the Buddhists. His disciple was the celebrated Sankaracharya who is the father of religious philosophy in the South. Various sects claim him as their founder, but he

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certainly was a Saivite and is regarded as an incarnation of Siva himself."

It may be perhaps possible to agree with the Rev. Doctor, that Saivism is the result of an amalgamation of the Northern Brahmanical religion with the old prehistoric religion of South India but with regard to his views of the nature of its historic beginnings, we entirely differ from him. Kumarila Bhatta it is well-known was no Saivite but was a follower of the Purva Mumamsa School. The celebrated Sankara, was not a disciple of Kumarila Bhatta, but of Govinda Tirtha, an Advaita Vedantin who was himself a disciple of Gaudapatha, the author of several Karikas on the Upanishads and of a commentary on the Sankhya Karika of Iswara Krishna. Nor was Sankara a Saivite in the real sense of the term. He was but an Advaitin and held that God might be worshipped in many forms such as Vishnu, Siva or otherwise. Even the Saivite sects do not claim him as one of their Acharyas. The true historic beginnings of the sect should be traced, therefore, to the efforts of the Saivite saints and Acharyas like Appar Manicka Vachar etc., who seem to have long preceded Sankara historically and it must be noted at the same time that these saints and Acharyas of Saivism were mostly Dravidians of the south, and only a few of them were Brahmins; and these few Brahmins were not of the Vedanta School who came and settled from the North but they were temple Brahmins, the Kurukkals, who were the earliest Aryan Settlers in the South.

Saivism is generally divided into four principal sects: the Kapalika, the Galamukha, the Vira Saiva and the Pasupata, which in close conjunction with Saktism command a very considerable following throughout India. The Saktas, though they do not profess to worship Siva, but his Sakti, His consort, the personified energy of God as the supreme

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deity, resemble the Saivites in all their forms of worship and devotion except in a few minor religious observances are therefore mostly indistinguishable from the Saivites. The four Saivite sects which we have referred to are not four co-ordinate forms of Saivism as they first appear to be. They represent four different stages in the growth of Saivism under the humanising influence of the Vedic Religion. They therefore represent the division into four different periods of Indian religious history. As we have already remarked the different forms of Saivism arose out of the influence of the Aryan religion on the original Dravidian religion of the country. Hence it is natural that the earlier forms should contain more of the Dravidian forms of worship and observances than the later ones. Thus it is that the earliest forms of Saivism, the Kapalikas and the Galamukhas show more traces of the earlier grotesque forms of worship and ritual than the later ones of Saivism and the Pasupatha which is evidently the latest shows the greatest admixture of the Vedic religion and ritual. Every one knows that the Hindus regard the Kapalika and the Galamukha forms of Saivism as the lowest forms of Saivism and they are therefore eschewed as Tamasa forms of worship by the followers of the Brahminical religion. The Brahmins classify Saivism into three sorts, the Satvic, the Rajasic and Tamasic, of which the first only is regarded as Vedic and consistent with the Vedanta the real religion of the Brahmins in most of its aspects. The rest are regarded as Rajasic or Tamasic and are therefore considered unfit for the followers of the Vedanta to adopt as a formal religion. This element of Rajasa or Tamasa is nothing more than a greater admixture of the old Dravidianism in their doctrines and system of worship and ceremonials. It has always been the custom among Hindu religious philosophers, to judge of the purity of a popular religion only by its greater or less affinity

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with the Vedanta in its religious doctrines and to the Veda in its ritualistic observances. Judged by this standard Vaishnavism, Sivaism and Saktaism, in their higher aspects ; are supposed to be more or less orthodox, and it is on account of this orthodoxy that their followers claim to be followers of the Vedic religion and the Vedanta. For all of them the Veda and the Vedanta are the ultimate standards and their followers, it is well-known, try without exception to establish their orthodoxy and purity, only by proving the identity of their teachings with those of the Veda and the Vedanta. Thus a critic of the popular religions of India should not forget that the real religion of the country is the religion of the Veda and the Vedanta, both in its theoretical and practical forms, and that any form of popular religion, whàtever might have been its sources, would be considered pure and orthodox only so far as its teachings and ceremonial are not opposed to those of the Veda and the Vedanta.

Of the several forms of Saivism, the Pâsupata or what is generally known by the name of the Saiva Siddhanta is perhaps the purest. It is the only form of Saivism which has assimilated most the teachings of the Vedanta and its ceremonial is, in contradiction to the dreadful *Tamasic* ceremonies and observances of the Kapalika and the Galamukha, almost *satvic*, and not much inconsistent with the ritual of the Vedas. Hence it is that the Brahmins themselves have recognised its orthodoxy and purity by incorporating the system into the Atharva Veda. There are many among the Brahmins—other than the Saivites of the Advaita School, with whom it is immaterial whether the object of worship is Siva or Vishnu or any other God—who are orthodox Saivites of the Pasupata persuation and who do not recoginze any other God as supreme. Their claim to orthodoxy rests only on its greater affinity with Vedic

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religion than that of the other forms of Saivism. The Siddhanta Saivism like the other forms of Saivism claims its origin from the ancient Saiva Agamas of which mention is made in the Mahabharata and the Sutras of Vyasa. These Agamas themselves represent the earlist Aryanisation of the Dravidian religion by the Brahmin settlers of the country and have afterwards become the recognised religious scriptures of the Saivites. Every form of Saivism of later ages had, perforce, to appeal to these writings for the authority of its teachings, and had also to prove its affinity to the Vedic teachings that its orthodoxy and purity might be recognised. This attempt to reconcile the teachings of the Agama and the Veda led to many forms of Saivism of which the Siddhanta Saiva or Pâsupata was the most important and influential. The origin of the Pasupata school should be traced to the influence of the Veda and the Vedanta, the recognised respositories of the Brahmin teachings, on the teachings of the Saiva Agamas. The Siddhanta Saivism, therefore, has two aspects, the one its theoretical aspect which is more or less in accordance with the Vedanta, and its practical and ceremonial aspect which follows the teachings of the Agama. The latter, representing only a minor aspect of religion, may be left out of account, and it is only with the former we are concerned here as to how far its teachings are identical with those of the recognised Vedanta. For, with regard to religions the Hindu philosophers know that different modes of formal worship are not quite so essential as the theoretical philosophy and the practical method of religious realisation.

The Pasupata recognises the three categories of the Vedanta, the Chit, Achit and Iswara—Pasu, Pasa and Pati, accepts the Vedantic doctrines of Jnana and Bhakti as the chief modes of realisatian and accords a higher place to Bhakti and Grace than to Jnana and Realisation in the

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attainment of Moksha. It recognises the Yogic path of realisation as well. In its four fold teachings under the heads, Charya, Kriya, Yoga and Gnana and its teachings are more or less in accordance with the spirit of the Vedanta as every student of the Saivic Pasupati literature both in Sanskrit and Tamil is aware. Nobody can deny that it is in these teachings that its claims for Vedic and Vedantic inspiration are based. But it should be remembered that in two of its main teachings it is antithetical to the Vedanta. Most of the Saivites, except those who profess to be followers of the Advaita School of Sankara, discard the doctrine of unity which is one of the cardinal doctrines of the Vedanta, as it is put forth in the Upanishads and the Gita. The doctrine of unity referred to is that Brahman is the synthesis of both the material and the instrumental causes of the universe. The Advaitins take it to mean Absolute monism, and the Visishtadvaitins of the school of Ramanuja also preach monism in some form or other; where as the Saivites recognize Siva whom they identify with Brahman as the *nimitta* or the efficient cause while *Upadhana* or the material cause, the Pasa and Pasu, are regarded as something eternally different from him. Again the doctrine of divine incarnation which plays an important part in Vaishnavism, and which has found a prominent place in the recognised scriptures of the Vedanta, is discarded in the case of their highest God—Siva, and relegated to Vishnu who is regarded as inferior to the highest God. In its attempt to discard these two essential doctrines of the Vedanta, Saivism has increased the distance between God and Man and deprived man of one important source of consolation that he has. God however far and infinite he may be,—has the salvation of mankind for his chief end and is incessently working towards it in manfold ways. The belief that God is not unmindful of the welfare

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of man, however insignificant he may be, and that he often visits humanity at critical times to direct it in the path of righteousness is surely one that cannot fail to afford some consolation and hope to men tormented, as they are, in this world of misery and trouble.

However, there is no doubt that the Pasupati Siddhanta, is of all the forms of Saivism most akin to the Vedanta of the Rishis, and the Brahmin philosophers themselves have recognised its purity and worth by placing it on a par with the other recognised forms of popular and philosophical faiths. Says Vyasa in the Maha Bharata, "The Sankhya, the Yoga, the Pasupata, the Pancharatra and the Vedanta--these are (the scripural) authorites with regared to the science of the *Ātman*; their teachings ought not to be put down by bare logical reasoning."

There is constant life in her, motion and development; and yet she remains where she was. She is eternally changing, nor for a moment does she stand still. Of rest she knows nothing, and to all stagnation she has affixed her curse. She is steadfast; her step is measured, her exceptions rare, her laws immutable.

She has thought, and she ponders unceasingly; not as a man, but as Nature. The meaning of the whole she keeps to herself, and no one can learn it of her.

GOETHE.

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THE COSMOLOGY OF YOGA.

BY GOVARDHANA DAS.

Sublime and beautiful and awe-inspiring is this wonderful nature that gazes at us at every turn. Sublime is the blue vault of heaven that forms a canopy over our heads, majestically marching the glorious sun, the crystalline moon, and the myriads of brilliant starry lights from horizon to horizon; and sublime is the vast billowy ocean, now threatening with its huge foamy crests, now drawing in into a yawning chasm and at other times appearing to sleep in unruffled calmness. Beautiful are the sweet smelling, many-hued flowers; beautiful is the rosy-tinted, soul-enlivening dawn and joyful is the melodious music of the winged denizens of the wood. Awe inspiring are the gigantic cloud-topped mountains covered with huge bristling trees, the tremendous rushing rivers rolling towards the vast wavy ocean through a trackless desert, and the threatening clouds reverbating throughout the whole universe with loud peals of thunder and striking it blind and dumb with fleeting streaks of lightning. How restless and incessantly active are all these which come under the designation of the one word—nature. And yet their very change, their very activity adds a thousand fold to their beauty and sublimity.

What wonderful mechanism is this human brain which at every turn seems to overeach even the mysteries of nature! What is all this? whence are they? are questions which pressed themselves for an answer even with those Vedic seers who lived at such a great distance of time where the memory of man cannot penetrate—seers who saw things more with spiritual insight than by mere intellectuality. The answers they arrived at were so thorough and exact that they are sure to remain answers for all ages. "At the beginning there was aught nor naught, neither the atmosphere nor the sky beyond. Death was not, nor therefore immortality; nor day, nor night. That one vibrated without vibratious. There

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was nothing different from it, nor beyond it. Every thing in this universe was projected from it, *Prana* vibrating, nature below and energy above" [*Rigveda* x. 129.]. How pregnant is the idea conveyed by these words! It will be found in the later writings of the Hindus that the same thoughts so beautifully expressed in the Vedas have been echoed over and over again in various forms. As we continue to study the *Vedas* the truths contained in them are seen to gain more and more strength. And as time rolled on these were collected, arranged, systematised and philosophised upon. The *Mundakopanished* says: "From this one absolute, undifferentiated being gradually evolved the existing forces of nature, the internal organs of perception, and the senses, the ether, air, fire, and earth which sustains all." Elsewhere it is stated that the whole universe, before it evolved into names and forms, potentially remained in that unmanifested causal state.

This universe of ours is not a permanent, unchangeable something open to the scrutiny of man at all times and subject to conditions. It is well-known to be in a continuous state of flux trying to elude the grasp of superficial observation. The best possible course left to man for investigating the real nature of the universe of which he forms a part and of determining its origin and end, is therefore only by an analytical process of reasoning. By analysis when the laws which govern the universe are determined, synthesis comes in and we apply these laws for the solution of the problems relating to the universe. This causal energy taught in the *Upanishads*, has been taken up aud studied, in all its forms of manifestation by the several schools of Indian philosophy, under a multitude of names. The result is that it is able to-day to declare definitely that the ultimate goal of this cosmic activity is the realisation of the one, eternal, invisible, omnipotent and omniscient being behind and beyond all and from whom this apparent universe of ours is an evoluted product. The whole process of evolution is beautifully described in the *Paingalopanishad*: "First, the active energy of the universe remained potential in God, hiding his essence of intelligence, and contracted like a cloth thinly folded and collected. Presided over by God, it then began

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to expand into the various objects of the universe—subtle and gross, intelligent and non-intelligent."

In regard to the nature and method of the evolutionary modification of the cosmos, the ancient Hindus have been able to postulate certain laws. These laws, inspite of their antiquity, will be found to harmonise wonderfully with the physical laws of the modern scientist, without at the same time failing to bring into prominence the highest end of evolution. One of the well-known laws of evolution is that nature is uniform in all its works. From a close study of the phenominal universe we find that the same laws and plan govern the formation and motion of the smallest particle of matter as they do the formation of gigantic systems of suns and stars, in short, the whole panorama of the universe. Our modern microspic sciences teach us that the whole of animal and vegetable life have been evolved out of small germs. The artistic and highly developed active man is nothing more than a product of the shapeless inert looking protoplasm. The gigantic banyan tree of centuries is only the development of a tiny little seed. Our massive rolling rivers are formed out of small rain drops and huge mountains are but small particles of dust fused and upheaved by the forces of nature. Telescopic sciences also teach us that the myriads of sparkling stars and planets that float in the sea of heaven are the evolutes of a fine, incandescent, nebulous gas. Thus it is seen that every object in this universe begins, as it were, from certain germs, certain rudiments, certain fine forms and assumes, in course of time, grosser and grosser forms of development. This appears to be the universal law of evolution that govern the growth of the manifold objects which come within our experience.

Next comes the question, does the evolutionary progress confine itself to certain limits, or does it keep ever progressing without stopping anywhere? At the outset, this appears to be rather a difficult question to answer. Let us again turn to the book of nature and see whether it has any lessons to teach regarding this point. The huge tree develops from a tiny seed, grows bigger and bigger until it finally disappears leaving only

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other seeds. The rain drops drawn up far into the sky in the form of watery vapour from the ocean by the rays of the sun are condensed into snow on the tops of big mountains; after becoming transformed there again into water, roll back as rushing rivers into the mother ocean. So also with the big luminaries of our sky. They first come out of nebulous masses, become cooler and cooler until they lose all power of cohesion 'and crumble back into minute particles of dust and get reabsorbed into an incandescent nebulous mass. What does all this show? A converse process of involution is the natural continuation of evolution to a certain degree. Everything in this universe starts from a rudimentary form, becomes grosser and grosser and develops till it reaches a particular stage of growth and then returns back to the condition from which it started, thus completing a circle. Commencing from some one point as the beginning and after passing through the processes of progression and retrogression in an inverse manner, returning to the same point is, then, the universal law of evolution, or properly speaking evolution and involution. This is the law that is experienced by us every where and the same may be said to have governed the universe from the beginning of its history.

Natural sciences deal with the phenomena of nature only within certain limits; beyond which they can treat only of the theoretical possibilities of these. They admit that the transition from the practical to the theoretical and again from the theoretical to the practical is unbroken and continuous. Advanced Mathematics and Physics teach us that motion can always be in a circle. Just as plus *o* and minus *o* are consecutive points and plus *infinity* and minus *infinity* are also consecutive points; and a point moving in the positive direction or, say, in the direction of involution must necessarily return from the negative side or from the side of involution to the initial point. To the spiritual science there is no such distinction as the practical and theoretical; everything is practical, everything is actual life and realization. So, whatever law holds good with regard to a particular case must hold good universally.

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The Vedas declare, that " by knowing one lump of clay we know the nature of all the clay in the universe. Or to use the popular maxim of the cooking-pot and boiled rice (*Sthalipulaka nyaya*), when one grain of rice is tested, the potful of rice may be understood to have been well-cooked. In the above sense this universal law of evolution and involution would mean whatever is true in regard to a single atom is also true with reference to the whole universe.

Before dealing with the other cosmic laws of the ancient Hindus deduced from the above stated universal law as the basis we shall try to know the meaning they attach to some of the terms they use. The chief among these are the two words ' Creation' or ' origin ' and 'End' or ' dissolution.' According to the ancient evolutionists of India, we have seen that everything in the phenomenal universe ultimately returns to the form from which it started. Viewed in this light, *creation* would mean the manifestation of grosser forms from out of certain primordial rudiments or germs and *destruction* or *dissolution* would mean going back to the original form. Using the term ' Cause ' to represent the fine, unanifested state and the term ' Effect ' to represent the gross, manifested state, creation refers to the time when things begin to manifest themselves in effectual conditions and destruction refers to the time of going back to the cause. Thus we see that the terms ' creation ' and ' destruction' have meaning only with refrence to time but not with reference to the substance. A pot may be said to be created when the potter manufactures it out of clay. At the time it is destroyed or broken, there occurs only a change in form. The clay which composed its substance will join clay and the forces which gave it shape and form will join forces of their kind. When man whose body is conceived to be composed of the five *Bhūtas* or elements dies, he is spoken of in Sanskrit to have attained *Panchatva*, meaning dissolved into the five component elements. Hence tho fundamentnl law of evolution, viewed from another standpoint, is stated differently by the ancient Hindu philosophers. An effect is the same as the cause and nothing different from it. Nothing will be found in the

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effect which is not found in the cause.

Admitting that the terms creation and dissolution mean change of form, the question next arises, which of the two involution or evolution, that is the beginning of creation ? Cause and effect as we have seen are only relative terms denoting successions of occurrence; where, then, are we to look for primary causes? The answer is very easy. All our language is with reference to experience. A thing may be said to be born or created when man first begins to experience it. Similarly, it may be said to have disappeared when we cease to experience it. The finer the form of an object, the more difficult is it of preception. We have therefore to look for both the beginning and the end of things in the finest of forms. The seed produces the tree and the tree, in its turn, produces the seed and so on *ad* infinitum. But, in common parlance, the tree is said to be evolved out of the seed. We shall see that there is also another reason for the belief. Similarly, the whole universe is observed to progress alternately, rising and falling. The finer causes expand and become grosser throwing out suns, planets and moons, mind, body and similar kinds of organic forms and again melt down into its causes. We also observe that the finer forms develop more slowly and steadily than the grosser ones return to their finer causes. Moreover there is always a period of rest before finer forms develop into visible grosser forms as if the whole nature as drawn into itself to leap into another course of activity. The seed is sown into the earth. Before it swells and bursts forth into a shoot, it has to work for sometime within itself underneath the soil. It has to pass through a period of rest, or, more properly of unmanifested action. It has to continue in the curvature of degeneration for sometime more until it reaches the lowest point where it comes in juxta position to the starting point of regeneration and onward progress in its visibility and grossness. It is natural, therefore, that we should look to this period of potential existence for the origin of things. Evolution followed by an involution is the natural order. When we talk of the universe, we mean by it the eternal stream of existence experienced by us. The origin or Cause of the universe,

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therefore, means that antecedent state of existence, of which the phenomena experienced by us is an effect or product. This being the finer form of existence in an unmanifested state, this unmanifested state is the Cause and the manifested universe is the effect.

Hindu philosophers call this unmanifested, subtle state of nature, *Tamas* or chaos. According to them, the whole universe is evolved out of this *Tamas* and in the end returns to it, completing a periodic cycle of evolution and involution. Each of these cyclic periods is called in Sanskrit a *kalpa*. The beginning of each *kalpa* is called *sristhi* or creation. At the commencement of a *kalpa*, the seeds or germs of the universe begin to expand and throw themselves out in grosser forms and after progressing in this way for some time enter into a course of degeneration and ultimately become reduced to the causes. This returning back of the universe to the causes is called *Pralaya* or wholesale dissolution. The period of potentiality or hidden activity between the end of one *kalpa* and the beginning of the next is known as *manvantara* or the period of rest, intervening between the reign of two Manus or the presidents of *kalpas*. The order in which evolution, involution and rest occur in each *kalpa* is said to be so systematic that a *kalpa* is compared in the *Vedas* to respiration breathing out, and breathing in followed by the stoppage of breath. Creation is the act of breathing out of the supreme Being, destruction is breathing in and the period of rest is the stoppage of breath. From this it will be clear that, according to the Hindus, everything in this universe exists eternally though not in the same form and that something can never come out of nothing because the cause will always remain in the effect.

This cosmos of ours cannot be made of inert substance; for no inert substance by itself can produce all the phenomenal changes. It should therefore be combined with some active force or energy. Where then was this energy which characterises the life of every particle of matter come from ? where and in what condition was it before creation when the whole universe was in an unanifested state ? Reason and research has lead the ancient hinkers to

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analyse the various forces of nature and trace them to their causes. Kapila reduces all the forces into two *Rága* or attraction and *Viraga* or repulsion. According to him, so long as these two forces are in equilibrium, there will be no creation or manifestation ; everything will remain hidden in its cause in a fine form. When this equilibrium is disturbed, the universe will begin to unfold itself in its grosser forms. Thus two states of existence are attributed by Kapila to the universe,.—one the causal state in which the energies are potential and the other an effectual state in which the energies become kinetic. Then there naturally arises the question, how can what is potential become kinetic without any external agent ? In the solution of this problem lies the answer to one of the crucial points of the modern evolutionists—the origin of intelligence. Herein consists the expression of the Hindu mind in tracing the relation between the forces of the subjective and objective worlds.

We have seen that nothing can be created in the sense of something coming out of nothing and that everything is eternal and undergoes periodic revolutions of coming out of fine forms and assuming highly developed forms and again going back into the original fine forms. In such an evolutionary circle as the above where every point may be viewed as a continuation of every other point, the whole circle may be said to be potentially contained in each and every point ; for, going away from a point means returning to it again at some future time. Applying these facts to the evolution of intelligence, we shall see that intelligence should have existed in one form or another in all stages of cosmic evolution. Let us consider perfect man as the highest evolution of animal life. If it is true that every product of evolution is what was involved in something which also existed previously, then, all beings from the lowest animal to the highest man should have been the involution of this something. The whole series of evoluted objects from the minute protoplasm to the perfect man being one continous life, if perfection be the end of man, it should also be the beginning. What is known as intelligence in man could not have come into existence all of a

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sudden from nothing. It should have remained as perfect in the protoplasm as in man or any other higher being; only sometimes it may be said to be involved and at other times evolved. As this intelligence is the last to come in the order of creation, it must also have been the first, which has been seriously called by the Vedantins—the First Cause, the Ultimate Existence, the Lord of Creation. This universal intelligence is what is called in religion God. It should be one and all-pervading, for the same laws have been seen to govern the whole universe as well as every part of it, taken individually. Wherefrom then are the forces of nature? The Vedantins hold that what appears on the subjective plane as intelligence (Prajna), the same appears on the objective plane as the cosmic energy and other grosser material manifestations. But Kapila, the founder of the *Sankhya* system, says that intelligence by itself is lame and *Prakriti* or nature is in itself blind, and motion is possible only by the combined action of these two. Each requires the help of the other. When these are brought near each other, just as a loadstone near iron, motion results. He includes force in the category of nature and places the ultimate potential Existence in the rudiments of *Prakriti* or nature. His philosophy did not go higher than a dual state of existence, and he, therefore, did not feel the necessity for tracing the source of energy further up. We find in nature that matter and motion are inseparable, that they are two attributes of phenomenal existence. When matter is reduced by Kapila to a primordial indiscrete state, he is naturally led to posit force also in an unmanifested potential condition in matter. Intelligence which is distinct from matter or force in the phenomenal state of existence necessarily remained distinct even in the ultimate state. Whether energy is ultimately traced to matter or intelligence, it does not affect the phenomenal universe. It is enough for our purpose that the infinite universe is the manifestation of an infinite source of energy which must have re-remained involved in the state of *pralaya*. From the lowest worm that crawls on earth to the noblest of saints, must all have this infinite energy and intelligence in them. The diff-

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erence is due only to the difference in the degree of their manifestation. Patanjali says, "good deeds, &c., are not the direct causes in the transformations of nature but they act as breakers of obstacles to the evolutions of nature, as a farmer breaks the obstacles to the course of water which then runs down by its own nature." By this he means that the secret of evolution is the manifestation of perfection which naturally belongs to every being. Hence, it may be said that the goal of cosmic evolution, the end of cosmic life and activity is the highest state of perfection, the infinite intelligence and energy from which everything is born.

(To be Continued.)

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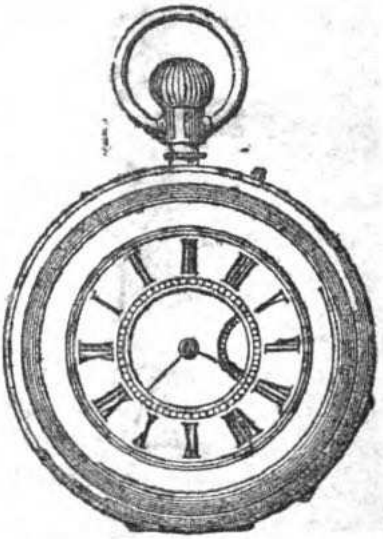
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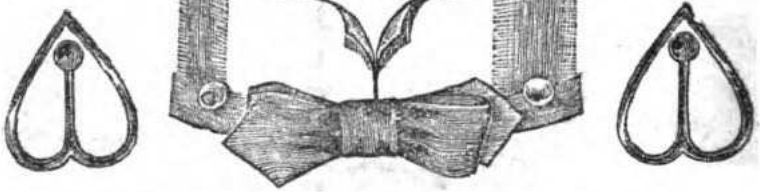
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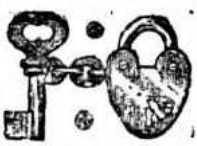


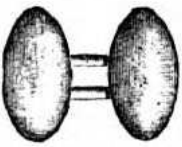
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"एकं सत् विप्राबहुधावदन्ति."

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

—*Rig veda*, I. 164. 46.

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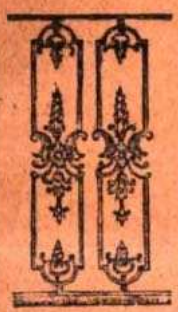
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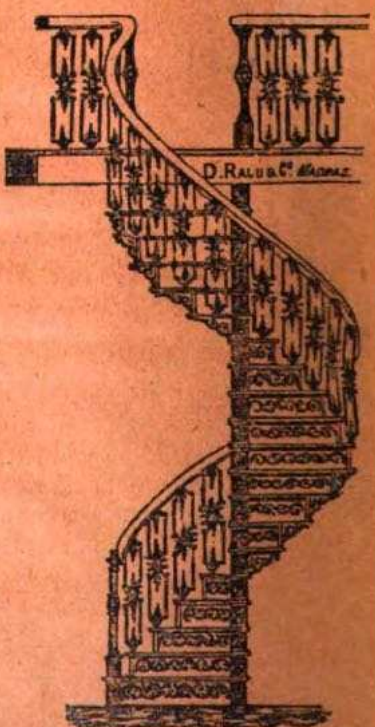
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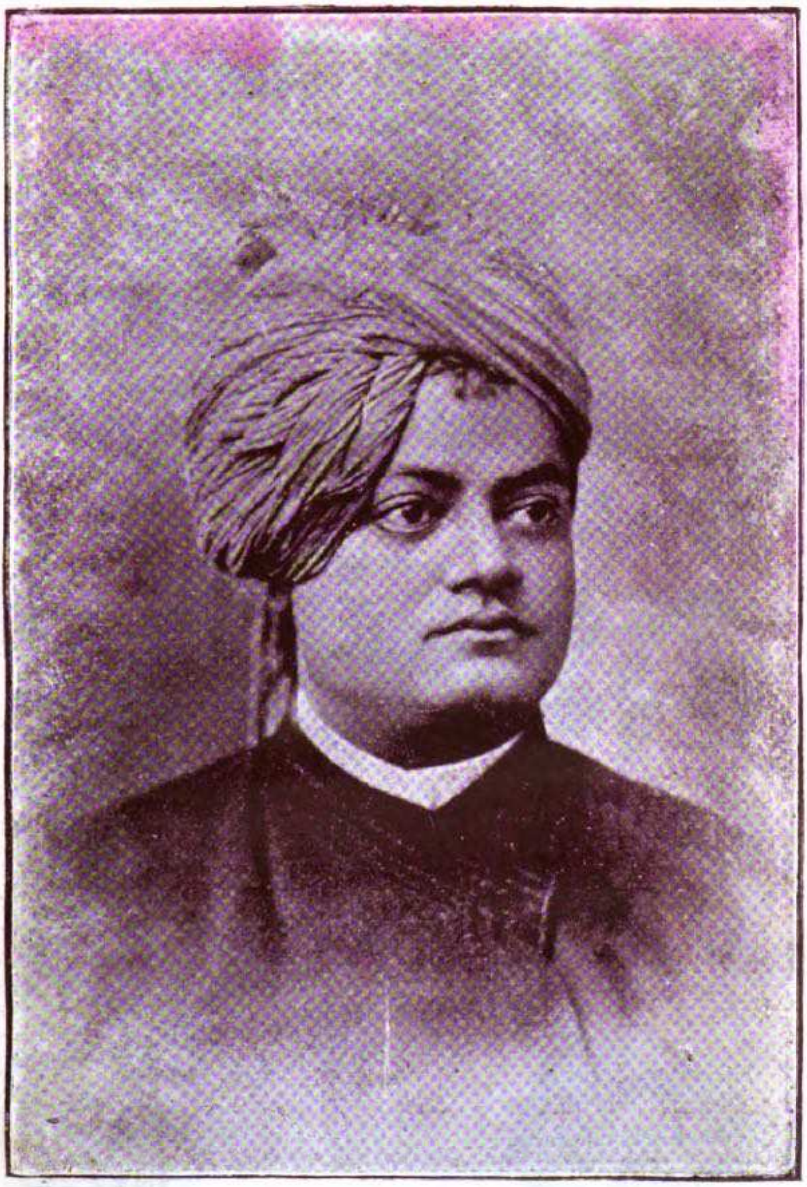


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SWAMI VIVEKANANDA.

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THE LATE SWAMI VIVEKANANDA.

It is with feelings of profound sorrow that we announce the passing away of Swami Vivekananda on the evening of the 4th, July, 1902, at the Belur Mutt on the banks of the sacred Bhagirathi near Calcutta. His immortal soul departed in solemn peacefulness to its divine abode of eternal freedom and enduring bliss. The zeal, which he displayed while here on earth in behalf of the spiritual elevation of humanity, so as to make men in general and his own countrymen in particular realise the glory and the power of the divinity dwelling within them, cannot but be a guarantee to all those, who have had the privilege of feeling the warmth and the glowing intensity of that zeal, that his soul, from its divine abode, will continue to watch with care and help on, in ways that frail man here, may not see, the progress of the work of human ennoblement for which he laboured so hard both in the East and in the West. Still the loss sustained by us and, as we may well say, by the world at large in the disappearance of this great personality from the earthly scene of his holy activity is immeasurably great, and appears to us to be almost irreparable. We have been too much within the brilliant halo of his magnetic influence to estimate justly either the great value of the work that he did in our midst or how that work will grow and prosper in the coming years so as to make the march of human civilisation towards its god-appointed goal quicker and surer. The *Brahmavadin* owes its very existence to his inspiration ; and whatever it has achieved, in the way of spreading the higher thoughts of Hindu philosophy and religion, has been largely due to his continued help and sympathetic guidance. We therefore

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make no apology to give our readers an account of how his loss has been felt all over this country ; and in doing so we wish to draw the attention of every one of them to the truth that there is only one way of worthily honouring the memory of a great man that has been a great worker, and that that one way consists in labouring steadily and strenuously towards the fulfilment of his high aims and aspirations. May God bless the departed Swami's soul with divine blessings, and may He also bestow on us the strength to bear up his loss and to carry on his mission of human elevation and ennoblement in India and else where.

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THE

BRAHMAVÂDIN

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

—*Rig veda*, I. 164. 46.

Vol. VII.] JULY, 1902. [No. 9

VIVEKANANDA.

IN LOVING HOMAGE; AND IN HOPE.

Broken, again, the golden bowl. Again
Loosened the silver cord. Lo! once again
The spirit of The Lord has rent earth's bonds;
And that embodiment of the divine,
Known among men as Vivekananda,
Is known no more forever. It has passed!
  In touching grief the fir-tree loud laments
The falling of the cedar. High-piled peaks
Of snow-topped ranges in the far-off East
Have donned a darksome shadow; for they mourn.
The Western Thames glides, grieving, through its vales.
The Seine moves sadly on its course. Afar
The mountain masses of America
Peer, sadly, skyward. Earth's full forces throb

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With reverential sorrow and regret.
Throghout the world's domain, homes, here and there,
Hold hearts that ache. Tears fall and sobs resound
For he who was our Teacher is no more!
Our Teacher! nay, our Father, Lover, Friend!
No separating sense of race or shade
Or blood or creed, within his gracious soul
Found resting-place; for all the sons of men
Are, too, the sons of God. He taught us that!
He taught that God within man dwelt in truth;
That no lone creature stood without the Love
That builds and breaks and builds again
For very love. That breaks—but builds again!
His ochre-coloured raiment robed him round.
When, prophet-like, he moved within our midst,
Flooding each seeking soul with that fine light
That shone through all the ages, and still shines
Above all clouds of creeds and lack of creeds.
His voice, sonorous, sweet, spoke holy-wise
Of the Eternal One, the God in man,
The God of All in all; a Fatherhood
Supreme; Fraternity inviolate.
List'ning, our little foolish fancies fled,
Our little foolish thoughts like bubbles burst
And, in their bursting, caught from that fair light
Fresh colour and fresh form. From him we learned
How, of infantine images of fear and faith,
To rear an edifice, enduring, strong
As is the strength of Him Who built the worlds,
Founded in Him, by Him sustained eterne.
We thank him and we praise him, that he brought
Out from the East; whence wisdom wends its way,

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Into the waiting West; his loving heart
Loyal in ev'ry beat to touch of truth,
To travail for our welfare.
In his face
Serenely steadfast, glowing with The Light,
We saw sweet signs of selflessness, and rest,
And moveless peace and measureless content.
Stately he strode by right of rectitude;
Crowned with great grace and charm and dignity
Full princely; humble lowly souls he drew,
And haughty spirits to his spell succumbed.
His brilliant eyes flashed with the "scorn of scorn";
Anon in seas of sympathy they swam
His words melodious stirred the sluggish soul
Into desire to breathe the breath of life;
His utterance a wid'ning worship woke.
Wherefore we thank him and we praise and bless.
Called to his own he left us. Still we hope.
For He who builds and breaks shall build again?
Yea! In His time, the world will welcome One
On whom the mantle of the glorious dead
Shall light; in Whom The Spirit of The Lord
Shall come once more to take life's burden up
And solace, cheer, and save; like unto him!

ERIC HAMMOND.

There is a calm for those who weep!
A rest for weary pilgrims found:
And, while the mouldering ashes sleep
Low in the ground,
The soul, of origin divine,
God's glorious image, freed from clay,
In heaven's eternal sphere shall shine
A star of day!
The sun is but a spark of fire,
A transient meteor in the sky;
The soul, immortal as its Sire,
Shall never die!

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A TRIBUTE TO VIVEKANANDA.

Lo! India weeps, with the sound of the death-knell
tolling:
A star has faded in the Eastern sky.
The dreaded foe, the fates of men controlling,
Coldly refused to pass the hero by.
Weep India of thy noblest son bereft!
Ah, genius claimed him as her very own.
Upon his brow her glorious mark she left,
His soul was kindred to the gods alone,
And India gives him with a bitter groan.

And Genius sighs—while the tears of the nation
are flowing,
And sad the melancholy Muses pine.
But in our hearts an ardent fire is glowing
To pay our tribute at the hero's shrine.
Ah, you who turned the spirit's mystic tide
And gave new life-blood unto foreign lands,
Thy country's hero and thy nation's pride.
Oh, hear the prayers she weeping upward sends,
And take the offering from her trembling hands.

O Power Divine, look down on thy children's deep
sorrow,
Nor leave them in their hour of woe alone.
Open their eyes to love's more glorious marrow.
Give them the peace they seek at Indra's throne.
Indra behold them weeping for thy son!
Honoured by Thee, revered and loved abroad;
Who, ah! too soon from out their midst has gone.
He tread the path that patriots have trod,
And loved his country as he loved his God.

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The breezes whisper, while the murmuring westwinds
are sighing ;
The throbbing sea echoes the sad refrain,
The hoary mountains to the sound replying,
Send forth the message o'er the distant plain,
Send on the word o'er land and ocean wide,
And many a heart with bitter sorrow bent,
Will still recall the hero's work with pride,
A daring messenger whom gods had,
High raising India's name where'r he went.

But seasons roll by, and years will be coming and
going.
And mortals must go, the path for all men is the same.
Well have they lived who leave the world, bestowing
Unto posterity a hallowed name.
Then mingle with the death knell's sombre chime
Hope for new strength, will to delay your fears.
His noble work will live throughout all time ;
His monument, washed in a nation's tears,
Will be a holy shrine in future years.

A. CHRISTINA ALBERS

IN MEMORIUM.

Great soul ! They say and sigh he's dead ;
Can it be true ? That noble mien,
That child-like face, those radiant eyes,
Can we, O God ! behold no more ?

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No more, alas ! no more. He's gone.
'Tis true, cruelly true, though sudd'n
The tidings came like lightning's flash
Across a clear and azure sky.

O cruel fate ! Is it Thy will
That fallen Ind should fallen be
For e'er ? Or why hast thou recalled
The conq'ring hero from his field ?

Poor India weeps ; her wail echoes
O'er hill and stream across the sea ;
And, hark ! how weeps the world entire,
It's warring creeds, its varied tribes !

And why this universal wail
For a poor, beggar, homeless monk ?
These myriad meetings ev'rywhere
T'immortalise a hermit's name ?

Born tho'in Ind, a patriot still,
He made the wide, wide world his home ;
He scoffed at castes and knew no creeds,
He taught that man was man all o'er.

He sang a sweet philosophy
In logic bold and language pure,
And gave the nectar of its truths
To aching heads and panting hearts.

The envious creeds that tried to scoff
Were charmed to love the man, and learn
The truths sublime he preached in love.
Tis ignorance that envy breeds.

Weep, weep, poor India ! weep ; thy cause
Is just ; thy loss is great ; the heart

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Breaks, oh, to think that he is dead.
How fond love hopes he is alive!

May, God! his soul in peace repose!
Ne'er more his soul in flesh be clothed!
May he in Thee his soul submerge
And live in ecstasy divine

Y. S.

[It is not desirable, nay, it is impossible that those who have been too near Swamiji should attempt to say anything about him. A few extracts from the letters of some of our distinguished countrymen regarding him will, we are sure, indicate to some extent the magnitude of the loss sustained by this land and the world at large in the *Mahasamadhi* of Swami Vivekananda. Through the kindness of the Sister Nivedita we have been enabled to publish the following extracts. *Edr. Brn.*]

Dr. J. C. Bose writes from London:—

What a void this makes! What great things were accomplished in these few years. How one man could have done it all! And how all is stilled. And yet, when one is tired and weary, it is best that he should rest. I seem to see him just as I saw him in Paris two years ago—the strong man with the large hope, everything large about him.

I cannot tell you what a great sadness has come. I wish we could see beyond it. Our thoughts are in India with those who are suffering.

July 9th 1902.

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Babu Romesh Chandra Dutt Retd. I. C. S., writes :—

Since then I have heard the sad news of Swami Vivekanand's death. I never saw the Swami, I never closely followed his teachings, but you know how sincerely I appreciated and admired his high patriotism, his genuine belief in the greatness of his country, his manly faith in the future of his countrymen if they are true to themselves. That spirit of self-reliance, that determination to work out our own salvation,—that faith in our country and ourselves,—that conviction that our future rests in our own hands,—are the noblest lessons that we learn from the life of him whose loss we all lament to-day. India is poorer to-day for the untimely loss of an earnest worker who had faith in himself; to us in Bengal the loss is more of a personal nature; to you the bereavement is one which will cast a shadow over all your life. Only the thought of his earnestness and greatness, only the imperishable lessons which his life teaches,—may afford some consolation to those who have lost in him a friend, a helper in life, a teacher of great truths.

[It is the unexpected that always happens. In spite of his poor health, and in spite of the teaching of History regarding the shortness of life of great religious heroes and in spite of the remarkable prediction of his own great *guru*, we all fondly hoped that the Swami would live to a good old age. Now that his *Mahasāmadhi* is a fact, we must put up with the inevitable. We are sure that the following letter written in 1893 by Swamiji to a Madras admirer of his who suffered then very severe domestic affliction will be read with interest. *Edr. Brn.*]

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Dear——

"Naked we come out of our mother's womb and naked we return; blessed be the name of the Lord." Thus said the old Jewish saint when suffering the greatest calamities that can befall to man, and he erred not. Herein lies the whole secret of Existence. Waves may roll over the surface and tempests rage, but deep down there is the stratum of infinite calmness, infinite peace, and of infinite bliss. "Blessed are they that sorrow, for they shall be comforted." And why? Because it is during these moments of visitations when the heart is wrung by hands which never stop for the father's cries or the mother's wail, when under the load of sorrow, dejection and despair, the world seems to be cut off from under our feet and when the whole horizon seems to be nothing but an impenetrable sheet of misery and utter despair, the internal eyes open, light flashes all of a sudden, the dream vanishes and intuitionally we come face to face with the grandest mystery in nature—Existence. Yes—then it is when the load would be sufficient to sink a lot of frail vessels—the man of genius, of strength, the hero, sees that infinite, absolute, ever-blissful existence *perse*, that infinite being who is called and worshipped under different names, under different climes. Then it is, when for a time the shackles that bind it down to this hole of misery break as it were for a time, the unfettered soul rises and rises until it reaches the throne of the Lord where the wicked cease to torment and the weary are at rest. Cease not brother to send up petitions day and night, cease not to say day and night **Thy will be done**

"Ours not the question why,
Ours but to do and die."

Blessed be Thy name, Thy holy name, O, Lord! And Thy will be done. Lord, we know that we are to submit, Lord, we know that it is the mother's hand that is striking, and the spirit is willing but the flesh is weak. There is, Father of Love, an agony at the heart which is fighting against that calm resignation which Thou teachest. Give us strength, O, Thou who saw Thy whole family

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destroyed before thine eyes with thine hands crossed on thy breast. Come, Lord, Come Thou Great Teacher, who hast taught us that the soldier is only to obey and speak not. Come, Lord, come Arjun's charioteer and teach me as Thou once taughtst him that resignation in *Thyself* is the highest end and aim of this life, so that with those great ones of old, I may also firmly and resignedly cry *Om Sri Krishnarpanamastu*. May the Lord send you peace is the prayer day and night of

SATCHIDANANDA.

CONTEMPORARY OPINION.

THE LATE SWAMY VIVEKANAND.

The Mahratta.

"Money can procure bread and butter only; do not consider therefore, as if it were thy sole end and aim."

"Gurus can be had by hundreds; but good chelas (disciples) are very rare."

"The moth once seeing the light never returns to darkness, the ant dies in the sugar-heap but never retreats therefrom. Similarly a good devotee gladly sacrifices his life for his God by renunciation."

Sayings of Ramkrishna.

The above three sayings of Sri Ramkrishna Paramahansa were among those that struck us as characteristic of the sage when, some time ago, we read, for the first time, his biography written by the late Prof. Max Muller. And they may be said to epitomise the suggestions which the late Swami Vivekanand's life makes to the large and admiring world he last week left behind him. For it is surely the Swamiji's choice of the ideal of a spiritual as opposed to a material life, his successful attempt to wear Ramkrishna's mantle and to deserve it, and his great renunciation are

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the three key-notes of his short and sweet life. There is perhaps one more idea which has been carried out by Swami Vivekanand, though it does not appear to have formed the subject of any of his Guru's sayings; and it is that a sage should use patriotism as a fulcrum for the operation of his spiritual power and *tapas*. It is this last, perhaps, which made the difference between the practical aspects of the life of the great sage and his illustrious disciple; for whereas Shri Ramkrishna personally realised supreme bliss in a spiritual trance, Swami Vivekanand realised it in super-inducing something like a trance of enchantment upon his fellow-countrymen, by the magic of eloquent preaching with a view to rouse them into patriotic action.

