THE

BRAHMAVÂDIN

A MONTHLY RELIGIOUS AND PHILOSOPHICAL JOURNAL

"एकं सत् विप्रावहुधावदन्ति."

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

—*Rig veda*, I. 164. 46.

VOL. VIII.

MADRAS :
PRINTED AT THE "BRAHMAVADIN" PRESS,
14. BAKER ST., MADRAS.

1903.

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MADRAS :
PRINTED AT THE "BRAHMAVADIN" PRESS,
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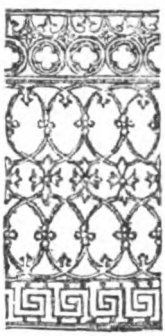
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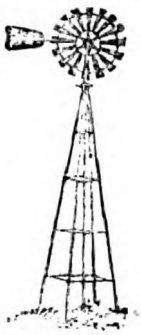
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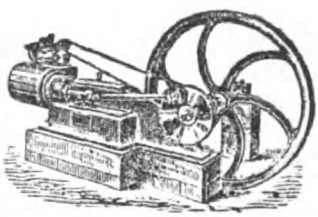


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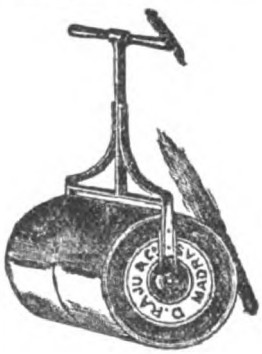
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"WORSHIP GOVIND."

(TRANSLATED FROM SANKARACHARYA.)

1. Worship Govind, worship Govind,
   Worship Govind, O thou fool ?
   When thy doom is near and certain,
   Will thy boasted learning save ?
2. Leave off, fool, thy thirst for riches,
   Wise and content be at heart ;
   With the wealth thy fate apportions,
   Let thy mind at ease remain.
3. Let the lovely form of woman
   Wake no giddy lust in thee ;
   What is it but flesh and muscle ?
   Ever keep this thought in mind.
4. Like the trembling drops on lotus,
   Life is frail, uncertain, too ;
   By desires and ailments smitten,
   Full of sorrow is the world.

5. Whilst thy labor fills thy coffer,
Kith and kin will flock around ;
When thou liest, old and crippled,
No one heeds thy weal or woe.

6. While thy frame is breathing, moving,
Many care for thy welfare ;
When in death thy breath has parted,
E'en thy wife abhors thy corpse.

7. Boyhood knows but sports and baubles,
Youth is lost in carnal love,
Age is full of cares and sorrows,
No one spares a thought for God.

8. Who's thy wife, and who thy offspring ?
This thy life is passing strange ;
Whose art thou and wherefrom springest ?
Be not duped, but seek the truth.

7. Worthy tastes breed non-attachment,
Non-attachment shatters gloom ;
Gloom dispelled, our knowledge strengthens ;

8. Knowledge makes us living-free.
Where is lust when youth is gone by,
Where the lake when all is dry,
Where thy train when wealth is wasted,
Where thy bonds when truth is known ?

9. Boast not of thy state or riches,
Death will rob thee in a wink ;
Shunning all illusive fancies,
Know the Lord and dwell in Him.

10. Day and night, and morn and even,
Spring and winter, come and go ;
Time is sporting, life is fleeting,
Dies not yet our stormy greed.

S. V.

THE RELIGION OF YOGA.

BY GOVARDHANADAS.

From the psychology of *Yoga* we learnt that the purpose of *Yoga* was to lead us so far only as to recognise the ultimate *Purusha* or the self in man and to understand its real nature. But real religion has for its aim the highest realisation in self of the supreme universal Being. How then is it possible to have a religion of *Yoga*? Its practical and psychological aspect does not prevent it from being a form of practical religion. In one sense, it may be said to be based on the general principles of religion and worship; while it recognises all other forms of worship in religion, it gives preference to its own psychological form; while it recognises God as a supreme Being and the supreme Object of worship, it does not view it in its ontological relations with the internal self. As a practical science, it took only so much of religion as was necessary for the purposes of its psychological self-realisation. The best proof of the practical nature of *Yoga* is that every system of religion in India, every school ofphilosophy recognised *Yoga* as the most scientific means of realising religious truths. In fact, *Yoga* may be said to have its foundation on the teachings of the *Upanishads*.

"Of all the forces that have worked and are still working to mould the destinies of the human race none certainly is more potent than the manifestation of that which we call religion. It is obvious to all of us that in very many cases the bonds of religion have proved stronger than even the bonds of race, or climate or even of descent. It is a well-known fact that persons worshipping the same God, believing in the same religion, have stood by each other, with much greater strength and consistency than people of merely the same descent or than even brothers. Various attempts have been made to trace the beginnings of religion. In all the ancient religions which have come down to us at the present day we find one claim is made—that they are all supernatural; that their genesis is not, as it were, in the human

brain, but that they have originated somewhere outside of it,' says Swami Vivekananda.

The various religions of the world, when carefully studied, teach us that the fundamental basis of religion is the recognition of something superior to our present existence or an absolute condition towards which the whole universe is progressing. Viewed from this point, religion may be defined as the realisation of this ideal of existence in one's own self and the consequent understanding of the relations between our universe and our ideal. This ideal has been conceived by different people in different ways. A Supreme Personal Being, an Impersonal Existence, the Universal Law, the Immanence or Presence, and the Universe purged of its defects,—these and many others were the terms used by different religionists to indicate their supreme Ideal. In all these conceptions we find there is an attempt to grasp at some thing beyond and above the ordinary things of the universe. Among the theories which endeavour to account for the origin of the belief in a spiritual Being beyond the present and base their religious ideas on it, two are well-known. One school of theorists trace religion to the homage paid by early people to the spirits of their departed relatives. These base their theories on facts to be found in the ancient history of the Semites, the Assyrians, the Babylonians and the Egyptians. The other school who theorise on the study of the ancient Aryan Religion, try to trace the source of religious belief to the worship of nature and the consequent personifications of the powers of nature. Besides these two schools there have been many others who satisfied themselves by suggesting all sorts of fantastic theories for the origin of religion. Among the modern scientists who cannot rise higher than the universe of their experience, some have treated religion as a disease of the mind, some as the fear for the unknown, some as an outcome of mental aberration, and some others as the result of a natural love for mysticism.

The various theories of the materialists above referred to are mere assumptions having no foundation on facts. History

teaches us that the facts are otherwise. The more civilised a nation is the more spiritually advanced is it known to be. Men of marvellous mental powers, intense patriotism and heroism were always the outcome of the much-despised religion. If religion were to be held a disease or mental aberration, every noble institution, every grand thought should be the product of a diseased or aberrated brain. Of all diseases, the religious disease is undoubtedly the best to suffer from. It is best capable of producing great men and leaders of thought and is non-injurious and a perennial source of happiness and consolation to suffering humanity.

Of the two views which were mentioned as accounting for the origin of religion in the belief in some spiritual existence beyond the dominion of nature, both may be found to exist in the early writings of the Aryans. The hymns forming the *Samhita* portion of the Vedas are replete with addresses to the powers of nature. *Indra*, *Yama Varuna*, *Savita*, *Agni*, each in turn is a powerful deity personifying the stupendous forces working from behind the veil of nature. The different names for these forces do not simply, as is believed by some, the polytheism of the early Aryans. We would rather take them to have a historical significance and to mark an early stage of development in the grand monistic religion of the Aryans. Each name appears to indicate the designation under which, one of the several early Aryan tribes worshipped the supreme power of nature. When these early tribes were consolidated into one large tribe of the Aryans, their deities, differently named before were joined in a common pantheon where these names were held as synonyms for the one stupendous power of nature. Whatever the sense of these differences might have been, in these early forms of worship we find the struggle of the human mind to get a peep into the mysteries behind the visible scenes of nature. In this attempt, it seems to have endowed the phenomena of nature with an attribute of personality and life, giving them souls and bodies, beautiful and transcendental. The other theory, tracing religion to the ancient ancestor worship might

also be seen to have been in vogue among the followers of Vedic worship. Their sacrificial worship consisted in offerings given through fire not only to their gods, the *Devas*, who represented the forces of nature but also to the Manes, the *Pitris*, who represented the spirits of their departed ancestors. Many have tried to account for its adoption by the Aryans by attributing this form of worship to separate tribes who became amalgamated with the Aryans by the time of the *Brahmanas*. Whether this form of early worship had a foreign origin or whether it was indegenous to the Aryans themselves, both these forms of worship could not have blended so very harmoniously and could not have continued to exist side by side among the same people unless they had a common religious basis for the Hindus. We believe that this common religious basis is the germ from which religion all over the world has been developed. Whether man first paid homage to and propitiated the spirit of the dead, or prayed to the powers working through the forces of nature, in both these cases the same attempt on the part of early man to transcend the limitations of the senses is traceable. These forms of worship, we believe, are only different expressions of the instinctive craving of man to know the truth hidden behind the phenomena of nature.

Such a desire on the part of uncultured man may appear curious, but it is quite natural; and the reason for it is not far to seek. Every man naturally carries with him the intuitive feeling that he is neither the senses nor the mind. When he feels and acts through the senses, he believes that he is something other than the senses though working through them. When he thinks he entertains the same feeling. When he is deprived of any of his senses he feels that he cannot work through that one like other men. When he sleeps and allows the senses to rest and wakes up again, he is certain that he was the person who went to sleep and rested and who has resumed his activities again. Next he looks around him and sees the whole of nature active like him and undergoing periods of rest and change. He naturally compares it to himself and begins to argue that there is something behind nature which causes all these activities and changes. Just as he feels

that his real self is some force behind and within his senses, he also feels that the real force working in nature is beyond the knowledge got by the senses, is behind the visionary world. His littleness by the side of the tremendous, overpowering forces of nature makes him feel that the forces which move the universe is an object worthy of adoration. In this attempt on his part to transcend the senses and perceive the force working behind every thing he lays the first foundation for a religious superstructure.

To consider more minutely, let us examine this primary source of religious consciousness in man. Every man senses, feels and perceives objects outside himself. What is it in man that makes him do all these? From experience he learns that it is due to some internal faculty of his mind known as consciousness. But this consciousness is not a permanent quality. It varies in different individuals according to their power to perceive, and even in the same person different states of the body and mind manifest the same consciousness in different degrees. In all persons wakefulness is the normal state in which both the body and mind are active and this consciousness is ever on the alert. But there is another state common also to every being called the state of sleep. In this state, the body is at rest but the mind may not be said to be completely at rest. The consciousness of this state is known as *Swapnavastha* or dream-state. There is yet a third state familiar to every being in which a person is soundly asleep and is not conscious of anything as he was conscious of in his states of dream and wakefulness. This is called the *Sushupti* or deep dreamless sleep. When man is in this third state what becomes of his consciousness? Does it, or does it not continue to exist? Just as we appeal for an explanation of the dream state to the wakeful state, let us appeal for a solution of the dreamless state to the dream state.

The dream state may be taken as the connecting link between the wakeful state in which the body and the senses are active and the state of sound sleep in which everything is at complete rest. If we can remember our dreams, it needs no argument to

convince us that while we slept, our mind was not dormant; it was awake and active; and the result was the dreams. If we do not remember our dreams, even then we have reasons to believe that our mind should have been active while we were asleep. Our non-recollection of its activity during sleep is no proof of its non-existence. A common experience in every one's life is that when the mind is solely devoted to some one thought, we hear, and we see so many things, and we are conscious of it at the time but do not at all remember them. The impressions produced by their perception is not so strong as to create a memory for after-occasions. European psychologists recognise a state of mind known as the subconscious state, in which a person's mind is said to be active without his being conscious of it. We often hear of people who wake up from sound sleep with wonderful solutions to problems which they were not able to solve while awake. In such cases, the only possible explanation is that the mind is subconsciously active. We also have instances where a person's consciousness is attended with bodily activity without leaving any signs of its wakefulness. This is what is known as somnambulism. Untutored children are invariably found to make little difference between dream and wakeful consciousness. All these tend to show, that whether memory is produced or not in a person for a state of active consciousness, his consciousness does not cease to act at any time. In one form or another, whether a person is awake or asleep, the mind exists and continues to work in its own intricate way. In some states it appears to be potential or less active, in others, intensely active and strong. This knowledge regarding the internal principle of consciousness obtained by primitive man from dream and other sleep states should have taught him to consider death as only another form of sleep, both states being characterised by a motionless, inactive body. It is no matter for wonder that from such experiences man naturally concluded that the consciousness will continue for ever to exist even after death. As the same animating principle of being persisted in all the conditions of a body in this life, independent of the body, so

also it is sure to persist after this body is dissolved.

The above explanation with reference to the belief in the existence of the supernatural is inferential. No knowledge based solely on inference may be said to be perfect; so we want something more—practical realisation. Is this belief capable of verification by experience? Herein comes religion and says verification is quite possible; it is in the power of every man. Therefore only religion has been defined more than once not to consist in mere thinking and theorising but in being and becoming—in realising the ideal of life in one's own life and thus becoming the ideal itself.

To every great religion two parts are essential. There should be a philosophical or theoretical part which treats about its ideal doctrines and so as to set forth before its votaries the full scope and possibilities of that religion. There should also be that part which is concerned with the practical side of religion, the method of realising the ideal and reaching the goal. Of these, the latter is the more important part. Mere theories in themselves will count for nothing without practice. Theories are useful to the learned few as intellectual recreations, as interesting speculations; where as the practical side of religion is beneficial both to the tutored and the untutored alike as it bestows peace and happiness. Reason means limitations and restricts the scope through which a man can rise. On the contrary, practice is the removal of all such restrictions, and going beyond the senses and intellect until one realises the truth. The practical portion of religion is therefore essential in determining the character of a religion. Every religion teaches us that the human mind, at certain intervals transcends not only the limitations of the senses but also the power of reason and comes face to face with certain facts which the language of man has no power to express, which cannot be reasoned out or compared with anything existing in nature but which can only be realised. Such a state of mind may be said to be the goal of the practical side of religion. It is the state known as the hyperconscious state or the state in which man transcends the

limitations of his senses and reason. This is the point where the system of *Yoga* comes in for a large share of religion.

Man makes his enquiry into the external world and tries in vain for a solution of the problem of life after death. He then finds that he has greater control over his internal nature than on the external. He turns his search inward, begins the study of his own mind. He learns that the same mind which is sub-conscious in sleep becomes conscious in the higher state of wakefulness. He also learns that it is possible to raise even from this higher state into still higher states so as to make the intellect keener and more intense, so as to do and perceive things which would have been impossible for him a moment before. This state of mind is what is known among the Indian religions as the *Turiyavastha* or the fourth state, higher than the wakeful state of consciousness. It is recognised by almost all the important religions of the world as ecstasy or inspiration. The teachings of all religions are based only on facts realised in such moments of man's experience Those that have reached such a stage are called *Seers* or *Rishis* in the *Vedic* Religion; and the facts realised by such seers are recorded in the sacred writings of the East and stand there as monuments of challenge to those who deny these from the ordinary experiences of their wakeful state. From these records of religious truths it may be found that they—one and all—speak of an ideal state to which man should return at one time or another —a state in which everything is perfect, perfect existence, perfect knowledge, perfect happiness. This is the goal taught by religion; this is the one answer to the real, unchangeable, transcendental nature of man in all his states of existence whether in this life or after death.

One characteristic feature of all such experience is that they are all abstractions when compared to the ordinary experiences of the mind. In highly organised religions they assume the form of an Absolute Presence, an Omniscient and Omnipresent Being, or an Abstract Personality called God, or, as in other instances, the forms of a moral Law or the Essence underlying everything. Whatever is perceived in an Hyperconscious state of mind cannot

but be abstractions when compared to the experiences of the conscious state; because transcending the limitations of the senses and the intellect means becoming infinite in the senses, infinite in consciousness. Whatever is perceived in such a state should also be infinite, transcendental, and absolute. The nature of a thing which is either beyond or beneath the normal state of consciousness is always an abstraction from the cognisable projection of it. The well-known law of nature is that the extremes are always alike. As it is in the sub-conscious state so also should it be in the hyperconscious state. The purpose of religion is, therefore, to teach men how to realise this abstraction from life and existence by whatever name it might be called and in whatever form it might be represented by philosophers. All our struggles is to raise our mind to such an ideal. It is not only the end of our destiny but also the beginning of it; for according to the cosmic law, already referred to by us, everything ends ultimately where its begnis.

There is no being in this world who does not struggle for some pleasure or power. The whole activity of the universe may be said to originate in this intrinsic desire in every being to seek pleasure. Kapila calls this active force of nature *Rāga* or attraction. In the course of the struggle every man is destined to learn that the so-called pleasure attained through the senses is false; for it always ends in pain. He then tries to seek relief in a little bit of thinking and philosophising. Here too he fails to find satisfaction, for, the intellect is not merely higher than the senses but also belongs to the same category of nature; and his craving for pleasure does not come from the senses or the intellect but is from inmost soul. He therefore rejects all ideals of nature as unfit and useless and resorts to religion. Religion teaches him that, in order to reach the goal and realise permanent pleasure, he should rise beyond nature and seek the eternal and infinite behind nature, for nature which is finite and changeable cannot comprehend the infinite and changeless. How could he get beyond external nature? He turns inward and analyses his own nature. He finds that there is a

subtle force within which governs the internal and external natures. It is such a power of which all other powers of nature may be called manifestation; nay, it is grander, more subtle, infintely superior to any of the powers of nature. He tries to get into its secrets, analyse it and conquer it, and in conquering it conquers the whole of nature. It is very dificult, no doubt, for the ordinary run of mankind to understand anything subtler than nature. They yield to the attractions of external pleasures of the senses and the intellect. Occasionally there arise a few who get glimpses of a higher state of life than the phenomenal existence of the senses, and struggle hard to reach thither by transcending the senses. Such men have been the leaders of thought, the seers of truth and the founders of religion. The experiences of such men was found possible to be systematised and arranged into a regular course of religious practice. That part of religion which teaches every man and woman how to realise in his or her life the highest ideal of religion, is the religion of *Yoga*.

(To be Continued.)

THE FORM SYMBOL IN PRACTICAL RELIGION.

In practical religion is it possible to have anything like a form-symbol corresponding to the sound-symbol *Om*? There is not the same concensus of opinion as regards the form-symbol as there is with reference to the sound-symbol among the different religious sects in India. We cannot say that there is any single symbol for forms like *Om* which was shown to represent the undifferentiated *Brahman* on the one hand and comprehend every other symbol of its kind on the other. According to the doctrines of the *Sankiyas*, the form manifestation is later than and secondary to sound production. They hold that from *Mahat* comes *Ahankara*; from *Ahankara* comes *Sabdatanmatra*; from *Sabdatanmatra* or the rudiment of sound comes the *Sparsatanmatra* or the judgments of touch; from *Sparsatanmatra* comes the *Rupatanmantra* or the rudiment of form. This does not in any way contradict our modern scientific notions. Science teaches us that the vibrations of light are quicker than those of sound. It has been experimentally proved that by rapidly vibrating a column of air, it can be successively made to attain the liquid and solid states. Form manifestation is therefore more removed from the primordial substance than sound. Just as the radii which proceed from a centre diverge from one another more and more according as they recede further and further from the centre so also the manifestations of the Supreme self become possible only through greater and greater diversities as it gets into grosser states. An undefined, hazy form which is after all no form, can alone correspond to *Om*. Any difinite form can correspond and be represented by a differentiated and qualified secondary *Mantra*. But whatever

may be the form selected, if it is properly meditated upon, it is sure to result in the attainment of the highest; for, all forms are but manifestations of the one root- principle. The worshipper of a form needs take special precautions. The worshipper of a symbol signifying a highly philosophical ideal should guard against the Supreme Object being dragged down to the level of the symbol or *Pratika.* He should be careful to note that the symbol is only a substitute or a suggestion through which the omnipresent, eternal being is to be realised. To get over this difficulty, among Hindu worshippers, there is a practice of invoking the Supreme spirit into the symbol before which the worshipper offers his prayers, as a preliminary to meditation or any other kind of worship. This is called in *Sanskrit, Āvaĥana* or *Āropana,* superimposition.

Referring to *Pratika* worship Swami Vivekananda says:—" what is the worship of God through a *Pratika* ? It is joining the mind with devotion to that which is not *Brahman,* taking it to be *Brahman.*' Says Bhaghavan Ramanuja :—'Worship the mind as *Brahman,* this is internal; and the *Akasa* as *Brahman,* this is the sense-meaning.' The mind is an internal *Pratika,* the *Akasa* is an external one; and both have to be worshipped as substitutes of God. Similarly—'The Sun is *Brahman,* this is the command'.....He who worships name as *Brahman,*' and in all such passages the doubt arises as to the worship of *Pratikas.....,* says Sankara. The word *Pratika* means going towards, and worshipping a *Pratika* is worshipping something which as a subtitute is, in some one or more respects, like the *Brahman* more and more but is not the *Brahman.* Along with the *Pratikas* mentioned in the Srutis there are various others to be found in the *Puranas* and the *Tantras.* In this kind of

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This is what is known as the circle-symbol.

Chaldni has experimentally shown every sound vibration, to leave a corresponding geometrical figure on evenly spread fine sand. When the vibration is of the same octave and pitch the same figure is repeated. Every mantra may therefore be said to be connected with a figure of specific shape. As Om is the undifferentiated sound symbol, it may be said to correspond with the figure of a circle which is the least differentiated of plane fiigures or that of a sphere among solid one's.

The well- known geometrical diagram of a circle seems to possess in it the wonderful capacity to satisfy any number of conditions that may be imposed upon it. In almost all the known religions of the ancient world the circle seems to have been one of the primary emblems of symbol-worship. On account of its properties it seems to have been considered as the best symbol of perfection and eternity and supreme knowledge. A serpent swallowing its own tail forming a circle is a familiar figure in old Egyptian architecture. A circle was not an uncommon figure on Runic columns. In the ancient sacrificial religion of the *Vedas* circular was the basin in which the sacrificial fire was kindled. In the ancient phallic emblem the circle was the matrix on which the phalles stood. Circle seems to have comprehended with the ancients both the earth and the heaven, the whole universe. In spite of this its nature was yet a great mystery to all of them. It was no doubt a familiar phenominon even to an uncivilised man, because it mingled itself in every act of nature. The sun and the moon were circular, the rainbow was circular. The water ripples were circular and nature itself appeared to run in circles; and yet he could not easily measure it, he could not easily grasp it and handle it. It was in every way like the mysterious power he

worshipped daily, and could symbolise him to perfection.

Studying this figure geomtrically, it will be found to possess the unique property of making all the radii drawn from different points on its circumference converge towards a single point called the centre. As a limited figure it is a figure of perfection, for by increasing the distance of of the radius from the fixed centre it can be made to assume any magnitude without changing its properties and relation. When the circumference is removed to an infinite distance every conditioned point on its plane becomes the centre. Who has not heard the familiar definition that God is a circle whose centre is everywhere and circumference no where ? But when the distance between the circumference and the centre is diminished infinitely what becomes of the circle ? It divindles to point and vanishes until nothing remains of a circle. What is our symbol of zero but a circle ? What is our symbol for infinity but two zeros placed side by side, one representing the positive side and another the negative side ? This figure of a circle which is after all very easy to draw is at the same time very dfficult to measure. Nobody has yet found the exact area of a circle, though the space enclosed by it is a very limited and easily comprehendable quantity. This area yet remains a surd, an enigma, an unsolved. The quadrature of a circle is problem of many centuries. These plainly visible and mystical properties of a circle show that it is a fit symbol to represent the supreme *Brahman* both as regards its nature and its qualities.

Either we view *Brahman* as a perfect being who has no beginning and no end, or as the one source from whom the the whole universe is evolved and radiated in diverse forms and directions ; either as " the greater than the greatest" in the universe" or as " the smaller than the smallest atom" in it ; either as the omnipresent and blissful Being ever present

in every being or as the mysterious Being who eludes the grasp of speech and thought; either as the easily attainable, all-merciful God or as the mysterious and inapproachable and defying deity, the circle fully represents Him. After the space-evolving *point*, without parts and magnitude which can be compared to the sound evolving *Sphota*, unconditioned and undifferentiated, the limited figure of a circle may be taken to approximate and represent in all respects the sound-symbol *Om* which is the earliest evolutionary product or *Sphota*. The circle may be said to be the only figure emblem which has close points of similarity with the *Pranava*. Just as the syllable *Om* in the course of its evolution and development began to stand as the component of three or more syllables blending in close union to produce the sound *Om*, so also the circle possesses the capacity of divisibility into any number of equal sectors. There is this beauty in these divisions of a circle that while each of them embraces a portion of the circumference on one side, on the other has its apex pointing to the centre of the circle, all of them put together side by side form the whole circle. If a radius is considered as an individual unit, each sector will then represent a separate group of individuals forming part of the whole circle. In this characteristic of the circle there may appear a strong resemblance between it and *Om* as two great symbols of the universal being. Each of the sub-divisions of *Om* may be said to stand for a component group of sounds pointing to the same *Nadabrahman* or Logos at the one end and at the other to the phenomena of sound production.

There is another point to be considered with reference to the circle as a symbol of the divine being. It is sometimes conceived as a radiant circle or point, in the same way as *Om* is conceived as a progressive sound with its

Nadas, Bindus and *Kalas,* supperadded one after the other. On the phenomenal plane of life the nature of the cosmic spirit is generally inferred from one of the many phases of its activity, physical and intellectual. Among the multitudinous forms of force-manifestation that we experience in this world light is unanimously recognised by all religionists as an emblem of knowledge, because through light alone we get form-perception and knowledge of things and in darkness we can see nothing; and fire is the emblem of power, passion and physical activity because heat is scorching and painful and active in consuming all; and when it blazes into a flame devouring all passions and all energies, it becomes light and the emblem of wisdom. The prime source of all our activities, the great bestower of heat, light and energy is the radiant sun whose disc is a circle. The giver of the cool refreshing and reflected rays, pleasing to the senses is the opaque shining moon whose form is also a circle. The radiant circle is therefore the fittest symbol to represent perfect existence who is the essence of infinite knowledge and infinite bliss and who is the source of all our actvities on the phenomenal plane. Its one form alone can stand both for the infinite and the infinitesimal in the universe and it alone can exactly represent *Om.* The radiancy of the symbol is generally represented by filling the circle with three or more radii. A circle bisected by a diameter or two diameters intersecting each other is a common symbol among some. At times the circumference is caused to vanish in infinity and a simple cross is used as the symbol. Also with some, a fully blossomed lotus is made to stand for this symbol the petals symbolising the radii or sections of the circle. Any symbol which does not banish from it the notion of the circle or which is sure to bring the idea of the circle to a worshipper will serve the purpose as well.

An examination of the images and symbols used by the different sects of the Hindu religion will show that there is not a single *Pratika* or *Pratima* which does not involve this symbol in one of its forms. The disc or the lotus forms an important item in *Vishnu* worship. Either the radiant *Chakra* is made to be held by an image of Vishnu in his right hand or he is seated on a lotus. The same may be said of *Buddha*. *Mani Padme* or the jewel in the lotus forms the favourite *Mantra* of the Buddhists. Amongst the followers of Vishnu the importance attached to the *Sudarsana* or the beautiful looking *Chakra* is so great, that it is worshipped as an independent symbol. The *Vishnu-Sakti* is conceived as having her abode in the lotus. Similarly, *Brahman* and his *sakti Sarasvati* are represented as seated on a lotus. The deity Siva is made to carry a fiery eye in the centre of his face, a crescent on his head, his whole body entwined with serpents. Among animals the holy eagle *Garutman* and the *Serpent* are said to embody the symbolical nature of a circle. The eagle is well-known for its circular flights; as the serpent for its coils. The serpent is common to almost all the sects of India. It forms Vishnu's bed, Siva's ornament, Ganapati's guide and so on. Among the *Saktas*, the circle has an important significance, especially in some of their forms of worship. Thus the circle as a symbol may therefore be said to play no mean part in the religions of India.

To a *Yogin* it has a significance similar to that of *Om* in the miniature world of his body. The cerebro-spinal system which is the sole medium in this miniature world of the *Yogin* for storage and transmission is distributed with seven importent *Chakras* or centres of activities. Each of these circles is represented as a blossomed lotus with a number of petals or a wheel with spokes. The number of petals or spokes in each is made

to coincide with the number of organs dependent on the centre or the number of functions associated with it. The highest centre situated at the crown of the head is known to be the abode of the *Atman* or the Self. It is described as the thousand-petalled lotus or the thousand-spoked wheel, *Sahasrara*, or the circular opening of the *Brahman* called the *Brahmarandhra*. The reason for such a description of the centre is due to its radiating intelligence on all sides in the same way as the sun radiates light in every direction. It furnishes the opening for the transit of the microcosmic soul into the universal spirit. Great souls who attain freedom after death are believed to quit the body by creating a circular opening in the crown of the head. It is the centre in which the creative *Sakti* gets itself dissolved in the substratum of knowledge. According to some it is the circular canopy from which *Sadasiva Linga* or the emblem of knowledge and bliss projects downwards. The corresponding centre at the lower extremity of the spinal cord is called the *Muladhara* or the root reservoir. This is described by some as a circle with three petals and by others as possessing four petals. It is also simply called *Ādhāra* or support, or basis. It is the main centre in which the voluntary energy received from above is stored and regenerated into the different kinds of activity-producing currents. It is therefore the abode of the coiled or dormant *Sakti, Kundalini*, the mother of activities. It may be described as the basis or the source from which the whole of the cerebrospinal system is evolved. In the highest animal man, as the soul dwells in the intellect in the lower animals the soul may be said to live in the senses, and in still lower animals, merely in locomotion. It is also described as the basin of fire, *Agnikunda*, in which the generative and vital energy or heat lies hidden before it is made manifest. The effect of meditation is to kindle this fire

and make it active. The fundamental object of Yoga is to rouse this phenomenalisng *Sakti* from this centre and to force it to join or get merged into *Siva* at the other end, who is the essence or substance of the principle of activity. The separation of the *Sakti* from its essence or source indicates phenomenal activity and worldly life in the lower centres, and the absorbtion of it into its source indicates the cessation of such activities ending in the freedom of the soul.

It is not intended here to discuss the functions, nature and import of the other *Chakras* or circles. We shall say, however, a few words about another centre or lotus which is nearly as important as the *Muladhara* to a *Yogin.* This centre is situated in the thoracic region of the spinal cord, intermediate, between the two extremities referred to. It is the centre which is said to control the action of the heart. It is named by the *Yogins, Anahata* or unbeaten sound. It is described as a lotus of twelve peta's and by some as of eight petals. "The sastras speak of it as that which is situated in the middle of the *Sushumna* (Spinal cord) existing in the heart as a lotus of twelve petals." The sound heard there is not that produced by vibratory beating (*Anahata*) but belongs to the true nature of *Brahman.* Hence the sages have named this centre, *Anahata.*" The energy that it is stored in this centre and distributed to its constituents is called *Vishnusakti* or the pervasive energy. With reference to this *Sakti,* the internal self is the *Antaryamin,* the essence of this all-pervasive *Sakti,* the internal ruler, the radiant *Visnnu,* the sustainer, shining in the middle of the *sahasrara* disc of the Sun. The union of this *Sakti* with *Vishnu* symbolises the attainment of freedom and eternal bliss ; and *Lakshminarayana* is the God of the liberated. The function of the heart as the circulator of blood, heat and sustenance

which is similar to that of Vishnu of the three *Murties* seems to have suggested the idea of locating this diety in the lotus of the heart within the microcosmic world of the human body.In the *Vedas* this omnipresent sustainer is taught to rise from amidst the sacrificial flame as the *Yagnapurusha* to bestow prosperity, wealth and happiness on the sacrificer. So also in the sacrifice within the human body the fire is flaming within the heart and on it is seated this deity distributing, heat and life to the different parts. By sacrificing into it, all the *Pranas*, all desires, all the senses we will realise within the heart this *Yagnapurusha*, amidst a shield of lustre and thereby attain liberation and happiness. The noise that is heard by the *Yogin* in this centre is not any noise made outside and transmitted into our ears. It is sound the manifestation of our internal self as sound.

To return to our main subject of what use is the Chakra-symbol to a Yogin ? How does it assist concentration ; and with what result ? As already pointed out name and form are two primal conditions of manifestation for the supreme, and undifferentiated being. The absolute and abstracted state of this being can neither be described nor thought of, for speech thaught and every kind of conditioned life are mere accidents of manifestation and come into existence at a later stage. A conditioned mind can conceive only a conditioned being. And yet there is a method of conceiving the unconditioned. It can be imagined as the indescribable basis on which our conceivable universe has built itself ; the substratum of phenomenal existence ; a concept with a certain significance. Such a concept can never exist unassociated with the limiting subjects from which it was evolved mentally. So, no concept can remain without its counter parts of name and form. To understand and realise the very basis of

existence, the concept of concepts, the one undifferentiated being we have to meditate on the highest generalisation of all conditioned forms, the essence and source of phenomena. By meditating on *Om* as the summation of all sound-symbol it ha · been pointed out how to realise the supreme *Brahman* as the first undifferentiated sound. Similarly, we may say that by concentrating our mind on a circle or point, it is possible to realise absolute existence as the formless substratum of all forms.

Just as *Om* is the least difierentiated sound vibration audible in ether or *Akasa* which is the medium of all vibrations, so also a disc of light is the earliest of visible form-vibrations in the element *TEJAS* or incandescent ether. The flst flashing of light can only be a point or circle. When afterwards motion is added to it, it well assume various shapes. We may therefore say that all other forms except a point or a circle involve motion and activity but not rest and concentration, and they are not fit symbols for the hyperconscious state of quiescence which is the end and aim of the *Yogin*. Consequently in practising *Yoga* we are specially advised to concentrate our mind on some external immovable point related to us permanently in our own bodies such as the tip of the nose or the point between the eyebrows. Or internally to concentrate on some one of the lotuses or circles of the Yogin within the body, the chief among them are the quadrugeminal centre opposite the middle point of the eyebrows and the cardial centre. A big circle is too dispersing a figure for the concentration of a small mind. Hence a small circle or the centre of a circle or a point is preferable. Some people give preference to the mental picture of a dise of light, like the one formed after gazing at the sun or light for some time and then closing it suddenly. According to these a radient circle or point is better than an opaque body for it

is capable of quickening realisation. By intensely meditating on any of the above said forms, a *Yogin* is said to realise the ultimate cause of the phenomena of light, of color, or form in the *Atman* who has his abode in the *Sabasrara* centre at the crown of the head. The gross body of man is made of the gross elements, the finest among them being the *Akasa* or other. As there can be no visible manifestation of energy without this *Akasa*, that substance in the body which serves as a medium for the manifestation of vital energy is considered as composed of *Akasa*. The nerve substance in the body is *Akasa*. We are often asked in books on *Yoga* to concentrate our mind on the *Akasa* of a particular cerebro-spinal centre; by which we are to understand that we are only to concentrate on the cellular substance composing the centre and on nothing else. The popular notion of *Akasa* is emptiness or void; because it is the finest invisible substance which fills space. We are frequently told to concentrate on the external *Akasa* so many inches over the head. In all such cases, we may take *Akasa* to indicate emptiness or void or an imaginary circle of space in that quarter. If we firmly concentrate the mind on the internal organ of the eye, or to put it in other words, mentally see with inturned eyes, after some time there will appear on a shield of darkness a bright circle of light and if we persist in thus meditating it is said that after a fleeting panorama flight and colour vision the *Baahman* will appear in the form of a bright sphere of light and no more darkness left to the perceiver, no rontgen rays, every degree of vibration being visible to the inner eye. These methods, of course, belong to a higher stage of *Yoga*. But in the lower stages of concentration the help of gross forms such as the picture or image of a chosen ideal should be sought after, in the same ways as the services of differentiated *Mantras* are

resorted to.

The *Tantrikas* employ for the purposes of meditation a peculiar species of form-symbol known as the *Mudras.* Before commencing to meditate on the meaning of a *Mantra* the object of whose significance a practitioner wants to realise, he manipulates his finger in such a way as to give a rough idea of the image of the deity sought after. Gazing at this image for some time till the image gets imprinted on the memory he closes his eyes and meditates. This practice saves the trouble of carrying a pariphernalia of pictures and images in the case of an ordinary worshipper, though it cannot possess the exactitude of a picture or image or add beauty and enchantment to the form. Our *Murtis* in temples, which are so often jeered at by our civilised brethren as idolotrous, low and vulgur, belong to this class of symbols. Their object is to help meditation and realisation of truth. Call it *Nidhidhyasa,* or constant memorising, *Upasana* or worship, *Bhajana* or service, or by any older name, all of them mean the same thing, concentration of the conditioned mind of man to become unconditioned and universal. These various forms of worship and service no doubt belong to a lower order of meditation. But so long as man's mind is limited, and is in an infant stage of growth, if he really wishes progress he cannot avoid taking the help of these. Very often great achievements come only out of small events.

In all these lower points of meditation we are always to remember one thing. We do not worship the inferior meaningless symbol or image, in the same way as needy people worship a rich and powerful Lord. But these are merely form-substitutes, perhaps the best, for that supreme incomprehensible and unimnginable being whom minds of inferior calibre wish to meditate upon and worship. The founders of the Hindu religion have given unmistakable

expression to this idea in their writings. The *Advaitin's* view is that everything in this world gets sublimated into Brahman when name and form are removed from it. According to the *Visishdvaitin* the same universal and all-pervading ruler forms the care, the innermost self of every particle in this world. Sankaracharya in his *Sutrabhashya* says,—"In this way alone does fitness for being the object of worship comes to the *Brahman* because with the consciousness that he is *Brahman* he is superimposed on the symbols just as Vishnu and other Deities are superimposed upon images and on other forms." Of the leading religions of the world Hinduism, including Buddhism & Jainism, Zoroastrianisin and Catholic Christianity do not think it degrading to take the helps of images. Only the two later outgrowths of the old Semitic religion, Mahomedanisn and Protestant Christianity pretend not to resort to such help. The rejection of it by these against their own nature may be ascribed to their not grasping fully the needs of fruitful worship. The cosequence is that they are to-day drifting further and further away from spirituality. The ignorant masses among these are not much above animal life whereas the cultured few are no better than the followers of August Comte.

The two important symbols mentioned above may be said to have had its origin in the infant mind of man when phantasm and mystery ruled over every thought of his and the search for the invisible was among external objects of nature. The hold which they had on the mind of man then has been so strong that no alteration in their thoughts or manners has been able to shake it. They may be classed among such of the symbols wherein the intrinsic significance has expanded and developed and with it their worth and utility have proportionately increased as instruments of religion. Such symbols can always be very few. In the

system of *Yoga* there are also symbols of the other kind in use wherein the original intrinsic import has faded away, and on account of their secrets having become public property they have almost bacome extrinsic. Under this class may be mentioned some of the *Asanas* or postures, *Mudras* or seals, *Karanas* or manipulations of organs, and *Bandhanas* or restraints. Originally these appear to have been introduced to manipulate, control and regulate the motions of nerve currents in the body. Naturally the external appearance, was interpreted by discerning men to symbolise the internal state of physical forces and the courses of their currents within. To an intelligent student these must have taken the position of lessons and taught them the method of concentration to be adopted and the nature of the control and restraint to be put upon the nerve currents of the body and the form of manipulating the mind to gain a certain end. We are all acquainted with the fact that most of the images in our temples are placed in one or the other these postures symbolishing particular states of attainment and perfection. In connection with image worship, the *Tantras* mention some of these like *Gnanamudra* or *Chinmudra, Abhayamudra, Yogasana, Dhaynasana, Prayopavesa* &c. In the case of an image it is not simply the significance of the image that is wanted by the worshipper; but the posture of the image is of utmost importance to be conceived and meditated upon. At present many of the symbols may be said to have lost their intrinsic force and merged themselves in the main form. By the *Yogins* especially of the lower order, as matter of necessity more for their therapeutic effects on his body and the unconscious mental exercise they give, than with a knowledge of their real spiritual significance. The degeneration of the significance of a few at least is traceable to the vulgar use to which they were subjected by the worldly-minded on the one

hand and on the other to the advent of a new force in the form of a higher system of meditation brought into practice by the *Rājayogins* with a superior set of symbols and methods. The universality of this new system may not be accused to have entirely rooted out the old one but on the contrary may be seen to have introduced new life and significance into many of these old forms and raised their practices to the level of a preliminary course of lessons to the more systematic students.

Before we take up the terminology of the Yogins we wish to draw the attention of our readers to another class of symbols universally resorted to by all schools of religionists. To a real searcher after truth the whole universe is one vast symbol of God. He finds himself everywhere encompassed by symbols whether he recognises them or not. A discerning mind is sure to find "sermons in stones and books in running brooks and good in everything." A familiar phenomenon of nature, an event of ordinary life, a common occurence, is enough to give some lesson or other to an anxious heart about the infinite Presence, about the mysterious Power working from behind everything and towards the grasping of which his mind is ever bent. Only every one has to open his eyes and see; he will find untold secrets, unexperienced wisdom thrown into his vision. Was not every event of external nature a spiritual teacher to the great *Avadhuta, Dhattatreya*. A crane, a hunter, an angler, in fact, every human profession had its quota of lessons to teach him? Had not the mission of the great Bhagavan Sri Ramakrishna been to practically show to the world the spiritual significance hidden in our ordinary life, and in the stale phenomena of nature.

The human body as we have seen is a little world within itself. The whole phenomena of nature may be said to repeat itself there. The same forces work inside as they

do outside ; the same spirit dwells inside as outside and regulates our thoughts and actions as it does those of the external world. The comparison does not end here. We will find therein the counterparts of the sun, moon and planets and other heavenly bodies, of oceans, mountains and rivers and brooks, of the elements of earth, air, water, fire and ether and of what not. Carlyle's Professor says "The universe is but one vast symbol of God ; nay, if thou wilt have it, what is man himself but a symbol of God ; is not all that he does symbolical ; a revelation to sense of the mystic god-given force that is in him ; a "Gospel of Freedom," which he the "Messias of Nature," preaches as he can, by act and word ? Not a hut he builds but is the visible embodiment of a Thought ; but bears visible record of invisible things ; but is, in the transcendental sense, symbolical as well as real." "It is in through *Symbols* that man, consciously or unconsciously, lives, works and has his being : those ages, moreover, are accounted the noblest which can the best recognise symbolical worth and prize it the highest. For is not a symbol ever to him who has eyes for it, some dinner or clear revelation of the god-like? "The human body is not only a miniature universe but is the temple of God ; nay, the image of God himself. The exploration of the internal world begins only after a thorough search into the external. The best expression for the phenomena within one's body cannot but be given in the symbolical language, and forms of outside experience in metaphors, parables and substitutes borrowed from visible nature.

If every man is an image of God, what then is the source and necessity of differences ? What led to the differentiation of castes ? From the stand points of *Yoga*, the answer is quite apparent. The one undifferentiated *Atman* no doubt reflects itself in every human being ; but the centre

of its activity or the bodily plane of its manifestation is not the same in every being. Several nerve centres in the human body have been alluded to. Among these the centres of intelligence and spiritual knowledge are the highest apex of development and are located in the head. Next come the centres of physical and muscular activity which are located in the upper part of the spinal column. Then come the centres of physical enjoyment and pleasure of other wordly kinds of activities which are in the middle position of the spinal cord. And lastly come the centres which correspond to those rudimentary activities of self-preservation and motion which form the first distinguishing mark of an animal or sensual being and from an insentient being. According as the spiritual principle manifests it prominently through any of these centres the nature of man may be said to differ. Those in whom the manifestation of the *Purusha* is more intellectual and spiritual are the *Brahmans*; those in whom it is muscular and valorous are the *Kshatriyas*; those in whom it is for the earning of wealth and enjoyment are the *Vaisyas*; and those in whom it is the lowest kind of service and unintelligent life are the *Sudras*; those in whom it is manifested in still lower forms are the beings lower in order than man. Taking insentient objects lower than animals the same reading may be appolied. Corresponding to every point in the evolution of the cerebrospinal centre or the axis of life, a specific order of beings may be stated to be manifested by the universal basis of life and activity. Verily have the poets depicted man as an image of that Supreme *Purusha*, the all-comprehendinding *Virat*, the universal Synthesis, described in the *Vedas*, whose manifestation is the whole variety of nature.

"A thousand heads has *Purūsha*, a thousand eyes, a thousand feet."

"This *Purusha* is all that yet hath been and all that is to be."

The Lord of immortality which waxes greater still by food."

"When they divided *Purusha* how many portions did they make ?"

"The *Brahman* was his face, of both his arms was the *Rajanya* made.

His thighs became the *Vaisya*, from his feet the *Sudra* was produced.

The *moon* was gendered from his mind, and from his eye the *sun* had birth ;

Indra and *Agni* from his mouth was born, and *Vayu* from his breath.

Forth from his navel came *mid-air* ; the *sky* was fashioned from his head ;

Earth from his feet, and from his ear the *regions*. Thus they formed the worlds.

[Rig Veda X. 90.]

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LAMBS AMONG WOLVES.

MISSIONARIES IN INDIA.

The following article from the pen of Sister Nivedita, of the Order of Sri Ramakrishna, appears in the *Westminster Review* :—

"Behold I send you forth as lambs among wolves."

"Carry neither purse. nor scrip nor shoes."

"Salute no man by the way."

"Eating and drinking such things as *they give*."

"Freely ye have received, freely give."

"Provide neither gold nor silver nor brass in your purposes, nor scrip for your journey, neither two coats, neither shoes, nor yet staves."—*Early Christian Mission Charges.*

I.

The line that says "The soul of Shakespeare could not love thee more," goes to the root of the matter. Another critic of human life so completely competent as William Shakespeare, has probably never been. And his tool, the instrument of his peculiar genius, was surely an abundant kindliness, such as we call love, which enabled him to put himself behind each man's nature, so as to swim with the current of his life, and not against it. Which of us would not have dismissed Hamlet in actual life contemptuously as a week-kneed dreamer? Which of us would have distinguished between Othello and a vulgar murderer? But once handled by the vast reverence of the master, the shallowest dare not commit himself to such superficiality. It would seem as if the genius of the great dramatist has lain even more in his gifts of heart than in those of mind.

To read the life and effort of foreign peoples truly, we stand in overwhelming need of this Shakespearian nature. It is an accident of empire that the England which produced Shakespeare should require such persons more than any other country. It is fast thinking that our great bard, who so nobly interpreted the

sorrows and the indignation of the Jew, could have failed with his gentle vision to pierce the mask of the Chinaman, the Hindoo, the African or the red Indian, and to set them before us, clothed with universal humanity, men like ourselves, each less large than we in some points, but in others infinitely nobler.

No gift receives the homage of the East like the power of seeing transcendent oneness, where the senses tell only of diversity. The man who can do this in any great degree is called a *rishi*, or soul of perfected insight. Such perfected insight it was that distinguished Shakespeare. He had the gifts to have been, had he lived in the wider opportunity of to-day, the rishi of humanity, even as in our eyes he already is of human nature. For to him custom and circumstance and manner of thought were no more than a vast web through which the essential manhood of all men displayed itself in differing garb.

All important eras have left behind them their own poetry. The wandering bards of the early order produced the great race epics. The mediæval Church sang itself through the lips of Dante. With the dawn of the age of adventure Shakespeare sprang to birth. The period of which a century has gone by is as great in its own way as any of these. It sees life made universal. Never was human power so high, never was the scope of the individual so extensive. Is there then no prophecy appropriate to such an hour? Where are the wandering minstrels, where the Shakespearian sympathy, for the stirring self-utterance of our time?

If it be the destiny of England to contribute anything towards such a work, and if, perchance, one verse of her world-poem be already written, we shall find it, I believe, in a book scarcely yet a three years old, Fielding's *Soul of a people*. In the appearance of one such study more glory has been shed on our country than by unnumbered successes of the military and commercial kind. Humanity needs hundreds of minds like that of the writer in question, and it needs them of all races, for the children of each nationality can see and express things that are hidden from the wise and prudent of all others. Unembittered disinterested witnesses to the facts of things are wanted—and something

also of revelation must be added. Something of the function of the poet who sees through and beyond the deed to its goal, through the idea to the ideal. It is only the first step in science to have noted correctly the line of hairs on the chickweed stem, or the spots of colour in the orchis. There must have been a need or a danger to be met by one as by the other. And when this is understood it still remains to demonstrate their place in the drama of life as a whole.

What is true of flowers and beasts is not less true of man. Every one, however unlearned, has a right to demand three things in the traveller's story: (1) accurate statement of fact; (2) careful elucidation of the meaning of fact; and (3) some attempt to preceive the law to which the fact and its intention stand related. The demand will be answered, of course, with widely varying degrees of ability, but it ought to be impossible to receive credit for an account that ignores any one of these factors.

The study that leads up to such work is by no means easy. Alone, amongst people of alien birth and culture—until we come to a glowing personal enthusiasm for them at least—very little things will wound us in proporation to our sensitiveness. Not only must we be able to forget this feeling, but we must find out the positive meaning of omission or commission. Society the world over hangs together in virtue of the good fellowship and unselfishness of its members, not through their antagonism and mutual indifference. Virtue exactly represents, on the moral plane, the force of cohesion on the physical. To say, therefore that to any people gratitude or honesty or modesty is unknown, is simply to state an absurdity and prove ourself an incompetent witness. What is perfeetly credible is that their way of expressing these instinets is unlike ours and follows a divergent line of intention. A trifling illustration occurs to me. As Indian languages contain no words for "please" or "thanks" it is very commonly held by English people that the courtesy of gratitude for little things has no place in Indian life, and I had felt, as others do, the irritation of apparent neglience on such points. I learnt my lesson, however, one day when a Hindu friend undertook to do

something for me that involved a sacrifice and I offered him warm thanks. I can never foreget how startling was their effect. "You gave something back" he said, evidently deeply pained as he left the room. To-day, if any Hindu said "please" or "thanks" to me, I should share the sensations of a mother whose children presented their compliments to her. The instance is small, but it represents hundreds of cases in which a little patience and faith in human nature would add unspeakably to our own wealth of expression and sympathy. This truth becomes important on a larger scale. It is obiviously absurd to constitute ones own national customs an ideal standard, against which every other country is to be measured. Hindu and Muhammedan women are not seen much in public, either shopping or visiting; we are, we enjoy our custom, and call it freedom. Does it follow that the Eastern woman's restrictions constitute a grievance? Would it not be wise, in attempting to demonstrate this, to share as completely as possible the physical and emotional environment which have conditioned her habit? It is conceivable that having done this we should conclude that even in the climate of India or Persia more muscular activity and greater social liberty would be of benefit to women; but unless our judgement were fatally warped by prejudice we should at the same time reach the counter conviction that a corresponding power of stillness and meditative peace would be a vast gain in the West.

But the argument supposes that our wandering minstrels have grown critical and didactic. Alas, we are forced to the supposition, for most of them now make pilgrimage from realm to realm with no notion of turning their harp—and singing sweet songs in some strange lord's hall, thence to return, like St. Francis from the Soldan, with tales of fair welcome and hospitality, or with new songs in praise of the courtesy and large charity of the gentle heathen peoples. This is the tone indeed of Mrs. Flora Annie Steel, but this curious and unaccountable child of genius is not of the guild of the singers. Her stories are true instances of the spirit of minstrelsy sounding the note of a nature that loves because it must, and sings out of very gladness

of the beauty of others. But Mrs. Steel is a strong poet from another time and class. To-days bards have done as fathers did before them, turned missionery, and are devoting their best energies to forcing round pegs into square holes destroying in the process poetry and mythology and folk custom as well as rare and beautiful virtues that they are too ignorant to appreciate. The same thing happened long ago, when emissaries from Rome trampled out Irsh culture lest it should make against the Faith. It happened again in the past century when the Scottish Highlands were rendered barren of the folk tales by the efforts of the Kirk—now far too enlightened to countenance its own vandalism ; but the wild growths can never be replanted ! It never happened so completly in Scandinavia and in this fact probably lies the secret of the national vigour of Norway.

For their can be no doubt that when all that ought to represent Art and refined pleasure and growth of imagination in a community turns puritan, yoking itself to the car of a single idea, and that foreign, the result is simply loss of culture, of course, the May Day Festival has fled before the face of steam factories and streets at right angles, and the Board School inspector ! But the people whom it has left or *less*, not more well educated by that fact. Lists of European capitals and their sites will never make up to them for live of Nature, and joy in beauty, and eye for form and colour.

Not long ago, an acute critic, comparing visits to England thirty years ago and now, remarked on the number of types common then that have since disappeared. We should look in vain now for a Mr. Pickwick or a Mrs. Poyser. We have organised the national character till it is as monotonous as its prototypes, the yard of calico and the daily paper, Those add, whimsical, lovable persons of a generation ago, rich in unexpectedness full of human nature, with surprising mental areas of illumination every now and then are gone. They belonged to a time when every man was closer to life, and to the smell of ploughed fields, than he is to-day : they could no more have reached their individuation in in cities than could May Day or Midsummer's Night, or All

Hallow's Elen. Are we glad or sorry for such a happening? Shall we hasten to encourage the repetition of the process elsewhere?

II.

Surely, if missionaries realised, even in a general way, the "lie" of such social phenomena, they would make fewer mistakes in their dealings with their clients, and we should hear less of the so-called criticism which at the present disgraces the English language.

A Hindu father told me how he had allowed his little daughter to attend a school kept by two English women. At the end of eight or nine months he was examining the child as to her progress in reading, and found to his horror that she had acquired the use of a large number of impossible epithets which she employed freely in connection with the names of Rama and Krishna, two epic heroes who are regarded by most Hindus as Incarnations of the Divine Being in the same sense as Budda or Christ. The man removed his child at once, and most of us will feel that the sense of loathing and distrust with which he henceforth regarded his English friends was richly deserved. For whatever may be thought of the worship of Rama and Krishna as divine personages—and our estimates of this practice will be as various as our own creeds—we must at least recognise them as the national ideals, guardians of those assimilated treasures of aspiriation and imagination that we call civilisation and morals. It is quite evident that were this function of the legendary heroes recognised, even a missionary would take the trouble to think out some theory of them as great men, which, like the unitarion views of the Founder of Christianity, would leave much that they represent intact, and continue their service to social cohesion and amelioration. It is possible that in the particular case in question the fault did not lie with the English women in charge of the school, but with some low class Christian servant or Eurasian student. But if this were so, it is all the more clear that Christianity in India does not stand for social integration but rather the

reverse. For it is one of the functions of religious sects to put their followers in touch with the great formative forces of life about them. Whatever its faults may be, the Salvation Army does this, amongst ourselves. The virtues which it aplauds may be elementary—sobriety, honesty, cheerfulness, for instance—but they are virtues which we all recognise as such. The men and women to whom it introduces its recruits may be crude sometimes of type lacking many of the graces of the drawing-room, but they are good and earnest, however limited in range and ideal and they make steadily for strong and hearty citizenship. On a very different plane, Comtism fulfills a similar function. It binds its members into great cosmopolitan and cosmoœval groups substituting world and race for the sect and party of a lower definition but taking just their method of emphasising accepted virtues—the high intellectual passion for Truth, and the widest reaches of human symyathy, this time-and following them up to the characters and ideals in which they all converge.

The sect that fails to do this, the religion that tells a man that all he was hitherto held to be right is really wrong, is bound to do social mischief, incalculable social mischief, since the learner is almost certain to infer that in like manner what he has hitherto held to be wrong is right. No wonder then that Christianity in India carries drunkenness in its wake, and that so many of those who can afford to choose will have any rather than a Christian servant.

India has had her own great religious and social reformers, had them repeatedly, continously, abundantly. She has known no abuses which they have not laboured to remove. Ram Mohun Roy in the nineteenth century did not combat *Sati* more *zealously* than Nanak in the forurteenth. Mr. Benjamin Waugh amongst ourselves is no more eager a foe of infanticide than was the same teacher. Our Socialist friends do not work so unsparingly for eqality as did Chaitanya of Nuddea in Bengal. And these men were no futile dreamers. Nanak founded the Sikh nation, and is a strong influence to this day. Chaitanya did more to Hinduise non Aryan castes than any other single man that ever lived. Do

the Christian missionaries wish to take a place in line with these in the nationnal development? If so, while they stand for what ever religious ideas please them, let them relate themselves organically to the life and offort of India. Let them love the country as if they had been born in it, with no other difference than the added nobility that a yearning desire to serve and to save might give. Let them become loving interpreters of her thought and custom, revealers of her own ideals to herself even while they make them understood by others. When a man has the insight to find and to follow the hidden lines of race-intention for himself, others are bound to become his disciples, for they recognise in his teachings their own highest aspirations and he may call the goal to which he leads them by any name he chooses, they will not cavil about words. Indeed from such a standpoint, India is already Christian perhaps: but, her resistance to western propaganda, varied by her absolute indifference to it, is infinitely to her credit.

It is strange to see those very disciples who were so solemnly warned when first sent out against taking money in their purse, or two coats apiece it is strang to see these not only enjoying all the comforts of refined Europeon life themselves, but hating and despising the people about them for their greater simplicity and primitiveness It is the more extraordinary since their Master, if He were to reappear at their doors with all the habits and ideas of His Syrian birth about Him, would inevitably receive a warmer welcome, and feel more at home with their Indian neighbours than with themselves. What was He but a religious beggar, such as we see on the Indian roadsides every day? How was He provided for? By subcriptions and endowments? Did He not rather wander from hamlet to hamlet, taking His chance at nightfall of the cottager's hospitality' or the shelter of some humble building? What had He to do with the comforts of existence? His were the long nights of prayer and meditation on the mountains and in the Garden. We send our religious teachers to the East to spend days and nights of worldly ease and comfort in the midst of a people who actually do these things, and they have not the

wit to recognise the fact, much less the devotion to emulate it.

Nothing could be more significant of all this than the criticisms that we hear poured out at every missionary meeting. Have we ever seen greatness of any kind that was not associated with the power of recognising one's own kinship with all? What made Charles Darwin? The eye to see and the heart to respond to the great sweep of one infinite tide through all that lives, including himself. What made Newton? The grasp of mind that could hold the earth itself as a mere speck of cosmic dust in the play of the forces that govern us. Even the warrior, whose whole business seems to be antagonism and separation, becomes distinguished on condition only of his sense of union with his followers. And the saint or the poet never yet was to whom all was not human and all more beautiful than myself. To such men condemnation is not easy, slander is impossible. An orgy of sensation provoked by libel, be it of individuals or of nations, whether at afternoon tea or from a church pulpit, would seem to them unspeakable vulgarity. They could not breathe in such an atmosphere. Yet something of the saint, something of the poet, we might surely hope to find in those whose lives are given to spread a message of glad tidings in far-off lands. And surely there has been the saint-hood of a good intention. Has there been that of a noble execution?

If there has, why have emissaries so rarely, on their return, a good word to say for those amongst whom they have been? Why, to take explict instances, do we never hear from them of the strength and virtues of Indian women? Why only of their faults and failures?

Why have the missionaries created and left in tact, wherever people were ignorant enough to be imposed upon, the picture of the crocodile luncheon of babies served up by their mothers, along the Ganges banks? Everywhere I have met people who believed this story, and I have never heard of a professed apostle of truth who tried to set the impression right. Infanticide occurs in India, under pressure of poverty and responsibility, as it occurs in all countries; but it is not *practised* there any more than here,

nor is it lauded as a religious act; nor is it perhaps anything like so common as amongst ourselves. There is no custom of insuring a baby's life for £5, when the funeral expenses are only £2, nor is there any infant mortality ascribable to the intemperance of mothers in that country.

Why have we never heard from the missionaries of the beauty of Hindu home life, of the marvellous ideals which inspire the Indian woman, of the Indian customs teeming with poetry and sweetness?

Is the answer to be found in the preconceived idea which blinds the would-be observer, or is it the intellectual ignorance which keeps him unaware that there is anything to be observed? Or is it possibly a meaner motive still, the idea that if a true and lofty tone is taken, money will not be forthcoming to support his own career? I have had the privilege of listening to the accounts of three classes of persons who were supposed to be warm religious friends of the Indian people, educational missionaries, lady doctors, and modern occultists. Their statements were sincere and deliberate expositions of the outlook they had been enabled to take on Hindu life. I listened in vain for one strong word of appreciation for the problems which Indian society has undoubtedly solved, or a single hint that they understood the positive ends for which that country was *making*. But in every case the conviction seemed to be, that the dignity and hope of the speaker's own gospel depended absolutely upon showing the hollowness and rottenness of other forms of life. The last mentioned exposition was easily disposed of. It was confined to a discussion of suttee, infanticide, and thuggism as the most representative factors of Indian experience which could be discovered; touched upon also the worst sides of caste, and propounded the theory that England's responsibility to the East would be fulfilled when she had persuaded Oriental people to "give up their ridiculous old habits" and take to ways which occultists would cousider more rational. From lady doctors we hear of the medical and surgical darkness of the Indian village—greater, if they are right, than that of parallel populations in England fifty

years ago. One of the most offensive customs, to their minds, is that of the isolation of a woman at the moment of child-birth. Now, whatever this custom shows—and it is not perhaps universally applied with the full consciousness of the reason that prompted it originally—it does certainly indicate a very elevated state of medical culture at some past epoch in Hindu history. The room in which birth takes place must afterwards be broken up and taken away. Hence a simple mud-hut is built outside the house. When once the child is born, for some days the mother may not be visited by any member of the household. She is attended only by an old nurse and whatever medical adviser may be called.

Is this treatment then so very inhumane? Yet it is exactly what we blame the Hindu people for not adopting in cases of plague and other infectious diseases. It is, of course, easy to imagine that rules of such a nature may often be badly, even stupidly, applied; but there can be no doubt that they demonstrate very clear and distinct ideas of bacteriology at their inception. All through the caste rules, and regulations for bathing, run similar scientific conceptions which astonish competent observers by their hygienic desirability. It is, of course, a pity that medical science everywhere is not up to the twentieth century London level; but in this respect India is not more degraded than England, Scotland and Ireland themselves. There is no country district, far from railways, strong in old traditions, and containing persons who have not had the inestimable benefits of Board School instruction, where, at the same time, doctoring is not done that the city hospitals and the London physician would refuse to countenance. But this fact is a phenomenon of ignorance (or good sense, as the case may be): it is not due to the wrong and vile nature of the Christian religion. It rouses sometimes our regret, occasionally our admiration, but never with any justice our contempt or hatred. One of the evils of our present organisation of skill is the complete inability induced by it to appreciate the value of tradition and mother wit. It is easy to point out flaws in Indian village medicine, midwifery, and what not; but how do we account for the great dignity and

suppleness of the general physical development, and for the marvellous freedom of the race from skin blemish of any kind? This, too, in a country where the germ fauna is at least as dangerous as that other fauna of the jungle which includes the tiger and the cobra. In urging these points I am not denying that modern science can aid, but only that it has no right to despise village lore.

Every system, of course, mistrusts every other. This is the superstition of party. To this fact I trace the phenomenon, detailed by the medical missionary sometimes, of men of sufficient means saying, "If you can cure her for 20s. (probably ten rupees) you may do so"—alluding to a wife or some other woman-member of the speaker's household. The Christian charity of the lady doctor rushes immediately to the conclusion that his wife's or mother's health is a matter of complete indifference to her client. *Ergo*, that most Hindu men are similarly careless. *Ergo*, the Hindu men hate and despise Hindu women.

Supposing the anecdote to be the true, and I raise this doubt advisedly, could reasoning be more absurd? It does not occur to the physician that her knowledge or honesty may be viewed with suspicion as against old and tried methods of treatment in which everyone has confidence.

It is impossible to deal at length with other and more wide reaching charges. Caste, in missionary eyes, is an unmitigated abuse. They confine themselves to an account of its negations and prohibitions, ignoring all its element of the trades guild and race protection type. And they say all this while every moment of their lives in India has been a ratification of that new caste, of race prestige which is one of the most striking phenomena of an imperialistic age. But if I were a Hindu I do not think that missionary criticisms of caste would disturb me much. I should realise that this was the form which the life of my people had assumed, that in it was comprised all that the word honour connotes in Europe; and that the critics in question had given no sign as yet of understanding either their own society or mine intelligently. The point that I should find seriously annoying

would be their animadversions on the position of women in India. To prove that these can be very galling I need only say that in one speech to which I listened I heard the following thirteen statements made and supported: (1) That the Hindu social system makes a pretence of honouring women, but that this honour is more apparent than real; (2) That women, in India are deliberately kept in ignorance; (3) That women in India have no place assigned to them in heaven save through their husbands; (4) That no sacramental rite is performed over them with Vedic texts; (5) That certain absurd old misogynist verses, comparable to the warnings against "the strange woman" in the Book of Proverbs, are representative of the attitude of Hindu men to their women folk in general; (6) That a girl at birth gets a sorry welcome; (7) That a mother's anxiety to bear sons is appaling, "her very wifehood depends on her doing so; (8) That the infanticide of girls is a common practice in India; (9) That the Kulin Brahman marriage system is a representative fact; (10) That the parents unable to a marry off their daughters are in the habit of marrying them to a god (making them prostitutes) as an alternative ("The degradation of the whole race of Hindu women lies in the very possibility for any one of them of the life which a temple girl must live"); (11) That Hindu wedding ceremonies are unspeakably gross; (2) That the Hindu widow lives a life of such misery and insult that burning to death may well have seemed, preferable; (13) That the Hindu widow is almost always immoral. To which in like manner the following replies may be made:

(1) That the observer must have been incompetent indeed. There are few great relationships in human life like that between a Hindu man and his mother. Hindus cannot even excuse Hamlet for reproaching Gertrude. "But she was his *mother* they exclaim, when all is said. And this little fact is very significant.

(2) That the incompetence of the observer is evident once more. It is clear that illiteracy is the form of ignorance referred to. It is not true that women are deliberately kept so; but if they were, is their knowledge of house-keeping and cooking of no value? Is their trained common sense worthless? Can a woman

even be called illiterate when it is merely true that she cannot read and write, though at the same time she is saturated with the literary culture of the great Epics and Puranas? It is interesting to note that the best-managed estates in Bengal, are in the hands of widows. Lawyers invariably respect their opinions. Ahalya Bhai Rani was an instance of the same kind in the Maharatta country.

(3) What this means I have been unable to find out. If it had been said that the husband had no place save through his wife it would have been more intelligible. For the Vedic views made the man a responsible member of the religious community only after marriage, and as long as both lived.

The whole motive of *Suttee*, moreover, was that the wife's sacrifice might ensure heaven to the husband. Was the speaker perhaps thinking of Mohammedans? Even on their behalf I would repudiate the statement.

(4) This appears to be simply untrue. Some of the greatest teachers mentioned in the Hindu Scriptures are women. And it is now many hundreds of years since the *Bhagavat Gita* was composed for the sake of bringing recondite truths to the knowledge of even unlearned persons, including women and the working-classes.

(5) The speaker does not mention that every Hindu husband names his wife "my Lukshmi" or "Fortuna."

(6) This may be true in some cases, as it is in England, and in all patriarchal societies. I know numbers of families in which the opposite is true, and such an attitude is unthought of, as we expect to be here.

(7) Generally speaking a Hindu woman's wife-hood no more depends on her bearing sons than an English woman's. The need of a son can always be met in India by adoption.

(8) Infanticide of girls did occur commonly at a given period amongst certain Rajputs, and amongst these only. It is in no sense a common Indian practice, any more, if as much, as it is a common London practice.

(9) Another instance of the same kind. Kulin Brahmans

are a particularly high caste. If a marriage cannot be made for a doughter of this caste, her father may give her to any man of sufficient rank—and the marriage may be merely nominal, or may extend to making her once a mother. This is an abuse of caste. It concerns a very small number, however, and began to die the instant the modern organisation of information drew the attention of society to it. A leading orthodox Hindu, Iswar Chandra Vidyasagar, led the crusade against it. I should like to add that the custom is not, to my thinking, an abuse of the worst type—such as the desire of parents to make eligible matches for their daughters may lead to in all countries—since it is quite compatible with the physical vigour of the bride, and with her efficient discharge of whatever duties of motherhood may fall to her share.

(10) The expression "marriage to a god" is nowhere in use in Northern India. The statement bears its regional birthmark on its brow. It is in Southern and perhaps Western in application. We touch here on a new class of social phenomena—Indian prostitution customs. To say that it occurs to the respectable Hindu father to make his daughter a prostitute because he cannot find a husband for her, more easily than the same idea would present itself to an English gentleman, is utterly untrue. It is absurd on the face of it. The whole of caste is born of the passionate depth of the contrary sentiment. The chastity of women is the central virtue of Hindu life. "The degradation of the whole race of Hindu women lies in the very possibility for any one of them of the life which a temple girl must live." This is no more true of Hindu women than a corresponding statement would be of English women. There is a sense in which the pitfalls of life yawn before the most favoured feet. But it is a limited sense. If a Hindu woman once leaves her home unattended, without the knowledge and consent of her mother-in-law or her husband, she may be refused re-entrance for ever. But this is a witness to the severity of the moral code, not to its laxity.

(11) "That Hindu wedding cermonies are unspeakably gross. They are not so, amongst people who are not gross. Like the Church of England Form for the Solemnisation of Matrimony,

they may sound a note in the music of life more serious and responsible than is to the taste of an afternoon tea-party. Colebrook's "Essays" give all the details and translations which will enable the student to compare the two rites. All that I can say is that I have been present at many Hindu weddings, and have been deeply touched by the beauty and delicay of all the proceedings. There is a good deal of nonsense and teasing of the young bridegroom in the women's apartments. Not unlike such half-obsolete festivals as All Fools' and Saint Valentine's Days. On this occasion the youth makes friends with his future sisters-in-law. The fun is a litle more exuberant than grave elders may enjoy, but it is one of the few opportunities of the kind which Hindu breeding permits to boys and girls. It requires vulgarity of mind to read more serious offences into it.

(12) As to the misery of Indian widows, it is not too much to say that every statement yet made by a Protestant missionary has been made in complete ignorance of the bearing of the facts. Hindus are a people amongst whom the monastic ideal is intensely living. In their eyes the widow, by the fact of her widowhood, is vowed to celibacy and therefore to poverty, austerity, and prayer. Hence her life becomes that of a nun: and if she is a child her training must lead to the nun's life. It is not true that she is regarded by society with aversion and contempt. The reverse is the case. She takes precedence of married women as one who is holier. We may regret the severity of the ideal, but we have to recognise here, as in the case of monogamy, that it indicates intensity of moral development, not its lack. It may bear hard upon the individual, but redress cannot lie in lowering of standard, it must rather consist of a new direction given to the moral force which it has evolved.

(13) The last contention which I have noted is the most serious of all, and I have heard it repeatedly in England and America in the course of missionary descriptions. I need hardly say that I know it to be grossly untrue.

It is interesting to note that these thirteen statements fall into three different groups, (*a*) statements which are absolutely

and entirely false—(1), (3), (7), (11), (13); (*b*) statements which are the result of misinterpreting or overstating facts—(2), (5), 12; and (*c*) statements which may be true of certain limited localities, periods or classes, but to which a false colour has been given by quoting them as representative of Hindu life in the whole—(4), (8), (9) and (10).

The last group is the most important for two reasons; in the first place it has an air of seriousness and security which goes far to give credibility to the whole argument, and in the second it furnishes a complete exposure of the method of making up evidence.

In the case of (4), we have a quotation from an old catechism of many centuries ago: "What is the chief gate to hell? A women. What bewitches like wine? A woman," &c. &c.; made as if it were the most up-to-date collection of modern Indian proverbs. We see the use of the thing the moment we look at it, but the missionaries continue to quote it with their accustomed gravity. One understands that in their eyes anything is justified that will warn the heathen of the error of his ways, but surely this poor little dialogue has been seriously over-worked. I have never read a missionary publication on the woman question in which it was not used, and I have never met with a Hindu, however learned, who would otherwise have known of it. On investigation one discovers that sentiment of this kind was common in the monkish literature of the Buddhist period. It could probably be matched from the monastic writings of our own middle ages. In (8) we have an abuse which concerned one caste in the Rajput districts, used as if it were true of all castes all over India, and this in face of the terrible *tu quoque* which might be retorted against the accuser. It cannot be too clearly understood that India is a continent, not a country; and that to gather together the exceptional vices and crimes of every people and province within her borders and urge them against "India" or "Hinduism" is about as fair as to charge a Norfolk farmer with practising Corsican vendetta, on the strength of the latter's being a "European" custom. In (*a*) one more we have the sin of a small and high

caste charged in a way to make it seem true of the whole country. Kulin Brahmans cannot be more than one in 1,000 of the Bengali population, *and they exist only in Bengal.* We have also the deliberate ignoring of the way in which Hindus themselves have worked against the abuse.

And in (10) we have the sweeping-in of prostitution customs, without a word of warning, as if they were part of the respectable recognised life of the Indian people, and as if in the possession of such a class at all, the Indian people were incomparably depraved. Do the missionaries really affect such innocence ? But if they do, at least let them observe the Indian fact accurately. In this custom of marriage to a god (or to a tree, as in Bengal), quaint as it sounds, there is a tremendous protecting fence thrown round girls. No Hindu man, however abandoned will outrage the unwedded maiden. Before these poor victims, therefore, can take up the practice of their profession, they have to go through a form of marriage. Hence the device in question. Can we make as good a statement for ourselves ?

If the outrage were on the other side, if Hindus had been in the habit of sending in their emissaries to convert us from the error of our ways, and if these emissaries on their return had grossly abused our hospitality ; had forgotten the honour of the guest and blazoned our family misfortunes to the whole world ; had made harsh criticisms on us as individuals, because they had been allowed the opportunity of seeing us by the hearthside, when the formalities of public life were put aside, if in fact they had violated our confidence, what should we have felt ? What should we have said, ? Yet their doing so would have been comparatively insignificant, for power and influence are in our hands, not in theirs. Probably no single fact has tended to widen the distance between the races in India like this of missionary slander. Certainly nothing has so deepened our contempt. For, say what we will, the only class of Europeans who have been admitted to Hindu homes at all, and have made a business of reporting what they saw there, has been Portestant missionaries, medical and other. It seems as if to them nothing had been

sacred. In all lands, doctors and clergymen see the misfortunes of the home, and professional honour keeps their lips sealed. But here all has been put upon the market. Medical records (always unpleasant reading) have been detailed in public, from platform and pulpit. And the professional considaration that ought to have prevented such dishonour only intervene, if at all, to forbid the use of speakers' names in connection with statements made by them in full publicity to large audiences.

Another miserable fallacy remains. There are three classes of people whose opinions are quoted by missionaries in evidence of the sins and weaknesses of Hinduism. They are; (1) native reformers; (2) Christian converts; and (3) any exuberant fool who has been discovered.

We all know how much the first kind of evidence is worth. Just picture the "Woman's Rights" agitator comparing the positions of Eastern and Western women! How does she receive the suggestion that the Oriental has points of right and of authority which she cannot emulate? The idea is intolerable to her. Yet only an hour ago she may have been pointing out the bitter degradation of her own position, classed as she is in the voting lists with "criminals, lunatics, and paupers." It is evident that the anxious reformer uses languages amongst its equals that he would be very sorry to hear taken *au pied de la lettre* by the would be interpreters of his country's customs. He would be the first then to point out that the expressions he had used had a purely relative value.

Much more is this true of the utterances of the reformer who has lived for years blinded by the ink of his own gall. We know how in such cases there can be a growth of bitterness and perversity which isolates the thinker and makes his conclusion on social problems absolutely worthless.

Christian converts in India are isolated by the very fact of of baptism. And the present generation hiving been born Christian, have often little more than the missionaries account of it, for the life habits of their own country people.

It cannot be too widely understood that one writer like Mrs.

Steel, or one disinterested student of Indian life like Fielding in Burmah, is worth all that has yet been contributed from all missionary sources put together. And if it is too late to change the present generation of workers. surely it is only the more timely to demand on the part of English people such a standard of sympathy and culture that the missionery without a through and appropriate education for his task shall twenty years hence be a thing of the past.

III

We have held up a double standard of the artistic opportunity open to the class we have been considering, and of the obligation of professional discretion. When we hear the banker publicly discussing his client's accounts or the physician making known his patient's poverty and ignorance we conclude that at least these people are not held as human beings, since service of their need has no more bound the server to keep their confidence than it would bind the veterinary surgeon or the dog doctor. But it is not, at any rate conscious. The whole *raison detre* of the missionary's positions is a passionate impulse of human brotherhood. The idea that the souls of men are in eternal peril if they do not hear a certain tabulated historical statement may be true or false. It is sure that as long as such an idea appeals to conscientious people they are bound to make some missionary efforts. And the intention must approve itself to us as noble. But that sustained integrity which constitutes nobility of action is a vastly more difficult matter than this. And at this point the missionary is hampered by the tradition of his class. A certain given interpretation of caste of ; zenana, of the native intellect, is imposed upon him at the outset, and few minds could break through such preconception even to the extent of fulfilling the first conditons of the disciplined student of phenomena.

As artist and scientist then we must perhaps consider him lost. There still remains the ideal of the religious teacher. Why should he not succeed in this? It is a part that admits of of sectarian bitterness, provided only it be backed up by holiness

of personal life in some form that we can understand. It admits also of intellectual ignorance, provided there be spiritual insight. Was not the strongest empire that the world ever saw converted by a few fishermen. The Apostle need not be a scholar, he need not be an artist, he must be a saint.

It is here that we come upon the most curious paradox of all. Preaching an Eastern religion to an Eastern people, the ideals of the East are for once perfectly in place. It is a golden moment. Count Tolstoi may have difficulty in obeying the words of Christ literally, while fulfilling the demands of life. But in India the one teacher who would be understood would be he who possesed neither gold nor silver nor brass in his purse, who had not two coats, neither shoes nor yet staves who saluted no man by the way being too much bent on the errand before him, and the repetition of the Name of God; who would be absolutely indifferent to the consequences for himself personally, offering himself up in very truth as a lamb amongst wolves. Every door in that country would swing open before such a visitor even if he railed against the family gods. The Christian ideal might be demonstrated succesfully in India now as it was in Italy in the days of St. Francis, by the Begging Friars, for india has retained the ideal of such life even more completely than Italy ever had it. To the Individual Christian therefore who is willing to accept the charge laid upon him, the way is clear. Let him go forth to the gentle East strong in his mission filled with burning renunciation "as a lamp amongst wolves." There will be no room here for marrying and bringing up of children; no room for distinctions of rank or of race; no room for anxiety about provision or gain.

Is this the ideal that the Missionary follows? If not, why not? True it is not the only useful career that he may adopt. An educator who has deeply understood the problems of India, and is ready to help her to solve them in her own way is perhaps even more necessary. The poet who makes two races love each other and the country is worthy of all the admiration he excites.

But has the missionary any right to claim the indulgence without the criticism of all these roles? Has he any right to be

fanatical like the religionist without being ascetic like him? To be wanting in commen sense and accuracy like the poet, without contributing joy and beauty? to be in receipt of regular pay and live a comfortable life like the professional man, without any regard for the professional man's honour?

And are the public, who have so long permitted this thing to be, entirely without blame? Let us demand something better, and some thing better must be offered. The appeal is to Cæsar.

(x)

VEDANTA WORK.

NEW YORK.

A MEMORIAL SERVICE IN HONOR OF THE BLESSED SWAMI VIVEKANANDA was held by the Vedanta Society in the Society House on the afternoon of Sunday, October 26th.

It was not possible to organize an earlier meeting because of the dismembered condition of the Society during the summer months. Scarcely a handful of students, indeed, could have been gathered together at the time when the sad news of the Swami's passing away reached New York, and out of consideration for the many devoted disciples and friends who would have felt it a real deprivation not to be present, it was deemed best to postpone the commemorative service until all had returned to the city.

The wisdom of this decision was abundantly proven by the eager response to the invitation made by everyone.

Not only did the regular members come in large numbers, but also many outside friends, who in loving devotion to their former Master, travelled, some of hem, *tlong* distances to do honor to his memory. The masses of flowers which filled the rooms bore equally strong testimony to the tender regard in which he was held. Everywhere were they banked in profusion, but especially about the platform on which stood the Swami's portrait linked by garlands and the soft silk of a turban to the picture of RAMAKRISHNA, hanging above under the star.

The service opened with prayers, meditation, and an address by the Swami Abhedananda, during which were read extracts from the letters of brother Swamis in India describing the wonderful passing out of the great Soul. Although his emotion was so intense as at times well-nigh to master him, the Swami Abhedananda was nonetheless able to bring home forcefully to his listeners all that they owed to the Swami Vivekananda as the daring pioneer who had first proclaimed the lofty truths of Vedanta to America.

Dr. Parker, the president of the Society, next dwelt with earnest reverence upon what it had meant to us and to the world to have known so profound a thinker and so great a spritual leader, and how irretrievable must be his loss to all concerned in the uplifting of the human race. In conclusion he offered in the name of the Society the following resolutions:

Resolved:

1. That the members of the Vedanta Society and the students of the Vedanta Philosophy feel how great and irreparable is the loss to the Society in the untimely passing away of the Blessed Swami Vivekananda, the Founder, Master, and Spiritual Director of the Vedanta Society of New York.

2. That the Society expresses deep sorrow and sends

heartfelt sympathy to his brother Sannyasins, disciples, followers, and co-workers residing in the monastery at Belur, in Madras and other parts of India, in Europe and America.

3. That it is the desire of the Society to hold Memorial Services in a public hall in honor of Swami Vivekananda, and to raise funds to perpetuate his memory as the founder of the Vedanta Socioty.

4. That a copy of these Resolutions be filed in the records of the Vedanta Society and be sent to the Magazines published here and in India.

After Dr. Parker, Mr. Goodyear, the Society's treasurer and a warm personal friend of the Swami Vivekananda in his turn paid glowing tribute to him, as did another disciple, Dr. Street. Miss Mocleod, who had been with the Swami not only here but in his own country, told how near India was to his heart; while Miss Sarah Farmer, the founder of the summer School for the Comparative Study of Religions at Green Acre, who was prevented by the severe illness of a near relative from being present, wrote of him in the following terms:

" My duty is here, but in reality my spirit will be with you all as you bear witness to the spiritual uplift which, under God, you all received from this dear brother. To know him was a renewed consecration; to have him under one's roof was to feel empowered to go forth to the children of men and to help them all to a realization of their birthright as Sons of God. What Green Acre owes to him cannot be put into words. A little band of people had started to prove the providing care of God for those who rely upon Him in utter faith and love. This great soul came into our midst and did more than any other to give to the work its true tone, for he *lived* every day the truths which his lips proclaimed, and was to us the living evidence of the power manifested nineteen hundred years ago in that he went about his Fathers'

business in perfect joyousness and childlike trust, without "purse or script" and found all promises fulfilled, all needs met. Forever after, as he grew in knowledge and in power, his influence increased among us and helped to strengthen our faith, and today his power for good is even greater and will continue to be, if we are true to Him who worketh in us" to will and to do His good pleasure".

"When the news of the transition of this beloved servant of God reached us, we assembled in the grove consecrated by him and his brothers and under "the Prophets Pine" gave thanks to God for what he had been to us, for what he is now and ever will be. It was a blessed hour, and I pray that tomorrow the Spirit of God may move mightily among you all, leading each to know the Unity of God, and find that in Him we are all one, visibly and invisibly, clothed upon with Him who is our Sun and Shield.

May this transition give renewed impetus to his work here and in the far east. I shall always give thanks that I was permitted to work at his side when the first precious seeds were planted in New York. God bless you all!"

Mrs. Ole Bull, who fortunately arrived from Europe just in time to attend the service, and who like Miss Farmer, had witnessed the incalculable good accomplished by Swami Vivekananda at Green Acre as well as in other parts of the United States and at home among his own people, made an eloquent appeal for earnest workers, who in return for the priceless spiritual teaching which India had sent to them, would go out to aid her in the reconstruction of her social fabric, not by offering her new ideals, but by helping her men and women to value and apply those given to them ages ago by their own Great Teachers.

So impressive and convincing were her words that few could have heard them without feeling the desire to share in the noble work already begun by RAMAKRISANA'S

disciples; and when at the close Swami Abhedananda in ringing tones recited Swami Vivekananda's "Song of the Sannyasin," every heart must have felt renunciation a privilege, and the voice which had first uttered that loud call to freedom worth following, wherever it might lead.

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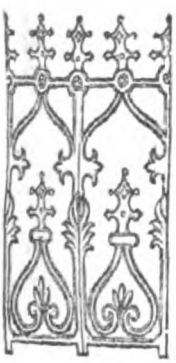


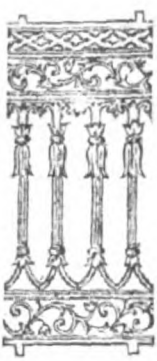
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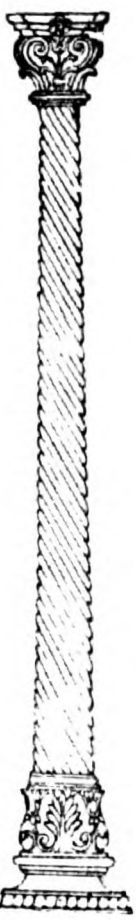




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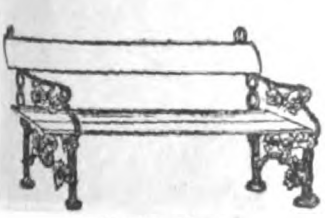


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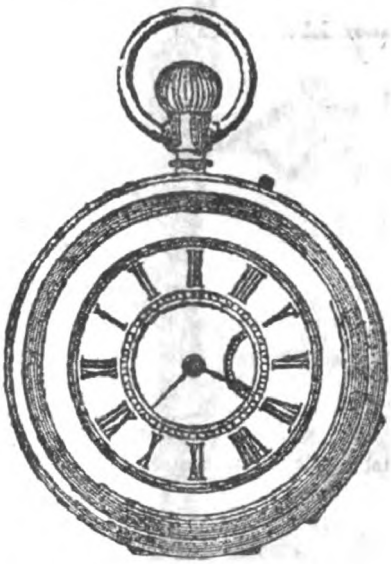
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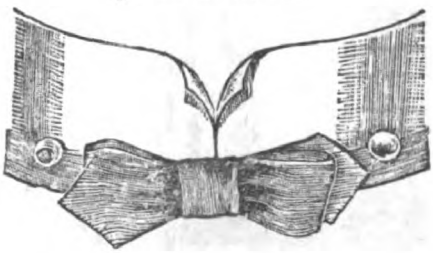


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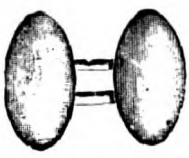




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—*Rig veda*, I. 164. 46.

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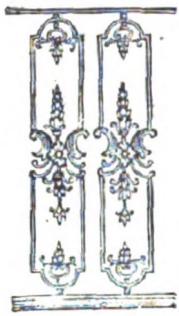
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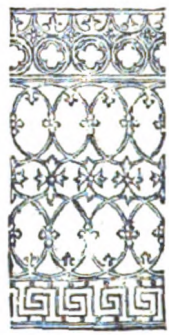
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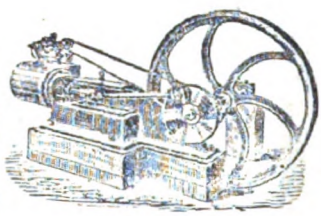
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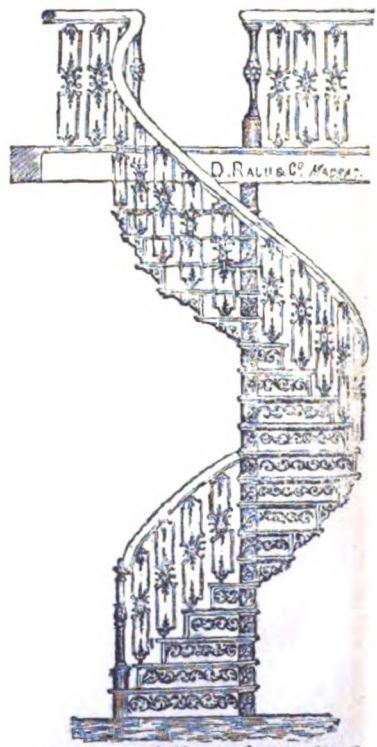
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THE

BRAHMAVÂDIN

"एकं सत् विप्रा बहुधा वदन्ति."

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

—*Rig veda*, I. 164. 46.

Vol. VIII.] FEBRUARY, 1903. [No. 2.

GAZALS OF VATAN.

III

1. One who does not know Thee, the Soul of soul, his living is in vain. One who does not see Thee even for a moment his eyes are in vain.

2. Where is perceiver and percept besides God ? It is in vain that the Protector of Creatures is hiding Himself from me.

3. A veil of names has arisen but the meaning to be acquired is different. People sitting with dry lips are counting the waves of the sea in vain.

4. It was in vain that Mansur spoke "I am God" because who is the hearer here besides God ?

5. It is in vain that worldly people become excited and behave arrogantly because one day their hands and feet shall become cold when overtaken by Death.

6. Tell the Infidels as well as the Devotees that it is vain to visit the Temples and the Kaábá while leaving the Lover at one's own home.

7. Attend sometimes to the breathing and become acquainted with a single breath. The going in and coming out of breath one by one are not in vain.

8. When none other than God exists here, it is in vain to go round seeking the sun with a lighted taper in the hand.

9. Vatan says—Look at the lustre and splendour of the Lover on everyside. The amusing trade of prayer and meditation is carried on by the people in vain.

IV.

1. Mansur was saying every now and then "I am God" but if we tell the truth, the gallows repeats "I am God.

2. The gallows is for every breath of our life. A new head is offered for every breath while repeating "I am God."

3. An extraordinary person, One-with-God, has a passage in the world-garden and utters enraptured "I am God." Such a one declares that even rubbish repeats "I am God."

4. We are servants of those who declare "I am ignorant" but we are masters of those who declare "I am God."

5. Those who are in constant meditation declare that our doors and walls (of the body) are repeating "I am God."

6. Persons do not know the secret of (the passage in the Koran) "He resides in the breaths;" otherwise the orthodox will repeat "I am God" after knowing the truth.

7. There are slow walking persons in the Tavern of the Unity who are swallowing a hundred goblets but do not order even once the utterance "I am God."

8. They are right who are declaring that "God is independent and everything else is dependent. Then why not a wretched creature repeat "I am God"?

9. Vatan says,—When such is the truth, I am not God but am perished in God. My beloved repeats "I am God" and I hear it.

A. to Z.

———:(x):———

THE AIM OF TRUE RELIGION.

BY

SWAMI ABHEDANANDA.

If we examine the religious ideals of different people belonging to the various sects of different religions, we find that the majority of them blindly follow some creed, or believe in certain doctrines or dogmas and mistake them for the aim of true religion. Some consider rituals and ceremonies to be the essentials of religion; and the priests encourage these erroneous ideas by impressing upon the minds of the masses that the performances of special rituals and ceremonies is the highest aim of true religion. Quarrels and discussions have indeed been going on for ages among the priests of Christendom regarding the time and manner in which these non-essential forms of religion should be observed. In English churches at the present moment the main point of discussion is whether one or many candles shall be lighted on the altar, as if the number of lighted candles would save the souls of the congregation! The pages of religious history are likewise filled with descriptions of persecutions, massacres, and all sorts of diabolical crimes committed by priests and fanatics in the name of religion, to establish the creed, the rituals and ceremonials of their religion. How many hundreds and thousands of innocent souls were burned at the stake by the fire of the

Inquisition kindled by the hands of pious priests of the Christian religion !

As in the middle and dark ages the aim of Christianity was to convert the heathen to the true faith and to punish heretics by torture and persecution, so even today we find the same spirit of fanaticism prevailing among many of the missionaries, who do not hesitate to commit similar inhuman acts in non-Christian lands under the name of religion. To save the souls of the heathen from eternal damnation is still the aim of the religion of foreign missionaries. We have not yet forgotten all the outrageous deeds lately perpetrated in the far East, in China. Not very long ago, an Anglican bishop, addessing an English congregation, drew a vivid picture of the disasters which had been spread in the Chinese capital and provinces, wholesale massacres, burned houses, destruction of art treasures, terrible expenditure of money and lives, and, admitting that all this was the work of the missionaries, he gloried in the fact, saying : " Yes, the missionaries were the cause of all this trouble, but was it not worth while to cause such trouble, to sacrifice thousands of lives and millions of pounds to bring the enlightenment of Christianity to the countless heathens and to save their souls from eternal damnation ! And was it not every true Chistian's duty to help each in his way in the holy warfare initiated by the Christian missionary martyrs !" Such was the appeal of the noted Bishop to his congregation. Shall we join him in calling this the aim of true religion ? No, it cannot be.

As the Christian missionaries have been preaching for centuries with the Bible in one hand and a gun in the other, so the Mahometans have done the same ; holding the Koran in one hand and a sword in the other, they have massacred thousands in their attempt to save the souls of

the Kafirs. Like the Christians, the Mahometans believed that they were fulfilling the aim of their religion, which they considered the only true religion. But as on the one side, treachery, lying, hypocrisy, persecution, and the most inhuman crimes have been committed under the name of religion; so on the other, all the good works that have helped humanity have been inspired by religion; as monuments to this fact stand countless hospitals, institutions for the poor and needy, schools, colleges, and asylums; shall we therefore say that the performance of philanthropic works is the aim of true religion? No; the ideal of true religion is grander, and more vital than the simple dispensing of charity.

There are people who think that material prosperity is the aim of true religion; but how can that be when we know that all the great religious leaders of mankind whom we worship today as incarnations of God, like Buddha, Christ, Ramakrishna and others were the poorest men and did not care for material prosperity? On the contrary, they renounced all desire for earthly pleasures, sacrificed social position and power, voluntarily adopted the life of a beggar, depending entirely upon the Almighty will, and asked their disciples to follow their example. We all know what Jesus the Christ said to his disciples: "Provide neither gold, nor silver, nor brass in your purses, neither script for your journey; nor two coats, neither shoes, nor yet staves." Yet nowadays we hear from the apostles of new religious sects like the Christian Scientists that the highest aim of true religion is good health, success in business, acquisition of wealth and property [which go under the name of material prosperity]. The aim of true religion is neither a healthy body nor the acquirement of wealth. If a strong body or good health were the aim of true religion then

all savages who eat raw food, sleep in the open air, and live like animals, enjoying perfect health, would have attained to that ideal. If success in business and acquisition of wealth were the signs of true religion, then all the wealthy merchants, millionaires and multi-millionaires would have realized it long ago, but we are quite sure that they have not yet attained it. On the contrary, most of them live lives that can hardly be called religious in the ordinary sense of the term. The fire of greed for wealth and for the possession of social and political power has burnt the seeds of noble aspirations that are to be found in the field of the human soul. The majority of the wealthy classes live exceedingly selfish lives, being slaves of passions and desires, seeking nothing but sense pleasures, worldly power and amusement. Moral and spiritual standards have been pushed behind the scenes of the practical affairs of every day existence. The rich are trying to squeeze the last drop of blood out of the poor, and the cry of despair rising every where from the bottom of the souls of suffering humanity fills the space between the earth and the heavens.

When we know that social and political progress depends entirely upon commercial principles, which are guided chiefly by selfish motives, how can we say that material prosperity is the aim of true religion ? Wherever there is material prosperity there is to be found more of selfishness and consequently less of spirituality.

What then is the aim of true religion ? Before we discuss this point we must understand very clearly the meaning of the word "religion." What is religion ? This question has been asked again and again by the great thinkers of the world. Various answers have been given to it, but still it presents itself in the same old form to every thoughtful mind. Most people think that true religion

means a certain form of creed or dogma, of ritual and ceremonies. Some say that it is obedience to the moral laws given in the Scriptures of different nations; others believe that religion means a reverence for God as he is described under some particular name and form in each of the revealed Scriptures of the world. The Jew, for instance, must fear, revere, and obey the commands of Yahveh, must propitiate Him by offerings and prayers, and must follow the path of Moses—this is all that he understands by the word "Religion". The Christian's idea of religion consists principally in the belief that Jesus the Christ was the only begotten Son of God or Yahveh, that He came to save the world and sinners from eternal perdition by His blood, and that no one can enter heaven except through Christ—such is the popular meaning of religion among the Christians.

The Mahometans believe that true religion means absolute obedience to the moral laws revealed in their holy Scriptures, the Koran, and the acceptance of Mahomet as the only prophet of Allah. According to Mahomet the Christians will not enter heaven because they do not believe in the teachings of the Koran, and do not follow Mahomet, also because they do not worship and fear Allah, the only true God.

Here we have three great religions, each one of which claims to be true and denounces the others as untrue. But who is going to decide which one of them is actually true? Then again outside of these three of Semitic origin, there is Zoroastrianism, the religion of the Parsees. It is also a revealed religion founded upon the Zend Avesta and built around the personality of the great prophet Zarathustra or Zoroaster.

Brahmanism is another great religion which is based upon the Vedas, the most ancient revealed Scriptures of

the world. It has produced many prophets and incarnations of God; it has rituals and ceremonies similar to those of Christianity but much more ancient. The Brahmins generally think that theirs is the true religion. Buddhism, again, the child of Brahmanism, has the largest following and is the greatest of all ethical religions. Although it was not founded upon any book or upon a belief in God, although it does not teach the fear, reverence or worship of a personal God, still it is considered by many to be the greatest religion of Aryan origin. What a tremendous task and responsibility for the student of religions to find out which of these great religions of the world with their innumerable followers and inexhaustible stock of rituals, doctrines, and creeds, is the true religion and to discover the reason why it is.

In trying to solve the problem, the question naturally arises, is there any common platform on which all these revealed and unrevealed religions can meet and unite? The answer is to be found nowhere outside of Vedanta. Like an impartial judge Vedanta stands on the firm ground of reason, science, and philosophy, and remaining absolutely independent of all sectarian Scriptures, creeds, and dogmas, is ever ready to describe the common background of all special religions and to show to the world what true religion is and what is its aim. The aim of true religion we shall know when we find that common platform. In order to discover the universal standard we must go to the bottom of each special religion, dive deep into the sea of rituals and ceremonies until we reach the immoveable bed which holds all sectarian religions on its bosom.

First we must understand that all these different creeds, doctrines and ceremonies, rituals, and beliefs in some particular form or name of Divinity, in a revealed book, or

in any great personality, are like the husks of a grain which hide the kernel. They are the non-essentials of religion ; and if we examine properly we shall see that they vary in different countries according to the ideals, culture, and superstitions of the soil from which the plant of religion draws its nourishment. If we can put aside all these non-essential husks, we shall be able to discover the kernel of Truth, which forms the essential part of all religions. There we shall find the common platform upon which all these sectarian creeds meet ; and shall perceive what perfect harmony underlies all the conflicting non-essentials of different religions. We shall then understand what true religion means.

True religion does not consist in following a creed or in believing in dogmas, doctrines, or scriptural writings ; nor does it consist in holding aloft the banner of some particular prophet, by joining a sect or denomination, but its aim is to lift the individual soul above the limitations of the senses and bring it in close communion with the infinite, to make it realize absolute freedom from the bondage of ignorance, delusion, egotism, pride, ambition and all other imperfections which characterize human nature and hold us down on this plane of mundane existence. In short, true religion is not merely a belief in a personal God, it is not a mere worship of some form of Divinity, it is not merely fearing or revering God, it does not depend upon absolute obedience to the divine commands, but it consists, as Professor Max Muller has said, " In the perception of the Infinite through all such manifestations as are able to influence the moral character of man".

The perception of the Infinite or, in other words, the realization of the absolute Being which is One although worshipped under various names and forms, is the essential point of every religion. All dualistic and monotheistic

religions like Judaism, Christianity, Mahometanism, Zoroastriasism, Brahminism agree on this common ground because the God of each of these great religions is the same one, infinite, and absolute Being, no matter what name or form may be given to Him by His worshippers. If we read of the attributes of Yahveh we shall find that He is infinite ; one of the attributes of Allah in the Koran is that He is infinite ; in the Vedas we read the absolute Being, who is One and all-pervading is Infinite. In modern Buddhism the same Infinite and Absolute Being is worshipped as Buddha. When we have succeeded in feeling the presence of that Infinite One in the midst of all finite things, then we have perceived it and have discovered the universal meaning of religion.

The aim of true religion, therefore, is the realization of the Absolute Being, the realization of the Infinite ; and that realization may come either through knowledge, or love and devotion, or constant, contemplation. By "knowledge" we mean the immediate consciousness of all that is finite within the infinite, of all that is temporal within the eternal. It gives to man a clear insight into himself, answers the highest questions regarding the nature, origin, and future of the human soul and of the phenomenal world. The moment that knowledge or "Jnana", as it is called in Vedanta, comes within us, the finite spirit or individual soul becomes conscious of its relation to the Infinite or Absolute Spirit, and transcending all limitations of sense perceptions, it realizes its dvine and immortal nature. Then and then alone the individual soul enjoys perfect freedom from sin, that is, from selfishness and every other imperfection, and all the thoughts and deeds which proceed from such a soul harmonize with the highest moral laws that are supposed to be revealed in the Scriptures of the world. This absolute freedom of the soul was meant

by Jesus the Christ when He said: "And ye shall know the truth and the truth shall make you free".

The same freedom was also the ideal of Buddha and it was the true meaning of the word "Nirvana." It is the goal of the religion of Vedanta. Salvation, according to Vedanta, does not mean the continuance of a certain kind of enjoyment for any length of time in heaven, but it is the absolute freedom of the individual soul, which is the aim of true religion. It does not begin after death, in the grave, but it beings here in this life, in this very lifetime, and brings to the soul eternal rest from earthly anxieties and sufferings, unbounded peace and ever lasting happiness. Then all attachment to things that exist in the realm of the finite or within the limits of time and space, drops off the spiritual body like the dead skin of a snake.

As long as the soul cannot come into close touch with the Infinite, cannot commune with the Infinite, cannot realize its relation to the Absolute Being, so long it is attached to the finite body and to the pleasures and comforts of the flesh; so long does it try to fulfill the desires of the world and to remove suffering, worry and anxiety from the hearts of others; so long is there for it neither freedom, peace, nor happiness, but only bondage, sorrow, and misery.

A free soul on the contrary, does not care for anything that concern the body. It stands as a shining example of the absolute renunciation of lust and gold. The constant effort of such a soul is to rise above the material and to be free from the limitations of physical conditions, therefore it is said in Vedanta: "That absolute freedom, that immortal freedom which is the ideal of true religion cannot be obtained by philanthropic or charitable works, or by progeny, or by wealth, but by renunciation." Blessed is he who has renounced attachment to everything

that is worldly and who has severed all ties that, enchaining the soul, keep it bound on this plane of worldliness, and prevent it from breathing the air of perfect freedom which is constantly blowing in the realm of the Infinite.

Freedom and renunciation always go hand in hand, one cannot come without the other. Wherever there is no sign of renunciation, there cannot be freedom; how can we be free so long as we are are attached to the things of this plane, that attachment will keep us here. Where there is no renunciation, there is slavery and its attendant evils,—worry, anxiety, fear and suffering. There is nothing in the world that can make us fearless except renunciation; the only thing that will make a man fearless is renunciation of attachment to the things of the world.

True religion has neither quarrel nor fight with any special sect or creed, whether revealed or unrevealed, because it deals entirely with the kernel or essential part of the grain of all sectarian religions, and leaves out the husk or the non-essential forms, creeds, rituals and ceremonials which have always been the hotbed of dissensions and persecutions among the followers of the various religious sects and creeds. But true religion does not condemn believers in creeds and ceremonies. It gives to these their proper place and recognizes their usefulness for beginners in the path of spiritual progress toward the goal of true religion. As in ordinary life there are three principal stages of growth,—childhood, youth and maturity—so in the spiritual life there are corresponding stages of development,—the spiritual childhood, spiritual youth, and spiritual maturity. So long as we are in the stages of spiritual childhood and spiritual youth we need doctrines, dogmas, rituals, ceremonials, Scriptures, and all the pariphernalia of worship which we find in a Hindu or Buddhist temple or in a Roman Catholic church, and so long must we obey

the commands of priests and of scriptural books. True religion does not begin until we have attained to spiritual maturity, until we have begun to perceive the infinite in the midst of finite objects, the eternal in the midst of the temporal phenomena of the universe.

The moment we get a glimpse of the infinite either through knowledge, devotion, or contemplation, that very moment the soul becomes conscious of its immortal nature, begins to feel itself a part of and inseparable from the infinite, and endeavors constantly to be in close touch with that Infinite. This is what is meant by divine commnnion. The individual soul then crosses the threshold of true religion and enters into the realm where the noise of doctrines, dogmas, sects, and creeds does not reach the ears, where rituals and ceremonies are of no further value and where the soul, rising above all temptation and transcending all limitations, realizes that peace, that happiness, that divine wisdom which enlightens the mind and makes it peaceful and happy. It breathes then the air of freedom and enjoys true rest, the rest that never ceases. Even when it comes down to the plane of the earth it brings with it that rest. Such a soul, enjoying perfect freedom, declares to the world with a trumpet voice :

" I have realized that Supreme Infinite Being whose self-effulgent light of wisdom dispels the darkness of ignorance. Whosoever hath attained such realization hath crossed the ocean of death and reached immortality ; there is no other way, there is no other way,"

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THE RELIGION OF YOGA.

BY GOVARDHANADAS.

(*Continued from page 12.*)

The word *Yoga* is from the root *Yui* to join, and is explained as the union of the individual self of man with the Supreme Self.

But the more appropriate definition, according to the science of *Yoga*, is the attainment of the hyperconscious state called *Samadhi* in which man rises above the finite existence of the senses and the intellect and realises the Universal Spirit. *Yoga* is the method of practical realisation and as such is based on the common principles of all religions and is applicable to every kind of ideal Philosophers may differ as to the ultimate nature of their ideals; but when they come to the sphere of practical realisation they all are one. So no difference in practice can arise from differences in the conception of the ideal. But difference may arise in practice owing to the nature and temperament of the persons who practice. There are a great many varieties among human beings, whose natures, are different, whose aspirations and activities are bent in different directions. Human nature can never be uniform in its inclination and temparament. We have men of active physical habits, intellectual and emotional temperaments, and men who prefer internal activity to external one and prefer to live in seclusion and so on. The purpose of the religion of *Yoga* is to select such of the points as are common to the several temperaments of men and build out of them a practical science for the realisation of the Supreme Ideal. The Hindu religion teaches various methods for the attainment of the union between the self of man and the Self of God so as to suit the different temperaments of the worshippers; and each of these is called a *Yoga*. We have the *Karma Yoga* or the *Yoga* of work, the *Bhakti Yoga* or the *Yoga* of love, the *Gnàna Yoga* of the philosophic *Yoga* of knowledge and the *Raja Yoga* or the psychological

path to union. Of these paths the *Raja Yoga* or the psychological path is at times simply designated by the word *Yoga*.

Like every other system of religion, this *Yoga* has a philosophical side of its own. Its philosophy has been already told to be that of the Sankhyas, but with this difference that God finds a place in this system. Though Patanjali avoids treating of creation and such other questions relating to God, into his teachings, he introduces God in a peculiar way of his own. We have seen how the *Sankhyas* stopped with *Purusha* who has been described as the essence of intelligence and as the innermost spiritual principle in man. According to Patanjali *Isvara* is nothing more than a "special *Purusha* untouched by misery and the results of actions and desires." While the individual *purusha* is atomic in intelligence, the supreme *Purusha* or *Isvara* is infinite. The one represents the negative pole while the other represent the positive pole. *Purusha* is that which is bound and subject to mind or life and which after gaining right knowledge through a course of experience attains freedom; and *Isvara* is that which is eternally free. So long as the *purusha* is nailed to an infinite chain of cause and effect, it can neither loosen itself from the chain by incessant motion nor weaken any of its links. To snap the chain or stop the motion of the chain requires the help of another being whose actions are not impeded by any such bondage and who lives outside the cosmic chain of cause and effects. Such a being is known as the spiritual teacher. Such teachers are always necessary. All knowledge is within ourselves, but to call it out better knowledge is necessary. The like alone can move the like; dead insentient matter can never call out knowledge. As the teacher is the man who has been helped out of the bondage of *Samsara*, every teacher implies a preceding teacher. Therefore, according to Patanjali "*Isvara* is the Teacher even of the ancient teachers, He being not limited by time." He is the glorious Lord of the sages whose only pleasure is in the self and from whom all bondages have fallen off", or as the *Sankhyas* say, " who gets merged in nature in one cycle, so that after attaining perfection they may come out in the next as lords of world-systems".

The *Vedantic* followers of *Yoga* may be seen to have developed this conception of *Isvara* of Patanjali a step higher. They have generalised him unto a Universal being and sublimated him into an absolute unity. They have added to the Yogic conception of *Isvara* as the eternal, pure, ever-free, almighty, all-knowing, all-merciful teacher of all teachers" the *Vedantic* conception of *Isvara* as "He from whom is the birth, continuation and dissolution of the Universe." The result is the *Sachidananda* Brahma who is the substratum of the whole phenomenal existence and is that which manifests in everything. From the ontological point of view, the *Isvara* of Patanjali may not be said to be in any way different from the *Brahman* of the *Vedantin*. What manifests as an atom at one extremity cannot be difierent from that which manifests as the Infinite at the opposite extremity. When an absolute conception is expressed in the language of relative existence it cannot but be expressed in correlative terms. The idea of the limited always carries with it the idea of the unlimited also, because both are manifestations of one and the same state of mind. What appears on a certain plane as limited should naturally appear unlimited beneath or beyoud that plane. Of the two correlated terms the infinitecimal *Purusha* and Infinite Isvara, the one stands or falls to the ground with the other. If both were to be true both should have the same back ground of truth. The *Vedas* declare the Supreme both as more atomic than the atomic and as greater than the greatest." "*Anoraniyan mahato mahiyan*". Moreover. the highest state of the soul according to Patanjali is called *Kaivalya* or abiding in one's own self. It is a state in which there is neither the knower, nor the knowable, nor knowledge; neither the creator nor the created, nor creation; neither subject, nor object, nor relation. *Purushas* who have reached such a state where speech and thought cannot reach may be said to have reached an absolute state of undifferentiation. There can never be a plurality of individuals in such a state. It is logically impossible to maintain a plurality of perfect existences. The perfect and the Infinite can therefore be only one,—the self-existent *Isvara* or the *Brahman*. In consequence

the Vedantic followers of *Yoga* posit a fifth state in *Samadhi* called the *Turiyāvastha* or the state beyond the fourth state of hyper-consciousness in which the soul becomes identical with the Universal *Brahman*. As we pointed out the *Yogins* were fully satisfied with the freed state of existence and did not care to enter deeper into the ontological condition thereof.

Yoga has been spoken of as preeminently a religion, and religion means an organised form of worship. Worship again implies one form or other of symbols. Are there any symbols in the religion of *Yoga*? As the method of *Yoga* is a purely mental process of worship, concrete material symbols are wholly secondary in its consideration. Word and thought symbols are more essential and useful to its practice. These word-symbols of *Yoga* are known as the *Mantras*. The most important of such word-symbols of *Isvara* is the *Mantra* "*Om*". This *Mantra* forms the corner-stone of *Yogic* religion. Almost every teacher of Hindu religion has tried to make capital out of this one syllable. "*Om* is His (*Isvara's*) manifesting word," says Patanjali. What is the religious significance of this word and what function is this symbol intended to serve in the religion of *Yoga*? To understand the full scope and meaning of this word, one should have a clear conception of the Hindu idea of the origin of the universe; because the Supreme Being whom it symbolises is the source of the universe.

What does the Indian Sastras say? "At the beginning there existed one only without a second." "He willed may I become many and became many." "He became differentiated into names and forms." When the cosmic intelligence reflected on the ethereal substance it vibrated as *Prana* or vital force. This *Prana* or *Prajna* becoming conditioned by the mind-stuff manifested itself as will, thought &c. The first act of willing on the part of the supreme being is therefore no other than the putting the creative evergy into motion. The effect of this will or vibratory force is to differentiate the universe into names and forms. Names and forms are therefore the two chief conditions of manifestation of the universe. What are we to understand by names and forms?

Let us take the example of Electric-force. When an electric current is passed through a medium, its effect is to set in vibration the molecules of the medium. When the vibration is raised to a certain pitch, it becomes audible to the ear as sound. When the strength of the current is increased still further, the vibrations become more rapid, the medium becomes incandescent and begins to throw light. The same is the case with the cosmic energy and substance. When the cosmic *Prana* sets in motion the subtle and formless ether, it becomes first audible to the ear as sound; and its effect is to convert the intangible ether into a tangible fluid. When the vibrations of *Prana* increase in intensity, the sound rises more and more in tone until the invisible but tangible fluid takes the form of incandescent *agni* or fire. Thus this original ether is converted into the liquid and solid states. Thus we see that the theory of the *Sankhyas* is that the fine subtle and rudimentary states of matter *Tanmatras*, sound, touch, form, taste and smell correspond to the fine gross states or *Bhutas*. Each one of the latter states not only develops the corresponding *Tanmatra* but also carries with it the properties of the previous states. Of these several products of *Prakriti*, sound comes at the beginning of the cosmic evolution along with *akasa* or ether, and form next with Agni or light and heat. Sound is, therefore, typified by name as name is only articulate sound and distinguishable by man and light by form which is synonimous with it.

The theory of the *Yogin* is also that without being conditioned by name and form there can be no sensible universe. Name or sound and form or light are the first manifestations of the cosmic intellengce or thought. If we analyse every thought or idea, it will be found to be based on the elementary notions of name and form. We can dispense with form at times but we cannot dispense with the name or word symbol of thought. As sound or *nada* and light or colour are the successive manifestations of Supreme Intelligence, in an inverse process of involution or *Laya*, these two forms of *Prana* or energy are ultimately destined to return to the Supreme state and get dissolved or merged in it. On the conception of the relation of these facts

depend the methods of the religion of *Yoga*.

According to a *Yogin* the human body, is the microcosm. The same intelligence which stands behind the universe and causes the phenomenal manifestations, exists behind the organism of the body and endows it with animation and life. "As one lump of clay being known all clay is known," so the knowledge of this microcosm carries with it the knowledge of the whole macrocosm. Thought vibrations being conditioned by the organs of the human body first expresses itself as speech or word and then as the more concrete form *Prajnā or* intelligence which in its manifesting or kinetic state becomes transformed into *Prana* or energy, acts through the finer organs of the body as thought vibrations divisible into sound vibrations and light vibrations and through the gross organs which makes the outer crust of the body mere name and form. Mind or *Antahkarana*, therefore, stands for the thought and the body which forms the outer crust for name and form. The method of *Yoga* is to realise the true nature of the *Atman* beyond mind and body, through its manifestations of thought, name and form. This is the only way open to all religions—the unmanifested is to be reached through the manifested only.

The method of the *Yogin* is therefore to bring all the motor and sensory *Pranas* of the body under the control of the will and then to gather them all in the mind centre of the nervous system so as to cause the mind to vibrate with the utmost intensity. In consequence, his mind becomes a tremendous search-light. By this process when he turns his eyes ears and his senses, from joining the objects of the external world and concentrates them inside the mind he sees what were thought-waves once as variegated light—light coming out of a back ground of darkness and then standing by itself pure and effulgent. He hears internally the same thought-waves as sound—sound which once manifested itself as the articulate speech but now audible only as the undifferentiated *Pranava* or '*Om*'. When the vibration of the mind is raised to a still higher pitch, light ceases, sound ceases, the mind itself ceases, as there remains nothing to will aboutor think

upon; and the pure unmanifested, eternal essence of intelligence abides with-in itself.

Let us take an illustration from science. Sound or light vibrations are known to become audible or visible, only between certain pitches; when the vibrations take place outside these limits the light or sound ceases to be audible or visible. The same is the case with the vibrations of *Prana*. When the mind vibrates below a certain pitch conciousness does not become perceptible; and when it vibrates above a certain plane consciousness again becomes imperceptible. The extremities are always alike. Where a thing always begins, thither it ultimately returns. At first the Yogin begins his practice by taking the help of concrete sounds and forms. In early stages he keeps his mind concentrated on the one form of his favourite Deity (*Ishtadevata*) by reducing all other forms to that one form, and on the one *mantra* or name symbolising that Deity by reducing all other names to that one name. As he advances in practice he gradually sees all forms merge in the effulgent form of the infinite and all names into '*Om*', the matrix of all sounds. This is what is known as the *mantrayoga* or the *Yoga* of sound and light and the *Layayoga* or the *Yoga* of dissolution. By this process the senses are dissolved in the mind, the mind is dissolved in the hyperconscious state of spiritual existence. This hyperconscious state therefore means the complete cessation of mental activities on the lower plane of human consciousness.

So, to return to our symbol '*Om*', we have seen how every thought of ours has its corresponding word-form, in so much so, that thought word and form are inseparably related to one another in having a common origin. As our body is only a type of the whole universe, every wave in the universal mind should have its corresponding word and form, and these should be inseparably related with a common substratum. All sensible sounds in the universe should be the expression of one ultimate undifferentiated sound; and all sensible forms should be the manifestations of one ultimate form-producing basis. This ultimate, inexpressible, eternal sound phenomenon is known among the

Sanskrit philosophers as S*phota*—literally the bursting forth into sound. This invisible S*phota* is the essence of all names and is the basis of manifestation as *Logos* or word. It is not only the basis of all names and forms, but is the creative power as it were of the Supreme Being. The Supreme Being may be said to become conditioned as *Sphota* before He evolves out of Himself the phenomenal universe. As this S*phota* becomes more and more concrete and condensed, it takes form as the effulgent One. This effulgent One is the manifestor of all subsequent forms and is the illuminator of all objects. He is the Cosmic Sun, the pervader of all and the sustainer of all. "There the sun does not shine, neither the moon nor the stars, nor lightning ; when he shines everything else shines." This *Sphota* is therefore the primary manifestation of the Supreme Intelligence ; He is the *Nada-Brahman* or the *Isvara* of the *Yogins*.