In Swami Vevekanand, therefore, we lose a patriot-sage who deserves the foremost rank among the national workers of the present age. Of the life-story of this extraordinary man the facts are as well-known as they are few. His original name was Narendra Nath Dutt. He was born in a Kayastha family and like hundreds of other common *alumni* of the University, he was educated, English fashion, and graduated himself in the usual course of things. It was, of course, predicted of him by an astrologer, even in his young age, that he would never enter the path of *Grihasthashram* or worldly life. But such a prediction could not then mean anything perhaps except a vague sort of despair to his mother who probably, like most mothers, looked forward to his becoming a pleader or a clerk, earn a living and support a family. There is also no record to shew what idea the Swami himself had of his future. All that is known is that his acquaintance with Shri Ramkrishna Paramahansa discovered to them both a vast but latent fund of spiritual potentiality in boy Narendra, and the Guru's blessings and affection soon settled the course of the disciple's future. He resolved to renounce a worldly career, and to devote all his powers and energies to go forth preaching the gospel of *practical Vedantism*.

He then seriously studied and practised Yoga; and as preliminary to a career of a preaching hermit, he travelled to all parts of India, and especially in the Himalayan regions, where he

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expected to meet with Siddhas or *Tapaswins* of ancient date. As he had occasion to incidentally relate later on in his lectures, Swami Vivekanand could, in these travels, learn to nerve his constitution for physical hardship. He describes himself then as "a man who had met starvation face to face for fourteen years of life, had not known what to eat the next day and where to sleep, a man who dared to live, where the thermometer registered thirty degrees below zero, almost without clothes." It was during these travels that the Swami chanced to come to Poona, where he put up with Mr. Tilak, and proceeded to Mahabaleshwar, the fair weather visitors from where that year brought back interestng impressions about a highly educated Swami who "talked beautiful philosophy." In course of these travels, he visited Madras where he was being induced to deliver his first public lecture but steadily refused to do so. But the *elite* of the Madras public was charmed by his conversations; and it was at Madras that the Swami's resolve to go to America to preach the Vedanta there assumed a definite shape and also received encouragement and support. The announcement of the gathering of the Parliament of the world's religions also coincided with the above events, and though, as the Swami himself told a Calcutta audience in 1897, "his mission in America was not for the Parliament of Religions, but that it was only something in the way, an opening, an opportunity," still the Parliament was his immediate objective when he sailed to America in 1892; and it was also at this Parliament that he first made himself famous.

It is now well-known how successful was the Swami's performance on the platform of the Parliament of world's religions at Chicago. His appearance there was the bursting of the Vedantic bomb-shell among the mob of Christian sects and the charm of his personal magnetism proved so potent, that even his opponents could not help liking him. The *New York Critic* certified that "the most impressive figure of the Parliament was Swami Vivekanand. No one expressed so well the spirit of the Parliament as did the Hindu monk. He is an orator by divine right." The *Iowa State Register* had the following :—"During his

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stay in the city which was happily prolonged, Vivekanand met many of the best people in the city who found their time well spent in discussing religious and metaphysical questions with him. But woe to the man who undertook to combat the monk on his own ground, and that was where they all tried it who tried it at all. His replies came like flashes of lightning and the venturesome questioner was sure to be impaled on the Indian's shining intellectual lance. The workings of his mind, so subtle and so brilliant, so well stored and so well trained, sometimes dazzled his hearers; but it was always a most interesting study. Vivekanand and his cause found a place in the hearts of all true Christians."

Encouraged by his reception, Swami Vivekanand found it easy to carry out his plan of establishing a school for teaching Vedanta to the Americans; and the fruits of persistent teaching for two years were to be seen in the many converts to Hinduism that he made in the ranks of Christian ladies and gentlemen. In 1896 the Swami visited England, where he met and was entertained by Prof. Max Muller; and here we have the first-hand appreciation of the great European sage by the Indian sage. Writing to the *Brahmavadin* of Madras in June 1896, he thus paints Prof. Max Muller:--"That nice little house surrounded by a beautiful garden, the silver-headed sage with face calm and benign, and a forehead smooth as a child's, in spite of seventy winters, and every line in that face speaking of a deep-seated mine of spirituality somewhere behind,—the trees, the flowers, the calmness of the clear sky,—all these sent me back in imagination to the glorious days of ancient India the day of our Brahmacharins and our Rajarishis—the days of our Vanaprasthas, the days of our *Arundhati* and *Vashistha*." Max Muller had by this time published his article on Ramkrishna in the *Nineteenth Century* under the heading of "a great Mahatma;" and the Professor, full of Ramakrishnaism for the moment, was naturally very pleased to enjoy Swami Vivekanand's company; for, as he expressed it himself, "it is not every day that one meets a disciple of Ramakrishna Paramahansa!"

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On returning to India, the Swami, with the assistance of his American disciples, proceeded to establish a Math, which he ultimately did at Almora in the deep snows of the Himalaya. Latterly another Math was established at Bellur, on the river Hoogly, where at last the whilom Calcutta boy rested himself from the troubles of a preacher's life after winning a worldwide fame and firmly establishing a new school of spiritual progress combined with practical usefulness.

As regards the Swami's creed, it is well-known that he was a Vedantin. He preached *Adwaita*; but he was not a bigoted *adwaitin*; for he regarded that both the *dwaita* and the *adwaita* schools had their own use. As he explained in an address on "the Vedanta in its application to Indian life" at Madras, "the *dualist* and the *adwaitist* need not fight each other. Each has a place and a great place in the national life. The *dualist* must remain; he is as much part and parcel of the national religious life as the *advaitist*. One cannot exist without the other; one is the fulfilment of the other; one is the building, the other is the top; the one the root, the other the fruit." He regarded Vedanta from the practical point of view, and though himself a follower of Shankaracharya, he did not hesitate to prefer Ramanuja in certain respects. "Shankara with his great intellect," says he, "had not, I am afraid, as great a heart. Ramanuja's heart was greater. He felt for the down-trodden, he sympathised with them. He took up the ceremonies, the accretions that had gathered, made them pure so far as could be, and instituted new ceremonies, new methods of worship for the people who absolutely required these. At the same time he opened the door to the highest spiritual worship from the Bramhin to the Pariah." He himself was for popularising religious knowledge and worship. In his address on "The future of India," the Swami expressed his intentions as follows :—

"My idea is first of all to bring out these gems of spirituality that are as it were stored up in our books and in the possession of a few, hidden, as it were, in the monasteries and the forests; not only the knowledge from the hands where it is hidden, but

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the still more inaccessible chest, the language in which it was preserved, the incrustations of the centuries of Sanskrit words.'

He did not want however, to degrade or depreciate Sanskrit, for Sanskrit was to him equivalent to Prestige. His idea to bring spiritual knowledge in the forum also did not 'originate' in his hate for the Brahmin. Far from it. He did not want to bring down the Brahmins, but to raise the non-Brahmins up. His solution of the caste problem was "to bring about the "levelling ideas of caste by making the other castes appropriate the culture and education which is the strength of the highest caste. The ideal according to him at one end is the Brahmin, and the ideal at the other end is the Chandala and the whole work is to raise the Chandala up to the Brahmin. Of course, the days of exclusive privileges and exclusive claims are gone, and it is the duty of the Brahmin, therefore, to work for the salvation of the rest of mankind in India, and to stick to his spiritual ideals.

As to the means of improving the condition of the people and creating a spirit of nationality in India, he held well-defined views; and spiritual enthusiast that he was, he looked at everything through religion. Thus in his lecture on "My plan of campaign," delivered at Madras, the Swami maintained that "in India social reform has to be preached by showing how much more spiritual a life the new system will bring, and politics has to be preached by showing how much it will the one thing the nation wants viz., its spirituality." On another occasion he said "Not only is it true that the ideal of religion is the highest ideal; in the case of India it is the only possible ideal of work; work in any other line, without first strengthening this, would be disastrous."

But he was not content with preaching the cause of spiritualism in India. It was his ambition to carry his mission to distant lands, and in this respect he excelled the greatest Bengalee reformer—we mean, Raja Ram Mohan Roy. He felt inspired by a noble ambition of retaliating upon those who had so long taken the aggressive and encroached upon the domain of Hinduism. He had a double purpose in view that could be, in his opinion, served

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by Indians going out to foreign countries. "We cannot do" he said "without the world outside India. It was our foolishness that we thought we could, and we have paid the penalty by about a thousand years of slavery. All such foolish ideas that Indians must not go out of India are childish. They must be knocked on the head; the more you go out and travel among the nations of the world; the better for you and your country." Again:—

"The sign of life is expansion; we must go out, expand, show life or degrade, fester and die; there is no other alternative." But there was also another reason why we should go out. "Nations with their political lives have foreign policies. When they find too much quarrelling at home they look for somebody abroad to quarrel with and the quarrel at home stops," Our foreign policy, however, can be for the present only spiritual and not political. Our policy must be to go abroad and preach the truth of our Shastras to the nations of the world. It is by carrying out this foreign policy that we could do our sacred duty of imparting spiritual knowledge to others as well as win their respect for ourselves." We will not be students always but teachers also. There cannot be friendship without equality and there cannot be equality when one party is always the teacher and the other party always sits at the feet. If you want to become equal with the Englishman or the American, you will have to teach as well as to learn; and you have plenty yet to teach to the world for centuries to come."

The Indians are a conquered people, yet they have their own conquests to make. "The gift of India is the gift of religion and philosophy and wisdom and a spirituality and religion does not want cohorts to march before its path and clear its way. Wisdom and philosophy do not want to be carried on torrents of blood. They do not march upon bloody human bodies, do not march with violence but come on the wings of peace and love. Like the gentle dew that falls unseen and unheard and yet brings into blossom the fairest of roses, so has been the contribution of India to the thought of the world...I am an imaginative man and

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my idea is the conquest of the whole world by the Hindu race." He bitterly felt that India had completely degenerated; and his idea of curing her was to make her recognise that in spiritualism lay her strength and what was wanted was only faith in herself. The difference between the Englishman and the Indian he explained by saying that the Englishman believed in himself, whereas the Indian did not. "He believes in his being an Englishman and he can do anything he likes. You have been told and taught that you can do nothing: and non-entities you are becoming every day." That his diagnosis of the disease was correct he amply proved by his own action and example. For it is due to him that the seeds of Vedantism have been sown in the American soil and the name of India is being respected in that distant land.

The few selections, that we have given above at random from his several speeches, will at once shew the great breadth of the Swami's views and the intense spiritual patriotism that he felt. Can the death of such a man be regarded as anything less than a national calamity? We really doubt whether the last century produced another man within whom such true patriotism was combined with such religious fervour. Bengal produced Ram Mohun Roy and Keshub Chander Sen, who in their own way attempted to introduce the light of the east into the west. Ram Mohun Roy possessed the gift of genius in a better measure and Keshub was a far more cultured man than Swami Vivekanand. But none of them succeeded so well as the Swami in pushing the campaign of aggressive Vedantism into the hearts of the Europeans and the Americans. Possibly the Swami came on the scene when the ground was better prepared for him by rationalising scientists who have rudely shaken Christian belief, but possibly also the Swami possessed that dash and that intense love of Hinduism, which both Ram Mohun Roy and Keshub Chunder Sen lacked. The latter, it is notorious, leaned dangerously towards Christianity and the strength of the former lay rather in exposing the defects of Hinduism. Naturally enough, therefore, none of them succeeded in getting a hold over the popular mind; and

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though they won admiration from Europeans, they could not make Hinduism as much respected as it is to-day owing to the efforts of Swami Vivekanand.

The Swami's career has been brief, and like a meteor of the first magnitude, he lighted up the face of his country and went down the horizon—all within ten short years. It is men like him that our country needs most at the present time; and though he is gone, the glory of his example will, we trust, remain long behind him.

BOMBAY.

EAST & WEST

The eloquent representative of Hinduism who took the Parliament of Religions at Chicago by storm is no more. His open, prepossessing countenance, his majestic bearing, and his orange colored robe might have contributed in some measure to heighten the effect of his eloquence, but what struck his hearers most was the universality of his creed, the absence from it of that theological exclusiveness which is generally associated with the religions which seek to assert their superiority over others. The Hindu regards all religions with equal reverence, proclaimed the apostle of the Vedanta, and what higher goal could a Parliament of Religions attain? It seemed as if that divine event towards which the highest thought of the west is tending had been fore-stalled on the banks of the Ganges long before the springs of philosophy had been discovered on the banks of the Jordon or of the Arno. But ere long the magic lost its charm. How can all religions, with their fundamental

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differences and mutual incompatibilities be equally true? If they cannot why should they be equally revered? The mild Hindu is a dreamer, an intellectual coward who shrinks from the idea of a conflict with the more masterful religions of the world. So argued the matter of fact worshipper of what he calls the "realities" of the spiritual world. Here we have one of those examples where the East is grievously misunderstood by the West. Can the Hindu really believe that white and black are the same color, that the three angles of a triangle are equal to two and at the same time three right angles? Yet such is the kind of unthinkable inconsisteny of which it is supposed the Hindu intellect is capable. It may be granted and the Hindu claims it with pride—that he is fond of detecting unity of principle in the midst of diversity of manifestations. The keynote of Indian Philosophy was struck centuries ago by the poet who sang that all that exists is one, though sages call it variously. That is how he unified all existences, divine and human, animate and inanimate. A similiar love of unification led him to discover that there is a common purpose running through all forms of religion, notwithstanding their external dissimilarities. Does not the Western philosopher, when he is reminded of the destructive effects produced by the conflict between sicence and religion, reply that religions may disappear, but religion will remain as long as the human mind is constituted as it has been since the origin of the species "homo"? So does the reflective Hindu, with drawing himself from the world of conflicting creeds, and militant churches, discern that while religions may be many, religion is one. He does not seek to reconcile irreconcilable theorems; he appreciates the common aim which inspires all faiths. He does not teach that all quests at truth are equally verifiable by objective tests, but that all attempt to read the mysteries that surround us originate in a common aspect of

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human nature, that they are moved by a common aspiration, and that they tend towards a common goal, though they may meet with different degrees of success, and follow different paths, all pointing in one and the same direction. No doubt English-speaking Hindus themselves may sometimes be heard preaching at the present day that "all religions are equally true," and that they would deprecate any change of professed faith on the part of any one in whichever religion he may be born. The late Professor Max Muller complained that Sanskrit words are round, while their English equivalents are square. It may similarly be said that Hindu thought is of one shape, while the English garb in which it is dressed is of another. It is, moreover, very common now-a-days for Hindus to study their features in looking glasses of European make, to accept western interpretations of the teachings of their own ancestors, or of the mental attitude of their own countrymen. But whether they are themselves conscious of it or not, it is but fair to assume that when they appear to be intellectual enigmas by asserting the 'truth' of all religions alike, they do not really understand by that word an objective fact, as a mathematician may speak of the truth of a geometrical proposition, or a man of science may believe in the truth of a physical law. What the Indian universalist declares is that every religion seeks to penetrate the mysteries of God and man as truly as every other: that the Being whom the sages of the various religions have beheld in their visions is one in reality, though variously styled. The physicist believes that the thunder is produced by the rapid expansion and contraction of the atmospheric air; an ignorant observer of the skies surmises that it is caused by a collision of the clouds, the early myth maker explained that it was the rumbling of the wheels of the car of the rain god; there are hill tribes in India, who tell us that the clouds are the wild boars of the sky, and that as a certain celestial

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hunter chases them, rain bow in hand, and shooting arrows of lighning at them, they grunt and the sound is heard by the mortals beneath. The explanations here are different, but the experience is the same, and is as true in the case of the Western *savant* as in that of the Eastern hillmen. In like manner, says the Hindu philosopher our explanations of the supernatural may be different, but our experience of it is as true when we are taught to believe one system of religions as when we believe another. The corollary that is sometimes drawn that no one need profess to believe what his ancestors did not, or his caste fellows do not, believe—may not follow from the main proposition, but understood in the manner we have tried to explain, the Hindu ceases to be an enigma he would no longer appear to perform intellectual feats which to the Western logician are unintelligible.

CALCUTTA.

THE INDIAN MIRROR.

THE LATE SWAMI VIVEKANANDA.

To us, the death of Swami Vivekananda has not been in the nature of a surprise, for we knew that the prolonged conflict between a towering spirit and a physical frame, shattered by various earthly ills, could not last long. It is, however, a wonder that the conflict did last as long as it did. The moment the Swami returned from his glorious and wonderful religious campaign in America, death had marked him for its own. But it was the undaunted spirit that burned within, that continued to qualify him as it did since the Swami was a mere lad—to "scorn delights and to live laborious days." We, comparative non-entities, are easily put out by slight mortifications; little troubles place us a-bed; common disappointments swell as large as the

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Martinique Volcano ; but the late Swami's whole life was a living lesson against such unmanly despondency. Swami Vivekananda was a Bengali ; little was known of him in Bengal ; he rose to some slight fame, by almost unaided effort in Madras ; he gained the pinnacle of distinction in America. To-day when the star has set, we, Bengalis, mourn our utter loss. This, in brief, is the vanity of things. But still it is a record of human effort which is not likely to be forgotten many a long year. Had Swami Vivekanand been less than he was, the world, specially India, would have been much poorer. But the Swami's Karma was great. He believed in the past of his country; he revered India's ancient teachers ; he possessed supreme faith in his national religion ; and truly great man that he was, he believed implicitly in himself. That was the secret of the Swami's astonishing success. When a man lives a clean life, and is inspired by high ideals, and accepts his Guru's teachings in all humility and without question, then does he himself become a preceptor in his turn, receiving like respect and love and reverence. Swami Vivekananda's inspirer was Sri Ramkrishna Paramhansa. And the one ideal of a visibly realised life, in act and conduct, lifted the devout worshipper to still loftier ideals, till the mere clay-man was absorbed in the Pure, Eternal, Undividable, Supreme Universal Spirit.

Of Swami Vivekananda's many-sided beneficent activity in India and abroad, we shall have to speak again and again. To-day we shall content ourselves with our own immediate connection with the subject. It has been a matter of surprise to our friends as well as to strangers, that we should have taken the Swami by the hand at all. We have been known as being rather "bigoted" followers of the Theosophical cult. But, bigoted or otherwise, we have never lost sight of the truth that God works his goodness and purpose in infinite ways. Men may differ in their creeds and differ

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in non-essetnials. People, who cannot or will not go deep down, and will merely rake up the rough surface, are apt to fasten quarrels upon one another. We hope, we know better. Thus we shut our eyes deliberately to the superficial estrangements, born of misunderstandings, between the followers, respectively, of Hinduism and Buddhism. Have we not lauded invariably the inner meaning and drift of Christianity in the like spirit? We never cared much about certain unseemly squabbles between certain followers respectively, of the Theosophical Society and the Arya Samaj. We only knew and remembered that both institutions were working, each in its own way, with a singleness of purpose for the good of India. And that was the view we all along adopted in regard to our personal and impersonal relations with the late lamented Swami Vivekananda. He had, perhaps, little regard for the Theosophical Society. He did not conceal his dislike at one particular time, but that did not alter to us the worth of his own ethical teachings which to all intents and purposes were undiluted Theosophy. Truly, God works His will in many, and sometimes seemingly contrary, ways! He chooses instruments of apparetnly different moulds and diverse capacities. But consciously or unconsciously they all perform his will. And taking Swami Vivekananda into His bosom, we are confident that His welcome will be—"Servant of God, well done!"

II.

Had the late lamented Swami Vikekanandā done nothing more than attend the Parliament of Religions in Chicago, and delivered that one speech which brought India and America together in juxtaposition almost immediately, he would still have been entitled to our fullest gratitude. That speech compelled attention both in method aud substance. It was the first time that an American audience had listened

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to an accredited Hindu missonary—to a man who enjoyed in a very large measure the advantages of knowledge and of speech, and of personal magnetism. It may be said of that first impression, and that first interchange of thought in the higher plane of metaphysics, that Swami Vivekananda "went, saw, and conquered." It is true that there had been distinguished pioneers in the same field previously, and that they too had commanded attention and applause. There had been the workers of the Theosophical Society. Mr. Judge—alas! now no more—had rendered yeoman's service in the cause of his Asiatic brothers. Mr. Mohini Mohan Chtterji had also, for a brief space of time, served in the same field. For obvious reasons, we had rather not allude to the still earlier work of Heliona Petrovna Blavatsky and Henry Steel Olcott. It will suffice to suggest—and we do say with confidence—that the ground had been very well prepared to receive the seeds which Swami Vivekananda sowed. Possibly, the Swami did that without immediate knowledge of the purposes of Providence. We creatures of limited capacities do not, and cannot, know of what has gone before or what will come after—not even with the prescribed limits of our confined vision. Hence the seeming antagonism between workers in the same field and the same cause. Hence these mixed theories of microbes and bacteria. If the whole truth were known, it would be found that men and mice serve the same purpose in Nature's universal economy.

But, we fear, we are digressing. To return to the worth and work of Swami Vivekananda, it is even impossible to belittle them in any sense, or before any intelligent jury of human beings. As a matter of fact, even prejudiced and naturally antagonistic Hindu or Christian journals have paid every respect to the Swami's memory. We have seldom seen such a concensus of opinion about a dead worthy's merits-

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The Swami brought the East and West together as no other man did for a long, long time. A sojurn of scarcely three years in America—a roving preacher all that while—but he is unforgotten, and will not be forgotten. In America they want duplicates and triplicates of the Swami. They sent him money—which is an infallible test of earnestness in the "Kali Yuga--to send from India more Hindu teachers and preceptors like himself. The request was attended to, and two Hindu preachers went, and to-day Vedantism is understood by large numbers of the American people. What an achievement! What a consumation! Therefore, we repeat that had Swami Vivekananda done nothing more than attented the Parliament of Religions in chicago ; done nothing more than make that one soul-stirring and spirit-moving speech still he would be entitled to the fullest reverence and gratitude of the entire Hindu race.

III.

THERE is yet another aspect of the surpassing usefulness of the late Swami's closing years, which has not been noticed in the obituary testimonials in the Press; or, if noticed at all, in a brief line or two. When the Swami ceased to be a public speaker, it was, perhaps, he was not any longer wanted on the public platform, but, a great deal more, because he was absorbed in the work of silent but practical philanthropy. In that work, if his own countrymen or co-religionists would not take share, his American believers and admirers did take a very considerable and very practical share. Disease and pain and discouragement not withstanding, Swami Vivekananda, with the help of the faith which he had in himself, and with the help of the faith which his friends had in him, established *Muths* and *Ashrams* in different localities in Bengal and the Punjab. He created asylums for Hindu orphans—the waifs and strays left to the world's charity by two successive famines. These

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institutions still exist and flourish, and as to their excellence and self-sustaining power, every one who knows anything about them has borne eloquent and repeated testimony. The Swami also founded, or helped, to found, two religio-philosophical Magazines—one in Madras and the other at Mayavati in Almora. These literary ventures have proved successful, and stimulated much research in the field of Vedantic religious thought among the Hindus. Swami Vivekananda made many friends in the West, and acquired some few disciples, and among the latter there is none more learned and loyal, and eloquent and self-srcrificing than that charming English lady, Miss Margaret Noble, who has become a *Sanyasin*, and prefers to be known by the name of Sister Nivedita. With this Sister's help, Swami Vivekananda achieved remarkable succeses in the work of social reform among the Bengali Hindu community in Calcutta. They at no time claimed infallibility or perfection for their speech or thought, or methods of work. They did not strive for effect. They lived in a poor locality, in a poor home, facing disease and death itself in their local surroundings, but ever stimulating by life, voice, and example earnest effort in others to alleviate the social misery which all around them was only too much in evidence. To refer to only one thing among many, Swami Vivekananda saw and wept for the abundant plague misery of Calcutta. We are all familiar with the late Laureate's lyric, which begin with the verse.—

"Tears, idle tears! I know not what they mean."

The followers of Swami Vivekananda "wept tears bitter as blood" at the sight of the plague devastation and destruction. But those were no "idle tears." From those tears flowed the streams of Rescue and Charity. We remember, with admiration and gratitude, the work of rescue and succour, undertaken and accomplished by the members of

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the Ramakrishna Mission—we remember how they penetrated into the filthiest bustis, full of moral and material filth, how they consoled the plague-stricken population ; how they helped to cleanse the moral and material plague-spots, and how they won love and gratitude everywhere. This altruistic work has a permanent record in the city's annals.

INDIAN NATION.

As we go to press we receive the distressing news that Swami Vivekananda is no more. Ramakrishna made no formal *chelās* or disciples. He was never willing to accept the responsibilities of a *guru*. But he had a great affection for the young man who came to be afterwords known as Swami Vivekananda. The Saint early saw the spiritual potentialities of the ingenuous youth, and his anticipations were realised. Vivekananda more quickly assimilated and was more deeply inspired by the teaching of the seer whom he accepted as master and exemplar, than almost anybody else. He gave formal and systematic expression to that teaching in Bengalee and English and propagated it far and wide. His work was done. Loved of the gods he died early, but his was a crowded hour of glorious life. Released from the turmoil of this world, let him rest in the blessed company of his Master and inspire the fellow-workers he leaves behind.

THE GITA SOCIETY AND THE LATE SWAMI VIVEKANANDA.

51, SANKARIOTOLA, CALCUTTA JULY 1902.

To—The Superior, Ramakrishna Mission, Belur Math.

Dear Sir,—As President of the Gita Society, I crave leave to lay before you the following message with reference to the melancholy death of Swami Vivekananda. The Resolution, I have the honour to submit, was carried with becoming solemnity

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at a special meeting of the Society, held under my presidency on Sunday, the 6th July, the vast assembly standing up in utter grief to do honour to the sacred memory of the illustrious departed.

Resolved "that this Meeting desires to place on record its sense of deep sorrow at the sad and untimely death of Swami Vivekananda, who devoted the best years of his life with unflagging zeal and enthusiasm to the propagation of Vedantism and of Hindu philosophy and theology generally in the West. By his death the Hindu community has suffered an irreparable loss, which is keenly felt throughout the length and breadth of the country."

To Swami Vivekananda belongs the undying honour of being the pioneer in the noble work of Hindu religious revival, consumated by bringing Western thought to bear upon it in appreciation of the beauty and grandeur of its doctrine and discipline. The heroic efforts of the Swami towards uniting the East and West into a fraternal union by the silken ties of spiritual kinship, deservedly met with a considerable measure of success. He dedicated his life to the blessed task of spreading the light of Hindu thought, which attained to the sublimest flights that the mind of man can ever ascend in the Western land of mists and shadows, overshadowed by doubts, perplexities and errors, and steeped in materialism of the grossest type, and the good seed since sown by him in America and Europe promises to greminate and yield in abundant harvest in the fulness of time. It was almost entirely owing to his genial personality, his vast culture and erudition in the lore of Vedantism, his unbounded sympathy, his simplicity, and unostentatiousness and his earnestness and will, that Hindu philosophy and theology could make such headway, and be appraised at its true worth in Western countries. He devoted himself with the whole force of his gigantic intellect to achieve the regeneration and moral conquest, of the world by the illumination of Hindu religion and philosophy and to harmonize the aggressive civilization of the West, against which the trend of religious ideas in Christendom seems to be absolutely impotent in robbing it of its conspicuous character of iron and blood, on lives of harmony, spirituality and bliss.

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There is yet another aspect of the surpassing usefulness of the late Swami, worthy of the highest commendation, which brings out in prominent relief, the nobility of his character, the loftiness of his aims and the feminine kindness of his heart. Rare indeed, is the example he has so gloriously set of disinterested and almost selfless philanthrophy. We all remember with admiration and gratitude, the magnificent work of rescue and succour undertaken and accomplished by the noble band of self-sacrificing workers of the Ramakrishna Mission, under the inspiration and guidance of the late Swami. As the accredited head of this earnest band of devoted workers he organized with remarkable success, extensive, philanthropic works in different parts of India for the alleviation of pain, misery and wretchedness. This silent but practical altruism has left a permanent record in the annals of the country and impressed the popular mind with a profound sense of moral duty, with which asceticism can be associated.

Such, indeed, was his character—a man in a million—who has laid down the burden of life to the intense sorrow of his admiring countrymen and passed away after the end of his temporary journey in this fleeting world, into peace eternal on his Maker's breast. The Venerable Swami was in every sense a Prince among men, whose purity of life, loftiness of aims and principles and many-sided activity have entitled him through generations yet unborn, to the admiring gratitude of posterity.

"He was a man, take him for all in all;
We shall not look upon his like again."

On behalf of the members of the Gita Society, I desire to offer you together with your brethen of the Ramkrishna Mission our sincerest and heartfelt condolence for the sad untimely death of Swami Vivekananda. We mourn over his death because we are painfully conscious that a tower of strength for the Hindu community, that valiantly swept away the stronghold of prejudices against Hindu life and thought has suddenly disappeared, which might under God's providence have achieved incalculable good to the general cause of Indian reform. We venture to join our tears with those of his brethern of the Mission and offer

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them our heart-felt condolence because we have the firm faith and abiding conviction that "sorrow shared is sorrow soothed," and I am desired to submit that none shares your poignant grief with greater sympathy than the members of the Gita Society.

We all pray to the Almighty Father, who is the giver of all good, that the immortal soul of the late lamented Swami Vivekananda, which has flown to Him, may rest in pease for ever and ever.

Requiescat in pace!

I am, yours in deep mourning,

NORENDRA NATH SEN,
President Gita Society.

To—The President of the Gita Society.

Dear Sir,—Your kind note of sympathy enclosing the Resolution of the Society to express its deep sense of sorrow at the loss, has reached our hands.

We hasten to send in our greatful thanks for the same, on behalf of all the *Sannyasis* of the Ramkrishna Math.

Irreparable as the loss has been to ourselves, it gives us joy even at this time to think that the unselfish labours of our dear Swami on behalf of his mother-land, are being appreciated in the midst of his own people, however slightly. Time alone will show the extent of his labours, and how much he has raised Mother India, in the estimation of the great nations of the west.

The sower has sown the seed and gone to his rest, but shall we be able to hold our own and carry on the great work, which he has so nobly begun? Let us hope so, in the meantime let us all rally round the sacred memory of the great life that has been just taken away from among us, for united effort, for the regeneration of our own land and people.

With thanks for your symypathy again and blessings and best wishes, we remain.

Faithfully Yours,
(Sd.) Brahmananda,
For all the Sanyasins of the Ramkrishna Math.

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THE BRAHMACHARIN.

SWAMI VIVEKANANDA.

Swami Vivekananda was the greatest Hindu of modern India. He loved India, as no other Indian did, and made her name respected throughout the world. His countrymen can never forget the service he did to the cause of their religion and philosophy at the Chicago Parliament of Religions. Young in years, he was old in wisdom. His piety and self-sacrifice would serve as bright examples to his countrymen. No one that has not come in contact with him, can form any idea of his strong personality, before which even crowned heads would not hesitate to bow down. He was truly a prince amongst men.

The Sanyasis of modern India had forgotten their duty towards their country. Theirs was an individualism extremely selfish in its nature, which sought nothing but one's own salvation. Universalism had fled from the land. Swami Vivekananda revived the Sanyasa of Buddha and Sankara, who considered their individual salvation as of no importance whatever compared with the good of humanity. If Swami Vivekananda gave up the world and all its good things, it was not for retiring into the forest and living a life of meditation only, but for doing active good to his fellowmen, free as he was from the trammels of a family life.

If renunciation is the test of greatness, Swami Vivekananda was a truly great man. His ideal was ancient India, India of the Rishis, who made India the teacher of all nations. The young graduate of Calcutta cut himself

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off from his associations of Western culture and civilisation, and fell at the feet of a poor Brahmin, who had no education of the sort which can be had from our schools and colleges; not because he depreciated Western culture, but because he believed that the genius of the East had a sphere of its own. It was his idea that the Hindus were destined to fulfil the function of the priest and teacher to other nations, and that if the nations of the world could be divided into four divisions, according to their tendencies, then the Hindus were the Brahmins. He has sown the seed, and we have no doubt it will germinate and grow into a goodly tree, if the workers he has left behind him, make the best use of their opportunities, and work as unselfishly for the cause of the country, as he himself did. The function of a sanyasin, a teacher, is man-making, and Swami Vivekananda was eminently successful in drawing his disciples from the various races of India, who, as well as his European and American disciples, are as devoted to the cause of India's religion and philosophy as was their master, and who will no doubt carry on the work, which he had begun but could not finish. Vivekananda though young worked hard for the country, and he deserved rest. and rest he has got. The mission of his life has been fulfilled, and the prophecy of his Guru Sri Ram Krishna verified.

Swami Vivekananda was a vedantist, but his Vedantism was of a practical sort. He did not like his countrymen to be dreamy philosophers, but strong practical men, with love for God and man. His advice to our youngmen was 'Be strong, my young friends; that is my advice to you. You will be nearer to Heaven through football, than through the study of the Gita. You will understand Gita better with your biceps muscles a little stronger. The Gita was taught not to an unmanly lot of man, but to

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Arjuna, a great warrior, the leader of the warlike race of Kshatriyas. You will understand the mighty genius, and the mighty strength of Krishna with a little of strong blood in you. You will understand the Upanishads better and the glory of *Atman*, when your body stands firm upon your feet and you feel yourselves as men." "I seems as if for the last thousand years, national life had one end in view, viz. how to make us weaker and weaker, till we have become real earth worms crawling at the feet every one who dares to put his feet on us. Therefore, my friends, as one of your blood as one that lives and dies with you let me tell you that we want strength strength and every time strength. And the Upanishads are the great mine of strength enough to invigorate the whole of world, the whole world can be vivified, made strong and energised. Love your brother as you love yourself, that is the teaching of Vedanta and not to have the world behind you and seek your own salvation. If you are a Vedantist, you must love the meanest of the mean as you love the highest of the high. "He alone lives who lives for the good of others," the Swami often used to say. "What we want," he said on one occasion, "is not so much spirituality as a little of the bringing of the Advaita into the material world, first bread and then religion. We stuff them too much with religion when the poor fellows have been starving. No dogmas will satisfy the craving of hunger. There are two curses here, first our hatred, secondly, our dried up heart. You may talk doctrines by the millions, you may have sects by the hundreds of millions aye, but it is nothing, until you have the heart to feel for them, as your Veda taches, till you find they are parts of your bodies."

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ALLAHABAD.

THE KAYASTHA SAMACHAR.

THE LATE SWAMI VIVEKANANDA.

The loss of such a sincere and genuine patriot at the present juncture in our history is a truly irreparable loss, which we can hardly bear with equanimity. Though a worker in a different sphere of activity, no less heavy has been the loss to the country in the death of the young Benglee preacher—he was only 39—who bore the name of Narendra Nath Dutt, but was better known, all over the world, as the Swami Vivekananda. Graduating himself in 1884 at the Calcutta University, he soon came under the spirituai influence of the great *Paramhansa* Ram Krishna, whose life and teachings were recorded and preserved by the late lamented Professor Max Muller in a volume published by him, with the aid of Vivekananda himself, in 1898. On the death of his Master, Vivekananda travelled a good deal, specially in Western and Southern India, but he was hardly known to fame, until his appearance at the platform of the World's Parliament of Religions, held at Chicago in 1893, in connection with the grand International Exposition held in that city to commemorate the fourth centenary of the discovery of America. Vivekananda's appearance on the Chicago platform, draped in the orange-coloured robe of a Hindu *sannyasi*, his lucid and learned exposition of the Vedanta philosophy, his command over the genius and the resources of the English language and his remarkable facility as a public speaker, all combined to create quite a stir in the New World and produced a deep sensa-

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tion, even in that land of nine day's wonders. Telegraphic messages transmitted by Reuter to this country had prepared the people to accord the Swami on his return most enthusiastic ovations and his journey from Madras—where he landed—to Calcutta, his ultimate destination, was made amidst scenes of unparalleled and wildest enthusiasm. Except for a visit to England, during which he made the acquaintance of Professor Max Muller, the Swami devoted himself to travelling in India and delivering discourses on various theological and philosophical questions and it was during the course of one of his itineracies in Kashmir, that we had the privilege of making his acquaintance, at Srinagar, in the autumn of 1898. Beside delivering courses of lectures on Religion and Philosophy—most of which have been brought together and published both in London and in this country—he was instrumental in establishing two *ashrams* one at *Paramhansa* Ram Krishna's seat, near Howrah, and the other at Almorah; and the inmates of the Howrah *ashram* did most excellent work during the recent Plague out-break in Calcutta and its suburbs. Such in brief is a survey of the short active life of the late Swami, but there is no doubt of the fact that short as his life was and few as the number of years were during which he worked for public welfare, the moral influence exercised by him and brought to bear upon his countrymen, has been large out of all proportion to the shortness of the period of his activities. It would take us beyond the scope of this note to discuss the Sawmi's religious and philosophical views or the influence of his career and character upon the fortunes of his countrymen. Happily we are exonerated from the task, as a discussion of these problems appears elsewhere in this Journal, from the pen of one most competent to write on the subject, but there can

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be no doubt of the fact that the death of the Swami has removed from our midst a towering and a unique personality, which we could ill afford to spare, just at present.

THE ADVOCATE, LUCKNOW.

It is with great regret that we announce the death of Swami Vivekananda. The news everywhere will be received with feelings of deep regret and sorrow. In him we have lost not only one of the most popnlar Vedantists, but a patriot whose heart was full of love for mother India. Earnest and sincere, always trying to live the life of a practical Vedantist, full of noble emotions and thoughts, for the regeneration of the mother country, his life has been cut short in the very prime of manhood amidst the great sorrow of the community at large. When we last saw him in Calcutta, he was eloquently talking, in pure and chaste Hindi, which would do credit to any Upper Indian, his face beaming with enthusiasm. Who than thought that the end of the great man who has raised Hindu philosophy much in the eyes of the West, who could count hundreds of Europeans and Americans as his disciples and who had by standing temptations in the West showed of what good stuff he was made, was coming so soon? The Swami had been ailing since some years past; dyspepsia and diabetes, the two cursed diseases that have claimed such a large number of our countrymen, attacked him three years ago. All what human ingenuity could do was done.

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MADRAS.

THE HINDU

THE LATE SWAMI VIVEKANANDA.

The news that Swami Vivekananda breathed his last at Calcutta, on Friday, the 4th instant, has come upon us with a shock. Although it was known for a year or two that the heavy and tireless work he did in America and the Western world as an expounder of the ancient Hindu thought had considerably shattered his constitution, still it was believed recently that his health was improving and that he would soon be able to resume his work with his usual energy and enthusiasm. But the will of divine Providence seems to have ordained otherwise, and now that he is no more, the least that we can do is to appraise justly the value of the work he did in his life and to learn for ourselves as well as to arrange to transmit to posterity all these lessons of nobility, self-sacrifice and enthusiastic patriotism which have so largely abounded in his career as a cosmopolitan Hindu Sannyasin. Born in the year 1863 of a respectable Kayastha family in Calcutta, he went by the name of Narendranath Dutt. He was a Bachelor of Arts of the Calcutta University, and was preparing to become a lawyer, his own father having been an Attorney-at-law of the Calcutta High Court. Before this could be carried out, his father died, and the son who had already come under the influence of the now well-known Ramakrishna Paramahamsa of the Dakshineswar Kali Temple became more and more closely attached to his *Guru* and took upon himself the life of asceticism and renunciation. In the days when English educated young Bengal was being agitated by the new eclecticism of Brahmo thought, and when the late Keshub Chunder Sen was captivating all impressive hearts by his magnificent eloquence and broad sympathies, Ramakrishna Paramahamsa was silently operating in a corner of the great city of Calcutta so as to draw to himself a few select spirits from among

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the young men, the restlessness of whose mind must have appeared to him to be a sure sign of their earnestness. It has now become a fact of history that Keshub Chunder Sen himself drew much inspiration from the great Rama Krishna Paramahamsa.

Of the young men who thus came under the inspiring influence of this great Brahmin Sannyasin and Vedantic teacher Vivekananda seems to have been possessed of the greatest and the most comprehensive capacity to understand the true meaning of the life and teachings of his venerable master. And it is no wonder that he was that master's dearest disciple. In time the master also died leaving the little band of devoted and admiring disciples to take care of themselves and to so work on and live in the world as to spread his ideas of religious truth and purity over as wide an area as possible. The influence which proceeded from Ramakrishna Paramahamsa is nothing new in the history of India like Brahmoism or Christianity or Islam. What flowed from him was simply the old stream of Vedantic light and illumination : only the stream in its flow was more all-embracing than it ever seems to have been in the past in practice. And the great lesson that he wanted apparently to impress upon the mind of humanity was the lesson of the harmony of religions. How very largely the world stands to-day in need of learning that lesson can be well enough made out by all those who are able to perceive the clash and the turmoil that is even now noticeable in the conflict between creeds and religions. The absurdity of the conviction that all truth is contained in some one particular religion, or that any one religion is wholly true while others are partially so, or, again, that man by his ingenuity can pick up the wheat from the chaff in all religions and thus eclectically arrive at a religious composition which is altogether free from all kinds of defects and deficiencies does not require any detailed demonstration. And in India, it was long ago recognised that religion is a necessary element in the institutions of civilization, that it grows and improves in character with the growth in the capacity of human communities to adopt higher modes of life and thought, and that in the naturalness of this growth is to be seen the fitness of all religions to enlighten and to

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sanctify those who follow them as a means of satisfying their deep-seated religious cravings. The Indian Vedanta is both a religion and a philosophy, and in its philosophic aspect it deals not merely with the problems which relate to the fundamental verities of existence but also with the way in which man is gradually enabled to adjust his life and conduct, so as to be more and more in accord and harmony with those philosophic verities. It is a religion which, after reaching the highest pinnacle of religious realization and philosophic thought, finds it impossible to discard the lower stages in the progress so as to say, "It is all here, religion and truth and philosophy, at the top of this pinnacle. Nowhere else is there anything that is worth having. Oh, ye, men and women, come up here, all of you, or perdition is your doom." Looked at in this way, the Vedanta is a philosophy of religion also. Swami Vivekananda's great work in life has been to endeavour to make the world realise this threefold character of the teachings contained in the ancient Vedanta of India, to fight against the war of creeds and religions and to make all men and particularly his own countrymen realise that the soul of man is fundamentally divine in character, and that the divinity which is so found within each man and woman requires that the life which is lived by him or her should be divine in character and divine in all its motives. Even before he began his public career as a teacher, commencing it by his ringing exposition of Hinduism in the Chicago Parliament of Religions, his earnestness and power were known to almost everyone who had come in contact with him. But it is the parliament of Religions in Chicago that revealed him even to his mother country. With that revelation came to him the great scope that he has had to work out the mission of his master and when, after his tireless toil in America and England, he returned to India the reception that Madras gave him was so grand and enthusiastic that we still see the events connected with that reception pictured before our mind's eye. Indeed he deserved such a reception, and as he himself is known to have put it, it all went to the glorification of his master and of the

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Indian Vedanta which made his Master great. We feel that we are too near the sorrow that has been caused by the announcement of his death to judge adequately the worth and meaning of his career. There is no doubt that he has tilled a wide area and sown therein seeds of an inestimable value to man. It is in human nature as exhibited in human history to judge the work of the sower in the light of the harvest that is reaped. Now that the sower has sowed the seed and finished his work, the harvest to a great extent depends upon those whose duty it is to water the fields and to tend the young plants: and we have no doubt that there is still force and vitality enough in the ancient civilization of India to produce the men from time to time who are needed to serve that civilization in all that constitutes its peculiar essence and claim to divine glory. Swami Vivekananda was a Sannyasin, and the serenely calm death that has come to him at the conclusion of a life of such usefulness and human service, is an event in relation to which nobody has any right to complain. He has done in a most admirable manner the work in life for which he prepared himself and paid his debt to nature. To-day we feel proud that India produced him and that her title to honour in the pages of history has been considerally enhanced by him whose memory deserves to be cherished with reverence and love along with that of some of the greatest men known to the annals of humanity

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THE PASSING OF A GREAT HINDU MONK.