'*Om*' is the one possible symbol of this *Isvara*. It is inseparably related with the idea of *Isvara* ; it is the holiest of holy words and is the mother of all manifestations ; it is the Word-Deity of the meditator—the eternal Sphota from which the whole universe is born and is ultimately dissolved. All articulate and distinguishable sounds are the manifestations of this one word '*Om*.' If the distinguishing peculiarities of all words are taken out of them, what is left is the word-material S*phota*. The least articulate and the most generalised expression or symbol of this *Sphota* is the syllable '*Om*'—the *Nada-Brahman* of the *Yogins*. This syllable is a combination of the three letters, *a u* and *m*. The letter *a* is the simplest and the most primary of all sounds. It is the most rudimentary form of articulation common to all beings. It is the first letter of all alphabets. Sri Krishna says in the *Bhagavadgita* "I am the *a* among all letters." When an articulate sound is produced, it begins at the root of the tongue in the larynx, passes through the space of the mouth and ends in the lips and the root of the nose. It is as it were rolled out from the throat through the openings of the mouth and the nose. The throat sound is *a*, and the lip and nose sound is *m*. *U* represents the transition in the process of rolling out from the throat to the

lips and nose. '*Om*' which is produced by the combination of the above three letters, when properly pronounced represents the whole phenomena of articulation and is the most suitable symbol of *Sphota* which is the earliest manifestation of Divine Wisdom. Just as the one undifferentiated and attributeless *Brahman* becomes *Isvara* the creator by being conditioned, so also the undifferiated *Sphota* becomes '*Om*' by being conditioned; and this '*Om*' or *Pranava* may be said to be the origin of the manifold *Mantras* the innumerable concept of the *Brahman*. In the same way as the choice of a particular form of *Isvara*, the *Ishtadevata* or chosen Deity, is helpful to divine meditation and the acquisition of true knowledge, the muttering of the particular *Mantra* symbolising the chosen deity is also helpful to a person. The one represents meditation on the Supreme by means of His form manifestation; and the other meditation by means of sound manifestation. For those who do not care for a Chosen Deity and who are more for abstract meditation, the best suited *Mantra* is the *Pranava*.

Apart from this use of *Pranava*, there is a special aptitude in this *Mantra* for the purposes of meditation and for symbolising the *Sphota*. When '*Om*' is pronounced, the vibratory sound in the end becomes conditioned by the nasal cavity and may be said to linger there for some time. The first effort at pronouncing it ends in the form of the letter '*Om*'. After the first effort is over, the lengthening of this '*Om*' sound can be made to linger as long as one wishes to have it.

This feature in the pronunciation of *Pranava* is of considerable advantage to a *Yogin*', in the process of concentration and meditation. His mind may be made to linger on the lengthened shadow of '*Om*' to any length of time even after the audible vibration of its pronunciation is dimmed. Its existence is capable of being inferred even from feeble inaudible vibration of which one is conscious, though one cannot distinctly hear it. In a state of *Kumbhaka* or stoppage of breath, a *Yogin* has to keep meditating on this sound without muttering it for a long time proportionately to the duration through which his *Kumbhaka* lasts. According

to the different *Mantras* of time during which this nasal sound is pronounced, it is known as *Bindu* and *Kala*. The variations in the representations of *Sphota* as *Nada*, *Bindu* and *Kala* may best be illustrated as follows :—

When we hear a gong strike, the first sound our ear catches is intense and clear and resembles the articulate '*a*' which comes from the root of the tongue. It is perfectly audible in all its pitches and is distinguishable into brass, tremour or some other form. After a few seconds the vibrations which started the sound become feeble and the sound resembles that of '*Om*'. When this sound continues for a few seconds, we begin to hear the feeble vibrations without being able to distinguish the sound exactly. After sometime more, the sound becomes completely inaudible and yet our finer perception tells us that vibrations still continue to exist though we cannot hear them. The sound may then be said to have become one with the unmanifested *Sphota*. Similarly, the *Mantra Pranava* in its early stage of pronunciation is the perfectly distinguishable *Nada* and symbolises the personal God of the dualists; and in its next stage it becomes the feeble and indistinguishable *Bindu* and symbolises the *Saguna Brahman* or the conditioned Absolute of the qualified monists who is indistinguishably united with *Prakriti*. In its last stage it becomes inaudible and symbolises the unqualified Absolute of the monists. As the whole phenomena of the universe ultimately merges into the One absolute existence, so all distinguishable sounds finally merge into the one undifferentiated *Sphota*. Thus this *Mantra* '*Om*' which represents the *Nada-Brahman* of the *Yogin's* may be said to symbolise the whole of sound phenomena in all its stages of manifestation.

The significance of this word '*Om*' in the religious literature of India is so great that all sorts of ideas have clustered round this one word. It almost stands as the one symbol for the various aspirations and thoughts of a vast majority of religious Hindus. In reciting the *Vedas*, they begin with this word and end with this word. Every religious act is begun after pronouncing this word and ends with the seal of this word. This word

stands for everything that has a beginning, a middle and an end. The three primary manifestations of the *Brahman*, the three *Vedas*, the three important kinds of energies, the three states of consciousness, the threefold differentiation of the universe, in fact, everything connected with Hindu religion which is capable of being distinguished into three is symbolised by the sacred syllable '*Om*'. The *Chundogya Upanishad* of the Sama Veda devotes more than one chapter for the exposition of the significance of the '*Om*'. '*Om*' is the *Brahman* from whom this universe is evolved; it is the sustainer and it is that to which everything ultimately returns. It is the symbol of symbols.

Thus we see that religion is a powerful factor in the progress of humanity. It opened the eyes of man to the transitoriness and unsubstantiality of the vapid pleasures of the senses and the intellect. It stimulates his thoughts and causes him to transcend the senses and seek the spiritual and the real in everything. It teaches him how to allay his inmost spiritual craving, and realise his aspirations. It is the only channel through which his noble thoughts, his moral aspirations and conduct incessantly flowed. The religion of *Yoga* teaches us that the best and only possible method for all beings to realise the end and aim of human existence is not the external method of reason and research. No amount of reasoning and disputation will lead us to the realisation of truth. Nobody need go outside himself for the realisation of truth. Our bodies, our individual beings represent in a miniature scale the whole activity of the phenomenal universe. For anything that we want to find we need not go outside ourselves; we have only to turn and look within our own selves. The infinite, the incomprehensible is pent up within us; we have only to learn the way to set it free in order that it may shine in full glory. No worship of the external forces of nature is necessary; no sacrifices are necessary. The only worship is the worship of the internal forces; the only sacrifice is the offering of the senses, the intellect and the egotism to the Supreme Ruler inside through the fire of vital energy. The teaching of the *Yogic* religion is therefore to realise this Infinite, this Supreme goal within one's self,

by worshipping and sacrificing to the God within. Rituals and symbols are no doubt helpful to a beginner. What better rituals than the manifold practices of Yogic meditation and concentration. what greater symbols than the universal *Pranava* are requisite for mental worship? "He who is the Supreme Ruler of all beings, who controls every action from within, who abides within your heart and lives within the disc of the effulgent sun inside and is hidden even in the inner soul, if you have no dispute with that *Person*, you need not go to Kurukshetra". "Whoever apprehends the soul differently from what it really is, what sin is not committed by that thief who has robded the soul?"

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DR. CUTHBERT HALL AND THE VEDANTA.

The English educated Hindus of this city have recently been treated to an interesting course of lectures on Christian Belief interpreted by Christian Experience. Dr. Cuthbert Hall, D. D., President of the Union Theological Seminary, New York, and Barrows Lecturer in the University of Chicago, has done the utmost that the accomplished eloquence of an orator, the finished excellencies of modern literary scholarship, and the almost convincing nature of recent scientific and philosophical methods can do, to present the religion of Christ in its most acceptable form to a learned Hindu audience. To us who have been accustomed to the dogmatic Christianity of the missionaries dinned into our ears in season and out of season, the exposition of the religion of Christ by the learned American Doctor comes as source of relief. His sincerity and moderation, his love of truth and his readiness to accept it wherever it may be found, his faith in the unity of the human race in spite of all the apparent diversities of caste, colour and creed, and his conviction that religion which has its source in the inmost spiritual nature of man, is one of the most indispensible factors that tend to the amelioration of the human race and make life worth living in this unhappy planet of ours, are in our opinion qualities which one finds very rarely among those who come to preach their own particular form of faith to strangers, nay, even among those who profess to make, without prejudice, a comparative study of all forms of religion.

Till now, the apostles of Christianity in India have been relying on the simplicity of the religion of Jesus, the supremely ethical nature of his personality, the freedom of

the Christian religion from the undesirable trammels of caste and ceremonialism and above all, the doubtful identification of the cause of the civilised and progressive condition of the Western Nations with the Christian religion they obviously profess, for the purpose of turning the Hindus towards Jesus and the Bible. They have been evidently forgetting that no religion, however true it may be, can find favour with foreigners unless it is presented to them in a form acceptable to the peculiar nature of their intellect and traditions. They either have not cared or have been intellectually incompetent to present Christianity in a form attractive to the philosophical nature of the Hindu, nurtured under the influence of an ancient Civilisation, and its time honoured social and metaphysical ideals. But Dr. Hall seems to have understood the nature of his task, much better than his predecessors ; and his lectures bear evident testimony to the fact of his having well prepared and equipped himself, before coming to India to accomplish his object.

As an unbiassed student of comparative religion Dr. Hall attempts to expound the Christian religion from the highest platform of pure thought. But the study of religion from the standpoint of pure philosophy is nothing new so far as the Hindu community is concerned. Abstraction in religion, apart from the various concrete forms in which it manifests itself, apart from the castes or communities that profess them, and apart from all adventitious traditions and institutions changing with time and place or circumstances, began centuries ago in this land of Aryavarta with the Upanishadic seers. Speculations, pure and sinple, and untrammelled by any kind of limitations, scriptural or otherwise, continued for centuries after the Upanishadic period and culminated at last in the noble system of the Vedanta—the philosophy of Badarayana

Vyasa. Every one who has made some acquaintance with the Vedanta knows how well that noble system of religious philosophy steers clear of all sects and creeds, and proclaims itself to be the soul of all forms of religious faith, irrespective of time or place, tribe or nation. The doctrine of the unity of the human race which, whatever the Doctor might say, to the contrary, is but a lip phrase with the moderns, is an essential article of the Vedantic creed. It is not humanity only that comes under the Vedantic doctrine ; it is the whole of animated creation from the highest God Brahman to the lowest animalcule.

'No, there is indeed no plurality here' says the Upanishad. "The intellect that sees an indestructible unity, inseparate in all (creatures) that appear separate is the *Sattvica* intellect" says Sri Krishna. There is no doubt, therefore, that this monument of ancient thought, which throws all others into the shade well deserves to be taken as the type to guage the relative merits of the other systems of religious philosophy.

We believe that Dr. Hall is not right in identifying the Vedanta with the Pantheism of the West as it is represented by Spinoza, or even with the illusory Pantheism of some extreme school of the Vedantic system. There is no doubt that it is Pantheistic in the sense that Brahman, the God-substance is the all in all, the source of all Light and Life of all that was, is or ever will be, and that the universal life, however diversified it may appear to be, is but the one undivided life of Brahman—the absolute existence. But this does not deny the reality of finite beings or lives or of distinctions in the world of matter and mind. The Vedanta recognising all these distinctions, declares that they could all be unified in the one ultimate life of Brahman, in its expression in various forms and modes. What is denied by the Vedanta and regarded as illusory is the idea of the

reality of distinctions and differences as independent of the Absolute, of the conception of something other than the Infinite, and existing apart from it claiming a sort of existence equal to that of Brahman himself. If God is the all in all, which Dr. Hall is willing to grant, how could there be anything which can claim the same kind of reality as Brahman ? Everything that exists, must exist in God, because of God. In other words the Infinite must contain that which is true of the Finite as part and parcel of it ; and whatever else there is in the Finite, which is inconsistent with it, must be surely illusory. So, then, according to the Vedanta, the universe of matter and mind, in its essiential nature partakes of the essence of the Infinite. "All this (universe) is indeed Brahman," says the Upanishad. But the idea of the universe as other than God in its essence or as an existence independent of God but simply pervaded by His spirit is essentially dualistic and therefore illusory. The Vedanta does not abolish the actuality of the universe, but ascribes to it a reality subordinate to that of God, in every way, in other words, as a mode of His manifestation. If Christianity really teaches the doctrine that God is all in all, and Absolute, as the learned Doctor asks us to believe, then certainly does the Finite submerge in the Infinite ; so that the conception of any other reality whether of mind or matter, claiming equal reality with God, however necessary it may appear to be for His self-expression, becomes logically an illusion and no less.

However, the Vedanta does not deny the reality of the conception of God as it is put forth by Dr. Hall in his exposition of the Christian idea of God. The Vedanta gives Theism a distinct place in its fold. It is not a mere concession to human prejudice or superstition or to the natural craving of the human heart for a personal God. It

is a logical necessity in the philosophical system of the Vedanta. The Vedanta holds that any reality may be looked at from two philosophical standpoints, of the thing-in-itself, and the thing as capable of being known. Brahman, the highest Reality, may be conceived under two aspects; in Himself as the all in all and the essential substratum of the universe; or in relation to the Finite as the God of Love and the moral Governor of the universe. Both these aspects are real but only the concept in the latter case relates to the Divine principle in its relation to man and the universe. It does not go to the depth of the God-substance; so far only can the method of affirmation, go, the method which Doctor Hall regards as forming the unique feature of the Christian method of arriving at a conception of God. The method of negation rises higher and tries to arrive at a conception of the real essence of Brahman. It is true that this method does not enable us to get a positive conception of the God-head. It tells us only what God is not. But does the method of affirmation tell us anyting more about the God-essence? Not at all. It may be that the Christian, for the matter of that, all theists and even the Vedantins try to know what God is. They may say that God is Almighty, All-merciful, Love itself and so on. But all these attributes pertain to God in His relation to us and the Universe. The Vedanta does not deny their reality; but simply says that these do not represent the real God-Substance or God-Being. How it is possible to realise God in His essential nature, in other words, to realise pure Brahmic existence is the aim of the Vedantic Yoga; but not to know or understand Him intellectually. Bare intellectual conception of God can relate not to the essence of His Being, but to his relatoin to the Finite. Here it is that the method of negation is useful. It enables us, by abstracting our mind from all

phenomenal distinctions, to realise God in the very essence of His Being. Dr. Hall is erroneous in thinking that in the highest abstraction recommended by the negative method for arriving at a conception of God, nothing is left in the mind to contemplate but "pure Being, without definition–The Infinite Thought, the Undefinable Absolute. In the intensely ecstatic condition of Yogic abstraction, pure Being is neither thought of, nor contemplated; on the contrary, it is lived, or rather realised in self. Such a realisation, though it is impossible to conceive it in the understanding of it, is intensely real and positive. It is the highest self-realisation, the realisation of God in self, what is popularly known in the Vedanta philosophy as union with God or absorption into divinity. It is not the loss of individuality, as many conceive it to be. It is a condition in which the individual consciousness realises permanently its essential universal nature, and its unity with all other existences, on account of their eternal subsistence in the universal essence of God who is one with the all and the all in all. Thus it will be seen that the Vedantic conception of God is, by far, more philosophical and rational than that of Christianity, even if we understand it in the light of the learned and scholarly exposition of Dr. Hall; and that the Christian conception, to be more rational, must rise higher so as to include the Vedantic conception by giving it its legitimate place, a place higher than that of the popular or the enlightened theistic *conception of God.*

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CORRESPONDENCE.

THE MYSTICISM OF THE MOHAMMEDANS.

A pleasant incident occurred at one of Sister Nivedita's lectures on January 5th in the town of Salem. When a Mohammedan gentleman who had been present throughout her series handed her a letter and a paper—the latter intended to be read to the audience. A few extracts are here made from the letter. The paper is given in full.

"While listening to your lectures on the two previous occasions. . . . . I found your manner of interpretation to be the same as that of a pure *Mahommedan Sufi*. . . I know that the philosophy of Hinduism is more or less the same as that of Mahomedanism, yet wanted to satisfy myself as to whether you had acquired this teaching from a Mahommedan or a Hindu Scholar, as I know that these are the only two possible sources. . . . I heard from you that you learnt it from a great *Hindu Sufi*, to whom all reverence is due. He was right, in defending Mahommedanism (on the occasion you referred to), because he knew that though these are external differences between the two races in worldly matters, yet both of them are one, and will have to pass through the same gate finally, and he knew that nowhere is it said that women have no souls. . . . . That much credit is due to your worthy master (is clear from the following). Our Sufis compare the heart with a burning lamp. The shape of the flame is as the form of the heart. . . . . Once there was a great discussion between two Sufis, because one compared the heart with a sun, and the other with a burning lamp. But it was found that the sun has no power to make other suns, whereas the light of one lamp

can light one hundred thousand others, so the latter example was confirmed. . . . . Sufis generally sit during the night, after one o'clock, when there is complete *calmness of the world*, to fight with their worldly desire. Because it has been declared by Mahommed, the greatest Sufi of Mahommedanism (may peace be on him !) That if at such a time such an exercise be done, it will have speedy and splendid success. . . . . Although I, as a Mahommedan, am bound not to disclose the facts of our philosophy, except to those who are willing to work out its process, and to those in whom the adviser has confidence, yet, as it is not a new thing to you, and as I want to support your purpose of bringing Hindus and Mahommedans to unanimity, I suggest and request that you will kindly address the audience, saying that there is philosophy even amongst Mahommedans. For this purpose I have given in another paper what a Sufi teaches his student, which you can either read, or give in you own expression to the audience. . . . . .

The Mysticism, or rather the Philosophy, of Mahommedanism, may be put in simple form as follows. I prefer to call it the *Theology of the Sufis.*

When a Mahommedan goes to a Sufi to study this subject, the Sufi asks him some questions, and when he finds that so difficult a task cannot be carried out by this man, he tells him flatly to go away. But if one constantly visits the Sufi, requesting him often and often very earnestly to teach him,—and if the Sufi finds that he has come with full desire of being taught, and is likely to proceed with the work at any risk, then—he gives him a prayer to be performed with full belief and devotion. And the purport of the prayer is " O Lord. who art the Lord of all creatures, direct me in the right way, in the way of those

to whom thou hast been gracious !"

The Sufis next instruction is, " Bear in mind, whatever you do against your conscience is a sin." " You must also observe and practice humbleness, humility, friendship, love, and affection towards your brotherhood, for God is the Lord of all creatures, and not of one section only."

After all this, he takes up the subject of *worldly and real love*, on which thousands of books have been written. In the first place, he teaches worldly love, and when he is successful in this, drags him to the spiritual love.

I shall here make mention of two simple examples of worldly love.

Once, while a Sufi was teaching his disciple about worldly love in his secluded chamber, an ox with long broad horns passed along the road, and the master said to the student, ' I have taught you enough about love. Look ! there is an ox passing along the road. Retire and love that ox. Come and tell me again when you have succeeded.' The youth left the Sufi, and remained with the ox constantly thereafter. The townsfolk talked of a youth who had gone mad, being always with an ox. His relations and friends strove earnestly to bring him round, but it was to no purpose. If anybody carried bread to him, he would take it ; otherwise he would starve. Whenever he ate or drank or eased himself in any way, his eyes were on the ox, and while he slept, his hand rested on it. The owner, finding that the youth took so special an interest in his animal, did not interfere with him, and he was left entirely to his own choice.

After two years, he left the ox of his own accord, and came and stood before the threshold of the little chamber of his master. The Sufi, seeing him said " Come in my friend ! What have you to represent ? " " Sir," replied the youth earnestly, " I cannot come in. For my horns

cannot get in at the doorway ?" "Ah !" said his teacher, "You are greater than myself. The praise is not to me, but to my master, whose words and manner of love I taught you !"

Then he taught him of spiritual love, saying "*Khak show*," i.e., "First destroy your self, then find out the secret !' Literally, the reference is to the man in the royal mint who washes the ashes in order to recover any particles of bullion that may have fallen.

In the Province of Gwalior there was a great Sufi named *Syed Shahi Mohammed Gouse Shuttari.* He was giving the first teachings on wordly love to a Mahommedan youth, while the lad's friend, a Rajput boy, was seated outside the chamber. Finally, the Sufi directed his disciple to love this Rajput friend, and retired himself. From that day, the boy was always with the Hindu. He himself in fact became a Rajput in manners and customs, leaving his own home, parents, and family, everything was wrapped up for him in the person of his friend. Now it happend that after eighteen months the Rajput boy died of fever, and as the Mahommedan stood gazing at the dead body of his friend, the relations came and tried to induce him to leave the presence of the corpse—at last they desisted, however, determining to leave him to his will. The boys had been bosom friends. He was the chief of mourners. Even at the burning ground the youth followed. When fire had been set, and the body was hidden in the smoke, still he stood in the distance, watching the flames. When the body was half burnt, as night was closing in, the relatives left the place, leaving only one or two to see that it should duly be turned to ashes. But the young Mahommedan never left his place, nor ceased his vigil. Presently he lay down slowly, facing the flames and the dead. Next morning, some of his friends came to

the spot, and finding him to be, as they supposed, sleeping on the ground, exclaimed "Awake! There is no use mourning. Arise! Come! But he whom they called did not awake. Then one took him by the hand. But that hand had turned into *ashes*. So with the whole body. It lay there, 'Ashes in the form of a man.' As the corpse had been gradually consumed, the watcher's love, or rather he himself, had consumed him in the same fire.

This is one of a thousand stories of love—no fable, but a true fact.

Now as regards spiritual love. How *Jiva-atma* is turned into *Paramatma*. For this we shall have to die before death. That is, we must undergo four artificial deaths. This is, as we Mahommedans say, how *Roohai Insani* is turned into *Roohai Rahamani* and the simplest illustration is the turning of milk into ghee.

In the first place we boil milk, and we watch the degree of heat it undergoes, and how that heat forces it up and down. This is the *first stage* of the heart of a Sufi. Thus we make curd. Now the name of milk is dead, and a new form is created, that is, *curd*. Even now we do not leave it. We beat it with such strong weapons as to put it to death, so that these severe blows bring us something extraordinary, that is, *butter*. Even now the Sufi is not satisfied with this third stage. For what he looks at is butter. But it is something else that he wants to see. So he once more boils the butter, with heat even more intense, and when it has completely reached the boiling state, he looks into the vessel. So transparent and crystal clear has the substance now become, that he sees there nothing but *his own face*, or in other words, *his own self*. I cannot say more———.

God says "Where art thou seeking for Me? I am even in thy veins."

EXTRACT.

A Loving Tribute.

TO

SWAMI VIVEKANANDA.

A pure, grand soul hath left us journeying here
While he, a victor crowned, hath sped to heav'nlier sphere:
We mourn our loss, and sadly gaze, with grief untold,
Along that shining way on which his spirit bold,
Yet calm and wise, hath gone. Alas, no more
Shall we his gentle presence know. *This* we deplore!
"To live in hearts we leave behind is not to die,"
A poet sang. *So lives he* in our hearts for aye.
The magic spell of his surpassing eloquence
Oft filled our souls with longings deep, intense
And prayerful, as the splendour of his thought,
All glowing with a light from heaven caught,
Moved us to wonder, rapture, smiles and tears,—
Sweet memories to linger through th'eternal years!
Farewell, Dear Brother! Thou wert one of "God's own kin,"—
Thy home of *peace* and *rest* thou now hast entered in!

DR. JOHN C. WYMAN.

SWAMI VIVEKANANDA.

THERE recently passed away at Calcutta, India, one of the most remarkable men that the nineteenth century produced. Swami Vivekananda was a well known figure in England and America, as well as in his native India. He was a man who would shine in any environment, by virtue of his splendid presence, his brilliant conversational powers, his magnetic eloquence and above all by his unworldly simplicity and purity of character. He was the eldest son of a distinguished Calcutta family and some of his relatives are known as able writers and finished scholars.

The subject of the present sketch was destined for the bar, where he undoubtedly would have made a shining success. To

that end he was afforded every educational advantage that wealth could supply, and was graduated from Calcutta University. From earliest childhood he had been of a strongly religious bent, and like so many of his countrymen was tormented with a thirst to know the truth of things.

Under his clear eyes, shams and frauds were quickly unveiled, and for religious hypocrisy he had nothing but contempt. He demanded truth and sincerity before all else, and became greatly discouraged in his search, by meeting on all sides with shallow pretence and outward show, in place of the earnest sincerity that he was seeking.

At the University, he came under the influence of scientific agnosticism, which, combined with his own intolerance of shams, nearly made him renounce all belief in religion. At this critical juncture in his spiritual life he came under the influence of that great Indian Saint the late Sri Ramakrishna Paramhamsa, whose influence over the young man was immediate and lasting. For the first time he had come in contact with a man to whom God was a living ever-present reality, and who possessed the ability to impart his wisdom to those who were really seeking truth. It must have been a wonderfully powerful character, a holiness and purity beyond all possibility of cavil that was able to impress the young agnostic at the very time in his life when a youth feels his own knowledge and importance to be far in advance of all others.

The high spirited, impetuous boy was no easy conquest, but the love and patience of the Master were boundless, and the force and beauty of his unselfish, utterly unworldly life were so great as to entirely vanquish all opposition of the wilful disciple, and Sri Ramakrishna's victory was complete. The young man gave up his worldly ambitions, renounced the pleasures that so naturally attract youth, and consecrated himself, body and soul, to his Master's work. His place in the busy world knew him no more, his name was dropped and he became a Sanyasin, a pure soul for whom all earthly allurements were non-existent. Not for him were home and wife and children, not for him were name and wealth and professional success. All these were cast aside as of

no value, and in their place the boy chose the yellow robe, the staff and begging bowl of the Hindu monk. Little did he dream that name and fame would ever be his, that he would become far greater than if he had followed the ordinary course of life.

Ever enthusiastic in all he undertook, Vivekananda threw his whole heart into his chosen vocation. He travelled on foot all over India, walking barefooted for thousands of miles, during many years, teaching and helping the people. In the snowy Himalayas, in the marshy plains of Bengal, over the burning deserts of southern India, amidst pestilence and famine, undergoing privations of every kind, he persevered in his loving ministry, bringing hope and comfort to thousands of disconsolate hearts.

He happened to be teaching in the Madras Presidency at the time that the Parliament of Religions was proposed to be held in Chicago during the World's Fair in 1893. Some young men of Madras who were students of Vivekananda subscribed some money to send him to represent Hinduism at the Parliament. Another disciple, a Rajah of a near-by state, made up the sum to an amount sufficient to carry out the enterprise.

Thus it came about that the Hindu monk was sent across the wide ocean to Vancouver and thence found his way to Chicago in May' 93. To his dismay he found that the Parliament was not to open for some months, and his slender resources were insufficient to provide for such a lengthy stay. He was alone in a strange land, but fortunately he had a perfect command of the language. He was a dreamy meditative Hindu, suddenly dropped into the whirl and distraction of the busiest city of the Western States of America. It was a trying moment for the young foreigner, then just thirty years of age, but a child in the ways of the world. He said to himself "If I am really here on God's work, He will take care of me." He gave himself no more concern over a situation that would have seemed desperate to most men in like case. His trust was justified, for friends came forward, people who had never before known of him, but who were instantly attracted to the gifted stranger. He was taken into the family and cherished as a son, and to the end of his life he retained the affectionate

regard of these early friends. To know Vivekananda was to like him and to know him *well* was to revere him.

The instant and overwhelming success of the young Hindu monk in the Parliament of Religions is too well known to need detailed account here. Thousands were thrilled by his eloquence and hung upon his word.

A lecture Bureau secured his services after the Parliament was over, and he lectured all through the West, but soon wearied of the life as being beside his purpose. He lived only to teach religion "pure and undefiled" and after the first gratification of the orator in his success, cared nothing for the plaudits of his audiences. They were only admiring the genius of the man, and were not seeking the truth he was so anxious to impart. At considerable pecuniary loss he cancelled his engagement with the Bureau and began to hold classes to teach those who were in search of higher things. Friends invited him East, and after some desultory lecturing in private houses, he cut himself adrift from social life, and began his work in earnest. A series of lectures before the Brooklyn Ethical Association, brought him in contact with more earnest people, and early in 1895 his New York work began to take definite shape.

Among the many who came to hear him, some few were found who become his disciples. A dozen of these accompained him to Thousand Island Park, where during seven weeks he gave them daily instruction, and above all they enjoyed the inestimable advantage of sharing his daily life and seeing the beauty and simplicity of his character.

After this he visited London, England., where he had been invited by a gentleman much interested in Vedanta philosophy. Vivekananda's success in England was as immediate as it had been in America and he addressed large audiences, besides holding classes for more definite instruction. All his work, both in America and England was done gratuitously, the Swami accepting merely the means to provide for his support and refusing all remuneration for his services, save on the few occasions when he lectured on secular subjects. The Hindu feels that religion cannot be sold.

At the close of 1895 Vivekananda returned to New York and held classes nearly every day in the week, besides lecturing on Sundays.

Fortunately his friends engaged a stenographer to report the Swami's words, and thus preserved these utterances for publication.

After lecturing in Boston, Chicago and other cities, Vivekananda went back to England in March '96, and continued his work there with ever-increasing success until the end of the year, when he returned to India. There he received from his appreciative fellow-countrymen an ovation without parallel in modern times in India. Vivekananda lectured from Colombo in the south to Almora in the north, stopping in every large city on the way.

After a period of arduous labor in India, the Swami's health broke down and his friends persuaded him to take a sea voyage as a means of restoring it. He sailed for London, and later came a second time to the United States, where as soon as his health permitted, he resumed his labors, this time on the Pacific Coast, where he remained until June 1900, when he came again to N. Y. He gave a few lectures and then sailed for France to attend the Paris Exposition, where he had been invited to speak before the religious Congress.

At the close of the year 1900 Vivekananda returned to India and once more took up his work there. He established missions and educational centres in many parts of the country, laboring earnestly to spread the teachings of his great Master Sri Ramakrishna, whose message was one of peace and conciliation to all. He strove to make men understand that all the different religions of the world are but different paths to the one Supreme Being, are but different aspects of one Religion Eternal which is the property of no race or nation, which knows neither beginning nor end, but is the inevitable expression of man's sense of the Divine.

Early in the present year, the Swami's health again failed from overwork, and he was obliged to give up all exertion. He had made a satisfactory progress towards recovery and his complete restoration to health was confidently anticipated by all

his friends, when suddenly on the 4th of July last, he gave up the body and passed beyond mortal ken. It was a sublime death, a fitting close to the life that had preceded it and one in harmony with the grand philosophy of the Vedanta that he had loved so well and taught so faithfully.

Swami Vivekananda was a man who will be widely missed, and to India his loss will be incalculable. The extent of his work there is far wider than is generally known, and friends and admirers in all classes of Hindu society will deplore the closing of a life that meant so much.

Not only in India, but in nearly all quarters of the globe are to be found groups of men and women whose lives have been broadened and whose inspirations have been elevated through the ministrations of the noble soul whose departure from its tenement of flesh is a source of deep sorrow to the many who loved him. A great man has left the earth and all the world is the poorer in consequence. He lived a noble life and left behind him many mourning hearts.

S. E. WALDO.

From the Anubis :—

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'THE ARCTIC HOME IN THE VEDAS.'

(MR. TILAK'S NEW BOOK.)

I

THE very idea, conveyed by the words which form the somewhat terse title of Mr. Tilak's new book, would, to most minds, strike as so strange that it will be some time before they would be able to realise the logical connection between the two expressions making up that title. The Arctic Home in the Vedas! Well, what about the Arctic Home? And how can any thing bearing upon that be found in the Vedas, of all books in the

world? Even in the case of a few who would quickly apprehend this logical connection, their fancy would not probably go further than suggesting that the new book might contain a collaboration of passages which, intrepreted in the new-fangled method which unbridled and ingenius philology has made fashionable nowadays, might lead to make out that the Aryans had at one time in India a home just as the races now populating Europe are suppsed to have had in the Arctic region. But vested beliefs of a long standing and a settled habit of thought generated by such beliefs about the origin of the human race, or at any rate about the oldest known home of the Aryan race, will, in ninety-nine cases out of a hundred, prevent their minds from travelling beyond the region of analogy in comprehending the scope of Mr. Tilak's new book. And the *one* who may succeed in grasping the situation at a glance will be met with eloquent unbelief if he will have the temerity to declare that the purpose of the new book, shortly to be given to the public, is to prove that the Aryan people, and among them we people of India, represented by our most remote ancestors, at one time lived in the Arctic region, and that the evidence for this startling truth can be had in the Vedat *more* than in any other book. The idea is not only bold; it is revolutionary. Sedition-hunters need not prick up their ears as the word. The revolution would not be political, but simply ethnological. For if the new idea stands the test of criticism, which is sure to be directed against it from all quarters, it will necessitate a re-adjustment of some of the fond beliefs to which ethnologists have clung for a long time either through ignorance or insistence. Even among the most progressive of minds there is often to be found an ingrained conservatism or partiality for ideas once approved and accepted; and to those who are aware that the late Prof. Max Muller was loth to the last to accept the latest geological conclusions in supercession of his own based on his intense faith in the Bible, we might be conveying only more news of the same kind, when we tell them that, three years ago, after reading a detailed argument of the thesis contained in Mr. Tilak's new book, he wrote to the author to say that though the

new interpretations put by him (Mr. Tilak) upon some words in the Rig-Veda might be tenable, yet for himself he had grown too old to receive the impressions of new ideas into his head? We need hardly say that it was not the old age that was the matter with the learned Professor, but only the human tendency of conservatism referred to above. But Prof. Max Muller would be only one among a hundred who would shake their heads and pay the usual ambiguous compliment to the author by saying " Well, well, time alone will show "!

The genesis of the new book may be very briefly related. A number of years ago, Mr. Tilak's mind was attracted to the Vedas, not from a purely literary point of view in the first instance, but from the antiquarian; and in his first book on the Vedas, the Orion, published seven years ago, he dealt with them in the mathematical way more or less. The degree of antiquity of the Vedas has been all along a vexed question; and Mr. Tilak's contribution to its solution was the idea, proved mathematically, that the vernal equinox was in Orion when some of the Rig-Vedic traditions were formed and that, therefore, the age of the Rig-Veda must be at least five thousand years as this-side limit of time. And the present book, the idea of which he developed in his enforced leisure during the year 1897-98 with the assistance of the books kindly allowed by Government for his use, is roughly speaking, an amplification or further proof of the same idea as underlies his *Orion*. When we say 'the same idea', we do not mean that a proof of the great antiquity of the Vedas is exactly the theme of the new book. But this proof follows as a matter of course from the central proposition in the book, viz., that the ancestors of the Vedic Rishis must have lived in the circumpolar region, judging by certain descriptions and traditions expressed in the Vedic text and which are inexplicable except by the supposition that they refer to the peculiar characteristics possessed by the circumpolar region and that region alone. The conclusion about the antiquity of the Vedas is further, but incidentally, proved with the aid of the latest conclusions of geology, the mode of proof being that the above facts were possible only in the

interglacial period which is placed at a minimum number of 10,000 years in the past.

There are three questions discussed in the book. First, whether the circumpolar region was ever physically capable of being populated by human beings; and whether there is any independent evidence to show that it was, as a matter of fact, populated at any time. The second, and the most important question is, whether and how far the different expressions, descriptive or traditional, selected by Mr. Tilak from the Rig-Veda to prove his theory, are susceptible of bearing the interpretations put by him thereupon, and so evidencing his argument. The last and perhaps the least contested question is about the probable effects which the new theory, if held as proved, would bring about in the field of ethnological thought. We will take up these questions one by one and see how the author deals with them in the book.

As regards the first question, viz., the physical possibility of the circumpolar region being habitable, it is a fact recognised by geologists that the distribution of land and water was different about ten thousand years ago from what it is now. At a time in the history of the earth, the Alps were low, the Himalayas not yet upheaved and Asia and Africa were represented by only a group of islands. Geologists divide the period of known time into five eras, the latest of which is covered by three ages known as the stone, bronze and iron ages. They further hold that the two most recent sub-divisions of this long period are the glacial or Pleistocene, and after that the post-glacial. This post-glacial period dates from at least about 8,000 years back. Now the point is that before the glacial period set in, enormous geological changes had taken place on the surface of the earth and the present climatic zones were constructed. But before this period, the climate of the circumpolar region was mild and equable. The existence of life in this region at this time is more directly proved by the discovery of "alluvial deposits packed up with remains of animals, fossils, and human skulls." Lastly, the common conclusion of philologists, based on a comparison of culture words in the different languages, points to the fact that the people living at

this remote time in the circumpolar region were those who are known as Aryans and who may be regarded as being almost autochthonous, that is to say, 'sprung from the soil.' How this conclusion is to be borne out from the Vedas will be considered in the next article.

II.

Having stated what there would not be much difficulty in accepting as the well-known result of modern geological investigations, that is to say, having made it clear that the habitation of the circum-polar region by human beings was physically quite possible at one time, Mr. Tilak proceeds to prove that the Aryans must have at one time lived in this region. Apart from the question of the climate being mild and equable at one time there, there are certain astronomical characteristics which are, so to say, eternal on account of the Poles of the earth being the same to-day as they were millions of years ago. These eternal characteristics again are *peculiar* only to the circumpolar region or of the nature of what are called logical differentiæ. Thus, for instance, it could be only in the circumpolar region that the sun should always be to the south of the zenith of the observer; that a large number of stars should be circumpolar, that is to say, above the horizon during the entire period of their revolution and hence always visible; that the year be made up of three parts :—One long continuous night occurring at the time of the winter solstice and lasting for a period greater than twentyfour hours and less than six months according to the latitude of the place; (2) one long continuous day) occuring at the time of the summer solstice, and (3) a succession of ordinary days and nights during the rest of the year or a day and night together, never exceeding a period of twenty-four hours; that the dawn at the close of the long continuous night should last for several days, its duration and magnificence being different in different places according to the latitude of the place; and that the sun, when he is above the horizon during the continuous day, should be seen revolving in oblique

circles round the observer with out setting, and during the rest of the year rise and set, remaining above the horizen for a part of the 24 hours varying according to his position in the ecliptic. Now, Mr. Tilak contends that his conclusion as to the Aryans having had at one time a home in the circumpolar region will have to be accepted if he could show that descriptions or traditions embeded in the Vedic texts disclose unambiguous references to or indications of the above mentioned eternal differentiæ of the circum-polar region.

The author takes up these differentiæ in a order in which the conclusiveness of the Vedic evidence on this point will be in the ascending scale. He is aware that different portions of the Vedas being composed at different times, some later than others and comparatively modern, it is possible to find certain texts which may lead to the conclusion that the Vedic Rishis had as complete a calendar as we have in the Temperate or Tropical zone—a calendar in which 360 days made a year, which again was subdivided into 12 months or 6 seasons. But he urges that there are other texts also which on proper research would bear out his conclusions. The two kinds of texts, moreover, cannot be regarded as self-contradictory. For, the Vedic literature, in the first place is not arranged into different strata according to their chronological order; so that one might go from one stratum to another and examine each separately. Things old and new, or rather old and older, are mixed up. But fortunately they are not too inextricable for a patient research; and texts and legends which have to this day remained unexplained, if viewed in a new light, might give us valuable results. Coming to particulars, Mr. Tilak points out that from passages like those referred to in (Rig. X. 89, 4) or (Rig. II. 15, 2) or (Rig. X. 89, 2.), it can be shown that to the Vedic people the heavens appeared as being supported on a pole and moving like a wheel or an umbrella turned round on its axis from east to west and west to east; and that this motion of the celestial hemisphere is such as could be witnessed only by an observer located in the region near about the Pole. Then, the constellation of Ursa Major is described as being placed on high

or over the head of the observer. The year is described as being divided into two parts, viz. a day and a night. References occur to the mount Meru round which the sun and the moon revolve and which divides the year between one night and one day. This corresponds with the tradition current even in the time of Herodotus that there existed a people who slept for months. The Sanskrit text *Ekamvā etat devanam ahaha yat samvatsarah* (Taitt. Br. III, 9, 22, 1) and similarly also the text " Tæcha ayare main yaenta yat yare " in the Vendidad, Fargard II—these distinctly refer to a traditional year made up of one *whole* day, half day and half night. And these should leave no doubt or create surprise if it is contended that any texts in the Rig-Veda yield a similar result on a natural or logical interpretation of them. There are certain such texts which show that what are called the *deveyana* and *pitriyana* originally represented a twofold division of the year, one of continuous darkness. The *pitriyana* at any rate meant a period of continuous darkness. This throws light on the Hindu tradition that it is inauspicious to die in the *pitriyana*. And Bhishma, we know from the Mahabharata, waited on his death-bed until the *deveyana* began. By way of independent corroboration, Mr. Tilak mentions similar traditions occuring in the Parsi, Greek and Norse literatures ; and their import is such as cannot be easily questioned.

The evidence supplied by the descriptions of the dawn in the Rig-Veda is still more convincing. The dawn hymns are among the most beautiful in the Rig-Veda ; and the results obtained by the new interpretation put on some of them would prove to be similarly beautiful. The Vedic dawn, in the first place, is a remarkably long dawn and the following are some of the references bearing on the point. In one place the dawn is said to be made up of more than one dawn. It is described as slow, so that it seemed to be lingering on the horizon. Even a more remarkable statement is one which says " the Goddess Ushas dawned continually or perpetually in former days." Then there is a passage which speaks of two sets of dawns, with no interruption between them, one set of those that have passed and the other of those

that are yet to shine; and the two together occupy a very long interval. There is also a further passage which literally says "verily many were those *days* which were aforetime at the uprising of the sun, and about which, O, Dawn! thou wast seen moving on as towards a lover and not like a woman who forsakes." This like some of the earlier passages has baffled most commentators who could not make out any sensible meaning out of it. But Mr. Tilak contends that therein certainly their knowledge of the meaning of words and of grammatical and logical rules of interpretation was not at fault. What was really at fault was the absence from their mind of an idea that the passages were composed by men who lived not in the Tropical or temperate Zone, but somewhere near the North Pole. If the facilities afforded by the modern geological researches were available to Sayanacharya, for instance, and if his attention were directed to the gathering of ethnological information from the Vedic texts, he would surely have accepted the most natural interpretation of those passages and made them sensible and luminous enough. In putting forward his own, and the new, interpretation for public acceptance, however, Mr. Tailak is aware that the vantage ground he has obtained in interpreting these passages is only owing to the great phylological and geological researches of modern time. He shows how the interpretations of these passages by Sayana and and even by some of the European scholars are unnatural and irrational. And after exhaustively discussing the pros and cons of his own interpretation, he arrives at the conclusion that the references in the Rigveda to a plurality of dawns going round the horizon, and being continuous and together extending over a long period of time towards the end of a long night and ending in a full-blown glorious day, contain an uncontrovertible indication of the phenomenon of a long dawn which is possible to be observed only in the circumpolar region. Surely it is very interesting to contemplate in the new light, thus thrown thereon, passages in which the Vedic Rishis express their terror of the "long darkness" or of "uninterrupted succession of dark nights" or "night whose yonder

boundary is not seen" or "the night in old times about which the Brahmin priests were afraid that it might not dawn at all. If the long duration of Vedic dawn is once proved, it is, Mr. Tilak contends, astronomically speaking, unnecessary to search for evidence regarding long days and long nights. But even independent evidence on the point is directly supplied by Vedic texts; and in the text "*dirgum tatana suya na yojanam*" he finds a reference to an extended daily course of the sun as also in the text *visnyo madya amuchat ratham* &c." (Rig. X, 138, 3); the former meaning that "the sun extended his strength and greatness" and the latter meaning that "the sun unyoked his cart in the midst of heaven," thus indicating a long halt of the sun in heaven in his course.

III

The broad facts about the more important circum-polar characteristics being noted, Mr. Tilak proceeds to consider the evidence on the traces of the conditions of the Arctic seasons, months or years to be found in the Vedas. The first question here would be whether the Vedic year ever consisted of less than 12 months, as would be the case in the circum-polar region. Evidence on this point is to be found in certain legends as well as in the passages relating to the sacrificial ceremonies of the Vedic Rishis. And it is contended first that the legend of Aditi and her sons, the seven Adityas (suns), is here in point. According to this legend, Aditi approached the God with seven sons and cast out the eighth called Martand. After discussing the several interpretations on this legend, Mr. Tilak points out that if by a reference to the twelve Adityas the twelve months of the year are allowed to be meant, then the seven or eight Adiytas referred to above must also be taken to mean seven or eight *months*; and the explanation of the legend of Aditi would be, according to him, that after seven months of sunshine came on darkness: The other references to the sun being a still-born son or a cast-away bird must be interpreted as indicating the state of things in which the sun was expected to rise but did not. The duration of Sutras

or sacrificial ceremonies is often found to be used as a measure of time. And there are texts showing that the year-long sacrifice had to be performed sometimes in ten and sometimes in nine months only, which indicates that the year was made up not of twelve months but less. The year being thus possibly of 10 months only, it can not be surprising if it could be found that the seasons of the year at one time were five only. In Rig-Veda (1, 164, 12) there is a text which makes mention about a tradition of the year-god having five feet instead of six, meaning a year of five seasons; and this explanation makes the statement intelligible that "the sun in the latter part of the year was sent to dwell in watery vapours in the farther part of the heaven." The Pravargya ceremony gives a clue to the year being short in very ancient times. This ceremony symbolises the revival of the yearly sacrifice along with the dawning of day after a long interval of darkness. From the description of the ceremonial of the many annual Satras, it can be seen that they had been originally established in imitation of the sun's yearly course, and in the description of one of such Satras, in particular, called the 'Cow's walk there is a distinct mention of a 10 months' duration of the Satra in the text meaning "that the cows gained the object of their desire at the end of ten months." This old practice was retained through conservatism even after the Aryans migrated down to the Temperate and Tropical regions and the calendar was changed; and the force of conservatism is so great that the old and compulsory practice of finishing the yearly sacrifice in ten months has been recognised, even to this day when it is no longer necessary, as an alternative course for a Satra of twelve months. The tradition of the year at one time being only of ten months is shared by Europeans also. Thus December, which is the last month of the year, literally means the 10th month; and it is well known that the Roman king Numa added two months to the ancient Roman year. The remaining two months were evidently the months of total darkness or a long night; and such a period might naturally give rise to legends like the one in which Indra is said to have faught with Vala to regain the cows imprisoned by

the latter, or the one of Hercules who killed the giant, Cacus, a three-headed, fire-vomitting monster who had carried off Hercules's cows and hidden them ir a cave. The meaning of the word cows has been greatly contested; and Mr. Tilak settles it as meaning 'days and nights' or dawns. This meaning explains the expression, 'the sacrifice of the cow's walk,' and also legends such as the one about 350 oxen or sheep of Helios which would be 360 days of the year minus a night of 10 days. That this supposition is not fantastic may be shown by the fact that, as pointed out by Prof. Max Muller, the old Greek year probably consisted of 350 days; and that the carrying of cows or oxen would be a figurative form of saying that so many days were lost or swallowed up in the long night that occured at the end of the year. Then, again, the old 100 *nightly* sacrifices, which are now accommodated in the day sacrifices, were, there is reason to suppose, performed actually in the night time exending over a space of about 100 nights. This nightly sacrifice was performed in order that the libations offered therein should help the gods to expel the Asuras or the Demons who were supposed to have taken shelter with the night. Indra was the deity to fight with these powers of darkness, and to him were these libations in night-sacrifices to go. As the Laplanders now do their business in the long darkness, gauging time by the stars according to their height, so must have the old Vedic Rishis utilised their time in performing their sacrifices to enable Indra to fight out darkness and usher in light. A hundred continuous nights in the home of the Vedic people make the conclusion irresistible that this home must have been somewhere near the Polar region.—*The Maharatta.*

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OM

THE BANGALORE VEDANTA SOCIETY.

CELEBRATION OF SWAMI VIVEKANANDA'S BIRTHDAY

JAYANTHI VYBHAVUM.

The celebration of the anniversary of the great Swami Vivekananda was conducted with great enthusiasm by the Bangalore public on Sunday the 25th January. The whole day the public ot the Cantonment of Bangalore had a full and grand programme arranged for them.

A magnificient party of two combined Bhajana associations (Gâna Vinoda Sabah and Tiru-Natarajar's Sabah), assembled in the Society premises, Thopamoodaliar street, at 7-30 A.M., and kept singing the Glories of God till 8 A.M. They then started from there, with three photos Bagavan Sri-Ramakrishna in the middle and two photos of Swami Vivekananda framed in ornamental wood-work and gorgeously decorated with flowers, garlands and ferns. In front there was a broad placard on a crimson back ground raised on two poles with the exhortation, Arise ! Awake !! and stop not till the goal is reached !!! on one side, and the Society's motto "Om" sparkling amidst the lotus of the sun on the other side. On either side of the procession whichever way one turned one's eyes one caught either *Harmony and Peace* or *Love and Toleration*, or *Renunciation and Service* or "*Fear not*" or *Patience Purity and Perseverence* or *Om to the Strong*, or *Om to the Silent*, or "*Om to the Invincible*" or some such charming words. The march of the procession was much impeded by the offering of fruits, cocoanuts and sugar &c. After a while the party tripled itself by the accession of three more Bhajana parties of the Chucklers' Union (Sri Ramiah Doss Bhajanas). The enthusiasm

of the occasion as also the enlivening flag staff decorations perhaps kept up the spirits of the party and they reached the destination at 1 P.M., at the Chatur Veda Siddanta Sabah Hall in the Cavalry Road which had been suitably decorated for the occasion.

At the gate of this nicely ornamented Hall, a group photo of the procession was taken by Messrs. Mahadev and Co., Photographers, Bangalore.

Then the procession entered the Hall and continued their Bhajana till 2-30 P.M. while all around the building more than 1000 poor of all castes were being sumptuously fed by Annavasanthi Sangam through the generosity of the noble hearted gentlemen of Bangalore. On an occasion like this there can be no better worship than the feeding of the pooi.

The Hall into which the party was welcomed is one of the largest in Bangalore available for public purposes. Inside the hall, the walls were tastefully ornamented with ferns, flowers and festoons by the artist brothers Messrs. Ragava-Raz and KristaRaz. At one extremity of the Hall, a temporary dias was raised, and on it, over an elevation, was a large photo of Swamiji behind a garua colored silk veil, all around being decorated with boquets and leaves. Over the photo stood on the wall a flower-and-leaf work of *Aum* On either side of the photo there were two images of angels holding fanciful boquets of flowers.

Precisely at 3-15 P.M., began the ceremony of unveiling the photo which formed the next item in the programme.

On the right wing of the platform there were seated a group of eleven representatives of the different mutts of Bangalore all dressed in long *Kashaya* robes, and commanding the veneration of the whole audience with their long grey beards and benevolent looks. There were also

Rao Bahadur A. Maigandadeva Moodr, V. P. Madhava Row Esqr., C. I. E., Senior Councillor to His Highness the Maharajah of Mysore, late Durbar Bakshi Mr. Narasimmayengar, Dr. Nishikanta Chatopadhyya Ph. D. Dr. Streenevasa Row, the state Bacteriologist, Mr. N. P. Subramia Iyer B.A., the President of the Local Theosophical Society and representatives of the local Brahmo Samaj, Arya Samaj and of 34 other religious and literary Societies of the Sikhs, the Jains, the Mahomedans and the Christians.

There were more than a thousand people assembled in the Hall, while many others were standing outside for want of space.

Rao Bahadur A. Maigandadeva Moodr, Esq., and V. P. Madhava Row Esqr., were unanimously voted to the two chairs then were in the Hall with acclamations which were seconded by Durbar Bakshi Mr. Narasimaiyangar.

After making a short and suitable speech Rao Bahadur A. Maigandadeva Moodr unveiled the photo amidst great applause and cheers and music. The chairman spoke to the following effect,—Gentlemen. I thank the members of the Vedânta Society for the honor they have done me.

Were it another occasion, I should certainly have asked to be excused from taking a prominent part in a function of this kind, but no one can dare refuse, to pay homage to that great soul Swami Vivekananda, who has shown to the whole world, what a great religion Hinduism is. It is feelings of genuine respect and admiration for the Swami, that have induced me to be here to day cancelling another important engagement. I confess my utter unworthiness to perform the work, but the Vedanta Society having bidden me do it, I have agreed, in the selfish hope that I shall derive wholesome spiritual benefit therefrom. I beg with your kind permission to proceed, with devotion, to perform the sacred duty that has been imposed on me.

The fame and splendour of the Swami as a worker in the field of Vedanta in Europe and America, the spiritual force he infused wherever he preached and whomsoever he discoursed with, and above all the life he lead, deriving all his inspiration from his Guru the Paramahamsa—all these are really happy recollections, which, those who have known *him* do cherish to-day in the heart of their hearts. Forsaking all worldly concerns at an age when others naturally plunge headlong into its snares, the Swami conquered the flesh, subjugated the mind, and directed all his attention towards God. With the firmest of faiths in his Guru and with his blessing, he worked himself to death for mankind. Certainly his Samadhi is a heavy loss to us, but the result of his work is here, and we will be honouring his memory best, only if his programme of work, is carried out by us, his admirers and countrymen as best as we can.

I now unveil, in the Hall and amidst this audience, the likeness of the Venerable Swamijee, invoking on the Vedanta Society all his blessings and wishing it all success. Next the Bhajana party sung a few Tamil songs composed and printed for the occasion on Swamiji and a *seyyul* called "*Vivekananda Jayanthi Vybhavam*" was read by Pandit Narayanaswamy Chettiar of Siva Samudrum Jagir Samasthanam.

Dr. Nishikantha Chatopadhya Ph. D., then addressed the audience in a few well-chosen words. He said though he was not personally acquainted with the Swami for a long time, when he first saw him after he returned from America and heard him speak in Raja Vinayaka Krishna Bahadur's house in Calcutta, he was struck with his eloquence and magnetic personality. Though the Swami was well-known for his remarkable intelligence and learning, it was his personal magnetism which attracted people to him wherever he went.' In America large

number of people who came in contact with him are known to have left everything and followed him, and a few did it even to India. I saw many actually worshipping him. This wonderful personality of his is what endeared him to so many in the Presidency of Madras. It was no doubt due to something rare and unique in the man which proved that he was not an ordinary person like others. It may be that he was not honored so much in his own country at first, because, as the Bible says, a "prophet is not honored in his own land." Now they too are gradually coming to honor him who has done so much to their own country and religion. The Swami was a great patriot and loved his country more than others of his countrymen. Your honoring him at present makes me feel proud of my country, which is honored through him. I heard from the Vice-President of the Vedanta Society that the chairman of the meeting, Rao Bahadur A. Maiganda-deva Moodr, had the large-heartedness to help them in bringing about the celebration of this day, his liberality and noble sentiments could not have found a better means of winning the hearts of the people than by helping them to honor the man and the hero of the people on an occassion like this.

After a few Mahratti and Hindustani religious songs from Mr. P. Venkatarangam, the Secretary of the Vedanta Society, read a paper on the Life and Work of Swami Vivekananda. It ran as follows :—Just before reading the speech he read out a telegram from the President who was then in the Mysore Maharajah's camp, Bombay "*Heartiest Sympathies for celebration, immensely regret my absence.*" He began by quoting the one reiterated message of Swami Vivekananda "*Arise ! Awake !! and Stop not till the goal is reached !!!*" and then sung the song of the Sanyasin after which he addressed the audience as

follows "Chairman and gentlemen,

We are gathered together here to-day to commemorate the glory of him whose departure last year from the scene of his earthly activities in the cause of Religion and humanity to that glorious Ocean of Infinite Bliss has brought us exceeding sadness,—sadness because the voice that engirdled the East and the West is hushed in death,—sadness because the heart that throbbed for human sufferings has ceased to beat,—sadness because the mighty reformer and philosopher has left us to struggle in the maze of the materialistic mirage that surrounds them. We have however this consolation that, though absent in body, he is present with us all the more in spirit. The soul which was filled with love for humanity cannot be bound to a limited space, it must pervade and influence other souls, stimulating their efforts in the welfare of man.

It is only the innate spirituality of man that can realize the responsive echo of another soul. For, as a ray of light from the most distant star of the highest magnitude ultimately falls within the perception of human vision, so must the souls of those who have left their earthly tenaments for the transcendental glories of the Infinite, reach the souls of those who long for a glimpse of those loved ones who are gone before; for "Voice unto voice uttereth speech, might unto might uttereth knowledge." Thus, my friends, the soul of him teaches the unnumbered souls in this world and beyond it, inseparable in its universality as the Great Brahman itself.

Then he pointed out various reasons in support of the saying of the Gita, "whenever virtue subsides and vice prevails, I manifest myself to help mankind" and said that it was actually coming to pass and that each cycle of thought and life is ushered in by a great master, who himself is the product of the

thoughts and aspirations of the time. He exhorted the audience to ponder over and study the history of the Hindu Society a few decades ago and compare it with the present and the possible future. After studying it with a balanced mind one cannot but come to the conclusion that the prophecies of the past sages are being fulfilled--the coming Messiah of the Christians and Jews, the Maitreya Buddha of the Buddhists and the popular notion of the Hindus "*Veeravasanthraroya*"—all of them have come to pass—a sage—the fulfilment of all the past sages of all ages has been born and has shaken the whole world to its foundation and planted the banner of Harmony and Peace and shewn that God is in all religions.

It would be interesting to note in this connection that the greatest Bangali Saint Bagavan Paramahamsa Ramkrishna Dev, after his Sadhanas were finished and when he realized his time for departure was approaching, prayed to the Divine mother to send him one who would be capable of expounding his message.

One day Bagavan Ramakrishna after coming out from Samadhi cried out to the disciples near "Hear ye children ! I saw a light to-day spring from Benares and move towards Calcutta. I have no doubt now that the man I prayed for would soon be born". Such were the antecedents of Swami's birth.

The boy grew up and possessed marvellous powers and ideas. If any problem took possession of him, he would not rest peacefully till he solved it.

From his childhood, he was always disposed towards religious movements ; for instance, when he was returning from school, it he saw the salvation army march in the streets, he threw away his books and followed them like a mad boy.

When he was a boy of 12, one of his relatives took

him to Paramahamsa Ramakrishna who, when he saw the boy, was startled at his appearance, rose up and received with great honours as it were.

This incident was seen by many at that time. Late in the evening, when the meeting was about to disperse, the Paramahamsa, looking at the admirers close by, said "You have seen this noon a young boy with Babu Surendranath Mitra, whom do you think him to be? He is the child that was sent by the divine mother to fulfil my prayer. He belongs to me. Please find out his whereabouts and ask him to come to me to-morrow positively.

After he took up his Degree-in-Arts, his father Viswanath Dutt asked him to study for the bar but as he was naturally religiously disposed, he never had a taste for law and began to go to the Paramahamsa very often. He was as much accomplished in literature as in fine arts, music, and even drawing. He had a majestic look and a magnetic presence.

After his Guru's Samadhi, Swami Vivekananda was in *mouna sthithi* for sometime and wandered throughout India and at last went to Madras. It is here, of all the places in India, his spiritual genius was made out and he found a band of enthusiastic young admirers of which our Vice-President is one and he was requested to attend the Parliament of Religions at Chicago in America.

It would be very interesting to note here something about the Parliament of Religions.

In the Parliament from the beginning he was *the observed* of all observers and was in the words of an American paper "the *greatest figure in the Parliament.*"

Then a few extracts from the American Press opinion regarding Swami were read.

After the Parliament was over, a band of admirers gathered round him and he went on a lecturing tour

throughout the United States of America. The admirers were converted into followers and the most learned Societies and Clubs and Churches there vied with one another in honoring him with invitations to lecture before them.

After working there for three years, he went to England and preached the Vedanta there and then returned to India.

In a second trip he took to America he established an *ashrama* in San Francisco, America. He then went to Paris and lectured in the Paris Exhibition and returned to India via Constantinople, Greece and Egypt.

He established three *ashramas* in the Himalyas (Almora, Rishikesh and Kankhal) and passed peacefully at the Belur math, Calcutta—his own native place.

He started two journals the "Brahmavadin and Prabuddha Bharata". Then the Secretary concluded his paper with a sympathetic appeal to the people and said that it would be a very good way of commemorating this great master of the ninteenth century if they established a muth and an orphanage for the use of Mysorians.

He has had the ambition to raise subscriptions for the purpose and has sent an appeal to Her Highness the Maharanee Regent of Mysore which however was not submitted in time. A united appeal might assist us and urged the audience to pay the matter their best and most serious consideration. Then Mr. Gajraja Moodr. spoke for more than an hour and a half on the grand significance of Swamiji's birth and the glory of the message of his Divine master. He said :—

Anybody who has known the incidents of Swamji's birth and early life and the greatness of his master Bhagavan Sri Ramakrishna Paramahamsa will not fail to understand and appreciate the divineness of the spirit that

worked him from behind. Vivekananda's master was the summation and embodiment of the ancient religious wisdom of the Hindus.

Our Swami was the result of his prayer to Kali, the Mother. As his name indicated he was the personification of discriminatian and logic and of an irresistable force which carried everything before it. This was not all. He could not have won so many hearts wherever he went, had there not been another side to his character.

He had as large a heart as his intellect was high. It was only his love and sympathy for mankind in general which induced him to cross the ocean carrying the divine message of his master to the millions far off. The impression left on the minds of his brethren of the West by the purity of his character, the sublimity of his intellect, the broadness of his heart and above all by the universality of his teaching which will, we are sure, remain for ever indelible. To us what was he? He was a stern teacher of eternal truths, an intense patriot, and a kind friend, a true master and willing servant, all in one. What better way is there of perpetuating his memory than by talking of the many good things he has done us socially and spiritually and of spreading the noble truths taught by him amongst those few who have not seen and heard him?

Then Mr. Ganapthy Naiker made a thrilling speech in Tamil and said we who are inheritors of the universal truths of the eternal religion and in whose veins runs the blood of those saviours of the world, it we cannot appreciate and honor Swamiji's memory, who else can?" The crowning stroke of the whole meeting was that of our broad-hearted Christian brother, Mr. I. Stephens of Messrs Higginbotham & Co. He addressed the audience in eloquent and appealing terms about the message of Swamiji to the world.

He said that since he had very little time—no more than five minutes, he would say only a few words, as it would be impossible to condense the life-work of the Swami into a speech of five minutes. The rock on which the Swami took his stand was Truth, Love and Toleration. These three are the principal essentials in Religion. But somewhere greater than others because they controlled the universe. The smallest molecule of matter as well as the greatest bodies in space are controlled by love and love is God. Truth is always found where love exists ; for God so loved the world that he sent his messenger in Christ—and He has said He is the way, the Truth and the Life. Toleration is a counterpart of Love. Where true love is there is true toleration. It is on these then the Swami took his stand and he has faced the world to make you and me all the better for his consistent firmness.

Then the Vice. President of the Vedanta Society Mr. G. G. Narasimachariar B.A. rose and said " I bow down to the venerable representatives of the different mutts of Bangalore, who forgetting their differences have honored this occasion with their gracious presence. I bow down to the liberal hearted chairman whose love and sympathy are on a par with the patience with which he carried out the tedious programme of four long hours. I bow down to the audience for the honor they have done to the cause of religion. I bow down to this great master and teacher of synthesis, (pointing to Swamiji's photo), national Synthesis, Asiatic Synthesis, nay, universal Synthesis. Blessed be the day on which he was born, blessed be the parents who gave him birth, blessed be the country which produced him ; blessed be the great divine master who attracted him, shaped him and gave him to the world at large. May his life and work live long in our hearts. May this meeting of ours and the associations contracted here

to-day long live in our memory written in tablets of gold."

—:x:—

KANKHAL RAMAKRISHNA SEVASHRAMA:

SPECIAL APPEAL

Though, in our Tirthas, the Sadhus do not usually suffer much for want of food, yet not unoften they undergo much suffering for want of proper arrangements to look after them when they are ailing and sick. To alleviate such suffering, the public are aware, a home for the sick and helpless Sadhus was started in June, 1901, at Kankhal near Hardwar, by the Sannyasin Brotherhood headed by Swami Vivekananda. Since its opening, the Home, now known as the Ramakrishna Sevashrama, has been enabled by public support to successfully carry on its work. Also a branch Sevashrama was opened for some time at Rishikesh. This year, the great *Purna-Kumbha-Mela* religious gathering will take place in April at Hardwar and thousands of Sadhus of all denominations will congregate there from all parts of India and pass several months at Hardwar, Kankhal and the adjacent places, before and after the day of the *Mela*. It need hardly be said that, during the period, the work of the Kankhal Sevashrama will usually increase, which means added demand for funds. The balance of Rs. 276, which will appear from the Report of the Sevashrama given below to have been in hand at the end of the last year, will, we fear, fall far short of the extra demand on the occasion. To the generous public, to whom we take this opportunity of expressing our best thanks, who have all along shewn so much practical sympathy with the works undertaken by the Brotherhood, we therefore appeal and again look for help. Need it be urged that the Kankhal Sevashrama is a medium of charity through which every pice spent to relieve the distress of these soldiers of God, who have been by far instrumental in protecting

the priceless treasure of our Religion and bringing it at everybody's door, will go to serve the right purpose ?

Contributions may be sent direct to Swami Kalyanananda, who is in charge of the Sevashrama, Kankhal P. O., Saharanpur Dt., U. P., or to the undersigned, at his address, Advaita Asharma, Mayavati. Lohaghat P. O., Almora Dt., U. P. All contributions will be thankfully received and acknowledged duly in *Prabuddha Bharata*, an English monthly of the Ramakrishna Mission, by the undersigned.

SACHCHIDANANDA.
Joint Editor, *Prabuddha Bharata.*

Report of the Kankhal Ramakrishna Sevashrama from its beginning, June 1901 to 31st. December, 1902.

KANKHAL MAIN CENTRE.

Outdoor patients :—399 Sadhus and 137 poor Grihasthas. Of the Sadhus, 368 were cured, 27 left treatment. Of the Grihasthas, 117 were cured, 19 left treatment and 1 died.

Indoor patients :—128 Sadhus, of whom 112 were cured, 12 left treatment and 4 died.

RISHIKESH BRANCH CENTRE.

Outdoor patients :—286 Sadhus and 68 Grihasthas. Of the Sadhus, 269 were cured and 17 left treatment. Of the Grihasthas, 64 were cured and 4 left treatment.

Indoor patients :—36 Sadhus, of whom 33 were cured and 3 left treatment.

Receipts

Received from June 1901 to December 1902 and acknowledged from to time in Prabuddha Bharata .. Total Rs. 890-0-6.

Kankhal Expenditures

	Rs.	As.	P.
Food	202	9	6
Clothing	9	5	0
Light	7	6	3
Postage	20	3	3
Medicine and Medical books ..	113	15	6

Ry. Fare	56	15	6
Establishment	105	8	0
House-rent	54	11	0
Labour	1	11	0
Gift	2	8	7½
Sundries	4	13	4½
Total Rs.	579	11	0

Rishikesh Expenditures.

	Rs.	As.	P.
Food	7	14	4½
Light	0	5	6
Postage	2	13	0
Medicine	20	11	3
Ry. Fare	0	3	3
Establishment	4	10	0
Labour	3	3	3
Raising a hut	3	2	6
Sundries	0	6	3
Total Rs.	43	5	4½
Kankhal Total Rs.	579	11	0
Rishikesh „ „	43	5	4½
Grand Total Rs.	623	0	4½
Balance in hand Rs.	276	0	1½
Total Rs.	899	0	6

Besides the above, at Kankhal, 22 mds. 9 srs. of flour, 8 mds. 12 srs. 11 chs. of rice, 1 md. 6 srs. 2½ chs. of salt, 6 mds. 31 srs. 4 chs. *dal*, 8 srs. of sago, 3 srs. of arrow-root, 2 tins of barley and milk worth Rs. 53-4-4½ and, at Rishikesh, 34 srs. 4 chs. of flour 1 md. 14 srs. of rice, 4 srs. 3 chs. of salt, 28 srs. 2 chs. of *dal*, 10 srs. of sago, 2½ srs. of arrow-root, 2 tins of barely, milk worth Rs. 7-4-6 and *khicheri* worth Re. 1, supplied by generous friends, were consumed.

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'The Prabuddha Bharata,' 'The Light of the East, 'The Dawn.' 'The Indian Review.' 'The Light of Truth,' The Brahmacharin, Viveka Chintamani, Upanishad Artha Deepika.' 'The Anubis 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 :—Theosophist, Prasnottara Hindu College Magazine, Theosphical Gleaner and Rays of Light.'

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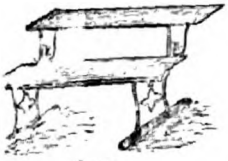
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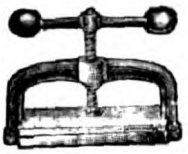


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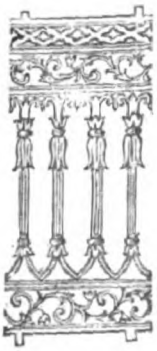
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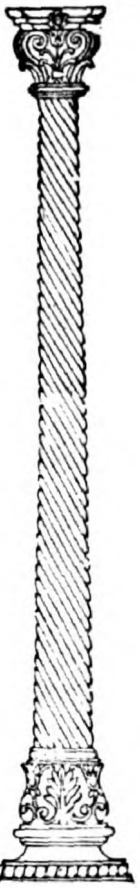




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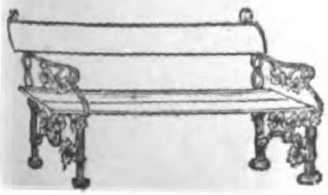
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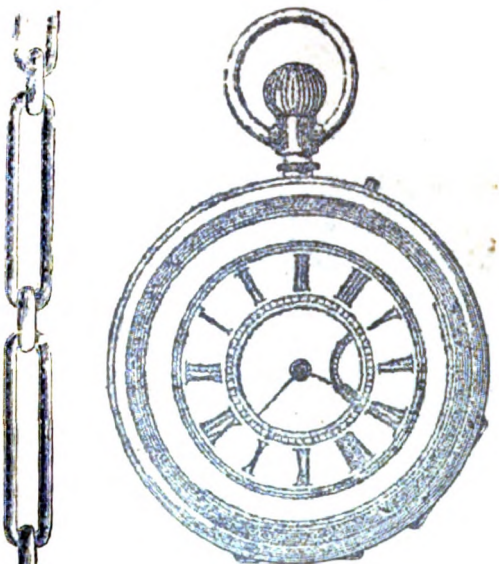
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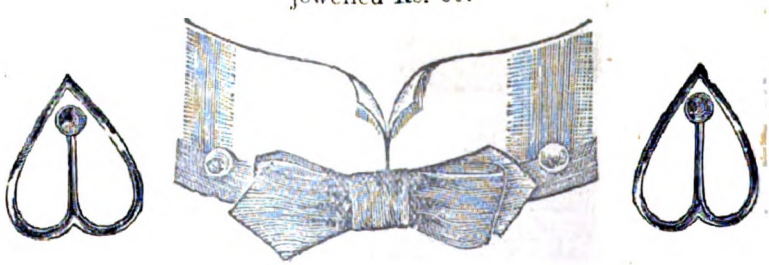
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—*Rig veda*, I. 164. 46.

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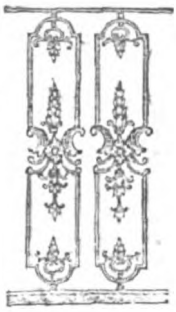
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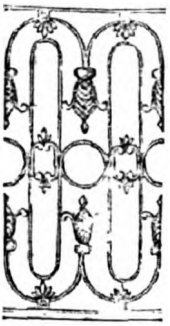
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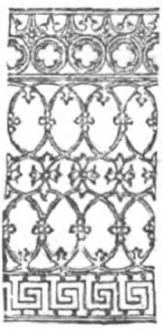
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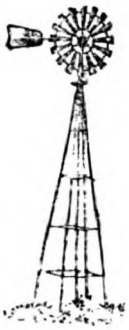
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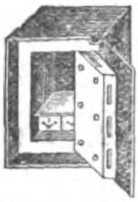




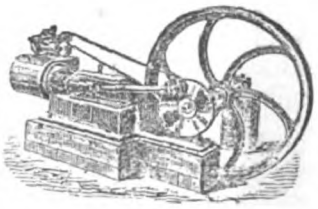


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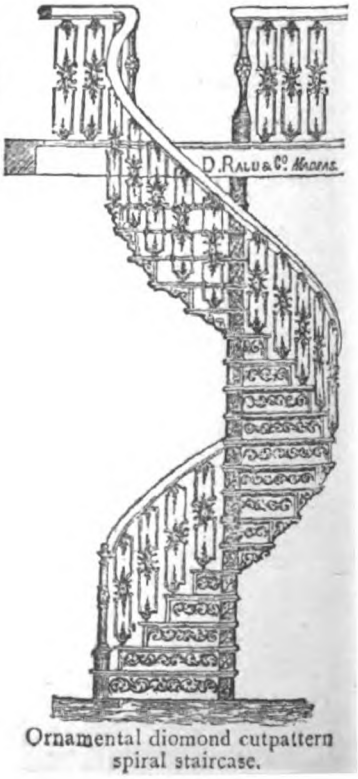
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THE BRAHMAVÂDIN

"एकं सत् विप्राबहुधावदन्ति."

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

—*Rig veda*, I. 164. 46.

Vol. VIII.] MARCH, 1903. [No. 3.

"The sensations of cold and heat, pleasure and pain are caused by the contact of transitory senses with unreal objects ;they are, therefore, inconstant and ephemeral. O man ! endure them and be not happy or unhappy on their account.

"He whom these disturb not, to whom pleasure and pain are the same, and who is self-controlled, is well fitted for freedom and immortality.

"The Seers of truth realize: That which is unreal (transitory) hath no existence, while Reality never ceases to exist."—*Bhagavad Gita,ch,II,14,15,16.*

CHRISTIAN SCIENCE AND VEDANTA.

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Most startling are the similarities that exist between the fundamental principles of modern Christian Science and those of that ancient system of philosophy known in India as Vedanta.

The followers of Christian Science, unacquainted with the Vedas and the religious teachings of India, may in all sincerity claim originality for their founder, Mrs. Mary Baker G. Eddy; they may show their gratitude to her for

numerous benefits received; they may shut their eyes to all other systems of philosophy and religion, ancient or modern; their revealed text-book, "Science and Health," may change its tone by additions and alterations in every chapt[illegible] every new edition; but Mrs. Eddy, herself, is fully aw[illegible] truths which she claims to have discovered, w[illegible] and taught in India by the Hindu sages and [illegible] centuries before Jesus the Christ appeared on earth.

In the earliest edition of "Science and Health" Mrs. Eddy had the courage to quote certain passages from one of the most authentic books of the Vedanta philosophy, thus herself acknowledging the harmony that exists between the basic principles of the Vedanta philosophy and Christian Science. Unfortunately, for some reason, since the publication of the 34th edition, these passages have been omitted. In the 24th edition of Science and Health," published in 1886, we find the 8th chapter devoted to Impesition and Demonstration. This chapter has been entirely suppressed in later editions. It begins with four quotations. The second is from Sir Edwin Arnold's translation of the *Bhagavad Gita*, entitled "Song Celestial." Those who have read the "Bhagavad Gita" know that it contains the essence of the Vedas, as well as all the truths expounded by the Vedanta philosophy. The passage runs thus:

"Never the Spirit was born; the Spirit will cease to be never; Never was time it was not; End and Beginning are dreams! Birthless and Deathless and Changeless remaineth the Spirit forever;

Death has not touched it at all, dead though the house of it seems!"

Again, in the same chapter of the 24th edition Mrs. Eddy says: "The ancient Hindoo philosophers understood something of this principle when they said in the Celestial Song, according to an old prose translation: 'The wise

neither grieve for the dead nor for the living. I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be. As the soul in this mortal frame findeth infancy, youth, and old age; so in some future frame will it find the like. One who is confirmed in this belief is not disturbed by anything that may come to pass. The sensibility of the faculties giveth heat and cold, pleasure and pain; which come and go and are transient and inconstant. Bear them with patience, for the wise man whom these distrub not and to whom pain and pleasure are the same, is formed for immortality." (p. 259.) This is a quotation from one of the old translations of the "Bhagavad Gita" by Charles Wilkins, published in London in 1785 and in New York in 1867. In recent editions of "Science and Health" this has been omitted, perhaps to show that the founder of Christian Science did not draw the water of truth from any other fountain than the Christian Bible.

Now let us compare the leading propositions of Christian Science with those of the Vedanta philosophy. In the 193d edition of "Science and Health" (p. 70) these propositions are said to be four in number: First, God is all in all. Second, God is good, God is mind. Third, God, spirit, being all, nothing is matter. Fourth, Life, God, omnipotent Good, deny death, evil, sin, disease. Disease, sin, evil, death, deny God, omnipotent Good, life. Which of the denials in proposition fourth is true? Both cannot be true.

These four propositions form the four main pillars upon which rests the structure of Christian Science. A critical student of philosophy, however, can reduce these four to two. First, accept God, who is spirit, mind, life, being, omnipotent good, and all in all. Second, deny matter and that which exists beside God. According to Christian Science, God, spirit, life, mind, being, omnipotent, infinite good, all these

terms are synonymous and are applicable to the one real substance of the universe; and in the same manner, matter, sin, disease, ignorance, error, and illusion are also synonymous terms, which can be applied to that which exists as distinct and separate from the God of Christian Science. It has no existence, no reality. Therefore the whole phenomenal world with its innumerable appearances does not exist in reality. It is like a mirage, an illusion or dream of the mortal mind. But the mortal mind itself falls under the head of illusion, too; because we read on p. 8. 193d edition of "Science and Health": "Mortal mind implies something untrue, and therefore unreal, and, as the phrase is used in teaching Christian Science, it is meant to designate that which has no real existence." The world is an illusion that is seen by the illusion of the mortal mind; but the question arises, Whence comes this illusion? What causes it? Christian Science does not answer. It simply says, "Mind or God is not the author of matter and the creator of ideas is not the creator of illusions." ("Science and Health," 193d edition, p. 145.)

Thus, according to Christian Science, if God, or spirit, life, being, absolute, omnipotent good, be all in all and Truth, then the phenomenal universe, including matter and mortal mind, is nothing but an illusion; it does not exist in reality; it has no reality and no existence.

Now let us see what the Vedanta philosophers said on this point centuries before the birth of Christ. In this pre-Christian era a disciple went to a spiritual master and asked: "Sir, please tell me in a few words the fundamental principles of the Vedanta philosophy." The spiritual master, who was a seer of Truth, replied: "I will tell you in half a couplet the fundamental principles of the Vedanta philosophy that have been declared by millions of volumes. Brahman, or the absolute, infinite, and eternal Being, is Truth;

the world is false or unreal, and the individual soul is no other than Brahman or the absolute Truth, which is absolute existence, intelligence, and bliss." This is the quintessence of Vedanta philosophy.

In Christian Science the word "God" is used to signify the absolute reality or unchangeable truth of the universe; so, in Vedanta philosophy, the Sanskrit word Brahman is used to designate that all-pervading substance, or absolute Being, which is the reality of the universe. This unchangeable reality of the universe, furthermore, forms the reality of all living creatures and all mortal things, everything that we can see, hear, or perceive with our senses. If Brahman, or the absolute Being whose nature is absolute existence, intelligence, and bliss, be the one reality and all in all, it must be one, because there cannot be many absolutes or infinites. Absolute must be one, and infinite must be one. As we find this idea in reading "Science and Health," so we find it also in the Vedanta philosophy. Granting, then, that the absolute reality is one, the question naturally presents itself: Why do we see so great a variety in the phenomenal universe? And what is the cause of this variety?

In answering this question, the Vedanta philosophy gives two theories. The first is the theory of illusion, and the second is the theory of evolution. The theory of illusion is very old; we find it formulated in the Vedas, and it was taught by some of the seers of the Vedic period. It was maintained and preached by Buddha, who lived 540 years before Christ, and by his followers; while later it was explained with great clearness by Sankarâcharya, the best exponent of the Vedanta philosophy, who lived in India in the sixth century after Christ. This theory of illusion is the most difficult of all theories for the ordinary mind to grasp. Even the subtlest logicians and the profoundest thinkers often fail to understand how this phenomenal world, which

we perceive with our senses and which appears so real to us, can be unreal or illusory. If, however, Vedanta philosophy declares this phenomenal universe to be unreal and false, it does not deny its existence as does Christian Science. It does not say that mortal mind or matter is nothing ; but, on the contrary, it is most careful to define the terms unreal and illusion. By these words Vedanta philosophy does not mean *negation*, but phenomenal or relative existence, or reality conditioned by time and space. It admits that this phenomenal world is unreal from the standpoint of the absolute or noumenon, but at the same time it says that it has as much (conditional) reality in it as anything presented to us by the senses can ever have.

Although Vedanta philosophy agrees with Christian Science in its fundamental principles, there is still a great difference between their respective modes of expressing the same truths. Christian Science, by denying the existence of matter and mortal mind, denies the existence of the phenomenal world and reduces it to nothingness. This reminds us of conclusions reached by some of the nihilistic philosophers of India and Europe. Hume denied the existence of mind and matter. He reduced the whole universe to a bundle of sensations, impressions, and ideas. Some of the Buddhist philosophers in India denied the existence of the universe in the same way. But this method creates great confusion in the minds of the people. For instance, I am standing before you and speaking, and you are listening; if we follow the teachings of Christian Science strictly, we shall have to deny that I am standing here and that you are sitting there. In other terms, the speaker is nothing, the hearer is nothing, the mortal mind is nothing ; consequently, thoughts and ideas are nothing, the words expressed by the mortal mind are also nothing. Not only this, but the very act of denying is nothing, because the act of denying is

the act of the mortal mind; it cannot be the act of an absolute or divine mind. "Where God is, no other thing can exist"; so there cannot be the denial of anything in God; the divine mind cannot see anything outside of itself, and as mortal mind is nothing, therefore the denial itself is nothing.

This difficulty does not arise in Vedanta philosophy, because it does not deny the existence of matter, mind, and everything that is on the phenomenal plane. Although it tells us that the world is unreal, that matter is unreal, mind unreal; still it recognizes their existence, but adds that that existence cannot be separated from the absolute existence. If Brahman, or the absolute existence, be all in all, then everythiug that exists on the phenomenal plane is in reality Brahman, or the absolute Truth. The reality of the chair, the table, the earth, the sun, moon, and stars is the absolute existence, is divinity itself. The reality in you, in me, and in all living creatures is the same as the absolute reality of the universe; only, on account of names and forms, the one Reality appears to be many. As, for instance, the one substance, clay, appears through diverse names and forms in numberless varieties, such as pots, jars, bricks, etc., so the one absolute Reality, when clothed with varying names and forms, appears to be sun, moon, stars, animals, vegetables, etc. Matter and mind, according to Vedanta, are not two separate entities, but different expressions of the one eternal substance, which is called Brahman in Vedanta and God in Christian Science.

Instead of insistently denying the existence of matter, mortal mind, and objective phenomena, Vedanta tells us how to see through the multiplicity of names and forms the one unchangeable Being which stands as the background of all objects of material existence and gives reality to all. The names and forms have of course no absolute reality, but they have conditional reality; or, in other words, they exist in

relations to our minds. The world is real, according to Vedanta, but at the same time it is not as it seems to be; it is not that which appears to us at the present moment. This is what is meant by "illusion" in Vedanta. For example, here is a chair; the substance of this chair is the absolute reality, because the absolute reality is all-pervading and one. It is in you, in me, in the table, and in everything, and that which gives reality to the chair is one with the absolute reality. But the chair appears as chair only so long as it is clothed with the name and form of chair. If we can mentally separate the name and form from the substance of the chair, that which will be left will be common wood; take away the name and form of wood, atoms and molecules will remain; take away the name and form of atoms and molecules, there will be left nothing but eternal energy, and that is inseparable from the absolute substance. In this way, if we can mentally separate the names and forms from the substance, all phenomenal objects can be reduced to one substance which is the absolute reality of the universe.

Thus, Vedanta, while giving the most logical reason for the variety of phenomena, does not deny the existence of anything. On the contrary, it tells us that the real existence or true substance of everything is Brahman or absolute reality, or God, as Christian Science calls it. The whole universe is like one infinite ocean of reality, which is nameless and formless, and in that ocean, waves and bubbles rise spontaneously and take different names and forms. These waves and bubbles are the objects of the phenomenal universe. As in the ocean, waves and bubbles have no existence separate from or independent of the ocean itself, so the waves and bubbles known as the phenomenal objects of the universe have no existence separate from or independent of the ocean of Reality. We are like so many bubbles in the infinite ocean of reality; we owe our existence to that ocean, live

there and play for a while, then merge into it to reappear in some other form. Such is the conception of Vedanta concerning the relations of phenomena to the absolute noumenon, or the unchangeable Truth which underlies all phenomenal names and forms.

Christian Science, taking its stand on the Bible, tries to defend its position by wonderfully clever interpretations of scriptural passages, in which the meaning of each passage is stretched to its utmost limit. Common sense, however, prevents many from accepting such interpretations, as they depend neither upon logic nor upon reason, but upon the authority of an inspired founder. Vedanta philosophy explains the same truths without resting its evidence upon any book or upon the authority of any man or woman whether of antiquity or of our day. It has no founder, consequently it does not demand allegiance to any one or to any thing save Truth. Christian Science, again, by denying the phenomenal universe, places itself at variance with all science and all philosophy. It also defies all modern scientific methods by restricting its field of investigation to that which is mentioned in the one copyrighted volume called "Science and Health"; whereas the Vedanta philosophy, admitting the existence and relative reality of the phenomenal universe of mind and matter, accepts all the truths that have been discovered by science or philosophy or by the Seers of Truth in all countries and in all ages. At the same time, it tells us that the realm of science and philosophy lies within the limits of time and space and that they cannot, in consequence, go beyond relative reality. Christian Science does not see any harmony between absolute Truth and the scientific truths discovered by the so-called mortal mind; but Vedanta, on the contrary, sees perfect harmony underlying all the laws and phases of truth which human minds have discovered. Truth being one, whether it be discovered by science,

philosophy, or religion, it is the same truth. It cannot be many; why should we deny its diverse aspects as long as we are on the phenomenal plane?

Christian Science, to go further, is notably uncharitable towards everything not sanctioned by its founder, while Vedanta philosophy declares that truth is universal and cannot be monopolized by any man or woman of any country. Christian Science rejects the doctrine of evolution and upholds the belief in special creation as described in the Book of Genesis, attempting to explain the account there given by the idealistic theory which was adopted by Bishop Berkeley and by a host of other idealists of ancient and modern times. Vedanta accepts the doctrine of evolution and shows that of special creation to be absurd. It also courts free investigation in the realm of nature without imposing the condition that the results of all such investigations be in accord with the tenets of a specific book or of some one teacher; and it thus emancipates the human soul from bondage to any one set of scriptures or to personal authority.

In this age of agnosticism and materialism Christian Science has done an admirable work, in making people realize that this phenomenal world of ours is like a dream-land, and that all objects of sense are nothing more than objects seen in a dream. This is no small gain for Western minds; because the more we realize that this world is like a dream, the nearer we approach to absolute Truth. In this respect what Christian Science is at present trying to do in this country has been done by Vedanta in India for centuries. Furthermore, Christian Science has rendered a great service to humanity by demonstrating the power of the mind over the body, the power of spirit over matter. Although this fact was in no way new to the spiritual teachers, sages, and best thinkers of every country, still in

no other country and at no other time had there ever been so well organized a movement as that recently started by Mrs. Eddy under the name of Christian Science. Like Vedanta, it has brought health to many diseased bodies and rest to many diseased minds. Dazzled, however, by their wonderful success in healing, Christian Scientists lay exclusive claim to the method of healing given by Mrs. Eddy, declaring it to be the only right method; while all others, adopted by mental scientists, metaphysical healers, and other kindred sects, are wrong and unscientific. We must not, however, let these extravagant claims made by the over-enthusiastic followers of Mrs. Eddy, blind us to the fact that the power of healing is the property of every individual soul. Any one can develop the gift of healing and cure disease by the mind without becoming a Christian Scientist and without reading a page of "Science and Health."

There have been many remarkable healers in every country,—among the Hindus, the Buddhists, the Mahommadans, and those of other religious creeds. It is a great mistake to think that the power of healing comes from any outside source or from belief in this or that. It is developed by living a right life in accordance with the moral and spiritual laws of nature. Christian Science teaches that the power of healing was first shown to the world by Jesus the Christ and His disciples, and asserts that no one ever manifested that kind of healing power before He appeared upon earth; but if we read the religious history of the world carefully, we find that long before the birth of Christ, the same healing power of the mind or spirit was practised by the followers of Buddha with marvellous success. Wherever Buddhist missionaries travelled, they healed the sick without using drugs. The yogis in India also use no drugs in curing disease, but rely entirely upon the spiritual power which they acquire through right living and the practice of yoga.

Christian Scientists, in laying such stress upon the miraculous and exclusive power of healing manifested by Jesus, are evidently ignorant of the fact that similar Christlike healing powers were displayed by Esculapius, the ancient Greek, who was proclaimed the savior of mankind because of these very powers. He not only cured the sick of the most malignant diseases, but only raised the dead. Eusebius the the ecclesiatical historian, wrote in glowing terms of the gift of healing possessed by him. For many years after the death of Esculapius, furthermore, miracles continued to be wrought through the efficacy of faith in his name. Christlike healing powers, again, were shown and miracles performed by Apollonius of Tyana, who was a contemporary of Jesus of Nazareth. The lives of Hindu sages, Buddhist monks, and of the yogis of India are filled with such descriptions of miraculous cures and even of the raising of the dead. Vedanta philosophy, being fully cognizant of these facts, cannot therefore admit with the Christian Scientist that Jesus was the first to exercise this power. On the contrary, it teaches that the power of healing is universal and cannot be confined within the boundaries of any one creed, sect, religion, or book.

Charistian Science makes good health the standard of spirituality, a position which the most superficial observation disproves ; since if good health be the standard of spirituality, then all those who enjoy perfect health should be exceptionally spiritual. The savages who live in close touch with nature, sleep under the trees, walk barefcoted, and eat raw food should, because of their physical vigor, be the most spiritual of all ; yet we know that this is not the case. For this reason Vedanta does not make good health the standard of spirituality. Nor does it stop with the denial of disease, pain, and evil. It goes a step further and says, If you deny disease, pain, sorrow, and evil why should you not also deny the existence of health and the pleasures of the body and

mind? because, in this world of relativity, the one is just as much dreamlike as the other. If disease be a dream, good health is likewise a dream. Why not? Good is good so long as it stands in relation to its opposite evil; otherwise it can have no existence. Some say that God is good; but that word good cannot be used in its absolute sense, because it creates confusion; that which is good demands something best. If you say that God is good, the question naturally arises, who is better and who is best?

By denying evil its correlative is also denied; so with pain and pleasure, health and disease. If you deny ill health, you deny good health also. Therefore, logically speaking, Christian Science preaches, consciously or unconsciously, a dogma that is based on logical inconsistency. In Vedanta no such inconsistencies can be found, because it exhorts us to rise above both good and evil, pleasure and pain, sickness and health.

The curing of disease is a very good thing so long as we recognize disease, so long as we admit its existence and in the dream of ignorance seek good health, or try to avoid suffering and ill health; but the moment that we realize that our nature is above all relativity, above pleasure and pain, above conditions of mind and body, we cease to talk of disease or health. No disease, no pain, no sorrow or suffering, either physical or mental, can affect or touch the soul; neither a healthy body nor a healthy mind can enrich the perfect Being which is divine, immortal, unchangeable, which is the Soul of our souls and which dwells in each individual. So why should we trouble ourselves first to deny disease and then to try to cure it?

Christian Science teaches a religion which rests entirely upon the Bible, which in turn is limited by the interpretations of Mrs. Mary Baker G. Eddy. These interpretations, furthermore, are often so obscure and occult that it requires

an unusual mind to grasp their import. Few people of ordinary intelligence even after hours of study, can understand clearly what the author means. At the same time Christian Science insists that only through an unquestioning acceptance of these interpretations can the Truth be reached. Those, on the other hand, who do not accept them, are cast relentlessly into the abyss of error. There is no hope for them, since they are completely in the wrong. By this attitude alone the religion of Christian Science lays itself open to the charge of dogmatism, sectarianism, and lack of charity towards all other faiths and religious systems; while Vedanta philosophy teaches a religion which is not based upon any book or its interpretation by any man or woman, but upon universal truth and upon the eternal laws that govern our souls and our lives. It teaches that religion which underlies all special religions, and which has no particular name, no creed, no fixed form of worship, and no label of authority stamped upon it by any specific founder. It preaches the truth boldly, and at the same time accepts all the phases of truth discovered by scientists, philosophers, and seers of truth everywhere and in all ages, while enough room is left in the religion of Vedanta for the admission of any truths that may be discovered in the future. Thus Vedanta establishes the foundation of a universal religion, embracing the teachings of Jesus, of Buddha, Krishna, Confucius, Zoroaster, of Mahammed, and all other spiritual teachers of the past and of those who will come in future; while it proclaims in a trumpet voice to the world:

"That which is eternal in the midst of non-eternal phenomena, which is the life of all living creatures, which is the infinite source of consciousness, is one. It is also the bestower of happiness to all. Eternal happiness comes to those alone who realize this absolute oneness; to them comes unbounded joy and peace, and to none else, to none else."

THE SCIENCE OF YOGA.

BY GOVARDHANADAS.

The term *science* affixed to the word *Yoga* may appear preposterous to a modern reader who is accustomed to associate the word science with physical and other natural sciences and whose notion of *Yoga* is formed from the misrepresentations of the Western Orientalists. The general scope of the term science as indicating a methodical form of investigation independent of the subject dealt with is recognised more and more by the modern scholars and applied to all sorts of subjects whose treatment is in accordance with certain well-established rules of investigation. The sciences of chemistry, of history, of law and various other subjects indicate by their name that these subjects are treated in such a way as to satisfy certain rules and conditions of investigation. The accepted method of science is to collect as many facts as possible relating to a particular subject ; and after carefully studying them and analysing them, to deduce from it certain general laws which not only underlie the known facts but are applicable to similar unknown ones. The conclusions arrived at by such generalisations of facts should be of the nature of certitudes capable of being demonstrated at all times and under all circumstances. It is also the business of every science to show that there is a unity of purpose underlying all its teachings. What we have to ascertain is whether these rules of science are applicable to the method of religion, and whether it is possible to analyse the various facts of religious experience and arrive at certain universal laws. If it can be shown that these conditions are perfectly fulfilled by the religion of *Yoga* ; then *Yoga* may be said to have a better claim for the title of science than any other subject.

Some are apt to think that the so-called scientific method is a modern invention and as such cannot be applied with propriety to an ancient subject. We are however of opinion that the scientific method is not an altogether new invention, and that it

is as old as human civilisation. Those that deny antiquity to scientific form will have to admit want of knowledge to our ancients in regard to the fundamental principles of logic and reason upon which the method of science is based. We have to point out that the rules of logic formulated by Goutama and other ancient writers who flourished long before civilisation was known to Europe, still stand unchallenged and govern the processes of our reasoning. The fundamental rules of modern science are the same which pervade the thoughts and writings of the ancient thinkers. The one fact that the teaching of these giants of old have stood the buffettings of time and the scrutiny of generations of intellects is a sufficient *proof* that they were firmly founded on the unimpeachable laws of logic and science. Almost all the exact sciences now known to modern Europe might be said to have had their origin in India. The fundamental principles of modern Arithmetic, Algebra and Euclid have been successfully traced by historians to ancient India. The science of Astronomy is known to have been specially cultivated by the Hindu in connection with their sacrificial religion. The length of the year, the rates of motion of the sun and the moon and some of the planets now in vogue in Europe are not very much different from what existed in India more than a thousand years back. How near the truth and how much in harmony with the advance of modern science are the cosmic and psychological laws of the ancient *Sankhyas*. A great teacher once told us that while he was lecturing in America on the philosophy and religion of the *Sankhyas*, one of the greatest sceintists of Europe happened to hear him. After the lecture was over, the scientist met the teacher in private and told him that the religion which he heard the teacher lecture upon will be, in the scientists belief, the future religion of science ; so much impressed was the scientist with the truth contained in *Kapila's* doctrines. What can be more scientific than the Grammar of *Panini* or the *Bharata-Sutras* of Silalin, or the rhetoric of Mammata Bhatta. Nothing dealt with by the ancient Hindu may be said to lack scientific precision and analysis though we cannot make the preposterous claim that all the sciences were known to them in

their fully developed form.

But logic and all other sciences were only auxiliaries, were secondary in the estimation of the ancient *Rishis.* Religion was all in all to him. His knowledge, his life, his happiness, his avocations, his aspirations, all depended upon religion. There was no subject which absorbed his interest so much as religion. *Yoga*, or in other words, realisation was what he aimed at in his religion. It is almost impossible to believe that the ancient Hindu, to whom the fundamental principles of science were so well known, would have failed to apply these to his method of religious practice. Let us examine the teachings of Yoga and see for ourselves how far its claims to a scientific religion is justifiable.

Human knowledge is based on experience. Inferential knowledge, in which we proceed from the particular, is chiefly based on this experience. In what are known as exact sciences, the truth taught by them is easily demonstrable as it is capable of appealing to the direct experience of every person. Certain facts come within the common experience of every being. These are carefully examined and reasoned out, and from them certain conclusions are deduced. These conclusions easily appeal to the intellect of every person as they come under the universal experience of humanity and are capable of being verified by everybody for himself. But the truths taught by religion are not of this kind. They do not refer to the experiences of the ordinary run of mankind. They stand on the experiences of certain persons obtained under certain conditions. Unless these conditions are fulfilled in a person with reference to the special experiences of religion, the facts based on them cannot appeal to the understanding of that person. These experiences are not systematised and made practical in almost all religions. So religion as it is commonly understood, invariably resorts to faith and belief, and in a majority of cases is made of a bundle of vague theories. Every religion claims its source from the experiences of persons who rose above the ordinary level of mankind and accomplished in their life the conditions requisite for religious perception, or who exalted themselves, at least for a time above their

environments. Such moments of inspiration brought within the experience of the founders of religion higher truths which gave harmony and peace to their mind and heart. These noble ideals of exalted reason they held up to the world for the good of humanity. Such is religious experience. Those who cannot rise to the level of these great men, generally put faith in the experiences of such leaders and become their followers. In these lesser lights of religion what is reason or demonstrable experience with the founder takes the form of faith. With them faith is synonymous with certitude without proof. Such a faith does not convince certain higher orders of intellect. A religion in order that it might continue to be a living force should be constantly producing great men and women—men and women who can rise above the ordinary level of mankind and demonstrate to the followers of their religion its higher truths by their own experience. When a religion fails to do this, faith degenerates into vulgar belief, into a bundle of vapid theories. It loses potency to stimulate thought and research and lead on its followers in the right path of virtue. It becomes an enemy of science and the hot-bed of fanaticism and bigotry. It can no more tolerate convictions other than its own. It is this degeneration of faith from its noble quality of transcendental reason into the reasonless and fanatical belief that has been the source of quarrel between different religions and between religion and science which always demanded rational conviction. From these quarrels of the ignorant followers of religion it is not justifiable to infer that the various religions and religious sects of the world have no common doctrinal basis for their beliefs.

The function of the science of religion is to find out these common points of belief among the various religions of the world and to show their applicability to practical life. An analysis of the different religions will show that they are all based on some form or another of faith. As we have seen, faith in all its forms implies experience on the part of some one person at least connected with the history of that religion. All religions invariably refer to such experiences of particular persons and maintain the truths taught by them to be the results of the

inspirations of such persons. Even in the so-called non-historical religions, the truths taught by them, however eternal and infallible they may be held to be by their followers, cannot be acceptable unless they are corroborated by the reliable experiences of sages. We have to say, that Christ experienced them, Buddha experienced them, or the Rishis of old saw them in their visions. This unscientific religious faith is no doubt justifiable from one point of view. It has much of vital force about it than enlightened faith, because it generally appeals more to the lower faculties of man than the higher. But on the other hand there is a tendency in lower faiths to breed fanaticism and bigotry among its votaries and corrupt religion so as to preclude the possibility of producing other great men and leading men on the path of progress. This is what has happened to Christianity after the peaceful and Divine Jesus, his pious and well-meaning apostles, the impetuous Paul of Taursus and a few other great souls after them passed away. This is also what has happened to Buddhism when the benign influence shed by Buddha and his ardent followers became too feeble to stimulate righteous faith. It is a natural defect incidental to every religion in the course of its history. It is with reference to this inherent law of nature that Sri Krishna says to Arjuna, "whenever righteousness goes down and unrighteousness is rampant, I create myself again and again."

This defect will be found to be more common with historical religions which ascribe teachership exclusively to a single person and shut their eyes to the possible rising of others like him in their religions. Such a state of religion is akin to that of the philosophy in the medieval times of the schoolmen whose pride it was to say that "Aristotle himself said it." The chief drawback in such forms of religion does not consist in their putting forth any special claim of their own before the public, or in pleading for any special form of faith in their religions but consists in their belief that the experiences claimed by their founders are impossible for any other person at any other time and that therefore religion ought to be taken as a matter of blind faith on trust. Such a demand is what we have called unscientific. If there has been one case

of experience in any branch of knowledge, science requires that it should have been possible many times after, though under different conditions and circumstances. If this fact is ignored, then all progress in knowledge becomes retarded and religion becomes a cloak for charlatans and hypocrites.

The object of *Yoga* is to collect all such special experiences of religions, to systematise them and to construct a science out of them, so that the high experiences of religion may be brought within the possibility of every body's experience. Its purpose is to remedy the defects of religious belief and give assurance to every man and woman that the truths taught in his or her religion is a matter of direct perception to every one provided the necessary conditions are fulfilled by him. *Yoga* is therefore, the science which teaches us how to get these perceptions for one's self. No man has a right to say that he has a soul or that there is God unless he is able to say that he has perceived the soul, that he has seen God. It is better to be a sceptic than to be a religious man at the sacrifice of reason. Dry philosophic reasoning is no good. Making God a mere category of the religious Ideal will not give man religion. The universal being in all should be perceived, felt and loved by every one. Some may argue that belief in God and another world has the power to make people moral and good whether they directly realise these or not. This furnishes sufficient ground for infusing belief in religion. Why should we follow the circuitous course of inventing all sorts of theories to force men to be good and virtuous. Goodness and virtue built on falsehood can never be virtue, can never endure. Is religion the only force that can make man virtuous? A moral world without God will serve the purpose better than an unreasonable religion. Goodness or happiness in this world is not the ultimate goal of human life. There are other ends higher and nobler than this which man always sought to achieve—freedom from all illusions of happiness culminating in misery, freedom which is identical with immortality. How are we to account for religious instinct even among savages who have no idea of goodness and virtue? This is not because of utility. There is a voice within everybody which

says that the goal of human existence is something higher than the things of the world, something perfect and spiritual in which the whole universe lives, moves and has its being and which supplies the life-spring in every being. Every man wants to experience the truth which is the ultimate goal, for its own sake and not for any gain it may bring; utility can never be the test of truth. When man realises the supreme truth, feels it within his own heart, then alone the *Vedas* declare "the knot of the heart will be torn, and all doubts will vanish."

In order to bring about the highest realisation of religion the science of *Yoga* adopts its own peculiar method of practice. Every science must have its own methods. First, the nature of the facts on which the science is built should be carefully studied, then the nature of the instruments of perception. These two things determined, the result is easy. Religious beliefs are not uniform in all people. In a single religion alone we often find various forms of truth recorded as having been perceived by different sages under different conditions. These sages were all pure and unselfish men who had no other motive than that of doing good to the world. Such men have not only declared to the world the truths that they have perceived but have affirmed to the world the possibility of these truths being realised again by men. Truth cannot be many; it should be only one. It is only the manifestations of it that are different. The highest truth should therefore be that one which underlies and is common to the various perceptions of sages. The religious perceptions of the great sages in all religions are the facts upon which the science of religion is to be built. These perceptions have been pointed out to be not of the ordinary kind. They are extraordinary, above sense-perception, above the grasp of the ordinary intellect; they are inspired, hyperconscious perceptions.

Again no knowledge can be acquired without first observing certain facts. We generalise on the facts observed by us and draw inferences therefrom. As the inferences of *Yoga* are based upon knowledge higher than what is brought by the senses, they require some special condition of the mind for being perceived. All

truths are reflected in our minds and in consequence may be said to modify them. The mind should therefore be the first object of investigation and study. We should ascertain the nature of the mental condition in which these higher truths are reflected, raise the mind to that condition and then study it. In order to cultivate the faculty of studying one's own mind we should learn to observe facts that are going on within our mind. This will enable us to acquire a knowledge of the internal nature of man. For the observation of external objects various instruments have been invented by scientists. But no such instruments have we to help us in internal observation. Proper observation and analysis of the facts observed are absolutely necessary for real scientific knowledge. Mind is the only instrument left to us for a study of the mind. So this mind is taken up and trained by the *Yogins* so as to serve the purposes of the science of *Yoga*. As external instruments are serviceable for supplementing the shortcomings of external perception; so also certain helps are found useful for effectively observing the internal state. They consist in suitably altering the condition of the mind so that it may be fit for internal observation. These conditions are a well-regulated, well-controlled and purified mind. To secure them the science of *Yoga* has adopted certain methods. We shall consider what the methods of *Yoga* are for controlling the mind.

How wonderful is this mind of man! How vast and infinite is the power of this mind! We often hear of the marvellous powers of mind displayed by men. The ignorant who cannot understand the secret of mind call them supernatural. The learned who have studied the nature of mind's workings call it natural and capable of being developed by every man. No two persons ever resemble each other in mental capacity. One has a personality capable of influencing every one that may approach him; another has a weak one susceptible of being cowed down by any one. One possesses a strong will "which quakes not even though the whole world be pulverised at his feet;" another has a weak will which is ruffled even by the gentlest of winds. One is a mighty genius whose intellect soars into unknown regions of thought; another

is a worthless idiot incapable of grasping even ordinary problems of life. Such is the power of the mind which governs every one's actions and thoughts from within; such are the differences which mind alone can produce. Mind can either reduce a man to the level of a beast, or elevate him to the dignity of a God.

Mind is the zero point from which the whole universe of ideas is evolved and to which ultimately it returns. The very definition of mind involves concentration. To conquer the mind is, therefore, same as conquering the universe; to control the mind is same as controlling the forces of nature. The highest power which a man can attain to is that of controlling the mind. We have stated that mind is the central force from which all our actions and thoughts originate. This controlling of the mind means, the mind controlling itself or what is known as self-restraint. This control of the mind by itself, expressed in other words would mean, the mind remaining within itself and not dissipating itself by going out and grasping external objects. Such a self-centred mind is what the *Yogin* wants to develop so that he may direct all its concentrated powers on itself in order that he may study and analyse its actions. This process of the mind studying the mind is what the psychologists call introspection. The *Yogin's* method is therefore to develop first this power of introspection and through its instrumentality take stock of the internal workings of the mind.

From a very early age man gets accustomed to direct his mind to things external. A majority of us may be said to have almost lost the faculty of examining our own minds. Knowledge is what is perceived by us by sending forth rays of intelligence to external things and illumining them. When a number of strong rays are concentrated on a single object we get a deeper knowledge of its nature; the qualities hidden inside are brought to the surface and made perceptible. Psychology teaches us that what is known as the power of attention is the fixing of the mind on one object by withdrawing it from others. When this power is turned inward and thrown on the mind itself for the purpose of

studying the internal nature of the mind by preventing it from going outside, it is called by Indian psychologists *Yoga* or concentration. The science of *Yoga* teaches us how to develop this power of the mind systematically and to concentrate the tremendous power so acquired on the mind itself so as to convert the mind both into the subject and the object. When this is accomplished the innermost secrets of the mind will become revealed. A person will come face to face with the basis of belief, and the essence of true religion. Then alone every one will be able to see for himself whether he has a soul, whether he is nothing more than a combination of material particles, whether he is finite or infinite, whether his life is a short span of hundred years or eternity and whether there is a God or not in the universe. To bring about such a perception is the whole purpose of *Yoga*. It does not require any body to start with any kind of convictions, it does not dictate any conditions for its practice. Every body has a right to follow its directions and realise the truth for himself. It is based on the fact that every one has a right to question his faith and have it answered.

It may be asked after all, of what use is such a knowledge? No science is worth the name unless it be of some practical use to the person who follows it, unless it be conducive to the well-being of men in general. But truth requires no other reward than the knowledge of it. So long as man is a mere creature of circumstances, he is in no way better than the lower animals whose chief end is the gratification of the senses. It is only the intellectual desire on his part to penetrate into the mysteries of life and realise the truth within that gives him his title to a rational being. As long as man is imprisoned within the limits of nature he can never know true happiness. The moment he comes out of these, he is sure to come face to face with the reality—the truth which is imperishable, eternal, pure and perfect; then the trammels of ignorance and misery fall off, the finite becomes merged into the Infinite, freedom and perfection come to him—freedom from the limitations imposed by the body and perfection even as the Supreme Being. He will have no more

desires; he will have no more fears. He will know all and wield power over all and be supremely happy even in this life. There is no denying that such a knowledge is of the highest utility.

The aim of *Yoga* is to teach man that path which is best fitted to lead him beyond the hazy and uncertain region of human reason into the domain of practical realisation. He is not required to do anything unreasonable, abominable or mysterious, he is only taught to attune himself to that state wherein all limitations of the mind are broken and the intellectual light within is made to flow more freely and dispel the thickly covering darkness. He is no more asked to reason or believe but to perceive directly and enjoy the beatific vision. To those whose ideas of utility are not higher than the gratification of the senses, God, religion, eternity, none of these is of any use. They are doomed to wait and go through a series of births and deaths, through a course of unsatiable, miserable life before they feel even the faintest necessity for anything nobler or higher than mere animal life. But to those who disregard the fleeting pleasures of the senses as nothing but miserable existence, who feel mundane life as an imprisonment, and who wish to enjoy real and unimpeded happiness, the realisation of the supreme is of highest utility.

The *Varahopanishad* refers to two methods of attaining freedom. One is called the path of Suka; and the other the path of Vamadeva. The method of Suka is that of a bird which can take sudden flight and soar into the higher etherial regions. That of Vamadeva is compared to an ant which can only crawl slowly from place to place. Those in whom the attachment of sensual enjoyment is strong whose "will to live" a worldly life is tenacious and the unconscious tendency in whom is not sufficiently effective to help them to a sudden onrush into higher life by gathering the requisite experience through a graduated course of births—these are the followers of the mtehod of Vamadeva whose knowledge was so great that he could not express the truth of his realisation by any other words than "I am the great Manu, I am the Sun," whose love was so universal that he held out hope and salvation to every one, however mean

and objectionable his profession may appear. Those who with the help and knowledge of the science of *Yoga* rapidly attain the superconscious state of perfection are the followers of the sage Suka. Such men are those that have done meritorious deeds in previous births and have secured the grace of a good master in the present one. They are rare and few. Thus we see that *Yoga* is the science which teaches men how to realise for one's self, without putting faith in any belief, the truth taught by one's religion. To crawl slowly like an ant and unconsciously tumble on truth, even this tedious course requires the fulfilment of the conditions of Yogic practice, though not in one life, in several lives at least.

Like every other practical science the science of *Yoga* also requires persistent and diligent practice. Four stages of practice are mentioned in all Books on *Yoga*. *Arambha* or gentle beginning is the stage in which after securing the preparatory helps one makes a small beginning in concentration by means of *Mantras* and such other practices as are prescribed in the *Sastras*. *Ghata* or diligent practice is the next stage in which one begins the control of the mind by concentrating and merging it in various objects. *Parichaya* or acquaintance is that in which one becomes an adept in controlling both the body and the mind by the force of previous practice. *Nishpatti* or proficiency is the highest stage wherein one acquires perfect control over the mind and by concentrating it on itself learns the truth beyond. A *Yogin* should undergo all these stages of practice in succession before he can reach the goal. Says the *Yoga Sikhopanishad*. "That which is to be attained can only be attained gradually through practice and not otherwise. Even in one's life time by practising slowly and step by step, freedom will be attained in course of time. This is what is known as the method of the monkey." This method is the one common to all sorts of persons. The same *Upanishad* gives another method which it describes as the backdoor way or the unscientific way of attaining freedom. By the meritorious actions of previous births, by association with great teachers and by the result of practices in previous births one attains the goal quickly.

This is the method of the crow and is the best one. Thus we see that practice in one life if possible, or in many lifes even, is considered essential. Patanjali says, "Success is speedy for the extremely energetic"; and "these again differ as the means are mild, medium or supreme."

No practice is possible without observing certain rules. The *Yoga* has its own set of regulated rules to guide the practitioner. A *Yogin* ought to begin to manipulate the physical part of man and through it reache the mental part which is more subtle and powerful. We all know how intimately the mind is connected with the body. Our mental and physical states act and react upon each other; each of them may be said to determine the other. Mind affects the body and the body affects the mind. It is easy to control a grosser force than to do a subtler one. Self-control which is the primary object of the Yogin should therefore begin with the control of the body. Many of us cannot easily shake off the animal in man. Our minds are entirely under the control of our bodies. If we wish to become real men and get control over both our body and mind we should purify both the body and the mind—the body by good and wholesome food and cleanly habits; the mind by pure and virtuous thoughts. Then alone both will help each other and become manageable. "A virtuous mind without unholy thoughts, a good speech without falsehood and a clean body without torture,—these" say the *Puranas*, "are the three kinds of worshipping God." After controlling the body with the help of certain physical means one shall attempt to manipulate the mind. By successfully manipulating the mind according to the rules prescribed, when one is able to keep it completely under one's control, one can use it as one likes and concentrate its powers anywhere one chooses.

(To be Continued.)

'THE ARCTIC HOME IN THE VEDAS.'

(Mr. Tilak's New Book.)

IV.

The summary given in our last three articles on this subejct may be taken to practically close the case in favour of Mr. Tilak's new theory so far of course as the Vedic evidence itself is strictly concerned. But there is an amount of circumstantial evidence to be found in the Avesta and the myhological and legendary literature of the Aryan races in Europe, which swell the probability of the conclusions Mr. Tilak has sought to eslablish by a research into the Vedas from a new point of view and with suggestions of new interpretations of texts hitherto regarded as obscure or only interpreted in a somewhat fantastic manner. The circumstantial evidence does not appear to have been regarded by Mr. Tilak himself as being in itself of a superior value as compared with the Vedic evidence. But apart from the consideration of making the case complete, there would be an advantage in presenting this circumstantial evidence for the consideration of the European scholars who would find it less easy to disregard the obvious significance of the references from their own mythological and legendary literature than to contest the interpretations which Mr. Tilak has put upon certain Vedic texts. The evidence afforded by the Avesta and the mythology of European Aryans cannot be logically called direct evidence. For it does not indeed directly prove that the circum-polar region in the North was at one time inhabited by those Aryans who have inherited the Vedas as their religious heirloom. But it is a very important kind of indirect or circumstantial evidence bearing on the probability of Mr. Tilak's conclusions. For, if it could be shown that the religious literature of the Iranians in Asia and of some classes of the Aryans in Europe points to the home of these different people being located in the extreme North, there should be no difficuly in reconciling the mind to the contention that the Indian Aryans also might

have at one time lived in that place. In fact this circumstantial evidence is peculiarly such as would successfully appeal to minds which are unsusceptible to reason or which might not have got the necessary degree of courage to see Mr. Tilak's new interpretations of Vedic texts full in the face and to accept the conclusions based thereon.

As regards the Avesta, it is universally admitted that this Iranian Scripture is but a branch of the same parental tree from which the Vedas have sprung. Now while on the one hand, the Avestic legends show that a day and night of six months each and a long darkness extending over a hundred nights were known to the ancestors of the Iranians, on the other hand, there is a clear passage in the Avesta which refers to an early Iranian home near the North pole, which home had to be shifted, as the passage further shows, owing to the advance of snow and ice. This passage is to be found in the first two chapters of the Vendidad or the law-book of the Mazda-Yasnians. After discussing the various interpretations put on this passage by European scholars, Mr. Tilak asserts that it only confirms his theory about the Aryan Home in the circum-polar region. The passage graphically describes how in the several happy regions created by Ahurmazd the people were visited by Angramainyu or the genius of evil, how the climate there was suddenly changed from mild to severe and the people had to migrate and come down step by step according to a timely warning given by Ahurmazd himself against the advance of snowy and fatal winters. There is also scattered evidence in this passage which speaks to an observation by ancient Iranians of such arctic characteristics as a year of ten months followed by a long night of two months, or a year-long day and night and a single rising of the sun during the whole year. The statements about all these are too graphical and plain to be accepted as simply prompted by imagination; and the partly successful attempt to identify the landmarks, mentioned in the Avestic passage as indicating the different stages in the southward migration of the Iranians, with certain well-known modern geographical names practically completes the chain of the Avestic argument.