A glorious light is extinguished and a terrible gloom has been cast over the land. The brightest star that for ten years and more proclaimed in all its splendour and granduer the glory of God and the divinity of man has vanished from mortal view. He that came of the Lord has gone unto the Lord. The noble soul that early in life cast off all that mortal man holds near and dear, donned the simple yellow robe of the ascetic, took the beggar's bowl in hand and wandered from one corner of the country to another, aye! crossed the distant seas to proclaim the glory of the Vedanta, is no more. We shall no longer see his majestic figure, nor hear his magnetic eloquence that kept under a spell all that came under its influence. On the 4th this month, Swami Vivekananda who had been out for a walk in the evening, feeling ill, returned to the Mutt at Howrah, assembled all his brother *Sannyasins*, announced that his master's call had come and in a few minutes passed in peace. It is impossible to adequately give expression to the feelings of genuine and profound sorrow which the news of the premature demise of this great *Sannyasin* has caused throughout the land and the sorrow with which the sad tidings will be received in America, the land where he built his world wide fame. It is equally impossible within the short space of a note written hastily under the influence of great sorrow even to describe in brief the glory of his mission and the greatness of his achievements. To that we shall have to refer often in future. For the present we content ourselves with answering the question, what is the reason of the extraordinary sorrow which his death

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has called forth ? To say that he pandered to the vulgar patriotism of the people by speaking of the glory of the past would be a cruel lie. No, on the other hand there was no more scathing critic of the present degeneracy of the Hindus than Swami Vivekananda. Those that have not had the fortune of listening to his many private discourses have simply to read his many lectures and in particular the one on the Vedanta delivered at Lahore on the 12th November 1897. Therein they will find the Swami's sledge hammer blows on the excrescences that have crept into our religion and life. The secret of his success lay in his sincere but enlightened love for the land of his birth and the religion of his Rishis. His religion knew no caste, no creed, no colour ; his philosophy knew no systems and sophistries ; his sympathy was boundless, and he recognised a brother and sister in every man and woman he met. With the same breath and the same spirit he praised the glory of the Brahma of the Hindus, the Ahura Mazda of the Zoroastrians, the Buddha of the Buddhists, the Jehova of the Jews, and the Father in heaven of the Christians. He despised no religion, no form of worship. Read his favorite song.

" As the different streams, having their sources in different places all mingle their water in the sea, so, O Lord, the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to Thee."

If often he laid stress on the glory of the Vedanta, it was because he felt that in ideal it proclaimed the great lesson which he incessantly voiced forth,—the lesson of the harmony of all religions. Remember the motto which he proclaimed from the platform of the great Parliament of Religions ! " Help and not fight." Assimilation and not Destruction, Harmony and Peace and not Dissention."

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The death of such a man leaves a void that will long remain unfilled. This the great misfortune of India at present. Worthy and capable leaders are few and far between, and when they go, they leave no successors to carry on their work. Swami Vivekananda, however, was a teacher of rare personal charm and power. May we hope that his blessed mantle has descended on some worthy pupil of his ?

THE THEOSOPHIST.

On the 4th of July last, Swami Vivekananda, the distinguished pupil and disciple of the late Ramakrishna Paramahamsa departed this life, at Howrah, a suburb of Calcutta, in the 40th year of his age. His brief but brilliant public career dates back, from 1893, when he astonished all America by the eloquent orations in which he defended the Hindu religion and expounded the doctrine of the Vedanta. The scene at the platform in the great hall of the Parliament of Religions at Chicago, when the meeting broke up, as described in the local newspapers of the day was most striking. Many of the first ladies in the audience crowded round him in a state of great excitement, overwhelming him with compliments and trying to get a chance to touch his hand, or even to intercept a glance of his eyes. So completely had the Western public been deceived about the character and attainments of the inhabitants of India, that this quaintly garbed man with the brown skin and deep, penetrating eyes, whose paltform oratory challenged comparison with that of the best American public speakers, came flashing before them like a brilliant meteor. Their first impressions were deepened by his subsequent public lectures: he was invited to all parts of the States, and remained in the country until 1897; disciples of both sexes gathered about him, a Vedanta society was formed, several of his fellow-pupils of the Paramahamsa went to the States and are still working there, and a demand for ten more helpers was, it is said, recently sent him.

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Vivekananda's health has been feeble ever since his return, and his death, although sudden, has not much surprised his friends. The Swami has left behind him several works of a religious character, but it is as an orator and public teacher that he will be longest remembered. He had a strong personal magnetism and was naturally combative. It can hardly be said that he was a friend of the Theosophical Society nor a believer in the assistance of our Great Teachers; still, he was an intense Hindu and a most able expounder of the school of philosophy to which he belonged.

THE SWAMI VIVEKANANDA MEMORIAL MEETING-MADRAS.

A Public Meeting of the Native community of Madras was held yesterday evening at Pachaipappa's College to give expression to the deep sense of the great loss which India has sustained in the death of Swami Vivekananda and to take steps to perpetuate his memory in a suitable form. The Meeting was very largely attended and the proceedings were characterised by the greatest enthusiasm. The Hon'ble Rai Bahadur P. Ananda Charlu, C.I.E., was in the Chair; and among others persent were Mr. V. Krishnasuwmy Iyer, Mr. P. R. Sundaram Iyer, Prosfessor M. Rungachariar, Mr. T. V, Sehagiri Iyer, Mr. C. Mariappa Moodelliar, Swami Ramakrishnananda, Mr, V. C. Sesha Chariar, Mr. G. Venkataranga Rao and Mr. M. C. Nanjunda Rao. Proceedings began with the reading of a number of telegrams and letters from several people, including the Rajah of Ramnad and the Private Secretary to H. H. the Gaekwar, expressing sympathy with the objects of the Meeting and regretting their inability to be present at the Meeting.

The Chairman's Speech.

The Hon'ble Mr. Ananda Charlu, in opening the Meeting, made a short speech alluding to the greatness of the Swami Vivekananda as a religious leader and reformer. He said that

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Madras had known the late Swami at his best, viz., when he returned here as a conquering hero from America. On that occasion people of Madras had given him a reception the like of which he had seen nowhere in this country. At that time they rejoiced over his unrivalled success, and that evening they were met to lament his untimely death ; not only to lament over the loss which he hoped would not be irreparable, but to keep his memory green in some tangible form in their midst, so that the influence for good which he had inaugurated might not fail, but might continue to operate. The Chairman next alluded to the impressions which the late Swami Vivekananda left on his mind on the four occasions on which he had the privilege of seeing him. It was impossible, he remarked to have been anywhere near Swami Vivekananda without being strongly influenced by his presence, his eloquence of voice and personal magnetism were very great indeed. He had by his work in America and other places raised Hindus in the scale of nations and by the mission that he performed he had convinced foreigners that Hindus, who possessed an enlightened and great religion of the kind he had preached in America, could not be savages ! His great services to the country ought to stimulate in them that desire of generous recognition and enthusiasm which he deserved in the hands of the people of this country.

Vivakananda's Life Work.

Mr. V. Krishnasami Iyer, who was received with loud cheers, moved the first resolution, which was in these words :—

"That this Meeting records with profound regret its sense of the great loss which this country has sustained by the early departure from this life of the revered Swami Vivekananda."

In so doing he said that it was not possible for him to say any words which could add to the splendid tribute which their distinguished Chairman had paid to the memory of the great Swami. Vivekananda was gone, but as a Hindu he hoped and believed that he had not gone for ever. By saying so he did not mean the mere customary platitude that though the man was

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gone, his influence still lived. He believed the Swami would come to them again in another form to do work nobler than he had done in the life that had just closed. A star of the first magnitude had disappeared from the Indian firmament, and as Hindus they believed that the star would rise again in the East to shed more lustre on this land. Swami Vivekananda was born of a Kayastha family in Calcutta. He went through the ordinary school course and graduated as so many of them did. He had the good fortune of sitting at the feet of that great Saint of Dakshineswar—Ramakrishna Paramahamsa—who had inspired the lives of many a great man of his time in this country. He changed his garments for the orange robe of the monk. The orange robe among Hindus was a badge of abnegation of self, for the relinquishment of woman, family and wealth. He took that robe and received the inspiring teachings of his great master. Swami Vivekananda was unknown when he came to Madras before going to America, and had stayed here for a short time delivering brilliant discourses to the young men who had assembled at his residence from all parts of the city. He had then been recognised by Sir Subramania Iyer and others as a man of great originality, power and wisdom and was sent to America to attend the Parliament of Religions at Chicago. He was the most conspicuous figure in the Parliament of Religions, a man who made the deepest impression, not merely by his personality but by his brilliant discourses, the eloquence of his thought and argumentation. To the Parliament of Religions, where assembled the greatest Doctors of Divinity, professors of various faiths, in short the best intellects of all countries, he proved that India had a faith which at least was as great and noble as the faith of other nations of the world. He had never before spoken on a public platform ; but the speech he had delivered at the Parliament of Religions for the first time in his life was described by the Press of America as " the most brilliant speech at the Parliament." That speech made him famous all over the world. He had followed up his career as a speaker and addressed various meetings in America. He preached the faith of the sages of India and created

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in the American mind love for the same. He left a number of his disciples and fellow workers behind him in America to carry on the work which he had begun and returned to India. Every one of them remembered the magnificent reception accorded to him in the Victoria Town Hall. On that occasion the Swami was overpowered by the feeling of thankfulness for the work he had accomplished and thankfulness for the rejoicings on the part of the people. After staying for a few days in Madras then, he went to Calcutta where his work in this life ended. He had left his work unfinished. It was no new thing for them to find their great religious teachers pass away in the plentitude of their wisdom and work. The great Sankara Chariar had passed away at 32, and Swami Vivekananda had departed at 39 without finishing his work, the task of enlightening the West upon the wisdom of the East and of quickening the East itself into fresh life and activity. The first he had performed and the second he had left undone. It was the idea of the Swami that an organisation should be founded for the study and propagation of the Hindu Religion and Philosophy. It was his idea that they should not be negligent of the spiritual interests of the large masses of their countrymen, as they no doubt were. Let them look at this picture of Hindu religion to day. Famines came and large masses of their people famished. Unable to maintain themselves, they were obliged to join the Christian faith for the sake of the gruel given to them. Let them look at the picture of Hindu religion to-day. It was a common mistake to suppose that the Brahmins were priests, though the priests were taken from among the Brahmins. The condition of the priesthood of the present day was most melancholy. He did not know of any priest that would not sell his soul for a mess of pottage! Their community was in such an effete condition and it was time they rose from their lethargy. Swami Vivekananda had a scheme of rousing the people to a sense of their ancient greatness. He had an idea of founding an institution to train a number of Sannyasins who would have no attachment in this world and whose only end in life would be to uplift the masses of the

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country. That scheme he had not been able to carry out. It would be the duty of that Meeting to consider how best to carry out his great idea. The Swami was not merely a great religious leader. His letters from America to his friends in Madras were full of sympathy, love and enthusiasm and were calculated to infuse into the minds of the young men of this country every kind of noble feelings. The speaker hoped that Mr. Alasinga-perumal would one day think fit to make some of these letters available to the public. As the great Sannyasin had left them, it was their duty to enshrine his memory in a suitable form. The proposition that was to follow would require money to carry out. It was often the fashion to suppose that great movements of this kind died for lack of funds. The resources of the country were vast. What was wanted was earnest men with unflinching courage with great devotion to duty. Given such men, he had no doubt success could be guaranteed. He had known mendicant Brahmins and pious Brahmin widows go about the country and succeed in collecting several thousands to carry out some pet religious ideas of their own. One had collected lakhs by begging to make a jewel for the idol in a temple. How was it that such people had succeeded? Because people believed in the sincerity of these men, and women and in their honesty of purpose. People were satisfied that the money collected would not be misspent. So that given such men, success was certain. The proposition to perpetuate the memory of Swami Vivekananda could be easily carried out provided they had the co-operation of men of strong will and honesty of purpose.

Mr. V. C. SESHACHARIAR said that the felt impelled by a strong sense of duty to come forward and second the porposition. He desired to echo in feeble sentiments, the deep sense of the loss sustained by the conntry in the early death of the Swami who had commanded their adoration and admiration at one and the same time. He had been sent to America to preach religion, to open the eyes of all sceptics to the sublimity of the soul that it enshrined in the body. They were assembled there to lament the passing away of the great Swami whose business of life was

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to teach *Atma vidya*, the highest system of philosophy, as taught in the Upanishads, the Brahma Sutras and the Bhagavad Gita. There were numerous disciples and fellow disciples of the Swami following his great example, and these commanded their confidence and reverence. The late Swami had intended to build a temple—not a temple where mere forms were kept and formal worship was carried on; but a temple in which real knowledge could be taught. It was the duty of those who were in some measure his proud disciples to put their shoulder to the wheel and achieve the object which the Swami had had in view.

Mr. A. C. PARTHASARATHY NAIDU made an eloquent speech in Telugu dwelling on the great services rendered to the country by the Swami and the necessity that their was to perpetuate his memory in a suitable form.

The proposition was carried in solemn silence, the audience standing up.

THE NEED FOR MEMORIAL.

Mr P, R. Sundaram Iyer B.A. B.L. moved the next proposition in the following terms:—That this Meeting resolves to perpetuate the memory and continue the work of the late Swami Vivekananda by establishing an institution in this City for the study and propagation of Hindu religion and philosophy. He said that those who had the privilege of listening to the discourses of the late Swami before he went to America, new how very earnest he was and how very irresistible his arguments were, when he preached to them the necessity for the spiritual regeneration of the country. Many a time the Swami felt ashamed of the loss of spiritual power in this country of the Rishis. The Swami was very strong when he began to chide them, but he was also very careful to encourage them. They all knew that he was a great teacher, but he was not sure whether all of them were aware how great a patriot the late Swami was. If there was one thing that the Swami had been anxious to see done, it was to see the greatness of the country restored. He had gone to America to preach the religion of the Vedanta. He had seen that the men of his country had been going too much after the things of this world and any

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active scheme to turn them from that direction would require a great deal of money. He knew that if the people of the West appreciated the Vedanta, they would give any amount of money for its propagation and he knew also that if the Westerns appreciated the wisdom of the East the people of this country would feel ashamed of their own inertness. That was the reason why the Swami had gone to America before trying to work out the scheme in this country. The first thing which he had set himself to do after he returned from America was to propound a scheme of his own, which he was sorry to say had not yet been fully developed and worked out in all its details. The Swami's great desire had been to organise a band of earnest workers, who would make it their sole duty to restore the spiritual supremacy of India in the whole world. He had made the Western world recognise that the ancient ancestors of the Hindus had seen and explored a great deal more of the world of Spirit than they had been able to do even up to the present day. He had made the West ready to help the East. He had great hopes of the Madras Presidency, which had taken the initiative in beginning the work of the spiritual regeneration of this country. He had recognised this Presidency as the birth place of the three great Acharyas or Religious Reformers of modern times—Sankara, Ramanuja and Madhva—and as having given birth also to a great number of sages of the Vaishnavas and the Saivas. If they had any regard for the memory of the great Swami and for the great truths that he had preached and if it was true that his preachings had produced any impression on them, it was their sacred duty to see that the influence of his teachings did not die away. Without discussing the details of the scheme, he would say that what was wanted was a band of earnest workers who would act as sources of light and inspiration in various parts of India; and a place to train more and accommodate them comfortably. A number of such workers was more valuable from the personal influence they could exert than several volumes of books they could write. Such a band of workers who would work willingly for the imparting of instruction in their religion and philosophy and who

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would not complain of want of time or remuneration could only be found in the ranks of Sanyasis. An example of the kind of worker that was wanted was Swami Ramakrishnananda who had been working amongst the people of Madras for the last 5 years silently and perhaps unknown to many. Other parts of the Presidency constantly applied for the services of similar men. Hence the necessity for starting an institution which might both serve as a Memorial of the late Swami and as a centre for the study and propagation of their religion and philosophy. In such an institution these unselfish, learned and holy workers could be maintained in comfort and sent out wherever their services might be wanted. It was not only out of affection to Swami but also out of affection to themselves and their philosophy that the Memorial should take that form.

Mr. V. RAMASEN seconded the proposition, and Mr. B.A. B.L. Bhuttasree Bala Saraswati Narayana Sastri supported it in an effective Tamil speech.

The proposition was carried with acclamation.

Mr. C. V. KUMARASWAMI SASTRIAR B.A. B.L. moved the third Resolution, appointing a large and influential Committee to carry out the objects of the above Resolution. He said that the late Swami was eminently a seeker after God, an ennobler of humanity, not in the restricted sense of a particular caste or sect, but of humanity in general. His object was not to promote this or that particular one among rival faiths and contending factions. He was full of pity, hope and sympathy for all. He had pitied ignorance and hoped as time progressed people would be able to show to the world what golden thoughts lay hidden in the musty pages of their ancient sacred works. The work which the late Swami had set on foot was not the work of a solitary man but of a progressive stream of thinkers who had to sacrifice everything for the well-being of humanity and for the finding out of the eternal truth. It was with the object of providing such a stream of thinkers and workers for the spiritual regeneration of their country that they were assembled there.

Mr. V. V. SRINIVASAN B.A. B.L. seconded the proposition,

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which was carried unanimously.

SWAMI RAMAKRISHNANANDA having read an the following earnest appeal to the Meeting for help towards the establishment of an "Ananda Mandir" in Madras, the Chairman brought the Meetintg to a close.

With a vote of thanks to the Chairman and the Trustees of Pachaiyappa's Charities for the use of the Hall, the proceedings terminated.

A SANNYASIN'S APPEAL.

Dear sir,

Now that Swami Vivekananda has entered the *Mahasamadhi*, I, as a fellow disciple of his under the great Paramahamsa Ramakrishna, approach you with the request that you should be pleased to render such help as is in your power to embody the great life-work of Swami Vivekananda in a local religious and educational institution, in accordance with his desire and the desire of many who have appreciated and admired the great Swami's personality and teachings. For the last five years I have myself been doing in my own humble way, under the late Swami's guidance and our common Master's inspiration, the work of expounding the higher truths of Hinduism to young and earnest students in more than one part of this city of Madras. It is here, by the intelligent and earnest citizens of this city of Madras, that Swami Vivekananda's great intellectual and moral worth was first recognised openly, and it is from here that he derived the support which sent him on to America to the Parliament of Religions held at Chicage. Again it is here that he received the grandest public ovation on his return from America, after doing there the most signal and ever memorable service in behalf of the ancient philosophic religion of our ancient and holy country. There are reasons to believe that the loss sustained by the country in consequence of his

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departure from this life is very keenly felt in almost every part of India; and to you, the people of Madras, who loved him so well and honoured and appreciated him so much, it surely must be a source of great pleasure and satisfaction to render help in respect of the organisation of an institution which will, in your midst, carry on the great *Vedantic* missionary work, which he started and for which he so heroically and successfully laboured during nearly the last ten years. What shape the contemplated institution may take is dependent upon the nature of the response to my appeal for help. It is a great cause—the cause of spreading and propagating the spiritual wisdom of India and her famous religious teachers. The world outside needs the light of their wisdom quite as much as we do in India, and I am hence anxious to see an *Ananda-mandir* rise somewhere in a conspicuous part of Madras, from whence that light might be made to radiate in an ever-increasing profusion to all near as well as distant regions, so as to take away the over-shadowing darkness of ignorance which is indeed responsible for all the weaknesses and miseries of man. I need not tell you that God always blesses those who bless His creatures by helpful service rendered unto them. Any contribution that you may make will be received with gratitude, will be treated as a sacred trust, and will be fully utilised in commemorating the great Swami Vivekananda so as to continue his life-work in Madras.

May God inspire you with love and faith, and bestow on you the blessing of peace and prosperity is the prayer of

A
Fellow Disciple
of
Swami Vivekananda
under the ever-to-be-revered
Ramakrishna Paramahamsa,
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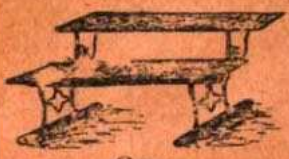
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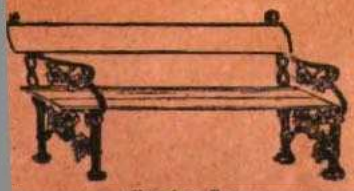
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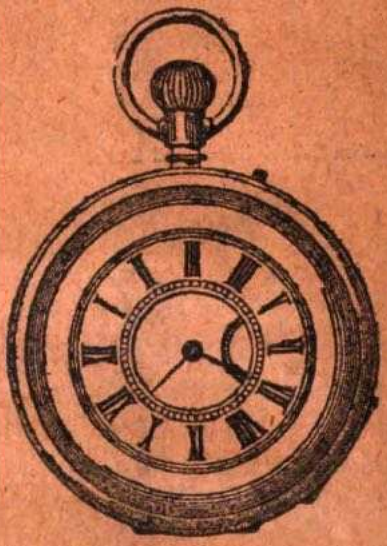
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—*Rig veda*, I. 164. 46.

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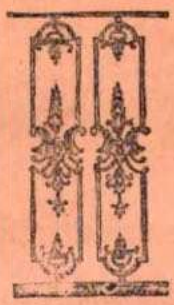
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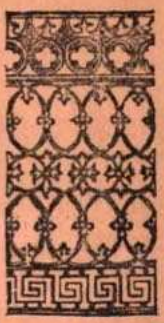
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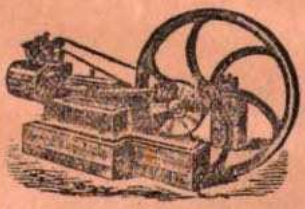


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THE MAHABHARATA.

A LECTURE BY SWAMI VIVEKANANDA

The other Epic about which I am going to speak to you is called " The Mahabharata." Mahabharata is the name of India—Great India. The region of the quarrel is not very big, but this epic has been the most popular one in India ; and somehow or other it got an authority, as Homer's poem had for the Greeks. As ages went on, everybody put something into it till it has become a huge book of a hundred thousand verses. All sorts of philosphical treatises, little bits of history, and several other discussions have been added on from time to time till it is a vast, gigantic mass ; but through all that runs the old, ancient epic, the original story.

The central story of the Mahabharata is a war between two families of cousins, one, called the Kauravas the other, the Pandavas—for the empire of India.

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The Aryans came into India in small companies; gradually, these tribes began to extend and then, at last, they became the undisputed rulers of India; and then arose this fight between two branches of the same family to gain mastery. Those of you that have studied the Gita know how the book opens with a description of the battle-field; that it was ridged with two armies, arrayed one against the other to fight.

There were two brothers, descendants of the emperor: one was called Dhritarashtra, and the other was called Pandu. Dhritarashtra was born blind, though the elder one; and according to Indian law, no blind, halt or maimed or consumptive, or any other constitutionally diseased persons can inherit; they can only get a maintenance allowance. And so this Dhritarashtra could not get the throne, though he was the elder son, and Pandu became the emperor.

Dhritarashtra had a hundred sons and Pandu had five. Pandu died, and then there arose, after a while, jealousies and quarrels between the two factions. The children of Dhritarashtra somehow got hold of the kingdom, and they drove away the children of Pandu; and these five brothers fled to the forest with their mother Kunti. They lived in the forest and went about disguised; declared that they were priests, Brahmans; and lived as Brahman students by begging. And so they went on till they came to hear of the approaching marriage of a princess of a country called the *Panchala*.

I told you last night of a peculiar form of ancient Indian marriage. They always had a great feat of arms—some skill in archery or something of the kind; and then the hero would be selected by the princess. It was called *Swayamvara*, choosing of the husband by the princess.

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This princess was famed far and wide for her beauty and accomplishments ; and King Draupada was a great king, king of the Panchalas, and his daughter was going to choose a hero.

There was placed some mark in the form of a fish, away above ; under that fish was a wheel with a hole in the centre, continually turning around, there was beneath a tub of water ; and a man, looking at the reflection of the fish in the tub of water was asked to send an arrow and hit the eye of the fish through the wheel and he who succeeded would be married to the princess.

Now, there came kings and princes from different parts of India, and one after the other they tried, and every one failed. You know, there are four castes in India : the highest caste is the hereditary priest, the Brahman ; next to him, the caste of Kshatriya, the kings and the fighters ; next to them are traders or business men, and then, the servants. Now, this princess was, of course, one of the second caste, Kshatriya. But these kings and princes having failed, her brother stood up and said : " Any other caste, any man, who can hit the mark, him will Draupadi make her husband."

And there the five brothers were, of the Brahman caste apparently. The third brother was celebrated in archery, the hero of the whole army. Mind you, in those days, the poem says, it was not mere bows and arrows only ; it was magic archery :—one man could fight millions of men and burn them at will ; and if you send one arrow it will rain and thunder—you can make everything burn, and so on. It was all divine magic.

But one fact is most curious in both of these poems ; in both of these poems, along with these magic arrows and other things, you see the cannon already in use ; this that you call "cannon"—it is an old, old thing

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used by the Chinese and the Hindus. On the walls of the cities were hundreds of curious weapons, made of hollow iron tubes, which, with powder and ball, would send a ball that could kill hundreds of men.

It used to be said that the Chinese by magic put the devil inside of an iron hollow tube and when they applied a little fire to a hole, the devil came out with terrific noise and killed many people.

But they were fighting with magic arrows ;—they had got arrangements—tactics, even in these old days : there were the foot soldiers, termed the *pada*, then there was the cavalry, *Turaga* they were called ; and there were two other divisions, which moderns have lost and given up. There were the elephant corps :—hundreds and hundreds of elephants, made into regiments, with men on their backs clad in huge sheets of iron mail, and these elephants would bear down upon a mass of the enemy. Then, there were chariots. Of course you have all seen pictures of chariots in old paintings because they are used in every country. These were the four divisions of the army in those old days.

But all these princes failed in hitting the mark. Then the son of the king Drupada rose up in the midst of the court and said that Kshatriyas, the king caste had failed; now it was open to the other castes. Let a Brahaman, even a *chandala*, whosoever hits the mark, he marries Draupadi.

And among the Brahmans was seated Arjuna, the third brother, the hero of the bow. He arose. Now, Brahmans as a caste are very quiet and rather timid people. According to the law, they must not touch an instrument, they must not touch a sword, they must not go up a tree, must not avoid dangerous situations. See, what quiet, peaceable people they are.

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So, when the other Brahmans saw this man come up, they thought that that man was going to bring the wrath of the Kshatriyas upon them and that they would be all killed. They tried to dissuade him but he would not listen, because he was a soldier, all the same ; and he took the bow and arrow in his hand, sent the arrow, looking at the tub of water, right through the wheel and hit the fish-eye. There was great jubilation ; and Draupadi, the princess—the princess must be there with the garland in her hand and she thows the garland on the head of the man who is her choice—and she threw the garland over the head of Arjuna ; he was chosen.

The other princes, they were very much disgusted that a priest should catch this beautiful pincess, when these kings and princes had failed ; so they wanted to fight Arjuna. There was a tremendous fight but they were all beaten. So they all went back to their homes.

And the five brothers with the princess, they returned to where they had left their poor mother in a cottage. They every day used to go out to beg, as Brahmans, the priestly class, have to live by begging. So they used to go out and what they got by begging they brought and the mother divided it among them. Now, the brother of the princess had said : "Why, who are these people ? Who is this man whom my sister is going to marry? They have not any chariots or horses or anything. Why, they go on foot." But he followed at a distance. And thus the five brothers, with the princess, came to the cottage where the mother lived ; and Dharma says, "Mother, we have got most wonderful alms to-day" ; and the mother says: "Divide it, my children"—and then the mother found out :—why, it was a bride ! but see, whatever it be, the mother's word was there ! It must not be wronged ; must be fulfilled: –mother's words. And the

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five brothers married the same one.

Now, you know, in every society there are stages of development. Behind the epic here there is a wonderful glimpse of more ancient historic times. The author of the poem mentions the fact ; but he tries to gloss it over and find an excuse and a cause because it was a wonderful mother's word, mother's troth, and so on. Behind that—you know, in every nation, there has been a certain stage when polyandry prevailed, all the brothers of a family marry one wife in common. It still exists in some parts of a district in Southern India. Now, that was evidently a glimpse of the polyandrous stage, behind.

So they were married ; and the king, Draupada, had to reconcile himself to this polyandrous marriage. They declared that such a thing is custom among princes and these princes having been brought up there, it was allowable for them. Anyway, it was there.

And then, when the other party found that these had returned strong and heroic, they made peace with them, and gave them half of the kingdom at first ; and then, the five brothers, they conquered the whole of India and the eldest, Yudhistthira, was declared Emperor of all India.

And then they held a *rajasuya* sacrifice, where all kings came and declared one king as their Emperor.

In that sacrifice kings had to do manual service. If he did not, he had to fight. So, all these kings came and rendered homage to the eldest brother. And the cousins, who had been their torment, and their children, they also had to come and do the same service.

But there was the sowing of the future feud. They could not bear that, and they worked out a plan. This king, Yudhisthira, was challenged to play at dice. In ancient India, if a man of the military caste was challenged to fight

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he must turn back and fight ; even if his own father challenged him he must fight : and if he was challenged to play at dice, it was equally honorable to play and dishonorable not to accept the challenge. And this King, the epic says, Yudhisthira, who, was an incarnation of all virtues, even he the great sage king had to accept the challenge. And the other party, they had made false dices. One after the other, everything went away, till he got from him his kingdom and everything else ; and the last stage was that they had to give up not only their throne, but go into exile. The five brothers of the Pandavas, they had to go. The went into exile lived in the forest for ten or twelve years ; lived by hunting. And then they talked with sages—and that part of the poem is very interesting—you see here there is scope to put in everything,—old beautiful stories of ancient India ;—religious, philosophical, all these are put in there ; how these five brothers invited the sages to tell them stories so as to make them bear lightly the burden of their exeile. One I will tell you :—

There was a king called Asva-pati ; the king had a beautiful daughter ; and she was so good and beautiful that she was called Savitri—it is the name of a celebrated prayer of the Hindus,—good and pure as prayer. And Savitri, she grew older and the father asked her to choose a husband for herself. These ancient Indian princesses were very independent, you see. So, Savitri and her father went on a tour over India,stopping at different courts seeing different princes. Not one of them could win the heart of Savitri.

Then they came to one of those forests in Ancient India—whole tracts of land reserved ; they were for the protection of animals which were not allowed to be killed. The animals had lost the fear of man : the fish came and took food out of the hand ; for thousands of years nobody

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had killed any creature there ; and there the sages and the broken-down, they returned there and lived with their animals, with the deer, and all animals and birds, even the criminals, were safe there. When a man got tired of life, he used to go to the forest and there in the company of sages, talking of religion, meditating thereon, he passed his life. There was another king. He was defeated by his enemies, who took away his kingdom and and he was blind. So, the poor blind old king with his queen and his boy, they took refuge in the forest. This boy's name was Satayavan. It so happened that after having visited all these different courts they at last came to this hermitage or holy place. Not even the greatest king could pass that way without going there and paying his homage to the sages. But they were a peculiar people. Just as in Europe the greatest priest, the Pope of Rome, for instance, would be very glad to trace his descent from some robber baron—who was burned on a cliff on the banks of the Rhine—the greatest man would be glad to trace his descent from those barons, so the greatest Emperor of India, would only be too glad to trace his descent to some sage who lived in a forest, clad in rags ; who lived on roots and fruits. We are all thus children of sages. So, that is the respect that is paid there to religion. And even kings, when they pass by these hermitages had to go in and pay their respects. If they were on horse-back, they had to descend and walk ; if in a chariot, their armor and all had to be left outside. No fighting man could enter, unless he came in the dress of a priest, quiet and gentle.

So, this king and his daughter Savitri came and there was Satyavan, the prince, and Savitri's heart was conquered. She had escaped all the princes and the palaces and the courts, but here in the forest refuge of King Asva-pati, his son stole her heart.

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Well, father and daughter came back. "Savitri" says the father, "Did you see anybody whom you would like to marry." "Yes, Father," "What prince ?" 'No prince ; but that son of the king who had lost his kingdom, the prince without a patrimony, who lives the life of the Brahmanas, the monastic life, lives in the forest, collecting roots and herbs, helping and feeding his old father and mother, living in a cottage."

Then, the father consulted the court astrologers and they declared it was the most ill-omened choice that was ever made ; and they said : "Within eighteen months from this time, this young man will die." Then the king says : "Savitri, this young man is going to die in eighteen months and you will have to become a widow, think of that." "Never mind, Father, you don't ask me to be impure by marrying another person ; I love that man."

Well, Savitri had to marry that young man. The father had to come down and Savitri quietly went from the palace into the forest, to live with her husband and help her husband's parents. And Savitri knew the exact date when this young man was to die and kept it hidden from her husband. And they both then went into the depth of the forest, collected fruits and flowers, gathered fagots, and they came back to the cottage, cooked their meals, and helped these old people. Thus went on their lives till the fatal day came ; and that day Savitri would not allow him just to go even a foot without her ; and then the young man says: "We must collect some fagots ; and and he climbed up a tree ; and in a few minutes, he says : "My head is dizzy ;" and he came down ; and the wife says : "Come, lay your head on my lap," and he laid his head on the lap of his wife and expired. And there she sat and then came the emissaries of Death to take away the soul of Satyavan. But they could not approach within a mile

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of where Savitri sat with the dead body of her husband, his head in her lap ; it was a zone of fire, and not one of the emissaries of Death could come within it ; they all fled back. They told the king, the God of Death, that they couldn't get the soul of that man. Then came Yama, the God of Death, the Judge of the Dead ;—he was the first man that died—first man that died on earth—and he became the presiding deity over all those that die. He judges whether a man is to be punished or rewarded, after he is dead. And he came. Of course, he could come inside that circle ; he was a god. And when he came to Savitri he said : " Daughter, give up this dead body and let the soul come out, for, know this the fate of mortals and I am the first of those that died. Since then every one has died ; death is the fate of man and Savitri walked off. And Yama got hold of the soul of the young man and proceeded and before he had gone far, he heard foot-falls upon the dry leaves. He turned back and said, " Savitri, daughter, why are you following me? This is the fate of mortals : " Not following thee, father," says Savitri ; " but this is also the fate of mortals : she follows where her love takes her." Then says the God of Death : " Ask a boon, except the life of your husband. " If thou art pleased, Oh Lord of Death, may my father-in-law be cured of his blindness and made happy." " Granted, go home, daughter." And then the King of Death went on with the soul of Satyavan and before he had gone far, again the same footfall upon the dry leaves. He turns : " Savitri, daughter, still following me ? " Yes, father, cannot help, I am trying all the time to go back but the body goes and the mind goes ; the soul is already gone, for in that soul is also mine, and when you take the soul, the body follows, does not it ? " Pleased am I, ask another boon, but it must not be the life of your husband. " Let my

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father-in-law regain his lost kingdom, father, if thou art pleased." "Granted. Go home." And then Yama goes as before. Savitri follows; Yama turns back: "Savitri, still following?" "Cannot help." "Now, suppose, Savitri, that your husband is a sinner and he has to go to hell." "Still goes Savitri with the one she loves?" "Are you ready for that, Savitri?" "I am." "Pleased am I, ask for another boon, but do not ask for the life of your husband." "Then, let the family of my father-in-law be not destroyed; let the dynasty of kings come to me." And then the God of Death smiled: "Daughter, you have got me now; here is the soul of your husband. Go back. Life has conquered death at last. Woman never loved like you and thou art the proof that even I, the God of Death, am powerless against the power of life." That is the story of Savitri. And unless a girl in India be like Savitri, she is not considered a wife in the proper sense of the word, and she is sure to be born again, it is believed. It is this tremendous love that snatched back from the jaws of death the soul of her husband.

Well, hundreds of beautiful episodes like this are in that chapter of the epic—but I began by telling you there were a hundred thousand verses. Now after the Pandavas had lived that way in exile, they came back and demanded half of the kingdom from the cousins who had taken the whole. They would not yield that. Then they wanted only five villages: not even that was given. So, at last preparations were going on for a war; and it was a most curious war: the old Indian custom of the Kshatrias—one brother joined this side and the other that side; the father on one side, the son on the other: the man who was the first asked by a party, he was in honor bound to join the party and so they were on both sides fighting—but the most curious thing was that as soon as evening came they were good friends, going to each

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other's tents; when the morning came again, however, fighting each other. And that was the awful trait that the Hindus carried down to the time of the Muhammedan invasion, and they went on doing the same thing with these Tartars, and the result was they were crushed out of existence. A man on horseback must not strike one on foot, must not poison the weapon, must not do this, must not do that; and as soon as the battle ceases, be friends, never take undue advantage. And so, the Hindus were trained in that way. And when came the foreign invasion from Central Asia, they treated the invader in the same way, six times defeated him and six times sent him back to his home with presents for his family &c. Their code lays down that you must not conquer anybody's country! and when a man is beaten you must send him back to his country. The Mahommedan invader treated the Hindu Rajah differently and when he got him once, he killed him without remorse.

Now, the war went on. The greatest incident of the war was the marvellous poem of the Gita. I would advice you who have not read that poem of the Gita to read it. There are quite a number of translations. It is the popular scripture of India. At the same time, I wish you only knew how much it has influenced your own country. You all know about your own Emerson: if you want to know the source of Emerson's inspiration, that is this little book, the Gita. He went to see Carlyle, and Carlyle made to him a present of the book, and that little book is responsible for all that Concord movement which is still going on now. All the broad movements in America, at the same time, originated there, in that Concord party.

Now, the central figure of the Gita is Krishna, just as you worship Jesus of Nazareth as God come down as man,

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so the Hindus worship many prophets; they are not content with one or two. Each sect has one; and Krishna is one of them and Krishna perhaps has a larger number of followers in India than any other Incaranation of God. His followers hold that he was the most perfect of these prophets. Why? Because they say, look at Buddha and look at the others: they were only monks, they had no sympathy for married people. How could they have; but look at Krishna: he was great as a son, as a king, as a father, and all through his life he had that marvellous carrying out of what he preached. His work was all incidental, all the time let the man be at rest, that was the idea. He says in the Gita–"He who in the midst of greatest activity finds the sweetest peace and in the midst of greatest calmness is most active, he has known thesecret of life." And how he shows the way to do it by being non-attached: do everything but get not identified with anything; you are the soul, all the time separate; you are the witness. Do not stick to anything. Our misery comes not from work but by our getting attached to something. So, money, money is a great thing; 'earn it,' says Krishna, 'struggle hard to get money; but don't get attachedto it; you are not money; money goes and comes–why love then a fleeting thing? So with children, so with wife, husband, fame, everything: don't get attached. There is only one attachment and that belongs to the Lord; to none other. But work for them, love them, do good to them, sacrifice a hundred lives for them but be never attached. His own life was exactly that. His first great work was the fight treated of in the Mahabharata. Mind you this book is several thousand years old and some parts of his life are very similar to that of Jesus of Nazareth; he was born of royal birth and how there was a tyrant king, called Kamsa, that there was a prophecy current that there will be born of such and such a family a prince who will be king. So, Kamsa

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ordered all the children to be massacred and how the father and mother fled and he was born in a manger, and how the light suddenly shone in the prison, and how the child spoke and said I am the Light of the World, born for the good of the world. And there were other miraculous things and the father of the baby crossed the Jumna and left the baby with the shepherds. You find Krishna symbolically represented with a few sheep, the great shepherd as he is called, how the king ordered the murder of all the male children born and how Krishna came and how these things went on, how sages came and said that God himself was born—came to pay him homage. In other parts the similarity does not continue, but the beauty of it is he conquered this tyrant and never got the throne. When it came to being a king, he says, 'I have nothing to do with that, I have done my duty and there it rests.'

And both parties came to him. He says, I don't fight in this war and then he consented to be the charioteer of Arjuna and he drove to the battlefield the chariot of the great hero. And then the war lasted eighteen years. Very few were left. But in those days of hand to hand fight more men were killed than in these days of firearms.

And then war was proclaimed against the king, the great Yudhisthira, the oldest of five brothers gentle, quiet, and the purest character on earth,—the man who had not an enemy, a beautiful character.

I remember a number of beautiful stories about him—How when they were in the forest, the five brothers and the queen were once travelling and became thirsty in the desert; and then, one after the other, the brothers all went in search of water and not one of them returned. Then the queen went. Even she did not return. At last, the exiled Emperor, weeping at the loss of his brothers and the queen, went in search of them

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himself and he came to a beautiful lake of water, beautiful lotuses blooming on it and as he was going to drink the water, a voice from the other side of the lake says "Stop" and he looks down and finds his brothers and his queen dead, the bodies floating on the surface of the lake. And he says' 'who are you ?' 'Whosoever I be, answer first my questions and then drink the water.' 'Ask,' says the king. He says, 'I have several questions to ask. What is the most wonderful fact in this world ?' "We see every day men falling off all around us, but those that are left behind think that they will never die. This is the most curious fact in the face of death : none believes that he will die." Another question was asked. "What is the way of discovering the secret of religion" "By argument nothing can be settled ; the Scriptures, one part contradicts the other. Two sages who do not differ in their opinions are not to be called sages at all. The sign of the sage is to differ from somebody else. The secret of religion is therefore as it were buried deep in a pit. Then the voice says." What are we to do then ? "Have you seen any great soul in your life ? if you have, follow him. The way to follow is that walked by great, souls. And the voice says "I am pleaseed". I am the god of Death. I came to test you. Now, your brothers there, not one of them is dead ; it is all my magic" : and they all got out of the spell and came back.

So, that was the nature of the king. We find by his answers he was more of a philosopher, more of a yogi than a king.

And after this war was finished and he gained his empire, then came to him the news that Krishna died ; his friend, his prophet, the sage, his counseller, he died. And then the king says "We shall become the Sanyasins" It was a custom for old kings to become Sanyasins. In old

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India when men became very old, they gave up everything. When a man did not want to live any more, then he went towards the Himalayas or somewhere else, without eating or drinking walked on and on till the body failed; all the time thinking of God, he just marched on till the body gave way.

Then came the gods, the sages, and they told the king that he should go and reach heaven. To go to heaven one has to cross the highest peaks of the Himalayas. Beyond the Himalayas is mount Meru. On the top of Mount Meru is heaven. None ever went there in this body. There the gods reside and Yudhisthira was called upon by the gods to go. So, the five brothers and the queen, they made ready and they went on taking the garb of monks and they walked from mountain top to mountain top till they came to the eternal regions of snow and there, the queen was the first to fall. Yudhisthira, the king, was leading the way. A brother who was behind said, "Behold, oh king, the queen has fallen. The king shed a few drops of tears but did not look back. "We are going to meet Krishna," he says: "no time to look back march on." After a while, another brother says, "Behold Sahadeva has fallen. The king shed a few drops of tears: 'March on' So, one after the other, in the cold and snow they were all killed; and alone this emperor was marching. Looking behind, he saw a little dog was following him. And so, the dog and the emperor went on, through snow and ice, over hill and dale, climbing higher and higher, till they reached Mount Meru, till they began to hear the chimes of heaven, and heavenly flowers were showered upon him by the gods. And then descended the chariot of the gods and he saw several divine forms and they asked him: "Ascend this chariot,

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greatest of mortals, thou that art alone given to enter heaven without changing the mortal body. And Yudisthira looks ahead and says to his dog, "Get into the chariot, child". The gods stand aghast: "What! dog! the defiled dog! the dog goes to heaven! Great king, what is this? Are you mad? You are the most virtuous of the human race; you go to heaven in your body!" "But he has been my companion through snow and ice. When all my brothers were dead, my queen dead, he alone was left to me. How can I leave him?" "You have to. Who ever heard of such a nonsense as a dog going to heaven! He has to be left behind." "I do not go", says the king, "without the dog". "Then" says the god "on one condition the dog goes to heaven." "Name that." "You have been the most virtuous of mortals, and he has been a dog killing animals; he is a sinful dog, hunting and taking other lives. You can exchange for him and go to hell yourself." "Accepted" says the king; "let the dog go to heaven" And at once the scene changed. The dog was no other than Yama. "Behold, oh king, man never was so unselfish as thee, willing to exchange heaven with a little dog, resigning all his virtues, and willing to go to hell for a dog."

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EXTRACT

NOBLESSE OBLIGE.

A STUDY OF INDIAN CASTE.