As for the evidence from the mythological literature of the European Aryans, it is in the nature of things less conclusive. But even such as it is, it marks the persistency with which the tradition of an early Aryan Home in the circum-polar region has maintained its own place. The fact that the ancestors of European Aryans and some other people appear to have lived in the pre-glacial period at the extreme North does not fatally conflict wtih Mr. Tilak's theory. Such a coincidence can only corroborate the theory, especially as the Vedas speak of Panch-janas or five different kinds of people—races which may be regarded as having come in contact with each other in the early Arctic Home and preserved for some time their distinct entities. Well, a review of this legendary and mythological evidence leads Mr. Tilak to select some remarkable and significant coincidences. Thus in the Lettish mythology the dawn is called the sky-daughter ; and the Lettish poets, like the Vedic bards, speak of *many* dawns or "many beautiful sky-daughters." In the Greek mythology we have "several coloured wives of Heracles" one of whom is Eone who cannot be separated from Eos, dawn. According to Professor Rhys, the Celtic mythology pictures *many dawns* to whom the sun-god made love in course of the year. Then again, the ancient Roman year consisted of only ten months, and the ancient Celtic year and the old Norse year were also short years. The sun-god in the Celtic mythology would recover his bride at the beginning of summer after his antagonist had gained possession of her at the beginning of winter. Persephone, daughter of Zeus carried away by Plute, was retained by him for six months in the year. Demeter or mother earth rejoiced for six months in the presence of her daughter, Proserpine, and for six months regretted her absence in dark abodes beneath the earth. The first battle of the Celtic Moytura with his enemies, like that between Indra and Shambara, was fought when the Celtic year began with the ascendancy of the powers of darkness. The old Norse year was even shorter than the Celtic one. According to comparative philology there were only two parts or divisions of the ancient year, that is to say, two long seasons. The story of

the maid of nine forms in the Celtic mythology is only a paraphrase of the nine-going sacrificers in the Rig-Veda. In the Norse mythology, Thor, the son of Earth, slays the World-dragon, walks nine paces and dies of the venom of the serpent. This evidently means that the sun shone only for nine months and then succumbed to the powers of darkness. Prof. Rhys, again distinctly suggests that the meaning of the fact that the Norse sun-god had a dwelling place in the heavens, could only be that the sun remained shining for a long time in the heaven. "This seems to refer" says he, "to the Arctic summer when the sun prolongs his stay above the horizon. The pendant to the picture, would naturally be his staying as long in the nether world." Take also the Slavonic legend of Ivan the Simpleton, who lived in the land where there was always night and killed the twelve-headed serpent before light dawned throughout the whole land; or the Finish legend that Koi, the masculine dawn and Ammarik, a female, were allowed to meet at midnight during four weeks in summer, and Ammarik hands over the torch of Day to Koi, who revives it with his breath. Further, the phenomena which are represented by these struggles or amorous engagements were understood in most of the Western mythologies as a matter of *annual* recurrence. It is remarkable that Prof. Rhys regarded these legends and these mythological references as clearly indicating that they related to phenemena observed annually by the ancestors of the Celtic, Teutonic, Latin, Slavonic, and other races, who at one time inhabited an extremely Northern region, he even says, "*some spot* within the Arctic circle." And it may easily be imagined how the Professor would have been delighted to find ample corroboration coming to his theory from the most ancient literature in the world.

V.

After setting out in a lengthy summary the principal points and the general argument about Mr. Tilaks theory of the evidence of the Vedas relating to an early Indo-Aryan Home in the circumpolar region, we propose to conclude this series by briefly forecasting the nature of the changes that will be probably

wrought thereby in some of the existing and vested beliefs. According to Mr. Tailak's own estimate, his theory, if accepted, is "sure to revolutionise the existing views regarding the primitive history or religion of the Aryan races." One of the most prominent and useful results of this revolution will be the confirmation, more than ever, of the theory that the Aryan civilization originated at one time in the West and progressed towards the East. This theory has an interesting history, and it is only during the last twenty years that it has been able to successfully grapple with the counter theory of the Caucasian tableland being the original home of the Aryans and their civilisation, and that the dominating sway of the aphorismatic argument "*ex orien e lux*"—the path of the sun must be the path of culture—has been perceptibly shaken. In his masterly summary of the history of the Aryan controversy, in the book called the "Origin of the Aryans," Mr. Issac Taylor has shewn how comparative philology first directed the attention of the literary world to the community of ideas and culture-words to be met with in the different Aryan languages, but how comparative philology also gave birth to the superstition that common ancestral speech ment common ancestry in race; how the French anthoropologists first raised a protest against this superstition; how Dr. Latham in 1851 argued that judging by the fact that the Asiatic Aryans looked like a small detached portion from the great cluster of European Aryan races, the former must have migrated to the East and not the latter to the West; how seventeen years later Prof. Benfey pointed out that some of the animals and trees with which the primitive Aryans were acquainted were indigenous to the temperate zone and that therefore, the special knowledge of beasts and trees peculiar to the tropical zone must have been acquired by the Asiatic Aryans after their migration from the West to the East; how the geological finds about the same time bore out these conclusions; how Posche and Penka first claimed for anthropology and archæology a right to correct the conclusions of philology on the ground that language was mutable but race persistent; and finally

how Dr. Shrader took the assistance of philology itself to support the West-to-East theory. Now Mr. Tilak's theory, if established, would only confirm Dr. Shrader's arguments by conclusively proving that the Asiatic Aryans did once live in the circum-polar region and that they must be a body detached from the cluster of Aryan races in Europe and are now inhabiting Asia as the result of a migration. Mr. Tilak's theory further goes to prove that the primitive Aryans in the interglacial epoch were not like the savages of the present day, but were far more advanced in civilization. If the civilization of some of the Aryan races, once inhabiting the extreme north in this period, were found to be in the neolithic age inferior or imperfect, it may be explained by the fact that those races underwent retrogression, or that the Asiatic Aryans were better able to preserve and improve upon their civilisation by incorporating the old traditions into their religious songs and hymns. Mr. Tilak's theory, however, cannot be expected to throw light on the interesting question as to when or where for the first time the Aryan race was differentiated or separated from the other human races, much less on the still more interesting question as to whether the theory of Monogeny or Polygeny is correct, that is to say, whether mankind originally descended from a single locality or from several pairs developed in different localities by parallel but not strictly identical lines of evolution.

It may be argued that even supposing that the Asiatic Aryans once lived in the Asiatic region, what is there to prevent one from supposing, notwithstanding, that the migration of the Aryans from West to East may be a second and not the first migration, the first being from East to West and at a proportionately early time? Mr. Tilak has neither anticipated nor answered such a question. But in fact it will be impossible not to count with such questions, especially as we know that in spite of positive evidence men like the late Prof. Max Muller have been found to express a bold and inveterate conviction, which has all the weakness and strength of an intense faith, in the theory of the migration of civilisation from East to West. Thus writing so late

as 1887, we find the learned Professor maintaining his views in these words :—" If an answer must be given as to the place where our Aryan ancestors dwelt before their separation ..... I should still say, as I said forty years, ago ' Some-where in Asia and' no more." And for ourselves, we confess, we wish that the East may after all be proved to be the first home of civilisation. But we must also perceive that the argument about the last being a second and not the first migration of the Aryan race lands us in times which are beyond the inter-glacial period and with which there are at present no means of dealing. The evidence, again, that is forthcoming, relates so far only to the West-to-East migration, and though the Aryans may be supposed as well to have migrated before that from East to West, there is absolutely no evidence at present pointing to that event. But we may take it that though Mr. Tilak has ranged himself on the side of the West-to-East theorywallahs, yet it cannot, we suppose, except perhaps in jest, be used as an argument that he has given up his feelings of love or patriotism for the land he lives in. We think, on the other hand, the fact proves, if any thing, that patriotism can not be a feeling appertaining purely to locality as will be easily appreciated by those who, for instance, have an opportunity to be born in one Province, to be bred up in another Presidency, to be educated in a different country altogether, to settle and make their life's career in another continent, and yet to have the best traditions of their race attached to another continent still. If we can be convinced that our race was born near the North pole, we may certainly being to feel a partiality and affection for the place ; but that should only create in us a desire to regain the Arctic region, as the present day Jews are thinking of regaining Jerusalem, and not wean away our affections from India, a place with which our best traditions in the immediate past and our best aspirations in the immediate future are so tenderly entwined.—*The Mahratta.*

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ĀTMĀRPAṆA-STUTI.

OR

Hymn of Self-Surrender

OF

Appaya Dikshita.

By S. Venkataraman.

1. Who can venture, O Lord of lords, to gauge thy immeasurable glory, whence sprang into existence this creation of infinite variety? Yet, thou art accessible by devotion; and out of mere devotion do I endeavour to sing thy praise. Forgive this height of audacity on my part.

2. The earth and other composite things must surely have had an origin; such an origin cannot be without a maker and a material; and neither a non-sentient thing, nor a sentient being that is not almighty, can be such a maker. I know, therefore, that thou art, O Lord, the first creator of the worlds.

3. Many, O Lord, blinded by the illusion of which too thou art the cause, call thee variously as Indra, Surya, Varuna, Vayu, Brahman, Vishnu, and Rudra. But thou art the Lord known in the Vedas as Siva, the first of gods, within a particle of whose glory are contained all things including the above.

4. Assuming an indescribable form like a crystallised ocean of divine bliss, and desirous of sharing eternal enjoyment with the goddess Parvati, thou art ever sporting, O Lord, in thy primordial state, which is beyond our ways of comprehension and more resplendent than a million summer suns, while hosts of attendant deities render their services to thee.

5. The Vedantas sing of thee, O leader of the universe, in all thy infinite glory; Brahmanas and others, one and all,

worship thee, O bestower of boons, with the rituals appropriate to their caste; and multitudes of sages, shunning with disgust the smallest fraction of any sensual pleasure either known or heard of, meditate on thee for the destruction of their inner tie.

6. Some cross the unfordable ocean of existence by meditating on thee; some, by constantly worshipping, as prescribed, thy lotus-like feet; and others, by keeping up thy commandments by the due discharge of the duties of their respective caste or order. But I alone, abandoning all these, drown in the ghastly ocean of births and deaths.

7. Though born, O vanquisher of Cupid, in this eminent high-caste family, and though having tasted a few tiny sprays from the ocean of thy glory, I am yet, alas! a sinner, wasting my life in the eager pursuit of trifles, with a heart unwilling under the distraction of the senses to offer worship to thy feet.

8. Thou must be worshipped, O Lord, with *arka*, *drona* and other flowers, and the reward to be reaped therefrom is the rich empire of freedom from birth. I know this, O self supreme. Yet, O God! O God! I waste my life and play false to my very self, and, overpowered by the senses, fall into rapid decay.

9. What can I do, O Lord, since thou hast tied me in this body to an enemy, my innate tendency, which runs untrammelled along perilous sensuous tracks? What can an exhausted young calf do, O Lord, which is tied to the same yoke as a bull that rushes onward with furious pride?

10. I am unable to control the wicked multitude of my senses, and I languish with fear at the frequent thought of the many hardships that beset the path of life. What shall I do, O Lord? What is best? Where, alas! shall I go? I see no expedient but to fall at thy lotus-like feet.

11. Transgressing thy commandments, O God crowned

with the crescent moon, I am now living shamelessly like a beast, violating every rule of right conduct. With such a long array of sins accumulated through a series of multifarious births, how can I hope, O Lord of the universe, to cross the ocean of misery without the aid of thy grace ?

12. Being an ocean of grace, O Lord, thou wilt of course forgive all the sins of my worldly life, if I merely cringe piteously before thee in humble prayer. Yet, how can I, struck dumb by the open commission every moment of myriads of sins, dare to plead before thee in such a shameless strain ?

13. Anyone can hope to shake off completely all the sins of his worldly life by merely fixing his mind on thy lotus-like feet at the moment of his death. But how shall I fare, O Lord, if my mind becomes unconscious at that very moment by the complication of the three humours ?

14. When every joint of the body splits with pain owing to the cessation of breath, and when crowds of relations burst into loud lamentation under the excitement of affection, how can I, O Lord! though possessed of inner consciousness, fix my mind on thee amidst such innumerable impediments ?

15. I will, therefore, even now offer before thy lotus-like feet my soul with all its auxiliaries. I have not the ability, O Lord, either to realise thy glory or to perform sacrifices and feats of concentration. Devoid, thus, of every other means, I seek thee as my sole refuge.

16. Afflicted by births and deaths, O Lord, I take refuge in thee who art the foremost Teacher of self-knowledge, who originally created, as lord of all, the creator of all the worlds and gave him all the Vedas and the Puranas.

17. I take refuge in thee who, being above all sentient and non-sentient things, bindest the creator and others with illusion, as beasts with rope, and makest them do thy work,

and who, by bestowing knowledge, liberatest such of them as seek their only refuge in thy feet, and leadest them to the supreme seat of infinite bliss.

18. I take refuge in thee for ever, O Lord, who art to be sought even by sages with great difficulty through the subjugation of the senses, and who, both as the supreme self and as teacher of the knowledge of the supreme self, appearest to them in thy own form at the time of their death and explainest to them the *taraka* hymn which puts an end to all fear of future birth.

19. Tormented by the dreadful long-standing disease of births and deaths, I seek refuge in thee, O Lord paramount of all, who art the physician that, by the medicine of self-knowledge, cures his faithfullest devotees of this disease of recurrent births which can by no means be cured by any other deity.

20. It is a settled rule, my Lord, that I always report myself to be thy slave; and thou knowest very well, too, that I wander without a refuge. I have therefore no other request to make than that thou wilt grant the prayer for refuge of one who is in such a sorry plight as myself.

21. Even Brahman, Vishnu and others have to wait long in thy presence to plead their desires, O Lord, whenever it may be thy pleasure to hear them. If therefore I who am no better than a worm, crave thy protection in such haste, it is but out of the confidence, O Lord of all, that thou wilt not fail to take pity on a miserable creature like myself.

22. Feeling myself unable, O Lord, either to perform rituals or to acquire learning and being powerless to control the mind that is ever bent on sinning, and desparing of escape out of the deep stinking well of births and deaths, I have at last gained the lifting-rope of thy hand and am fearless.

23. Save me for ever who have long been afflicted by this miserable succession of births,—save me with that face of thine turned south-ward which is taken refuge in, O Lord, by such fortunate persons as, being afraid of the shoreless ocean of recurring births, understand thee to be the only traveller and guide in this wretched path of duality and existence.

24. Thou art, O Lord, the only master either to bind or to liberate all creatures. What refuge but thee remains for me who am rolling on the red-hot cinders of misery? Protect me, therefore, who, being helpless against this terrible torrent of births and deaths, and being a veritable store of misery, take refuge, O Lord of souls, in thee.

25. O Lord who, of all gods, is the first to drive away the ills of devotees, and who, as the greatest sage and lord paramount of the universe, saw the new-born creator with the glance that gave him the power to create all the worlds! Bless us, O Lord, with the knowledge that can destroy our bondage.

(To be continued.)

THE YOGIN'S CONCEPTION OF THE SOUL.

Bhoja Raja in his commentary on the last aphorism of *Yoga Sutras* which defines the final state of a freed soul as *Kaivalya* or isolation tries to show that this essential nature of the soul is not only the highest psychological conception of *Yoga* but that it also forms the foundation on which all systems of philosophy rest inspite of their variance in the deduction of the highest synthesis and the resulting freedom of the soul. He begins by saying, "It is not in our (*Yogic*) system alone that the *Ātman* who is the knower in the active field of the body (*Kshetrajna*) in its condition of isolation or self-subsidence is recognised to exist in the aforesaid form of intelligence ; for, on investigation it will be found that in the doctrines of the other systems also the soul can be established to be of this nature." The commentator then goes on to take some of the leading systems and closely analyse their theories of the soul and shows that they all are ultimately reducible and referable to the self-subsiding and self-sustaining soul who is of the essential nature of intelligence in contradistinction to matter and its modifications which have no intrinisic intelligence of their own except by the reflection of the soul-intelligence. He first takes up the theory of the Buddhists. Before we attempt to understand the discussions of Bhoja Raja we have to remember well some of the cardinal doctrines of the Yogins and their modern psychological counterparts. We often meat with such terms as *Chitta*, *Buddhi and Ahankara* which are translated by the generic word 'mind' of the Western physiologists.

According to the Hindu psychologists the body is a gross material object and behind the body stands what might be called the *Sukshma Sarira* or the fine mind-body made of the mind-stuff. So, though finer, this is also material. And behind this body

stands what is known as *Ātman* who is the actor, the enjoyer and the witness. This *ātman* is the real man behind, is that which uses the material mind as its instrument. The Indian psychological term for mind is *Antahkarana* or the internal organ of perception and knowledge. The visible organs of the gross body is worked by a series of internal organs which compose the mind or *Antahkarana*. The eyes and other *indriyas* are not the real organs but behind them there are others which are capable of subsisting even though the external ones are destroyed. So by the word vision the external vision is not meant but the reality that belongs to the internal organ, the brain centre inside. The sum total of all these internal *indriyas* together with the *manas*, *buddhi*, *chitta*, *ahankāra* may therefore be said to compose what the psychologists vaguely call the mind and what the physiologists call the organ of the brain. What then is this *Antahkarana*? and what are the functions of its several factors *manas*, *buddhi*, *chitta*, *ahankara*, &c? Swami Vivekananda says, "First of all let there be *Chitta*; it is the mind stuff—that part of the *mahat*—it is the generic name for the mind itself, including all its various states. Suppose here is a lake, on a summer evening smooth and calm, without a ripple on its surface. Let us call this the *Chitta*. And suppose any body throws a stone upon this lake. What happens? First there is the action, the blow given to the water; next the water ascends and sends a reaction towards the stone and that reaction takes the form of a wave. First the water vibrates a little, and immediately sends back a reaction in the form of a wave. This *Chitta* let us compare to this lake, and the external objects are like these stones thrown into it. As soon as it comes in contact with any external object by means of these *indriyas*—the *indriyas* must be there to take these external objects inside—there is a vibration, what is called *manas*, indecisive. Next there is a reaction, the discriminative faculty, *buddhi* and along with this *buddhi* flashes the idea *aham* and the external object. Suppose there is a mosquito sitting upon my hand. This sensation is carried to my *chitta* and this vibrates a little; this is the psychological *manas*. Then there is reaction, and

immediately comes the idea that I have a mosquito on my hand, and that I shall have to drive it off. Thus these stones are thrown into the lake, but in the case of the lakes every blow that comes to it is from the eternal world, while in the case of the lake of the mind the blows may either come from the external world or the internal world. This is what is called the *Antahkarana.*"

Thus we see that all our knowledge, whether it relates to the external universe or to the internal world, is the reaction of this internal organ of mind. When a blow comes from an object in the external universe, the mind immediately reacts and shapes itself according to the nature of the blow and then attempts to know the object in itself. There can be no experience of an external object without its counterpart idea or knowledge being secreted by the brain or mind. Even the rigidest believer in the reality of an external world cannot deny the fact that his knowledge of the external world is made of the largest factor mind in conjunction with some unknowable surd which he calls the essence of matter. The same applies to the internal world also. We will have to know our *Atman* or soul through our mind alone. Therefore what little we know of this *ātman*, is this idea of an *ātman* fashioned and moulded by the all-embracing mind of ours. What necessity is there then for positing a soul distinct from the mind? Will not the mind plus the something extending beyond it both internally and externally answer for the whole, the mind standing for the qualities of matter and that some other thing for its essence. This is not tenable. Our body is only a name given to one continuous flux of matter. Every moment we add material to it and every moment material gets out of it. It is something like a river which continuously flows; large masses of water always change places and yet in our imagination it is the self-same river. It is only a name for a series of changes. Our mind is a similar river continuously emptying itself at one end and filling itself at the other. In spite of this continuous change both in the body and in the mind, our ideas of things and of our selves are unchangeable. There is a

perception of unity in all these changes of a complete whole. This is not possible unless we believe in an unchangeable something which alone is reflected in these changing panorama. The human organs direct their diverging courses towards the same point, falling upon which our various ideas will be knit into a complete unity. This certainly cannot be the body, nor the mind seeing that these change. Therefore, that something which is unchangeable which is neither the body nor the mind, and in which all our faculties sensations and ideas combine to form one complete unity—that is the real soul or *ātman* of man. And seeing that everything material is opaque and incapable of radiating intelligence, this unchangeable something can [illegible] more be of the nature of material substance; it is spiritual and is of the nature of intelligence, from whose reflexion alone comes the intellectual attributes of the mind. Whether this nature of the soul is held as *anu* or *vibhu*, according to Kapila, it is omnipresent. Remembering these points we will now enter into the discussion carried on by Bhoja with a view to determine the nature of the soul in common with all the Indian systems of philosophy.

First, he naturally takes up the Buddhistic theory, well-known as the *Kshanika-Vijnana-vàda*. This is one of the most rigorously and logically worked doctrines which arose in India in opposition to the views of a certain section of *Vedantins*. These, while they analyse the body and mind into material streams, contend that there is no necessity whatever for the *ātman*. They say, why should we bother ourselves at all with two phases of existence as substance and quality and then try to establish a unity by determining the relation between these two? Why should we first posit *Gunas* or qualities and then seeing their changeability, go in for something unknown and unknowable, the substance? Will not *Gunas* alone answer our purpose? It is illogical to assume two causes where one alone is sufficient to explain the whole thing. If you say that intelligence cannot be accounted for otherwise, it shows your own ignorance. Is not the power of intoxication produced by *Kinva*? Does not a seed combined with earth, water and air produce a plant? Similarly a particular combination of mate-

rial molocules produces intelligence. And this intelligence is as momentary as the material qualities which produce it. Why posit soul and substance which no body has ever seen, and none can ever conceive? They therefore maintain that whatever exists is a succession of mental currents and nothing more. Substance and quality do not adhere to each other and form a unit. They are like waves in the ocean, one chasing the other and never forming a complete whole. The so-called human being is only a succession of such waves; when one goes away it leaves room for another and so on, and the complete cessation of these wave forms is what is called *Nirvana*. Or to use the simile of the eddy, man is an eddy into which new particles of water enter from one side and leave it on the other. This eddy is kept on for some time and when its adhesive force is exhausted, it is destroyed and disappears for ever. Why seek a permanent back-ground of intelligence for an existence which is no more than a product of unconscious causes?

Bhoja points out that though this theory tries to effectively suppress all notions of duality, God &c., it cannot ignore the existence of an unifying intelligence. He says, "Taking for granted what you say, in the state of worldly existence the soul is recognised as constituted of the characteristics of agent, enjoyer and thinker. Otherwise, if this *Kshetrajnā* (conscious actor) who is single is not admitted to be so, then, in the absence of all connections as antecedent and consequent in moments of consciousness, there will be no fixed relation between an action and the fruits of action, and there will also arise the possibility of that which has been done becoming destroyed and of that which has not been done coming into existence. If the quality of becoming an enjoyer (of fruits) be ascribed to that person alone by whom an act enjoined by the *Sastras* is performed, then there will arise an inclination on the part of all to perform works for the attainment of good and the avoidance of evil. Because all transactions which are characterised by rejection and acceptance are universally pervaded by the relationship of invariable concommittance (cause and effect), because there will be the absence

of such relationship in momentary consciousness on account of these moments becoming mutually distinct, and because in the non-existence of any such relation (as the doer and the done) there will arise an impossibility for the ascription of any kind of work to any body, it is maintained that, that which is the agent, enjoyer and thinker is the *ātman*. Moreover, in the state of freedom (*moksha*) there being an absence of all distinctions in the forms of the attributes of the cogniser and the cognised, the essential intelligence of the soul remains by itself. Such an intelligence is fit to be understood only as an existence, as intelligence but not by the faculty of knowing itself; for, the nature of intelligence is to bring about the cognition of objects but not to cognise itself. So also it may be said that (as an act of cognition involves the self-conscious perception of a cogniser and of an object other than the self-cognised) when an object is cognised by this power (of intelligence) it is perceived as 'this' (*ayam*): when the self's own nature is referred to it is perceived as 'I' (*aham*). It may be said in reply that it is not possible to do at one and the same moment the two mutually contradictory acts distinguished by the characters of going outward and turning inward to apprehend a thing; and since the two actions cannot be performed simultaneously the soul remains as intelligence only. Hence it is reasonable to believe that, in the state of freedom, when the qualities (*Gunas*) have ceased to perform their office, the soul remains solely as intelligence. But to such a soul the characteristics of agent, enjoyer and thinker and the like, naturally come in the state of *Samsāra*. Thus it may also be said that the beginningless and natural relationship between *Prakriti* and soul, designated as that of the enjoyed and the enjoyer, has its root in the prevalence of the want of right perception. If this is the case, two forces are found to operate for the accomplishment of the ultimate object of human life,—the modifications of *Prakriti* in the form of *mahat*, &c., and the union of the soul with it. And since as a consequence there arise on the side of the *ātman*, rulership and the power of sending out the reflection of intelligence and on the side of the organ of mind (*buddhi sattva*) the power to

catch the reflection thrown upon it, and since all actions preceded by discrimination result only from the conscious endeavour to act and enjoy on the part of the mind which is so upheld by intelligence—while all these exist what use is there for other unprofitable inventions of imagination."

The tenor of the above argument is to show that if an *ātman* whose essence is intelligence is denied, the very foundation of ethics is destroyed and there will be no necessity for moral action. Any conscious act that may be performed now will have no relation whatever with those performed before and with those that may be performed hereafter and there could be no such idea as a soul being the basis of consciousness. An unchangeable principle of consciousness is therefore unavoidable; and this is found in the mind enlivened by the reflection of the soul. Bhoja next takes up some of the Vedantic schools and examines their doctrines. He first deals with the theory of those dualists who consider agency and other attributes of consciousness to be essential characteristics of the soul and thereby make the soul itself the real actor in the field of consciousness. He says:—

"If again, deviating from this course, it be accepted that the qualities of agent &c., belong to the essential nature of the soul, then there will arise the admission that the soul is subject to modifications; and as modification or change implies the condition of destructibility (*anityatva*), its character as soul will be altogether destroyed. Thus in a particular condition of modification if pleasure is produced by the joining of consciousness with an action the soul is characterised as enjoying that pleasure but there can be no enjoyment of pain in the same condition. Hence, for the reason that there is a variety of modificatory conditions even the conditioned soul, who is not distinct from the conditions is affected by this variation; and because the soul is subject to a variety of modifications it can possess neither the character of soul nor that of eternity. For this reason alone it is admitted by the *Sankhyas* who are the advocates of a quiescent *Brahman* that the soul always exists in the same essential nature both in the *Samsāric*

state of worldly activity and in that of freedom." The grounds on which the above theory is refuted may be briefly stated thus :—The positing of a conscious soul is to contradistinguish it from the perishable matter which is susceptible of change. By assuming the soul to be the real actor, we subject it to change and thereby reduce it to the category of matter. The idea of change according to Patanjali, is incompatible with the spirituality and the eternity of the soul. So the soul which changes is no better than the changeful matter, and it is useless to talk of freedom which does not belong to its essential nature.

Bhoja next takes up the *Satchidananda* doctrine of the *Vedantins*. In analysing it, he in a way considers both the monistic schools, the qualified monistic and the absolute monistic, or in the language of Western philosophers the doctrines of the conditioned absolute and the unconditioned absolute. In considering the latter he takes care to refute their doctrine of *Avidya* or ignorance. Patanjali for the purpose of his psychology does not want to discuss the origin of false perception and the union of the soul with material modifications. Nor does he want to speculate on what becomes of matter after the ultimate object of the soul is achieved—what the substratum of matter is which under-goes modificatory changes. The miseries of this world is traceable to the unnatural activity of the soul arising on account of its identification with the modifications of matter. When the soul puts an end to this false identification with the help of a right perception of things, it resumes its natural condition of freedom and there is an end to all misery. Any further discussion with regard to the ultimate nature of material existence and the origin of the quality of perception to the soul is sure to launch us into a further discussion of the cosmological and ontological condition of the soul itself and its relation to the visible universe which is more or less of a speculative character, for all our experiences confine us to the united state of soul and matter. The first result in the analysis of this is the obtaining of the *Prakriti* and *Purusha* of the *Sankhyas* which correspond to the matter and force of Western scientists ; and any further discussion about the nature

of these two is stretching our reasoning too far into the region of non-experience. He therefore says :

"The advocates of Vedanta who uphold *moksha* or freedom to be that state of existence of the soul in which it is entirely of the nature of intelligence and bliss—even the contention of these is not tenable. For, what is called bliss is essentilly of the nature of pleasure, and pleasure is what is manifested by the quality of becoming perceptible, and perceptibility is not possible without perception ; and thus by an admission of a dual existence, the perceptible and the perception, *advaitic* monism is destroyed. Again, these ascribe to the soul the state of existence and the essence of pleasure. This is not admissible on account of the superimposition of two antagonistic attributes in one and the same substance; it is not also possible for the perceptible and perception to become one and the same. Moreover by the advocates of *Advaita* the soul is held to be of two kinds—the *Karmatman* or the soul who is the agent of action and the *Paramatman* or the Supreme soul (who his unattached). Here, if we admit that form in which the active soul (*Karmatman*) remains characterised as the enjoyer of pleasure and pain, to be also the form in which it exists as the Supreme Soul, then, just as in the case of the active soul, there will accrue to the Supreme Soul also the quality of being subject to modifications and that of being affected by the nature of ignorance (*avidya*). On the other hand if it be admitted that the quality of enjoying does not directly pertain to the soul but that the soul only accepts what is presented to it with indifference in its capacity as president, then it is coming to our doctrine of the soul. Existence as the essential nature of bliss has already been refuted. Also as no essential nature will ever be left to the soul by the admission of the quality of ignorance who then will be entitled to the study of the S*astras* ?

Not the Supreme Soul, because He is eternally and entirely free; nor the active soul, for he is of the nature of ignorance. There will, therefore arise the uselessness of all the S*astras*. If the whole universe be admitted to be full of ignorance, then it will

be questioned 'whose ignorance is it?' It cannot at all pertain to the Supreme Soul, for he is eternally free and is of the nature of knowledge; nor can it be to the active soul, for it is destitute of the essential nature of the soul; in a state of existence which appears like the horns of a hare how can there be the association of ignorance. If it is replied—What is incapable of being determined that alone is the character of ignorance. Whatever attains destruction by means of descrimination like the dew touched by the rays of the sun, that alone is called ignorance. We say not so. Whatever thing does even the least work, that thing should necessarily be stated either as distinct from something else or as not distinct from it; and to *Avidya* or ignorance should necessarily be admitted the quality of doing the creative work of the universe defined as the *Samsara*. Even inspite of this, if indescribability is attributed of it, then the quality of describability will not belong even to a single object; even to the Brahman will cling this state of indescribability. Therefore no other nature than that of the presider is possible to the *Atman*. This quality of a presider is the quality of intelligence, because there are no data to apply any other attribute (*Dharma*)."

Thus it will be seen that the Vedantic doctrine is rejected from two standpoints. If bliss, intelligence &c., made the inseparable attributes of the *Atman*, it will involve the duality of the perceptible and perception which is criticised by the *Advaitins*. If on the other hand the whole universe be made the product of ignorance, then the soul itself is liable to be affected by this ignorance, and its absolute purity will be destroyed for ever. The very idea of involving the soul in ignorance is to make indescribability its very nature. And at this rate there can be no certainty about anything in this world and nobody will be left to read the *Sastras* which, like other things of this universe, are the products of ignorance. Bhoja next examines the position of the *Naiyayikas* and other rigid dualistic philosophers.

"It is alleged by the *Naiyayikas* and such others that the soul is intelligent by reason of its association with intelligence (or consciousness) and that intelligence is the product of the union

of soul with the internal organ of perception (*Manas*). According to the above doctrine, desire, knowledge, exertion to act and such other attributes of the soul have their rise in the relative and dependent state of existence due to the union of the soul with *Manas*; and by these attributes alone the soul itself is spoken of as the knower, doer and enjoyer. But in the state of *Moksha* or freedom when the false knowledge is rooted out, those false notions which have their root in it are also got rid of, and there results the total annihilation of the specific material qualities, such as, intellect (*Buddhi*), &c and the soul is acknowledged to abide in its own true nature. We question these.—In such a state wherefrom does the character of the soul come to the soul? As the qualities of pervasion and the like pertain even to ether and other subtle material objects, some quality which is distinct from any of the above, should necessarily be admitted of the soul. If the *Naiyayik Purvapakshin* says that this quality of soul-ness is what specifically belongs to the class soul, we say no; for, the quality of belonging to a specific class is a common characteristic existing in everything. Therefore something differentiable from the specific characteristic of class should of course be admitted of the soul. This is the quality of being the president which is possible only by admitting to the soul its essential nature of intelligence."

The *Naiyayikas* do not hold the philosophical distinction of essence and quality. To them everything is a separate category belonging to a specific class of its own which is determined by the common characteristics of that class. The *Samaric* qualities attributable to the soul belong to other classes such as the mind, *indriyas*, &c. An account of their union with the soul, they are falsely considered as the qualities of the soul. This is provable by the fact that when the soul attains the independent state of freedom, the false notions which came into existence with the union of the soul with the non-soul vanish and the soul is left to itself devoid of all qualities. Patanjali's objection is not to calling substance and quality as independent categories. Let them be called by any names and defined in any manner. But let not the *Naiyāyikas* stretch too far and

reduce all qualities, intellectual and physical, that are known to human experience to the same level and making them false and unassociable with the soul. This is to render the soul to subsist solely on no other thing except its being called a member of the soul class or in other words on the fact of its existence as a class like so many other classes. We have no right to believe in the independent existence of a class unless it is definable by some distinguishing characteristic not belonging to other classes. The soul being deprived of all such characteristics will have no right to exist. Then there comes the investigation of the doctrines of the *Mimāmsakas.*

"Even the position of the *Mimāmsakas* by whom is posited a soul who is of the nature of action and the doer of action, is not tenable. According to these the *ātman* is that which is cognisable by the personal pronoun. 'I.' Their contention is that in the pronoun. 'I' are included both the quality of being the agent of action and the objective quality of action which pertain to the soul. But this cannot be possible for the reason that the two qualities are mutually contradictory. The quality of an agent is that of being a cognising subject and the quality of action is that of being a cognised object; and hence it is not possible to superimpose these two antagonistic qualities on one and the same thing at the same time. That which arises by the attribution of contradictory qualities cannot be one,—as for example, existence and non-existence; so also the qualities of being the agent of an action and an action. It may be urged that there is no antagonism between the quality of an agent and that of an action as there is between that of an agent and that of an instrument of action. In reply we say that this is not maintainable for the reason that the attribution of antagonistic qualities is equally found in either case. Therefore setting aside the theory of objective cognisability, by the pronoun. 'I', it is proper to uphold only the soul's quality, of being the presider. This is what is meant as the existence of the soul as essential intelligence."

Mimamsakas are the advocates of the doctrine of *adrishta* or

the invisible law of *Karma*. This *adrishta* is defined as the imperceptible force resulting from the actions of a person in this world which world inheres in the soul. According to this the good and bad actions of a person in one state of existence are experienced by him in another, the performance of good deeds being rewarded with residence in *Swarga* and of bad deeds visited by condemnation to suffer in Hell. So, with this school the soul is not only the actor and the knower but is made of the result of this acting and knowing; else this acting and knowing cannot take the form of the enjoyment of pleasure and pain in different bodies. If pain and pleasure belong to the bodily or *samsaric* life, then, at the end of a *Pralaya*, there should be no more birth to any soul and the suffering of pleasure and pain should be at an end. Also the soul which acts cannot be responsible for the acts it does. This is objected to on the ground that the soul, so long as it partakes of the nature of objective action, can have no chance of attaining freedom. There can be no possibility of unity in its nature. Besides subjectivity and objectivity are two antagonistic qualities which cannot consistently co-exist in one and the same thing. The doctrines of the Jains are then refuted as given below:—

"The theory of those who, holding the soul to be a distinct mode of matter which is not all-pervasive (*vibhu*) but is of the dimensions of the body (it occupies) attribute to it the quality of being subject to change;—this theory is open to objection at the very starting. If we admit susceptibility to change, the nature of the soul as intelligence is destroyed. In the absence of the quality of intelligence where comes the character of the soul to the soul? Hence, those who wish for the character of soulness to the soul cannot but admit its essential nature of intelligence; this alone is the quality of a presider."

The argument that is generally used against the above soul-theory of the Jains is the absurdity which this doctrine leads to when applied to the transmigration of souls. When the soul of an ant assumes the body of the elephant its expansion should be admitted similarly, in the reverse case, it will have to

contract. Expansion and contraction mean changeability, and changeability implies destruction. As spiritual existence is incompatible with changeability and destruction, there can be no scul as such. It is for this reason probably that the *Mokṣha* of the Jains is, like the day of judgment of the Christians, somewhere on the borders of eternity in which state a man sits and sits and meditates forever. Bhoja next takes up some of the dualistic schools such as the Vaisashikas &c.

"Some desire to have a soul who is of the nature of doer. According to them the knowledge of an object is the result of an act of perception given rise to in the presence of an ojbect. In the knowledge that so arises, its essential nature is reflected by the quality of luminousness, the object by its perceptibility and the *atman* by its being the perceptor; because this knowledge arises in the form "I know the pot', on account of the fact that the cause of an action cannot but be the agent of it, the qualities of being doer and enjoyer compose the (*rūpa*) mode of the soul. This does not arise. Because in regard to the three kinds of knowledge mentioned above, it may be asked, whether the quality of being agent rises simultaneously or in succession. If the quality of being an agent arises simultaneously there will be no such quality in him in another moment. On the other hand if it is in succession, then the quality of agent of action cannot possibly be found in him who has one mode only; and if the quality of being an actor were always to manifest through this one mode of the soul, then on account of the presence of this one at all times, all the results of actions will be of the same character. But if the actorship of the soul is by the possession of a multiplicity of modes (*rūpa*), then the soul will be subject to mutability; and because there is subjection to mutability there will be no existence of the quality of intelligence. Therefore by those who wish for the existence of the quality of intelligence in the soul, its character of being the doer in itself should not be admitted. That kind of actorship ascribed by us to the soul who is unchangeable, eternal, and of the nature of intelligence—that alone is possible to it."

"By the above arguments alone are also refuted those other theorists who maintain that the quality of being the cogniser is manifested by the self-luminous soul by means of the perception of objects."

"Some believe the quality of the Soul's being made of intelligence to be of the nature of reflexion (*Vimarsa*). They say that it is not possible to establish the quality of intellgence to the soul by any other means than that of reflexion. The quality of intelligence is no doubt defined to be solely distinct from insentience or dulness. This intelligence, therefore, when being determined through means other than reflexion cannot assume any other character than that of insentience. This is not possible. The enquiry that such and such a thing is of such and such a form, is alone what is called reflection; even the rise of this consciousness cannot possibly take place except through the consciouesness of egotism. Thus, the reflection that is being born of the soul is cognised in the form that I am of such and such a nature. And in consequence of the notion indicative of the *atman* which is distinct from the word 'I, made manifest therein, there is no transgression beyond the state of reflexiveness. This reflection is only an attribute of the mind (*buddhi*) which is characterised by volitional activity but not an attribute of the soul (which is the essence of intelligence). As this soul-intelligence is always uniform on account of its character of being unchangeable and eternal, there can be no entrance of egotism into it. Therefore, by those that try to establish the character of reflexiveness to the soul, the organ of intellect (*buddhi*) alone has been established by illusorily mistaking it for the state of the soul; but the real nature of the supreme *Purusha* who is self-luminious consciousness is not understood.

After thus ending the discusion about the nature of the soul from the standpoints of the other systems of philosophy king Bhoja concludes as follows:—

"Thus in all systems of philosophy, if we give up the quality of being the president, in no other way can we establish the nature of the soul. The quality of being the presedent involves

the admission of the character of intelligence. The characteristic, is undoubtedly distinct from insentience or dulness (which is an attribute of matter). What is capable of presiding by force of its nature of intelligence admits also the quality of being the enjoyer and what is presided over by intelligence—that alone is a fit object for all the activities of mundane life. Thus when there is the cessation of the activities of primordial matter by reason of its having accomplished its work, no other kind of ultimate state of existence is possible for the soul even according to the doctrines of the other systems of philosophy except what has been described by us as the state of isolation or the abiding of the soul within itself (*Kaivalya*): It has therefore been rightly defined that isolation is the abidance of the power of intelligence in its own essential nature by abandoning all identification with the modifications (*of prakriti*)."

Thus we see the logical rigour of the position assumed by *Patanjali* in regard to the nature of the soul which is attainable in the state of *Kaivalya*. His definition of this state is practical. "The resolution in the inverse order of the qualities, bereft of any motive of action for the *Purusha*, is *Kaivalya*, or it is the establishment of the power of knowledge in its own nature." Swami Vivekananda in commenting upon this last *Sutra* says. "Nature's task is done, this unselfish task which our sweet nurse Nature had imposed upon herself. As it were, she gently took the self-forgetting soul by the hand and showed him all the experiences in the universe, all manifestations bringing him higher and higher through various bodies, till his glory came back and he remembered his own nature. Then the kind mother went back the same way she came, for others who also have lost their way in the trackless desert of life. And thus is she working without beginning and without end. And thus through pleasure and pain, through good and evil, the infinite river of souls is flowing into the ocean of perfection, of self-realisation." This is the position which was first postulated by Kapila the great founder of the *Sankhya* philosophy. After this separation of the soul from the activities of *Prakriti*, neither Kapila nor Patanjali cared

to know what became of the soul. The Vedantins and other religionists who recognised the fact that a state of philosophical abstraction like the one described above cannot satisfy the cravings of the worldly-minded who wanted something peaceful and blissful in a hereafter had to elaborate out of this a more concrete scheme consistently with their metaphysical postulate of a Universal Being. Into this discussion we do not propose to enter just now.

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MITHRAISM AND ITS INFLUENCE UPON CHRISTIANITY.

THE OPEN COURT.

Mazdaism, the religion of Zarathushtra (Zoroaster or Zerdusk), is distinguished by its purity and high moral tone. The word is derived from Mazda, which means wisdom or omniscience, and occurs mainly in connection with Ahura, the Lord. Ahura Mazda (abbreviated by the Greek into Ormudz) is now commonly translated Lord Omniscient.

The sacred books of Mazdaism, especially the Avesta, breathe the spirit of a lofty monotheism, which in the course of its further development was supplemented by the belief in a divine mediator, Mithra, born of a virgin and destined to be the ruler of the kingdom of God on earth, for the coming of which all good worshippers of Ahura Mazda were praying.

Mazdaism has on several occasions powerfully influenced the religious life of the Western world, first in the days of Cyrus, then in the time when the Apocrypha of the Old Testament were written, furthermore in the begining of the Christian era when Mithraism became a rival of Christianity, and finally in its sectarian revival as Manicheism, after the suppression of which the

very names of Ahura Mazda, of Zarathushtra, and of Mithra, were forgotten. Though Mazdaism (with the exception of the small sect of Parsees) has disappeared from the face of the earth some of its traditions have been preserved in its greatest rival religion, Christianity, and some traces of it are left even in the canonical books of the Old and the New Testaments. Isaiah regards it so much as the religion of his own people that he calls Cyrus, the king of the Persians, the Anointed One (Messiah) of the Lord. God says of Cyrus:

"He is my shepherd and shall perfrom all my pleasure: even saying to Jerusalem, Thou shalt be rebuilt; and to the temple, Thy foundation shall be laid."

In the Greek text of Ezra we read that Cyrus had the symbol of Mazdaism, the eternal fire, transferred to the temple of Jerusalem (Septuagint Ezra vi. 24).

In the second book of Maccabees (i. 20) we read that the priests requested by the King (of the Persians) to search for the holy fire which their fathers had hidden in a dry pit, and they found no fire, but thick water; and he ordered them to dip it out and pour it over the alter and the sacrifice. When they had done so, and when the clouds had dispersed and the sun shone, a great fire was kindled and they marvelled greatly (i. 22), and Nehemiah prayed (i. 24-29) and the King had the place fenced in, and the followers of Nehemiah called the water Nephthar; which is "cleansing."

The Jewish priests were dressed like the Persian priests, in linen garments.

The influence of Persian views in the Apocrypha is universally recognised and in the religious life of the Jewish people it resulted in the formation of sects, especially the Essenes, whose institutions were so similar to the Nazarenes and the Ebionites (the sect of the Poor) that thay may have been different names for the same institution.

We know that Jesus came from the ranks of the Nazarenes, for not only is he called a Nazarene himself, but St. Paul, too, is called a ringleader of the Nazarenes.

A trace of Mazdaism left in the canonical Gospels is the story of the Wise Men of the East (Matthew ii.) who, guided by a star, came to Bethlehem offering gold, frankincense, and myrrh to the new-born king of the Jews. One of the Apocryphal Gospels, viz., "the Arabic Gospel of the Infancy," directly mentions that they came in obedience to a prophecy of Zoroaster, the venerable founder of Mazdaism; [1] and the names of the Magi still in use in the Roman Catholic calendar of saints are Caspar, which means "Splendor," Melchior, meaning "Light of Melech," [2] and Balthazar, which means "he whom Baal protects." [3]

The pagan significance of the names has been lost sight of in later centuries; otherwise, the Magi would not have proved worthy of canonisation.

Many rabbis adopted the Mazdean invocation for the coming of God's kingdom, and Jesus deemed it worthy to be incorporated as the prayer which he taught to his disciples.

The similarity of the Lord's Supper to the sacrament of Mithra was so striking that Justinus Martyr speaks of it as "the same ritual," which had been introduced among the pagans by the intrigues of Satan.

Man is more conservative in religious practices than in the common walks of life. So the Jewish priests even to-day use flint knives in preference to steel blades, and unleavened bread has remained in many instances the sacramental food of various rituals. We may assume that the Persian *myazda* (or in Hebrew *mazza*) and it seems probable that the very name of the Christian mass is nothing but a corruption of the Persian word that denoted the bread used in this mystical ceremony.

The last flickering up of the flame of Mazdaism under its own name is the revival of Manicheism--the religion of Mani which spread from Persia and Mesopotamia over the whole East and penetrated even the Roman empire, where it gained its most

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1 See The Apocryphal Gospels translated by B. Harris (London: Norgate, 1874) p. 176. (2 Another form of *Molock*, which means "King." (3 *Baal*, or Babylonian, *Bel* means "Lord."

numerous adherents in North Africa. The Manichees assert that the struggle between the two empires, that of light and that of drakness, is still going on, and that the duality of spirit and body enjoins a rigorous asceticism. They accepted Christ, but rejected the Church as a worldly institution. The main danger of Manicheism to Christianity lay in the moral earnestness of the Manichean movement, and yet it was the rigidity of its ethics that rendered it unaccetable as a universal religion. Manicheism was naturally limited to small numbers, and so it could easily be crushed. Pope Leo the Great took energetic State measures against it; Valentian III. punished Manicheans with banishment and Justinian with death. In Africa the Vandals made an end of Manicheism.

Some Church historians, who see a doctrinary kinship in all heresies, regard them as the forerunners of the Albigenses, the Waldenses, the Hussites, and finally even the Reformers. And in a certain sense this may be granted. Though the Reformers, far from favoring asceticism, abolished monastic institutions, we cannot deny that Luther's conception of Satan (as represented in the famous battle-hymn of the Reformation) reminds one very much of Ahriman, the fiend, the enemy of God and man, and thus we may say that with certain modifications Luther may be regarded as Zarathushtra *redivivus.—Editor.*

VEDANTA WORK.

BIRTHDAY CELEBRATION OF SRI RAMAKRISHNA

Madras :—The 70th anniversary of Sri Ramakrishna's birth-day fell this year on the 1st of March, when as usual Puja and celebration was of a private character. More than 600 people composed of the students of the Swami and friends of the Ramakrishna Mission gathered together at Castle Kernan and Swami Ramakrishnananda had made capital arrangements for feeding them. The formula of

worship was broad and catholic suited to the spirit of universal harmony of which Bhagavan Sri Ramakrishna was the embodiment.

The public celebretion was conducted on a grander scale on Sunday following. The whole Castle was the scene of great bustle and activity ; it vibrated with piety, holiness, and love of God and man. There was a very large gathering from 6 A. M. to 9. P. M. A photo of Ramakrishna was placed on an elevated seat gorgeously decorated with flowers. The day opened with a number of Hari Sankirtana Parties singing with musical accompaniments the Glory of God. The next item in the programme was the feeding of the poor. More than 6000 people of all castes, Mahommadans, Pariahs, and Hindus of different sects were sumptuously fed. Men vied with each other in this divine service of feeding the poor, in the worship of the *virat*. The whole cost of feeding was met from contributions made by the generous public of Madras. Our thanks are due to the energetic and earnest friend of the mission Mr. Munusawmi Naidu for so successfully managing the feeding part of the days bussiness. Nothing was so fitting to the occasion of Ramakrishna's birth day, as the great master lived and felt for the poor. In the evening a large concourse of men met at about 3. P. M. to hear the Hari Katha prasanga on Droupati Charanagathi or self-surrender. A short report of the progress of the Ramakrishna Mission in Madras and other places was read by Mr. Ramanuja Aiyangar a student of Swami Ramakrishnananda. This was followed by a short and suggestive lecture on the life of the great Master and teacher of mankind by Mr. G. Vennataranga Row, M. A. and a short and able discourse on the glory of Sannyasa by the Chairman Prof. Rangachariar M. A. With the distribution of sweets, fruits and pansupari and with cries

of Jai Ramakrishna the Mahotsava closed for the year.

Similar celebrations also took place at Vanyambady, Dharmapuri, Bangalore, Khankal Benaries Murshidabad Mayavati and other places in India and America.

CALCUTTA.

A correspondent writes :—The annual birth-day celebrtion of Sri Ram Krishna took place at the Belur Math on Sunday, 8th March, when about twenty thousand people of all ranks and creeds gathered to celebrate it. Representatives of various nationalities were present—Americans, Europeans, Japanese, Ceylonese, Parsis, as well as others from different Provinces of Iandia such as Mysore, Maharastra, Guzerat, the Punjah ; and sadhus of many sects, and Mahomedans too, all expressed equal respect for the great Master. Measrs. T. C. Mukerji and Co., of Calcutta, kindly sent several tents for the occasion. A special one in which a large picture of Sri Ramkrishna was placed on a beautiful wooden pedestal, was finely decorated with flowers by Bablu Sital Chunder Bose well-known for his artistic skill. A big Durbar tent was pitched in front of the floral decoration, and several smaller ones were also there for the reception of visitors. Babu Upendra Narayan Deb, grandson of the late Babu Deb Narayan Deb of Entally took a leading part in the reception. *Serbuts, prasads* and *pan* were freely served out to all ; and every one partook of them with devotion ; many carried the *prasad* home with great reverence. There were many Sankirtan parties and particular notice may be taken of the Bagbazar party of Babu Kiran Chandra Dutt, the Kali Kartan of Andul and of the Sulkea party. The number of boats was over 200, and Messsrs, Hoare

Miller and Co, plied three steamers all day long. The unique feature of the occasion was, that people forgot their social position and caste and evinced great zeal to serve others, especially the poor. Every body was full of love, sympathy, humility and joy. The management was excellent, more than might be expected at such big gatherings.—*The Indian Mirror.*

THE VIVEKANANDA SOCIETY COLOMBO.

CELEBRATION OF THE BIRTH-DAY OF SRIMAT SWAMI VIVEKANANDA.

At the last meeting of this society held on the 25 inst. and presided over by Mr. C. T. Hambyhapathy, the birth-day of Srimat Swami Vivekananda was celebrated. The hall was chastely decorated, with flowers, fruits, ferns and ever-greens. On the wall was disclosed in bold characters, om tat sat om, in Sanscrit, 'The birth day of Srimat Swami Vivekananda, the Patriot-sage' in English, besides the many mottos and aphorisms, both in sanscrit and English, that were shown by arrangements of ferns and green leaves. Photos of Sri Ramakrishna, Swami Vivekananda, Sarasvati &c., with garlands on them, were hung in prominent places to enhance the beauty of the hall which was crowded with members and visitors. Proceedings commenced with the usual singing of Tevaram to the accompaniment of the violin. Hymns from the sacred Vedas, being portions of Sata Rudram and Purushasuktam were sung by Brahmasri Suresvarasastrigal, followed by selections from the principal Upanishads by Mr. Hambyha Pathy. The Sastrigal made a short speech dwelling on the enviable qualities of the head and heart of the Swami and sang a special sloka in Sanscrit, composed by him in praise of the Swami. Hymns of Tevaram, Thiruvasagum, Thayumanavar's hymns &c., were also sung by Messrs. C, S. Jambuswamy, S. Sidambarapillai and V. Subramaniam. A special song in Tamil, in praise of the Swami, composed for the occasion was sung by Mr. V. Murugiah.

The Corresponding-Secretary recited Swami Vivekananda's 'song of the Sannyasin' which was followed by readings from the sayings of Sri Ramakrishna by Mr. S. Thillinathan, and a poem in English in praise of the Swami by Mr. M. S. Murugesa, the intervals being occupied by the amateur-musicians, Messrs. E. Srinivasan, V. Murugiah and K. Vallipuranathan, in playing select tunes which were much admired by the audience.

Among the many visitors, Mr. Proctor K. Chelliah while speaking about the herculean work performed by the Swami in the cause of the Hindu Religion and Philosophy, encouraged the members to carry on the useful work they have undertaken to do, namely, to study and understand the Religion and Philosophy of the Hindus in all its phases and to promote such knowledge among youngmen.

The chairman, in the course of his speech, said that the Swami Vivekananda was the choicest product of the age, who followed his master and that he was one of those distinguished sons of Ind, who are bound to appear time after time for keeping up the spiritual dignity of the land of sages. The eloquent tribute from the chair was most impressive.

Votes of thanks to the amateur-musicians and the chairman were proposed by Messrs. C. F. Kandiah and M. Thambayah (Law students) respectively. Singing of Tevaram terminated the proceedings, after which sandanam was distributed and rose-water sprinkled.

R. S. Subramaniam
Corresponding-Secretary.

NEW YORK.

The regular annual business meeting of the Vedanta Society of New York was held in the Society House on the evening of January 22nd. The attendance was large and every one present listened with deep interest to the reports

of what had been accomplished during the year in the various branches of the Society's work. In each there were encouraging signs of growth, the full significance of which was forcefully pointed out by the president, Dr. Parker, in an address and in special remarks on the different facts mentioned.

The Chairman of the House Committee reported so great a number of volunteers in her department that she was now able to have not only a double set of workers for alternate service in the Rooms, but also a waiting list of those anxious to fill vacancies. The Librarian announced larger donations of books and money to the library than in any previous year; while the Treasurer reported that, although the expenses for 1902 had been heavier than ever before, the balance in bank was somewhat excess of that of last January.

Nowhere, however, was the expansion of the work more apparent than in the publication business of the Society. The statement for the twelve months ending with December 1902 showed that 5250 pamphlets and over 2500 volumes had gone into circulation, while the gross receipts had much more than doubled. All obligations of the department, furthermore, had been met by profit from sales instead of by private contribution, as had frequently been the case in the past; yet, despite this fact, the Society had brought out one pamphlet and three bound volumes—among them Swami Vivekananda's last published work, "Jnana Yoga" and was preparing for press a fourth volume to contain recent lectures by the Swami Abhedananda on God and His relation to man. The Chairman, in recording such extraordinary progress in this branch of the work, called especial attention to the fact that it was in chief measure due to the Swami's complete self-effacement in waiving all rights of authorship, which thus made

it possible to devote all profit accruing from the sale of one book to the printing of another.

The Secretary of the Society, in closing the series of reports, dwelt upon the general prosperity of the organization and the gratifying increase of interest manifested in it on the part of all the members. She also alluded with touching affection and reverence to the irreparable loss that had come to us in the passing out of the Blessed Swami Vivekananda ; and in conclusion she made a stirring appeal to every student to prove himself worthy of the great example and teaching of our present Master, the Swami Abhedananda, by pushing on in the path of discipleship with all faithfulness and devotion until the goal which he proclaimed had been reached.

It was therefore with a heart vibrating with even deeper love and gratitude that each one listened to the words of the Master, as at last he rose to commend all those who had labored so faithfully for the cause of Vedanta and had so generously given their time and their energy to sustain the work. He especially thanked the officers and trustees, who at his suggestion were unanimously re-elected, and expressed his conviction that the encouraging results of the past year were but an earnest of what would be achieved in the near future by the teaching of Vedanta in America.

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.' 'The Anubis 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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Professor Tirth Ram Goswami, A. of Lahore, writes:—

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

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London.—Messrs. Luzac & Co., Oriental Publishers, 46 Great Russel Street, W. C. [opposite to British Museum.]

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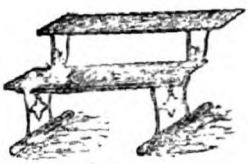
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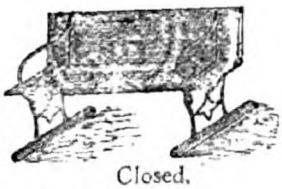
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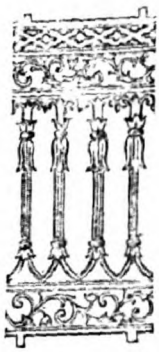
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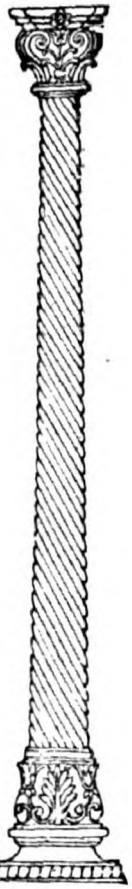




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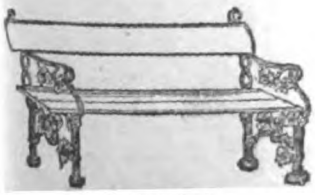
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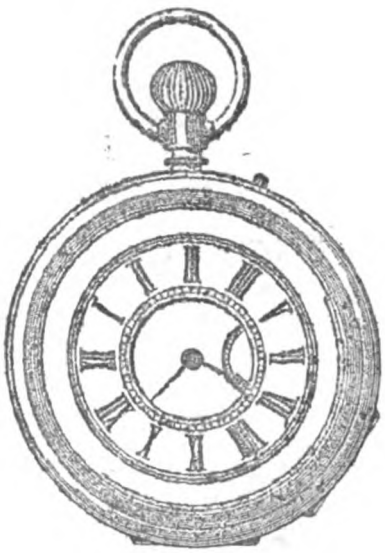
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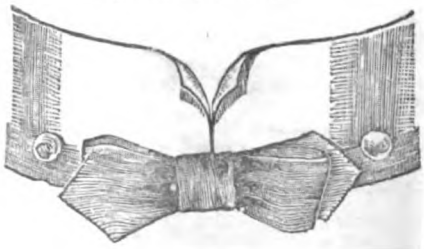


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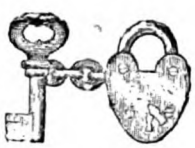


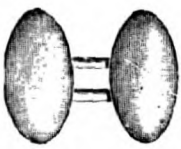




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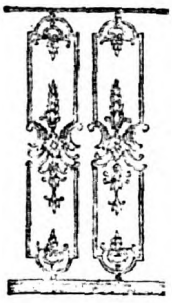
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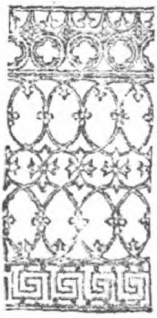
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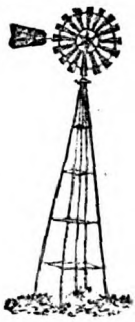
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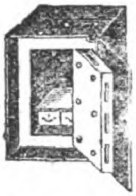




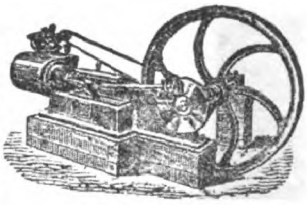


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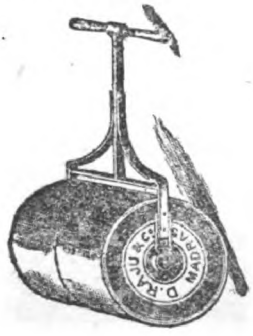
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THE SCIENCE OF YOGA.

BY GOVARDHANADAS.

(*Continued from page 151.*)

The main object in bringing the mind under perfect control is to obtain control over the whole of nature and nature's forces. The difference between the external world and the internal world which according to *Yoga* is a prototype of the former, is that while the former is infinite and unmanageable the latter is finite and manageable. The body stands for the grosser part of the external world and the mind for the subtler. Just as in the external world the grosser forms are the evolutes from the finer, and are ultimately dissolvable into the finer, so in the human body the grosser body may be said to be the effect and the finer mind the cause. As the whole nature is one continuous, infinite mass, each particle whether gross or subtle being connected with the others, the human body may be held as the whole universe concentrated into a speck. He who commands the body

commands therefore the whole universe, he who has learnt to control the internal forces of the body has secured control over the forces of nature. Every mind is as it were a powerful dynamo capable of sending currents to the antipodes. It being finer than the finest is nearer the essence of the universe than any other gross object. Time, space and causation are nothing but reflections of the mind and can therefore be merged again into the mind. Amiel says, "Is not mind simply that which enables us to merge the finite reality in the infinite possibility around it. Or, to put it differently is not mind the universal virtuality, the universe latent? If so its zero would be the germ of the infinite, which is expressed mathematically by the double zero (∞)." The yogin's theory that the mind is the basis of the whole activity of nature is also the same. Manipulate the internal forces and thereby get mastery over the mind, you have then conquered both the internal and the external forces of nature.

After attaining perfect control over the mind, the next point which a *Yogin* aims at accomplishing is to reach the end of all knowledge. This he tries to do by properly directing his controlled mind. Here again a thorough study of mental phenomena and laws regulating the working of the mind is necessary. The end and aim of all sciences is to find that ultimate thing out of which the manifold objects of the world are evolved. The goal of the science of chemistry is to find the one element out of which all the other elements are evolved. The goal of physics is to find the one force of which all other forces are only evolutes. Similarly the science of religion proposes to find that One Being, the One Absolute Existence, of which the whole universe is a manifestation. Is it possible to do so? Is it really practicable? The *Yogin* says yes. The best method open to every one is the psychological process of controlling the mind and concentrating it on itself.

We have found that the *Yoga* system is entirely based on the psychology of the *Sankhyas*. According to the latter school perception comes through the organs of sensation. These organs convey external impressions to the internal organs of perception

namely mind. The mind transmits them as percepts to the next higher organ of egoity ; and egoity, to the still higher discriminative organ of *Buddhi* or understanding. By this last organ they are presented in the form of individualised concepts to the *Purusha* or soul who thereupon issues his commands. Of these, all except *Purusha* are organic developments of matter, only the internal organs of mind, &c., are finer than the external organs of sensation &c. The *Purusha* is by nature the essence of intelligence. The mind which is composed of the fine internal organs *antahkarana* is the immediate attendant on *Purusha* and it may be said to catch the first ray of intelligence from *Purusha* and reflect it. The mind which reflects the soul is not therefore the soul, in the same way as the mirror which reflects an image is not the image. The object of turning this mind inside and concentrating its powers on itself is to see what happens inside. When the *Yogin* attains to that fine state of perception in which he can see the inside of his mind, he will not only see the method of the workings of the finer organism inside and the different stages through which sensation travels but will also ultimately perceive the *Purusha* who receives all these messages from outside and inside, and realise that beyond which there is nothing, no perception, no knowledge. When the mind dwells for some time on *Purusha* the effect will be that it will be detached from all other organs and external objects and finally even from itself. Then the soul is said to remain within itself. This is the goal of the *Science of Yoga.*

There is nothing gross imaginary or conjectural in this science. It is practical and precise even with regard to details. Its doctrines are the accepted doctrines of the Hindus and its practices are in accordance with the well-known experiences of ancient worshippers. It is careful to enunciate, at every stage of practice, the conditions necessary for success and for further progress. The conditions imposed by it are exact and quite practicable ; and there is nothing fantastical and mysterious about them. However clear and exact the rules of a science may be, the practical working of them cannot be efficiently done without

the guidance of a trained teacher. The first condition to be observed by a student of *Yoga* is to secure a proper teacher.

The characteristics of a teacher are that he should be one who has realised the truth himself and has the capacity and willingness to teach it to others. Even though he may not have reached the ultimate goal he is still competent to be a teacher up to the stage to which he has risen under the guidance of Masters. The teacher should be a pure and holy man. He should have grasped the spirit of the scriptures and should be devoid of selfish motives in teaching others. He should possess a large heart and love for all beings alike. Such a teacher is absolutely necessary. Whatever we are in our present lives is the result of our past actions. Whatever we shall be in future will be determined by what we think and do now. In shaping our own destinies, the help of a good and competent teacher is indispensable. The quickening impulse should always come from outside. Then alone will the higher possibilities of our soul be enlivened, our spiritual life awakened and we will be helped to attain perfection soon. Having obtained such a teacher, the student should show the highest veneration to him and should place implicit faith in him. The student should be pure and possess a real thirst for knowledge. Above all he should have perseverence and patience. He should devote his liesure hours to reading holy texts, and accredited treatises on the science of *Yoga*; for, nobody can attain perfection in practice without previous good knowledge of the Science. He will facilitate the work of the teacher.

Another condition necessary for the practice of *Yoga* is the observance of certain rules in regard to food and personal habits. The food which should be eaten by a practitioner should be such as would produce a pure mind in the student. Impure food has always a tendency to breed slovenliness and bad thoughts in a person. According to Ramanuja the food becomes impure from three causes. Certain food-stuffs are impure by their very nature such as garlic, &c., (*Svabhava dushta*). Some are impure a coming from impure and wicked persons (*Karana dushta*) Every student of the *Samveda* is familiar with a story tol

therein. How even the mind of a *Sannyasin* and an adept was agitated to commit theft in the very house of a person who gave him *Bhiksha* or alms on account of the food that was given him being prepared by the housewife out of the raw-materials supplied by a notorious goldsmith of the village. Another kind of impurity to food is from contact with physical impurities, such as dirt, hair, nails, &c., (*Jati dushta*). We need not narrate here the story of Udanka in the *Mahabharata*. This last kind of food, as the modern scientists would put it, is capable of containing the impure magnetism of the person to whom the nails and hairs belong. The above three kinds of food should be avoided. The Srutis say, "When the food is pure, the *Sattva* elements of the body get purified; and when the *Sattva* element is pure, the memory becomes unswerving."

We all know how the cultivation of memory and other mental faculties are essential to the purposes of a *Yogin*. Without these none can think or reason soundly nor practice *Yoga*. By the taking in of non-nutritious food the physical forces will first suffer and then the mental. Memory and such other faculties will fail. The physical body, especially the nervous system, is the chief medium through which the mental forces are displayed. The body should therefore be kept pure and strong. This can be secured only by taking care of our food. The mind should never be allowed to react in response to impulses from a bad body. All sorts of stimulants and intoxicants should be carefully avoided by a *Yogin*, for, they have the power of weakening the nervous system. Stale food, foods of extreme tastes, fatty foods and all such food-stuffs should be eschewed. He should be temperate in eating, the reason for all these diet regulations, being to keep the body under control, to be able to think pure thoughts and send strong and healthy mental currents. As the mind is easily susceptible to impressions and is capable of acting and reacting on the body, a *Yogin* should be careful in selecting thoughts which enter his mind from outside. For the same reason he should be particular in choosing company. Living in bad company, hearing incessently bad talk and reading bad books, have a tendency to vitiate the

mind, even of the strongest of men. The Sanskrit word for food is *Ahâra*. Sankara has interpreted the word to mean the thoughts which enter the mind from outside. The word literally means that which is taken in. Food therefore includes both physical and mental foods—the material food taken in to elaborate the bodily-tissues, and the thoughts of others taken in to build the edifice of knowledge. Both have the power of influencing us. A sound mind in a sound body should be our motto.

We should not only regulate our food, but also be careful in our habits, pleasures and actions. We should avoid extremes of luxury or austerity. We should not pamper ourselves with too much of luxuries and pleasures. By doing so our body will grow out of control and so also our mind. Similarly we must not torture the flesh too much. We must neither fast, nor keep awake long hours, nor sleep too much, nor do excess of work, nor be without work. All these have a tendency to weaken the body and render it unfit for vigorous thinking. He who has a weak body can never become a *Yogin*. Physical weakness is a sure sign of mental inaptitude which ought to be the first thing to be avoided by a *Yogin*; moreover when the highest state of *Yoga* comes to a person it will give such a tremendous shaking both to the body and mind as will require superhuman energy to withstand it. Just as everything else in this world needs physical fitness, religion also requires it. He who is weak, he who is timid can not aspire to reach the infinite. On this account the *Upanishads* exhort us to be bold and fearless. Weakness means mental despondency and mental despondency is the greatest enemy of religion. The mentally weak can never realise truth. In the Hindu religious books, people born with physical and mental defects are pronounced unfit for religious practices. Because every kind of defect implies bad *Karma* behind it, and all bad *Karmas* should wear out before a person becomes fit for religion.

After securing both internal and external purity, after making the mind pure, a *Yogin* should next try to be free from passions. To restrain the senses, from going outside to the objects of the senses, to curb, and bring them back under the

guidance of the will is very essential to *Yoga*. The *Yogin* wants a ready mind, thoroughly manageable and not such an one as would be attracted by anything and everything and so held in bondage. Besides, a constant running of the mind through the senses &c. involves to a *Yogin* so much waste of mental energy which should all be stored for a better purpose. Then follows self-restraint and self-denial. The immense possibilities for the realisation of divine perfection potentially abiding in the soul cannot be actualised without sufficient struggle, without hard practice on the part of a *Yogin*. "By practice alone, O son of Kunti! is It attained" says Sri Krishna.

A *Yogin* should be discriminative with reference to the habits he contracts. He should not contract any kind of habit either good or bad; for habits are the processes by which conscious intelligence is degenerated into reflex and automatic actions which indicate the severance of the lower nerve centres from the control of the will. The aim of the *Yogin* is to bring all other nerve centres under the control of the mind centre and cause the mind to grow by absorbing all the energies running through the different centres of the body into itself; and by raising all the lower functions of the mind into its highest form, so that the mind may gather enough of strength to take a big leap into the hyper-conscious state. He should not only avoid contraction of habits but also all those circumstances which may tend to such a contraction. He should prefer good company, association with great men. In the early stages of ardent practice even seclusion is advisable in preference to indiscriminate company. Great men are often said to have come out of caves. One should perfect oneself before one can help others. Moreover, practice involves concentration of attention; bad company is sure to retard practice by the dissipation of attention.

A *Yogin* should, therefore, build a *math* or *Asrama* in a healthy and secluded spot by the side of a town or village wherefrom he can get all his needs supplied. Good and beautiful scenery on the bank of a river or on a picturesque mountain has always the power of enlivening the mind. The Himalayas is known

to be the favourite abode of all the *Sadhus* of ancient India. Nothing in the world is so sublime, so beautiful as the great Himalayas which is the birthplace of almost all the holy rivers of India. It has the power to stir the immost depths of spirituality even in the stupidest of men. A good and charming site with fine natural scenery, with water and the other comforts, is therefore prescribed as a suitable place for the building of a *Math*. The premises of the *Math* should be conveniently built with due regard to hygienic requirements and well furnished with all the requisites of a *Yogin*. It should be fully equipped with all the comforts of life. Living in such a place the *Yogin* shall first begin his practice by manipulating his gross body and then the nervous system and the fine body composed of the internal organs of the mind. After he is able to control the mind, he shall begin to meditate and concentrate on objects and shall try to analyse and study what takes place within his own mind. When he succeeds in getting a peep into the innermost reality, into the infinite beyond all limitations, all bondages will break off of their own accord, all attachments fall off; the infinite, the eternal, the Free, the one only Existence, Knowledge and Bliss will begin to shine from behind the uplifted veil in its full glory. The Yogin becomes calm and serene, like the sublime and immeasurable Ocean. He has reached the goal and realised the ideal taught by his religion.

From what has been briefly stated before, it will become evident that the science of *Yoga* is scientifically precise in its methods and means and aims at a unity of purpose. A science cannot be said to be complete unless it not only lays down rules for the practice of its methods but also takes cognisance of the difficulties in the way of practice. It should caution a novice against pitfalls and dangers in the way and suggest suitable remedies to the several obstructions to be met with at the different stages of practice. Various such remedies and cautions are suggested by every school of *Yoga* and a number of these will be referred to later on. Only the most important of them as treated by Patanjali in his *Yoga* aphorisms will be referred to here.

In speaking of the knowledge of introspection Patanjali says in Chapter I, Sutra 30, "Disease, languor, doubt, carelessness, idleness, cessation of activity, false perception, non-attainment of concentration, and falling off from that state when obtained, are the obstructing distractions." These he says can be understood from their results. Elsewhere, he points out, "grief, mental distress, tremour of the body, and irregular breathing accompany non-retention of concentration. After mentioning the evils that result from improper practices, he goes on to suggest various sorts of remedies such as will leave every man freedom to select what suits him best. Again in dealing with *Kriyayoga* or *Yoga* of work, he rejects all selfish acts as "pain-bearing obstructions" and is careful to classify these and suggest means for rejecting them. According to him, "The pain-bearing obstructions are ignorance, egoism, attachment, aversion, clinging to life." Later on in the book he warns a student of *Yoga* against the so-called *Siddhis* or superhuman powers as the enemies of final beatitude. He states that these are productive of *Samskaras* or impressions which act as obstructions to the final state of isolation or *Kaivalya* arising to a person from the knowledge of discrimination. Not only *Patanjali*, but every other teacher on *Yoga* also is particularly careful to mention the various dangers which fell within the range of his own experience in the course of his practice and caution his followers against the dangers of these pitfalls. They have all prescribed various means for overcoming them.

This will explain the reason why a *Yogin* attaches very great importance to a learned and experienced teacher in the practice of the science. Most probably, the secrecy that was observed in ancient India in regard to things connected with the practice of *Yoga* is in our opinion, chiefly due to the dangers, and evil consequences that invariably attended the practice of Yoga without proper help from an experienced teacher and guide. Of course, every form of truth in the long run is destined to have its imitations. The science of *Yoga* which promises man so many marvels and unseen powers is especially apt to give room to the rise of a number of charlatans. With a view to

prevent this science from falling into discredit in the hands *pseudo-Yogins* and allow those only to take to it that have some grit in them, the ancient adepts kept the knowledge of it in strict secrecy. But so far as we can see, there is nothing secret or mysterious about this science. Its pages are open to all students of religion. In no period of Indian history it was tabooed as witchcraft or as sorcery. It is as old as religion and the practice of religion and forms an important part of it. The only difference between other forms of religious worship and *Yoga* is that while in all others worship is external, in *Yoga* it is internal and psychological and the realisation comes from the direct perception of the Supreme Being inside one's own self.

Thus Yoga is the science of unfolding the perfection potentially existing in the internal self of man. Considered from all sides it will be found to be a complete science treating about the essential exercises common to the practices of all religions. It has its own rules and regulations, its own method and means with a definite object in view--the attainment of the highest knowledge or the realisation of the Supreme Spirit. Its end is not devoid of any utility to mankind. But on the other hand it may be said to be of the highest utility in as much as it promises to all beings alike supreme felicity and freedom—freedom from the thraldom of sensual life and all miseries to which flesh is heir. Its ultimate goal is one of spiritual perfection and life in God which cannot be attained by mere discussions and theories. As the Upanishads teach, "the Self is to be seen first, then thought of and meditated upon." There is nothing mysterious and grotesque about its ways. Every detail is scientifically worked out according to the approved principles of modern science. The details of practice will be dealt with by us more fully and systematically when we come to that part of *Yoga* known as the various steps of *Yoga*.

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MISSIONARY ENTERPRISE IN INDIA ITS PAST AND ITS FUTURE.

BY AMARANATH.

The early Christian efforts at evangelization were spasmodic and were conducted without any system or organization. The success that attended these efforts were mainly due to the personal influence of those few self-sacrificing men who went forth to preach the Gospel. Their immense spirituality shed lustre wherever they went and so they needed no organization which would have only hampered them. They still live in the memory of the people and are still exerting their beneficent influence. As years rolled on there was a gradual decadence in the character, tone and saintliness of the Christian teachers and priests and their many adherents. This state of things continued for a long time until we come to quite recent times.

The politico-ecclesiastical movement of the Reformation shattered the idea of the Unity of church and with it passed away the power and influence of Rome as a civilizing agent. Each nation, each state commenced independently to work out its salvation. In this struggle and scramble for power and independence England took a direction of her own. But the path of progress was full of storms. For two centuries England's history is a record of dynasties overthrown, bloody revolutions, civil wars, religious persecutions and a general disturbance in the political social and religious life of the Englishman. During the 16th century the civilization of England was characterised by an expansiveness in thought , in culture, by a desire for

the free enjoyment of life. The next century was marked by the rise into power of puritanism. In essence puritanism was opposed to missionary enterprise. The sense of personal communion with God, created by deep and constant meditation over the Old Testament history, produced in its turn an intense self-exaltation which was quite incompatible with missionary work. It is only in the eighteenth century after the rigor of puritanism had exhausted itself and the land had settled down into peace and quiet at home that the people of England began to think of the condition of their brethren who had crossed the seas in quest of living and of the many foreign races with whom the Englishman abroad came in contact. All along during these two centuries the forces set free during the reformation were silently working on the religious thought of England. Towards the end of the 17th century the Deist controversy emerges into notice. It maintained that the law of Nature is the only perfect law. It exalted natural religion over revealed religion. Natural Theology is the 19th century form of the Deistic school. The later school is marked by the same desire for freedom and toleration. The last year of the 17th century saw the establishment of the society for the propogation of the Gospel in foreign parts. In the early part of the 18th century the Trinitarian controversy becomes more marked. It was kept up for more than a century, until 1813, when Unitarianism established itself firmly. It has now a very large and influential following both in Europe and America. And its attitude towards other religions is not characterised by any vulgar hatred of the latter or malicious misrepesentation of of them. The ecclesiastical history of England in the 18th century must give a prominent place to Methodism. The Wesleys began their work in 1730. If the Unitarians set up reason as supreme the Wesleys raised religious emotion and

feeling to the opposite height. John Wesly held that sensible conversion is necessary to entrance into salvation and the phenomena of religious hysteria was looked upon as the direct evidence of such conversion. The life of the two Wesleys and their followers was simple and devotional. Their appeal to the religious emotions and feeling of the people was very effective especially at a time when the church was falling off in the estimation of the people, when her influence was perceptibly declining. Thus, unconsciously and without their even wishing it, the Wesleys formed a sect. The Methodists kept alive the religious spirit among the peasantry. But they worked without the Church. And today the Church which more than any other Church in England deserves to be called the Church of the poor is that of the Methodists. The spread of Methodism induced the growth of the Evangelical party within the Church of England. In 1799 the Church of England recognised that evangelization also was a part of its duty and the visible expression of it is the establishment of the Church Missionary society, which has now its branches in active work throughout the greater part of the world. This very brief sketch of the religious activities of England during a period of three centuries indicates in a way that England needs at present a united church with intenser spirituality. We shall now turn to Missionary work in India.

The earliest mention we find of missionary work in English ecclesiastical history is in Elizabeth's charter to one of the American states in 1603. In 1649 Cromwell granted the charter which Charles II revived for "the propagation of the Gospel in New England and the parts adjacent in America." The territorial expansion of England is coupled with the ecclesiastical Government of the country. The ill-fated idea of the Holy Indian Empire which the Portuguese fondly attempted to realize and

failed most lamentably was full of lessons to the other nations. The practical Englishman never troubled himself much about establishing any holy Empire. He observed great caution in the ecclesiastical government of his new territorial acquisitions. Long before the English missionary thought of converting India to Christianity, the Jesuits began their work in their own way and were able to count many thousands on their roll. The first Protestant mission began its work in 1705 and during the time of Schwartz it attained great influence; then comes the Serampore Mission of Carey, Marshman and Waid which made quite a sensation in the conduct of its compaign, in spite of the opposition of the East India Company. Before the end of the 18th century the London Mission commenced its work in India. By far the most important event in the history of Christian Missions in India is the East India charter of 1813. which contained a clause known as the "Missionary's Charter." It runs thus:—Whereas it is the duty of this country to promote the interest and happiness of the native inhabitants of the British Dominions; and such measures ought to be adopted as may tend to the *introduction among them of useful knowledge and of religion and moral improvement*; and in furtherance of the above objects sufficient facilities ought to be afforded by law to persons desirous of going to and remaining in India for the purpose of accomplishing those designs. (The italics are ours).

This was a decided success for Missionaries. Before this they lived and worked only by the sufferance of the people and the local officers. Now they were recognised as a factor in the making of the Indian Empire. And this recognition came from the Government in England and it marks the beginning of real Missionary work. They extended their work throughout India commencing at the Presidency towns. The question of oriental education

was then being discussed, and agitated. The missionaries under the leadership of Dr. Duff joined the discussion. The result was the withdrawal of practically all support to oriental learning. This was the second victory scored by the missionaries and the missionary statesmen of India. The next thing that drew the attention of these people was the state support to native religious institutions and customs and the administration of native religious endowments by the officers of Government. There was a long and bitter controversy over this matter. The conscientious scruples of the statesmen in whose hands the destinies of this country lay prevailed in the end. The Government enunciated a policy of non-interference with the religions of the country which whatever good it might be doing has as an economic measure wrought immense mischief to the country.

Then we have large grants-in-aid given to mission Schools and Colleges. This was a departure from the principle of non-interference with the religions of the country, as interpreted and administered during the Company's days, particularly during Lord Ellenborough's time. This statesman who was at the head of the Board of Control for a long time considered that such grants constituted a violation of the established principle. This was another instance of the missionary counsel prevailing at the headquarters. Yet another fact. This is about the drafting of the Queen's Proclamation. It is a document of very high political importance as embodying broad and noble principles of Government. It reasserted in a grander and more imposing form the principles of non-interference ; but it must at the same time be conceded that it was so worded as not to exclude the possibility of state encouragement of missionary enterprises. The Report of the Education Commission of 1882 is another instructive document. It is

another example of missionary influences prevailing to the detriment of the indigenous, ill-equipped, and ill-supported institutions.

This short sketch is meant only to show the power and the influence the missionaries possess and can bring to bear on any particular question. The whole continent of India they have taken up as their field of work ; and they have been working under many advantages. Still their success is not great as might have been expected. And why ?

In the Religions history of England and of her empire the last century must occupy a very important place. And what gives it this importance is not the establishment and spread of Unitarianism, not the revival of Catholicism following the Oxford movement of Drs. Pusey and Newman to link the Church of England with the primitive Church of Rome, not the growth of the Free Church of Scotland. It is the contact of the East and the West which has given this century its peculiar character and interest. We have had a religion older than christianity but which is not missionary ; it is brought face to face with a religion which has a mighty organisation for its missionary objects. The one is associated with a social order which wants all the elements which make for success in this age ; the other is combined with and supported on a social and political system which lends it strength, vigor and influence. It is this contact, this struggle between two great religious systems and ideals that makes the age one of such great interest to the student of religious history. In spite of many favourable circumstances Christianity has not made much progress. In searching for the cause we are inevitably led to consider the strength of the opposing forces. The most salient fact underlying the consideration of this question is that **Hinduism is not associated with** any

particular creed, ritual or worship. In its higher phases it is pure philosophy, it is Vedanta. There dogmas and doctrines do not exist. The Vedanta exercises a healthy influence on the different forms of faith that obtain among the different communities in India. The influence of the long succession of Hindu Saints, and Reformers has been working not so much to separate, though this also has happened, but to produce a mutual understanding of the positions of the different religious bodies. And so we have in this big continent various creeds and worships which are kept alive and growing through the power and influence of the pure unifying ideals of the Vedanta. So catholic and all-embracing is the teaching of the Vedanta as a religious and philosophical system that it has existed for centuries side by side with such widely separated religions as Mahammadanism, Zoroastrianism, Judaism and Christianity. There has not been a single instance of a struggle between the different Indian races on account of religious differences except a few minor riots and disturbances due more to the *divide and rule* policy of the Government and the want of tact on the part of some of its officers than to the character of the peoples concerned. It is often asserted and the opinion is accepted by many that it is the British sword that has kept together the various communities of India. This is a mistake. Those who have bestowed any attention on the solution of the Indian problem will clearly see that the cause is deeper. The Hindus who constitute numerically the strongest portion of India's population are the inheritors of the great fact taught by the ancient Rishis that "Truth is one though sages call it variously" The Hindus believe in this and have lived in it. Even to-day their faith in that sublime truth is unshaken. To the Hindu all religions are true. He has no quarrel with

any other religionist. He therefore is not aggressive. When it is said that the Hindu is not aggressive it does not mean that the saints and sages of India did not preach or propagate their religion. They did spread their religion and philosophy but their method was quite different from that practised by the Christian missionary. They never condemned the religions of other peoples as false, for with them all religious are true and each is great in its own place. They only taught how to reach higher truths from where each sect or community stood. The great merit of this method is that it does not destroy any existing human institution ; it improves them, reconstructs wherever possible. The history of the Indian people and the scanty though not unimportant records and traditions we have of the events connected with the religious life of the Indian people fully establish the beneficent character of the methods pursued by the great religious teachers of India. Readers of Sir Alfred Lyall's Asiatic Studies must have known how slowly and steadily the hill tribes and aborigines of India are being absorbed into the general body of the Indian people without any bloodshed or violence. Is this gradual elevation and absorption of the lower races, this preservation of the lower races, this preservation of whole communities from wholesale destruction and extinction a sign of Hindu barbarism ? And is the total disappearance of tribes and communities reported from Australia an indication of the greatness of Christian civilization ? As Swami Vivekanand said neither are we devils nor are the Christians angels as they claim to be.

The attitude of Hinduism towards other religions has always been one of friendliness. And it has nothing in its past history of which Hindus need be ashamed. But new conditions amidst which we live to day require that we should change our policy. It wont do to say that truth

will succeed. As inheritors of the great truths taught by the mighty men of old we must, if we deserve to continue as a nation, work incessantly, not in India alone but throughout the world, to preach the Hindu gospel of *Freedom and Peace* and to unite the races of mankind.

The West has much to learn from the East. While Christian Missionaries are going to foreign parts to spread their religion Western savants are proclaiming the greatness of Asiatic religions. Even Christian divines are assimilating the doctrines of the Vedanta. With these advantages if we do not bestir ourselves and resolutely proclaim our gospel of freedom and peace in the very head quarters of commercialism and materialism and carry our message to all parts of the world we shall soon have cause to regret our mistake. India must organize her own missions. Her present attitude is not consistent with her self-respect. Her best men must come forward. The field of work is immense. Educational missions, to give secular and industrial education here and religious education in foreign countries, medical missions both here and outside India, these are urgently wanted. Our missionaries must be the pioneers to lead the Asiatic races in their career of advancing civilization and prosperity. The only way is through religion. The Hindus do not yet seem to realize what a great heritage they have in their religion. The writings of Anglo-Indians like Sir Alfred Lyall and Sir Lepel Griffin, the opinions of Dr. Miller, the recent address of Bishop Whitehead of Madras, and the statement made by Bishop Weldon that India is perhaps the one country in which it is impossible and undesirable that the British should pay any regard to Christian Missions except on their philanthropic side throw sufficient light on the present condition of missionary enterprise.

Without being flattered by the high praises bestowed

upon Hinduism by Western scholars we must consider that every such praise is a censure on us that we were not able to proclaim it and that it was reserved to them to show the greatness of Hinduism. But for Swami Vivekanand of revered memory we should willingly and quietly have to bear the censure. If one man could have by his unaided effort have elevated the whole nation in the estimation of the west it must be possible for us to make a very rapid advance if men come forward to work in different directions and redeem our motherland. Will men ever be coming to do work for the motherland ?

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ĀTMĀRPANA-STUTI
OR
HYMN OF SELF-SURRENDER
OF
APPAYA DIKSHITA.

By S. Venkataramanan.

(Continued from Page 163.)

26. Even if, O bestower of boons, men were to roll up the ether like leather, they cannot yet reach the end of misery without a knowledge of thee who art the supreme Being. And knowledge of thee, O Lord, cannot be had without thy grace. Therefore, being afflicted by misery, what other deity but thee shall I seek as my refuge ?

27. Of what avail are conglomerations of immemorial Vedic passages with their hidden meanings, or Puranas and doctrines which are the products of the human mind and in which we fail to discern any consistency even with the greatest difficulty, or even sciences whose main purpose is

the display of fruitless controversy? The knowledge that springs up, O Lord of knowledge, in self-controlled minds, is solely by thy grace.

28. I am the sinfullest of men, led astray by sensual pleasures, ever deceiving my very self, remaining in eternal abode of niggardliness, and ignorant of even a shadow of merit. If I, in spite of all this, still crave refuge in thy feet, it is not proper on thy part, O protector, to disregard this miserable creature.

29. If, O Lord, taking my countless sins into thy consideration, thou spurn at me saying that I do not deserve the honor of approaching thy feet, thou must know that I am undone this very moment by the consternation resulting from want of refuge. Will the villagers take under their protection the ill-behaved son whom his very mother has driven out of her home?

30. Thou must either forgive all my sins, both past and future, or thou must keep under check my mind that is ever bent on evil conduct. But under no circumstances does it befit thee, O Lord, to abandon the creature who, being oppressed by indescribable misery, seeks refuge in thy lotus-like feet and entrusts thee with the entire burden.

31. Thou art all-knowing, thou art an ocean of immeasurable compassion, and thou art omnipotent. Why then dost thou leave out of account me who am drowned in a sea of misery? What violation of rule will you commit, O Lord, if you lift up one single creature who, though full of sin, is yet extremely miserable by manifold suffering?

32. Has any one, O protector of the helpless, adopted previously this method of entreaty, namely, "Raise me up, O Lord, who am afflicted by endless misery and am without refuge?" What other better mode of entreaty, alas! can I adopt? Consider therefore the real circumstances and save me at once with thy grace.

33. Thou must, now at least, liberate, O Lord, this helpless wretch that has been subjected to all these past wanderings and is overpowered by weariness. It is a poor monkey that has no knowledge of right and wrong, and what fruit do you derive by beating it and seeing it gape its teeth ?

34. How have you benefited, alas, by binding me with the illusion-bonds of mother, father, son, and so on, and by casting me overboard, O Lord, in the ocean of births and deaths. Even when I have undergone enough of misery all this time, thou dost not manifest thy auspicious grace. Surely my fate must be unique.

35. Separating me from thee by illusion by pretending the most ordinary mendicancy, thou enjoyest, O father, thy hidden treasure of happiness. Thou art the Lord that prescribest rules of conduct for all the worlds. Tell me then if such a separation is justifiable. Unite me therefore with thyself.

36. If you have made up your mind not to lift me up out of the ocean of recurrent births, let it be so then, and let me be born in any species whatsoever. But let my future body, O Lord, be entirely made out of the tiniest particles of dust of thy devotees' feet, which know not of any pleasure but devotion.

37. Or, are there not worms and snakes and trees and such other things in places where soft breezes waft perfume from thy lotus-feet ? Create me, O Lord that dispels misery, as one of them until thy satisfaction is complete,—me, who am struggling in the huge burning torrent of births and deaths.

38. May my mind, O Lord that art the inner Self, be fixed on thy pair of feet, even at the moment when I shall be oppressed by innumerable internal pangs, when all my kith and kin will crowd around me with uncontrollable sorrow, anxious to see whether the slightest trace of breath

still throbs in my throat!

39. May my mind, O Lord that art the inner self, be fixed on thy pair of feet even at the moment of my death, without looking at my dearest relations with their eyes flooded with silent tears, or without listening to the noise at hand that is mostly composed of the weeping of the weak-minded, or even without paying heed to the fatigue caused by the passing away of breath.

40. I see within me thy ever-auspicious supernatural form, supreme over all creation, and seated with Parvati in *Yogic* posture, with a face blooming like the lotus with a bewitching smile, with the crescent moon adorning thy crown, and with a grace that robs even the fresh-blown jasmine blossom of its loveliness.

41. May I at least once, O Lord, see even in dream thy pair of feet that are as charming as two beautiful lotuses that blossom of their own accord! Where am I, a sinner, and where the rare fortune of witnessing thy divine feet! Nevertheless, thy renowned quality of compassion gives fresh life to my hope.

42. Thou mayst lead the life of a mendicant and wander on burning-grounds with thy hosts of attendant spirits. Yet I know, O Lord, the whole truth about thy deceitful behavior. Thou art indeed the Lord over all beings from Vishnu and Brahma downwards. I will not therefore forsake thy lotus-like feet even in dream.

43. Let ashes be thy smearing, the burning-ground thy abode, and bones thy constant ornaments. But even the Lotus-born is powerless to hide thy glory that is established by all the Upanishads.

44. Thou mayst sport either in buring-grounds or in thy kingdom beyond the worlds, either on the slopes of the silver mountain or on the peaks of mount Meru. But give me employment near thee, O Lord, as a servant of those that

are thy footmen.

45. Let words of flattery proclaim the various numerous attributes of vulgar deities with very limited powers. But if that alone, O Lord, constitute superiority over you, how many such Lords of the worlds cannot be manufactured in this way?

46. Let those whose sole object is the killing away of time, discuss the comparative strength and weakness of these powerless deities. But for us, O Lord, gods like Brahma have analysed every possible secret and established an unshakable proof of thy glory.

47. I have nothing to long for, O Lord, in all the three worlds; and let happiness or misery be the decree of my destiny. But let my mind always associate itself with thy pair of feet which deprive even the blossoming lotus-bud of its charm.

48. I have insulted thee, O Lord, by offering at thy lotus-like feet that strain of flattery which has grown stalest of the stale by being ever so frequently addressed to beings of low degree with a sole view to satisfy our stomachs.

49. Forgive all my sins completely, O Lord, and raise me up from this vast ocean of misery in which I am drowned. Being without any other refuge, my poor self seeks nothing but thy lotus-like feet as the sole refuge for all purposes.

50. Though this hymn of self-surrender has not been sung by me O Lord, with a concentrated mind, yet, protect this miserable wretch, O ocean of mercy, taking into consideration the fact that I crave refuge at least by word of mouth.

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THE WAY TO REALIZATION OF SELF (ATMAN)

A Class Lecture by SWAMI RAM

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V. G. JOSHI.

To the Reader! Each sentence and word concerning the Self should be medicated upon and earnestly dwelt upon, to such a degree that the mind gets steeped in the real Self—nay, lost in it. Beginners may center their energy in the solar plexus while meditating upon OM.

In Vedantic Concentration of mind the chief point is that we have to realize our real Self to be the Sun of suns, the Light of lights. Just throw yourself into this state, above the body, above the mind, and dehypnotize yourself into the Light of lights, into the Sun of suns, and you will see the whole world unfolded before you in a panorama or melted down as a cloud. Everything will come about in a most submissive way before you.

If not inconvenient, get up early in the morning, and face the rising sun while it is yet below the horizon. Look at the aura of the sun, and the fair, bright, most welcome view animates the mind, uplifts it to some extent; and when the mind gets some exaltation, or is elevated to a certain height, it becomes very easy to make it soar as high as you please, to make it ascend the highest summits of the delectable mountains, so to say.

On the play ground, in India, we place an instrument called Gulli, which is thick at the middle and sharply pointed at the ends, both ends resting above the ground, and we strike one end with a bat and the Gulli rises at once in the air a little; then we deal it a very hard blow with the bat and it goes flying right into the air to a great distance. There are two processes in this game. The first is to raise it and the second is to make it fly into the air. If the mind is to be brought into divine communion, first of all it is to be raised just a little, and the second process is to shoot it far off into the spiritual atmosphere.

Cheerful atmosphere, fair landscapes and fairy scenes, sometimes go a great way in giving to the mind its first rise—to elevate it in the primary stages; and after that it becomes easy enough for us to make the mind run along, go on and on and on until it loses all body-consciousness and is God and nothing but God. To give the mind the first lift to give it the elementary exaltation, the natural inspiration imparted by favourable time and place may be utilized. Near dawn, the songs of birds, the fragrant air and the most fascinating and beautiful colors seen in the eastern horizon give to the mind the original rise.

How to make the mind rise up higher into the celestial regions— to make the soul soar away up to the throne of God! When the benign light of the rising or setting sun is falling upon the translucent lids of half-closed eyes we begin humming the syllable OM; we sing it in the language of feeling.

The meaning of the syllable OM is different with different persons. Everybody in his own stage of spiritual development has to give it the meaning which suits him best. There are some people who take this syllable OM to stand for the Sun of suns, and they look at the rising orb just in the same way as women look at their looking glasses. In India women wear looking-glasses on their thumbs. They have big, gold ring-like frames containing looking-glasses. There is in fact nothing so dear to a woman as a looking-glass. When she looks into it she sees her face, as it were outside herself, but she knows and feels her face to be with her. She sees something outside, but she is convinced of the thing being herself. So does a Vedantin look at the sun, as if it were outside, but he gets convinced and he *feels* that the real Sun is his own Self. That outward, material sun is simply his image, his reflection, his shadow.

A Vedantin looks upon the sun as related to himself just in the same way as the moon is related to the sun. The moon appears to shine by herself, but in reality, from the scientific standpoint, the moon borrows all her lustre from the sun. So the Vedantin feels, realizes, that the sun which is declaring his splendor as if it belonged to him, in reality borrows all that from

my real Self, owes all his grandeur and glory to *me*.

The earth revolves, but we think the sun is revolving. When we learn astronomy we know better, and we are not deceived any longer, and we are sure that it is not the sun that revolves, but the earth's motion is ascribed to the sun. Similarly the Vedantin, when looking at the rising orb, feels and realizes that the grandeur, glory and power that seem to belong to the glorious sun is, by mistake, ascribed to the sun. I reality it is *mine*, *mine*, *mine !*

The sun in the material world is a symbol of light, that is to say, knowledge. The sun is a symbol of power. It makes all planets revolve. It is a symbol of existence, life; all life owes its origin to or is indebted to the sun. The sun is a symbol of beauty; it attracts the earth and everything—so dazzling. Now the sun represents knowledge, light, life, power, existence, beauty, attractiveness. All of these attributes a Vedantin *realizes* to be his, to be his own. All these attributes a Vedantin feels to be *mine;* nay, *me* or *I*. These attributes, all this power, light, life, etc., are seen outside myself, in the same way as the fairy face of a lady is seen in the looking glass outside of herself. As a matter of fact, in reality, I am light, life, knowledge, power, attractiveness and everything.

To realize this idea, and to dehypnotize into the real Self, a beginner gets a great help from the syllable OM. While chanting the syllable OM, to the Vedantin the sense, the meaning attached to it is :—*I am the Light of lights; I am the Sun of suns; I am the real Sun, the apparent sun is my symbol only. I am the Sun before whom all the planets and all the bodies revolve. For my sake all the heavenly as well as the human, bodies undergo their movements, do everything. I am immovable, eternal, the same yesterday, to-day and forever. Before me does this whole globe, this whole universe, unfold itself. It goes on turning round and round to bring out before me all her parts—to show me everything that is hers. The earth revolves upon her axis to lay open before me all her sides; the Universe does all sorts of things for me; the sun sheds lustre for my sake; the moon shines for my sake, before me.*

At my commandment, on account of my presence, all the phenomena in this world take place. Just as it is the very presence of the sun that make trees grow, the muscles of animals move, or men think; so it is my presence that awakens all. It is mine—the real Spirit's—the real God's—presence that makes everything in this world come to pass. All these bodies—heavenly or human—any sort of objects, all these creatures, together with their spirits and Gods, owe their existence to me; they live in me, the Sun of suns! *They live in me, the Sun of suns!*

The Light of lights am I. In dreams we see any object not by the light of the moon, nor by the light of the sun: and yet we see it, and know that without light we could not see it. In what light, then, do we see it? It is the light of my real Self; it is the light of Atman; it is *my* light that makes everything visible in a dream. If I see in a dream a diamond, the diamond is perceived by *my* light. Even the lustre of the diamond is simply, as it were, a ripple in the sea of my light. If in a dream I see the moon, the moon, together with the light thereof, are like waves in my splendor. If I see in a dream the sun, it as well as its light is simply like an eddy in the ocean of my glory. So it is in the wakeful state: the sun, the moon, the stars and everything are simply waves in the ocean of *my* light. I am the Light of lights. I am the Light of the world. In the ocean of my presence, every object—the sun, the stars, the Gods—all behave like rings and ripples.

"I raised the sun from out the sea;
The moon began her changeful course with me."

I am the Monarch of monarchs. It is I that appear as all the beautiful flowers in different gardens. It is I that smile with the bewitching faces of all the fairest fairies. It is I that make the muscles of all the warriors move. In me does the whole world live, move and have its being. Everywhere it is my will that is being done. It is my kingdom that is supreme everywhere. I am manifest everywhere. I feed every being, from the minutest animalcule to the biggest sun. I administer to every

being its daily bread. I made the earth revolve around the sun; I was there before the world began.

Evil thoughts, worldly desires, are things concerning the false body and the false mind, and are things of darkness. In my presence they have no right to make their appearance. I am the Supreme Ether in which are afloat the whole universe and all material ethers. I, like light, permeate and pervade every atom, every object. I am the lowest; I am the highest. There is no lowest, no highest, with me. Wherever human eyes fall, there I am; I am the spectators, I am the showman, I am the performer. In Jesus I appeared. In Mohammed I revealed myself. The most famous people in the world I am, and the most disreputable, ignominious, the most fallen, I am. I am the *All*, the *All*. Whatever be your object of desire, that I am. Oh, how beautiful I am. I shine in the lightning; I roar in the thunder; I flutter in leaves; I hiss in winds; I roll in the surging seas. The friends I am; the foes I am. To me no friends, no foes. Away, ye thoughts, ye desires which concern the transient, evanescent fame, or riches of this world. Whatever be the state of this body, it concerns me not; all bodies are mine. Franklin I was; Newton I have been; Lord Kelvin I am; mighty Ram, and lovely Krishna I am. It is I that work in the brain of Kant. It is I that inspired the hearts of Buddha and illustrious Shankar. It is I that lend light to all Shakespeares and Platos. They come unto me, the fountainhead, and they are filled, get lustre and shine. All these worldly ambitions bind and drag down the real man. Away, ye gay landscapes and gardens of roses. All of you are in me; not one of you can contain me. In me is this universe; in me everything. What can contain me? How can I be limited? The world, the *world* is in me; the universe, the *universe* is in me! And still I am in each and all. I am in the minds and in the thoughts of each and all. I am in the throbbing breast of the lover; I am in the laughing eyes of the proud beloved. I pulsate in the nerves of each and all. I am in you; I am in *you!* Nay, there can be no you and I, no difference. *I AM I!*

I am the Unseen Spirit which informs

All subtle essences ! I flame in fire,
I shine in sun and moon, planets and stars !
I blow with the winds, roll with the waves !

I am the man and woman, youth and maid !
The babe new-born, the withered ancient, propped
Upon his staff ! I am whatever is—
The black bee and the tiger and the fish,
The green bird with red eyes, the tree, the grass,
The cloud that hath the lightning in its womb,
The seasons and the seas ! In Me they are,
In Me begin and end.
—*Upanishad* (Sir Edwin Arnold, translator).

I hide in the solar glory,
I am dumb in the pealing song,
I rest on the pitch of the torrent,
In slumber I am strong.

I wrote the past in characters
Of rock and fire the scroll,
The building in the coral sea,
The planting of the coal.

Time and Thought were my surveyors,
They laid their courses well,
They poured the sea, and baked the layers
Of granite, marl, and shell.

—*Emerson.*

I am the mote in the sunbeam, and I am the burning Sun,
"Rest here !" I whisper the atom, I call to the orb, "Roll on."
I am the blush of the morning, and I am the evening breeze ;
I am the leaf's low murmur, the swell of the terrible seas.
I am the net, the fowler, the bird and its frightened cry ;
The mirror, the form reflected ; the sound and its echo I ;
The lover's passionate pleading, the maiden's whispered fear ;

The warrior, the blade that smites him, his mother's heart-
wrung tear.

I am intoxication, grapes, wine-press, and must and wine
The guest, the host, the traveler, the goblet of crystal fine.
I am the breath of the flute, I am the mind of man ;
Gold's glitter, the light of the diamond, the seapearl's lustre
wan.

The rose, her poet nightingale, the songs from the throat
that rise ;
The flint, the sparks, the taper, the moth that about it flies.
I am both good and evil, the deed and the deed's intent ;
Temptation, victim, sinner, crime, pardon and punishment.

I am what was, is, will be—creations's ascent and fall ;
The link, the chain of existence ; beginning and end of all.

Lo ! the trees of the wood are my next of kin,
And the rocks alive with what beats in me ;
The clay is my flesh, and the fox my sin,
I am fierce with the gadfly, and sweet with the bee.

The flower is naught but the bloom of my love
And the waters run down in the tune I dream.
The Sun is my flower uphung above,
I flash with the lightning, with falcons scream.

I cannot die though forever death
Weave back and fro in the warp of me,
I was never born, yet my births of breath
Are as many as waves on the sleepless sea.

My breath doth make the flowers fragrant,
My eyebeams cause the sun's bright light.
The sunset mirrors my cheek's rose blushes,
My aching love holds stars so tight.

Sweet streams and rivers my veins and arteries,
My beauteous hair the fresh green trees.
What giant strength! My bones are mountains.

O, joy! the fairy world my bride.
Nay, talk no difference, wonder of wonders,
Myself the bridegroom, I the bride.

Roll on, ye Suns and Stars, roll on
Ye motes in dazzling Light of lights
In me, the Sun of suns, roll on.

O, orbs and globes, mere eddies, waves
In me the surging ocean wide
Do rise and fall, vibrate, roll on.

O, Worlds, my planets, spindle, turn
Expose me all your parts and sides,
And dancing bask in light of life.

Do Suns and Stars or Earths and Seas
Revolve, the shadows of my dream?
I move, I turn, I come, I go.

The motion, moved and mover I.
No rest, no motion, mine or thine.
No words can ever me describe.

Twinkle, twinkle, little stars,
  Twinkling, winking, beckon, call me.
Answer, first, O lovely stars,
Whither do you sign and call me?
  I'm the sparkle in your eyes,
  I'm the life that in you lies.

"Break, break, break
At the foot of thy crags, O Sea!"
  Break, break, break
  At my feet, O world that be.

O Suns and storms, O earthquakes, wars,
Hail, welcome, come, try all your force on me!
Ye nice torpedoes, fire! my playthings, crack!
O shooting stars, my arrows, fly!
You burning fire! Can you consume?
O threatening one, you flame from me;
You flaming sword, ye cannon-ball,
My energy headlong drives forth thee!
The body dissolved is cast to winds;
Well doth Infinity me enshrine!
All ears, my ears; all eyes, my eyes;
All hands, my hands; all minds, my mind!
I swallowed up Death, all difference I drank up;
How sweet and strong a food I find!
No fear, no grief, no haukering pain;
All, all delight, or sun or rain!

Ignorance, darkness, quaked and quivered, trembled, shivered,
vanished forever;
My dazzling light did parch and scorch it.
Joy ineffable! Hurrah! Hurrah!!

RAM.

—————(:x:)—————

GURU *

BY SWAMI BRAHMANANDA.

In the present age we find religious agitation more or less almost every where. And even the highly educated English knowing people instead of being mere atheists side with some agitation or other. Among the religious inquirers we find men of different natures. Some say, 'as it is the custom be initiated by the hereditary Guru, count the beads and perform religious austerities, which we see people doing, and you are sure to realise God. One should not forsake his hereditary guru, it is a great sin to do so,

* Translated from the Udbhodana.

consequently whatever be the character of the guru without any ado be initiated by him and perform religious rites'. They themselves do the same. Sometimes they read or hear the Mahabharata or the Puranas and some of them go through the Tantras also.

There are some men who read some of the *Sastras* by themselves. Now-a-days translations of the Gita, the Puranas the Upanishads, the Vedanta *Sutras* and of works on the Philosophy of the Yoga have been published and some by the help of these books, without any assistance of a Pundit try their best to make out the real essence of the *Sastras* and take up some method of prayer from them according to their personal choice and follow the same in practice. Either they do not acknowledge the necessity of a Guru or if they admit they do not profess it to be unavoidably necessary. Some people do not pay the subject particular attention. Among them there are some who say that if you have not a Siddha Guru (i.e., one who has realised God) it matters little whether you have a guru or not. So he says 'when I find a Siddha Guru I will adopt him as my Guru'. Some of them associate with Sadhus and some do not do anything at all.

God is omniscient, He will surely hear if you pray to Him. He will give you whatever you want so what is the necessity of an external Guru? This is the opinion of a few others. Again those who hold the opposite view say that nothing can be done without a Guru but any Guru will not do, a Siddha Guru is necessary. These who are initiated by their hereditary Guru and are performing religious rites according to the prevailing custom—if they are asked about their practices they reply that we are merely following their Guru's instructions but do not know whether we are progressing or not. Have the disturbances of the mind settled down? No, that is not even appeased. Moreover it, is seen that their love towards God is not increasing day by day, the attraction that they have for wealth and their lust, not a spark of that even, have they for God.

From these various opinions the question arises whether the Guru is necessary in any way for ones salvation or for leading a religious life?

If the reply is in the affirmitive then it is an unavoidable necessity i.e., it is impossible to gain salvation without a Guru. And what qualifications should a Guru possess ?

For a proper solution of these problems we must depend on reason, the *Sastras*, and the sayings of the sages.

Firstly, let us see what follows from discussion. Those even who think very little will easily understand that prayer and ceremonials are but individual actions, but the world has never seen a person who just after coming out of the womb went to some lonely place and sat in meditation without getting up again. Many people understand this for there is no such fool as will deny that by reading the Sastras or other books and by hearing various religious discussions and discourses from many persons, a person forms some idea about God and religion. Those who insist on the necessity of a Guru are wanting perhaps in such knowledge as that by associating with a sadhu or by passing long hours with a sage and observing his practices there can be no advancement or from earnest devotion in prayer, from benevolent actions and other qualifications a desire to possess those qualities does not always come. Perhaps they fear that they have to pay respect to a single individual and have to follow his teachings for ever. How far is this true ?

In reply to it, it may be said that whatever branch of knowledge a man desires to learn some how or other he feels the necessity of a teacher. Not that a man cannot learn anything without depending upon any external help but it takes longer time, much perseverance and a great deal of suffering. As a general rule we learn first what our forefathers had learnt and then try to acquire something more personally. This acquirement from others is not like a brainless creature chewing the cud supplied to it by some one but it requires great self-effort. To learn from others means to make them one's own. This is also true in the case of a spiritual Guru. If we can bind ourselves in some strong spiritual bond to some really great man, the truths that he conceived during his life-time become easy of acquirement in this life of ours.

Furthermore a really advanced Guru has a special power in that he clearly understands the spiritual nature of his disciple and knowing that he explains the way being led through which the disciple may easily attain salvation or realise God. Moreover if there is any possibility of constant association then he helps him up to the last moment by interpreting the means of avoiding all possible disturbances during sadhana and by teaching the higher and higher methods of attainment according to the advancement of the disciple. Every one of those who is fortunate enough to get a real Guru holds this opinion that there is a great difference between the initiation by a true Guru and the hereditary Guru in general. A true Guru imparts a special spiritual power with the mantram during initiation and he teaches the mantram also according to the nature of the disciple so that by far less effort and Sadhana the follower becomes successful,

There is another advantage which a disciple gains from a true Guru. The Guru in fact carries the burden of responsibility i.e., if perchance the disciple slips astray, he employs various means both external and spiritual to set him again in the right path. In case any disciple after acquiring a perfect knowledge of all the teachings of his Guru seeks for a far higher conception, then he is at liberty to take up another higher Guru but unless the disciple is far advanced it is better to depend wholly on a single Guru; otherwise he cannot hold his spiritual conception firm and fast. Regarding the obedience to Guru's orders it may be said that a true Guru never commands unjustly and also it is necessary to observe far a long time before taking up any one as a real Guru. Those who are desirous of having a real Guru should so long live with and examine his character of a Guru till they get a real and earnest belief in him as a true Sadhu?

Some one may discuss that if I have the capacity to judge a real Guru then I myself am a Guru. Regarding this it may be said that it is simply false logic. Do you not really distinguish good from bad in every step? If you are destitute of that judgment why do you call some good and some bad?

If you have not the power of judging a man by observing his character and by finding out whether he has conquered lust, anger, has high devotion and wisdom and is uncovetous, then you should rather sit in a lonely corner and with folded hands pray to God and ask "O God! give me the power of judging good and evil." Some are cheated for the reason that they do not examine the guru properly but take him to be perfect. When you have once taken him as your Guru why do you hesitate carrying out his orders in every respect? Can he ever lead you in an evil way? Then it is clear that they alone who have not in the least derived any benefit from being initiated by the heriditary Guru and who are really eager to realise God, that are at liberty to adopt a real Guru. If it so happens that after being initiated by a real Guru, it becomes impracticable to have his association either due to his having given up the mortal garb or due to his stay afar then if one thinks it necessary, he may learn from any other great man without giving up the method of Sadhan he has already learned from his Guru. It is said that Avadhut adopted 24 minor Gurus.

Now let us see what the Sastras say about this. It is impossible to discuss the subject of Guru fully with the help of Sastras in this short article. I will discuss it elaborately in another article. Here I quote a few passages from the *Sruti* which is the fountain source of all authority. Thus says the *Sruti* :—

In order to know Him the disciple with pieces of firewood (for Yagna) on his hand should go to a guru who is well versed in the Vedas and has supreme devotion to God.

He who has an Acharya (guru) gains wisdom.

'Ashcharyo bakta kushalosya labdha' He who teaches and he who learns about the Supreme Soul, both of them should possess marvellous qualifications.

'Na narenabarena prokta esha subijnayo bahudha chintyamanah.'

If He is interpreted by a defective guru, even by a good deal of long meditation He cannot be well understood.

" Yasya deve para bhaktiryatha deve tatha Gurau
Tasyaitë kathitahyarthah prakasante Mahatmanah "

He who has deep devotion to the supreme Soul and has equal devotion to his guru, within the heart of that great man blooms forth the truths taught by the Sastras.

There are good many such instances in the Sruti.

Most of the people know that lots of such evidence are to be found in the Tantras also. In them there are nice discussions about the qualifications of a guru and prohibitary rules regarding the selection. It is needless to lengthen the article by quoting them here. The entire purport of them all is that realisation can be attained by performing Sadhana under the guidance of a true guru. ' Whatever be your hereditary guru be initiated by him.' Such like statements are also made in some places but these are no doubt words introduced by the selfish gurus after their downfall. Religion is not a mere social affair and there is not in the least any feeling of mutual obedience or social popularity. The hereditary guru i.e., he who was my father's guru may be honoured socially, and if I am able I may give him sufficient money but when that sincere restlessness as O God ! how shall I realise you ' arises in the heart where shall I go then except to that place where my yearning will be satisfied ? Where shall I go in search of water leaving him by whom my thirst will be quenched ?

The great sages, if they are asked, say that by learning the methods of Sadhana from a guru who has realised God, being advised by him in every step, being enlightened in every pace by the light of truths realised in his life, we have come to this state. If you really want to realise you also have to follow the same method. All great men hold this opinion that a true guru only can interpret the difference. It is seen that wherever there was a marvellous expansion of any religion there was a really great man as helper in the background. People in their ordinary parlance, say that this man's power is due to the blessings of his guru. We have read in the Sastras that there is a God, men say that there is a God but a real Guru says ' I have seen God.' He shows his disciple also the way to see God

and leads him slowly on the way. At the very sight of a real guru a devotional feeling towards him naturally arises. From his very appearance it seems as though he has tasted some supernatural happiness and is absorbed in the bliss sinking deep day by day. As soon as one goes near him all the sorrows and miseries of the world pass away and not a bit even of worldly thoughts is left in the mind. By his holy touch the sleeping power of Brahman within is awakenèd and the disciple sees the ocean of bliss on all sides.

What cannot a disciple do for such a guru? Is it not natural for a disciple to be grateful to him? 'Know thy guru as the Brahman,' says the Sastra. Can this be done to a professional guru? But we do it easily to one who has realised God. Those who bring forth such childish reasoning as that it is not right to know a man as God, it is profanity against the Almighty, and are not inclined to recognise the Guru as Brahman himself but owing to ignorant dualistic views always imagine an indefinite gulf between the creator and the created, we advise such people to read and understand carefully the Advaita Vedanta and to practise Sadhan along with it.

No question can arise whether this guru is a Brahmin or Sudra, Hindu, Mahomedan or Christian, Sannyasin or a householder. He who knows Brahman is a guru and Brahmins etc are mere titles.