BY SISTER NIVEDITA

A graver intellectual confusion than that caused by the non-translation of the word 'Caste' there has seldom been. The assumed impossibility of finding an equivalent for the idea in English, has led to the belief that there is something mysterious and unprecedented in the institution. People become bewildered as to whether it is a religious or a social obligation. Everyone demands of the reformer a conflict with it. The whole question grows obscure and irritating.

Yet all this time we have had an exact synonym for the word, and the parallel is the closer since our word connotes the same debatable borderland between morals and good taste. 'Caste' ought to stand translated as 'honour.' With oriental quaintness it is true, India has given a certain rigidity to this idea, but her analysis of the thing itself is as profound as it is acute.

For our conduct is commonly governed far more by social habit than by considerations of right and wrong. When the tide of the ethical struggle has once set in over some matter, we may regard ourselves as already half-lost. Why are my friend's open letters absolutely safe in my presence, though I am longing for information that they convey? Why can money given for one purpose not be used for another, when all the canons of common sense and expediency urge that it should? Who will confess to an effort in speaking the truth, at any cost whatever. Why, when I am annoyed, do I not express myself in the language of Billingsgate? To each of which questions one would reply somewhat haughtily that the point was one of honour, or, that such happened to be the custom of one's class.

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Yet if we examine into the sanction which honour can invoke, there is nothing beyond a rare exercise of the power of ostracism. The Church excommunicates, the law imprisons, but society merely "cuts" the offender in the street. Yet which of these three inflicts the deepest wound? It is as true of London as of Benares, that *Caste-law* is the last and finest that controls a man. For it comes into operation at that precise point where tribunals fail. It takes cognisance of offences for which no judge could inflict penalties. It raises standards and demands virtues that every man will interpret according to the stringency of his pride, and yet that no one can feel himself to have wholly fulfilled. And it does all this without ever permitting the sentiment of merit. Having done all, one remains an unprofitable servant. For no one would count the punctual discharge of debts, (all debts are debts of honour), the hauteur that brooks no stain upon the name, the self-respect that builds the whole ethical code upon itself, as religious observances. These things were due, we say, to our birth, or blood, or position before men. It is true that their non-fulfilment would leave a stain upon the conscience, and it is also true that the attempt to work out the obligations of honour must be the immediate test of the sincerity of one who proposes to lead a life of greater devotion and earnestness than common. Still, caste is not the same thing as personal piety, and perhaps for this reason complete renunciation of its claims and benefits is essential in India to the monastic life.

There is another point about our Western conception of Noblesse Oblige. Few as the persons may be who could formulate their sentiment, the fact pervades the whole of the social area. Each class has its own honour. If respectable employers feel compelled to think of the comfort of their workers, respectable servants feel equally compelled to keep their lips shut on their master's affairs, and either responds to an appeal in the name of his ideal. The priest may find the honour of his profession in conflict with that of the detective, but all the world will uphold the faithfulness of both. The efficient realisation *of*

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his ideals by the schoolmaster will involve an occasional pardon, even of a grave offence, if he conceive forgiveness to be the best formative influence which at the moment he can command. The very same effort in the merchant will require a distribution of punishment that is rigorous and just, since order, integrity, and unfailing promptitude,—not the development of human character—are his ends. Thus every man, in every critical act of his life, calls silently for the judgment of his peers and refuses all other.

The weaknesses of Caste everywhere are manifold. For society, like the individual, is always apt to insist upon the tithing of mint and rue, and to neglect the weightier matters of the law. But it is not usually the martyr who marks its worst failure. He is the white dove cast forth by crows, that is a member of a higher, tried by a concensus of the lower castes. We have here a case of Government usurping the functions of society, much as if the headmaster should exercise authority in a dispute amongst boys. For it is essential to the very idea of honour that every caste should be autonomous.

The true failure of Caste occurs whenever it establishes such an ascendency of social opinion over the individual's conscience that his power of advance is impeded, and he becomes less of a man, or less really beneficent socially, by remaining more of a gentleman,—a state of things which is not uncommon amongst ourselves! For we may postulate that all ideals are helpful only in so far as they subserve a man's manhood and freedom, and destructive the instant they render him less able to express his own inmost will. It is he, therefore, who ought to have been a martyr and chose ease, who is the true caste-victim, not the hero of an *auto-da-fe*.

That this is a real danger, we all know. What Protestant has never exalted the creed of his sect over freedom of thought. What Catholic never put comfort above spirituality? What politician has not preferred party above principle? What student of science has never been prejudiced against new truth? And if we look without, where we do not see the mere breaker of

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conventionality treated as outside brotherhood? Where do we not find persons conforming to usages that displease them, merely because they would be inconvenient to dispute?

A certain sweeping justification of such facts may be urged, in as much as there are circumstances under which the cohesion of the group is well worth the sacrifice of the liberty of a few individuals. And the habitual outrage of custom without reason is perhaps rightly held to be as anti-social as any felony. In the last resort, however, social pressure must be held in bounds, for nothing should interfere with a man's right to try himself, or sap the roots of his independence. And society is a vague and irresponsible magistrate, with so little illumination as to his own purposes and tendencies that he frequently mistakes the pioneers of his own march for deserters, and orders the stoning of prophets whose sepulchres and monuments will be erected by his children.

This question of the inner trend or intention of the social movement must form the law in whose name all doubtful cases are tried. And while it is never easy to determine the point accurately for one's own people, in the case of the Hindu race the supreme purpose of their past evolution is quite apparent. Even a cursory reading of the Laws of Manu displays Indian society as united in a great co-operation for the preservation of the ancient race-treasure of Sanskrit literature.

The feeling must have grown up when the Vedas alone required conserving and the families entrusted with various portions were encouraged to become in all ways dependent on the community, that every energy might be devoted to the task in hand. This is the real meaning of prostration at the feet of Brahmins, of the great merit acquired by feeding them, and of the crime of killing one. It is not the man, it is race-culture, that is destroyed by such an act.

As ages went on and the Upanishads and other things were added to the store, that which was hitherto memorised became entrusted to writing. The 'Vedas' became 'Scriptures.' And now the *methodes* of psychology, of astronomy, of mathematics

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made themselves felt as integral parts of the Aryan treasure, in common with Sanskrit literature. This widened the conception of culture without liberalising the social bearings of the question, and the Brahminic Caste continued to be recognised as the natural guardians of all learning, the old religious compositions being still regarded as the type.

If we ask how it happened, that the Aryan folk became so early conscious of their responsibility in the matter of Sanskrit letters, there can be only one answer. They found themselves in the presence of other and unlearned races. This point brings us to the question of the origin of strongly differentiated castes in general.

In its nature, caste is, as we have seen, honour, that is to say, an ideal sentiment by whose means society spontaneously protects itself from some danger against which it is otherwise defenceless. For instance, life in Taxas having been for many years dependent on the possession of horses and safeguards against the horse-thief being few and difficult, he came to be the object of unprecedented social abhorrence. Horse-stealing was the last crime a lost soul would stoop to. In a similiar way, as some think, may have grown up the Indian feeling about cow-killing. If the cattle, in time of stress, were killed for good, agriculture would be unable to take a new start, and so a people accustomed to eat beef grasped the situation perhaps and renounced the practice. But since these two sentiments pervade whole nations, they are not exactly what we are accustomed to think of as caste, in as much as in the latter there is a distinct gradation of rank connected with the sentiment. In the term "blackleg" applied by trades-unonists to competing forms of labour we have an instance of the kind we want. Here we have an occupational group giving birth immediately to the ideal which is necessary to its safety. Throughout the worlds of Love, of War, and of Work, indeed, Honour is an instinct of the greatest potency. How few men, after all, desert to an enemy as spies! How strong is the feeling of class-obligation amongst servants and working men! This element is very evident in the Indian

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industrial castes which are often simply hereditary trades-unions. No Englishman is so powerful, nor is any Hindu so hungry, that one man could be bribed to take up the trade of another. Nothing would induce the dairyman, for instance, to take charge of a horse, or a laundryman to assist the household.

But the very strongest and perhaps also, ugliest of all possible roots of Caste is the sense of race, the Caste of blood. We have an instance of this in the animosity that divides white men from negreos in the United States, and we have other instances less talked of, all up and down over vast British possessions. There is probably no other emotion so inhuman which receives such universal sympathy as this. For it is fundamentally the physical instinct of a vigorous type to protect itself from fusion. And both sides participate in the revulsion. Here we have the secret of rigid castes. For the rigid caste only is heriditary, and of hereditary castes the essential characteristic is the refusal of intermarriage.

Granting, then, what could not well be denied, that the Aryan forefathers found themselves in India, face to face with inferior and aboriginal races; what may we gather from the nature of the caste system to-day, to have been the elements of the problem as they more or less clearly perceived it?

Those elements we may infer to have been four in number.

1. They desired above all things to preserve the honour of their daughters from marriage with lower and savage peoples. Exclusion from marriage with any but one's own caste became the rigorous rule, and the penalty fell on the father and the family that permitted a woman to go unguarded on this head. To this day, if a son marry beneath Caste he degrades himself, but if a daughter be wrongly given, the whole family become outcasted.

2. They seem to have desired to preserve the aboriginal races on the one hand from extermination and on the other, slavery of the person,—two solutions which seemed later the only alternatives to Aryan persons in a similar position!

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Those aborigines, therefore, who became dependent on the Aryan population, had their definite places assigned them in the scale of labour, and there occupations were secured to them by the contempt of the superior race.

We must not forget, in the apparent harshness of this convention, its large factor of hygienic caution. The aborigines were often carrion eaters and always uncleanly in comparison with their neighbours. It was natural enough therefore that there should be a refusal to drink the same water, and so on.

On the other hand, it is one of the mistakes of caste, every where, that it institutionalizes and prepetuates an inequality which might have been minimised. But we must not forget in the case of the Indian system the two greater evils which were avoided altogether.

3. The Aryans realised very clearly that it was not only their race, but also their civilisation that must be maintained in its purity. The word 'Aryan' implies one acquainted with the process of agriculture,—an *Earer* of the ground, to use an Elizabethan word,—accustomed therefore to a fixed and industrialised mode of living, evidently in contrast to others who were not.

The fire, and the processes of cooking and eating food are easily distinguished as the core of the personal life and establishment in a climate where habits can at any time be made so simple as in India. It is these that can never be dispensed with, though they may be arranged for to-night in a palace and to-morrow in the jungle under a tree.

In view then of the necessity of safeguarding their system of manners, grew up the restrictions against eating with those of lower caste or allowing them to touch the food and water of their betters. The fact that the Aryan could eat food cooked by Aryan hands alone, implied that the strictest preliminaries of bathing had been complied with.

By a continuous crystallization, all caste-laws, from being the renunication of broad canons of refinement as between Aryan and Non-Aryan, came to be the regular caste-barriers between one class and another of the same race.

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In this way they lost their invidious character.

It is undeniable that this caste of the kitchen, so brilliantly called ' don't touchism ' by a modern Hindu leader,—lends itself to abuse and becomes an instrument of petty persecution, more readily than the intermarriage laws. Some of the saddest instances of Caste failure have occured here. Nevertheless, the original intention remains clear and true, and it is by no means completely obscured even with the lapse of ages.

4. It was, however, in their perception of the fourth element of the problem that the early Aryans triumphantly solved the riddle of humanity. They seem to have seen clearly that amongst the aborigines of India themselves were many degrees of social development already existent, and that these must be preserved and encouraged to progress.

From such a comprehension of the situation sprang the long and still-growing graduation of non-Aryan castes ; some of which have established themselves in the course of ages, within the Aryan pale. Marriage, for instance, is an elaborate and expensive social function in the highest classes. But as we descend, it becomes easier, till among the very low castes almost any connection is ratified by the recognition of women and children. This is a point in which Eastern scores over Western developments, for, in Europe, the Church has caused to be reckoned as immoral what might, with more philosophy, have been treated as the lingering customs of sub-organised race-strata.

As is the nature of Caste, mere social prestige constitutes a perpetual stimulus and invitation to rise, which means, in this case to increase the number of daily baths, and the cleanliness of cooking, and to restrict to purer and finer kinds the material used for food, approximating continually towards the Brahmin standard. For is it not true that Noblesse-oblige ? This fact it is that makes Hinduism always the vigorous living banyan driving civilisation deeper and wider as it grows—and not the fossilised antiquity superficial observers have supposed. Such is the historic picture of the rise of caste. The society which was thus originated fell into four main groups.

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1. Priests and learned men,—the Brahmins ;
2. The Royal and the military Caste :
3. Professional men and merchants,—the middle class, or Bourgeoisie, as we say in Europe : and
4. The working people or Sudras in all their divisions. (Of the second group only the Rajaput branch remains now stable. For the military caste, finding itself leaderless under the Maurya dynasty, is said to have become literary, and is certainly now absorbed in the Bourgeoisie.)

The functional grouping, however, is traversed in all directions nowadays by the lines of Caste. In the mountains it is no uncommon thing to find the Brahmin acting as a laborer, impressed as a coolie or working as a former, and in the cities he belongs to the professional ranks. Many of India's most learned and active sons, on the other hand, belong to the third and even forth divisions. And the new castes which are of constant growth are less easy than the old to classify. Every new community means a new caste in India. Thus we have the Muhammadan, the Christian and the modern Reform castes,—of all of which one pecularity is,—no belief in the caste principle!— as well as others. And who shall determine, for instance, to which of the four main grades, Mohammedanism, with its inclusion of peasant, citizen, and prince belongs.

The fact is, if a man's mode of life be acceptable to his own caste fellows, the rest of Indian society has no quarrel with it. And this autonomy of Castes is the real essential for social flexibility, fundamental equality. As bearing on this point, few utterances have ever been so misquoted as the great dictum of Buddha that he who attains to God is the true Brahmin. For this is misquoted whenever it is made to imply that the Brahmin holds in any sense a monopoly in religion. No possible statement could be more foreign to the genius of Hinduism. When we read that the shortest and greatest of India's gospels, the Bhagavad Gita, (a poem composed by Brahmins, preserved by Brahmins, and distributed through the length and breadth of the country always by Brahmins), we find ourselves in the presence of the most comprehen-

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sive mind that ever contemplated Hindu life. The compassion of Buddha perhaps looms greater across the centuries, but in dealing with social problems His very tenderness and spiritual fire make Him second to Krishna, who was always calm, broad, and consistently national in His outlook. We must accept the Gita as an authoritative pronouncement on Hindu society. And the Gita rings with the constantly reiterated implication that "he who attains to God is true man," while it interprets all life and responsibility as a means to this end. We have to remember too that the Gita is made up of the very best of the Upanishads and was specially written for the benefit of women and the working-classes, who, as destitute of classical learning, had little chance of studying those great Scriptures. But its contents were to depend upon Brahmin effort for promulgation. Another witness to the fact that spirituality has always been regarded in India as the common human possession lies in the Hindu word for religion itself,—*dharma* or the *manners* of man. This is very striking. The whole weight of the conception is shifted away from creed, much more from caste or race, to that which is universal and permanent in each and every human being. And last of all, we may remember that the greatest historic teachers of Hinduism, Rama, Krishna, and Buddha, besides many of the Upanishadic period, were men of the second or military caste.

No, the Brahmin was never in any sense the privileged monopolist of religion: he was a common channel of religious lore, bacause his actual function was Sanskrit culture, and Sanskrit happens to be the vehicle of the most perfect religious thought that the world ever produced; but "realisation itself has always been recognised as a very different matter from this, and Brahmin or non-Brahmin has been accepted wherever it appeared. The advantage that the priestly caste did undoubtedly enjoy, however, lay in the fact that in their case the etiquette of rank led directly to the highest inspiration, as the scholar's life even in its routine will be nearest to that of the saint.

One peculiarity of the place of the religious life in the

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Indian system is that it is an inclusive term for all forms of higher individuation. Theoretically, to the Hindu mind all genius is inspiration, the perception of Unity, and the mathematics of Euclid or the sculpture of Michael Angelo would be as authentic an expression of the religious consciousness as the sainthood of Francis. Only the result of this method of interpretation is that sainthood takes precedence of all others as the commonest form of greatness. Scientific research, as in the Astronomy of Bhaskara and the Psychology of Patanjali has not had sufficient opportunity of securing defined and independent scope. And literature has been yoked to the car of mythology as much as the art of Mediaeval Italy.

Nevertheless, India is too well acquainted with genius to forget that the caste of the Spirit is beyond human limitation, often beyond recognition. It is held that the best lower men can do for that brotherhood which asserts itself in the consciousness of greatness is to give it freedom. Hence a man can always be released from social obligations, if he desire to live the life of ideas, of the soul.—Only it is held that if he will not fulfil the law, neither shall he add to the burdens of the community. So, he who claims to be one of the great Spiritual Beyond-Castes must renounce family and property, relying upon the charity of men for his daily bread, and knowing well that for any work of scholarship such as the observatories at Benares and Jeypore —a Hindu government at least would provide him ample means. It is only as long as one avails oneself of the benefits of the social structure that it is held not unreasonable to require conformity to its usages.

This renunciation is *Sannyas*, the Indian form of monasticism, and *Sannyas*, theories to the contrary notwithstanding, has always been open to all castes. Indeed it is held that when the responsibilities of life are over, a man's duty is to leave the world and spend the remainder of his days in that state, and in some parts of Northern India, one meets with "Tyagi mehtars" or monastics who were by birth the lowest of the low.

Theoretically, the monk is caste-fellow of the whole world,

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prepared to eat with any one, and where, by sheer dint of spirituality and self-discipline such a feeling is realised, every Hindu in India considers the broken bread of this lover of mankind as sacramental food. It is usual, too, to eat from the hands of holy men without enquiring as to their standing when in the world.

One of the most interesting point in all this to a western mind is the difference implied and established between the caste of priests or chaplains on the one hand, and the fact of spiritual realisation, outside all caste, on the other. Nothing in the Indian thought about life can be more striking than this. The family chaplain in Bengal may be the official teacher, but every man and woman discards his authority silently, the instant they find some soul (in the world or out of it; it may be husband or child or the holy man living in his garden, usually it is an ascetic), with a quickening spiritual touch upon their own. He or she then becomes the *Guru* or teacher, and this relationship is made the central fact of life.

The appearance of this new teacher, when he is powerful enough to be an important social phenomenon, is the historic origin of almost all new castes. The Sikh nation was formed in this way by a succession of Gurus—Chaitanya welcomed all castes to Vaishnavism and made it possiible for them to rise in the scale thereby. The scavengers, too low to venture to claim either Hinduism or Mohammedanism as their own, were raised in consideration and self-respect by Guru Govinda and Lal Begi mehtar,—the last, a saint of their own degree.

The teacher arises and preaches the new idea. He gathers about him men of all classes, the educated won to the service of his thought, the ignorant swept in by the radiance of his personality. Amongst his disciples the distinctions of caste break down. The whole group is stamped with his character and prestige. Eventually, if it contain a preponderance of Brahmin elements, it may take rank with the best, carrying certain individuals up with it. But if it be composed chiefly of the scum of society, it will remain little-considered; and yet in the

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strength of its religious and intellectual significance, may certainly claim to have progressed beyond its original point. Such is likely to be the fate of the present Christian converts. Those who are recruited from the lowest pariahs may acquire a certain prestige from their new faith and take a better place in the social scale, consequently in centuries to come. At the same time we must not forget that forty or fifty years ago, conversions were made, that undoubtedly involved great sacrifices, and the descendants of these Christians may lose rather than gain, in the long run.

Taking the history of Hinduism as a whole, we observe a great systole and diastole of Caste, the Buddhist and the present Christian periods ranking as well marked eras of fusion, while the intervening centuries were characterised by progressive definition, broken every now and then by a wave of reform which thought itself a movement towards caste abolition, but which ended simply in the formation of a new group. For, this is the fact in which all would-be reformations in India find at once their opportunity and their limit. It may now be taken as proved that in order to affect caste widely, the agitator would need to aim deeper than the external phenomena, at underlying spiritual impulses.

If this history of Caste be valid, then, we find that the word signifies not so much more rank in society as the standard of honour which is associated with rank. And as the private's conduct may be governed as much as his officer's by enlightened self-respect, we have seen that honour is something which affects the whole of society equally. Even, Tennyson, it will be remembered, pictures the country youth as out-vaunting Lady Clara de Vere in her pride of birth. The word 'Caste,' therefore is by no means the necessary antithesis of 'Democracy' that has been so commonly assumed. Neither amongst a people familiar with the process of self-organisation, would it prove any barrier to efficient co-operation. For the one essential to this power is an established habit of ignoring all points of mutual difference not germane to the matter in hand. What we call good-breeding, or what India calls '*Caste*,' ought to make this easier. For any

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group of men met together for a common purpose find their individual right secured to them in this way and are free, by age-long acceptance, from any suspicion of another's desire to interfere with them. This is a basis of strength and not of weakness; so that it seems, if Indian men and women are not at present capable of combined action to any great degree, it is a matter of their own neglect of the habit, and not a necessary consequence of their institutions. We need not too readily accept the statement of such weakeness, either as infallible. My own observation has been that the Hindu people were capable enough of vigorous co-operation along the lines natural to them, that of the undivided family, the village community and others. That inability which Europeans would show to face their tests, they may be expected to display before ours.

To be absolutely just however, we must admit that the observance of Caste-law has entailed many foolish and irritating losses upon society during the last fifty years. We have seen that there are definite reasons, not wanting in cogency, why a man of good birth should not eat in all companies, or of food cooked by hands supposed uncleanly. Such rules, however cannot be kept by those who, for any reason cross the seas to Europe. This fact, more than any other detail, makes it a matter of outcasting to take the journey, and persecutions have sometimes ensued which are shocking to comtemplate. A man may care little about the loss of station for his own sake, but the shoe pinches when he finds himself unable to make worthy marriages for his daughters, so that he will often submit to a heavy fine, in order to buy back his position. This rouses the cupidity of ignorant and conventional persons who happen to have authority with the stay-at-home community, and such are apt to be unscrupulous in bringing about the ruin or recantation of any who resist their power. This is a series of events which does occur occasionally, but it need not be supposed that every Europe-returning Hindu who is kept at arm's length is a martyr. There is an element of distrust for the moral results of a visit to the West, in the situation, and this is not altogether unreasonable. It is chiefly with regard to possibilities

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of political, practical or technical education that caste-deterrence is to be regretted, and it is obvious that as communities progress in the power of estimating modern conditions they must recognise the suicidal nature of such an attitude. Yet it is curious to note here how Caste may become thus a very real instrument of equality. For the power of the individual to advance is by this means kept strictly in ratio to the thinking of the society in which he lives. This fact is representative. For it is always the good of Caste, of race, of family, that stands first, and only second that of the individual man or woman, in India. To take another plane, let a man of the lower castes become wealthy and he is compelled to educate men of his own rank to marry his daughters. Thus the group to which he owes birth, vigour, and development, receives from him again the benefits of his life's work. This is the exact opposite of the European device, where the upper class absorbs money, talent, and beauty from the lower, while that is continually recruited by the failures from above.

The fact that every human force is polar in its moral activity needs little demonstration in the case of social pride. Every day we see this working on the one hand for the highest idealism, on the other for revolting egotism. Social exclusiveness may even be robbed of its sting, but, especially when coupled with personal exultation, it can never be made anything but vulgar-looking to the disinterested outsider. It is not to be supposed that Indisn caste forms any exception to this rule of double effect. Nevertheless, it is well to understand the conditions of tho sentiment, perceiving how inevitably this very thing repeats itself wherever physically distinguishable races are found side by side. And it cannot be denied that great benefits, as well as great evils, have accrued from caste. It is an institution that makes Hindu society the most eclectic, with regard to ideas, in the world. In India all religions have taken refuge,—the Parsis, before the tide of Mussulman conquest, the Christians of Syria, the Jews. And they have received more than shelter; they have had the hospitality of a world that had nothing to fear from the foreigner who came in the name of freedom of conscience, Caste made this possible, for

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in our sense it is the social formulation of defence minus all elements of aggression. Again, surely it is something that in a country conquered for a thousand years the poorest coolie would feel his race too good to share a cup of water with the ruler of all India. We do not easily measure the moral strength that is here involved. For, the habit of guarding the treasure of his birth for an unborn posterity feeds a deep undying faith in destiny in the Hindu breast. "To-day here, to-morrow gone" says the most ignorant *sotto voce* as he looks at the foreigner, and the unspoken refrain of his thought is "I and mine abide for ever." Caste is race continuity; it is the historic sense; it is the dignity of tradition and of purpose for the future, it is the familiarity of a whole people in all its grades with the supreme human motive, the notion of **Noblesse Oblige.** For though it is true that all men are influenced by this principle, it is also probably true that only the privileged are very conscious of the fact. Is Caste, then, simply a burden to be thrown off lightly, as a thing irksome and of little moment?

And yet, if India is ever to regain national efficiency, this old device of the forefathers must be modified in the process,—exactly how, the Indian people themselves can alone determine. For India to-day has not national efficiency. This fact there is no gainsaying. Her needs now are not what they were yesterday. The Brahmins lose distinctiveness in these days of cheap printing. But this only means that the country requires multiplied methods of self-expression as the goal and summit of her national endeavour. She wants a greater flexibility, perhaps, a readier power of self-adjustment than she has ever had. But it ought to come as an influx of consciousness of those great spiritual tides on whose surface all questions of caste and non-caste can be lifted into new and higher inter-relations. Chief amongst all her needs is that of a passionate drawing-together among her people themselves. The cry of honour, of country, of place is yet to be heard by the soul of every Indian man and woman in Hindoostan, and following hard upon it must sound the mighty over-tones of labour and of race.

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Then the question of whether to walk or not in the ways of the forefathers will be lost in the knowledge of abundant power to new roads, as their fathers did before them. Has India the possibilities still left in her own nature which can bring to her such an epoch? .. ..

There are some who believe that there is no task beyond the ultimate power of the Hindu peoples to perform. The nation that has stood so persistently for righteousness through untold ages has conserved vast springs of vigour in itself, which must ultimately enable her to command writing. The far-seeing wisdom and gentleness of her old constitution may unfit her for the modern world, but they are a sure proof, nevertheless, of her possession of sufficient sense of affairs to guide her to a full development once more.

For, after all, who were these old forefathers, with their marvellous cunning? What inspired them so to construct the social framework that every act of rebellion and invasion should end henceforth only in contributing a new morsel of colour to fit into the old mosaic? Ah, who were they indeed? We may well ask, for have we not all this time been calling by their name one far greater than they, one infinitely more deserving of our reverence,—the Communal Consciousness, namely of a mighty patient people, toiling on and on through the ages up the paths of knowledge, destroying never, assimilating always, what they gain of truth and science, and hesitating only a little before fresh developments, because they are so preoccupied with the problems of the past that they do not realise that that stage is done, and that the sun is risen to-day on a new landscape, confronting them with fresh perils and unthought of difficulties?

—*The Brahmacharin.*

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THE COSMOLOGY OF YOGA.

BY GOVARDHANA DAS.

(*Continued from Page 480.*)

So far we have been dealing with the fundamental principles of cosmology as taught by Hindu philosophers in general. We shall now see in what particular form the Hindu idea of evolution has been developed by the *Sankhyas* and their successors, the *Yogins*. Kapila, the father of the *Sankhya* system of philosophy, was the first to collect all the laws relating to the cosmic evolution taught by the Vedic thinkers and systematise them, and apply them to the working out of the details. Later writers on philosophy, the *Yogins*, and almost all the *Pauranics* and the *Tantrics* seem to have freely utilized the labors of Kapila by incorporating his teachings into their writings. By this we do not mean to say that the ancient *Tantrics and Pauranics* did not think in the line of Kapila. The scientific and determinate form which Kapila gave to the doctrines regarding the evolution of the cosmos made the subsequent teachers adopt his conclusions readily. Patanjali, the author of the "*Yoga Sutras*," in adopting the cosmology and the psychology of the *Sankhyas* has improved upon his predecessor by introducing the idea of God as the *First Teacher* into his system and thus giving it a theistic basis. In order to understand the *Yoga* system well, a thorough acquaintance with the doctrines of the *Sankhyas* is therefore very essential.

Unlike the theistic followers of Kapila who posit at the beginning of evolution a universal *Purusha* or Supreme Being and deduce from Him the *Pradhana* or primary

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matter, *purusha* or individual spirit and *kala* or time, Kapila starts with two distinct categories, *Prakriti* and *Purusha*. *Prakriti*, or the mother of nature is also called *Pradhāna* or the primordial substance and *Avyakta* or the invisible substance as distinguished from *Vyakta* or the visible state of matter. It is both the efficient and the material cause of the universe and contains within itself the root of force and matter in a germinal form. It is the one substance existing before creation, from which the whole nature is evolved, and to which the whole nature returns at the end of each cycle or *Kalpa* On account of its proximity to *Purusha*, it becomes agitated, begins to vibrate and evolve the universe. Its main purpose is to supply the *Purusha* with the organs of sensation, perception and motion and run him through a course of worldly experience till he attains the discrimination that he is distinct in essence from *Prakriti* and becomes free. From the above definition of *Prakriti* it is evident that *Purusha* or soul is conceived by Kapila as distinct from matter. He is sensient and the essence of intelligence. He is changeless, colorless, pure and perfect. He is unaffected by the changeful phenomena of nature and simply stands behind as the witness. This twofold distinction of phenomena into the primary principles of *Prakriti* and Purusha and is, as we have pointed out, based on the teaching of the Vedas, especially on the *Rik* beginning with "There was neither day nor night, nor sky nor earth, nor darkness nor light, nor any other thing, save only One, &c."

Returning to *Prakriti*, this *Prakriti* as *Avyakta* is composed of three *Gunas* or qualities. These are *Sattva*, *Rajas* and *Tamas*. The *Sattva* material is characterised by purity, calmness and light; the *Rajas* by activity and passion; and the *Tamas* by darkness, ignorance and lassitude. Before creation, when the *Purusha*

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remains detached from matter, when the whole of nature is in the state of indiscretion known as the *Avyakta* or the undefined state in which every distinction of name and form is absent, these three qualities are held in equilibrium, At the time of creation, when this Prakriti is affected by the contact of *Purusha* in the same way as the mind is affected by fragrance, this equilibrium is disturbed and the *Gunas* combine in various ways and produce the universe. When the *Sattva* material predominates in the body of a being, knowledge and purity come to that being; When the *Rajas* material prevails activity and valour come; and when the *Tamas* material prevails, darkness, languor idleness, ignorance and taste for low things are the result.

Thus according to the *Sankhya* system, all the substances of the universe, organic and inorganic, beginning with the intellect and ending with a block of stone, are the outcome of the combination of the above three materials in different degrees. The first and foremost product of the unequal development of the qualities is what is known as the *Mahat* or the great principle of intellection. This *Mahat* may be said to be the fine cause of all the intellectuality in the universe. In fact, it may be said to represent the cosmic creative mind. On account of its fineness and closeness to *Purusha*, in comparison with other gross products of nature, it is more susceptible to intelligence than any other. To suit the various functions of the intellect in man, this *Mahat* has been made by other writers, especially the *Yogins*, synomymous with a number of other terms, such as *Mati*, *Buddhi*, *Khyati*, *Prajna*, *Chiti*, *Smriti*, *Samvid* and *Vipura*. We have seen that the term *Mahat* has been given it from its being the first of the evolved principles and from its being greater than any other. On account of its faculty to discriminate and distinguish and get discriminated and distinguished, it is called *Mati*. It is called *Buddhi*,

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because it is that which communicates to the *Purusha* the knowledge of good and evil. *Khyati* is from the faculty of discriminating objects by appropriate designations and acting as the means to individual fruition. *Prajna* is that by which the real nature and properties of things are known. *Chiti* is that by which the consequences of acts and species of knowledge are selected for the enjoyment of the soul. *Smriti* or memory is the faculty of recognising all things, past, present, or to come. *Samvid* is that in which all things are known and which is known in all things. *Vipura* is that which is free from the effects of contrarieties, such as knowledge and ignorance, which result from the instrumentality of body. The *Pauranics* and the *Tantrics* have designated this *Mahat* by various other names so as to indicate its character and nature as the agent of creation.

From *Mahat* comes *Ahankara* or egotism. It is the next lower principle of individual existence which causes beings to perceive and is derived from the word *Aham*, meaning 'I.' It has three varieties in accordance with the predomination of each of the qualities of *Sattva*, *Rajas* and *Tamas*. *Vaikarika* or the pure is that which is susceptible of modification and is the same as *Sattvika* or that which is combined with the property of goodness. *Taijasa* or the active is that which is endowed with *Tejas*, 'heat' or 'energy,' and is predominated by *Rajas* or passion. The third kind, *Bhutadi* or the rudimental is that which is productive of the grosser elements of nature and is *Tāmasa* on account of its property of darkness. The first and the last kinds of *Ahankaras* being naturally inert, become productive only by being acted upon by the second or the active and energetic modification of *Ahankara*. From the first proceed all the intellectual organs, the ten organs of sensation and motion, and *Manas* or the organ of

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internal perception. From the last proceed all the rudimental, unconscious products, both subtle and gross.

One of the general laws of evolution is that the cause always remains involved in the effect. In the successive series of products ennumerated by the *Sankhyas*, this law will be found to operate in each category or evolute imparting to its product its fundamental characteristics. It is invariably the case in nature that whenever one object springs from another, it brings with it the very essence, as it were, or the innermost qualities of the parent. The same is the case with the evolutes of nature. In the language of the *Sankhyas*, each product is supposed to carry with it an investment or *āvarana* of its predecessor. *Ahankara* may be said to be invested by *Mahat* in the same way as *Mahat* is by *Pradhāna*. From *Bhutadi* or elementary egotism spring up in succession each of the five rudiments or subtle elements (*Tanmatras*) and its corresponding gross element, (*Bhuta*). Each of these may therefore be said to invest its successor with its qualities. According to the *Vedanta* each of the elements is said to contain the characteristic properties of the preceding ones.

The *Bhutadi* becoming productive becomes modified into the *Sabda-tanmatra* or the rudiment of sound and the element *Akāsa* or ether is evolved out of it. Hence ether is said to possess the quality of sound. From ether springs the *Sparsa-tanmatra* or the rudiment of touch, and from the rudiment of touch comes *Vayu* or air possessing the property of touch as a speciality as well as the property of sound on account of the rudiment of touch being invested both by ether and the rudiment of sound. Similarly from *Vayu* comes the *Rupa-tanmatra* or the rudiment of form which originates the element *Tejas* or light endowed with the properties of sound, touch and colour; from *Tejas*, the *Rasa-tanmatra* or the rudiment of taste and its evolute

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water, possessing the qualities of sound, touch, color and taste; and from *Āpas*, the *Gandha-tanmatra* or the rudiment of smell and its evolute earth, characterised by the properties of sound, touch, color, taste and smell. This is the order of succession in which the five rudiments or *Tanmatras* and the five elements or *Bhutas* are evolved from *Bhutadi Ahankara*.

The word *Tanmatra* may be derived from the two words '*tasmin*,' in that gross element, and '*Mātrā*,' subtle or rudimental form, meaning thereby that which exists in the elements as their 'rudiment' or 'type.' Or it may be taken to be composed of '*Tanu*,' meaning fine or transcendental and *Mātra*, simply or merely. The whole word would then mean "extremely fine," or, 'merely transcendental.' When an element is evolved from a rudiment, the rudiment becomes the quality of the element which it produces. These *Tanmatras*, on account of their superfineness and invisbility, are said to be devoid of the characteristics of perceptible objects which are mentioned by the *Sankhyas* as *Sānti* or placidity, *Ghoratā* or terror and *Moha* or stupefaction or dullness.

In the same way as the rudiments and elements are produced from the *Bhutadi* by the action *Taijasa*, so also the five organs of sensation, *Gnanendryas*, the five organs of motion, *Karmendriyas*, and *Manas* or the internal organ of perception. The five organs of external perception or sensation are the ear, skin, eye, tongue, and nose; and the five organs of action are the organs of excretion and procreation, the hands, the feet, and the voice. The actions of these take place, according to the *Sankhyas*, only when objects are acted on by the intellect.

Thus we see that the whole universe of sentient and insentient beings is a combination of the twenty-five substances mentioned above, twenty-four of them being the

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material *Tattvas* and the twenty-fifth, *Purusha* or Spirit. This *Purusha* or spirit is not similar in nature to any of the other *Tattvas*. It is neither *Buddhi* nor *manas* nor any of the rudiments or of the gross *Bhutas*. It is none of the the evolutes nor is it a combination like any of the visible objects possessing various kinds of qualities. It is unchangeable, and therefore, eternal and immortal. When the *Mula Prakriti* or root nature stands aloof from the *Purusha*, there is no manifestation of intelligence in it, nor the evolving of intellectual organs by *Prakriti* takes place. The moment that *Prakriti* is brought in juxta position with the '*Purusha*' it becomes modified first into *Mahat* or the great principle which is the matrix of intelligence and out of this the other products of nature are gradually evolved. Where then does intelligence which did not exist in *Prakriti* when it was aloof come from? The Hindu philosophers say that it comes from *Purusha* and belongs to the very essence of *Purusha* and that the *Prakriti* only reflects this intelligence. Hence *Purusha* is that which is beyond and above *Prakriti* and is not only eternal and immortal but intelligence in essence. Again, all our sufferings and pain or traceable to our attachment to the body, to our identifying the *Purusha* with the body and bodily activities. And attachment arises from desire or as Schopenhauer puts it, the 'Will to live'. The getting rid of this attachment, therefore, means, becoming free from the bondages of matter; becoming desireless. Hence this '*Purusha*' should be naturally perfect and free. As freedom from attachment and desire means freedom from misery and pain, it should also be essentially blissful.

Of the perceptible manifestations of nature *akasa* or ether may be said to be the finest and the first; just as *Mahat* or Intellect stands at the head of the imperceptible ones. It is also a familiar fact of science that no force can

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manifest itself without a material medium. The *Sankhya* theory is that more subtle a force is the finer is the medium required to manifest itself. The force of intelligence being the subtlest, its medium should also be the finest. This idea accounts for the importance attached by the Yogins to ether. In their terminology the brain and other intellectual centers are con-idered etherial. We often hear a *Yogin* speak of *Chidakasa*, *Chittakasa* and the like. We shall see later on how the names of the cosmic principles of the *Sankhyas* have been taken up by the *Pauranics* and the *Tantrics* and put to all sorts of fantastical uses, and new names coined out of these to suit the methods of their religious practices. Be this as it may, we may boldly say that the theory of cosmic evolution adopted by the *yogins* does not materially differ from that of the *Sankhyas*. Both of them are technically known in Sanskrit as *Parinamavadins* or the evolutionists.

They not only uphold evolution from some primary substance but also maintain, as was pointed out at the beginning, involution succeeding evolution in which everything returns back to the primary source. One complete cycle of evolution means according to them a period of evolution followed by a corresponding period of involution. This involution is not anything new or different from the process of evolution; it is only evolution reversed. While the evolution is slow and gradual, the involution is rapid and short: just as, in nature, it takes a long time to build a thing but to destroy it is easy and short work. Also evolution is mostly a work of nature and cannot be brought under the influence of the will so very easily as involution which can easily be so brought. The method of Yoga is based on this notion. It tries to push on the highly developed human body through a rapid course of involution until it returns to its source and sets the soul free. While *Moksha*

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or freedom is the goal of all religious practices, the function of *Yoga* is to make the process of attaining this freedom scientific and gradual and place it within the reach of every man. On account of the special attention paid to involution in the system of *Yoga*, it has been termed the method of *Laya* or dissolution. We shall quote a passage from *Subcalopanishad* wherein the whole process of involution is fully described. "He (the cosmic spirit) after assuming the form of destructive fire burns down completely all things. The earth gets dissolved in water, water in fire, fire in gas or air, gas in ether and ether in the senses, the senses in the *Tanmatras* or rudiments, the *Tanmatras* in the *Bhutas* or elements, the elements in *Mahat*, the *Mahat* in *Avyakta*, *Avyakta* in *Akshara* (a state of *Prakriti* in which the hidden soul begins to throb from inside) and *Akshara* in *Tamas* or darkness and *Tamas* ultimately becomes one with the Supreme Lord."

The above passage is more *Vedantic*, than *Sankhyaic*, for every thing is reduced in the end to the Supreme Being; moreover, the *Sankhya* system stops with *Prakriti* or *Avyakta* and *Purusha* while the *Vedanta* enumerates two states of *Prakriti* earlier than the *Avyakta* state. These, as we have seen, are mentioned in the above *Upanishadic* passage as *Akshara* and *Tamas*. *Akshara* or the indistructible i a term generally applied in the *Vedanta* to the individual soul. By applying this name to *Avyakta*, it is intended to show that the soul or individual self after becoming invested with *Prakriti* begins to vibrate and show signs of existence in the same way as a young one in the womb of its mother. So *Akshara* as applied to *Prakriti* means the higher state in which it is quick with soul. *Tamas* is the earliest state described in the *Vedas*. This is the state in which nothing is known about the existence of either *Prakriti* or *Purusha*. Every thing

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is dark and indescribable as described in the *Vedas*. Some *Vedantins* divide this *Tamas* into two kinds,—*Avibhakta Tamas*, or undivided *Tamas* and *Vibhakta Tamas* or divided *Tamas*. *Avibhakta Tamas* represents the original chaotic state in which neither can the soul be distinguished nor the existence of nature felt; in fact, naught remains. *Vibhakta Tamas* is the next state of darkness, say "palpable darkness," in which there is the germ of distinguishability into darkness and not-darkness though the one is hidden in the other so as to form one indistinguishable whole of darkness. Some other *Vedantins* admit the supreme *Brahman* or spirit while other philosophers a supreme state of voidness in which even this *Tamas* becomes dissolved.

Thus the whole universe is considered one continuous life, a constant flux of phenomena, kept incessently in motion by the vibratary force of cosmic energy. The same laws which govern the whole taken as one life also work the individual members. As the whole world has its involutions and evolutions, so also every particle contained in it—involutions and evolutions not only of matter and material forms but also of spirit or intelligence and its manifestations. As matter evolves higher and higher forms, greater and greater is the intelligence manifested through these and as matter gets involved more and more, spirit also gets involved correspondingly. In the end when matter gets into a quiescent state, the spirit becomes calm and stands aloof in perfect glory. The activity of the universe, is not therefore a purposeless chaotic agitation but it is a thoroughly orderly Government presided over by the cosmic Intelligence and guided by the eternal laws of evolution; nay, it is a republic wherein while everything appears to move independently they are the unconscious subjects of certain laws and move with a fixed purpose—the ultimate goal of perfection.

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THE LATE SWAMI VIVEKANANDA.

MALABAR MAIL.

Swami Vivekananda is dead. The prop of Hinduism is fallen. In his quiet hermitage at Howra, on the 4th of this month, that great leader of Hindu thought and ornament of the religion of the Rishis, bade the last adieu to his country. God's will be done. To this ancient land, the heir of the most glorious past that the world has ever known, and to more than two hundred millions of grateful inhabitants, the great Swami whose premature demise we record to-day, was for the last to years and more "Like yon orbe in Heaven without whom all were darkness." The Hindus were taught by him by both precept and example; their thoughts were shaped and their actions guided by his mighty intellect. The people of India knew, why, for the matter of that, the whole civilized world knew, first to admire and respect and then to love him like a master and adore him a God. The world is certainly much poorer by the death of the Swami and the loss that the Hindus have been doomed to sustain today, in the untimely demise of the great Bengali Saint is one the like of which has not happened to them at any time in the near past, and will not, because it cannot, happen to them at any time in the near future. "Whom the Gods love die young." So, in their despair cried the old philosophers of Greece. The Gods indeed have loved him but too well and deprived a weeping and woe-begone world of its lovely light and leader. The heart-rending news must have been received throughout the length and breadth of this empire, from Cashmire to Comorin and from Karachi to Kachar, as one of the heaviest national calamities that have befallen the Hindus. When we only remember, that even in distant continents like America and Europe and in the remotest corners of the world, the death of the great Hindu Sanyasin will be looked upon as a direct, distinct and positive loss to the world, which nothing on earth can profess to

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replace, we must be in a position to realise the worth and magnitude of the work that the Swami was doing in his life. And now that our revered Saint is no more, what alone, we Hindus, who follow the religion that Swami Vivekananda preached, can hope to do, is to study his life and learn from it the many noble lessons of purity and self sacrifice, which will last like beacon-lights to the end of time for the guidance and correction of erring humanity.

Babu Narendra Nath Dutt, afterwards known by the immortal name of Swami Vivekananda was born in Bengal in 1863 As his family name "Dutt" will indicate, he was a Kayastha (a North-Indian Vysia caste) by caste and came of a very respectacle family therein. After passing the B, A. Degree Examination of the University of Calcutta with honours, young Narendranath prepared himself for becoming a lawyer, his father himself being an attorney-at-law of the Calcutta High Court. Before he had qualified himself thoroughly for the Bar however, his father died, unfortunately enough for the family of Narendranath, but fortulately for the wider world of man outside. For, it was to this incident, that the immediate change in the career of young Dutt, was pre-eminently due—that change which awakened India as it were, from a trance, and made her name great in the eyes of the most distant nations.

Bengal was then, it may be said that it was so, from the very beginning of the 19th century, in the throes of a revolutionary religious convulsion. Missonary propagandism under the enthusiastic leadership of its Hebers and Duffs was reaping a rich and most glorious harvest. Men like Madhusudan Dutt and Krishna Mohan Bannerjee whose talents and scholaship were of the very highest order, were embracing Christianity without a moment's hesitation. It was then that patriotic and earnest-minded Hindus began to put to themselves the serious question, whether after all there was that wonderful world of difference between the teachings of the religion of their Missionary friends and of the religion that their forefathers pursued that the former asserted there was, and Devendranath Tagore and Kesava Chandra Sen came forward and declared that modern Hindusim stood badly in

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need of alteration and adjustment. In the meanwhile, amids this all-pervading confusion and chaos, a humble Sanyasin, in his own quiet and unobtrusive way, was teaching the higher doctrines of Hinduism to those who came for it, and leading a life, at Dakshinesvar Kali Temple in Calcutta, of plain living and high thinking. For a native of India to be recognised by a European is high honour enough. When that native is of a quiet and retiring nature and becomes recognised, as it were, even in spite of him and when the European who does it is a man of renown, the honour is, of a certainty, all the greater and to be more proud of. But for a man of Ramakrishna Paramahamsa's stamp, a Saint in every sense of the term, who fled from public applause, to be not only recognised but even respected and written a biography of, by that giant European intellect, who for full half a century was the uncrowned king of the Oriental world of letters, the late Professor MaxMuller,—we do not know how to describe it, unless it be that in that one public acknowledgment, the East has undeniably conquered the West. The late Ramakrishna Swamy was indeed a worthy successor of Krishna, Gautama and Sankaracharya, and and had he lived in another generation would have attained equal celebrity with them. Professor Max-Muller both by his contributions to "The *Nineteenth Century* "and by the Life of Ramakrishna that he published about 3 years ago has left permanent record, in the world, more lasting and more enduring than brass, of the greatness of the hermit's genius, and the sayings of Ramakrishna, found in that book will last longer in the world than the language in which it has been written. Such was the man, at whose feet Narendranath sat and studied the subtleties of the Vedanta Philosophy. A specialist in the religious literatures of the Hindus, Mr. Dutt, still young, assumed the name of Swami Vivekananda, and began to go about preaching a new gospel, that Hinduism, Buddhism and Jainism were all but diverse manifestations of the one sacred Revelation, the pith and marrow of all the teachings of Ramakrishna. The Swami made a tour through the whole of India, before he appeared on the invitation of Dr. Barrows as the representative of Hinduism in the Chicago Parlia-

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ment of Religions. It is not perhaps known to many that in this tour he had included Travancore also, and coming to our capital stayed with Professor Sundrarama Iyer, then in our midst as tutor to the late amented First Prince of this State. Those who saw him then, know well, how the great man even then impressed them with his magnetic eloquence, his captivating manners, his depth of learning and his acuteness of intellect. Thence he went, helped by the munificience of a few patriotic South India Princes (and citizens) to the Great Parliament of Religions in America, and Dr. Barrows, a bigoted Christian though he was, was struck with the Swami's inward greatness. The lectures that he delivered in that connection are some of the master-pieces of the world's religious literature and, many American Christians who had come to scoff at him, remained in the end to pray with him. Not only Chicago, the scene of the Swamy's brilliant discourses, but the whole Republic of the United States was galvanised by his thrilling speeches and the great orator and thinker commanded, at times, the largest audience, that could ever be had for lectures on religion. It is due to the Swamy's speeches and the classes he held in different parts of America that Hinduism has become an established relgion at least in the Vedantic form, with thousands of men and women in that country. Thence he proceeded to Europe, where, wherever he went, he received a most cheerful and enthusiastic reception. Aud thus visibly making the whole religious thought and feeling of the right-thinking world gravitate towards Vedanta, full of glory though not of years, Vivekanada came back to India to resume his life-work in the midst of a grateful and roused up people. Ever since his return, he has been working, immeasurably, and incessantly for the religious revival of the Hindus, and in that one supreme endeavour, has not minded, his physical comforts and his very health. The *Brahmavadin* of Madras, which does a world of useful work in Southern India was started at his instance. And that famous periodical, edited also at his instance by the late Mr. B, R. Rajam Aiyar, who too like his master, died alas! too early, "the *Awakened India*" was taken up by him again and has continued to

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be edited by him till his death. His Asrama in Cumaon in the Himalayas, has been as pure as the snow that surrounds it and from that high eminence, a perpetual stream of life-giving light was flowing in all directions. The Swamy had it in mind to undertake even a voyage to Japan in the cause of his religion; but ill health stood in the way. He was only about 39 when he breathed his last; but he has done within that "contracted span" work whose influence will end but with the end of Time. This is not the place, nor is this the occasion, to expatiate upon the life-work of the great Saint in detail; we are too near the soul harrowing grief, to describe them at this moment. God has taken away his person from us. But his spirit is still with us, and will guide and control us. Hindus are proud to cherish the memory of such a man, and Hindus will love and revere him, as long as they live. Swami Vivekananda, was born in a country, which produced the authors of the Bhagavatgita and the Vedanta Sutras and will be unhesitatingly ranked with them by the future historians of India. We who live today to record this, feel proud, that one from among us lived to attain that honour.

"Lord! who hast snatched him from our midst
Show us the way and make us live like him."

THE LATE SWAMI VIVEKANANDA.

The South Indian Times.

Born 1863, died July 4, 1902.

Another distinguished son of India is gone and it is with deep sorrow that we record the death on Friday the 4th Inst of Swami Vivekananda the great scholar and preacher of the Hindu Vedantic Philosophy. He was born in 1863 of a respectable Kayastha family in Calcutta and in early life went by the name of Narendra Nath Dutt. This Babu graduate received lessons under the great Hindu sage Ramakrishna Paramahamsa and without becoming a lawyer as originally intended, turned his energies

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and talents towards the study of his own religion as well as that of other countries and, inspired as it were by a religious zeal and fervour, commenced the life of a Sanyasin. It was with infinite credit to himself that he mastered the doctrines of innumerable religions so well as to be able to meet their respective missionaries in their own fields and to even successfully maintain the truth, the dignity and the divinity of his own religion, Hinduism. Nothing is so difficult and even impossible as to expect a missionary of one religion to acknowledge some merit in another religion. This however, Swami Vivekananda has achieved in his remarkable career in Chicago during the famous Exhibition there. His addresses before the great Parliament of Religions held in Chicago in 1893 were received by foreign religionists with discriminating admiration, if we are to believe what the American newspapers wrote about the Swami at the time. The representatives of all creeds and denominations respected his views and even those that disagreed, loved him as a man and as a preacher—so winningly affable and so unoffending in his expressions and manners. Those who had the privilege of hearing his inspiring and spirited lectures in foreign lands—and he had visited many of them—and those who like us in Kumbakonam have listened to his able expositions in his country will readily credit him with extraordinary powers of eloquence, deep wide knowledge and his philanthropic heart. Here do we cull a few random extracts from the comments of the American Press :—

"The polished Hindu feared not to meet single-handed and alone, the combined attacks of all Christians of America. He had that much confidence in his religon. Yet he did not seek to proselytise. Although his knife cuts deep sometimes, itis like that of the surgeon, in that it cuts only to be kind.

The most impressive figure of the Parliament was Swami Vivekananda. He is an orator by divine right and his strong, intelligent face in its picturesque setting of yellow and orange was hardly less interesting than his earnest words, and the rich, rythmical utterance he gave them—*New York Critic*, Nov, 7. 1893.

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Those who heard him once were so impressed by the magnetism of his fine presence, the charm and power of his eloquence, his perfect command of the English language and the deep interest in what he had to say, that they desired all the more to hear him again.—*Dr, H. W.Thomas of Chicago.*

That the ancient Hinduism apart from the later growth of superstitious beliefs and practices, is a whole and elevating religion has been acknowledgd by its friends and enemies. Anytime spent on its earnest study will result in personal happiness and beatitude. We but echo the unmixed sorrow of the Indian people at this calamitous news and we hope that the impressions left in them by his varied discourses will be lasting enough to ennoble their souls. We quote below most appreciatingly these few thoughts of the Hindu sage whose demise we are just mourning

"If the Parliament of Religions has shown anything to the world it is this. It has proved to the world that holiness, purity and charity are not the exclusive possessions of any church in the world and that every religious system has produced men and women of the most exalted character.

In the face of this evidence. if anybody dreams of the exelusive survival of his own and the destruction of the others, I pity him from the bottom of my heart, and point out to him that upon the banner of every religion will soon be written, in spite of all resistance. "Help but no Fight," "Assimilation but no Destruction." "Harmony and Peace but no Dissension."

———:(o):———

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HYMN TO LAKSHMINARASIMHA.

OF SRI SANKARACHARYA.

1. O. Thou discus-handed, who abides with Lakshmi in the glorious milky ocean, whose pure form shines adorned with the gems of the body of the Serpent-king, O Lord of the yogis, thou eternal being, thou refuge and a ship to cross the ocean of mundane-life; O Lakshiminrisimha, give me the help of thy hand.

2. O Thou who shinest with the spotless light of thy lotus-feet, which are constantly rubbed by the crown-tops of infinite Brahmas, Rudras, Maruts, and Suryas, who art a royal Swan to the beautiful lotus-like breast of Lakshmi, O Lakhminarasimha, give me the help of thy hand.

3. Give the help of Thy hand to me who have fallen into the ocean of Samsara, whose body is tormented and eaten up by the huge and terrible crocodles and sharks of desire and who am exceedingly harassed by the enticing waves of passion.

4. O destroyer of Mura, to me who am lost in the fearful and dense wood of earthly life, afflicted by the savage, terrible and big beasts of passion, to the distressed, to the highly afflicted by the fire of greediness, O Lakshminarasimha, give the help of thy hand.

5. O divine being, having entered that terrible, bottomless pit of earthly existence, I am perplexed by a hundred serpents of affliction. Out of compassion for the helpless and one who has sought Thy protection, to me, O Lakshminarasimha, give the help of thy hand.

6. To one whose body is distressed by the blow delivered by the trunk of the fearful and huge elephant of Samsara and to one who is agitated by the fear caused by the departure of life (from the body), to me O Lakshminarasimha, give the protection of thy hand.

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7. To me whose body is highly corrupted in being burnt by the dreadful venom of the poisonous, wicked, wrathful, cruel and fiery tooth of the snake of Samsara, Thou, whose vehicle is the Serpent-foe (Garuda) and whose abode is the milky-ocean, thou of the race of Surasena, O Lakshminarasimha, give the help of thy hand.

8. Thou omnipresent being, to me who has fallen into the net of Samsara, and who like a fish am caught by the bait-hook of the objects of the senses and whose head and cheeks are pinned up, O Lakshminarasimha, give the help of thy hand.

9. To me, who having ascended the tree of Samsara, which has seeds of sin and branches of endless action, leaves of sensory organs and flowers of lust has now fallen into the ocean of misery. Thou merciful Being, O Lakshminarasimha, give me the help of thy hand.

10. To me, the very hair of whose body is much scorched by the serried flames of the burning, confounding, terrific and cruel fire of samsara and who has now sought shelter in the lake of thy lotus-feet, O Lakshminarasimha, give the help of thy hand.

11. Turn thou thy glance of garce on me, who am distressed and confounded by being drowned in the ocean of Samsara, Thou Omnipresent being, thou seat of mercy, O thou that supreme incarnation that relieved the sufferings of Prahlada, O Lakshminarasimha, give me the help of thy hand.

12. To me, who am frightened by the death-dealing tusks of hoards of huge elephants of samsara, with Thy form which is a terror to evil minded demons O Lakshminarasimha give the help of thy hand.

13. Thou destroyer of sorrow got from endless action arising from infinite desires of Samsaric associations and of the evils of sensory organs, O thou author of

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the universe and who is marked with the saffron from the body of the Ocean-born Lakshmi, O Lakshminarasimha, give me the help of thy hand.

14. Thou seat of mercy! when I am bound and menaced with whips by the myrmidons of the god of death in infinite ways and when I the deserted, helpless and terror-stricken, am dragged along the path (to hell) bound by a hundred ropes, then give me your hand of help.

15. O Lakshminarasimha, to me who am blind, and whose valuable wealth of discrimination has been stolen by the exceedingly mighty thieves called the senses and cast into the dark pits of delusion give the help of thy hand.

16. Lord of Lakshmi, lotus-navelled, King of the Gods, thou all pervader, Lord of sacrifice and sacrifice itself, destroyer of Madhu, essence of all forms, thou beloved of the Brahmins, Lord of all creatures, chastiser of the wicked, Thou supreme being, O Lakshminarasimha, give me the help of thy hand.

17. Thou who shines in the heart of Prahlarda, Narada, Parasara, Poundra, Vyasa, Ambarisha, Suka, and Sounaka, O Thou the wish-yielding tree for the protection of those devoted to you, O Lakshminarasimha, give me the help of thy hand.

18. Holding with one hand the discus, with the other the conch and with another the ocean-born Lakshmi, on the right side the expression of thy hand symbolising thy readiness to grant boons, O Lakshminarasimha, give me the help of thy hand.

19. Thou art beginningless and endless, Thou art birthless, indestructible and immeasurable; thy glory is sung by the Adityas, Rudras and the Vedas. I meditate on thee who is like the bee intoxicated with the delicious nectar flowing from the face of the ocean-born Lakshmi. O Lakshminarasimha, give me the help of thy hand.

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20. Thou art Varaha, Rama, Narasimha and other incarnations; thou art the beloved of thy queen Lakshmi, thou delightest in sports, thou art praised by Brahma, Rudra, and the devas, Thyself a Paramahamsa, thou playest in Paramahamsa manifestations. O Lakshminarasimha give me the help of thy hand.

21. Narasimha is the mother, the father, the brother and the friend; Narasimha is all learning, all wealth; he is the Lord and everything.

22. O Thou who art the Bee revelling in the lotus of Prahlada's mind, thou whose body white like the waves of the Ganges shines with the charming Lakshmi, and whose head shines with a crown, the confluence of all beauties O Lakshminarasimha, give me the protection of thy hand.

23. Whichever person constantly sings this Hymn composed by the glorious Sankara, that person, even here, this very moment becomes free and sinless; he will be honoured by the best of Munis, he becomes the spotless-souled and attains to the abodes of the Lord of Lakshmi shining with infinite qualities.

24. On behalf of the cluster of suffering men drowned in the over-flowing flood of the stream of embodied existence obtained through Māyā or ignorance, this hymn, which is as it were the hand of protection for the good of humanity was composed by Sankara who is like a bee on the lotus-feet of Lakshminarasimha.

25. I bow to thee, O Lakshminarasimha, who art the supreme existence, who hast the banner of Garuda (Veda); who art the appeaser of all sufferings, and who art a medicament for the misery of mundane life, and destroyer of the Scorpions, snakes, fire, water, desease and the worries of desires; O thou destroyer, O thou Guru, I bow to Thee.

———:(o):———

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GAZALS OF VATAN.

I

1. We are our own object and consequently O Inquirer, what further have we to relate to you?

2. O student, you are the splendour and manifestation of the universe, and know, that the worlds are moving for your sake.

3. I do not perceive anything besides myself. Verily the whole universe has turned out as my mirror.

4. A world becomes visible at my each breath, so in truth my heart is a treasury of life-jewels.

5. Whenever I perceive I perceive THE LIGHT. Verily my eye is the place of manifestation of THE LIGHT at every moment.

6. We have heard all kinds of stories relating to the world from beginning to end but nothing came in the understanding why is this bondage.

7. Vatan says, the meeting with God at every breath is our lot if you have acquired the practice of abolishing egoism.

II

1. It was not known to me that I was not the creator nor the creature. It was not known to me that I was free from both the faults (*i. e.*) of creator and creature.

2. (In meditation) A wonderful form came out from the mirror of the heart whose meaning of the splendour was clear but it was not known to me.

3 It was not known to me that He was concealed in my eyes after whom I was looking blind-folded.

4. There is not a seeker nor object to seek. You are yourself. It was not known to me that my considering as a lover was a myth.

5 .I saw before me in the mirror of the heart your form which was not known to me.

6. O Sweetheart! no solution is comprehended to meet you because I myself had been a veil but that was not known to me.

7. Vatan says:—After some time when our meeting took place the secret opened: "I was always in company with the Truth" but this was not known to me.

A. to Z.

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THE

BRAHMAVÂDIN

"एकं सत् विप्राबहुधावदन्ति."

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

—*Rig veda*, I. 164. 46.

Vol. VII.] SEPTEMBER, 1902. [No. 11.

EDINBURGH GIFFORD LECTURES.

Professor William James, of the Chair of philosophy in Harvard University, United States, delivered the fifth lecture of his second course of Gifford Lecture on Natural Theology in Edinburgh University yesterday. Continuing his examination of "The Value of Saintliness, Dr. James dealt with excesses of tenderness, and charity. Here saintliness, he said, had to face the charge of preserving the unfit and breeding parasites and beggars. "Resist not evil." "love your enemies,"—these were saintly maxims of which men of this world found it hard to speak without impatience. Were the men of this world right, or were the saints in possession of the deeper range of truth ? No simple answer was possible. Here, if anywhere, one felt the complexity of the moral life, and the mysteriousness of the way in which facts and ideals were interwoven in its process. He cordially admitted that saintly conduct would be the most perfect conduct conceivable in an environement where all were saints already ; but by adding that in an environment where few

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were saints, and many of the exact reverse of saints, it must be ill adapted. They must frankly confess, then, using their empirical common sense and ordinary practical prejudices, that in the world that actually was, the virtues of sympathy, charity and non-resistance might be and often had been manifested in excess. The powers of darkness had often taken advantage of them. The whole modern scientific organization of charity was a proof of the failure of simply giving alms. The whole history of constitutional government was a commentary on the excellence of resisting evil, and when one cheek was smitten, of smiting back and not turning the other cheek also. They would agree to this in general, for inspite of the Gospel, of Quakerism, of Tolstoi, they believed in fighting fire with fire, in shooting down usurpers, locking up thieves, and freezing out vagobands and swindlers. And yet were the world confined to these hard-headed, hard-hearted, and hard-fisted methods exclusively, the world would be an infinitely worse place to live in. The tender grace, not of a day that was dead, but of a day yet to be born somehow, with the golden rule grown natural, would be cut out from the perspective of their imaginations. From one point of view they might admit the human charity which they found in all saints, and the great excess of it which they found in some saints, to be a genuinely creative social force, tending to make real a degree of virtue which it alone was ready to assume as possible. The saints were authors, auctores, increasors, of goodness. The potentialities of development in human souls were unfathomable. They had no right to speak of human crocodiles and boa-constrictors, as of fixedly incurable beings. They knew not the complexities of personality, the smouldering emotional fires, the other facets of the character-polyhedron, the resources of the subliminal region. St Paul long ago made their ancestors familiar with the idea that every human soul was virtually sacred. Since Christ died for them all, without exception, they must despair of no one. This belief in the essential sacredness of every one expressed itself to-day in all sorts of humane customs and reformatory institutions, and in a growing aversion to the death

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penalty and to brutality in punishment. The saints, with their extravagance of human tenderness, were the great torch-bearers of this belief. Momentarily considered, then, the saint might waste his tenderness and be the dupe and victim of his charitable fever, but the general function of his charity in social evolution was vital and essential. The saint was an effective ferment of goodness, a slow transmuter of the earthly into a more heavenly order. In this respect the Utopian dreams of social justice in which many contemporary socialists and anarchists indulged were, in spite of their impracticability and non-adaptation to present environmental conditions, analogous to the saint's belief in an existent kingdom of heaven. They helped to break the edge of the general reign of hardness, and were slow leavens of a better order. The next topic in order was asceticism, which he fancied they were all ready to consider without argument a virtue liable to extravagance and excess. In its spiritual meaning asceticism stood for nothing less than for the essence of the twice-born philosophy. It symbolised, lamely enough no doubt, but, sincerely, the belief that there was an element of real wrongness in this world, which was neither to be ignored nor evaded must be squarely met and overcome by an appeal to the soul's heroic resources and neutralised and cleansed away by suffering. Representatively and symbolically, and apart from the vagaries into which the unenlightened intellect of former times may have let them wander, asceticism must, he believed, be acknowledged to go with the profounder way of handling the gift of existence. Naturalistic optimism was merely syllabub and flattery and sponge-cake in comparison. The practical course and action for them, as religious men, would therefore not be simply to turn their backs upon the ascetic impulse, as most of them did today turn them, but rather to discover some outlet for it of which the fruits in the way of privation and hardship were more objectively useful. He had often thought that in the old monkish poverty-worship, in spite of the pedantry which infested it there might be something like that moral equivalent of war which they were seeking. Might not voluntarily accepted poverty be " the

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strenuous life," without the need of crushing weaker peoples? Poverty indeed was the strenuous life, without brass bands or uniforms, or hysteric popular applause or lies or circumlocutions; and when one saw the way in which wealth getting entered as an ideal into the very bone and marrow of their generation, one wondered whether a revival of the belief that poverty was a worthy religious vocation be not the spiritual reform which their time stood most in need of. Among English-speaking peoples especially did the praises of poverty need once more to be boldly sung. They had grown literally afraid to be poor. They despised anyone who elected to be poor in order to simplify and save his inner life. If he did not join the general scramble and part with the money-making street they deemed him spiritless and lacking in ambition. They had lost the power even of imagining what the ancient idealisation of poverty could have meant: the liberation from material attachements, the unbribed soul, the manlier indifference, the paying their way by what they were and did and not by what they had, the right to fling away their life at any moment irresponsibily—the more athletic trim, in short, the moral fighting shape. When they of the so-called better classes were scared as men were never scared in history, at material ugliness and hardship; when they put off marriage until their house could be artistic, and quaked at the thought of having a child without a bank account and doomed to manual labour, it was time for thinking men to protest against so cowardly and irreligious a state of opinion. The prevalent fear of poverty among the educated classes was the worst moral disease from which their civilisation suffered. In a general way, and, "on the whole," their abandonment of theological criteria, and their testing of religion by practical commonsense and the empirical method, left it in possession of its towering place in history. Economically, the saintly group of qualities was indispensable to the world's welfare. The great saints were immediate successes the smaller ones were at least heralds and harbingers, and they might be leavens also, of a better mundane order. Let them be saints then, if they could, whether or not they succeeded

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visibly and temporally. But in their Father's house were many mansions, and each of them must discover for himself the kind of religion and the amount of saintship which best comported with what he believed to be his powers and felt to be his truest mission and vocation. There were no successes to be guaranteed, and no set orders to be given to individuals, so long as they followed the methods of empirical philosophy.

EDINBURGH GIFFORD LECTURES.

Professor William James of the Chair of Philosophy in Harvard University, United States, delivered the sixth lecture of his second course of Gifford Lectures on Natural Theology in Edinburgh University yesterday. Discussing the subject of "Mysticism," Professor James said that personal religious experience had its root and centre in mystical states of consciousness. Whether his treatment of mystical states would shed more light or darkness, he did not know, for his own constitution shut him out from their enjoyment almost entirely, and he could speak of them only at second hand. But though forced to look on the subject so externally, he thought he should succeed in convincing his hearers of the reality of the states in question and of the paramount importance of their function. First of all, he asked—what did the expression "mystical states of consciousness" mean? He proposed four marks which, when an experience had them, might justify their calling it mystical for the purpose of the present lectures. The first, "ineffability," he described as the handiest of the marks by which he classified a state of mind as mystical; it defied expression on the part of the subject of it. It followed from that that its quality must be directly experienced; it could not be imparted or transferred to others. The second mark was the "Nœtic quality. Although similar to states of feeling, mystical states seemed to those who experienced them to be also states of knowledge. They were states of insight into depths of truth unplumbed by the

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discursive intellect. They were illuminations, revelations, full of significance and importance, all inarticulate though they remained: and as a rule they carried with them a curious sense of authority for after-time. These two characters would entitle any state to be called mystical in the sense in which he used the word. Two other qualities, "transiency" and "passivity," were less sharply marked. With regard to "transiency," Professor James said that mystical states could not be sustained for long. Except in rare instances, half-an-hour, or atmost an hour or two, seemed to be the limit beyond which they faded into the light of common day. In regard to "passivity," when the characteristic sort of consciousness once had set in, the mystic felt as if his own will were in abeyance and, indeed, sometimes as if he were grasped and held by a superior power. The simplest rudiment of mystical experience would seem to be that deepened sense of the significance of a maxim or formula which occasionally swept over one, "I've heard that said all my life," they exclaimed, "but I never realised its full meaning until now." A more pronounced step forward on the mystical ladder was found in an extremely frequent phenomenon, that sudden feeling, namely, which sometims swept over them, of having "been here before," as if at some indefinite past time in just that place, with just these people, they had already been saying these things. The sway of alcohol over mankind was unquestionably due to its power to stimulate the mystical faculties of human nature, usually crushed to earth by the cold facts and dry criticisms of the sober hour. Nitrous oxide and ether, especially nitrous oxide, when sufficiently diluted with air, stimulated the mystical consciousness in an extraordinary degree. Depth beyond depth seemed revealed to the inhaler, but the truth faded out or escaped at the moment of coming to. Some years ago, he made observations on that aspect of nitrous oxide intoxication and reported them in print. One conclusion was forced upon his mind at that time, and his impression of its truth had ever since remained unshaken: It was that our normal waking consciousness, rational consciousness, as they called it, was but one special type of consciousness whilst all about it, parted from it by the filmiest

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of screens, there lay potential forms of consciousness entirely different. They might go through life without suspecting their existence, but apply the requisite stimulus, and at a touch they were there in all their completeness, definite types of mentality which probably somewhere had their field of application and adaptation. No account of the universe in its totality could he find which left these other forms of consciousness quite disregarded. How to regard them was the question—for they were so discontinuous with ordinary consciousness. Yet they might determine attitudes, though they could not furnish formulas; and open up a region, though they failed to give a map. At any rate they forbad a premature closing of the account with reality. Professor James devoted the concluding portion of the lecture to remarks on the methodical cultivation of mystic consciousness as an element of the religious life.

EDINBURGH GIFFORD LECTURES.

Professor William James, of the Chair of Philosophy in Harvard University, United States, delivered the seventh lecture of his second course of Gifford Lectures on Natural Theology in Edinburgh University yesterday. Continuing his consideration of "Mysticism," Professor James said that in the Christian Church there had always been mystics. Although many of them had been viewed with suspicion, some had gained favour in the eyes of the authorities. The experiences of these had been treated as precedents, and a codified system of mystical theology had been based upon them, in which everything legitimate found its place. The basis of the system was "orison" or meditation the methodical elevation of the soul towards God. Through the practice of orison the higher levels of mystical experience might be attained. It was odd that Protestantism especially evangelical Protestantism, should seemingly have abandoned everything

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methodical in that line. Apart from what prayer might lead to, Protestant mystical experience appeared to have been almost exclusively sporadic. It had been left to mind-curers to re-introduce methodical meditation into the religious life. The first thing to be aimed at in orison was the mind's detachment from outer sensations, for these interfered with its concentration upon ideal things. Such manuals as Saint Ignatius' Spiritual Exercises, recommended the disciple to expel sensation by a graduated series of efforts to imagine holy scenes. The acme of this kind of discipline would be a semihallucinatory monoideism—an imaginary figure of Christ, for example, coming fully to occupy the mind. Sensorial images of this sort, whether literal or symbolic, played an enormous part in mysticism. But in certain cases image might fall away entirely, and in the very highest raptures it tendend to do so. The state of consciousness became then insusceptible of any verbal description. Mystical teachers were unanimous as to this. The kinds of truth communicable in mystical ways, whether these be sensible or supersensible, were various. Some of them related to this world—visions of the future, the reading of hearts, the sudden understanding of texts, the knowledge of distant events, for example; but the most important revelations were theological or metaphysical. The deliciousness of some of the ecstasies described by Saint Teresa seemed to be beyond anything known in ordinary consciousness. It evidently involved organic sensibilities, for it was spoken of as something too extreme to be borne, and as verging on bodily pain. To the medical mind these ecstasies signified nothing but suggested and imitated hypnoid states, on an intellectual basis of superstition, and a corporeal one of degeneration and hysteria. Undoubtedly these pathalogical condition had existed in many, and possibly in all the cases, but that fact told them nothing about the value for knowledge of the consciousness which they induced. To pass a spiritual judgment upon these states, they must not content themselves with superficial medical talk, but inquire into their fruits for life. Their fruits appeared to have been various. Stupefaction, for one thing,

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seemed not to have been altogether absent as a result. The "other-worldliness" encouraged by the mystic consciousness made over-abstraction from practical life peculiarly liable to befall mystics in whom the character was naturally passive and the intellect feeble, but in natively strong minds and characters they found quite opposite results. The great Spanish mystics, who carried the habit of ecstasy as far as it had often been carried, appeared for the most part to have shown indomitable spirit and energy, and all the more so for the trances in which they indulged. Mystical conditions might, therefore, render the soul more energetic in the lines which their inspiration favoured. But this could be reckoned an advantage only in case the inspiration were a true one. If the inspiration were erroneous, the energy would be all the more mistaken and misbegotten. So they stood once more before that problem of truth which confronted them at the end of the lecture on Saintliness. They turned to mysticism precisely to get some light on truth. Did mystical states establish the truth of those theological affections in which the saintly life had its root? In spite of their repudiation of articulate self-description, mystical states in general asserted a pretty distinct theoretic drift. It was possible to give the outcome of the majority of them in terms that pointed in definite philosophical directions. One of these directions was optimism, and the other was monism. They passed into mystical states from out of ordinary consciousness as from a less into a more, as from a smallness into a vastness, and at the same time as from an unrest to rest. They felt them as reconciling, unifying states. They appealed to the yes-function more than to the no-function in us. In them the unlimited absorbed the limits, and peacefully closed the account. This overcoming of all the usual barriers between the individual and the Absolute was the great mystic achievement. In mystic states they both became one with the Absolute, and they became aware of their oneness. This was the everlasting and triumphant mystical tradition, hardly altered by differences of clime or creed. In Hinduism, in Neoplatonism, in Sufism, in Christian mysticism

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in Whitmanism, they found the same recurring note, so that there was about mystical utterances an eternal unanimity which ought to make a critic stop and think, and which brought it about that the mystical classics had neither birthday nor native land. Perpetually telling of the unity of man with God, their speech antedated languages, and they did not grow old. He had now sketched the general traits of the mystic range of consciousness. It was on the whole pantheistic and optimistic, or at least the opposite of pessimistic. It was anti-naturalistic, and harmonised best with twice-bornness and so-called other-worldly states of mind. His next task was to inquire whether they could invoke it as authoritative. Did it furnish any warrant for the truth of the twice-bornness and supernaturality and pantheism which it favoured ? In brief, his answer was this—First mystical states, when well developed, usually were, and had the right to be, absolutely authoritative over the individuals to whom they came. Second, no authority emanated from them which should make it a duty for those who stood outside of them to accept their relations uncritically. Third, they broke down the authority of the non-mystical and rationalistic consciousness, based on the understanding and the senses alone. They showed it to be only one kind of consciousness. They opened out the possibility of other orders of truth in which, so far as anything in us vitally responed to them, we might freely continue to have faith. Dr. James then proceeded to discuss these points.

EDINBURGH GIFFORD LECTURES.

Professor William James, of the Chair of Philosophy in Harvard University, United States, delivered the eighth lecture of his second course of Gifford Lectures on Natural Theology in Edinburgh University yesterday. Passing from "Mysticism,, to "Philosophy" for an answer to the question, "Is the sense of divine presence a sense of anything objectively true?" Dr James said they had found that although mysticism was entirely willing

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to corroborate religion, it was too private (and also too various) in its utterances to be able to claim a universal authority. But philosophy published results which claimed to be universally valid, if they were valid at all. He did believe that feeling was the deeper source of religion, and that philosophic and theological formulas were secondary products, like translations of a text into another tongue. But all such statements were misleading from their brevity. When he called theological formulas secondary products, he meant that in a world in which no religious feeling had ever existed, he doubted whether any philosophic theology could ever have been framed. He doubted if dispassionate intellectual contemplation of the universe, apart from inner unhappiness and need of deliverance on the one hand and mystical emotion on the other, would ever have resulted in religious philosophies such as we now possessed. The intellectualism in religion which he wished to discredit assumed to construct religious objects out of the resources of logical reason alone, or of logical reason drawing rigorous inference from non-subjective facts. It called its conclusions Dogmatic Theology or Philosophy of the Absolute, as the case might be; it did not call them science of religions. It reached them in an *a priori* way, and warranted their veracity. As a matter of history philosophy failed to prove its pretensions to be objectively convincing. It did not banish differences; it founded schools and sects just as feeling did. He believed, in fact, that the logical reason of man operated in this field of divinity exactly as it had operated in love or in patriotism, or in politics, or in any other of the wider affairs of life, in which their passions or their mystical intuitions fixed their beliefs beforehand. It found arguments for their conviction, for, indeed, it had to find them. It amplified and defined their faith, and dignified it and lent it words and plausibility. It hardly ever engendered it; it could not now secure it. The arguments for God's existence had stood for hundreds of years with the waves of unbelieving criticism breaking against them, never totally discrediting them in the ear of the faithful, but on the whole slowly and surely washing out the mortar from between their joints. If

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they had a God already whom they believed in these arguments confirmed them. If they were atheistic the arguments failed to set them right. The bare fact that all idealists since Kant had felt entitled either to scout or to neglect them showed that they were not solid enough to serve as religion's all-sufficient foundation. An absolute impersonal reason would be in duty bound to show more general convincingness. The fact was that these arguments did but follow the combined suggestions of the facts and of their feeling. They proved nothing rigorously. They only corobora-ted their pre-existent believing tendencies. If they applied the principle of pragmatism to God's metaphysical attributes, strictly so-called, as distinguished from His moral attributes, he thought that, even were they forced by a coercive logic to believe them they still should have to confess them to be destitute of all intelligible significance. What kept religion going was something else than abstract definition and systems of concatenated adjectives, and something different from faculties of theology and their professors. All these things were after effects, secondary accretions upon those phenomena of vital conversation with the unseen divine renewing themselves "in saecula saeculorum" in the lives of humble private men. From the point of view of practical religion, the metaphysical monster which systematic theologians gave them was an absolutely worthless invention of the mind. Pragmatically the attributes called moral stood on an entirely different footing. They positively determined fear and hope and expectation, and were foundations for the saintly life. If dogmatic theology really did prove beyond dispute that a God with characters like these existed, she might well claim to give a solid basis to religious sentiment. But with her arguments it stood as ill as with the arguments for His existence. Not only did post-Kantian idealists reject them root and branch, but it was a plain historic fact that they never had converted any one who had found in the moral complexion of the world, as he experienced it, reasons for doubting that a good God had framed it. To prove God's goodness by the scholastic argument that there was no non-being in His essence would sound to such a witness

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simply silly. They must, therefore, bid a definitive good-by to dogmatic theology. In all sincerity, their faith must do without that warrant. Having shown that the basis of modern idealism was Kant's doctrine of the Transcendental Ego of Apperception, and quoted Principal Caird's description of the phenomena of the religious conciousness, the lecturer proceeded to ask if when all was said and done, Principal Caird had trancended the sphere of feeling and laid the foundations of religion in impartial reason? Had he made religion universal by coerceive reasoning, transformed it from a private faith into a public certainty? Had he rescued its affirmations from obscurity and mystery? He believed that he had done nothing of the kind, but that he had simply reaffirmed the affirmations of religion in a more scholarly vocabulary. The whole of Germany positively rejected the Hegelian argumentation. As for Scotland, he need only mention Professor Fraser's and Professor Pringle Pattison's memorable criticism. Once more, he asked if transcendental idealism were as objectively and absolutely rational as it pretended to be could it possibly fail so egregiously to be persuasive? In all sad sincerity he thought they must conclude that the attempt to demonstrate by purely intellectual processes the truth of the deliverances of direct religious experience was absolutely hopeless. It would be unfair to philosophy, however, to leave her under this negative sentence. If she would abandon metaphysics and deduction for criticism and induction, and frankly transform herself from theology into Science of Religions she could make herself enormously useful. Philosophy could by comparison eliminate the local and the accidental from these definitions. Both from dogma and from worship she could remove historic incrustations. By confronting the spontaneous religious constructions with the results of natural science, philosophy could also eliminate doctrines that were now known to be scientifically absurd or incongruous. Sifting out in this way unworthy formulations she could leave a residuum of conceptions that at least were possible. With these she could deal as hypotheses, testing them in all the manners, whether negative or positive, by which hypotheses were ever tested. She could

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reduce their number, as some were found more open to objection. She could perhaps become the champion of one which she picked out as being the most closely verified or verifiable. She could refine upon the definition of this hypothesis, distinguishing between what was innocent over belief and symbolism in the expression of it, and what was to be literally taken. As a result she could offer mediation between different believers, and help to bring about consensus of opinion. He did not see why a critical Science of Religions of this sort might not eventually command as general a public adhesion as was commanded by a physical science.

EXTRACT

THE NATIONAL SIGNIFICANCE OF THE SWAMI VIVEKANDA'S LIFE AND WORK.

BY SISTER NIVEDITA

Of the bodily presence of him who was known to the world as Vivekananda, all that remains to-day is a bowl of ashes. The light that has burned in seclusion during the last five years by our river side, has gone out now. The great voice that rang out across the nations is hushed in death.

Life had come often to this mighty soul as storm and pain. But the end was peace. Silently, at the close of even song, on a dark night of Kali, came the benediction of death. The weary and tortured body was laid down gently and the triumphant spirit was restored to the eternal *samadhi*.

He passed, when the laurels of his first achievements were yet green. He passed, when new and greater calls were ringing in his ears. Quietly, in the beautiful home of his illness, the intervening years with some few breaks,

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went by amongst plants and animals, unostentatiously training the disciples who gathered round him, silently ignoring the great fame that had shone upon his name. *Man-Making* was his own stern brief summary of the work that was worth doing. And laboriously, unflaggingly day after day, he set himself to man-making, playing the part of *Guru*, of father, even of schoolmaster, by turns. The very afternoon of the day he left us, had he not spent three hours in giving a Sanskrit lesson on the Vedas?

External success and leadership were nothing to such a man. During his years in the West, he made rich and powerful friends, who would gladly have retained him in their midst. But for him, the Occident, with all its luxuries, had no charms. To him, the garb of a beggar, the lanes of Calcutta, and the disabilities of his own people, were more dear than all the glory of the foreigner, and detaining hands had to loose their hold of one who passed ever onward toward the East.

What was it that the West heard in him, leading so many to hail and cherish his name as that of one of the great religious teachers of the world? He made no personal claim. He told no personal story. One whom he knew and trusted long had never heard that he held any position of distinction amongst his Gurubhais. He made no attempt to popularise with strangers any single form or creed, whether of God or Guru. Rather, through him the mighty torrent of Hinduism poured forth its cooling waters upon the intellectual and spiritual worlds, fresh from its secret sources in Himalayan snows. A witness to the vast religious culture of Indian homes and holy men he could never cease to be. Yet he quoted nothing but the Upanishadas. He taught nothing but the Vedanta. And men trembled, for they heard the voice for the first time of the religious teacher who feared not Truth.

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Do we not all know the song that tells of Siva as he passes along the roadside, "Some say He is mad. Some say He is the Devil. Some say—don't you know?—He is the Lord Himself!"? Even so India is familiar with the thought that every great personalty is the meeting place and reconcilation of opposing ideals. To his disciples, Vivekananda will ever remain the arch type of the sannyasin. Burning renunciation was chief of all the inspirations that spoke to us through him. "Let me die a true sannyasin as my Master did," he exclaimed once, passionately, "heedless of money, of women, and of fame! And of these the most insidious is the love of fame!" Yet the self same destiny that filled him with this burning thirst of intense vairagyam embodied in him also the ideal householder,—full of the yearning to protect and save, eager to learn and teach the use of materials, reaching out towards the reorganisation and re-ordering of life. In this respect, indeed, he belonged to the race of Benedict and Bernard, of Robert de Citcaux and Loyola. It may be said that just as in Francis of Assissi, the yellow robe of the Indian sannyasin gleams for a moment in the hlstory of the Catholic Church, so in Vivekananda the great saint, abbots of Western monasticism are born anew in the East.

Similarly, he was at once a sublime expression of superconscious religion and one of the greatest patriots ever born. He lived at a moment of national disintegration, and he was fearless of the new. He lived when men were abandoning their inheritance, and he was an ardent worshipper of the old. In him the national destiny fulfilled itself, that a new wave of consciousness should be inaugurated always in the leaders of the Faith. In such a man it may be that we possess the whole Veda of the future. We must remember however, that the moment has not come for gauging the religious significance of Vivekananda. Religion

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is living seed, and his sowing is but over. The time of his harvest is not yet.

But death actually gives the Patriot to his country. When the master has passed away from the midst of his disciples, when the murmurs of his critics are all hushed at the burning-ghat, then the great voice that spoke of Freedom rings out unchallenged and whole nations answer as one man. Here was a mind that had had unique opportunities of observing the people of many countries intimately. East and West he had seen and been received by the high and low alike. His brilliant intellect had never failed to gauge what it saw. "America will solve the problems of the Sudra, but through what awful turmoil!" he said many times. On a second visit, however, he felt tempted to change his mind, seeing the greed of wealth and the lust of oppression in the West, and comparing these with the calm dignity and ethical stability of the old Asiatic solutions formulated by China many centuries ago. His great acumen was yoked to a marvellous humanity. Never had we dreamt of such a gospel of hope for the Negro as that with which he rounded on an American gentleman who spoke of the African races with contempt. And when, in the Southern States he was occasionally taken for "a coloured man", and turned away from some door as such (a mistake that was always atoned for as soon as discovered by the lavish hospitality of the most responsible families of the place), he was never known to deny the imputation. "Would it not have been refusing my brother ?', he said simply when he was asked the reason of this silence.

To him each race had its own greatness, and shone in the light of that central quality. There was no Europe without the Turk, no Egypt without the development of the people of the soil. England had grasped the secret of obedience with self-respect. To speak of any patriotism in

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the same breath with Japan's was sacrilege.

What then was the prophecy that Vivekanada left to his own people ? With what national significance has he filled that *gerrua* mantle that he dropped behind him in his passing ? Is it for us perhaps to lift the yellow rags upon our flagpole, and carry them forward as our banner ?

Assuredly. For here was a man who never dreamt of failure. Here was a man who spoke of naught but strength. Supremely free from sentimentality, supremely defiant of all authority (are not missionary slanders still ringing in our ears ? Are not some of them to be accepted with fresh accessions of pride ?), he refused to meet any foreigner save as the master. "The Swami's great genius lies in his dignity," said an Englishman who knew him well, "it is nothing short of royal !" He had grasped the great fact that the East must come to the West, not as a sycophant, not as a servant, but as Guru and teacher, and never did he lower the flag of his personal ascendancy. "Let Europeans lead us in Religion!" he would say, with a scorn too deep to be anything but merry. "I have never spoken of revenge," he said once. "I have always spoken of strength. Do we dream of revenging ourselves on this drop of sea-spray ? But it is a great thing to a mosquito !"