What more is there to say? I have seen many gurus in this world and have taken advice also but to no purpose, because they bear no testimony of having known the Brahman. Their worldly attachment had not fled. The power of consciousness and renunciation is not to be found in them. To take advice from ordinary gurus is as fruitless as to ask the direction of a place from a blind man. That power they can not introduce with their advice. I have heard and also believe that a guru who has known the Brahman introduces with the mantram such a strength in the mind of his disciple that the disciple acquires altogether a new life. From that very day he begins a new faith and a fresh life. I have heard good many advices from ordinary gurus but none has left any impression on the heart. Once I heard a story on this subject

from a great man :—

Once upon a time a king had a dislike for the world. He heard that Parikshit gained divine wisdom by hearing the Bhagavat for seven days. So he called upon a neighbouring Pundit and began to hear the Bhagavat. He heard it daily for two months but he gained no wisdom. Then he asked the Brahmin that while Parikshit heard Bhagavat for seven days only and gained divine wisdom how it was that he gained nothing though he was hearing it for two months and told him if he did not give any satisfactory explanation by the next day that he would not get any remuneration whatever. The Brahmin returned home exceedingly sorrowful dreading the terrible displeasure of the king but he could not find out any reply even after much thinking. He was sorely troubled and began to think of this world and the next putting his hand over his face. Now he had an intelligent and much devoted daughter. Seeing her father so sorry she worried him to tell her the cause of his grief and at last moved by filial affection he was obliged to give out to her the cause of his sorrow. The girl laughed and said 'O Father do not mind it. I will give the reply to the king.' The next day the Pundit appeared before the king's court accompanied by his daughter and said 'My daughter will give the reply to your question.' The girl said, 'If you want to have the reply you must hear what I say.' The king consented and the Brahmin's daughter ordered the sentries to bind herself as well as the king against two pillars. Being ordered by the king, they did so. Then the girl said 'O King, release me out of this bondage.' What! You speak of an impossibility, I myself am in bondage and how can I release you,' said the King. The girl then laughed and said 'O king! this is the reply to your question. The king Parikshit was a hearer who earnestly wanted salvation and the preacher was no other person but Sukadeva who had renounced everything, was much devoted to Brahman and was very wise. Hearing Bhagavat from him the king Parikshit gained divine wisdom. But my father who is excessively attached to the world is reading the sastras in order to get money. How can you get that wisdom from him?

From this illustrative story it can be made out that there is no chance of our being free from bondage without being guided by a true Guru.

We hear a few other remarks on this subject. Some people say that howsoever be the disciple, if he can get a real Guru, he is sure to get salvation. Others again say that whatsoever be the Guru, the disciple attains salvation if he possesses faith, love and devotion. We disagree with them both for such cases are very rare in this world. As a general rule both the Guru and the disciple should be proper people. We see great many differences among the disciples of the same great man. It is so owing to the natures of the disciples themselves. If the disciple possesses devotion, humility, and perseverance, then he can easily assimilate the essence of the teachings of a Guru. From what we read in our sastras about the Guru and his disciple it is generally well understood that the duties that are laid down for the disciple so discipline his mind and body that he turns out to be a true man.

It may be said that we hardly find that sort of devotion now-a-days and many are strongly for doing away with it. If this devotion to Guru becomes extinct from our land, then all good qualities as ardour, faith, uprightness etc., will surely vanish and selfishness will reign in society in the name of freedom. You may examine him before you adopt any person as your Guru but having adopted him once, you must form your mind in such a manner that you will sacrifice your life even at his word. Many persons may think that if we depended on the Guru in such a way our freedom of mind would disappear and gradually we would become a lifeless mass. There is no ground for such an apprehension. A real Guru never checks the freedom of mind but rather so guides his disciple that he finally gains mental freedom, is able to stand upon his own legs, shaking off the bondages of the senses, mind, family, society and soars high like a free bird. How much obligation do men feel for a small sum of money or a little corporeal help from others! Why then do you think it unjust to show your gratefulness to him from whom you have come to know the essence of life or the means of getting the greatest thing and from whom you

have received constant help to acquire it? There is no nation so grateful as the Hindus. The day on which the Hindus forget their devotion to their Gurus, there will no more exist the Hinduism of the Hindus. Remember the story about the devotion of Upamanyu to his Guru in the Mahabharata. That devotion, that uprightness that boundless faith in Guru's words, once raised India to her highest pitch of glory. If India rises again she will rise through this devotion to Guru, through the recognition of Guru as God, not mere God of imagination but as God visible. If we become ready to sacrifice our lives for him, then only we shall be able to perform great actions. Not only shall we be able to secure our own salvation but we shall also be able to do something for our motherland and for our nation also.

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EXTRACT.

RAMANUJA AS A VEDANTIST AND VAISIHNAVA.

[BY SITANATH TATWABHUSHAN]

I. RAMANUJA'S VEDANTISM.

1. *Introduction*,—As a Vedantist, Ramanuja is the founder of one of the three principal schools of the Vedanta Philosophy —the school of qualified Monism (Vishishtadvaita.) The two other schools,—those of unqualified Monism (Vishuddhadvaita) and Dualism (Dvaita) are represented by Shankara and Madhava. As a Vaishnava, Ramanuja is the founder of the Shri School—the most important of the four principal schools of Vaishnavism. The three other schools are identified with the names of Madhava, Vallabha and Nimbarka

2. *Shankara and Ramanuja*—Ramanuja is known to be a great opponent of Shankara's views, and really a considerable portion of his writing is taken up with the criticism of Sankara's Mayavada and other doctrines. Apart, however, from the relative truth of their philosophies, one cannot but compare the intellectual powers they bring to their work. It seems to me, that if one

can draw a distinction between a Logician and a Metaphysician, Ramanuja is decidedly a greater Logician than Shankara. In his own way, he is also a better Psychologist. In the art of minute criticism and of fine analysis of mental phenomena, he seems decidedly to excel his great opponent. But I cannot say that he possesses the same deep metaphysical insight, the same synthetic grasp of ultimate truths, that characterises the great advocate of unqualified Monism. Ramanuja's commentary on the first aphorism of the Vedanta Sutras is one elaborate criticism of Shankara's doctrine. One cannot but admire deeply the cautious minuteness with which the great Parinamavadin states every argument that has been and can be brought forward in defence of his opponent's position, and then proceeds to answer each with the same—almost tiresome—minuteness. Shankara indeed is not half so systematic and elaborate either in the defence of his own views or in criticism of those of his opponents. Ramanuja however possessed the advantage of knowing all that had been written for and against Shankara's philosophy during the three centuries that separated the latter from the former; the one having lived in the ninth and the other in the twelfth century of the Christian era.

3. *Ramanuja's Criticism-Nirgunavad.*—In his criticism of Shankara's philosophy, Ramanuja first of all takes up the question of Nirgunavada. Shankara's view of the Divine nature has all the appearance of a system of Agnosticism or Abstractionism. His Brahman is indeed very different from the Agnostic's 'Inscrutable Power.' Even at its greatest subtlety, it is pure or indifferenced Intelligence and Bliss. But the way in which Shankara states the Absolute's transcendence of all change and difference has the tendency to make it an Abstract Universal. Ramanuja combats this tendency and tries to show that Brahman is never Nirguna, but always Saguna—never attributeless, as he understands Nirguna to mean but always possessing attributes. In this he somewhat misunderstands Shankara; for, by Nirguna, the latter does not mean "attributeless." but only 'transcending Satvam, Rajas and Tamas, the primary Gunas or qualities of nature. But Shankara also speaks of the Absolute as unspeakable,

indescribable, and though ascribing consciousness to it, denies it the self-distinguishing character of ordinary consciousness. In his view the Absolute does not distinguish itself either from the objective world or from finite intelligences, but knows itself as the one, indivisible Reality without a second. In a sense, therefore, he may be said to make Brahman abstract and attributeless, and it is against this tendency that Ramanuja fights a long and hard fight. To him there is no attributeless reality—no unity without an element of difference in it. None of the recognised sources of knowledge, neither perception, nor inference, nor scripture—give evidence of the existence of an attributeless subject or object. Consciousness, which by Shankara, is represented as fundamentally an undifferenced unity, is ably shown by Ramanuja to be always self-distinguishing—differentiating itself from objects in time and space. It is true, says he, that the scriptures sometimes speak of Brahman as Nirgunam, but the word means, in such passages, nothing but freedom, from lower and natural attributes --freedom, that is from the limitations of time and space. As to scriptural texts speaking of the absolute unity of Brahman, texts which Shankara tries to press into the service of his Unqualified Monism, Ramanuja argues that the unity spoken of in these texts does not exclude distinction. That there is a manifoldness or difference which is compatible with unity, Ramanuja very well knows, so that he meets his opponent very successfully in the interpretation of the passages referred to.

4. *Criticism of Mayavada.*—Ramanuja's criticism of Shankara's Maya theory is most thorough, and displays his critical power at the fullest. But it is one thing to expose the defects of a theory, and quite a different thing to resolve successfully the difficulties which that theory is put forward to explain. How far Ramanuja succeeds in this more difficult task, we shall see by and by. In the meantime, without entering into all the details of his long and tiresome criticism of the Maya doctrine, I shall notice only one important point: his defence of the dignity and validity of perception as a source of knowledge against the Mayavadin's strictures regarding its unreliableness. The Mayavadin makes

much of dreams and illusions, and urges these as evidence of the misleading character of perception and the unreality of the material world. In reply to such arguments, our philosopher cites a number of cases which are usually set down as cases of pure illusion, but which, he tries to show, are partially based on reality. Such are the appearance of a white couch as yellow to jaundiced eyes, in which case it is really the yellow colour of the bilious substance that is seen by the affected person ; the appearance of a crystal gem as red on account of its close proximity to a china rose, in which case the crystal transparence of the gem is overpowered by the brilliance of the rose ; and similar other cases which the philosopher explains from his standpoint, sometimes with real and sometimes with imaginary science. One ingenious explanation of erroneous perceptions is, that all objects in nature are mixed, everything having in it elements of other things and these being liable to be mistaken for those things. Thus that mother of pearl is sometimes mistaken for silver is due to the fact that silver does really exist as an element in it, so that its silver part is sometimes seen to the exclusion of its shell part, and thus leads to error. Ramanuja also shows that even real dreams and illusions are not utter unrealities, that they also are real in some degree. They are real (1) as mental changes, (2) as presentations to one particular mind if not to all minds (3) as partly though not wholly objective in their reference, and (4) as morally useful to the souls to which they are presented.

5. *Ramanuja on the relation of God and Nature*—Thus far I have considered the critical side of Ramanuja's philosophy. We have seen how he emphasises the element of difference in reality, an element which Shankara, in his enthusiasm for unity, all but ignores. In this respect he has done a great service to the cause of Vedantic philosophy, and the country ought to be grateful to him but in supplying this much-needed emphasis on difference, Ramanuja has not been quite successful, as it seems to me in keeping his hold strong on unity. He has, indeed, earnestly tried to do so ; he has tried to be faithful to the utterances of the scripture both on the unity of the Creator and creation and their

difference; but his insight seemed to have failed him in catching the true spirit of the scriptural deliverances on unity. It seems to me that Ramanuja's attempted reconciliation of Monism and Dualism is mechanical, and that his Dualism is the result of intellectual conviction, while his Monism is the product of mere faith in the monistic utterances of the Upanishads. To come to details however. What is Ramanuja's idea of the relation of God and Nature? According to him Nature is related to God as the body is to the soul. As the body depends for its life on the soul so nature depends for its existence and its movements on God. As the soul penetrates the body, as it were, and keeps every part of it living and active; so God pervades Nature and acts in every part of it. Nature cannot exist without God, and in that sense is one with God. As Ramanuja says at the end of a number of quotations from Sruti and Smriti in defence of his doctrine: "Similarly several other scruptural passages declare that the Highest Person forms the self of all, and that intelligent and non-intelligent things have no separate existence from him, because those intelligent and non-intelligent things which exist in the form of subject and of object, and which exist also in all conditions, constitute the body of the Highest Person, and are in consequence, subject to his control." Again, a few lines below: "Accordingly, with the object of making this very thing known, some scriptural passages say that the world in its condition as cause, and also in its condition as effect, is He himself," (Commentary on the Brahma Sutras. Aph. 1.) But it may be objected that the body, as dead matter can exist without the individual soul that lives in it. Cannot Nature, in the same way, exist without God? I cannot say what answer Ramanuja would give to a question like this. Apart from the figure of the body and the soul, he gives us nothing that can help us in understanding his view of matter and mind. He is not an Idealist like Shankara, and never tells us that the object is relative to the subject, as sense to understanding. But nevertheless he teaches again and again, with tireless uniformity, that Nature is dependent on God, and that the utterances on the unreality of Nature in

Shruti and Smriti are directed against the popular notion of the independence of Nature.

6. *The Individual and the Universal self*,—In dealing with the relation of God to the iudividual soul, Ramanuja gives us the same figure as before. As the soul is to the body so is God to the individual soul. The latter cannot exist without the former: it is dependent on him. God is the very Self of *Jiva*, by which Ramanuja means, not that the finite consciousness is identical with the infinite, but that the finite cannot exist without the infinite. In the case of both nature and the individual soul, what Ramanuja teaches is not their unity or identity with God in any real sense, but their inseparable connection with him, and this inseparable connection 'is not shewn by any philosophical process—either by an analysis of the contents or conditions of experience or an appeal to intuition, or by any inference, deductive or inductive,—but is simply accepted as the substance of scriptural teaching. But if it is only inseparable connection and dependance by which nature and finite souls are related to God, how does Ramanuja explain such uncompromisingly monistic utterances in the *Upanishads as* '*Sarvam Khalu Idam Brahma*, '*Tattvamasi*' and the like? Ramanuja's method of explaining such texts is very simple. When it comes to interpreting texts, declaring unity, he simply assumes that by unity the scriptures mean nothing but the dependence and connection that he teaches. To him "Nature is God" means nothing more than "nature cannot exist without God," or nature implies, and the same explanation holds good of God's relation to the individual soul. *Tat tvam asi*, means "you cannot exist without God—God is yourself, *i.e*, that on which you depend for your existence and your activity." That this is not my interpretation of the Vedantic monism and that in my view the monistic utterances of the scriptures point to that unity and indivisibility of consciousness which is the presupposition of all knowledge and reality I have tried to make as clear as I could in my *Vedanta and its relation to Modern Thought*. Though differing from Shankara's interpretation on minor points, my interpretation agrees with his as to a *real identity* of the individual with the

universal consciousness. Ramanuja sees no such identity. In the famous text '*Tat tvam asi*,' the identity lies, according to him, not between the universal and the individual self, as the direct and literal meaning of the text clearly is, but between the self of the universe and the self of the individual self. In regard to nature Brahman is the self; but in regard to us he is the self of ourselves, as if anything that required another thing as itself, could be called a self without doing violence to language. As Ramanuja says in the same commentary from which I have already quoted "the word that points to the Brahman who is omniscient, who wills the truth and who is the cause of the world. .The word 'thou' which is equalled with 'that', sets forth the Brahman whose body is that individual self which is associated with non-intelligent matter; because a grammatical equation must denote only one thing which exists in two forms.' Now, I could accept Ramanuja's interptetation of the text if, by the "individual self" he meant the Vijnanatman, our individuality or egoity; but elsewhere, in the same commentary, he carefully discriminates the self from egoity and shows that it is the former and not the latter, that is the true subject of knowledge. But when we reach the true subject of knowledge, the true self which makes and at the same time transcends the relation of subject and object, we reach beyond all limitation, we reach the ultimate reality, and to say that this reality requires another self to make it real, is to say that it is not a self, and to be guilty of a contradiction. I wonder if Ramanuja saw all this.

But however unsatisfactory Ramanuja's views of the relation of the universal and the individual self may be, our profound debt to him who emphasised for us the element of difference in the absolute unity, thereby deeply affected the Vedantic scheme of *sadhan* and final liberation—This profound debt, I say, remains all the same, and the great philosopher will ever continne to command our deepest respect for his eminent services to the cause of the religion and philosophy of the Vedanta.—*Indian Mirror.*

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THE NEED OF A GURU.

The Prophet of Chelsea says in his lectures on Heroes --"Complaint is often made, in these times, of what we call the disorganised condition of Society : how ill many powerful forces are seen working in a waste, chaotic, altogether unarranged manner. It is too just a complaint as we all know. . . . . Our pious Fathers feeling well what importance lay in the speaking of man to men, founded churches, made endowments, regulations ; everywhere in the civilised world there is a Pulpit, environed with all manner of complex dignified appurtenances and furtherances, that therefrom a man with the tongue may, to best advantage, address his fellow men. They felt that this was the most important thing ; that without this there was no good thing. It is a right pious work, that of theirs ; beautiful to behold. But now . . . . . a total change has come over the business." These words apply with greater force to the conditions of Indian society at the present time. Through the neglect and indifference of the society itself many of our institutions have fast begun to decay. The institution of the *Guru* is an instance of this kind. No where in the world do we find the importance of the *Guru* so well made out as in India and untold are the benefits conferred on society by him in the past and to his present degenerecy is due, in a great measure, many of the evils complained of in our society. "We find here, as it were, the summary of all other disorganisations ; a sort of *heart*, from which and to which all other confusion circulates".

In a recent issue of the Udbodhan there is an article

on the subject of 'Gurus,' from the pen of Swami Brahmananda, Head of the Ramkrishna Muth, Belur. Elsewhere we publish a translation thereof as best as we can get here and we regret very much that a few mistakes have crept into our print of the translation. Still we have no doubt that the article will amply repay perusal.

The Swami first of all discusses the various views of our English educated countrymen regarding the necessity of a *Guru* and points out how according to our Sastras and common sense a *Guru* is necessary for a man's spiritual advancement. He says that hereditary *Gurus* at the present time do not often impart true spiritual knowledge. He relates the story of a king and his *pauranic* wherein we find that a learned expounder of the *puranas* is often a person who has no spiritual realisation of any kind. He then points out how we must be careful in selecting our *Gurus* and gives a few of the characteristics of a true Guru as distinguished from a false one. He says that a true Guru makes out at once the disciple's nature and his spiritual wants and imparts new life to him. He makes the disciple's work easy and even takes upon himself the responsibility of the disciple's fall. The Swami further points out that the true *Guru* says he has seen God and not merely that there is a God and that as soon as one goes near him all the sorrows and miseries of the world pass away and not a bit even of worldly thoughts is left in the mind and that by his holy touch the sleeping power of Brahman within is awakened and the disciple sees the ocean of bliss on all sides.

The Swami tells us further that the disciple should also be the proper sort of person if the Guru's work is to bear fruit. Without self-effort no disciple can progress spiritually. Devotion to the *Guru* and obedience to his orders are absolutely necessary. A true Guru never issues unjust or unfair orders and obedience

to him never makes a slave of the disciple but one free as the gods themselves. The disciple must raise his *Guru* to the dignity of God Himself. According to Sri Ramakrishna the disciple's first realisation is the Guru himself who then metamorphoses himself into the god of our choice. The Swami then advises us to be content with one Guru alone unless we are sufficiently advanced spiritually to see the necessity for more.

No one can rightly dispute the ideal Guru and the ideal disciple that the Swami Brahmanand depicts in his article, himself having been the blessed disciple of one of the greatest Gurus of modern times, Sri Ramakrishna Puramahamsa.

It is impossible for us to add any words of our own to the admirable advice given by the Swami with regard to the need of a guru. It must be well borne in mind that mere encyclopædiac learning does not constitute a true Guru. 'The learned and the studious of thought have no monopoly of wisdom. Their violence of direction in some degree disqualifies them to think truly'. They have often no life which can alone impart life. Says the immortal Emerson,—'He teaches who gives and he learns who receives. There is no teaching until the pupil is brought into the same state or principle in which you are ; a transfusion takes place ; he is you and you are he ; then is a teaching ; and by no unfriendly chance or bad company can he ever quite lose the benefit. . . . This class of teachers speak *from within* or from experience as parties and possessors of the fact ; and not like those who speak *from without* as spectators merely, or perhaps as acquainted with the fact on the evidence of third persons. It is no use to preach from without.' He points out further that such a teacher opens the religious sense in man making the individual soul unite with the universal. He makes man shine with

real light, makes of him a gift and a benediction, causes daylight to shine through him and suffers the law to traverse his whole being without obstruction. He makes the soul the preceiver and revealer of the truth, brings about in the individual the emotion of the sublime and the influx of the divine mind into his mind. The ebb of the individual rivulet is thus produced before the flowing surges of the sea of life and every distinct commandment agitates men with awe and delight.

Our own sacred books elevate the Guru to the position of God Himself (sarvadevamayoguruh ; he has in him, being the internal ruler of all beings, the chracteristics of all the gods.) He destroys their ignorance, *avidya*. Says an old Sanskrit work he is known as the Guru who can lead to perfecrion and is capable of taking away one's sins ; He is Vishnu in the unmanifested state ; in short, the word *guru* denotes the Supreme Being. A guru is said to possess the following chracteristics :—He should be calm, self-restrained, of good birth, humble and of holy presence ; of pure conduct, firm-minded, holy, clever, highly intelligent ; he should observe the rules of his condition in life, and be devoted to meditation and well versed in *Mantras* and *Tantras* ; he should possess the power of showing favours as well as disfavours (according to the merits and demerits of persons). Here is another description of the ideal Guru. 'A true Guru is he who is in the habit of practising all the virtues, who with the sword of wisdom has lopped off all the branches and torn out all the roots of sin ; and who has dispersed with the light of reason, thick shadows in which sin is shrouded ; who though seated on a mountain of sin yet confronts their attacks with a heart as hard as a diamond ; who behaves with dignity and independence ; who has the feelings of a father for all his disciples, who makes no difference in his conduct between his friends and

his enemies, but shows equal kindness to both ; who looks upon gold and precious stones with the same indifference as on pieces of iron or postsherd, and values the one as highly as the other ; whose chief care is to enlighten the ignorance in which the rest of mankind is plunged. He always worships God and knows no other history than His ; who shines like the sun in the midst of the dark clouds of ignorance which surround him ; who rejects, even in thought every sinful action and puts in practice all the virtues that he preaches ; who knowing all the paths which lead to sin, knows also all the means of avoiding them. He must be acquainted with all the *asramas* such as are enjoined by the most famous devotees. He must be one who has practised all these religious exercises and who has derived benefit therefrom &c. This is the character of a true Guru ; these are the qualities which he ought to possess, that he may be in a position to show others the path of virtue and help them out of the slough of vice.'

Once before we have remarked as follows in our leading columns—' Enveloped in the thick veil of Màyá, driven hither and thither like the billows of a stormy ocean by illimitable desires for self-gratification and overwhelmed by the cares of material existence with its endless vanity and vexation, we fail to recognize and much less to develop powers and faculties that lie 'deep-seated in our mystic frames.' Our life is so completely under the spell of the illusions of sense that we rarely realise our affinity with the Infinite and Eternal Spirit in whom we live and move and have our being, (although we get at times a 'little flash and a mystic hint' as to our true nature. If this were the universal and unalterable condition of humanity, religion would have been a hypothesis, 'the guess of a worm in the dust, and the shadow of its desire.' But there have always been men who, thanks to divine

grace and mercy, have risen above the vanities and fleeting shows of this world carrying aloft the torch of truth. They are the inspired teachers of humanity, the *Aptas* of Hindu theology, the divine founders of great religions who through years of self-culture and self-restraint so purified their intellectual and moral nature as to recognise in their fulness and glory the invisible spiritual realities around. They are the

> Mighty prophets, seers blessed
> With whom those truths do rest,
> Which we are toiling all our years to find
> In darkness lost.

In their moments of glowing inspiration they grasp the mystic meaning of the universe and see visions and hear voices of which we can give no consecutively scientific explanation; but which, nevertheless, announce to them the 'open' secret of the universe. They see into the life of things, and their insight penetrates every realm of nature. They are the great fountain-heads of spiritual wisdom, and it is from them that spiritual knowledge has flowed down to weary and heavy laden mortals like ourselves.' Is not then Manu right when he says that a 'youth who habitually salutes and constantly reveres his *guru* prospers in knowledge, reputation, fame and strength and finally attains the celestial world of Brahman. Every sensible Hindu will therefore agree with Swami Brahmananda when he says.—"That devotion, that uprightness, that boundless faith in Guru's words, once raised India to her highest pitch of glory. If India rises again she will rise through this devotion to Guru, through the recognition of Guru as God, not mere God of the imagination but as God visible. If we become ready to sacrifice our lives for him, then only shall we be able to perform great actions. Not only shall we be able to do something for our own

salvation but we shall also be able to do something for our motherland and for our nation also."

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VEDANTA WORK.

Carying out the usual custom of making the observance of Sri Ramakrishna's birthday in New York as nearly as possible simultaneous with that at the Math in India, the celebration of the Vedanta Society began on the eve of the anniversary with a talk on the Bhagavan by Swami Abhedananda. The lecture rooms of the Society House were filled with students and friends, and all present listened with wrapt attention to the story of the life of his Master which the Swami lovingly told with such earnestness and vividness as to lend a new reality and meaning to the character and mission of the Great Soul, whose work we are all striving to accomplish.

On the following morning the offerings began to pour in at an early hour in such profusion that, after the Swami had himself tenderly placed the photographs of the master on the altar, it became an arduous task to dispose of the masses of flowers and fruit brought. Soon every jar and vase and bowl was full, and great bunches of roses, violets, tulips and carnations were banked on the platform or on the floor at the foot of the altar. Garlands were also hung round the pictures of Ramakrishna and of Christ, of Swami Vivekananda and of Swami Abhedananda which always hang on the walls of the rooms. In no previous year have the offerings been so generous, and their beauty and lavishness stood as visible proofs of the growing reverence

and devotion felt among us for the teachings of Ramakrishna and His disciples.

The attendance too was larger then ever before. The fact that the anniversary fell on Sunday made it possible for many to take part who during the week are kept away by business or professional engagements, and in consequence all available space was taxed to its utmost capacity. When each had found a place, the Swami entered, and the service began with salutations to Ramakrishna chanted by all, after which came meditation, prayers, a eulogy of the Master pronounced by the Swami, when more chanted by salutations and silent worship—the whole lasting about an hour and a half. At the close, the fruit was passed, flowers were distributed, and while a certain number still lingered about the altar, the Swami retired to prepare for the public lecture which occupied the afternoon.

It had been a question in the minds of many whether the general public would manifest any special eagerness to hear about "A Modern Hindu Saint", the subject not being one of popular interest, and it was therefore particularly gratifying to have one of the largest audiences of the winter assemble in Carnegie Lyceum. Among those also who came were a number of strangers, who having heard the Swami's eloquent words, must have gone away with a new and keen realization of what vast spiritual riches India has held and still holds for the world, and how great must always be our debt to her.

REVIEW.

A German Buddhist (Oberviasidialrat Theodor Schultze) A—Biographical sketch by Arthur Pfungst—translated from the German by L. F. De wilde—80 pp 79-London, Luzac and Co—2 Shillings net.

This little volume which as the title indicates is a sketch intended to make known to the world the unique personality of Theodor Schultze, a man preeminently qualified to speak the decisive word in the religious quarrels of our time. He was one of the small but increasing class of western scholars who approach the study of oriental religions with a dispassionate zeal and a deep earnestness and in a thoroughly scientific spirit. The names of Deussen, Max Muller, Ryhs Davids and other distinguished orientalists have become dear to us. Their labours have made the eastern religious and philosophical systems better known in the West. The Eastern races and civilizations which are often misunderstood by the West are the subjects of many unsuccessful political experiments. It is the study of the literatures, religions and customs that can ever make the task of governing these races easier and less risky to the Western nations. The orientalists have thus been the greatest benefactors of the asiatic races. To appreciate the thought and culture of these races, to give the proper estimate of the different elements of their civilizations,to familiarize the westerns with all that is best in the religions and philosophies of the Asiatic countries, to compare the different ideals of the West and the East in religion, philosophy and society and assign to each its civilizing value, is the true function of the orientalist. Theodor Schultze was an orientalist in this sense. Special value of his work lies in the very definite pronouncement he made in the solution of the religious problem. In the performance of this task he had often to compare the civilizing value of Christianity with that of Buddhism to the detriment of the former. On one occasion he

wrote "although I never thought of working as a Buddhist missionary, I do adhere to the conviction, that, when confronting with equal impartiality both Buddism and Christianity, when contemplating both as facts of human history and inquiring into the services which each of these religions has rendered to humanity, one must estimate Buddhism far higher than Christianity and I hope that this opinion will be accepted more and more among those inhabitants of Christian countries who are no longer Christians except in name. In my opinion it has a higher practical value only because it possess a higher theoretical value; only because in it metaphysical questions are conceived in a much purer and deeper fashion than in Christianity and because it comes much nearer to a satisfactory solution of life than the latter." Opinions like this naturally created an uproar in Christain countries and well equipped as he was he gained his point in the controversies that raged then regarding the comparative value of Christianity, Buddhism and Vedanta.

The active and philosophical mind of Schultze after an examination of Christianity was forced to a conviction that a regeneration of the religious consciousness within the area of European civilization, if possible at all, is only conceivable on totally new lines, recognising the futility of all attempts at patching up the Christian system. The two "special merits" of Christianity are held to be the abolition of slavery and the raising of women to their proper position. These he found to be the result of causes other than the influence of Christianity and in his opinion the position of women now shows no improvement over what existed previous to the Christian era. Taking primtive Christianity next he compares the conception of love embodied in it with the grand idea of love described by Yagnavalkya to Maitrayi with of course the result that the latter was the only true interpretation of life to be found any where. And he concludes that it is the Indian philosophical systems and religions that could show us the right path. The problem that naturally followed this was how for the oriental world of thought could furnish the material for building up in the West a new and purified system of thought on the ruins o

Christianity. In his view the metaphysics of the Vedanta and the ethics of Buddhism would be the two healing springs whence civilized Europe would draw new life after rejecting Christianity and Judaism. From Vedanta Schultze would adopt the metaphysical doctrines of reincarnation and the reality of of Brahmar. The famous passage from Hume about metampsychosis is quoted in support of the adoption of the theory of reincarnation. Schultze would seem to have been of opinion that the ethical value of Vedanta is not quite so high as that of Buddhism. Herein we differ altogether from Schultze. There is no essential difference between Vedanta as we have it from Sri Sankara and the doctrines of Gautama Buddha. This is established clearly by the fact that when the Tathâgata appeared he was recognised by the Hindus as Bhagavân Vishnu's ninth incarnation and Swami Vivekananda made this point clear to Western students of religion on various occasions. The Vedanta affords the only true basis of morality. To the question why ought one to do go od, why one should love one's neighbour as oneself the answer is given by Vedanta and by no other system. *Tat tvam asi* gives us the essence of all metaphysics and ethics. If there is anything that will make the brotherhood of man a reality and not a show, that will help the great synthesis of the races of the world, it is the recognition of this great truth. Western divines and Western philosophers must now see their way to adopt the doctrine of reincarnation and to preach it from their pulpits and their platforms and we may without much fear venture to hope that all the Christian sects will cease to quarrel among themselves about doctrines and rituals and base their religious systems on eternal and universal principles which serve to harmonize the different religions and promote mutual love and service of humanity. In Schultze's opinion the Indian philosophical systems and religions can alone show the world the right principles which could take the place of Christian philosophy and Christian dogmatics. The author of this biography calls Schultze a Buddhist. But we would unhesitatingly describe him as a *Vedantin* to the core.

TRUTH AS A COMMON RELIGIOUS BASIS.

We have before us four issues of the *Vivekachintamani* (Tamil monthly) beginning with the Arudradarisanam number, which was devoted specially to point out the unity of principle that underlies all true religions and the Universality of Truth absolute, look at it from whatever point of view. The Arudradarisanam, for instance, has the same spiritual significance as the Christmas. Just as the Christmas is the celebration of the nativity of Christ, God's Holy Spirit that incarnated itself in Judea to save the Jews and the twelve wandering tribes of Israel and lead them on to a haven of rest viz the Kingdom of Heaven, so the Hindu celebrates this day as the birth of the Lord, of the Holy Spirit of God—which divested of all the superficial forms and ceremonies connected with it, is simply an "adoration of the Infinite Being, subjecting itself, out of infinite grace and love to man ,to the limitations of a finite Being in time, place and nature' that unripe souls unable to comprehend and worship God 'in spirit and truth' may conceive and pay homage to Him in a finite form as Lord of the World (Natesa) and King of kings (Natarajah) which is but a symbol of the Infinity which alone exists. Om Tat Sat." This is called the "resplendant Arudradarisanam," because God is light and he manifests himself to his devotees on this day. The *Puranas* say that he actually manifested himself on this day to a poor devotee of his ("the poor in spirit" of Christ).

To those who could rise above the mere forms and ceremonies and see spiritual things face to face with the inner or spiritual eye the Christmas and Arudradarisanam are festivals adapted to the needs of different nations and tastes but conveying the same spiritual truth to the masses who cannot understand truth in its naked form—they both are popular celebrations of the doctrine of Re-birth or Spiritual regeneration which raises the natural man (son of Darkness) into the spiritual plane and converts him into

a spiritual being or the Son of God, "born not of blood, nor of the will of man, but of God" (John 1-13). "He came unto his own and his own received him not; but as many as received him, to them gave he power to become the Sons of God, even to them that believe in his name "John 11,12, is, when spiritually understood, applicable alike to the nativity of Christ as well as Siva. The nativity of Siva is Tiruvathura or Arudra*(stellar day) and his manifesting himself on that day to his true devotees is the *Darsanam par excellence*. In actual experience this is called *Atma Darsanam*—'knowing the self' and is said of the man who has truly obeyed the injunction of the sage "Man, know thyself."

The *Vivekachintamani* aims at revealing the "Truth as it presents itself to a seeker who seeks it without reference to this or that more or less imaginary divine system" as a correspondent puts it, and it shows unmistakeable evidence in its pages of an earnest desire to demonstrate that the ultimate ideal of all true religions is the unification of mankind; and its writings of late are imbued with such a spirit.

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* *Arudra* means *Merciful.*

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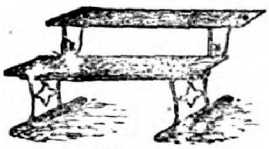
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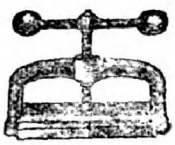


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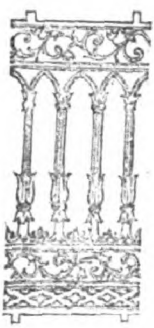
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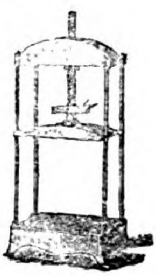
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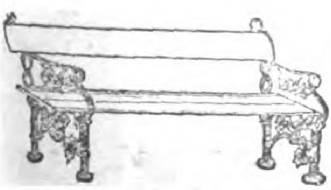


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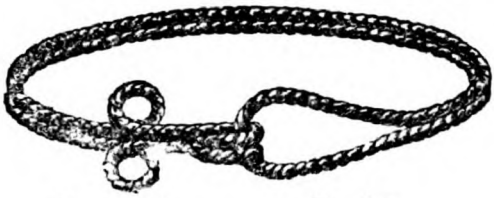
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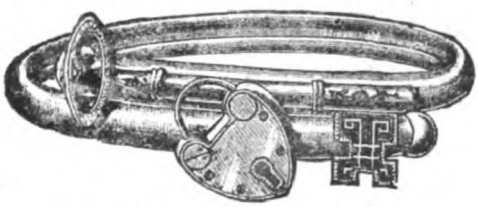
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That which exists is one : sages call it variously."

—*Rig veda*, I. 164. 46.

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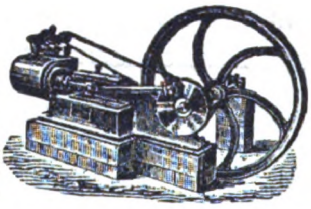


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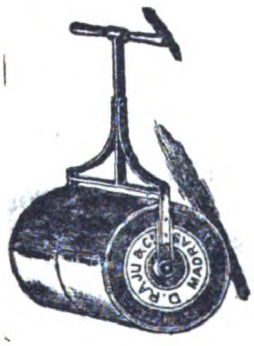
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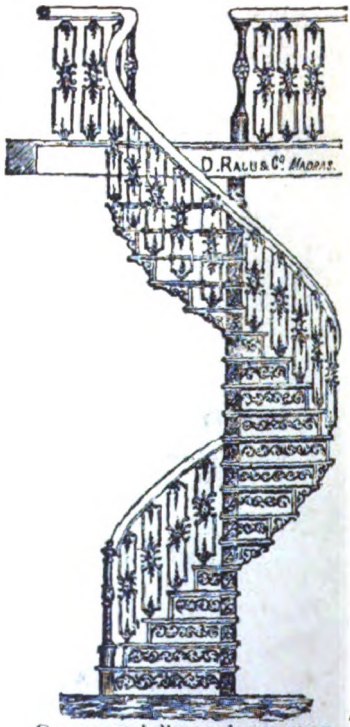
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Vol. VIII.] MAY, 1903. [No. 5.

LEAVES FROM THE GOSPEL OF SREE RAMKRISHNA.*

(ACCORDING TO M.)

Sri Ram Krishna at the house of Adhar Lall Sen, with devotees chanting the name of the Lord. He talks on God with Bankim Chandra Chatterjea, the Bengali novelist, and others.

CHAPTER I

The master has come to-day to the house of Adhar. It is the 22nd of Aghrayan; the 4th day of the dark fort-

* Copy-righted by M. The 'Leaves' are shortly to be published in English by M. in a permanent form. Bankim Chandra Chatterjea, the well-known Bengali novelist called the 'Sir Walter Scott of Bengal.' He was a senior Deputy Magistrate and for some time Assistant Secretary to the Government of Bengal.

night, Saturday, the 6th of December 1884. The moon stays in her mansion the constellation *Pushya* and the day is auspicious.

Rakhal, Baburam, Sarat, Debendra, Sanyal, M., and many other devotees are present. Troilokya is one of those who will take part in singing hymns to the Lord.

Adhar is a devoted lover of God. He is a Deputy Magistrate about the age of 29 or 30. The master loves him very much. And how deeply devoted was Adhar to the Lord! Coming back home from his day's work, he would wash his hands and face and forth he would go almost every evening to see Sri Ramakrishna at Dakhineswar. Adhar lives at Sovabazar in the District of Beneatolah, Calcutta. Thence he used to drive to the Temple of Kali in a hired carriage. Thus he used to pay as cab-hire Rupees two or three every day. To see the Master at the Temple was thus his only delight! yes only to see the master! For it was not often that he could get the chance of listening to the many words of wisdom that fell from his hallowed lips. Reaching the temple he fell at the feet of the master and saluted him. At the end of the master's many kind enquiries Adhar would take rest on the mat spread out upon the floor. It was the master himself who would insist upon his taking rest. Adhar, indeed was fairly knocked up after his day's labour and he would fall asleep in a short time. At about 9 or 10 P.M. he was roused from his sleep. Then Adhar would again salute the Lord, step into the carriage and set out on his way home.

Adhar used often to take the Lord to his house at Sovabazar. It was indeed a regular festival whenever the master came there. Adhar enjoyed in the highest sense the company of the Lord and his disciples. The feast that he gave was rich in varieties and was heartily enjoyed by everybody. Once the master had come to his house.

Adhar had said "Sir, you did not come here for a long time! The house had lost its bright looks and fragrant odour! But now look and see how fresh and beautiful it is today. The fragrant odour of the divine Presence has come back once more! I prayed to-day with an intense yearning of the heart. Indeed, tears came out of my eyes." "Is it indeed so?" said the Master, and he cast on Adhar a look full of tenderness and smiled on him.

There is such a festival to-day. The Master is full of joy, so are the devotees. They all know that where the Master is present there will be no other talk than that about the Lord. Amongst the devotees, some new faces could be noticed on this day. Himself, a Deputy Magistrate, Adhar has invited some brother officers on this occasion. They are to see the Master and say whether or not the Master is a truly great and holy man!

The Master, his face beaming with smiles, was talking with his disciples when Adhar came up to him in company with some friends whom he presented. They all took their seats close to the Master.

Adhar (pointing to *Bankim*). Sir, allow me to introduce to you Babu Bankim Chandra Chatterjea. He is a great scholar and the writer of many works in Bengali. He has long been anxious to see you and make your acquaintance.

Sree Ram Krishna (smiling). Bankim * ! Well, Sir, the thought of whom makes *you* bent up ?

Bankim (smiling). Oh! My dear sir, not the thought of anybody I am afraid! the bending of the body in my case must be due to veritable blows—struck with my *shahib's* † boots.

---

* Bankim — a play upon the word! *Bankim* means *bent up*.

† European official superiors.

[THE MASTER INTEREPTS THE MEANING OF THE DIVINE INCARNATIONS, RADHA AND KRISHNA. THE TWO FORMS IN ONE AND THE ONF IN TWO.]

Sri Ramkrishna. No, my dear sir, I had in mind only Sri Krishna, who you know, was bent by the force of his ecstatic love for Radha. Yes, bent at three points (*Tribanga*) and all this for love. There are different interpretations as to the two Divine Forms of Radha and Krishna (*Yugal Rupa*). One explanation is that the bending of the body is due to Krishna's love for Radha. For, love makes one soft and tender and pliant. The intensity of Love stands in the way of self-assertion. Why is Krishna of dark color ? Why is he again six feet nine inches, the Infinite as Finite ? The fact is so long as God is at a great distance from us it seems as if he were of a dark color like the dark blue ocean looked at from a great distance. Go near enough to the ocean, take up some water in the palm of your hand and you will find that the water is no longer dark blue but perfectly colorless. The sun, too, looked at as it is from a great distance appears very small. It will cease to look so small if one could get very near. If we could ever know God as he really is, he would not appear to us either small in size (finite) or of a dark color.

"But this knowledge of the Absolute or the Unconditioned is only attained when the soul has reached a higher stage. Without perfect God-consciousness (*Samadhi*) this cannot be. You cannot get rid of the conditions of thought, namely, name and form, *nama-rupa* so long as there is distinction between I and you" i. e., so long as you think that you are a conditioned being. Well, all these things round about us are the various forms (Leela) in which God manifests himself to us. His manifesting himself as many—as God, soul, the uinverse—will continue

as long as the knowledge of ourselves as distinct persons will continue, the knowledge which gives " I and you."

Sri Krishna stands for God, the Absolute, Rada for God as Manifested energy (*AdyaSakti*) in God as Creator, Preserver and Destroyer. What is the meaning of the two Divine Forms joined into one ? only this ; that God the Absolute is the same as God the Manifested energy.* In essence they are one if not in manifestations. The idea further is that *Purusha* cannot live without *Prakriti* and *Prakritti* without *Purusha.* Indeed one of the two cannot be thought of apart from the other. They are like fire and power of burning. You cannot think of the power of burning apart from the idea of fire. Nor can you conceive a fire apart from its power of burning. It is thus that in the two Divine Forms, *Krishna's* looks are fixed on *Radha* and *Radha's* looks on *Krishna.* Radha is fair, radiant like lightning. Hence Krishna delights in putting on a yellow garment (*Pitambar*) His complexion is dark—blue like that of the clouds ; hence Radha puts on a dark blue garment (*Nilambar*). Not content with that she would decorate her person with dark blue stones of great value, the saphire ; Her feet are adorned with *Nupurs* (anklets) which give forth a sweet sound as she moves her feet. Krishna, too, makes use of *Nupurs.* That is, there is perfect Oneness between *Purusha* and *Prakriti,* alike in form and appearance on the one hand and at heart on the other. There is in other words, the perfect oneness between God the Absolute and God the manifested Energy—Oneness between God in Essence and God in manifestations.

At this point Bankim and other friends of Adhar were found talking in English in a subdued tone.

---

* God the Absolute—Purusha. God as manifested energy—Prakriti. This is the view taken by the Sankhya Philosopher.

Sri Ram Krishna. Well, sirs, what are you talking about in English ? (Laughter)

Adhar : please, sir, we were talking about your explanation of the two divine forms of Radha and Krishna.

Sri Ram Krishna. (Smiling on *Bankim* and others) I am put in mind of an amusing story and cannot help laughing. Well, the story is as follows.—Once a barber had been to a gentleman to shave. In the course of the shaving the razor had caused a cut which made the gentleman start and call out 'damned'; The barber, of course, could not see the meaning of 'damned' but he had sense enough to make out from the tone of the man that it was meant to be a term of abuse. So, he put aside his razor, tucked up his sleeves (for it being the cold season, he had put on a shirt) and cried out, "You said, 'damned.' Now you must explain what you mean by it." His customer said in reply "You better go on with your work ; the word 'damned' means nothing very particular ; only look here, don't be careless while doing your work." The barber was not a man to be so easily satisfied. So he went on saying "If the word *damned* is used in a good sense then I am 'damned', so is my father ; so are my ancestors for fourteen generations of them all ! (Laughter.) But mark you, if the word *damned* is used in a bad sense, then *you* are 'damned' ; so is you father ; so are fourteen generations of your ancestors" (Laughter).

CHAPTER II.

SRI RAMKRISHNA AND THE PREACHING OF THE WORD OF GOD.

When the laughter had ceased Bankim came forward and spoke.

Bankim. Sir, why don't you turn your attention to preaching ?

Sri Ramkrishna (smiling). Preaching ! It is pride which talks of preaching and things of that kind. How small is man ! and it is he who will send forth the word of God ! No it is for the Lord to teach the word ! The world was filled with darkness ! The God made the sun and the moon and the stars ! And behold the universe is before us manifest. I don't know what you think of it, but do you really think that preaching is an easy thing to take in hand. Be it known that one must see God first, receive His commission to preach and then set his hand to it. Of course the thing may be done in a way. It may be, you have received no command from the Lord and that you talk away just as you please. You may count upon people listening to you a day or two, after which they will bear nothing in mind. It is nothing more than a passing event which makes a noise for a short while and is then forgotten. So long as you will go on lecturing people will say 'what a splendid speaker'! You finish your speech and there is an end of the matter !

"So long as there is the fire underneath, the milk swells with a hissing sound. Withdraw the source of heat, the milk will be found to be as it was before. Rather it will have gone down."

"One must add to one's spiritual power by means of religious practices (*Sadhan*). Otherwise one cannot take upon one self the duty of preaching. 'It is ridiculous for a person to invite Sankara to come and lie down, where there is hardly room for one's own self.

"In that part of the country * there is a tank called

---

* *That part of the country i.e., Kamarpukur* the Lord's birth-place in the district of Hugli.

the 'Tank of the Haldars.' The villagers committed nuisance near the edge of the tank. The people who had occasion to come to the tank in the morning were shocked at the sight and they heaped abuses on all concerned. This sort of thing went on every day. Nothing could be done to stop the nuisance. At last the people of the neighbourhood made an application to the local authorities asking them to take the necessary steps. They had a notice put up *viz.*, 'Commit no nuisance.' All at once the nuisance was stopped. Things quieted down. An order passed by men in authority must be obeyed.

In the same way preaching takes effect if the preacher has received a commission direct from God. If you have not seen God and have received no order from Him to preach His word, who will listen to you ?

[BANKIM AND LIFE AFTER DEATH.]

Every body listened with serious attention to the words of wisdom that fell from the Master's lips.

Sree Ram Krishna (to *Bankim*). Well, sir, you are a greatscholar as I am told, and you have written lots of books. Now, what think you of the whole duty of man ? What will go with man after death. Every body knows that there is a future state of existence.

Bankim: Future state ! Is there indeed such a state ?

Sri Ram Krishna: Ah, you are talking like a (*Gnanin*) person who has seen God ! You are right so far. A person who has seen God will not come back into any world after death. He will abide with God. But there is still the fact that the person who has not seen God will have to come back and back again into *sams'ar* (worldly existence). These repeated states of existence can by no means be helped. Thus there is future life in the sense of another state of existence.

"One who has attained to knowledge, one who has seen God, is made free from the bondage of the world. He is not called upon to come back into another state of worldly existence. Boiled paddy does not take root and grow up. In the same way a person, if boiled, so to speak, by the fire of knowledge can no longer play a part on the stage of the created phenomenal universe. He cannot pass his days like ordinary men of the world—for the end of his life can no longer be 'Lust and Gold'—of which two things the world is made. What good may possibly come of sowing boiled paddy on the field ?

Bankim (laughing) : Sir, don't you think that it is not boiled paddy alone that bear no fruit, but wild plants, shrubs and weeds also as a general rule. For purposes of the world they are of no use.

Sri Ram Krishna. Well, sir, I hope you don't place (the *Gnanins*) those who have seen God in the same category as the wild plants. He who has seen the Lord has been blessed with the rare fruit of Immortality and not with your gourds and pumpkins. He takes no birth again either in the world or the moon or the sun or any other world. In a case of *analogy** the resemblance may be on one point. You are a scholar and ought to know.

"What ! A scholar and you have not read logic ! Suppose you say some body is fierce like a tiger. Surely you do not mean that he has either a tail like that of a tiger or a round pot-like face as big as that of the beast (laughter). Comparison by analogy has for its object the bringing out of the point of resemblance.

"This very thing I said to Keshub Sen. Keshub asked "Sir, what is life after death (*Parakala*) ?"

In my reply, I took neither the one way nor the other.

---

* Vide chapter on Analogy—Inductive Logic.

"Potters" said I "set their pots and other things that they make in the sun to dry. Some of their wares are well-burnt and fit for use, others are *Kutcha* (raw) and not dry enough for use. Cows come and tread upon them. The potter throws away the broken pieces of the pots that are well-burnt and fit for use. The broken pieces of the rest that are not dry enough he takes up and moulds anew upon the wheel.

"So" I said to Keshub, "The Divine Potter is not the person to let go the unburnt pots so easily. He is sure to put them to the Wheel, so long as true knowledge (*Gnan*) is not attained, so long as God is not seen; that is one who has not seen God is forced to take repeated births. His spirit can not have liberation (*Mukti*) until God is seen. See God and then the Potter will let you go, for you will then be unfit to play a part in the work of creation. This world (*Sansar*) is to a person who has seen God a world of Illusion (*Maya*). What has he to do with such a world?

"Only there are some exceptions. A few stay on even in this world of Illusion as Teachers of mankind. They keep themselves up by the help of that part of the Illusion which leads Godward (*Vidya Maya*). It is the Lord who thus keeps them in this world for the sake of his own work. Take the case of *Sukadeva* or *Sankara Charya*.

Sri Ram Krishna (*to Bankim*): Well, sir, what is your idea as to the whole duty of man?

[MERE LEARNING AND THE WORLD OF 'LUST AND GOLD.']

Bankim (smiling). Sir, I should think the whole duty of man consists in eating, sleeping and procreating children!

Sri Ram Krishna. (disgusted): How lost you must be to all feelings of self-respect! Your mouth gives out what you do day and night. The wind thrown out through

the mouth from the stomach carries the smell of what a man eats. Eat radish or the cocoanut the wind will carry the smell of radish or cocoanut. You pass your days and nights in the midst of 'woman and gold' and out of your mouth rise up words about them alone. Man thinks of the world alone and becomes a hypocrite like the village *Patwari*. He only is without guile who meditates upon the Lord.

"What good is it your being a mere scholar (*Pandit*)? Mere scholarship bears no fruit if not coupled with meditation upon God, if not backed by non-attachment to things of this world—sensual pleasure, money, honours, titles. What avails learning if the mind always runs after the things of the world—"Lust and Gold,' forgetful of the Lord? Kites and vultures soar high up in the air but they are always looking down into the charnel-pits in search of carrion. Your so-called *pandit* may have read the scriptures, may quote texts glibly enough, may have written lots of books. But he is attached to things of the world! He looks upon money, sensual pleasure as the end of life—as the Highest Good. Surely he is not worthy of the name of *Pandit* or a truly wise man! Is it possible for him to be a Pundit whose mind is not on God."

"Some people say, "O these men calling out God, God, are of unsound mind! They must have lost their heads! We are really wise! *We* know how to enjoy things of the world! Verily, we have our heads safe on our shoulders."

"The crow, too, thinks himself very cunning. He thinks himself to be the wisest of birds. But with the dawn of the day he breaks his fast with filth and foul matter—the excreta of animals! O! the crow is very cunning! he takes care never to fall into a snare. He is always on the alert. (*Pin-drop silence*).

"On the other hand theirs is the nature of ducks who meditate upon God, who pray day and night without ceasing for non-attachment to things of this world, to whom bitter is the cup that the world can place in their hands and whose soul pants after the nectar that flows from the lotus of the Lord's hallowed feet, and pants after that alone! Place before the ducks milk and water mixed together. They will know how to drink the milk pure and simple letting alone the water; you must have marked the gait of the ducks. They have a way of walking or swimming straight on. Such is also the course of true love—pure love for the lord. Such a devotee pays no regard to any other thing. His soul longs for the Lord alone. For him, all other things—money, sensual pleasures, honours have lost their savour."

The Master then went on saying in a soft tone to Bankim, "I dare say you wont mind my saying all these things.

Bankim. Please, sir, I came here not to be fawned upon with sweet coaxing words!

(*To be continued*)

THE CLASSIFICATION OF YOGA.

BY GOVARDHANDASS.

We have seen how the profouud cosmology and the rational psychology of the *Sankhya* system formed the basis of the *Yoga* system of philosophy, and how in adopting the doctrines of the *Sankhyas*, the followers of *Yoga* have enveloped them with the halo of a universal and soul-stirring religion--a religion which is capable of satisfying alike the noble aspirations of the weak in intellect as well as of the strong and the erudite. The appellations of *Niriswara Sankhya* and *Seswara Sankhya* are familiar to every student of Hindu philosophy as the respective attributes of the

Sankhya system of Kapila and the *Yoga* system of Patanjali. These names seem to have led some of the scholars to believe that the two systems are almost identical in their teachings except that Patanjali has made his system more palatable to the theistic followers of the *Vedas* by giving it a thin coating of divine sugar. The maintainers of such a view urge in support of their theory the sameness of teriminology and doctrines in both the systems. The evolution of nature into twenty-four *Tattvas* or substances, the character of the soul as the essence of intelligence distinct from any of the material products, the pessmistic ideas of worldly life, the isolation of the soul from contact with matter, as the end to be sought after, meditation and *Samadhi* as the sole means for reaching the goal—all these are identical in both the systems. The *Yoga* as well as the *Sankhya* systems maintain the efficacy of meditation as an instrument for producing the discriminating knowledge of the soul. Where Patanjali begins to differ by introducing a theistic appendage to the discrimniative doctrines of Kapila, there appears a sort of incoherency and want of homogeneity such as are common to the fitting of in new ideas to old frames. The only service that seems to have been done by Patanjali to the cause of religion is to introduce into its fold all sorts of vagaries and mysticism.

We believe that such sentiments are more the outcome of too much application of the historical sense to things which are beyond the pale of history. They are partly due to the prejudice which people are generally found to have for things to which they are unaccustomed and partly to the want of exact information about facts concerning ancient India. Nothing can be more to the point than the wonderful description of the ancient Indian wisdom given by one of the greatest of European thinkers—Prof. Hegel. It is always a great mistake to form historical judgments about the teaching of an ancient system from the modern expositions of that system. It is still more so when the person who forms such judgments is a foreigner and is unaquainted with the traditions of the country in which that system flourished. Any judgment regarding the ancient learning of India

loses much of its value when the question of the way in which the ancient literature of the Hindus was preserved and transmitted to our generation, is taken into consideration. While the authorship of the *Sutras* which have been transmitted to us in the name of Kapila is itself a point very much to be doubted, to compare the teachings of Kapila with those of Patanjali is not an altogether easy task. Whatever the historical position of Patanjali may appear relatively to Kapila, certain inferences may safely be drawn from a study of his teachings. With due regard to the method by which Indian philosophy and religion were developed from the ancient teachings of the *Vedic Rishis*, we may unquestionably say that Patanjali has done as good service to the religion of the early Aryans as Kapila has done to their speculative knowledge.

The work done by Kapila was largely on the speculative side. It consisted in investigating the manifold doctrines of the ancient *Rishis* regarding the origin and purpose of the universe and man's relation to it and in evolving out of them a rationalistic philosophy and psychology. He does not seem to have cared for anything more than this. He did not bother himself with the practical side of philosophy, neither with religion nor with the forms of worship. It was left to Patanjali to investigate this side of the ancient teachings. The author of the Yoga Sutras seems to have done the same service to the religious practice of his time as was done by Kapila to philosophy. He seems to have gathered the various faiths that were in vogue in his time and the early practices of *Vedic* religion and analysed them and on the basic principles underlying these forms of religion he constructed a rational and scientific system of faith. As no knowledge can be said to be complete unless it comprehends both the theoretical and the practical aspects thereof Kapila and Patanjali may be held to have conjointly completed the building up of the scientific system known under the common name *Sankhya*, each of them devoting himself to one side of the system. The word *Sankhya* is derived by some from the root *Sankhya*, to count. These account for their derivation by pointing out the peculiar method employed by the followers of that school

in numbering their categories in a certain order and noting them by their numbers. Some of the supporters of this derivation have gone to such an extent as to believe that there is a mathematical significance underlying this philosophy of counting. As was believed by Pythagoras in the West, these believe that the development of the universe out of one primordial substance (*Prakriti*) is symbolised by the evolution of the science of mathematics from the primary conception of unity. Curiously enough, evidences are not wanting to show that the Pythagorean movement in the West is an outcome of the *Sankhya* teachings of the East. But the more accepted derivation of the word *Sankhya* is from the root *Sankhya* meaning knowledge. This may be said to be the sense in which the word is commonly referred to in the *Vedanta* and other systems of Indian philosophy.

The charge that Patanjali mystified religion by colouring it with all sorts of fantastical and objectionable practices is wholly unsupported and unjust. The reason for disbelieving such an accusation will be evident to every student of the ancient history of India and its early institutions. In the history of no other country the continuity in the growth and development of philosophy and religion and the harmony of relation between these two powerful factors, are so well established and marked as in India. Considering modern Europe as a whole, we read in the pages of its history an unending struggle between a Semitic religion and a Hellenic philosophy, each fighting hard to hold its own ground against the other. These two which are traceable to two distinct and alien sources could not find the requisite amalgam in the vessel which they were ultimately destined to fill; and so they have been obliged to stand separate like oil and water. Looking back on the early history of the Semites, it will be seen that even their religion owes a good deal to the civilisation of a still earlier race known as the Accadeans who are supposed to have inhabited the valleys of the Euphrates and the Tigris. Similarly, the philosophy of the ancient Greeks may be traced to a much earlier civilisation of the Aryan race. In our own days what a task it was to Christianity in Europe to maintain itself against the keen

sledge-hammer blows of the German metaphysicians. But in India we find to-day an altogether different state of affairs. Each minute germ in the *Vedas* has been given free scope to gather round it rich accretions of centuries and grow into a stupendous body. The same laws, the same institutions, the same spirit of speculation and religion will be observed to characterise a modern Hindu as they did in prehistoric times. There is a spirit of unity, of harmony and of national homogeneity in them in spite of a hetorogeneity of thought and elements. On the one hand, a modern Hindu may be said to plough with the same plough with which Manu ploughed; while on the other hand, they are the most go-a-head and practical of all nations in matters of free thought and religion.