To him, nothing Indian required apology. Did anything seem, to the pseudo-refinement of the alien, barbarous or crude ? Without denying, without minimising anything, his colossal energy was immediately concentrated on the vindication of that particular point, and the unfortunate critic was tossed backwards and forwards on the horns of his own argument. One such instance occurred when an Englishman on boardship asked him some sneering question about the Puranas, and never can any who were present forget how he was pulverised, by a reply that made the Hindu Puranas, compare favourably with the Christian Gospels, but

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planted the Vedas and Upanishads high up beyond the reach of any rival. There was no friend that he would not sacrifice without mercy at such a moment in the name of National defence. Such an attitude was not, perhaps, always reasonable. It was often indeed frankly unpleasant. But it was superb in the manliness that even enemies must admire. To Vivekananda, again, everything Indian was absolutely and equally sacred,—"This land to which must come all souls wending their way Godward!" his religious consciousness tenderly phrased it. At Chicago, any Indian man attending the Great World Bazaar, rich or poor, high or low, Hindu, Muhommedan, Parsi, what not, might at any moment be brought by him to his hosts for hospitality and entertainment and they well knew that any failure of kindness on their part to the least of these would immediately have cost them his presence.

He was himself the exponent of Hinduism, but finding another Indian religionist struggling with the difficulty of presenting his case, he sat down and wrote his speech for him, making a better story for his friend's faith than its own adherent could have done!

He took infinite pains to teach European disciples to eat with their fingers, and perform the ordinary simple acts of Hindu life. "Remember If you love India at all, you must love her *as she is*, not as you might wish her to become he used to say. And it was this great firmness of his, standing like a rock for what actually was, that did more than any other single fact perhaps to open the eyes of those aliens who loved him to the beauty and strength of that ancient poem,—the common life of the common Indian people. For his own part, he was too free from the desire for approbation to make a single concession to new-fangled ways. The best of every land had been offered him, but it left him still the simple Hindu of the old style, too proud

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of his simplicity to find any need of change. "After Ramakrishna, I follow Vidyasagar!" he exclaimed, only two days before his death, and out came the oft-repeated story of the wooden sandals coming pitter patter with the chudder and dhoti, into the Viceregal Council Chamber, and the surprised "But if you didn't want me, why did you ask me to come?" of the old puudit, when they demonstrated.

Such points, however, are only interesting as personal characteristics. Of a deeper importance is the question as to the conviction that spoke through them. What was this? Whither did it tend? His whole life was a search for the common basis of Hinduism. To his sound judgment the idea that two pice postage, cheap travel, and a common language of affairs could create a national unity, was obviously childish and superficial. These things could only be made to serve old India's turn if she already possessed a deep organic unity of which they might conveniently become an expression. Was such a unity existent or not? For something like eight years he wandered about the land changing his name at every village, learning of every one he met, gaining a vision as accurate and minute as it was profound and general. It was this great quest that overshadowed him with its certainty when, at the parliament of Religions, he stood before the West and proved that Hinduism converged upon a single imperative of perfect freedom so completely as to be fully capable of intellectual aggression as any other faith.

It never occurred to him that his own people were in any respect less than the equals of any other nation whatsoever. Being well aware that Religion was their national expression, he was also aware that the strength which they might display in that sphere, would be followed before long, by every other conceivable form of strength.

As a profound student of caste,—his conversation

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teemed with its unexpected particulars and paradoxes!—he found the key to Indian unity in its exclusiveness.

Mahommedans were but a single caste of the nation. Christians another, Parsis another, and so on! It was true that of all these (with the partial exception of the last), non-belief in caste was a caste distinction. But then, the same was true of the Brahmo Samaj, and other modern sects of Hinduism. Behind all alike stood the great common facts of one soil; one beautiful old routine of ancestral civilisation; and the overwhelming necessities that must inevitably lead at last to common love and common hates.

But he had learnt, not only the hopes and ideals of every sect and group of the Indian people, but their memories also. A child of the Hindu quarter of Calcutta, returned to live by the Gangesside, one would have supposed from his enthusiasm that he had been born, now in the Punjab, again in the Himalayas, at a third moment in Rajputana, or elsewhere. The songs of Guru Nanuk alternated with those of Meera Bai and Thana Sena on his lips. Stories of Prithvi Rai and Delhi jostled against those of Cheetore and Protab Singh, Siva and Uma, Radha and Krishna, Sita-Ram and Buddha. Each mighty drama lived in a marvellous actuality, when he was the player. His whole heart and soul was a burning epic of the country, touched to an overflow of mystic passion by her very name.

Seated in his retreat at Bellur, Vivekannda received visits and communications from all quarters. The vast surface might be silent, but deep in the heart of India, the Swami was never forgotten. None could afford, still fewer wished, to ignore him. No hope but was spoken into his ear,—no woe but he knew it, and strove to comfort or to rouse. Thus, as always in the case of a religious leader, the India that he saw, presented a spectacle strangely unlike that visible to any other eye. For he held in his hands the

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thread of all that was fundamental, organic, vital ; he knew the secret springs of life ; he understood with what word to touch the heart of millions. And he had gathered from all this knowledge a clear and certain hope.

Let others blunder as they might. To him,the country was young, the Indian vernaculars still unformed, flexible, the national energy unexploited. The India of his dreams was in the future. The new phase of consciousness initiated to-day through pain and suffering was to be but the first step in a long evolution. To him his country's hope was in herself. Never in the alien. True, his great heart embraced the alien's need, sounding a universal promise to the world. But he never sought for help, or begged assistance. He never leaned on any. What might be done, it was the doer's privilege to do, not the recipient's to accept. He had neither fears nor hopes from without. To reassert that which was India's essential self, and leave the great stream of the national life, strong in a fresh self-confidence and vigour, to find its own way to the ocean, this was the meaning of his sannyas. For his was preeminently the sannyas of the greater service. To him, India was Hinduistic, Aryan, Asiatic. Her youth might make their own experiments in modern luxury. Had they not the right ? Would they not return ? But the great deeps of her being were moral, austere, and spiritual. A people who could embrace death by the Ganges-side were not long to be distracted by the glamour of mere mechanical power.

Buddha had preached renunciation, and in two centuries India had become an Empire. Let her but once more feel the great pulse through all her veins, and no power on earth would stand before her newly awakened energy. Only, it would be in her *own* life that she would find life, not in imitation ; from her own proper past and environment that she would draw inspiration, not from the foreigner. For he

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who thinks himself weak *is* weak: he who believes that he is strong is already invincible. And so for his nation, as for every individual, Vivekananda had but one word, one constantly reiterated message:—

"Awake! Arise! Struggle on,
And stop not till the
Goal is reached!"

—*The Hindu, Madras.*

THE PSYCHOLOGY OF YOGA.

BY GOVARDHANADAS

All our knowledge comes through experience; and experience is based on what we perceive directly through the senses and other organs. So our knowledge may be said to begin with the senses. From the time man first comes into conscious existence he begins his education by studying the external world. Before he is able to think, reason or judge he is fascinated and bewitched by the beauties and sublimities of nature. Nature prompts his thoughts, guides his actions and satisfies his aspirations. Every wave of thought that arises within his mind has its counterpart in the external world. His feeling, his joys, sorrows, and fears—all find ready response in the surrounding nature. The rivers and mountains, clouds and forests, sun, moon and stars, and every phenomenon of nature appears to him to be endowed with life and to speak to him in the dumb language of nature. No events take place in the outside world which do not convey some meaning to his incipient mind. In course of time, as he begins to turn from his senses and reflect, he becomes dissatisfied with the knowledge brought to him by the senses. Nature assumes to him an altogether different aspect and becomes mysterious. Those things which gave him pleasure and consolation at the beginning

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no more appeal to the senses. His hopes and fears take a different aspect. He wants to study nature deep down below the surface. The deeper he dives into the mysteries of nature and tries to get at the bottom, the more does it eludes his grasp. He then pauses and reflects again, and learns that the whole nature is one life, one struggle and that he forms a part of it, however insignificant that part may be. The same laws which govern the universe govern him also; the same principle which animates the universe animates him also and makes him happy or miserable as it makes the external nature cheerful or morose. So he gives up his vain search for the solution of the mysteries outside and turns inside. He thus takes the first step towards real philosophical knowledge.

Knowledge derived from the study of external physical nature may be said to belong to an early state of culture, whereas the analysis of internal nature and the search for the eternal principle within belongs to a comparatively later stage. In the history of all early nations we find a tendency to personify and deify the forces of nature and seek a solution for the riddle of the universe through them. What is it that gives life and animation to the panorama of nature? is a question that is apt to strike a man from the very first. What is that in man which causes him to see and think? is a question of a maturer age. Man's life is as evanescent as the fleeting panorama amidst which he lives. Is there anything permanent and unchangeable in his life on which he can pin his hopes and aspiration? This question has been asked over and over again by every man and woman in all climes and has been answered several times. It is this answer that forms the subject matter of what we have called Psychology. This science is specially concerned with *Yoga*, as *Yoga* is the practical science of religion. How to "see the Self by the self and attain *Moksha* or freedom" is the practical teaching of *Yoga* whose theoretical aspect forms the study ofPsychology.

The history of no other nation is so very consistent as that of the Hindus. The same thoughts, the same aspirations agitated the minds of their prehistoric thinkers as they do now. Just as

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in the Vedas early references have been shown to exist to their notions of cosmology, so also references are to be found to the recognition of the *Atman* or the self of man by these Vedic seers as the ultimate psychological principle. The theme of all the *Upanishads* may be said to form this search after a permanent principle in the impermanent body of man. A familiar story of the *Upanishads* is to the following effect! The different organs of the human body met together in solemn conclave to determine which organ was the mainstay of the body. Each one of the senses, the *Prana* or vital energy, *manas* or mind, and *Vak* or speech, thought that it supported the body. They arranged between themselves to test the truth by each one leaving the body in turn. The mind left, the senses left, still the body continued to live. But, at last, when the *Prana* quitted the body it began to decompose and die. One of the *Upanishads* describes this *Prana* as "the main beam of the house on which all other beams rest." The *Upanishads* then go on to determine the nature of this *Prana*. We shall find it repeatedly described in these books as the eternal immortal Self of man, as "that which sees through the eye as the eye, hears through the ear as the ear, thinks through the mind as the mind" &c., until in the end it "knows itself as the knower." Thus, the *Prana* or vital energy of the body is identified in the *Upanishads* with the conscious subjective Self of man.

Long before the dawn of Western science, those seers of remote antiquity have delineated the sublime truth that not only light, heat, electricity and all such forces of nature but also the life that tingles in their nerves, that vibrates in their thoughts, are all different manifestations of one and the same principle of energy. This conclusion they seem to have arrived at by means of a minute analysis and comparison of the external nature with the internal. According to them, *Prana* is no other than the cosmic energy that vibrates in the subtlest material ether. It is the heat that helps the growth of life in every plant and animal, it is the light that shines in the sun, moon, and stars above us; it is the lighting and thunder in the clouds, it is the force that causes the liquids and fluids take their forms and flow.

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It is the one energy in the universe which the ear perceives as sound, the eye as light, the touch as motion and the mind as thought. The same *Prana* enters the body of man and acts internally also. It enters the body with the ethereal *Ranji* or food and builds the particles of flesh, muscles and bones; it enters the lungs with the atmosphere and supplies the whole system with vivifying nutrition; and it pervades the whole nervous system as the vital energy. It alone vibrates as the internal light, as the internal sound of Yogic perception. It penetrates the supreme ether within the lotus of the *Yogin's* heart and propels the blood to every tissue of the body carrying life and comfort. The ancient thinker does not stop here in his analysis. He goes further and sees in this *Prana* or vital energy, the *Prajna* or intelligence. *Prana* and *Prajna* are first observed to go together. When the *Prana* quits the body the *Prajna* also quits it. These two cannot be two distinct principles for both of them act alike under the same conditions, in one manner, and are mutually convertible forces. They should, therefore, be different manifestations of the same essence. The *Kaushitaki* Upanishad says, "What is *Prāna* is *Prajna*; for together these two live in the body, and together do they depart." The same Upanishad says in the end that the essence of both *Prāna* (vital energy) and *Prajna* (Self conscious intelligence) is one, the *Atman* itself.

According to the Hindu philosophers, both the Cosmology and the Psychology put together form one complete science. The one represents the *Samashti* (whole considered as one) side of the question and the other the *Vyashti* side (each part considered individually). We have seen that the *Sankhyas* were the first to collect the scattered doctrines of the Vedas regarding cosmology and systematise them into a science. We shall now see that these were also the first to formulate the fundamental doctrines of psychology consistently with their cosmology. The function of the *Yogins* was simply to take these doctrines and apply them to practical religion. These practical philosophers in the course of their application of the doctrines taught by the *Sankhyas* seem to have been aided a good deal by their experience in amplifying

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some of the principles of Hindu psychology by working on the details and enriching it with additional facts.

We have ample evidence to show that for several hundred years, the facts of psychology experienced by the *Yogins*, have only been partially recorded and partially transmitted by means of oral tradition from teacher to pupil and that common tendency of man to circumscribe a fact in a net work of imitations is as old as the history of ignorance, superstition and fraud. No attempt appears to have been made by any one to collect systematically, the innumerable authentic reports about the wonderful experiences of the Yogins that have come down to us. There is one advantage in the traditional secrecy with which some of these religious phenomena were preserved. Religion is not shopkeeping, and but for this traditional secrecy, we are sure that some of those most jealously guarded facts would have become almost inpossible of rescue from being engulfed in Charlatanism. The most anthentic references that we have to some of the experiences of the Yogins are to be found in the *Yoga* Aphorisms of Patanjali. Though Patanjali devotes his treatise exclusively to the study of the science of *Yoga*, some of the facts stated by him are attested by the writings of the philosophers of other schools. These philosophers differ here and there from Patanjali on the philosophical side of the question, but as to the method of practice they unanimously agree. Even with regard to practice, here and there, some minor differences have been recorded by the later *Tantric* writers on *Yoga* and by the later Upanishadic writers as well. But, on the whole, the main principles of Yoga may be said to have been left in tact. In giving a brief summary of the psychology of the ancient philosophers of India, we shall try to follow as much as is possible the fundamental doctrines common to the several philosophic schools of India.

The method of Western psychologists is to explain scientifically the various mental phenomena as functions of the brain. As the brain and the nervous system form the chief organs of mental action, the highest and the most delicate portions of the human body capable of the subtlest of actions, it is natural and scientific

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to begin a treatise on psychology with a description of the nervous mechanism. The relation of the nervous system to the whole body is such that it might be compared to a huge telegraphic system worked by a powerful battery in the central office. The brain is this central office, sending and receiving messages to and from different parts of the body by means of the network of nural wires branching off from the head-office. Every part and structure in the body is kept in direct communication with the brain and under its control. Like a rider on his steed, the mind located in the brain regulates and keeps under check the actions of the bodily organs and get service from them without endangering itself. It is the centre from which the mandates of the will emanate; it is the seat of conscience, the organ of intellection and reason. It is in fact the centre of all bodily activities. By keeping the whole nervous system in a strong and healthy condition, a man is sure to develop control even over the forces of nature. It is through the help of this nervous mechanism of the body man is able to feel his environments and know that he is an individual separate and distinct from his surrounding objects. Such is the important part played by the nervous system in the economy of the human body.

The importance of the cerebro-spinal system of the animal body as the medium of thought and action has been fully recognised by the ancient philosophers of India. The modern advanced and scientific methods of testing and studying the nerves were, no doubt, unknown to them. The microscope, the chemical agents and the innumerable other kinds of subtle instruments which are now known were alien to their methods of research. They had to grope their way actually in darkness for a little knowledge regarding the number, structure and nature of the nerves and of their method of action. But to compensate for all these, they seem to have possessed a calmer mind, a more penetrative perception than the modern students of science. For, notwithstanding their shortcomings in regard to the means and the appliances, and their crude conceptions of the structure and manner of work of the nervous system, the ancient physiologists have shown a marvellous insight into the functions and offices of the different

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parts of the nervous system and into the purpose which they are ultimately destined to serve. In judging of the physiological knowledge of the Hindus we are not to be led by their notions regarding insignificant particulars but we are to look to the correct view held by these with regard to the function and use of the nervous system as a whole and the sublime results achieved therefrom, at such a remote period and with such scanty materials. Let us bear in mind the state of European physiology before Galen made his experiments and also what additional knowledge modern physiologists have added since the time of Galen to the main principles of physiology.

The Sanskrit term for nerve is *Nādi*. *Nādi* perhaps means other things as well. Like some ancient physiologists of Europe the Hindus also seem to have thought the nerves or *Nādis* to be animate tubes traversed by the fluid of *Prana* or vital energy. This conception seems to have arisen from the analogy of air entering the body through the lungs and supplying it with a vivifying influence; or the blood flowing through blood vessels conveying heat and sustenance to the different parts of the body. The ancient idea appears to be that the air supplied the lungs with cosmic energy which was received by the nerves and transmitted to various nerve centres, just as the heart was the great source of vital heat which was transmitted through the blood to the different organs of the body. The innumerable nerves of the body with the spinal cord and the brain was conceived to form one independent system for the circulation as it were of the *Prana*. The brain and the spinal cord formed the main portion of this system being the locus as it were of the nerve centres. According to them, the spinal cord is an elongated matterial sticking out of the brain like the tail of a serpent, with an eightfold crookedness, and sheathed and protected by bony rings. The cord runs through a length of 21 rings vertically, terminating at the top where it joins the brain into a knot or bulb called the *Brahma Granthi*, probably the *Medulla oblongata* of the European physiologists, and at the bottom into a triangular plexus of small fibres, known as *Mūlādhāra*. The cord together with the brain is

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compared to the *Vinādanda* or the wooden frame of the musical instrument *Vina.*

In structure the spinal cord, when cut transversely, presents the form of the symbol of infinity. It is made of two main internal columns of grey nervous substance known in Sanskrit as *Ida* and *Pingala* from which various nerves are said branach off to the several organs of the body. In the middle where the two ovals meet a narrow channel runs throughout like the fibre of a lotus stalk called the *Sushumna.* This channel is supposed to be closed at the bottom and to run upwards and penetrate even the brain till it ends at the crown of the head in the great *Brahma randhra* or the opening of *Brahman.* To this empty central canal very peculiar functions are attributed. Under ordinary circumstances, it receives messages from one half of the spinal cord and transmits them to the other half for action. When the closed extremety at the bottom is opened it may be utilised as the main duct for gathering the nervous energy flowing through the different parts of the body and also that stored up in the different centres on the main column and conducting it towards the opening at the top. We shall have to refer later on to this more fully. Besides the three main columns of *Ida*, *Pingala* and *Sushumna*, twelve other vertical columns of nerve fibres are said to surround the *Ida* and *Pingala* columns and run parallel to these. These correspond to the columns of degeneration of European physiologists. About ten of them are said to run in pairs of two, sending off at the extremeties innumerable branches to the several organs of the body, such as the hands, feet &c. Like the *Sushumna*, the great columns of *Ida* and *Pingala* maintain their continuity with the brain. After they enter the region of the cerebrum, 3 other pairs of nerves running to the nose, the eyes and the ears are said to join them.

Ida and *Pingala* put together may be said to form the main colum of the nerve centres of the body from which the nerves running to the different organisms originate. These centres are termed by the *Yogins Chakras* (or circles) or lotuses. From the way in which the functions of these centres are described by

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these ancient physiologists, it becomes evident that these recognised the sympathetic and other ganglionic centres also. But it is not easy to say whether the eightfold curvature of the central column of nerve centres described by some of the writers is due to the inclusion of the sympathetic centres among the spinal centres. The whole spinal column is divided into six sections and named after the main nerve centre in each. The lowest is the *Muladhara* or the basic plexus, above it is the *Swadhishthana* in the region of the pelvis; next comes the *Manipuraka* situated in the region of the abdomen; then is the *Anâhata* located in the region of the thorax; higher than this is the *Visuddha* occupying the region opposite the root of the neck; and lastly comes the *Ajna* just opposite the centre of the eye brows. This last may probably refer to the region of medulla oblongata. Other writers add three more centres to these as a continuation of these in the brain,—one just above the medulla oblongata at the base of the cerebrum, opposite the canine teeth, another corresponding to the *Corpora Quadrugemina* of European physiologists where the roots of the eye and ear nerves meet called by Sanskrit writers *Chatushpadi* and a third situated at the top of the cerebrum called the *Brahma randhra*. Accorrding to these oriental writers, though these and other nerve centres appear to work independently they are closely connected with one another and with the highest seat of the will. These are, in fact, recognised as subservient to the highest cerebral centre and as capable of being brought under the thorough control of the *Yogins* will.

Evolution of the cerebro-spinal system teaches us that in the lowest invertibrate animals, one undifferentiated mass of nerve cells represents this system; the same centre acting for different functions. In the lower vertibrate, this mass assumes a slightly elongated form and gets divided into two or three centres according to the nature of the animal and the increasing number of organs which this system has to serve. As the animal develops higher and higher organs larger becomes the number of centres, the latest and the highest centre always becoming added towards the side of the head wherein are generally located the advanced

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organs of the body. In man, the highly developed of all animals, the brain which is the seat of the highest intellectual functions is situated at the top and should have been the last to come into existence and develop in the order of evolution. While this fact teaches us the intimate connection that exists between the different nerve centres of the cerebro-spinal system, it tell us also that the highest nerve arrangement in the body is after all an evolute of the lowest and as such owes its manifestive energy to its original source. This relationship between the primary centres seem to have been recognised by the *Yogic* physiologists in their belief that the lowest centre, *Muladhara* is the birth place of the vital energy of the whole system. The object of *Yoga* being the concentration of all the physical energies on the higher spiritual plane, the gathering of this energy from the different organs and nerve centres should, therefore, commence from the lowest centre. The *Yogins* compare this energy to a coiled serpent sleeping in the *Muladhara*. The rousing of which is described as the rousing of the serpent *Kundalini*. We shall refer to this more fully later on.

Though the structural differences of the nerves were unknown to the ancient Hindus, they have been careful to distinguish the various functions of these nerves. The different nerve currents have been variously divided by different writers, in accordance with their function. But the most common classification is to divide the nerve energy into three sorts. These are, *Ichchha Sakti* or voluntary energy, *Kriya Sakti*, motor or efferent energy, and *Gnana Sakti*, the sensory or afferent energy. The currents roused by the impressions received by the senses, are conveyed to the mind as *Gnāna Sakti* and as the result of the reaction there, the mandates of the will are brought back by *Kriya Sakti* to the motor muscles. Moreover the currents which emanate from thought and other voluntary actions are the *Ichchha sakti*. This *Sakti* has reference only to the highest centre of the will. The other centers are found at times to act on their own responsibility without reference to the will. In such cases only two of the *Saktis* the *Gnāna* and *Kriya* come into

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play. Corresponding to the voluntary currents, some currents are roused at times within the other centres, by internal commotion, and these cannot be called voluntary as they are not the resultants of thought. So efferent and afferent activities are the two kinds common to almost all the nerve centres. Every one of them has its motor and sensory nerves through which they send and receive messages.

The two nerve columns *Ida* and *Pingala* have been pointed out to connect the different nerve centres of the cerebro-spinal system. *Ida* is considered as the purveyor of sensory energy to these centres; hence it is described as a sensory nerve. Similarly *Pingala* is described as a motor nerve. *Sushumna* which combines both and neutralises them is the hidden channel of the vital serpent. These are also metaphorically described as the moon, sun and fire or as the rivers Gunga, Yamuna and Sarasvati for various reasons. We have references in these names to old solar myths poetised in the Vedas. From an anology between the vital nerve currents and the solar energy, these names have been borrowed from the Vedic allegory and applied here. The story of *Ila* and *Sarasvati* occurs in the *Mitra Varuna* Riks of the *Satapata Brahmana*. We will take another opportunity of explaining the origin of these names.

Another classification of the different kinds of energy is with reference to the organs through which they circulate and the particular functions served by them in connection with those organs. These are known as *Pranas* or vital energies. The *Pranas* are chiefly five, but an additional five are also mentioned as secondary. The names of the several *Pranas* are all derived from the root *an*, to move. The five important *Pranas* are, *Prana*, *Apana*, *Vyana*, *Samāna*, and *Udana*.

The physiologists of ancient India seem to have had a knowledge of the reflex action of the modern physiologists. But according to them the so-called reflex actions are actions which were once under the control of the will. By long exercise, the functions of the will in reflex actions have become degenerated and lodged in the lower reflex centres as fine *Samaskaras* or

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impressions; and these centres with the help of the *Samaskaras* have assumed independency of action. By proper exertion and practice, however, they are capable of being brought back under the control of the will once again. Thus, according to Hindu notions, the several ganglionic centres of the nervous system not only serve as small storage batteries for the afferent and efferent energies emanating from those centres, but also act as the repositories of fine impressions of their relationship with the brain—the central organ of thought, volition, and other higher intellectual functions. However much these notions may appear unacceptible to modern physiologists, they cannot but recognise the close connection existing between the mind and the whole nervous system. No psychological experiment is possible without a sound mind; and a sound mind implies a healthy nervous system capable of reacting on the mind. To a *Yogin*, a study of all these relations means the most effective preservation of a healthy nervous system.

The maintenance of the nervous system in a perfectly healthy condition formed, therefore, one of the primary objects of the *Yogin*. According to him, the human mind was only a finer and more powerful counterpart of the grosser body, ceaselessly acting and re-acting upon it. A sound and healthy body is consequently essential for the possession of a vigorous mind. Moderation in food, work, sleep and, in fact, in everything that is liable to cause undue strain on the nerves and through them on the mind should be carefully observed. All stimulants and highly seasoned food should be avoided. Impurities of all kinds should be eschewed—impure air, impure food, impure and dirty clothings. Heated air, and crowded assemblies should be shunned as much as possible. Wholesome habits, early memory and such other practices as are conducive to the development of the higher qualities of the mind should be cultivated. These and many other lessons which a *Yogin* learns from his knowledge of the nervous system and its function in the evolution of human life cannot but point to the fact that his knowledge in regard to the fundamental principles of physiology is not far behind the conclusions of modern science. *(To be Continued.)*

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THE PHILOSOPHY OF THE JAINS.

Jainism occupies a peculiar place in the history of Indian speculative thought. If we except the atheistical system of the ancient Charvakas, the Jain philosophy is the oldest of the heterodox systems of Indian thought. Born in the age of philosophical activity that immediately succeeded the period of the Upanishadic thinkers, and perhaps almost contemporaneous with or a little older than Buddhism, it indicates the earliest product of heterodox thought in ancient India, unfettered by any sort of traditional revelations or scriptural teachings of unquestionable authority. Coming a little later than the Sankhya and almost contemporaneous with the other systems of Hindu philosophy,it shows evident traces of connection with the logical schools of Gautama and Kanāda, and preemnintly with that of the latter, and on the other hand it is closely related to Buddhism which came later on as its successor in the field of independent unorthodox thought.

Mahavira, the founder of Jainism, and the last of the Tirtankaras appeared a little earlier than the celebrated Gautama Sakhya Muni; and he was the first among the Hindu thinkers who revolted against the traditional authority of the Karmakanda of the Vedas and instituted an independent school of thought. It is true that before his time, there were many ascetics, Sramanas by name, who are mentioned in the Vedas and the Ramayana, and whose teachings and practices resembled those of the later Jains. But these ascetics were still within the pale of the Vedic religion and do not seem to have revolted against the authority of the Vedas. Mahavira was the first to create a

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schism and introduce a religious sect of his own in opposition to orthodox Brahminism and its tenets. It is, perhaps, on account of this revolt against Brahminism, that this Mahavira is recognised by the Buddhists themselves as one of their Arhats; and among the line of innumerable Buddhas beginning with the Adi Buddha, he is regarded as the one who immediately preceded Gautama Sakhya Muni, the celebrated founder of Buddhism. In fact, Buddhism is the logical development of Jainism and Buddha, of course, accepted the teachings of Mahavira and improved upon them. Mahavira's separation from Brahminism was not so complete and irreconcilable as that of Buddha. He preserved some of the rites and practices of the Vedic religion among the Jains, which Gautama completely eschewed later on. Thus Buddhism only carried further the separation from Brahminism which was initiated by the founder of Jainism.

Coming after the Sankhya, which was the earliest of the systematised schools of Indian philosophic thought, Jainism, like Buddhism and other systems, owed much to the speculations of the Sankhyas. Kapila was able to preserve his orthodoxy in spite of the atheistic tendency of his teachings, by accepting the authority of the Vedic teachings and giving some place in his system for Vedic ceremonialism. But Mahavira denounced the authority of the Vedas and the efficiency of Vedic ceremonialism, though not quite so strongly and offensively as his later prototype, Buddha. He accepted some of the teachings of the Sankhyas by incorporating in his system the atheism and the Yoga of self-realisation of the Sankhya school. To what he borrowed from Kapila, he added the atomic theory of the Vaisheshika school to explain the formative and other processes of the universe, and was thus enabled to found a complete system of philosophy which he gave out to the world in his name. Unlike the Sankhyas who made Prakriti everything and Purusha a

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mere witness and passive enjoyer, the Jains gave the Jiva greater importance. He added nothing new to the system except the doctrine of "Anaikantheyavāda" in an unsatisfactory form, the doctrine that contradictory conditions may coexist in the same substance. With this single exception there is nothing new in Jainism except Mahavira's peculiar technical phrasology (Paribhasha). In fact, Jainism, the philosophy of Mahavira, is compounded of the atheism of the Sankhyas with the atomism of Kānāda and a peculiar theory of 'Anaikantheya' which instead of making the system more logical and stable, made it more easily vulnerable. Though, at first, the system was able to attract some notice, and played some part in Indian religious thought on account of its ethical rigidity, yet its atheism and the doctrine of Aneikantheya later on produced a revolt which resulted in its decline and fall. Gautama Buddha knew the defects of Jainism and the extreme vulnerability of the theory of Anaikantheya. Therefore, when he resolved to widen the schism between Brahminism and the heterodox systems, he and his successors eschewed from Jainism the theory of Anaikantheya and introduced the theory of Samvrithi and Kshanika (the doctrines of illusion and that of the momentary nature of existence). No theory appears more illogical and unsound than that of illusion and the theory that existence, in itself (Sat), is momentary. The theory of wholesale illusion, and the consequent denial of substance, apart from the natural evil consequences to which it leads, makes philosophy an impossibility and morality and religion mere nothingness. These are weak points in Buddhistic philosophy which the Brahmins never ceased to make the object of their criticism and attack. Though these did not attract prominent attention during the days of Gautama Buddha and his earlier disciples, yet the atheistic nature of its teachings were the real cause of the down-fall of

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Buddhism in India. Naturally, the personality of the founder of Buddhism, the prominence which he gave to his ethical teachings and the attempt at a more comprehensive social scheme, as also the popular language in which these teachings were expressed were the causes of its rapid diffusion in the Indian soil. But later on when the real defects of Buddhism were brought to prominence by its Brahmin opponents, these charms were of no avail; and the religion naturally lost its hold among all classes of Hindus and was forced to seek its refuge elsewhere in foreign countries like China and Japan. There was in India no persecution of the Buddhists by the Brahmins as is represented by some interested historians. There are evidences in Hindu books for there having been intellectual controversies and disputes between the Buddhists and their Brahmin opponents. Even if there were persecutions, these cannot, in the least, account for its extinction in India. Its disappearance from among the lower classes, who should naturally be opposed to the caste system and the Brahmin supremacy, clearly shows that the cause of its downfall cannot be persecution but something else, perhaps its failure to satisfy the intellectual and religious needs of all the classes including the lower, and the separation of *Dharma* from Moksha as we have more than once remarked in these columns.

Coming now to the teachings of Mahavira, we see that he first converts the septicism of the Sankhyas with regard to the existence of Iswara into an absolute denial of God. He accepts the two categories of Purusha and Prakriti of the Sankhyas under the names of Jiva and Ajiva. But with regard to the classification of the Ajivas (material things) he differs entirely from the Sankhyas. While the Sankhyas recognise Purusha as manifold, and all material things as the manifold evolutes of one undifferentiated cosmic matter (Mula prakriti.), the Jains accept the doctrine of the Sankhyan

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manifoldness of the *jivas* but reject the Sankhyan unity of matter. They recognise five forms of Ajiva (non-spiritual) substances,—*Dharma* (force), *Adharma* (inertia), Pudgala (matter as it is generally understood), time and space; and including the *jivas* (the spiritual substances) they have six categories like the Vaiseshikas. Of these six categories, Dharma, Adharma, time and space are supposed to be all pervading and eternal, while Pudgala (the real matter) is considered two-fold in nature, atomic and concrete. Its concrete forms consist of four kinds of things, fire, air, earth and water, which are all eternal as atoms, but non-eternal in their combinations as masses of substances. Like the Vaisheshikas they hold that the universe is produced by the combinations of these atoms in various ways, while the dissolution of the forms of Pudgala in their atomic nature constitute the Pralaya or the end of the world. But, unlike the Vaisheshikas, they hold that atoms are not of different sorts as atoms of earth, air etc; but they are believed to be all of the same nature and form; their combinations in varying forms and properties yield the concrete forms of fire, air water and earth. Of these five kinds of *dravyas* (substances) excepting space, the portions or masses that occupy different portions of space are called Astikāyas; so that corresponding to those five substances they recognise five groups of things (Panchāstikāyas.) Among the six kinds of substances, the *jiva* is the enjoyer and the rest are the enjoyable things for the *jiva*. The attributes of *jiva* are knowledge (gnana), enlightenment (darsana), power (virya) and happiness (Sukha). These *jivas* are manifold, and infinite in number. They are divided into three classes—those in bondage (Baddha), the Yogasiddhas and the Released (Muktas). The *jiva* substance is supposed to be elastic, and consequently, whatever form of body it enters, it expands or contracts itself so as to pervade the whole body. This is one of

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the Jain doctrines which Sri Badarayana makes it the subject of severe criticism in the Vedanta Sutras. Sri Veda Vyasa says that nothing which occupies space can be eternal unless it be all pervading or atomic. If it occupies a limited space or is capable of contraction or expansion, it should be made up of parts and hence it cannot but be perishable. Then again, he asks, if the *jiva* contracts or expands itself so as to suit the size of the body which it ensouls, has it then any natural size and what is its size in a Mukta who has no body ?

The Jains believe also that in Moksha, the soul attains omniscience and infinite power, which are its natural attributes ; but which are conditioned in the state of Samasāra by Karmic obstacles.

They consider Yoga based on right knowledge, Vairagya, and right conduct, as the means to attain salvation. In their conception of the nature of the released soul, and the means of attaining that state, the Jains more closely agree with orthodox Hindu thinkers than with the Buddhists who continued his heterodoxy in later times. The criticisms of Badarayana on the system of the Jains are specially directed against two of their doctrines—the theory of Anaikantheya and the doctrine of the extension of the *jiva* so as to conform to the space occupied by the nature of the body it inhabits. We have already indicated the nature of his objection against the latter, and we shall see presently how he criticises the former. Meanwhile we shall proceed to explain what the theory of Anaikantheya exactly means and in what form Mahavira held it.

We have seen that the Jains divide substances into six classes in which they have included force and inertia, time and space which cannot, by any means, be established to be substances. However, accepting this classification we shall see what opinions they hold in regard to the attributes which

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are commonly supposed to inhere in those substances.

Of attributes they recognise two classes, (1) Gunas, unchangeable or natural attributes; (2) Paryayas, adventitious conditions or states. With regard to these attributes whether natural or adventitious, they hold that these are one with and at the same time different from the substance. The relation between an attribute and a substance is one of identity and difference at the same time. For this reason, existence, and non-existence and a host of other contradictory attributes can be predicated, according to them, of the same substance. Of such pairs of contradictory attributes they give seven (saptabhangi) which, they say, are all predicable of the same substance at the same time. But they do not state whether such Anaikantheya can be held with regard to a thing from the same standpoint at the same time. The Vedantin holds that if these can be predicable of the same thing at the same time from one standpoint, the theory is absurd and illogical, that it strikes at the very root of logical thought. If, however, they are predicable from different points of view, then there is nothing new in the theory and all systems hold it; and there is no reason why the philosophy of Mahavira should give it so much prominence as to make it appear an original contribution to philosophy. Every body knows and will grant, without hesitation, that a species is one with a genus from one standpoint and different from it from another point of view. From one standpoint, one man is identical with another as belonging to the same genus and different from him as an individual. In the same way, there is nothing illogical in supposing that the universe is eternal etc., as substance, and non-eternal etc., with regard to its conditions. It comes to this only, that perishability or change can be attributed only to the conditions of a thing and not to its substance or real entity. If this be the case with perishable attributes what

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about the natural and imperishable attributes of the eternal substances which the Jains also accept. Are these also one with and different from the substance? How can we hold these contradictory concepts at the same time with regard to the same thing?

Thus the Anaikantheyavāda, if it pertains to the perishable conditions from different points of view, there is nothing original or new about it. If it pertains also to all attributes of all substances which are recognised to be eternal even by the Jains, the doctrine is self-contradictory. These are the main objections which the writer of the Vedanta Sutras brings against the philosophy of the Jains; of course the Bāshyakāras have added many more to these and carried their criticism farther. We need not go into them at present; but from what we have said above, it may be seen that Mahavira has made no special contribution to Indian thought—a contribution which could perpetuate his memory in the history of Indian philosophy except the theories of the Anaikanteyavada and the extension of the soul-substance, which we have seen to be not quite logical and sound. It is no wonder, therefore, that the system could not stand against the sounder and more logical philosophy of the Vedanta which in its triumphant progress in Hindustan assimilated into itself or replaced all systems of minor note and importance.

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THE VEDANTA SOCIETY.

BANGALOROE

The meeting commenced precisely at 3. 30 P. M. on sunday the 27 th instant in the hall upstairs of Mr Narrainsawmy Pillai's house in the cavalry Road. The small hall was gorgeously decorated with flowers and leaves and with the pictures of the sages of all religions. The central figure on one side was the symbol of Nataraja placed in an ornamented carlike mantap. On the other side was a photo of Swami Vivekananda seated in the meditative posture decorated with flowers and garlands. Amongst those present were a few Eurasians, native Christians and Mohomedans. Mr P. Venketa Rama Aiyer was then proposed to the chair.

After requesting G. G. Narasimhacharya to become the Vice-President of the Society the Secretary said as follows. The deep feeling of our hearts at the loss of him whom we all loved so deeply for his sanctity and acknowledged piety, for his cosmopolitan and broad-minded and philanthropic work in the cause of humanity, deprives us of every suitable expression of sorrow. *For deep calls unto deep* and the realization of our heart's inmost sorrow is to be found in silence alone not in utterence.

Accept therefore the position which we offer you and we feel that through your efforts as our Vice President our longing to have a Mutt and an Orphanage as a memento of our Society would ultimately become an accomplished fact.

I have one sad duty to perform in conclusion and that is to record our deepest and heartfelt sorrow at the loss which India and the world have sustained in the removal of Swami Vivekananda from the scene of his activity. Our hearts are too full to adequatedly express what we feel—his personality and his voice which moved the heart of India and the most advanced nations of the world though invisible now still live and for one such life, hundreds will rise to

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follow that glorious prophet and teacher's footsteps and I hope you will all raise a shrine to his memory in your hearts and follow his sacred calling and carry out his plans. May the Blessings of Bagavan Ramakrishna be on you and all our efforts and that you and our worthy President Mr Narayana Iyengar may live long for the good of many is the earnest wish of the members of the Society.

Mr G. G. Narasimachariyar in his reply said I had the peculair privilege of introducing our beloved Swamiji's name to the Bangalore public eight years ago. Now as fate will have it the very same person has been chosen by you to give expression to the feelings of love we have for him tho we live more than a thousand miles away from his birthplace. Our chairman and myself are a few of the many who had the special privilege of becoming acquainted with the Swamiji from the very moment he set his foot in Madras. His learned disquisitions on various subjects, spiritual and otherwise, above all his wonderful love and sympathy for even the meanest of God's creature endeared him in a short time to the whole of Madras.

First of all, I wish to tell you that no body need feel sorry for the loss which the whole world has sustained by the untimely ascension of Swamiji. According to the Hindu Ssatras, man is not the body or anything connected with the body. He is the eternal immortal soul which is unlike the body and its characteristics and which continues to exist even though the body is destroyed. When an ordinary man dies he leaves his body to take another in pursuence of the laws of karma. A great man is above the ordinary laws of karma and is born at will and leaves the body at will for the good of humanity. One such was our beloved Swamiji. He had a certain message to give to the world a certain mission to fulfil ; therefore, he incarnated at will in his late august and holy body. His mission was fulfilled and he has thrown away the body like a man who throws out a worn out coat.

As I told you, you need not think that the Swamiji has left those he loved for ever. His spirit is still working with us ; he

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is, still living amidst us ; for don't the *sastras* say wherever my devotees assemble, wherever there is talking of God, there I am present. "

I may quote to you the words that Swamiji once wrote to a friend of mine in Madras. "To work for the good of humanity has been my motto. Even though I die I shall still work for the salvation of India." Friends ; therefore work, work till you die ; that is what you should do.

Brothers ; the swamiji that wrote this, you need not dispair is not with us at this moment.

Mr Narasimachariyar then went on to narrate his reminescences of the Swamiji and to extol his many qualities of both the head and heart. He said that while it was very difficult for those who knew him through his writings to forget him, how much more so should it be for one who knew him personally and so well and who had the good fortune of having his sceptic eyes opened by him to truths beyond and fed and nourised by him even as a child !

He then spoke of the message of which the Swamiji was the bearer to suffering humanity and which it was his duty to echo this evening. He pointed out that it was the unique function of India to be the teacher of religion to the world. For the past 2000 years India has gathered unto her bosom all the religions of the world which are known as unvedic. The genuine representatives of Zoroastrianism, Mahomedamism, Christianity are to be found to day in India and India alone. Besides the religious liberty which India enjoyed for the past 8000 years, has developed religion in almost every possible phase of its existence. The great Vedantic teacher Sankara whose mission was to harmonize the innumerable phases of Hindu religion that existed before his time was followed by Ramanja, Madhva and a host of other reformers, each one of whom laid special stress on some one feature of the Hindu religion which was neglected by his predecessors. In the attempt of the followers of these to vie with one another for supremacy and in their fanaticism and blind bigotry the unity of purpose and oneness of spirit of all religions was thrown into the

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ebade in this ancient land of religion amidst its own warring innumerable creeds. To add to this, the religions which received their growths in exotic soils had to be faced and reconciled with the mother of all religions, the true Vedic religion. The time arose for the fulfilment of the hoary doctrines of the Vedas in the light of many faces which truth assumed in the course of centuries and in the light of modern science.

Moreover religion was driven by the ignorant masses to hide itself behind social customs and habits which entirely submerged the true spirit and made people forget for a time the universal spirit of our ancient Sanatana Dharma.

The great Ramakrishna Paramahamsa came in time, lived in a hut and thought in seclusion. He represented the passive side of Brahman though his life was the embodiment of practical religion. Another was necessary, one who personified the active side and carried and spread the message of his lord throughout the length and breadth of the whole world. Vivekananda, our beloved Swamiji, was the person on whom this mantle fell. The two complements, Father and son, supplied the one whole, fulfilled the one mission, which is to carry humanity as a whole to the highest goal of spirituality.

Their greatest message to the world is the Harmony of religions, that religion is independent of the externalities of sects, creeds and social customs and is something underlying all those and binding all men of multifarious practices into one harmonious whole. To use Swamiji's own words, he said that religion does not consist in thinking and theorising, in reading books and attending churches, but in being and becoming, in living the life of purity holiness and becoming God Himself.

Such a message was not specially intended for any one sect or nation, but was an appeal to all sects, to all nations, in fact to the whole world.

In Swamiji's opinion, there was nothing like scepticism and it was only one of the different phases through which the supreme spirit manifested itself in this world. To give up all human frailities, to behold and brave and with one heart perse-

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vere till every one reached the highest goal—the Universal Spirit within. The one advice which Swamiji gave in every one of his letters to his friends was "patience, purity, and perseverence." So long as one possessed these virtues, one need not be afraid of anything.

The lecturer gradually went on, to speak on the glory of renunciation which formed an important theme of Swamji's teachings. He said non-attachment, unselfish labour and universal love were the key to the secrets of religion. He was all along conscious that he was speaking before that great symbol (pointing to Nataraja's picture) which represented the joyful dance of the universal spirit over the demon of worldiness and attachment, the triumph of the *Purusha* over *Maya.* For is not this symbol otherwise called Akasa lingam or the ethereal substratum of the universe, that ultimate knowledge and essence whose visible manifestation is this phenomenal universe? The one leg uplifted points out the heavens while the other slightly resting on the earth, shows that though we live in this world, our vision should be directed heavenward and we should dance even as a drop of water on a lotus leaf immersed in the internal ecstasy of the soul.

In the end, he exhorted the audience to imitate the Swamiji and to put into practice his teachings. Two other speakers Mr. Theagaraya Iyer and Mr. Ganapathy Naiker spoke in Tamil on the importance of religion and the correct practice of it as consisting in observing it in the light thrown by Vivekananda, the most recent exponent of our oldest religion.

Mr. Stephens of Messrs. Higginbotham & Co., then came forward and said in a few well chosen words his opinion of the Swamiji.

He said that he is a bigoted Christian and an earnest student of religion. Nothing could make him grasp well the noble teachings of his master. It was only after reading the lectures of Swamiji, he understood the secrets and glory of Christ's teaching. He therefore testified to the nobleness and universality of Swamiji's teachings and requested every one to join hands in

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fulfilling the unique message of the swamiji. The chairman then arose and spoke as follows:—

I thank you for the honor you have done me in proposing me to the chair. We have met here to-day to express our sense of loss in the Mahasamadhi of Swami Vivekananda whose striking personality and commanding figure are fresh in my memory. Though my acquaintance with him was short, yet it was very instructive and useful to me. Many of you present here may not have had any opportunity for seeing him and benefit by his sweet discourses on religion and I therefore think it fit on this occasion to narrate to you some incidents in his life, as I knew from him and show what an all round person he was.

Swami, as layman, was Norendra Nath Dutt. The utterances of Keshab Chandra Sen attracted the attention of the school going youth. His whole attention was engrossed with the intellectual and the emotional teachings of the new cult and he therefore became a follower of Keshab Chundra Sen. One of Swami's relatives took him once to Ramakrishna Paramahamsa and from that date began the change in Norendra's career, which with further developments under the Paramahamsa's training has benefited the world to an invaluable degree. In one word, he renounced the world and became Sanyasin. Young as he was, he attracted the special attention of the Paramahamsa who observed that if Keshab had one siddhi, Norendra had 18. Swami's success in his mission was due to his profound faith in his Guru and his Bhakti to him.

When the Paramahamsa died and consequently his *sishyas* dispersed for the time being, Swamiji took first to a regular course of inward training for about 5 years (mana sthithi), then traveling to important places in India and Asia. He moved out with a Kamandalu and one shirt and dhoti, eating what chance gave him. He travelled along the western coast and after many months reached Trivandrum. Mr. Sundram Iyer M. A. the then tutor to H. H. the late first prince of Travancore and Mr. Rangachariar M. A. Professor of science in the Maharaja's

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college met him; the Swami was with them for some time and then joined the party of Mr. Bhuttacharji Asst. to Acctt. general who then happened to be there. Both of them being Bengalis, they travelled together, visited Rameswaram and reached Madras *via* Pondicherry. Swamiji was comfortably lodged in Mr Bhuttacharyas residence at St Thome. Within a few days his intellectual attainments came to be known to all and his first introduction to the Madras Public was in the Literary Society at Triplicane, where a conversazione was held. From that day, he became more and more known. Educated men of all ranks and position began to gather in his room and listen with enwrapt attention to the melifluous discourses of the swami on all matters. His conversational power was marvellous. Even abstruse metaphysical subjects were handled by him in a very pleasing way and in simple language. Anecdotes related by him were very charming. Once he was travelling in Rajaputana. Two Europeans got into his compartment and mistaking Swamiji for an ordinary ochre robed monk began to talk to each other, of course abusing the swamiji, as best as their power of expression enabled them. The train moved but halted at some station for half an hour. Swami was very thirsty and therefore asked the station master in English who happened to be his best acquaintance to give him water to drink. The two Sahebs then knew that the sannyasi understood them perfectly well and to make poor amends for their bad treatment accorded to an apparently innocent man one of them said to the swami-" Well, you seem to know English, we thought you were on ordinary monk. If we indulged in abusive language about you, you must not be pained by it". The swami coolly replied " Oh never mind, this is not the first time I have seen fools. I have seen them even among your country men." So saying he kept quite and went on the journey. His strong physique aided by his dhandan was a match to the strength of the two sahebs put together, if the matter came even to that. But it did not. The sahebs quite ashamed of themselves by the ready-witted reply of the swami and the coolness and composure he preserved, went to some other compartment later on.

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Such was the swamiji's timely wit and courage. I quoted this only to show you that Vivekananda had in him indomitable courage and presence of mind. I was present when he and another important person engaged in the same sphere of unselfish work for the good of humanity grew to a heated controversy and passed personal remarks and when the swamiji put down the cynicism of the other by a few well expressed words. It astonished me and made me see what a remarkable man he was.

Coming again to his discourses in Mr. Buttacharyas residence we used to gather there every evening. People whose minds were not settled and who were hating every from of religious faith began to take peculiarly lively interest in his instructions so much so that from 4 to 10 P. M. there used to be a regular crowd at his residence, people that came to know him, being unwilling to miss his company even for a day.

The late Singaravelu Moodaliar B.A., Assistant Professor of Science in the Christian College, who was such an atheist that he requested his friends, when on one occasion his life was despaired of to bequeath to his children his honest conviction and comfort that there is no soul or an hereafter, came to see the Swami one day. Both of them became friends. Singaram the atheist became a religious Pandaram and renouncing position and family, lead the life of a recluse, lived on spontaneous alms, and died a calm death. His conversion was a marvel to some of us who knew him. You may gather from this what it was to hear him. Cæsar said "I came, I saw, I conquered" But Singaram came, saw but was conquered." Swamiji's masterly exposition of Free will and Karma during a conversazione in the Mylapore atheneum was unanswerable, and a few of us who heard him that day took it to be the best intellectual treat that man gave to man.

When it was three months for the Parliament of religions to commence its sitting at Chicago, the Swami expressed his desire to attend it to represent Hindurism. A few devoted to him went round to collect subscriptions. A philanthropic gentleman whose official position and rank is the pride of Southern India headed the list with Rs. 500, though another gentleman richer than the

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one mentioned above refused to give a pie and even suspected the bona fides of Sanyasins in general and Vivekananda in particular. In a week the required amount was obtained, and the Swami left for America.

In the Parliament of Religions, he was the central figure, though there were many already known to the world as leaders and literatii took part He had a strong moral force in him and he never swerved one inch from that. While some became reformers after a sufficient taste of worldly happiness, the Swami from his youthhood was attracted to spiritual life and problems and the fact that he became the disciple of the Paramahamsa soon after he came out of college modelled his life according to the Hindu discipline of sishyaship. He lived and worked for mankind and died at his post, at the very Muth which was sacred to him and through him to the world even to-day. It is idle to measure the greatness of a person by newspaper obituary notices alone. There may not be a concensus of opinion. But in Swami's case Madras which sent him to America honored him when he returned and condolled at his death in as suitable a manner, in a public meeting at Patchiappa's Hall. We are not to think that he died young and should have lived some years more. Some of the important workers in the field of religion were very short lived and even though the Holy Ghost directly influenced Jesus, he lived 32 years or so. Sankara, an avatar of Siva, lived only the same short period. So did Sambandhar and a few others of Puranic fame.

His death has given an opportunity for his admirers and direct followers to take up the work where the Swamiji has left it and work with his vigour and energy in the furtherance of the cause which he so nobly and ably headed. Just as the sons of a father establish each a household after the death of the latter and begin each to feel the responsibility, so Swami's admirers who did till now put the whole work on him will have to wake up to keep the legacy left by him and rightly enjoyed both by them and by their brethren. In conclusion, I request you, youngmen of the Vedanta society to patiently work and do your duty. To know what morality is to be moral and so to know what religion is to become religious.

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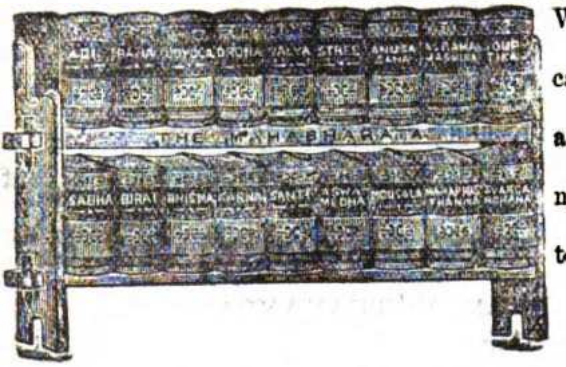
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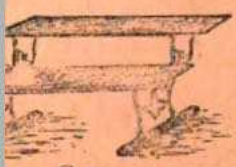
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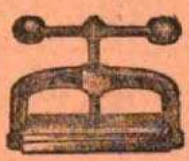


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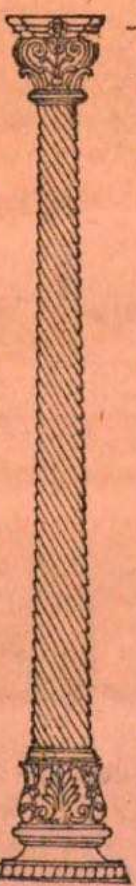




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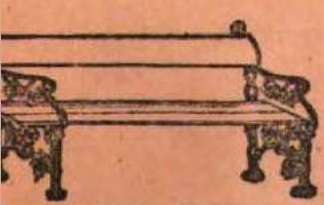
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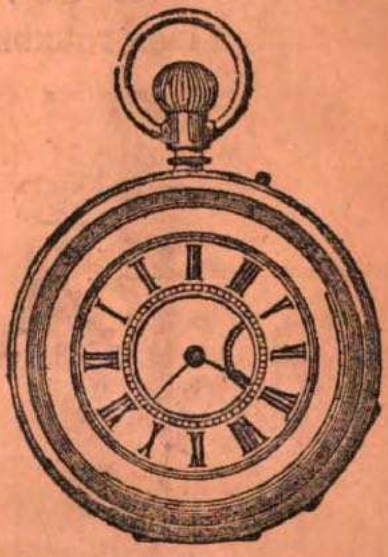
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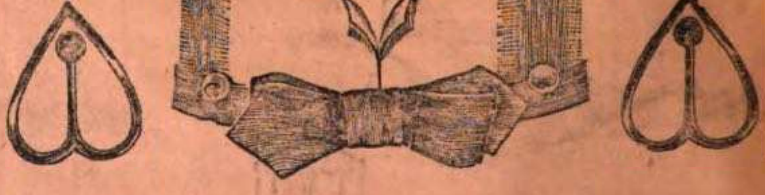
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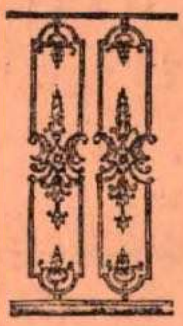
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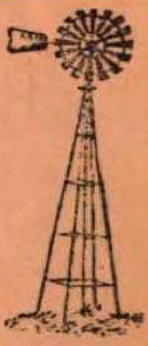
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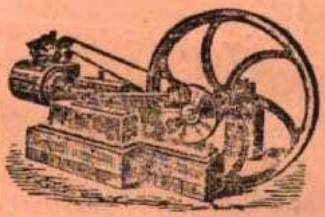


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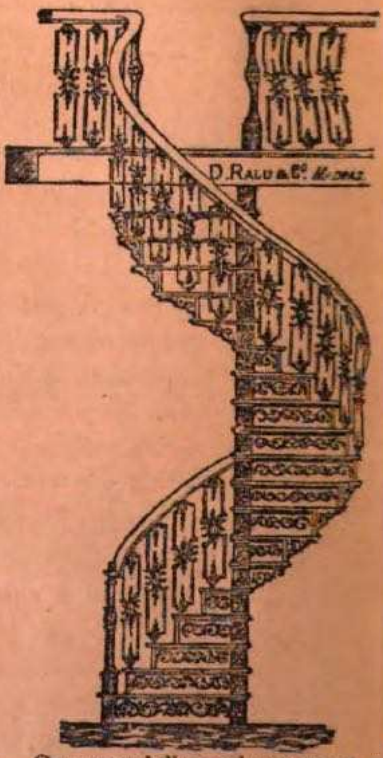
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THE PSYCHOLOGY OF YOGA.

BY GOVARDHANADAS

(*Continued from page 624.*)

From the foregoing statement we find that the *Yogins* conceived the human body as a highly developed mechanism, composed of the subtle organs of internal perception such as, *Buddhi*, *Ahankara*, and *Manas*, and of the gross organs of external perception and action, such as the five senses, the five organs of motion, procreation, and excretion, and the muscles and other organs of the body. A mechanism cannot work by itself by the very fact of its fine structure. Some motive power should be introduced into it. The force that works this machine of the human body is the vital electricity or *Prana*. Every machine is constructed with some ultimate object to serve. This machine is not the result of a chance combination of vital tissues. It has a purpose to serve, an object to fulfil,—the evolution and perfection of life, freedom and enlightenment to the *Purusha* which supplies it, as it were, with the motive power and energy. We have pointed out that the *Prana* or vital energy is what animates

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the body. When this *Prana* vibrates through the external organs of action, we perceive it as motion; when it vibrates through the internal organs of perception, it manifests itself as thought and knowledge. What is this *Prana*? It has been pointed out to be the reflection, echo or the projection of *Prajna* or self-conscious intelligence, which is the essence of the soul or *Purusha*. The soul is, therefore, the ultimate principle within the human body; and knowledge is the experience which this soul gathers in the house of the body.

According to the Sankhya system of philosophy which is also that of the *Yogins*, the Soul is an absolute and eternal principle subject to no change or development. It is distinct from and superior to, Nature whose purpose is to minister unto it. It stands as a spectator behind the phenomena of the material world and beholds everything. It is, as it were, the supreme monarch, seated on its regal throne of contemplative grandeur, witnessing the ever-active material universe work for its own use, in order that it may get right knowledge of 'object,' and thereby by contrast know its own real nature, and in knowing itself attain final liberation from *Samsara* or mundane life. Until the soul attains the eternal state of unchangeable, unconscious self-existence, with the help of matter, it goes on migrating from higher to lower bodies, and vice versa, for the purpose of working out its *Karma*. In its passage from one gross body to another, it remains enveloped in a body which is composed of the subtle elements of nature, but which is incapable of being affected by the modes of matter except in the way of lending itself to the retention of the experience gained by the soul in the previous body. This minute body or *Lingasarira* is the seat of all disposition, moral or physical, and all affections which go to form the individuality of each separate being. It is, as it were, the "acting soul" or the "*annexe*" of the soul. It thinks and feels according to the nature of the individual whom it represents, or rather according to the fine impressions imbedded in it. This *Lingasarira* persists till the soul is completely free; and then it gets absorbed into the mother nature. We shall have to refer to this later on more fully.

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We shall now consider how the soul gathers its experience in the body, or how the several organs of the body help the soul to attain discrimination or knowledge. All knowledge comes to a person through perception. How does perception take place? In the act of perception the first thing that is brought into play is the sense-organ. Without a sense-organ there can be no sensation. A man may have all his senses, the eye, the ear, &c., sound and in good order; and yet, if the mind or *Manas* is not joined to them, there can be no feeling or perception. Often it turns out that when the mind is deeply concentrated in one of the senses, or in a thought, all the other senses do not act. The ear fails o hear a sound, the eye fails to see the light playing upon it. Ve often see men sleeping with eyes wide open; the eyes are open and yet they do not see, because the eyes by themselves do no see, but something else is necessary,—viz, the mind. But does he mind really see? We know that in certain mental states, person actually sees, thinks, and does things, as if he is a conscios being, and that at the same time he does not know that he dos it all. We can account for this by saying that the continuity beteen the past and the future perceptions is somehow severed, and th power of self-identification is completely wanting in the perse. We hear now and then of persons suffering from this diseasleaving their houses and wandering abroad without being guide by the feebIest ray of personal consciousness. We shall then ay that the mind does not see. It serves only as a doorkeeperto the senses. It receives the impressions communicated to iby the senses from the external world, and transmits them to th higher organ of Egoity, *Ahankara*. This organ apperceives thempressions, and clothes them with the garb of personality. Sailarly, *Ahankara* may not be said to actually perceive. For, at tnes we see a thing, or hear a sound, and are perfectly conscious f it at the time; but when the same thing is presented a second tne to the senses, we feel as if we see it for the first time, and nnot identify it as an object of former perception. This shows that the *Ahankara* is only an intermediary agent doing its portin of the function, passing the impressions further up to the *Buddi* or

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intellect. The intellect then discriminates the impressions and classifies them into the concepts of sound, light or touch. A recording and a sorting machine like the intellect can have no objects or desires of its own. It wants something else to judge its work, to enjoy and be benefited by it. The whole thing may therefore be said to be presented to a still higher entity which is the ruler of the body—the soul of man. This soul after receiving these impressions sends an order, 'do this,' 'do that.' The order is carried back in an inverse process through the several organs, until it is finally delivered to an organ of action or sensation which converts it into action.

Thus we see that the sensations received by the external instruments of perception are converted by the *Manas* into percepts and presented to the internal organ of Egoity. This organ invests them with an attribute of personality by individualising them into mine, and then transmits them to the *Buddhi* or the organ of intellection. This last faculty defines the individualised sense-perceptions, distinguishes them into concepts, and brings them to a fit condition to be presented to the soul. The soul sees these and gets knowledge. These are the different stages in which a perception takes place.

The several organs which come into operation in the act of perception may be said to vary according to the nature of their functions. They are thus generally divided into two groups—those that are gross, and those that are fine. The gross ones are the external instruments which form the body. The fine ones are the three internal organs, *Manas*, *Ahankara* and *Buddhi*. These are sometimes collectively known as *Anthahkarana* or the internal organ. The soul is the spiritual principle above all the organs. The gross organs are said to compose the *Sthulasarira* or the gross body of the soul, whilst the fine and internal organs compose the *Sukshma* or *Lingasarira*, the subtle body. The external grossbody is that which is capable of perishing very easily, whereas the subtle body does not perish so very easily as the gross body, but is capable of undergoing modifications according to the nature and conditions of the gross body. It is being continually

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acted upon by every little incident that occurs. These two bodies on account of their changeability and perishability cannot be the soul. The soul should be something unchangeable, permanent and simple.

If we hesitate to posit a soul behind all these organs, which is by nature unlike all these, then we shall have to assume some other organism finer than the subtlest, then again another which is still finer, and so on ; and there will be the fallacy of *regression-ad infinitum*. Moreover, what distinguishes man from other beings are the faculties of perception, understanding, and reasoning. How can dull and inert matter be the substratum of self-luminous intelligence ? If the intelligence of man belongs to the body, what becomes of it when he sleeps or when he dies ? Neither the gross body, nor the subtle body can be self-luminous, or be the essence of intelligence. Intelligence should also therefore belong to something which is self-luminous and unchangeable. Mind, body and the other organs shine only by the light borrowed from this. This ultimate principle is what is known as soul. The soul is, therefore, other than the two bodies mentioned, is intelligence in essence, and is eternal. It does not shine from any borrowed or reflected light, but is self-luminosity itself, " by whose luminosity everything else shines." It cannot be said to be dependent on any other thing for its existence. For, the attribution of any quality will tend to reduce it to the level of material principles, and show that the quality should have been reflected upon it from some other source. Besides, all qualities indicate relative existence, and relative or dependent existence would mean that the existence is not its own, but borrowed from something else. The soul should therefore be the essence of existence, just as it was shown to be the essence of knowledge. Similarly, it may be said to be the essence of all other qualities, intellectual or physical, the one unconditoned existence amidst all the conditioned phenomena of life.

Beginning from the grossest, the highly developed human body may be seen to be made, first, of the external, gross, organic body, called the *Sthula sarira*. Next is the subtle internal intel-

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lectual body consisting of the rudiments of the fine intellectual organs, of *Manas*, *Ahankara* and *Buddhi*. Above this, some place another body subtler than the above, called the *Karana sarira* or the causal body. This body is supposed by them to contain the inherent forces of nature which cause the soul to undergo a course of mundane life in order that it may gather experience, and which are said to remain at the beginning of creation as fine *samskaras* or tendencies attached to the soul. It is considered to be the highest seat of desire and other primary manifestations of force in a seed form. Higher than, and beyond all these bodies, is the soul or *Atman*. Whatever be the number of bodies, it may be seen that the qualities and forces of the gross body are transmitted to it from the subtle body or bodies ; and the subtle body borrows them from the soul which stands behind them all as a spectator.

Various other points have been determined with reference to the nature of the soul in its relations with the phenomena of existence. We shall consider some of these. We have already seen how the soul is, in essence, existence, knowledge, bliss and other attributes, and how unlike the bodies, both gross and subtle, it is. That which is self-luminous and unchangeable cannot be the effect of something else ; for, the very notion of effect means change, and change means destruction. The soul could not therefore have come out of nothing. It should have existed at all times and will ever continue to exist. It is eternal. It may be said to be the primary source of time, space and causation. Elsewhere, time has been observed to have come into existence at the beginning of evolution as the first product of *Prakriti* or nature. Just as the energies of nature have been traced ultimately to the soul, our idea of time may also be said to have inhered in the soul. When the soul reflects its powers on the mind, then alone the mind thinks, and with thought comes the idea of time. Similarly, space and causation may be said to have their ultimate source in the *atman* ; but only they are the later and more complex products of nature. These are not so very elementary as time. Time involves only the idea of succession ; whereas

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space and causation involve not only time, but also some other element, which we may call motion or change. Without succession in thought there can be no notion of time, and without the idea of time there can be no notion of space or causation. Mathematically speaking time is one dimensional, and involves also lower manifestations of nature than thought. As time, space and causation are only successive products of the phenomena of mind, the soul may be said to transcend these, to be non-dimensional and to be infinite. It has neither succession nor change. Through its manifestations in bodies, it merely evolves forms until it gathers sufficient strength of knowledge to shake itself off from the gravitating force of nature, and remain free in its own true nature.

We have found that the soul which illumines the body is eternal and immortal, and is neither born, nor is subject to death. Let us now consider what becomes of this soul when the body decays and where it was before the body came into being. Before answering this question let us take up another. All beings, soon after they are born, exhibit certain tendencies which cannot be said to be the result of experience. Whence from do these tendencies come? The answer given by the modern scientist is that they are the hereditary transmissions from the body of the parents to those of the young ones. In other words, these tendencies are not the results of the experiences of the young ones themselves, but they are the past experiences of the parents transmitted to the young ones. But the question is, how are the past experiences of the parents transmitted to their young ones? The scientists say that all the experiences of the parents leave certain impressions on their bodies which are transmitted to the biplasmic cells, and these biplasmic cells go to form the bodies of the young ones. This explanation is first of all based on the assumption that intelligence is a product of material combination, and can be transmitted from matter to matter. But have we any proofs to show that these cells actually carry the impressions? We often see children of the same parents brought up amidst the same environments exhibit dissimilar

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tendencies. But this is probably explained by saying that the impressions on different biplasmic cells in the same person are not always the same. The explanation, however, does not stand to reason. In lower animals where the manifestation of intelligence is small, and these tendencies few, they are invariably seen in fulness and perfection in their young ones. It may be said that in them it is instinct. Calling intelligence by some other name is no solution of the difficulty. Again, by reducing intelligence to the level of matter we only deprive human life of that feature which distinguishes it from plant life or animal life, or stone life, if we may use the expression. At the same time, science teaches us that once in a certain period of time every cell in a man's body becomes thoroughly replaced by a new cell. In certain diseased conditions of the body similar changes are said to take place in the case of human beings. In such cases do the inherited tendencies quit the body, or change for new ones? Even in the body of a healthy man, certain changes are said to occur in sleep and other conditions. Do these in any way alter his innate tendencies? The answer of the scientist cannot be regarded as satisfactory on these points.

The ancient sages have explained these questions, in quite a different way. According to them, decaying matter cannot be the cause of intelligence, and intelligence alone can produce intelligence. Though intelligence is manifested through the material mind, it belongs to the indestructible soul behind. All the tendencies of a new born babe are the resultant of the experiences of the babe's soul in a past birth. Heredity accounts only for this much, that when a soul comes with certain tendencies to be born, it is attracted to that soul and that physical framework in which there are facilities for the development of those tendencies. A soul with vicious tendencies will be born of vicious parents; with good tendencies, of good parents. After it is born in a body, it gathers additional experience; and when the body dies it will be reborn in other bodies. As to the instinct in lower animals, the Hindu idea is that instinct is only another name for

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intelligence in certain stages of its evolution. In men we often find that certain actions when constantly repeated become automatic or unconscious. In other words, these actions may be said to become instinctive. Instinct is, therefore, in the opinion of the Hindu psychologist, degenerate intelligence. His theory is that the intelligence which has become degenerate and automatic by the force of habit and the non-exercise of will, can, by proper exercise in the opposite way, be again brought under the control of the will, and raised to the dignity of intelligence. Or, automatic and instinctive actions are actions which were once voluntary, and are capable of being made voluntary again. But all voluntary actions presuppose the previous experience of the soul. Consequently, that knowledge which is the outcome of experience should be inherent in all our actions, instinctive or otherwise. Hence, instinct is also the result of past experience. Applying the old cosmic law of the Hindus that involution pre-supposes an evolution, reason involved is instinct, and instinct evolved is reason; and both are different degrees of manifestation in different bodies through different conditions of one and the same intelligence.

We have objected to the theory of transmission of experience by plasmic cells, and in its place suggested another involving the soul. How can the soul transmit experience from one body to another? Is it possible? According to Hindu psychologists, there is a vast difference between the transmission of experiences from the body of one being to that of a different being and that of transmission of experiences from one body of a being to another body of the same being. In the first place, the difficulty in finding out a source for intelligence is got over; for, the soul which is the transmigratory principle is the essence of intelligence. Again, all our experiences are stored in the form of fine impressions in the body—not in the gross body as the Western psychologists hold, but in the subtle sheath immediately enveloping the soul. The soul by itself cannot think or act; it requires the help of certain instruments. Without these instruments it cannot transmigrate from body to body.

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Death means only defunction of the gross external body. The internal subtle body persists to live with the soul until the soul no more needs its help, its instrumentality ; no more needs a store-keeper to take stock of its experiences. When it attains this state it is said to be free. Freedom, therefore, does not mean in the language of Eastern physchologists, freedom from the bondages of the gross body which is subject to births and deaths but freedom from the influence of the subtle body which is the seat of the *Samskāras* or fine impressions, of all desires and attachments. So long as this fine body continues to accompany the soul, the soul will be attracted to the gross body and undergo births and deaths. Transmission of impressions does not therefore mean the transmission of material particles containing the impressions from one body to another but it means the transmission of impressions contained in the same persistent subtle body to different bodies. According to this theory of the Hindus all the experiences of a soul in a body become partly the result of the experiences of the same soul in previous bodies which are stored in the form of *samskaras* or fine impressions in the subtle body.

If the experiences of our present life are the resultant of our experiences in previous lives, is it possible to remember them all? We scarcely meet with any one who can say that he remembers such a thing. This want of memory should not be adduced as a reason for denying previous lives. Even in a single life-time many of us do not remember the complete history of our childhood. Do we therefore deny our childhood? The evidences of those who have seen our childhood may be cited against this. If this is enough evidence to prove our childhood, we may also quote in support of past lives the evidences of those who not only possess memory for their past lives but for those of others connected with them in the past.

According to Indian psychologists memory is a function of the mind produced by the manifestation of intelligence through the mind. Intensity or weakness of memory depends, therefore, upon the amount of energy which the mind can put forth or the amount of power in the mind to manifest intelligence

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of the memory-kind. We all know that sudden excitement brought on by fear and other emotions has the power to whet our intellectual faculties. We often hear of men doing extraordinary feats of intelligence under high pressure. A teacher will tell us that when an extremely difficult problem whose solution would have involved a lot of trouble under ordinary circumstances is presented to him when he is busily engaged in teaching a class, he can solve it without the slightest exertion, on the spur of the moment. Again, whenever a student with a bad memory hopelessly fails to remember a thing repeatedly taught to him, it will be found possible to make the student remember the thing by teaching it soon after touching on one of his sensitive chords. Our own experience is that in giving memory lessons to a student in order to train him for what is known in India as *Satâvadhâna* or simultaneous concentration on hundred subjects, we have invariably found that even a student of ordinary memory learns to perform the feats successfully when his training is of the form of facing a large audience. Practising before a small audience from the beginning has not always been found beneficial. Probably, the shame attending failure or some such cause serves to stimulate memory. The function of memory is to revive the knowledge of past experiences stored in the mind in the form of *Samskâras* or impressions; or to bring back knowledge which has become subconscious to the level of consciousness. Such an act requires a certain mental power of exertion on the part of the person. We have seen how this power may be made keener by stimulating the brain. The Yogin says that there is a method by which this power may be excited so much as to revive the knowledge of past lives.

Patanjali, after classifying the modifications of the mind into right knowledge, indiscrimination, verbal delusion, sleep and memory, defines memory as "the not letting go what was once experienced by bringing it back to consciousness through impressions." This memory according to him, can be cultivated by the practice of concentration. In sleep, when the mind is not very active, memory comes as dream Dream. may, therefore, be called

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subconscious memory. When awake the mind becomes active and memory becomes conscious. This shows that the intensity of memory may be made to vary according to the active or vibratory state of the mind. The more we increase the vibrations of the brain or activity of the mind, the more intense becomes the memory. So the *Yogin* says that by the practice of concentration the mind of man may be strung to such a pitch as to make it hyperconscious or conscious beyond the normal state. Such a state is called the *Unmanyavastha* or the upheaved state of mind. When a person attains this state of consciousness, time and distance cease to affect him; knowledge of past and future come to him; and he becomes what is known as *Jivanmukta*, one who has attained freedom in the present life. It is this memory of past lives that stands as the basis of the Hindu doctrine of metampsychosis. Sri Krishna says in the *Bhagavadgita*, "Just as an embodied being throws away old and worn out coats and takes new ones, so the soul leaves off worn out bodies and enters new ones."

Another doctrine closely connected with re-incarnation is that of *Karma*. This doctrine is very often confounded with the Western doctrine of fatality where as this Eastern doctrine has nothing in common with fatalism. In the first place the basis of the two are very different. While the one is based, as we shall see, on the theory of freedom the other rests on the doctrine of necessity and predestination. While the one holds every one responsible for his own acts and makes him the architect of his future, the other takes off all the responsibilities from his shoulders and causes him to remain uncertain of his future. The former is as good a friend of ethics as the latter is an enemy of morality. Unlike fatalism *Karma* is more universal and is determined by the laws of nature. It teaches the necessity we are under on account of the action and reaction of the forces of nature which govern our own being—a necessity which may be overcome by self-exertion; so according to this doctrine, every man is happy or miserable, not on account of any uncontrollable necessity but owing to his good or evil deeds in his past lives. As every one sows, everyone reaps.

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This doctrine which is only another form of the doctrine of cause and effect is, as we said, based on the natural freedom of the soul. Every soul is held by nature to be free and supremely happy and untouched by the relative state of happiness and misery in this world. To understand this true nature of the soul and to escape from the miseries of life is the endeavour of every being and is the goal of human existence. This right knowledge of the free and blissful nature of the soul is attained by the soul passing through a series of births and deaths or a course of Sāmsaric life and gathering thereby experience as to the real nature of the world which is distinct from that of the soul. How is the course of mundane life requisite for each soul to be determined? Is it according to any fixed law and order, or is it a mere chaotic and chance rumbling? The answer is that the laws of nature enable each soul to determine its own course. We have stated that every being when it leaves the world carries on its back a huge load, the resultant of the various forces of nature that acted and reacted on his body. This resultant force determines the exact line of his life. A man with a large fund of evil force will find way to spend it by taking birth in such a body as would entail suffering and misery. Similarly a man with a fund of good force will wear it out by the enjoyment of happiness and pleasure in a suitable body. Every act that we do, every word that we utter, every thought that we think is sure to leave effects which in their turn became the cause and influence our next births. So every one of us is whirled in an infinite chain of cause and effect, and is the architect of his own destiny. If I am miserable, I myself am responsible for it, and if I am happy, I enjoy the result of my past good actions. This is the universal law of *Karma*.

The Hindu philosophers have divided this *Karma* into three sorts,—*Sanchita* or accumulated, *Prārabdha* or that which is in the course of enjoyment, and *Agami*, or accumulating. The physical body which every being has at present is the result of his *Sanchita Karma*, and is the medium through which this *Karma* begins to work itself out. Scientifically speaking, there is nothing

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like the present. The present is only an imaginary line of demarkation between the past and the future. *Prārabdha Karma*, therefore only indicates the process by which the *Sanchita Karma* is transformed into *Agami* or the cause is changed into effect. What is past is past; and no body can help it. The future alone is in the hands of every one. It is impossible for any one to avoid the *Prārabdha Karma* which is the past *Karma* in fructification. The utmost that a man can do is by good thoughts and deeds to put an end to the formation of future *Karma* and the consequent future births. Herein consists the moral efficacy of *Karma*. It teaches us that if we want to be free and happy and do not wish to suffer, it lies in our own hands; let us be moral and good.

From a psychological point of view what is this *Karma*? Where does it exist; and in what way does it act? Two things have been referred to by us at the beginning. Every being has two bodies, one a gross body made of the gross products of nature, and the other a subtle body composed of the fine "mindstuff" (*Chitta.*) All our experiences get stored in the fine body and carried along with the soul in its several births. Such being the case, whenever a being takes a new body, his experiences in that new body will be determined by the impressions already stored in the fine body of the soul. These old impressions by becoming reconverted into actions and thoughts will determine the trend of its new life. The relation between the impressions of past experiences to those of the present is therefore that of cause and effect. The experiences of the present life are again reconverted into *Samskaras* and stored in the 'mind-stuff' as the seeds for future experiences. This continuous storage of cause and effect in the mind-stuff in the form of *Samskaras* or modificatory impressions gives the psychological counterpart of *Karma*. Karma may therefore be defined as the sum-total of the *Samskaras* which are the fine roots of all our works. This receptacle of work or *Samskaras* is called by Patanjali "the painbearing obstructions." They are called "pain-bearing obstructions," because according to the *Yogins*, both happy and unhappy thoughts in the long run bring pain and they

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are obstructions because they stand in the way of the freedom of the soul. According to the nature of the work resulting from these they are classed into good, evil and mixed. When a Yogin reaches that state of mind wherein he brings all these impressions under his control, he is able to read these impressions within his own mind. He is then said to get the memory of past actions. His mind is said to so transcend individual life that he is not only able to make out the impressions long ago formed within himself but also in others. What appears as a mere unconsious coordination of the impressions of past experience with present actions becomes in his case a conscious and controllable coordination of past impressions with present actions. He is therefore said to be able to prevent further formations of impressions, to put an end to further accumalations of Karma and secure the freedom of the soul.

All that has been said hitherto is based on the assumption that the soul is by nature free. Why should the real nature of the soul be freedom? We know that there is an intuitive feeling in every man for freedom, for expansion. The essence of the soul has been pointed out to be intelligence and immortality. That which is immortal can never be bound. Everything in this world is found to be limited and changing. To realise the ideal we should transcend the limitations of this world and get beyond the notions of time, space and causation; we should look to things higher than change and decay. To get beyond these limitations and changes therefore means to be free. The one great idea among all philosophers and religionists is that man is perfect and divine. His natural state is one of freedom and purity and perfection. The real man who is freed from all the superimposed and conditioning vestures is the spirit behind. Qualities cannot form the real nature of this spirit, because they can be acquired and lost. Freedom and purity alone belong to its real nature. All phenomenal manifestations are conditioned states of this soul in which its full nature is dimly or brightly visible according to the nature of the limitations. Just as knowledge, of all degrees of, is the manifestation of infinite intelli-

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gence, so also freedom whether full or not is the manifestation of absolute freedom. The same is the case with happiness. Real and true happiness cannot be found in the pleasures of the senses, in the feeling of emotions, in worldly work, but only in the ultimate principle of existence—the internal self of man.

Thus we see that the psychology of the Yogin teaches us that matter, organic and inorganic, is insentient and inert. Purusha which is behind and beyond matter and its products is essential intelligence. He is by nature infinite, eternal and immortal, devoid of change or decay, and is free. All mental manifestations of power exhibited by beings in this universe are the effects of the various degrees of reflections of this intelligence on the fine organism of matter. All actions, physical or mental, are only different forms of vibrations of the vital force brought into play by the action of this intelligence on subtle ether. Just as both light and heat are both the emanations from one and the same substance, fire, so intelligence and vital energy (*Prana*) are both from the same *Atman*. The laws which govern the whole phenomena of nature are also the laws which govern man, its prototype. The universe is the school in which the ultimate principle, man, struggles to attain knowledge. Every soul in this universe, every atom has its own lessons to teach. The soul after migrating through a series of births and deaths, after gathering experience after experience, acquires true knowledge of its real nature and becomes free.

The idea of a spiritual principle in man, not possessing any of the characteristics of *Prakriti* or nature, is common to almost all the systems of Indian philosophy. The system of *Yoga* which is more of a practical science is concerned only with the liberation of this ultimate principle from the bondages of matter. The question regarding the state of the soul after it is liberated is purely an ontological one. It is in regard to this that differences of opinion begin to come in. As the object of this chapter is to state briefly the fundamental principles of psychology involved in the *Yoga* philosophy, we shall not enter here into ontological discussions regarding the ultimate nature of the soul after liberation.

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We shall state elsewhere these differences of opinion of the various schools of philosophy with a view to point out how differences in the conception of the ultimate nature of the soul affected the pactice of *Yoga* in the course of its developments.

POLITICS IN ANCIENT INDIA.

BY THE EDITOR

It has been already recognised that among the many things which are capable of throwing light on the past history and civilisation of India there is really nothing more productive of interesting results than the search for ancient manuscripts and their collection and examination in a critical spirit. Although it is true that in recent years the collection of interesting Mss. has become more and more difficult, partly for the reason that much of the available material has already been collected in libraries and partly also for the reason that really valuable Mss. are rarely parted with by the owners, still interest bestowed on the search for such Mss. is not unfrequently rewarded. This is amply borne out by the recent discovery of a most interesting Mss. dealing with the science of Politics as known to ancient Hindu civilisation. The work goes by the name of *Kautiliyam Arthasutram* or the Science of Wealth as expounded by Kautilya, and is written in the Sutra or aphoristic style which, on account of the extraordinary characteristic brevity of expression is not easily undestood by the general run of students of Sanskrit. This Kautilya is conceived to be no other than Chanakya, the famous Brahmin minister of Chandragupta, the king of Magadha who was a contemporary of Alexander the great and who married the daughter of Seleucus

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the Greek general. The way in which Chanakya assisted Chandragupta to the throne of Magadha has been dramatised in the well-known Sanskrit play of Mudrarakshasa and there is more than one work on Politics and Political science which is attributed to this author, who was a typical Brahmin minister like many others known to later periods of Hindu history, such as Vidyaranya of Vijianagar fame who have helped on the political cause with no motives of self-aggrandisement, but largely with the object of promoting the interests of the people and consolidating the ancient religion of the land. This peculiar power of disinterested detachment with which those ministers and students of human conditions dealt with problems of political administration is rare in the modern state of the world with its competetive and aggressive civilisation. Therefore, the interest which attaches to the work above referred to cannot but be more than ordinary; and it is hoped that competent scholars will institute the needed search for obtaining copies of the work and editing it accurately so as to draw the attention of students of Political science to its scientific and historic importance. [This article is based on a cursory glance at a fragment of the manuscript which on account of the difficult aphoristic style in which it is written is not easily intelligible and a detailed examination of the information conveyed is therefore out of the question for the present. But even the summary of contents given therein is peculiarly striking as showing that the administrative details known to the government of the kingdom of Magadha about the middle of the fourth century B. C., were of a very comprehensive character. The work consists of fifteen chapters and *Artha Sastra*, or science of wealth, is described to be the science which deals with the acquisition of territory and the extension of the benefits of a well-ordered government to the people therein. The modern distinction between

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Politics and Political Economy is not of course observed in this ancient work. In it we have political Science, political Economy, Military tactics and many other such things, a knowledge of which is essential to a ruler for the proper management of the administrative details of an enlightened and well-ordered Government. The opening chapter of the work appropriately begins by laying down details in regard to the training of a sovereign. It speaks of the various kinds of learning which he has to acquire and of the need for his associating with and deriving counsel from the wise and experienced elders in his kingdom. It insists on the importance of his strengthing his will so as to enable him to conquer the temptations of the senses and enunciates the practical steps by which this can be achieved. Information is also given as to how the sovereign is to be guided in the choice of his ministers and chief priest and as to the means of testing the purity of their private and public character. The chapter also deals with the appointment of confidential advisers and the selection of trustworthy spies; the process of examining and testing the faithfulness of these advisers and spies; the duties of commission and omission as pertaining to a Sovereign's own Kingdom and as pertaining to the Kingdoms of rival sovereigns; consultation with ministers; examination of messengers and other servants in respect of the proper performance of their duties; the protection of the person and the training of the princes of the Royal Family; the control and conduct of the harem; the conduct of the sovereign in the company of royal ladies; means of securing the safety of the person of the sovereign in ordinary times and in times of danger; and the care of the king in the matter of his personal requirements such as food, drink etc., so as to avoid danger to his own self. The following chapters are even more interesting and instructive. They deal, among other matter with the administrative division of the Kingdom,

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the construction and maintenance of fortresses and underground passages; the storing of fortresses with materials and provisions needed for offensive and defensive warfare and for withstanding a siege; with the conduct of military expeditions, the suppression and punishment of dacoity; the issuing of royal commands and the royal treasury and the conduct and qualifications of officers connected therewith. The various departments of administration of modern governments also seem to have had their counterparts in ancient India; for we have reference in this work to the department of commerce, to military arsenals, to observatories for the measurement of time and distance; to the department of weights and measures; to the departments concerned with tolls and octroi, survey, agriculture and excise, and execution of criminals; the naval department (though what the navy of Magadha comprised is not clear); cattle, the cavalry, chariots the infantry, elephants, the commander-in-chief; the Royal, seal, citizenship and so on. There was also an Intelligence Department mainly dealing with the detection of disguised mendicants and sannyasins playing the part of spies from rival kingdoms. A third chapter is devoted to the department for the administration of criminal and civil justice and the rules for the control and conduct of the same. Laws are laid down in regard to marriage, inheritance, contract, gifts, dealings with mobs, purchase and control of unclaimed property; relation between master and servant, grievous hurt, defamation and libel, cruelty in the matter of punishment, gambling etc. Defamation of character was to be punished by a fine of 6,12 or more *fanams* in proportion to the gravity of the offence and libel on the religion of the people was to meet with the highest sentence. Dereliction of duty on the part of a servant was to be punished by a fine or 12 *fanams*. Another chapter is entitled "Removal of Thorns" and has reference to petty but common annoyances to people, an

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indication that the expression, a thorn in the side, is far older than we thought. The first section of this chapter deals with criminal breach of trust, the use of false weights and measures and with such other petty ways of annoying and swindling the public. This section concludes with a verse which is full of wisdom and runs thus when translated:—"Cunning artisans, artists, mendicants and other humbugs who are thieves in reality though they are not so known must be effectively prevented from doing harm to the country." The control and prevention of the formation of trade rings to raise market rates of articles too highly to the annoyance of the people is the subject matter of the next section. For detection of pseudo-mendicants who are bent upon mischief the king is advised in the next section to have in his kingdom worthy sannyasins well-versed in the practices of yoga, who by their purity and knowledge deserve of the greatest honour and are even ready to advise him wisely in times of danger. Means for the detection and punishment of persons who earn their livelihood by the secret partice of evils of various kinds, such as indulging in sorcery, administering poison and so forth are also set forth in detail in this chapter.

As already remarked this article is based on a fragment of this unique work and it behoves students of the literature of ancient India to obtain manuscripts from various sources and bring out a carefully edited text and translation of the work as it serves to throw an important light on ancient Indian governments and administrations.

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THE SAINT AND THE PARIAH.

BY S. VENKATARAMANAN

The following episode in the life of the famous teacher and commentator shows that even trivial incidents are often pregnant with significance and instruction to the great men of the world and become turning points in their exemplary lives. The story goes that when Sankaracharyar was on his way to the sacred city of Benares, he saw on the road a low-caste Pariah approaching him from the opposite direction. Being afraid, like the many so-called orthodox Brahmins, that the Pariah's nearness would contaminate his own sanctity, he asked him to get out of his way "away, thou *wretched chandala*", away, make way for me.' The low-cast man replied as follows, to the astonishment of the venerable teacher and his company: "By exclaiming 'away, away,' tell me, O holy saint, whether you mean to drive away matter from matter 'annamaya', or consciousness from consciousness itself," meaning thereby that their bodies and minds were alike parts of a universal body and a universal mind. And again: "In that waveless ocean of inherent bliss and knowledge known as the Supreme Self, why are these distinctions persisted in, that one is a Brahmin, the other is an eater of dog's-flesh and so on? Is there a difference between the reflection of the sun in the waters of the Ganges and the reflection of the same luminary in the drain-water of a Pariah street, or between the air contained in a golden vase and that which fills an earthen pot?" * It now struck the 'Acharya' that the 'chandala' before him was no other than God Siva himself who had condescended to appear in that hideous form and teach his favourite devotee

* (Compare Gita V. 18.)

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an indelible lesson. Then there burst forth from the lips of the saint five exquisite stanzas, which are together commonly known as the 'Manishapanchaka', wherein he brings home to the minds of his disciples the precious truth that spiritual excellence is entirely unconnected with birth wealth, or caste, and must be honoured and adored, wherever it is found, irrespective of all social conventions. Here is a rough translation of the five stanzas.—

1. It is my opinion that he alone is a teacher whether he be a Chandala or a Brahmin, who is firmly convinced that he is not this visible matter, but that he is the *consciousness* which manifests itself so clearly in the conditions of waking, dream and sleep, and which superintends the whole universe, pervading all bodies from the creator down to the ant.

2. It is my opinion that he alone is a teacher, whether he be a Chandala or a Brahmin, who has such an unerring knowledge of the blissful eternal, and purest self that he could say : ' I am no other than Brahman, and all this world is only the diverse manifestation of pure *consciousness*. All this, including the creator, is the creation of myself by virtue of nescience which is constituted by the three *gunas*.

3. It is my opinion that he alone is a teacher who, learning from the words of his preceptor that all this universe is perishable ever meditates, with a mind unassumingly tranquil, on the eternal undifferentiated *Brahman*, and who yields up his body to destiny after having burnt all his past and future sins in the fire of pure *consciousness*.

4. It is my opinion that he alone is a teacher and a *yogin* who is contented in mind, and who constantly meditates likening it to the orb of the sun intercepted by clouds, on the light which is clearly perceived by animals, man, and gods as the ' I ' inside them, and by whose radiance

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shine the heart, the senses, the body and objects of sense, which are by themselves devoid of consciousness.

5. It is my opinion that rare person is a teacher and is revered even by the king of gods, who, losing his mind in the ocean of eternal bliss, is not the knower of Brahman, but Brahman itself, the ocean of bliss whose tiniest drop constitutes the happiness of Indra and other gods, and, holding which in his highly tranquilised mind the sage feels himself happy.

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ON THE NECESSITY OF REVELATION.

A LECTURE BY V. R. VENKATESWARA IYER M. A.

In its general application the term Revelation denotes what is revealed or made manifest. In this sense every thing around us is a revelation; You and I are revelation; the whole world is a revelation. Revelation implies a former state of concealment. What is it then, that is at one time concealed and at another *time* revealed? What is it that is made manifest to us in the world, or, in other words, what does the whole nature symbolise? To a thoughtful mind. the answer will readily suggest itself as God. It is his power and wisdom that are made visible to us in an endless variety of forms, colours and shapes. Some people would call the underlying spirit of these phenomena, nature's forces and laws. A mere change of name does not really matter. Both theists and atheists describe the same thing by these different terms.

But this is not the sense in which the word Revelation is usually used. The accepted meaning of the word is a special, solemn, formal teaching given by God to the world either directly in incarnations, such as those of Rama, Krishna, Jesus, or indirectly through inspired seers and sages. This teaching invariably deals with the ways of God in his relation to the world, the relations that subsist between God and mankind, what the

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ultimate good of man is, how best man can fulfil his mission and reach his goal &c. In many cases these truths are given out to the world on a solemn occasion, in a very formal manner ; for example,—the Bhagavath Gita on the eve of the Battle of Kurukshetra, and the Sermon on the Mount. In other cases, the sage or the divine man does not actually play the role of a teacher with a number of grown up pupils eagerly listening to his teachings. He goes to work on the principle of "Example is better than precept" and lives out an ideally pure, good and virtuous life so that his life and personality constitute the revelation. People are shown how to live a good life and how it is not impossible to lead a useful life, if only they have a will. Such have been the lives of Sree Rama, Buddha and to a certain extent of Jesus.

If the whole world is itself a revelation, when does the necessity of a further revelation come in. Do we not feel, every moment, around us, how God deals with the world and since we form part of the world, can we not expect to be dealt with in the same way as the rest of the world. If we understand by the tern world, what we can perceive by our senses, then it is waste of time and labour for any body to tell us what we can see directly for ourselves. The misfortune is our senses are not perfect ; we see with their aid only a small fractional part of the universe. Through our physical senses we gain an incomplete knowledge of a portion of the physical part of the universe. I use the term incomplete advisedly, because the powers of our senses are limited and they can work only within the limits prescribed for them. To illustrate my point, before we can see an object, the light vibrations proceeding from that object will have to be of a certain minimum intensity—similarly they will have to be below a maximum intensity if we want to see the object clearly. If these upper and lower limits are passed, we cannot see the object, although the object itself is there all the while : but to us it is as though it were nonest. So also with regard to sounds. A sound, in order to be audible, has to be between a maximum and a minimum degree of intensity. The main point that is to be grasped, therefore, is that even our senses do not give us a real idea of the physical

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world ; we see more or less of the physical world according as our senses are more or less powerful. If we can go on widening the receptive capacity of our senses indefinitly, the world also will go on widening and expanding indefinitely. All the knowledge that we get about the world, no doubt, comes to us primarily through our senses but they are not altogether to be relied upon as infallible. The cognitions of our senses must be checked and corrected by our reason and judgment. Sometimes pure abstract reasoning enables us to learn things which our senses fail to inform us about. The discovery of the planet Neptune is a purely mathematical achievement ; the French mathematician, Le-Verrier never used a telescope, never scanned the heavens to locate his planet but sat in his study and went on working with his sines and cosines until at last his processes led him to fix the exact position of the planet, for that particular day, in the sky. Straightway he telegraphed his result to a Berlin astronomer and desired him to look for the planet in a particular constellation that night when the right time came, the telescope of the observatory was turned towards the indicated part of the sky and lo ! there the little wanderer was. This example shows that even in the physical realm, our reason can accomplish a good deal if only rightly employed. What is ether, that subtle medium which is declared to pervade the whole space and which is so essential to sustain the arguments and conclusions of scientists, ? Human senses have not observed ether ; yet the ether is there, everywhere in the universe.

In order to understand the nonphysical part of the universe we have to employ other instruments than our senses. Intellectual facts and abstractions can be realised only by reasoning on abstract principles and what are known as spiritual facts can be seen not by our physical senses or by intellectual processes but by the power of what is called intuition or soul vision. There are such powers, it is said, lying latent in us in a rudimentary state.—These powers will become effectual instruments in our hands when they are awakened, exercised and developed. There are then different means of obtaining knowledge

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about the different aspects of the world. Our physical senses teach us about the physical aspect of the universe our intellectual power leads us to cognise the abstract side of nature and our spiritual power must lead us to understand the spiritual influences that are at work in the world. It cannot be said that our intellectual and spiritual faculties have attained their fullest development and that portion of the world, therefore, that can be experienced with their aid, we are ignorant of unless somebody who knew all about it told us there was such a world, we would hardly suspect the existence of such.

What is the mission of man in this world? The answer to this question has an intimate bearing upon the subject of to-day's discourse. All these religious systems in the world are one in holding that man's life does not cease with the death of the body. They also agree in thinking that what is to be aimed at by man is the attainment of eternal happiness, freedom from all the cares and miseries which are the lot of man in his short existence in this world. There is, of course, difference of opinion, among the various religions as to what constitutes that eternal, imperishable happiness. The Christains hold that that state of happiness will be the portion of a pious Christain, who left this world with his faith intensely fixed upon the Saviour, when, on the resurrection day, he will receive his judgment from the eternal throne and find a place in the vicinity of God, to take part in the chorus of praise sung by the angels, surrounded by those whom he loved on earth, smiling at him. The popular Mahommedan conception of happiness is more material. It is life spent in paradise, whose streets are paved with gold, whose rivers flow milk and boney and whose fruit trees bear fruits of emeralds and pearls and precious stones. The Hindu idea of happiness is absorption with the deity. He must become as great, as powerful, as wise, as glorious as God himself; nay, he must become God himself, nothing short of that will suffice for him. There was a time when this was was condemned as blasphemous. But an extended view of the universe and calm philsophical examination of faith will show that there is nothing extravagant in this view; in fact,

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this is the only theory that will satisfy the soaring aspirations of man and allay the thirst of his soul. Other forms of happiness embodied in other religions are not excluded from Hindu conceptions; they too find a place in the Hindu religious system but they occupy an inferior position as comparatively short-lived and perishable, however long drawn-out they may appear, according to the reckoning of this world. They are the three states, termed Sarupya, Salokya, Samipya. An austere Hindu rejects these forms of happiness as not worth having, as not worth striving for, and the last one Sayujya is the one that he fixes his mind upon.

If this Hindu conception of man's mission in this world—striving to attain Sayujya by making the necessary preparations in this world—is true then it becomes our duty to do all those things which will obliterate gradually the gulf that separates us from God. Before we can become one with God, we must attain godliness i.e., we must become as perfect, as holy, as wise, as good, as powerful as God himself. There cannot be any real union between two dissimilar things; there can be an artificial mingling but the two things will remain essentially and intrinsically separate and distinct. What is, therefore, enjoined upon as by our religion as an imperative duty, is the gradual development of our faculties by frequent exercise and assiduous practice, so that they may slowly and regularly unfold themselves to their maximum limits and by their growth and development enable their possessors to reach divine perfection. The task is by no means a simple one. Consider the immense amount of labour and self-restraint involved in developing any single faculty of ours, in acquiring one good habit or in eradicating a single failing in our nature. If it is admitted that it is a work of years to get rid of a single known fault of our nature, how much more tedious and arduous is it not only to overcome all our human weaknesses but to put in a store of all desirable and good qualities that make for perfection. It is for this purpose that, according to Hindu Sastras, man is born again and again in this world. Latent faculties and powers also may be drawn out and developed by new environments and conditions.

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We are also taught in this world, by our own individual experiences what conduces to our real lasting benefit and what is prejudicial to our vital interests. Things that appear pleasant and attractive to our senses are not always the things that are worth having, very often they are the things that we should keep ourselves from. Here the question arises, if those things are not desirable, if they are to be avoided, if they will not bring us any happiness but lead us to ruin, why should God allow those things to tempt us, why should they have been created so very charming and attractive? The only answer is that they are so made to enable us to grow in wisdom and power by repeatedly yielding to those temptations and by actual bitter experience, to learn their real character. All real growth is possible only on this condition. What we get second hand from books and friends will not become permanent possessions, unless we have realised those things in our own personal experience. Our faculties and senses being infinite we can learn only so much as these bring us. Very often we take perverse views of things on account of our limitations and formulate our beliefs on those impressions and proceed to work. For the time being we are convinced we are in the right path. We will not believe to the contrary, if some one tells us we are in the wrong. We are not disposed to believe the statements of another in preference to the revelations of our senses. In this way our senses mislead us into doing exactly those things which we should not do, into taking exactly that view of things which culminates in wickedness and sin. If we could know sin and wrong by their outward appearance, if any ugliness or repulsiveness was attached to them we would promptly recognise them and eschew them. But it is not so. Sin is more alluring than its opposite, virtue. This is not also without its significance. All the evils of our nature must run their course and exhaust themselves if we want to get rid of them once and for all. The policy of nature, therefore, is to lead us on more and more into temptations until we are tired of them, until we are made proof against all kinds of temptations by learning their real evil nature under the disguise of pleasures and enjoy-

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ments. At last, the conviction arises in our minds that what seemed pleasures in the beginning are no pleasures at all, but forerunners of pain, that no earthly pleasure is unattended by corresponding pain, that pleasure and pain are two opposite states of being between which the pendulum swings and that the only way of escaping from this chaotic conflict is by keeping ourselves in a state of mental and spiritual balance and equilibrium. Every individual, sometime or other in his soul life, passes through all these struggles of the soul with the things of the world, we are not altogether abandoned by God. God's love is always with us and around us, guiding us even when we are about to commit the worst imaginable sin. In such cases, God has purposely designed those conditions and circumstances in order to chasten us, to correct us and purify us, for our everlasting good. Hardship, and misery and suffering are put in the world by Providence as so many agents of correction and purification. Therefore, when suffering comes it is not to be fled from, but to be courted and welcomed as the dispensation of Providence.

In this way, then, through experience gained in successive lives in this world man grows more and more powerful, more and more godly, he comes to understand the way of God more clearly, he begins to perceive the divine laws of government that obtain in this world. Here comes the necessity of a revelation. When man has stumbled forward by his own self-exertion and effort up to the point of realizing that this world has got a deep meaning, that Gods spirit is working in it, that he is only a speck in the ocean, that everything in this world is fleeting and transient, that it is his duty to obey the laws of God and to lead his life in conformity with his will in order to obtain salvation, then he will begin to look about himself in order to find the will of God as to how he should live in this world. After all these bitter experiences, he is now only too ready to follow the rules of conduct laid down by God for his guidance, lest he should stumble back into sin and misery by too much self-reliance and self-sufficiency. In the light of his own experiences, the rationale of their rules stands out clear to him. He is no more inclined to question

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the authority and binding character of their rules. It is this will of God that is always revealed and all the various revelations have very little influence upon an undeveloped soul. Such a soul is not likely to pay much attention to what the revelations say he ought to do. Such a soul is more likely to laugh at these revelations which circumscribe the sphere of its activities and puts restraint upon its passions and desires. As mentioned above, revelation is sought for and valued by a soul that has fought its way in the world and made fair progress towards perfection. Even in the case of an inexperienced soul, revelation is not altogether without value. It always is there to tell him what he ought to do and what he ought not to do, so that when he goes wrong by his perverse will, he may not have reason to complain of injustice in as much as God left him to grope in the dark and subjected him to so much misery and hardship. Moreover when such a man emerges out of his struggles he will attach more importance to the self-same revelation that warned him in the beginning of his career but whose warnings he woefully neglected. This consciousness now strengthens his faith aud he begins to abide by the wishes of God without any hesitation and faltering so that his further progress is rendered very easy. If he is left to himself throughout to fight it out, man may not attain salvation for aeons and aeons. What is essential is, that we must be taught courage, devotion, faith in God and in ourselves. These are the equipments for our journey of life. These we must earn by our own exertion and when we are ready revelation tells us how to proceed and scale the heights of knowledge and power. This is then the necessity to take us out of darkness when we are ready, and to make our progress easy when further impediments would be unnecessary and fruitless.

There is another necessity for a Revelation when two persons disagree as to what they ought to do in order to fulfil their mission, there must be an authoritative pronouncement to set their doubts at rest and point out to them their ways in life. All people are not alike. The same thing presents to different people different aspects according to their points of view. In this way

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endless controversies aud discussions may arise and each man may maintain that his own opinion is alone correct to the exclusion of all the rest. In such cases the authority that is always referred to is the revelation which contains the teaching directly derived from God and therefore not capable of being erroneous or misleading.

These Revelations usually come to us through the medium of man. In some instances God has taken the forms of men as Krishna and in others some men by their piety, austerity and virtue have raised themselves to the ranks of gods and could perceive more of this world than we and in this way have become seers or prophets, Rishis and sages and have given to the world for the benefit of their fellowmen all the truths about the universe they could directly perceive. In this latter case we are not only told what the state of blessedness is that they enjoy, but how and by what methods of self-discipline they were able to reach that state. What they were able to accomplish, we are informed, we can also do if we sit about the work as they did. Being so far above ordinary mortals in their holiness, wisdom, and virtue and true insight into the hearts of things, they are fitted to be our preceptors and masters and guides and what has come to us from them is as much a revelation as any teaching given by any god-man. Anyway, God's mode of government of the world being uniform, there cannot and will not be any clash between the teachings of the sages and the teachings of Gods' incarnations.

In this connection another question arises. Why so many revelations in the world when one would suffice for all practical purposes seeing that God is one and his laws and attributes immutable? If all the revelations of the world be closely examined it will be found that the general fundamental principle in all is one and the same but there are infinite differences in detail where the principle is adapted to the environments, conditions and circumstances, social, geographical, ethnological and otherwise, of different countries and classes of men. All these people have to be led towards God, but not by one and the same path. There are many roads to salvation. One road will be

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easier for me to tread, under the peculiar circumstances in which I am born and brought up, than another. No two men agree in their external features: similarly no two men agree in their thoughts, feelings, and aspirations. Every man has peculiar idiosyncracies which distinguish him from other men. Every man has his shortcomings and his strong points. As it is with men so it is with groups of men or nations. Every nation has got its own strong and weak points. It is therefore necessary that different ideals must be presented to different tribes of men in view of their different capacity and character. One nation may be in the grip of a particular national weakness which another nation, as a nation, may have got over. In the case of the former then the revelation lays special emphasis upon that particular national trait of character exhorting the people to fight and overcome it, laying down specific rules for the same. In the case of another nation where the circumstances are different, the path it has to pursue is different and the rules for its guidance are also different. In this way, different revelations have been given to the world according to the needs of the different times, countries and nations. Because one revelation seems to us absurd or puerile, it need not and should not be considered on that account false. What we ought to learn from it is neither that we have not yet reached that stage of development where that particular revelation will do us good or that we have far outgrown it.

As there ought to be different revelations for different groups of men so there ought to be different revelations for the same race of men at different stages of their national and spiritual development. The nourishment given to a baby is not the nourishment for a boy or adult, the world is a world of continuous growth and development. Everything evolves at every moment and progresses. You connot remain stationary even if you wish. If you do, you will obstruct the progress of others and therefore you will be promptly removed from the path jostled and crushed. At different stages of a society's development; there ought to be different codes of morals, and laws and rules of conduct. The

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revelations given to our forefathers must therefore be modified and adapted to the conditions in which we live and move, because, the conditions of to day are not the same as the conditions of two centuries ago. That is why we find everywhere at wide intervals of time, ferments and religious upheavals when the "old order changeth yielding place to new." When the time is ripe God sends to the world men imbued with the necessary qualities, fire and fervour so as to bring about a religious revolution, carrying out His own designs. The people eagerly listen to him, follow him and fight for him if necessary until he has accomplished his mission. Then he passes away leaving behind a new dispensation for the guidance of men. This continues to serve us as a beacon to light the upward path of the people for sometime and in its turn it perishes when its time has run out.

In every thing then the hands of God are visible, only we are not able, in our mental and spiritual darkness, to observe them. Our daily prayer, therefore, to God must be "Oh God teach me to know."

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THE NECESSITY OF SYMBOLS IN PRACTICAL RELIGION.

We believe it is sufficiently well-known that the system of *Yoga* is not only a practical science but is a religion in itself. Hence quite consistently with the traditions and records of the various religious systems it seeks the help of symbols and parables to expound and elucidate its teachings. There is however another natural characteristic which gives a unique force to the doctrines of *yoga* in their being promulgated through symbols. Every one has heard the proverb that silence is golden. We would rather prefer to speak of the converse thereof that gold should be guarded with secrecy. Unlike those of other religious systems, the teachings of *yoga* require special secrecy and concealment. Their characteristics are such as would not entitle them to be freely exposed to the gaze of the sceptic and the faithless. A certain amount of culture, and the fulfilment of certain conditions are necessary before a student can be allowed to have free access to it. The demand of reason is no doubt very wholesome in matters of common experience and knowledge. But in matters which are beyond the pale of common experience the imperious demand of reason should be subordinated for a time to something superior to reason. This is called *Sraddha* or faith.

Reason and belief, though philosophically speaking they are mutually convertible terms, qualify radically different states of mind. Reason belongs to the lower state of human consciousnesss while on the contrary belief when properly understood belongs to the higher state of religious consciousness. In our ordinary experience we often times find that reason by itself is

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not sufficient to convince us of the truth of an event. It requires the stern evidence of some other faculty. This other faculty we call self-experience or *Svanubhava*. *Anubhava* or experience may be defined as the long warps on which reason and faith are woven to produce the cloth of knowledge. It is experience that guides and corrects both. When experience falls within the limit of human consciousness it upholds reason; when it transcends the limits of reason and launches into the sphere of spirit it is transformed into faith. The science of *Yoga* may be stated to be built on such an experience. When it refers its chants to transcendental experience, it cannot go down and appeal to reason of a lower kind. Hence it is judicious in matters of religious experience to put a curb on freedom of expression and thereby secure the protection of a certain amount of secrecy and respect to its sacredness. The peculiar charm, the wonderful power of appeal to the feelings and understanding of the ignorant masses, which symbolism is found to display may be ascribed to its inherent secrecy. In its very faculty to touch the fancy of a thinking being consists its power to stir the imagination and reveal unknown ideas. It is this character of concealment and fancifulness that may be said to endow the sciences which use them with an especial force and dignity.

All the transactions of this world may be seen to revolve round symbols. If no symbols whatever exist, how is it possible for one being to communicate his thoughts and deeds to another of his kind, his wishes and desires to his fellow beings? Our languages, our books are nothing but a conventional arrangement of sound and picture symbols to express our ideas. These are the means adopted by beings to attain knowledge through the senses. Of the different senses which are the instruments of knowledge,

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the ear and eyes are the most refined and important. The symbol brought into requisition to educate through the faculty of ear is speech or sound-symbol; that which is invented to educate through the eyes is the character or image-symbol. The number and nature of these symbols may be seen to vary according to the capacity of an animal to use them. The lower, the rank of an animal, the smaller and simpler are the number and quality of the symbols required by it to communicate itself to others. Man, being the head of created beings, requires the greatest and the most refined of symbols to express his ideas. The deaf and dumb whom circumstances have prevented from utilising the ready-made symbols are known to invent others to suit their wants. Even among human beings, it is well-known that as some of them advance in intelligence and thought they come to possess finer concepts of things, the symbols of ordinary uncultured man become inadequate to signify their soaring thoughts. In consequence, new words have to be coined, new symbols invented to suit their purposes. As such men are few and far between, we see that in philosophical discussions, much of the precious time is taken up in defining the terms they use. It is a proof that even among such men there is no equality or similarity and a concensus of opinion in regard to the symbols used by them. Religion deals with the highest and the most generalised of man's ideas and the noblest of his aspirations.

Its subject is nothing short of the Supreme Being, even an atom of whose glory neither words can depict nor the mind can imagine. Even if the whole universe were put together and taken to symbolise the highest subject of religion it cannot image forth a small part of His greatness. How then to symbolise Him? What is the best symbol for Him? Silence seems to be the only

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symbol that can symbolise His unpicturable nature. Is not the greatest man of religion, the saint and the sage, called in *Sanskrit*, the *muni* or he who has attained the state of silence by realising the glory of the unspeakable. It is probably for this reason that the founders of great religions have gone out of the ordinary course to introduce strange and fantastic symbols into their religions in order to drive home unto us, by appealing to our imaginations, at least a hazy expression of the invisible and inexpressible and the silent majesty of the infinite of their unique experience. Religious symbols may therefore be explained as a sort of kindergarton lessons in the science of spirit to the spiritually infant minds. Carlyle in his Sartor Resartus" causes his Professor Teufelsdrockh say: "Of kin to the so incalculable influences of concealment, and connected with still greater things, is the wondrous agency of *Symbols*. In a symbol there is concealment and yet revelation; here, therefore, by silence and by speech acting together, comes a double significance. And if both the speech be itself high and the silence fit and *noble* how expressive will their union be! Thus in many a painted Device, or simple seal-emblem the commonest Truth stands out to us proclaimed with quite new emphasis. For it is here that Fantasy with her mystic wonderland plays into the small prose domain of sense and becomes incorporated therewith. In the symbol proper what we can call a symbol, there is ever, more or less distinctly and directly, some embodiment and revelation of the infinite; the infinite is made to blend itself with the Finite, to stand visible, and as it were, attainable there. By Symbols, accordingly is man guided and commanded, made happy, made wretched." We may add to the above that the sublime silence of the symbols does not always combine with plain speech. The language of symbolic

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picture is apt to twist itself and assume the shape of parabolic figures of speech. The uncommonness and hiddeness of parabolic language has as much power to play on our fancy and imagination and to stir the depths of our mental faculties as the images they describe. These two may be said to have no equal in rousing the thought of ignorant people.

An objection may be raised here have not symbols, whether in language or in form, a tendency to divert the ignorant and the uncultured from truth? Do not the mythological and fictitious elements of religion, of which we have already a sufficient quantity to drown truth, owe their existence to the poetical, allegorical and metaphorical symbolisms of the early founder? Can truth be hidden from the thinking and instructed portion of the public, merely for the sake of gaining influence over the untutored multitude? Is it not a conscious strangling of truth by the overwhelming debris of fictions? The only answer to all such questions is to question in return; what other way is there to express truth than by fictions? We almost live, move and have our being in fictitious symbols. Our languages, our writings, our gestures, in fact everything that we make use of for the mutual communication of our thoughts are fictitious productions of our own imagination. Whether in religion or in ordinary life, fiction can never be other than fiction. Fictions have no purpose in themselves except to help us realise truth through them. The moment their purpose is done and truth realised, they stand aloof and away from truth as fiction. When the meaning becomes transparent to us, symbols as such cease to have any binding force on us. We will no longer literally believe in them? We cannot but see in them a poem, an allegory or a metaphor. Certain mental conditions are always required to be accomplished

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before a man can aspire to realise truth, a certain degree of philosophical and scientific culture should be reached before he can venture to perceive truth. As such men are very few in every place, in symbolising truth a certain degree of esotericism is inevitable. Few men, even after they are able to read the riddle submerged in symbols, can bring themselves to hate symbols as profane. How can they kick the ladder by which they rose? Those caskets which preserved and transmitted to them the sacred jewel of truth which they are in possession of at present are themselves sacred objects of worship. How could reason condemn faith? That reason alone may be said to be within the line of progress which does not oppose faith but works in harmony with faith until it becomes transformed into the very nature of faith. Till that state is achieved, it is best that a sharp distinction is observed between science and religion as their spheres are distinct. A mind which can discern such a distinction will not fail to harbour within itself imagination and faith blended with unopposing reason and still be within the lines of progress.

The symbol-making tendency in man seems to form a part of his inmost nature. In interpreting and judging an ordinary external symbol of life, there are few men who do not seek for something which will directly appeal to a faculty more internal than the senses, to the innate and supersensuous nature which not merely underlies their own selves but all. Else there will be no relation between themselves and the symbols and no means of appreciating their true value. To this natural characteristic of man may be ascribed the cause of creation by him, from time immemorial, of new kinds of symbols. Not only this, even things which were originally meant for delineating common facts of external life, were eventually made to

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assume the status of true symbols with an intrinsic significance. To know the origin and growth of such symbols is, in fact, to know the history of the progress of human thought as represented in these symbols, and of human aspirations at different stages of culture. Many a symbol whose utility was felt at some crude state of society, might have lost its intrinsic value on account of its meaning having become plain and open to all, and hence might have lost much of its poetry and fallen to the level of ordinary expressions. Or the same thing might have happened otherwise also. At first, a symbol is invented to give color and picture to certain ideas. Subsequently as man advances in thought it assumes new forms to cope with the new state of mind. If the symbol does not keep pace with the ideas which invoked it at the beginning, it will become inadequate for the purpose for which it came; and consequently it will either be ignored or, if preserved, preserved only as a relic of past history. In such an event, what was once of intrinsic value as a symbol might be said to have become antedated and extrinsic in purpose. On the other hand, if a symbol succeeds in keeping pace with the rapidly progressing tide of thought and continues to represent the same thought, in all its changes, with which it came to existence, its value will be considerably enhanced both on account of its antiquity, and superior capacity, and it will become covered with a halo of mysticism and reverence. In practical religion we will have to deal with all the above kinds of symbols.

The whole range of Hindu religious literature will be found to draw its inspiration from the ancient *Vedas*. The germ of every doctrine, every practice, every observance, even of forms and symbols can be traced to the *Vedas*. This accounts for most of the symbols currently used by the different religious denominations in India

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bearing intimate relation with the earliest *Vedic* symbols. We should not be led to think from this that in India there was no intellectual progress subsequent to the time of the *Vedas.* On the other hand, it is a positive proof that the genius of those ancient seers was so very superior that it projected thoughts which were nothing short of universal. We divided the various symbols of importance into two classes—the name-symbols and the form-symbols. Of each of these two kinds, we will take up the most ancient and universally accepted ones and investigate their intrinsic significance to the *Yogin.* The *Pranava Mantra,* "Om" may be considered to be one such sound-symbol universally venerated by all sects of religion, in this land. It may be stated to be the all in all of *Yogic* practice. In another context we explained at some length the import of this symbol. However, we shall try to give a succinct account of the same, once again, so as to place before our readers its symbolical nature.

The foundation of the whole philosophy of *Yoga* may be stated to have been laid on the doctrine, that everything in this universe, physical or intellectual is the conditioned manifestation of an Infinite Spirit and that the whole phenomena of nature are the result of an infinite potential power unfolding itself and exhibiting a panorama of evolutionary changes. As the same spirit, calm and serene, projects into all and creates their manifold activities, it naturally follows as a corollary that the motion of even the smallest atom in this universe is regulated by the same laws which govern the whole universe, and that every particle is a prototype of the whole, in structure, form and everything. Following this doctrine, the *Yogin* holds that the whole universe is *Brahmanda* or the macrocosm, and the human body is *Pindanda* or the microcosm. Hence to him human

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life only symbolises the infinite life of the cosmic spirit on an infinetecimal scale. To grasp the internal nature of the body, to realise the spirit behind all is to him to grasp the whole of the external universe and realise the all-pervading spirit behind. Remembering these doctrines of the *Yogin* in mind, we shall try to study the sound symbols of the *yogin* in regard to their significance and purpose.

It has been already pointed out that the two chief symbolical methods of communicating our ideas to one another are those called into requisition by the chief senses, our ears and eyes. Of all the internal organs of man, the intellect or *Buddhi* is the highest; for, of the various material evolutes of *Prakriti* or nature *mahat* or the great mind-stuff comes first. What is known as *antahkarana* and what we generally call mind in English is the internal organs of *Manas, Ahankara and Buddhi* put together. *Manas* may be described as the internal organ of perception connected with the external organs of sensation and action. Merging *Ahankara* in *Buddhi*, we have, therefore, next to intellect, the organs of sensation. The ear and eyes being the most important of the senses, we may say that these two are the immediate attendants on the mind. *Manas* or as the *Sankhyas* say, the internal organ of perception *manas* is the door-keeper to the senses of ears and eyes. According to *Yogic* physiology this order is preserved not only in point of functions but also in point of their location in the brain. The seat of the intellect is the topmost centre in the crown of the head; and beneath it, is situated the centre corresponding to eyes and ears. This centre may be stated as the first point in the Cerebro-spinal system which has communication with the outside world. So, any *idea* or concept which is sent out by the door-keeper mind should necessarily first find passage through the eyes and ears or take expression

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through their instrumentality. So also every idea that is taken in from outside through the highest and nearest channels should be through the senses of eyes and ears. For this reason, every idea that rises within our mind is inseparably associated with the two kinds of symbols, the name and form symbols. The idea is mental but the name and forms are symbols or marks for external identification. The means or instrument employed by man for communicating an idea by an ear or sound-symbol is articulate speech ; and those used for expressing it by an eye or form symbol are the images of writing or gesticulation. Any idea that can be expressed may be clothed only through one or the other of these two kinds of symbols or through both. Suppose we want to convey the concept of the Infinite spirit which is the essence of existence and of which everything in this universe is a manifestation, it can be done, if at all, only through either of these symbols. But all the symbols of language and writing known to us are associated with finite ideas. In consequence, certain uncommon symbols have to be *invented* for expressing such an out of the way idea. That sound symbol which is employed for the purpose of representing the supreme and universal being is the *Mantra "Om."* The supreme being conceived as the manifested of all sound phenomina is called the *Nadabrahman* and the same conceived as the material of all sounds is known as the *sphota.*

Swami Vivekananda in his *Bhaktiyoga* says :

" What are these *mantras* ? The whole of this universe has according to Indian philosophy, both name and form as its conditions of manifestation. In the human microcosm, there cannot be a single wave in the mind-stuff *(chittivritti)* unconditioned by name and form. If it be true that nature is built throughout on the same plan this kind of condition-

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ing by name and form must also be the plan of the building of the whole of the cosmos. 'As one lump of clay being known all clay is known"; so, the knowledge of the microcosm must lead to the knowledge of macrocosm. Now form is the outer crust, of which the name or the idea is the inner essence or kernel. The body is the form, and the mind or the *Antahkarana* is the name and a sound symbol is universally associated with the name in all beings having the power of speech. In the individual man the thought-waves rising in the limited *mahat* or *chitta* (mind-stuff) must manifest themselves, first as words and then as the more concrete forms.

In the universe, *Brahma* or *Hiranya-garbha* or the cosmic *Mahat* first manifested himself as name and then as form, *i e.*, as this universe. All this expressed sensible universe is the form, behind which stands the eternal inexpressible *sphota*, the manifestor as *Logos* or Word. This eternal *sphota*, the essential eternal material of all ideas or names, is the power through which the Lord creates the universe; nay, the Lord first becomes conditioned as the *sphota*, and then evolves himself out as the yet more concrete sensible universe. This *sphota* has one word as its only possible symbol, and this is the *Om*. And as by no possible means of analysis we can separate the word from the idea. this *Om* and the eternal *sphota* are inseparable; and therefore it is out of this holiest of all holy words, the mother of all names and forms, the eternal " *Om*, that the whole universe may be supposed to have been created. But it may be said that, although thought and word are inseparable, yet as there may be various word symbols for the same thought, it is not necessary that this particular word *Om*, should be the word representative of the thought out of which the universe has become manifested. To this objection we reply that this *Om* is the only possible

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symbol which covers the whole ground, and there is none other like it. The *sphota* is the material of all words, yet it is not any definite word in its fully formed state. That is to say, if all the peculiarities which distinguish one word from another be removed, then what remains will be the *sphota*; therefore this *sphota* is called the *Nada Brahma*, the *Sound-Brahman*. Now, as every word symbol, intended to express the inexpressible *sphota* will so particularise it that it will no longer be the *sphota*, that symbol which particularises the least and at the same time most approximately expresses its nature, will be the truest symbol thereof; and this is the *Om*, and the *Om* only."

In the microcosm of man the essence of cosmic force and intelligence is epitomised in his soul or self. Its foremost expression or projection in the bodily organism is to manifest itself as the idea generating energy which virbrates in the internal organ of intellection. And then this intellectual force in passing through the mind centre of eyes and ears is transformed into name and the more concrete form and sent out through the senses. The *yogin* in order to study the true nature of this vibratory force within concentrates his mind within itself, he then perceives these vibrations within. When it is through the internal organ of hearing he preceives it as the first productive sound "*Om*". *Om* is therefore the primordial sound manifestation that symbolises the self or *Atman* within and is the best possible symbol by which this *Atman* can be realised. As the manifestation of every other kind of activity by this energy is the result of this vibratory motion, all other sounds and forms are the productions of this one. Unlike the other *Mantras* it forms the basis of the whole phenomena of sound production and is the fittest symbol of sound production. A symbol, as we have

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pointed out, can never be separated from the thing signified and hence the *Om* and the self are one. The teaching of the *Yogin* is that by meditating on the meaning of the symbol *Om*, we meditate as its were on the formless thing signified. The concentration of the mind on this *Pranava* is therefore the best method for realising the self as the essence and basis of all sounds. It generally happens that the more general and universal a thing is, the nearer is it to ana bstraction. On account of the proximity of *Om* to the absolute, it is at times found too abstract for certain natures to concentrate upon, too general to emphasise any special feature or form on it. Just as the one undifferentiated *Brahman* has many forms viewed from particular standpoints and associated with particular qualities, this *Om* has a multitude of forms in other *Mantras* which are all Helpful to meditation and acquisition of true knowledge. The *Yogin* has only to choose that special form which will suit his tempra-ment, his quality and his aptitude. The *Mantra* adopted by him should also exactly symbolise the particular form or image which is selected by him. The various *Mantras* used by him, such as *Ajapa*, *Gayatri* and the like, may be said to lead ultimately to the same result as *Om* because all these are only differentiated special forms of the same *root-Mantra* and are made of the same material of *sphota*. Here it must be pointed out for the benefit of our readers that our study of the subject is but a meagre attempt to throw light on one of the most abstruse and difficult of the paths trodden by religious man and with regard to which there is any amount of practically useless speculation both in this country and outside it.

———:(o):———

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IN MEMORIAM: SWAMI VIVEKANANDA.

Tribute to the Memory of Swami Vivekananda.

From the San Francisco Class of Vedanta Philosophy to His Brother Sannyasis at the Math in India :

The sad news has just reached us by way of New York of the sudden taking off of most worshipful Master Swami Vivekananda, who after a long and painful illness of Bright's disease, peacefully passed into the arms of the Infinite Mother on July the fourth. Our beloved has followed Him for whom his favorite theme was "My Master." Never has man written sweeter things of one he loved. As he loved and revered his Master, so we will love and cherish his revered memory. He was one of the greatest souls that has visited the earth for many centuries. An incarnation of his Master, of Krishna, Buddha, Christ and all other great souls, He came fitted to fill the needs of the times as they are now. His was a twin soul to that of his Master, who represented the whole philosophy of all religions, be they ancient or modern. Vivekananda has shaken the whole world with his sublime thoughts and they will echo down through the halls of time until time shall be no more. To him all people and all creeds were one. He had the patience of Christ and the generosity of the sun that shines and the air of heaven. To him a child could talk, a beggar, a prince, a slave or harlot. He said : "They are all of one family, I can see myself in all of them and they in me. The world is one family, and its parent an Infinite Ocean of Reality, Brahman."

Nature had given him a physique beautiful to look upon, with features of an Apollo. But nature had not woven the warp and woof of his mortal frame so that it might withstand the wear and tear of a tremendous will within and

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the urgent calls from without. For he gave himself to a waiting world. Coming to this country as he did, a young man, a stranger in a foreign land, and meeting with the modern world's choicest divines, and holding those great and critical audiences of the World's Congress of Religions in reverential awe, with his high Spiritual Philosophy and sublime oratory, was an unusual strain for one so young. No other person stood out with such magnificent individuality; no creed or dogma could so stand. No other one had a message of such magnitude. Professors of our great universities listened with profound respect. "Compared to whose gigantic intellect these were as mere children." "This great Hindoo Cyclone has shaken the world," this was said after he passed through Detroit, Mich. No tongue was foreign to him, no people and no clime were strange. The whole world was his field of labor. His reward is now a season of rest in the Infinite Mother's arms, then to return to a waiting world. When he comes again, then may we appreciate the fullness of his great spirit. And may we who knew him latest be in the flesh at that time.

While on a visit to this far Pacific Coast many of us had unusual opportunities of knowing him. The sad news of his untimely death comes to us with all the profound mystery of mortal death, intensified to a profound degree. He is to us what Jesus Christ is to many devout Christians. Although no more with us in the flesh, having been relieved of an insidious disease, the result of over-strain, yet he is with us more than before. We consider that we were exceedingly fortunate to have known him in the flesh, to have communed with him in person and to have felt the sweet influence of his Divine presence.

May our Mantram ever be

Infinite, eternal Bliss to Thee

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Our dearly beloved Swamijee,

All the days and nights of eternity.

In the death of Swamijee our cause at large has suffered the loss of a great and beloved leader, whose genial smile, pleasant words and affable address made his presence ever welcome. His was a pronounced personality with the noblest of attributes, both human and divine. He gave himself to the world. He lived up to the highest standard of spirituality, so that his name, character and memory are an inspiration and benediction to his followers.

"There is no death." An Angel form
Walks o'er the earth in silent tread.
He bears our best loved things away—
And then we call them "dead."
"But ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is life—there are no dead."
Brother, Companion, Master,—Peace and Farewell.

In view of the foregoing be it

Resolved, That while we may not perfectly understand why our Great Leader has been so suddenly called from our midst, we reverently bow to the will of the Supreme Mother, who is too wise to err and too good to be unkind.

Resolved, That although we cannot satisfactorily philosophize over the death of our honored Master, our confidence remains unshaken in the Infinite Spirit, and we firmly believe that his companion Sannyasins will be sweetly and adequately comforted and receive the consolations of the Divine Spirit according to the measure of their need.

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Resolved, That this expression of our love and affection for our dear departed Master be spread upon the records of the Class, and that copies thereof be forwarded to his fellow Sannyasins at the Math in India and elsewhere.

Reverently submitted,

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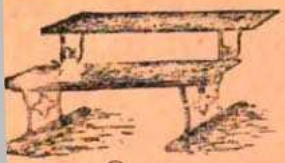
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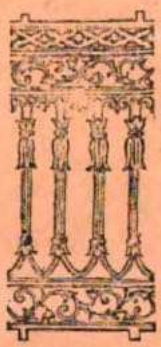
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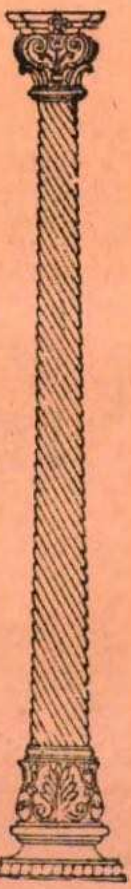




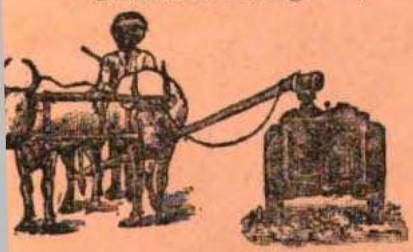
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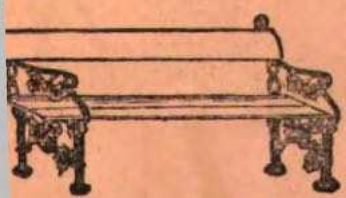
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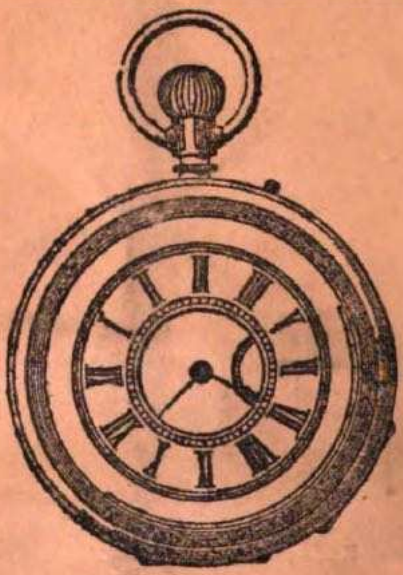
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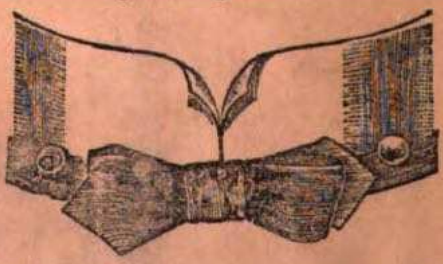


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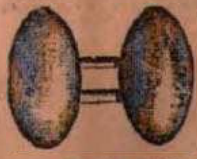




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