Bearing this in mind, we will find that the so-called obnoxious mysticism and symbolism are as harmoniously and coherently related to the Hindu religion as the prayers and churches and other rituals of Christendom are to Christianity. Every part of Hindu religion, every social institution, has its own history and place in the development of the Hindu religion. The germs sown by the Vedas grew according to the soil and environment which fostered them. The purpose and utility of the *Mantras* and other mystic symbols and the penances, cruel and hideous to an observer, can be appreciated and understood in their true spirit only by the descendants of the ancient *Rishis* of *Aryavarta*—those seers of truth whose glory it was to cultivate spirit at the cost of flesh. The objections raised by our European critics against the religious institutions and observances of the Hindus remind us of an answer reported to have been given by a Canadian Indian to one of his European observers. A colonist who was shocked to see his Indian friends walk bare-bodied in the biting cold of the frigid zone once questioned an Indian how he managed to keep his body exposed to the cold with impunity. In reply the witty Indian asked how his European friend was not afraid to expose his face in that terrible cold He told him that while the European had only one face the Indian's body was full of faces. Similarly, we may say to our critics that

it matters very little whether a religion has one kind of prayer or many kinds, one set of symbols or many sets, one form of worship or many forms inconceivable and hideous to strangers, provided they are rational, purposeful and natural. We have stated already that *Yoga* was throughly rational and scientific in its methods, symbols and observances. We shall try now to consider their origin and history and the purpose they were intended to serve in the economy of Aryan religion.

A study of the earliest records of the Hindus will show that from the beginning the Aryan mind was characterised by a contemplative turn. Devout meditation was the skeleton key with which he unlocked the doors to the solutions of all the mysteries of life. It was by means of this that he learnt to disesteem the the pleasures of life as transient and miserable and search for that thing which is beyond this worldly life, which is permanent, eternal and ever blissful. The cares and concerns of this world were as nothing to him when compared to the bright and immense futurity which loomed behind the uncertain phenomena of nature. His whole life was, as it were, a continuous yearning for that futurity ; his whole activity was an intense struggle to return back to that divine essence from which his life was held aloof by the conditions imposed upon him by the senses and intellect. The universe composed of an infinite variety of beings with its multiform activities was a perpetual puzzle to him. His aspiration was therefore to transcend the uncertain existence on earth and to possess an eternal life of certainty and happiness. This intuitive desire to get beyond the limitations and changefulness of worldly life and realise the infinite spirit manifesting through these is visible in all his undertakings from very early times—in his prayers to the personified powers of nature, in the sacrificial offerings made in propitiation of the various gods, in the homage paid by him to the spirits of the departed ancestors and the worship of the manes, in the manifold speculations made regarding the ultimate goal of existence, in the laws and regulations framed for the guidance of his political, social and religious life, in fact, in everything that he thought or did. Nothing that

he saw or heard failed to remind him of it. How to get hold of that bond which linked his own internal self with that eternal Self which pervades the whole universe, how to know the nature of that self or selves is the one problem that haunted him both day and night. To arrive at a solution of this riddle of the universe, he thought and thought and concentrated his whole attention and meditated on the mysteries of life and nature and the self. The speculative aspect of the solution arrived at by him furnished the basis of Indian philosophy and the practical means adopted by him to the realisation and perception of this ultimate truth formed the foundation of India's practical religion or the Indian *Yoga*.

The word *Yoga* is commonly used by Sanskrit writers in various contexts, but in all its usages its underlying meaning is the same. The word is derived from the root *Yuj* to join. In phsychology this joining is used to connote the joining of the mind with an object of perception. Hence in the psychological sense *Yuj* means to think or meditate. When the object of perception is the internal self, the preception assumes the form of a hyperconscious state. On account of this in practical psychology or religion *Yuj* denotes a hyperconscious state of perception or *Samadhi*. In all other sciences this word is used in the ordinary sense of 'to join.' In mathematics or *Ganita Sastra* it is used to indicate the union of figures as in addition, and subtraction. In Astronomy it signifies the conjunction of planets and stars or the point of junction of two signs of the Zodiac; in Grammar the joining of letters or words; in Logic the power of the parts when joined into a whole. In medicine it means the compounding of drugs; in *Mimamsa* the sense generated by the united members of a sentence. But in religion it is used in the higher sense of the union of man with God or the individual self with the supreme Self. The theistic school of philosophers use it in a slightly altered sense. They understand by *Yoga* the contemplation of one's chosen deity or the seeking after one's object of desire. This is almost allied to the higher philosophical sense of meditation or the joining of the mind to an object. The *Vaiseshikas* define it as an act of fixing the mind to one object by abstract

ing it from all others. Kapila and Patanjali use it in the sense of abstract meditation attained by concentrating the mind on itself and thereby suppressing all its modificatory tendencies. From the different meanings of *Yoga* stated above, it becomes clear that meditation formed an important item in the speculations of the early Aryans and supplied them with a powerful means for the realisation of their ideals. When the various elements which composed the philosophy and religion of the *Vedic Rishis* began to undergo independent development, meditation which formed not the least among these seems to have supplied the neucleus for the formation of a distinct and practical science under the name of *Yoga*.

The philosophical doctrines of Kapila have been shown to some extent to have their origin in the early speculations of the *Vedic Rishis*. His theory about the working of nature in conformity with that of the human organism lead him to develop a system of psychology in consonance with that of the ancient cosmology. We shall now see that the *Yoga* of Patanjali had a similar orgin and growth from the religious practices of the *Vedic* Aryans. Patanjali may be said to have closely followed in the footsteps of Kapila and supplemented and perfected the work of his master and predecessor by evolving out of the divergent internal and external forms of worship in vogue among the followers of the Vedic religion a scientific and psychological form of religion based on principles common to the variegated practices of his time. After the time of Kapila, the rationalistic teachings of this great master were adopted by the philosophers of India and incorporated into the new systems inaugerated by them and subjected to a course of further modifications and development. The same might be said to have occured with reference to the teaching of Patanjali also. His doctrines were taken up by the subsequent teachers of religion, adapted to their new environments and made to undergo modifications and development. Just as we find only the visible personifications of the invisible powers of nature described in the *Vedas*, or the materialised symbols of the rationalised philosophic principles so also in the rites and rituals prescribed for the worship

of the latter-day Gods and Goddesses of the *Puranas* and *Tantras* we find nothing other than mere concretised forms of sacrificial worship or the abstract meditation of the early Vedic religion.

A close study of the *Vedas* will show us that in the *Vedas* themselves there is a tendency on the one hand to generalise and abstract higher and higher philosophic principles and on the other to symbolise these into more and more concrete forms of religious worship, into the more tangeable forms of rites and rituals so as to suit the capacities of the lower grades of intelligence. In the *Samhita* portion of the *Vedas*, the active forces of nature are worshipped in their various forms of manifestation as *Agni*, fire, *Mitra*, Sun, *Varuna*, air, &c. But by the time of the *Upanishads*, these are all generalised and reduced to two great factors, the Cosmic essence and the cosmic energy or life. So in the *Upanishads* we find all phenomena resolve themselves into the two ultimate principles of *Prajna* or intelligence and *Prāna* or energy. The union between the two is described as the final state of unity and a natural state of freedom and perfection and happiness. The spirit that pervaded the manifold gods were generalised into one Supreme spirit and similarly the energies that characterised their activities into one Universal energy. Both together formed the basis of the phenomenal universe. The *Sankhyas* and other schools of philosophic thinkers seem to have taken their cue from the *Upanishads* and conceived and formulated these conceptions of the *Upanishadic* seers as *Purusha* or soul and *Prakriti* or nature, or as the *Atman* and *Maya*, or more philosophically as the *Nirguna Brahman* or the unconditioned essence of Intelligence and its *Guna* or conditioning cause, or *Avidya* Ignorance. The two together was taken to form the conception of their *Saguna Brahman* or the universal Principle of God. The *Pauranics* and *Tantrics* may be said to have completed the other popular part of the work. They also took their hint from the metaphoric language used in the *Vedas* or the more concrete and significant parable language of the *Upanishads*, and reduced the innumerable gods of the *Vedas*, into their chosen Personal Deity of Siva, Vishnu or

Brahma, clothed them with flesh and blood or materialised them still further into visible and easily manageable images, and their vivifying force or active energy into their Divine consorts. So their God is described as the embodiment of Divine Wisdom and their Goddess the personification of cosmic *Sakti*; or energy and the two together formed their one Great God.

The same course of development may be said to characterise the history of their religion also. So long as the *Vedic* Gods were worshipped by communities as individual manifestations of nature's forces sacrifice was the chosen natural form of propitiating them. When these were generalised and sublimated into the abstract philosophic principle of the Upanishads and religion made individualistic, sacrifice give place to a more mental form of worship or meditation (*Dhyána*). Meditation or *Dhyana* is therefore treated in the *Upanishads* as a sacrifice of an individual to the supreme *Brahman* or the universal *Atman*. Meditation is the sacrifice of the philosophic worshipper. Its *angas* or limbs and forms and helps such as renunciation, &c., are the rites and rituals of sacrifice. Realisation of the ultimate truth is the attainment of the highest good both in this world and in the other. The moral characteristics such as *Sama* or forbearance, *Dama* or self-control &c., which are the results of the highest form of meditation propitiated the Gods best. When in the *Puranas* and the Tantras the *Vedic* gods were personified and materialised, this meditation or sacrifice took the form of a more concrete kind of worship or *Puja*, consisting of adoration, offering of flowers, singing hymns of glory, and of such other holy acts. The path of *gnana* or knowledge was transformed into the paths of Bhakti or love and devotion and *Karma* or action. All these forms of religion may be said to belong only to external worship.

But there is another phase of religious development which found special accentuation in the *Upanishads*. In their process of generalisation, the ecstatic seers of the *Upanishads* were obliged to identify the basic principles of the universe with their own internal principle or self; because they too formed a part of the universe which was the object of their investigation and obeyed the

same laws of life; when the *Vedic* Gods were thus transformed into the internal self of man sacrifice and meditation took the form of the psychological worship of the internal self and the various rites and ceremonies of the ancient religion took the shape of bodily purification, bodily control, austerity, penance, and other forms of bodily discipline. The highest from meditation became the concentration of the mind on itself, the highest propitiation or realisation was the attainment of the Self by the self or in other words the seeing of his self in all beings. This is the highest goal, the greatest freedom, the noblest love and bliss and the most accessable path! This is known as the psychological religion of *Yoga* which is the highest and the best form of development of the sacrificial worships of the Religion of meditation and love based on the common wants of the whole of humanity.

Thus we see that *Yoga* is not a new religion brought from the clouds by Patanjali. It is as old as the *Vedas* and has its firm root in the teachings of the *Upanishads* and in the common underlyiug nature of humanity. The highest teaching of religion is that the end of humanity is the attainment of an ideal of perfection, of the eternal life in the supreme being—God. The *Yogic* religion teaches that this ideal of perfection is within every human being and its realisation is the attainment of the ideal in every one's self, that is, the raising of this humanity in one's self to the perfect state of divinity. The author of the *Sukla Yajurveda* may be said to have given the initial impetus to the development of this phase of religion. By some Yagnavalkya is recognised as the real founder of the *Yoga* system. From the allusions to be found in the *Satapatha Brahmana* to *Yoga*, the origin of *Yoga* may be traced to the old *Mitravaruna* sacrifices and meditative forms of worship. There are more striking references in the *Sukla Yagurvedic Upanishads* to the *Yoga* system of worship and meditation than in those of the other *Vedas*. We will refer to this more fully anon. It is enough for our present purpose to know that the ancient religion of meditation or *Yoga* has had an historical and natural growth of its own. The philosophic religion of asceticism and renunciation taught by the *Upanishads*,

the emotional religion of love and devotion and the sensual religion of activity and worship taught by the *Puranas* and *Tantras*, might all be traced to the Vedic religion of sacrifice and meditation. Each one of the several paths of religion seems to have come into existence as a need to suit the temperaments of different grades of civilisation. But the *Yoga* or psychological religion is founded on the common characteristics of men all over the world and is accessible to all grades of beings.

The history of *Dhyana* or meditation may therefore be said to be concurrent with that of human civilisation. The so-called history of man is nothing more than a record of what man thought and felt from very early times and of the action and deeds prompted by such thoughts and feelings. What connects the hoary past with the active present, what links the invisible with the visible is known as the faculty of memory or incessant thought. In all early religions while sacrifice formed the chief means of communistic worship, meditation or *Dhyana* furnished the effective means of individual communion between man and his God, and occupied a prominent place among religious exercises. It was the sole key with which the ancient Vedic seers unlocked the hidden mysteries of nature. It was the sharp sword with which they cut the gordian knot of the problem of life. It was during calm and holy hours of meditation that the sages of the world had a glimpse and a foretaste of the sweet, eternal joys of the Infinite beyond. When the noblest emotions and sentiments of man were highly stirred by the beauty and sublimity of nature, when he merged himself in the contemplative joy of sweet silence, desire, fear, sadness and care vanished from him and existence was reduced to the simplest and purest form of self-consciousness. It was the supreme state of happiness in which the anchorite neither struggles nor wishes any more but simply adores and enjoys. In the *Rig Veda* IV. 129. it is stated "The poets discovered in their heart through meditation the bond of the existing in the non existing." Again in III, 8. 4 these sages are described as "Contemplative in mind and God-adoring sages of high intelligence." The well-known *Gayatri* hymn

enjoins the meditation on the divine light of the Sun-God as the noblest means for the illumination of human understanding and as the most sacred act of devotion. From all these and similar passages in the *Vedas*, *Dhyana* or meditation may be understood to constitute the chief means for the attainment of divine knowledge and the realisation of the highest truth.

Such a meditation cannot be said to possess in it any of the characteristics of an external vision of truth obtained through intuition or inspiration from outside stimulus. It forms part of every man's own internal nature and is the product of his own intellectual strength, and the outgrowth of his internal capacities. It is a fruitful means of realising the highest by religious observances. The meditation taught in the *Vedas* has therefore reference to the individual and internal perception of the truths of religion by the great Seers of old. As the fixing of mind upon one particular object by abstracting it from all worldly cares and pleasures is an essential condition of *Dhyana*, the *Upanishadic* teachers have built out of *Dhyana* a regular system of religious practices. According to these the meaning of the Vedic *Mantras* should first be heard from teachers who have realised the truth in themselves; then the knowledge to be acquired should be reflected upon; and finally the object of realisation should be steadily meditated upon. The steady fixing of the mind solely on that object to be realised is known as *Nidhidhyasana* or *Dharana*. The *Upanishads* proceed still further. They teach that mere *Dhyana* or meditation is not sufficient to produce the highest knowledge. It should be accompanied by *Upasana* or worship. "Verily, my dear child, the self has to be heard, has to be reflected upon, has to be steadily meditated upon." *(Brih.* Up. II. 4.5*)* "Meditate on the self as *Om*." (Mund. Up. II. 2-6.) "Let him worship *(Upasita)* the self alone as the object to be attained.' (Brih. Up. 4.15). "Some see the Self in Self by means of meditation." (Bhagavad Gita XIII). "By mind alone it is to be cognised, by mind alone it is to be obtained." From these and similar passages it will be clear how the meditative worship is to be practised. Ramanuja in his *Sri Bhashya*

explains that *Dhyana* or meditation is of the nature of a succession of memories which is unbroken like a stream of oil, that *Darsana* or seeing, *Sravana* or hearing, *Manana* or reflecting, *Nidhidhyasana* or firmly fixing the mind, *Vedana* or knowledge, and *Upasana* or worship are all mental acts possessing the character of memory and form, as it were, so many limbs of *Dhyana* or meditation. Such meditation is not possible for every one in every state of mind. It requires the fulfilment of certain conditions. It implies bodily purity, asceticism and austerity on the part of the meditator. These conditions are known in the *Vedas* as *Tapas*. Thus we see that the observation of bodily purity and austerity, the hearing of *Mantras*, or Vedic teachings from a *Guru*, the reflection on their meaning, the fixing of the mind on the object taught, and meditation on it accompanied by certain holy acts of worship conformably to these--all these exercises have enjoyed a halo of sanctity from the very early time of the *Vedas*.

The above methods of the *Vedas* have been utilised by the philosophic systems of the *Sankhyas* and *Yogins* for the development of a scientific form of psychological religion. According to the *Sankhya* system the human body is a miniature universe within itself, thoroughly representing it in all its details. The object of this school was more to formulate a determinate philosophy than religion. They, therefore, did not go beyond the innermost principle of the soul which is the ultimate seat of intelligence and thus rise to higher generalisations. The idea of individual communion with something supreme as taught in the *Vedas* was confined to the psychological idea of realising in one's own self the soul's distinctive nature from other objects. The Yogins fulfilled the work begun by the *Sankhyas* by transforming this psychological realisation of the latter into a hyperconscious state of existence of the self or the state in which the mind transcends itself to become the Infinite. Though the attempt to dispense with all the external objects of meditation so as to convert objective thought into a subjective one is visible in both their teachings, they do not do away entirely with external forms but utilise them as helps

to meditation. Patanjali whose special purpose was to develop the religious side of the *Vedic* teachings, has taken particular care to introduce the idea of God into the *Sankhya* categories and to hold that the realisation of the highest truth consisted in the seeing in one's own self the Supreme Self or God. The followers of both the systems are at one so far as the method and regulations for the realisation of the internal Self are concerned; but only the followers of *Yoga* have not preserved the same agnostic silence in regard to the universal Being as those of *Sankhyas*. Hence it is that we have repeatedly drawn the attention of our readers to the fact of Patanjali having done as much service to the religious practices of the *Vedic* Seers as Kapila has done to their speculations. Both of them may be said to have considerably influenced the teachings of the subsequent sages. Among the later *Upanishads*, which are mostly *Suklayajurvedic*, this influence is observed to pervade largely. In some of them the very names of Kapila and Patanjali are referred to. Whatever may be the historical position of Kapila or Patanjali, every system of philosophy or religion that had its birth and growth in India may be said to contain the cardinal doctrines of the *Sankhya* and *Yoga* systems.

(To be Continued).

DHARMA AND VAIRAGYA :

There are unmistakable indications, we fear, that, among over countrymen generally and epecially among our young men who have been brought up under the new light of modern civilisation and culture, religious faith is lamentably on the wane and the old Satwik life of our ancients has lost much of its attraction and veneration. Piety and religious devotion have almost ceased to exert any influence and are now apparently held at a discount. Success in life, by whatever means it may be attained has now come to be regarded as the chief index of man's greatness, and even of his moral and social excellence. A life of comfortable ease such as that which wealth and scientific knowledge can procure, or an active life of stress and strife which is, for the most part, likely to be conducive to the acquirement of worldly good and personal gratification seem to have excited our fancy and attempted to displace the old and time-honoured ideal of religious life. Under the influence of the new education and the glamour excited by the glorious achievements of modern science many of our young men have almost come to deride the old religious ideal of life as impracticable and even positively harmful to our progress. The belief that the active secular life of the Western man in pursuit of wealth, power and scientific knowledge is the only typical life which is easy and practicable and at the same time best conducive to human advancement is daily gaining ground everywhere; and we also fear that in the stress and confusion of modern life and in our mad persuit of wealth, power and scientific knowledge in imitation of the West, we are are almost indanger of losing the real meaning and object of life altogether.

We need not say that these are not hopeful signs for the future of our nation. No nation, we firmly believe, which exclusively adopts wealth, pleasure and bare secular knowledge as its ideals in preference to the higher ideal of ethics and religion or which attempts to trade in hypocritical virtue and devotion under the cloak of patriotism and religious faith for self-aggrandisement and self-gratification can ever come to any good in the long run. It is well-known that the greatness of our Aryan forefathers was chiefly owing to their unswerving devotion to their religious faith and enlightened ideals of life. *Dharma* (righteousness) *Gnana* (spiritual knowledge) and *Vairagya* (indifference to worldly things) were their watchwords in life; and their great men were practical embodiments of their highest forms of social and religious ideals of life. We are sure, therefore, that, unless their modern descendents shake off the false ideals of spurious recent growth, and follow, in all sincerity and faith, in the footsteps of the ancients, this country can never hope to rise to that eminent position which it is said to have occupied at one time among the nations of the world.

The ideals of *Dharma*, *Gnana* and *Vairagya* are not to be supposed to be three independent and inconsistant ideals of life. They are but the threefold aspects of one and the same ideal—the highest form of religious life which it is the duty of man to strive after and realise in *Samsara*. Of these *Vairagya* which consists, not in the sacrifice but in the absolute subordination of the temporal for the spiritual good occupies the foremost place and forms, as it were, the very root of spiritual life. It is the very essence or the soul of what is called the higher life of man; and *Dharma* is only its manifestation in life's conduct and activities; and *Gnana* which is spiritual illumination is but its fruition and ultimate result.

It is commonly supposed that the ideal of *Vairagya* leads to utter indifference to things of this world and that, consequently our progress, individual and national, in other lines than the spiritual, must inevitable suffer. We believe that this view arises from a misconception of what is denoted by the term *Vairagya*. *Vairagya* has nothing to do with inaction ; it only refers to a peculiar attitude of the mind which is, in no way, inconsistent with the highest form of active life we are aware of. It denotes a permanent condition of the human mind in which the temporal ideals of life are kept in absolute subordination to the highest spiritual ideal of the human soul, a state of mind which in its conviction of the higher destiny of the immortal part of man is full of tranquillity and faith unruffled by successes or failures in the life of duty which it has set forth as its ideal in this world of sin and misery. All the Hindu religious scriptures and especially the Gita lay much stress on this view of the *Vairagya* ideal of life ; and the lives of all the great men of ancient India, Janaka, Rama, Krishna, Vyasa, Sankara, Ramanuja and innumerable others are emphatic practical protests against the degradation of the term *Vairagya* which, according to our religious teachings,and even according to the teachings of men like Buddha and Christ, denote one of the most divine and blissful qualities of the human heart and not a mischievous, culpable state of inaction and indifference. For the attainment of the individual end of salvation as also for the progress of a country in knowledge, wealth or power, we believe the one thing that is absolutely essential is the growth of this *Vairagya* in each human heart. For, a mind full of *Vairagya* is the only proper soil for the growth of virtue ; where there is *Vairagya* there we have all the virtues ; and where it is not, there no virtue can manifest itself.

Dharma, the second aspect of the three-fold human ideal has reference, not to an attitude of the human mind as *Vairagya*, but to the mind's expression in practical life or conduct. It is a comprehensive term which includes all forms of activity—physical, and mental, only so far as they are conducive to the growth of ethical and spiritual life. From the lowest forms of self-regarding and social duties, to the highest religious duties of Yoga, devotion (Bhakti) and realisation, it applies to one and all of them collectively and individually, as all these are directly or indirectly, to a greater or less extent, necessary for the progress of the human soul spiritually towards its ultimate end of Salvation or Moksha. Dharma, therefore, comprises all duties which pertain to man, in all his relations and concerns, and chiefly in those relations which have bearing on his ethical and spiritual progress. Therefore, of all duties, those that pertain to religion, in other words, those that pertain to the everlasting welfare of the eternal part of man—the human soul, are the most essential and are, consequently, binding upon all men alike, whatever may be their nationality or caste or the form of religion which they might externally profess. These constitute the Sānātana Dharma, ancient and universal duties, strict adherence to which alone, is supposed to lead to the ultimate achievement of the eternal and spiritual end of man.

The Hindu religion, if it is rightly understood, does not attach much importance to the external forms of obligatory religious duties, though in the present state of the community, the form often takes precedence and the spirit is sacrificed to the form. Those that follow the higher life of the Vedanta are aware that the Kamya Dharmas—those that are performed with a desire for fruits may be dispensed with or performed without any desire for their consequences

so as not to interfere with progress in spiritual life. But all those duties which pertain to the spiritual good of man and which are obligatory on him, ought not to be given up. Unless they are sedulously practised in life, the ultimate end of human salvation cannot be attained. Such duties are the universal duties of man, binding upon all irrespective of caste, colour or creed. These have been variously enumerated by the Rishis and religious teachers of ancient times. Manu, the oldest of them all, calls them the tenfold duties of the Dvija, that is, of the man spiritually reborn. They are contentment, returning good for evil, resistance to sensual gratification, abstinence from illicit gain, purity (bodily and mental), restraint of the senses, spiritual knowledge, knowledge of God, truthfulness, and freedom from anger. This is the tenfold system of duties obligatory on all who wish to attain the supreme path of salvation.

The Mahabharata describes the path of Dharma as eightfold in the following passage. "There is no peace without acquisition of knowledge, performance of asceticism, restraint of the senses, and abandonment of avarice. Let one be careful about his character. Wealth comes and goes; one deprived of wealth is deprived of nothing; deprived of character one is surely lost. He who wishes for success should observe Dharma. Success is as intimately connected with honest performance of duty as the nectar with heaven. Sacrifice, study, gift, asceticism, truth, fortitude, forgiveness, and contentment constitute the eightfold path of Dharma. The first four may be performed from motives of pride, but the last four exist only in the truly great."

The passage quoted above clealy shows that the ancient Rishis regard more highly the virtues of the human heart than the obligatory forms of religion, though these latter have also some beneficial purpose to serve for

man in his progress in life.

And throughout in ancient religious works though *Dharma* was intended to include lower forms of religious practices and worship yet the higher meaning was never lost sight of. In the highest form, and as constituting the essence of all duties, *Dharma* is identical with what in English is called righteousness which alone comprehends all virtues and which alone is capable of saving an individual or a nation.

The greatness of the ancients, and the progress they were able to make while other nations were sunk in ignorance and barbarism, was mostly due to the fact that they held *Vairagya* (resignation) and *Dharma* (righteousness) as the essence of life and practised them sedulously throughout. The opposition between the ethical or the religious life and the course of nature which is troubling many a scientific and philosophic mind of modern times, did not cause them any insuperable and insurmountable difficulty. They were fully convinced of the eternal nature of man, and of his frequent sojourn in *samsara* till the attainment of salvation so that they could explain the opposition satisfactorily according to their own mode of thought without any mental hitch by their theory of rebirths. Success in life, whether of the individual or of the nation, was, in their opinion, intimitately connected with truth and righteousness; so that the practise of these alone was considered as the *sine qua non* for the welfare, material or spiritual, of the individual or the community. Their great men were, as every student of Ancient India knows, faultless embodiments of the virtues which they so zealously preached to the people and practised themselves. Is it true then, that the modern Hindus are trying to understand the danger that awaits them and are taking serious steps to remedy the evil on

the lines suggested by the teachings and the lives of their great ancestors? Unless this is done, it is certain that things will drift from bad to worse; and the nation, once so pure and noble, will become incapable of even appreciating the higher ideals of life and the nobler virtues of the heart. We are, of course, aware that there has been for the last quarter of a century much talk in our country about the greatness of our ancient forefathers, and the glory of their Vedantic religion and its ideals of religious and secular life. But, we fear that, in many instances, it has all ended in mere talk, perhaps yielding some sort of intellectual satisfaction to those concerned without any effect on their practical lives. Unless we revive the ancient watch-words of *Dharma, Gnana* and *Vairagya* and teach the people, both by example and precept, the importance of these for individual and national welfare, we fear that we shall have to deteriorate more and more till our condition becomes hopeless and irretrievable. We therefore fully believe that the duty of every one of our thoughtful and enlightened contrymen is to take steps to arrest the tide of irreligion and want of faith in ethical ideals which is now passing among their young men and preach loudly as Sri Veda-Vyasa has done in the Mahabharata.—"Thousands of occasions of sorrow, and thousands of occasions of fear present themselves to the unwise. With uplifted hands I cry; but no one hears me. "Pleasure and wealth from Dharma flow why should not Dharma be followed? For the sake of pleasure, nor from fear, nor for one's cupidity should one forsake Dharma. Dharma is eternal, pleasure and pain or not. The soul is eternal, but its abode the body is not eternal."

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EXPANSION OF SELF.

LECTURE BY SWAMI RAM.

IN ACADEMY OF SCIENCES' HALL.

My Own Self in the form of Ladies and Gentlemen :

SUBJECT.

To-night we are going to hear something on the EXPANSION OF SELF; you might say on the degrees of life, the grades of spiritual advancement, or you might call the subject the degrees in the refinement of selfishness. Perhaps the conclusion will be startling to some.

CIRCLES.

The diagram that you see before you consists of a straight line and circles. You will say, What is the use of these? What have circles to do with the unfoldment of Self? some are saying in their heart. These are not circles, they are very crooked, they are rather ellipses ; but these circles are to denote classes of life which are not exactly circular, which are crooked and elliptical, so to say, and that justifies the imperfection of the circles; they exactly represent in their deviation and in their imperfection what they have to indicate.

Before beginning with what life is, and the degrees of life, we shall have to say a few words about these circles.

Here is the minutest circle, a very small speck. It ought to have been made smaller than that even, but fearing that if it were smaller it could not be seen, it is drawn large enough to be visible. There we have beyond this a second circle, larger than the minute baby circle, and outside that a third one and then there is the fourth one. One peculiarity of them is that as the circle goes on expanding, enlarging, the centre of the circle goes on receding from the starting point A, on the straight line which is a common tangent to all the circles. The centre recedes, the radius increases and the circle enlarges. If the centre of the circle is very near to the starting point A and it is made nearer and nearer still until it coincides with the starting point, the circle becomes a point.

Thus a point is the limiting position of a circle, of which the centre has come extremely near to the starting point; and when the centre goes on receding from the starting point, the radius goes on increasing and increasing until the radius becomes infinite: or the centre moves up to infinity, then the circle becomes a straight line. Thus a straight line is the limiting position of a circle, of which the center moves up to infinity, or of which the radius is infinite.

Another peculiarity we notice is that the greater the circle the nearer does it come to the tangent straight line; and its curvature goes on decreasing as the circle goes on increasing. Thus we mark that the larger circle with centre D is at the point A very much more like the straight line than the internal circle with center C is, and then this internal circle is more like a straight line than the circle with centre B, which falls within it. This is why the earth, although really spherical, appears flat when you look at any part of it, the sectional circles of the earth being infinitely large for the naked eye. This will do for the circles.

LIFE * * Life! What is the characteristic feature of life? What is it that distinguishes life from inanimation or want of life? It is Motion, Energy or Activity. This is the popular way of looking at the question. The definitions of life given by science can also be summed up in this definition. A living man can move forth, walk about, do all sorts of things; a dead mummy cannot manifest these energies or this motion, these movements which the living man displays; a dead animal cannot move about; the living animal walks, runs, does all sorts of things. The dead plant cannot grow; it is devoid of motion, devoid of activity entirely. A living plant grows, exhibits motion.

GRADES OF LIFE * * We see again that there are generally made four distinctions in the degrees of life, or this world is divided into four principal kingdoms: the mineral, the vegetable, the animal kingdoms and man. In this we see that man exhibits, manifests more energy, more motion, a higher kind of movement than animals do. Animals can simply walk about, run or ascend mountains, but man

does all these things and much more. He does many other things. He displays or shows motion, energy to a higher degree. By means of telescopes he can reach the stars. Animals cannot do that. Man can control the animals. He annihilates time and space by means of steam and electricity. He acquires rapidity unknown to animals. He can send messages instantaneously to any part of the world. This is man's motion, man's energy, manifestation of power in the world. Animals fall short of man in manifesting or exhibiting energy and we see that animals are lower down in the scale of life than man is.

Again, compare the vegetable kingdom with the animal kingdom. Vegetables also grow. They move, but their motion is only in one dimension, they can move up in one line, they cannot move from this place to that, they are fixed to one spot. They send forth their branches in all directions and strike their roots very deep; but the manifestation or display of energy in the case of vegetables is far inferior to what it is in the animal kingdom, and there we see vegetables are lower down in the scale of life than animals. Minerals have no life in them. Indeed, if we define life in the same way as biologists do, then they have no life. But if we mark the grades of life by the revelation and manifestation of energy we might say that minerals also do manifest a kind of motion; they also do undergo a change; change is indispensable for them, too. Thus they also have very small traces of life in them, but their life is very insignificant, being at the bottom of the scale, because the activity, motion, the energy betrayed by them is insignificant, is infinitesimal. Thus it is clear that life which is characterized by motion is graded in accordance with the degrees of motion or energy.

NATURE REPEATS ITSELF.

Now, then, in Nature, the plan is that there should be nothing new under the sun. We mark that despite this apparent variety, in spite of all this outward multiformity, Nature or the Universe is very poor. The same law which governs the trickling down of a tear from the lover's eye also governs the revolutions of suns and stars. From the minutest atom to the remotest star we find the

same simple laws, which might be counted on the fingers, controlling and governing everything. Nature repeats itself over and over again. This Universe might be compared to a screw or spiral, of which every thread is of the same fashion, or it might be compared to an onion. Take one sheath out and we have another sheath of the same kind; then take that out and we find another of the same kind; peel that off and you have another sheath of the same pattern. In just the same way, what we have in the whole year we have on a miniature scale within every twenty-four hours. The morning time might be compared to the spring season. The noon might be compared to the summer season. The afternoon and the evening might well compare with the autumn, and the night might be compared to winter. Here we have in twenty-four hours the whole year reproduced on a miniature scale. Man, in embryo, repeats with marvellous rapidity all the past experience of life-forms which it inhabited before assuming the human figure. The shapes of fish, dog, monkey, etc., are all, one after the other, assumed by the fœtus in the ovum, before reaching the form of man-child. Thus, in accordance with the usual plan of evolution, according to the general law which governs the whole world, we want to find out if in the body or form of man there be practically the mineral, vegetable and animal kingdoms reproduced.

In the form of man are there not people who are, as it were, minerals? In the form of man are there not persons who are in the stage of the vegetable kingdom, and are there not people in the shape of man who are in the state of the animal kingdom?

In the shape of man let us see if there be men who are really men, and in the form of man let us see if there be men who are gods.

MINERAL MEN. * First, we shall take up the moral and spiritual MINERALS. The mineral kingdom manifests no motion apparently; it exhibits no energy outwardly, but nevertheless it has some kind of energy, some kind of activity, some kind of motion, because we see minerals undergo change, there is disintegration and development even

in the minerals. They crystallize and grow. This earth, which we look upon as stable, when compared with the sea, this solid-seeming earth, rises, falls, undergoes undulations, changes. Thus minerals also have some kind of motion in them, though exceedingly unnoticeable.

Now who are those in the shape of man that have only the same kind of motion as minerals? In other words, who have the same kind of motion as a child's spindle or a top has. A spindle or top turns, goes round and round, it moves, and when it is revolving vehemently the children come up and clap their hands and rejoice, saying, "It is stationary! It is stationary! It does not move! It does not move! This is self-centered motion". Motion we have, revolving motion, but the center of revolution lies within the body, and even when the motion is most violent, seemingly there is no motion at all. We might compare the life-motion of the minerals to the motion of a spindle or top, and represent it on the blackboard by the smallest circle, the point-circle.

You know all motion in this world is in circles, no motion in a straight line; all Science proves that. For this reason we will make use of circles to represent the manifestations of motion. In mathematics motion is represented by lines; in the present case circular lines will best serve the purpose.

So we have mineral life possessed of a motion comparable to spindle-motion, and which can be best represented in the figure before you by this minutest circle, which might be called a point. Who are those among men whose motion is like the motion of a top, whose circle or orbit of movement is simply a point, whose life is the life of minerals? Just reflect. Evidently these are men all of whose actions are centered around a little point, a false self, the little quarantine of a body, three and a half cubits long. They are selfish in the lowest sense of the word. These are people all whose actions are directed towards sensuous enjoyment. These people work in different lines, do all sorts of labour, but the object is simply to seek debasing pleasures. These are people who care not if their wife and children starve; they

care not whether their neighbors perish or live; at all costs they must drink, they must make merry, they must obey the dictates of the lower nature. Their demoralizing needs must be satisfied, even if it be at the sacrifice of the interests of their family and community. Let the wife and children starve, they care not, if only their cravings of the flesh are gratified. The center of all their movements, the focus around which they turn, the sun around which they revolve, the centre of their orbit is simply the little body. Their activity or motion is dead motion. This is the mineral life in man. We have had in the history of the world very beautiful and precious minerals in the shape of man. You know diamonds also belong to the mineral kingdom; rubies, pearls, jewels and all sorts of precious stones also belong to the same kingdom.

There was a time in the history of Rome when we had Nero, Tiberius and other Cæsars to mention whose name is to contaminate your ears. We have had mighty rulers, emperors, very precious minerals, but minerals only, not men. What would you think of these emperors, emperors of the whole world that was known to them, and yet caring not a straw for the interest of their state, who took no thought about their relatives and friends but who must satisfy their animal passions, no matter what happened to their queens, subjects and friends? You have heard about them, about the crimes they committed. There was one of them who fell a victim to the passion of eating delicious things the whole day long. When he partook of a most delicious dish he ate and ate till nature rebelled. By the help of medicines everything was vomited, and when the stomach was relieved he would return to the table again. This process was repeated over and over again in a single day. One of them burned the capital of the world to gratify his desire of seeing a big conflagration. What do you think of this? These were precious jewels, diamonds, no doubt, but not men. These are minerals in the kingdom of man.

VEGETABLE MEN. * *

We come now to the state of vegetables in the form of man. Their circle is larger than the grossly selfish little circle

of the mineral man. Their circle is larger and these people are much higher than the mineral men, their activity might be compared to the motion of a race-horse. The race-horse describes a larger circle than the spindle or top does. Their circle is represented in the diagram by the second circle, of which the centre is B. Who are these people? These people do not pursue their work simply to satisfy the taste of the flesh at the expense of everybody else's interest. They take into consideration the good of some other associates. These are people who turn round their wife and children, the domestic circle. They are far superior to the selfish mineral men, because these people not only advance the good of their own body, but they advance also the cause of their wife and children. The second circle includes many smaller circles, so do these people advance the good of many little selves beside their own little self, but should they be called unselfish? No, no; only in the case of these people the self is only expanded a little. In the case of the mineral men the self was limited to this little body, and in the case of these people the self is practically identified with the domestic circle, their wife and children. That is also selfishness, but selfishness refined a little. They are very good people so far as they go, but just look at this second circle which represents them. It is concave toward all outside of it What is concavity? Concavity is folding and clasping in the arms of love. Let us with our stretched arms form a circle; this is concavity. This circle is concave for the members of family, it is turned toward all the points that it embraces, but it turns its back to the whole universe without it.

These people are very good so far as they go, so far as their concavity or extended arms go: but they turn their back to the whole universe. The selfishness of these people moving in the second circle of vegetable-man becomes evident when the interests of one family clash with the interests of any other family, and then there is strife and discord wrought by them between all the members of one family and all the members of another family.

ANIMAL MEN. * Next we come to the third circle. These are animal men, animals in the form

of man. This third circle, represented in the figure with the center, C, is larger than the preceding two. It might be compared to the circle described by monsoons, or trade winds. It represents people who have identified their self with something higher than this little body or the domestic circle. These people identify their self with their class or sect or their state. Sectarians, people who identify their self with a caste or craft. They are very good, very useful indeed, far more useful than vegetable-men are, the centre is beyond the little body. It is at a much higher, wider expanse than the center of the vegetable-man. The radius of revolution in their case is longer. Welcome are these people: You see their usefulness extends to many families and individuals. They are useful to the people they embrace within the arms of love. They are useful to the people to whom their attitude is that of concavity. These people advance the good not only of their little body and not only of one house or family, but they advance the good of the whole class or sect with which they have identified their self; they are very useful. Are they also selfish? Why, yes; they also are, they seek to benefit their own self which is identified with their sect, at the cost of other sects or castes. If you want to see the shortcomings in them you will have simply to mark their attitude towards all the points outside of their circle. They turn their back to all that is without. When they crystallize and stereotpye their sectarianism, woe unto them that do not accept their version of truth. Here is one class and there is another class, another circle of the same kind. These being turned against each other, all the individuals belonging to the first class are at war and daggers drawn with all the individuals represented by the second class. Look here, if they do good to some, they do as much mischief, if not more, by declaring war upon all other communities and rival sects. One whole sect quarrelling and fighting with a whole sect on the other side. How much discontent is engendered by that. Still these people are far more preferable than the people who are only vegetable-men.

The Law of Nature is that you should not stand still in any position: you should go on: march on and on. Be not subject to

inertia or averse to change and progress. When people are in the state of the mineralman the next higher state would be that of the vegetable-man and for the people who are in the vegetable kingdom, so to say, the next higher state will be that of animal-man. If a person while advancing upwards and making onward progress passes through the state of animalman, it is well and good. There is nothing harmful or detrimental for a man in passing through the state of the animal kingdom: it is all right. Things go wrong, everything becomes confused and all produces mischief when we want to stand still and stop at one place and refuse to make further progress by selling our liberty to this or that dogma or creed. It is natural for everybody to pass through that stage at one time or another, but it becomes wrong for him to stick to it and endeavor to perpetuate it. It becomes wrong and a cause of mischief when he becomes a slave of that particular name and gives rigidity to his position. When the cities of Sodom and Gomorrah were being destroyed, Lot's wife turned back. She was leaving the city, but she turned her face back; she wanted to remain in the city; her heart was there and she wanted to go back. And there on the spot she was converted into a pillar of salt. Just so with the people who keep making upward progress and who keep moving away from their previous situation, who refuse not to make advancement; it is well and good for them, but the very moment that they want to turn back and refuse to make onward progress and sell themselves to names and forms, that very moment they change themselves into pillars of salt. Stagnation or fanaticism comes in. Stagnation or fanaticism becomes the cause of misery. These may be good men, animal-men, but you must make progress, must go on.

MOON MAN. * We come now to the fourth circle, the circle represented on the board with centre D. Here is man in man. Here is a normal man. His circle might be compared to the circle of the moon. The moon describes a circle around the earth, it is more elliptical than circular. The moon man, who is he? A very large orbit he describes: happy is he, perhaps. He is a man who identifies his self

with the whole nation or the whole race : you might call him the patriot. A very large circle is his ; he cares not whether those for whom he works belong to this creed or that irrespective of denomination, caste, color or creed, he makes it a point to advance the cause of all those who live in the same land with him. Very welcome is he : he is very good : a man he is, but that is all. You see, the moon brings about revolutions also in the sea, brings about tides, ebb-tides and flood-tides. Besides, lunatics, you know, are also said to be moon-stricken. This is a good circle, no doubt, the moon-circle, but just see when moon-men stereotype their position, when these people become selfish and their selfishness is crystallized, the selfishness in their case meaning patriotism when it is given rigidity ;when it is crystallized, what results ? It brings revolutions and launacy. It sets one nation against another nation, and there we have bloodshed and warfare, thousands—nay, sometimes millions upon millions—of beings shedding, spilling and drinking blood and making the fairy face of this beautiful earth blush with slaughter, blush red with blood. They are very good for those whom they embrace, to whom they are concaved, but just mark their attitude toward those against whom they are convex. Washington is all right for Americans, but ask the opinion of Englishmen about him. The English patriots are very good so far as what they call their own country is concerned, but just look at them with reference to those people whose life-blood is being sucked by their patriotism.

THE FREE MAN. * * * Last of all, we come to the fifth circle. Here the centre moves up to infinity, say ; the radius becomes infinite, and what about the circle ? When the raidus moves up to infinity the circle must become a straight line ; all the crookedness is gone ; the straight line passes through the whole space equally, fairly ; it is concave to none ; it is convex to none. The circle becomes a right line, a straight line it becomes. All crookedness is gone. All curvature vanished. These are God-men : their circle might be compared to the circle which the sun is describing. You know that the sun moves in a straight line : the radius of the circle is infinite. The sun is all glory.

Here is a circle of which the centre is everywhere, but the circumference is nowhere. This is the God-circle; these are freemen; these are free—free from all sorrow: free from all fear: free from all bodily desires: free from all selfishness. Are they selfish? Up to this we had selfishness. Have we no selfishness in this straight line? The straight line is a straight line—no ensalving point can we see anywhere. It passes through the space no selfish little centre round which it may turn, nothing to turn it round. Here is selfishness destroyed; or, you might say, here is Self gained. You see, we began with the point-circle, gross selfishness, and here is that little point enlarged, increased and expanded till it has become a straight line. These are God-men. These are people to whom the wide world is home, irrespective of caste, color, creed, community or country. Be you an Englishman, be you an American, be you a Mohammedan, a Buddhist or a Hindu, or whatever you may be, you are Ram's self. You are the Self of Self to him. Here is selfishness marvellously increased, here is a strange kind of selfishness. The wide world is myself: the universe is the self of this man: the wide world, the lowest creature, minerals, vegetables, the self of all these becomes the self of this man.

A man who had reached this state of perfect freedom to him came a disciple who sat at his feet for a year or so. When the disciple was going to leave the Master, he began to bow down at the feet of the Master, to kneel down before him, as the custom in India is. The Master, smiling, raised him and said: "Dear, you have not got all that you could learn. You lack a great many things yet; stay for some while more." A few days more he stayed in the holy presence of the Master, and he got more and more of ispiration. His heart was converted into God-consciousness. He was full of the Holy Ghost. He left the presence of the Master, knowing not whether he was the disciple or the Master himself. He went away looking upon the whole universe, the wide world, as his real self, and the whole universe being his real self, where could he, the Self, go? When the Self fills and permeates every atom, every

molecule, where can it go? The idea of going and coming became meaningless to him. You can go from one place to another if you are not already at the place where you want to go. Here he found himself, he found his true Self, the God within, God everywhere, and how could he think of going and coming? The idea of going and coming became absent for him. He was in the state of self-realization. The going of body was a sort of reflex action. He was in himself; no going or coming for him. Then was the Master satisfied. Thus did the Master test him and prove him of sterling worth. The disciple paid no respects or thanks to the Master, and rested in unity to such a degree that he rose above all idea of gratitude. Then did the Master know that he had really understood his teachings. Here is the Master state, where, if you honor the man, he says you are belittling him. "I am not confined in this body; I am not this little body only—I am the wide world, I am you, and honor me in you." Here is the state of a man who sells not anything to you. Here is the state of a man to whom honor and disgrace for the body have become meaningless, both shame and fame are nothing.

There came a man, a Prince, to a monk in India, and he prostrated himself before the monk. The monk asked him as to the cause of this homage that the Prince was paying to him. The Prince said: "Oh, sir; oh, holy sir, you are a monk, and you have adopted this order by giving up your kingdom which you ruled at one time. You are a great man of renunciation, and so I look upon you as God: I worship you." You know, in India, people are not honored so much for the riches they possess. In India they are honored for the degree of renunciation they display and the chief principle of honor is essentially different there from what it is here. More trust is placed in God than in the almighty dollar. The Prince was offering homage to the man of renunciation. The monk replied to the Prince: "If that is the reason why you honor me, I must wash your feet, I must kneel down before you, because, O King, you are a greater man of renunciation than all the monks in this world put together." That is very strange. How could that be? Then the monk began to

explain: "Suppose here is a man who possesses a magnificent palace, and this man casts out the dust and the dirt of the house; he throws out or renounces the dust and dirt of the house. Is that man a man of renunciation?" The Prince said: "No, no; he is not." Then the monk continued: "Here is a man who treasures up the dirt and the dust of the house and gives away the whole house, the magnificent palace. What do you think of this man?" The Prince said: "This man who keeps only the dirt and dust and resigns the palace, is a man of renunciation." Then the monk said: "Brother Prince, Prince, you are then the man of renunciation, because the real self, God the real Atman, that which is the magnificent palace, the real home, the paradise, the heaven of heavens, you have renounced, and only the dust and dirt of that palace which is this body, this little selfishness, you have retained. I have renounced nothing. I am myself the God of Gods—the Lord of the Universe."

Sometimes these people, the people who have reached the highest state of advancement, the free souls, are looked down upon by some and called crazy; but ask them if they would, for one moment, exchange the divine bliss, the supreme happiness, which they derive from divine intoxication, for all the wealth and riches of this world. Not at all, not at all. These people look down upon and pity the begging spirit of the so-called wealthy who go a-begging at the door of the flesh, at the door of carnal pleasures. Pleasure is within you. There you can get it; the whole treasure is within you. Then why play the part of the beggar and go about in a miserable plight in a sad state, and behave like a pitiable atom? Come, realize your true Self, the Almighty God, and let this song burst forth from you in fullness of joy:

"I am the mote in the sunbeam, and I am the burning sun,
Rest here!" I whisper the atom, I call to the orb, "Roll on!"
"I am the blush of the morning, and I am the evening breeze:
I am the leaf's low murmers, the swell of the terrible seas;
The lover's passionate pleading, the maiden's whispered fears;

The warrior, the blade that strikes him, his mother's heart-wrung fear.
"The rose, her poet nightingale, the songs from the throat that rise,
The flint, the sparks, the taper, the moth that about it flies.
I am intoxication, grapes, wine-press and must, and wine,
The guest, the host, the travelers, the goblet of crystal fine.
Oh, the splendor and glory of yourself makes the pomp of Emperors ridiculous.
Such a wondrous heaven you are, Existence, Knowledge and Bliss you are
Om! Om!! Om!!!"

(To be continued)

THE HOT THRESHOLD.

[The Hot Threshold is a symbol which the writer has chosen for God. But its exact origin or significance is a guarded mystery.—Ed.]

Ours is a daring heart and mind
Which hardest fetters cannot bind,
For, till the sacred goal we find,
We're firm and bold;
We spare no pains, we heed no loss,
Waves of despair may fret and toss,
But we will halt not till we cross
The Hot Threshold.
We know the worth of well-spent time,
We know that fast decays our prime,
But still the farthest peaks to climb
High hopes we hold;

Our eyes are fixed on one bright star,
And not the rudest gale shall mar
Our easy sailing, howe'er far
The Hot Threshold.

Through all the pitfalls on our way,
Through thick and thin, through night and day,
Through life's December and its May,
Through heat and cold,
We will pursue a steady race,
Let naught disturb our fearless pace,
Till with a joyful heart we face
The Hot Threshold.

Let summer scorch with fierce heat,
Let wintry storms collect and beat,
But we our hopes, like blossoms sweet,
Will e'er unfold;
For, we draw life from the strong root,
And will soon bear a golden fruit,
We shape our acts and thoughts to suit
The Hot Threshold.

No love of fame, no passion's fire,
No meaner aims our hearts inspire,
Nor wallow we in dirty mire
Of lust or gold;
We soar aloft in Heaven's blue sky,
Ready alike to live or die,
If only we might once descry
The Hot Threshold.

Who talks of death, who talks of life,
Of doctrines, sects, or party strife,
Of land and home, of son and wife,
Of wealth untold?
Far mightier gems we shall obtain
For all our toil, our willing pain,

When proud, triumphant, we shall gain
The Hot Threshold.
We feel there's none but reaps his meed,
We rightly weigh each word and deed,
Each burning thought from dross is freed
In wisdom's mould;
Then work, for work and duty's sake,
For we alone our fortune make,
And we shall reach, in virtue's wake,
The Hot Threshold.
Let all our heart's turmoils cease,
Our life shall be a song of peace,
Our woes shall teach, our joys shall please,
We're self-controlled;
For we are free and slaves to none,
Our holy march is now begun,
And we shall soon have bravely won
The Hot Threshold.

H.

—:o:—

EXTRACT.

ANCIENT HINDU MEDICINE AND ITS MODERN PRACTITIONERS.

From time immemorial India commanded vast intellectual treasures and her sons had developed arts and sciences to such an extent as to command even at the present day the highest respect and admiration from all enlightened nations. Her Grammar, her Logic, Astronomy, Astrology, Bhashyas, Sutras, Puranas, Samhitas, Kavyas, Alankaras, Mantras, her Vedas, Yoga and Sankhya Philosophies, Moral Codes and Dharmasutras were all written and explained with such

elaborateness and detail that one naturally wonders how such vast intellectual treasures could have been developed in this land of ours at such an early period. The Science of Medicine likewise received at their hands an equally if not more serious attention. It would indeed be no exaggeration to say that of all nations of the world the Hindus were the first to direct their attention to the study of diseases and the means of their alleviation. The healing art is said to have been cultivated by them from the very commencement of the vedic times and though this fact is amply attested by frequent allusions in the vedic writings, it was nevertheless at a much later period that the Practice of Medicine advanced beyond a certain degree of empirical skill and pharmaceutic routine.

The oldest existing work on the Science of Medicine as was practised among the ancient Hindus is the *Charaka-Samhita*, a comprehensive cyclopedia in slokas mixed with prose sections. It contains eight divisions or rather books and they are :—1. *Sutra*, or *Sloka*, 2. *Nidana*, 3. *Vimana*, 4. *Sarira*, 5. *Indriya*, 6. *Chikitsa*, 7. *Kalpa*, and 8. *iddhi*. Some idea may be formed of the voluminousness of the book when we say that it contains in all a hundred and twenty chapters. Of equal weight but more modern in its conception and finish is *Sushruta*, another splendid work on Hindu Medicine and Surgery which was compiled by Sushruta, a pupil of Divodasa, King of Benares, who is said to have been an incarnation of Dhanwantari, the celestial physician and discoverer of the heavenly elixir that prevents death. This work is also composed of verse and prose mixed together in eight *adhyayas* or divisions, viz :—1. *Salya*, 2. *Salakya*, 3. *Kayachikita*, 4. *Bhutavidya*, 5. *Kanmarabhritya*, 6. *Agada-tantra*, 7. *Rasayana-tantra*, and 8. *Vijkarana-tantra*. The first *adhyaya* deals with the extraction of foreign substances from the body; the second treats of

diseases of the limbs of the body above the shoulders; the third treats of such diseases as affect the entire body; the fourth deals with the alleviations of diseases of infants; the sixth treats of animal poison and its antidotes; the seventh deals with the means of promoting longevity, intelligence, strength, etc; and the eighth treats of aphrodisiacs. This work may be said to be an improved edition of *Charaka-Samhita* owing to the extreme simplicity of its arrangement and to the due attention paid therein to an additional branch of the science, viz:—Surgery. The latter works on this science are numerous and varied in their nature, and the most important among them are Singha Gupta Sena Vagbhata's *Ashtanga-hridhaya* which means "the heart of the eight limbs (of the body of medical science) and Bhava Misra's *Bhavaprakasa.* These are the most important general compendiums on the Practice of Medicine. Besides these compendiums there are works forming special treatises, such as *Rugvinischaya* or *Madhava Nidana,* a treatise on the system of Nosology, by Madhava; *Sarangadhara-Samhita,* a compendium of Therapeutics, by Sarangadhara; and *Raja Nighantu,* a most valued treatise on Hindu Materia Medica, by the Cashmerean Narahari. (Also a works on Hyjiee we hear was lately found in Mysore.)

It is perfectly clear and certain that some sort of Pathology was prevalent among the ancient Hindus several centuries before the Christian era, as will be seen from the simultaneous mention of the three humours, *Vatha, Pitha* and *Sleshma* (Wind, Bile and Phlegm) in the ancient Vedas. It is much certain that a tolerably perfect system of Nosology was also cultivated by the ancient Hindus, as will be seen from their books on the subject which are still preserved. Moreover, if there was any branch of Medicine in which the ancient Hindus were more than mere adepts, it was their Materia Medica. In this respect India is so

lavishly endowed by Nature that the study of Materia Medica was but a child's play with her inhabitans. The Hindus were cognisant of the Medicinal properties of so many hundreds of varities of minerals and herbs &c., a mere recital of them would land us in a labrynth of words and phrases. To satisfy the curiosity of our readers we shall name a dozen of them at random :—1. *Anulomana (cathartic)*, 2. *Arshokina (haemostatics)*, 3. *Avirushiya Anaphorodisine.* 4. *Sûrahara (antipyretic)*, 5. *Kapahara (antidihlegmagoque*, 6. *Prusasthabana (aneebolic)*, 7. *Purusha-Sankirahana astringent*, 8. *Rohana (epulotic)*, 9. *Sankosana (constrngent,)* 10. *Swethobaga* (diaphoretic), 11. *Vamana* (emetic) and 12. *Vetanusthabana* (anodyne). On the other hand, the Pharmocopoeia of the ancient Hindus stands unrivalled even to the present day. To cite one single instance, their *Puspas* (reduced metals) and *Pathnakas* (flowers of excellence and purity), not all the highly furnished chemical laboratories of modern Europe could produce anything so satisfactory. The Hindus were not ignorant of Surgery either as a study *Susruta* will plainly show. Their repugnance to come in contact with corpses or carcases and their utter abhorrence of the practice of vivisection stood in the way of an extensive progress in their anatomical studies. Yet, they have not been neglect tul of the common forms of surgery. When Charaka's work was complied, Hindu physicians were already divided into two classes, *viz.*,—*Kaya-chikitsakas* or physicians proper and *Salya Chikitsakas* or Surgeons. They had their own methods of *Akariya* (extracting solid bodies), *Vethiya* (excising), *Chethiya* (sucising), *Eshiya* (probing), *Mehiya* (sacrifying), *Sivaiya* (suturing), *Vethiya* (puncturing) and *Vichchiravaniya* (excreting fluids). They had their 125 surgical instruments consisting of 105 *Yantras* appliances) and 20 *Chattrias* (instruments proper), the former being of six kinds, *viz* :—1. *Swasthika* (forceps or pincers),

2. *Chantaka* (tongs), 3. *Thala* (saws of a certain pattern), 4. *Nadi* (cathetars), 5. *Chalaka* (bungies) and 4. *Upayantras* (auxiliary appliances). In operations of a serious nature, they made use of *Mohana Nasyas* (anaestheties), *Sammohani* (an equivalent to the modern chloroform, but less dangerous in its effects) and *Sanchivini* (a restorative), Above all, history tells us that a successful *Kapalasalya* (cranial operation) was performed on Bhoja Raja of Taranagara near Ujjeini some thousand years ago by two brothers of eminent medical and surgical repute.

Coming down to the question of practical application of the Science of Medicine, there were eight principal points by which the health of a person was tested by the ancient Hindu doctors. They are *Nâdi*, *Moothra*, *Mala*, *Sparsa*, *Sabda*, *Netra*, *Druk* and *Aukritti*. Space will not permit us to dwell at length on all these points but it will be sufficiently interesting if we notice the first and the most important of them all. If we are in the habit of observing our Naso Pharnyx, we shall notice that the air we breathe does not go in or come out with equal freedom through both the nasal air passages simultaneously. The air blows with rythmaical regularity through one passage for an hour or so while the other passage remains closed, and after, the reverse takes place. The cause of this obstruction of one of the passages is the turgidity of the muceous membrane overlying the turbined bones on that side. This may be easily noticed if the Naso Pharnyx is examined with a *Rhinoscopic Mirror*. As the muceous membrane on the closed side is hotter in temperature than that on the other side, European doctors think that this turgidity or erectility is necessary for warming the cold air entering the lungs. They do not however recognise or explain to any satisfaction this phenomenon of the alternate rythmatic erectility of the nasal muceous membrane. The Hindus took account of this fact even at the vedic

times, in fact on this strange phenomenon depends the whole system of their *Yoga* practice; and hence they made a special study of it in ancient times. They say that when air has a free passage through the left nasal cavity, the cavity on the right side is practically closed, aud that this state indicates the prevalence of *Ida Nadi* in the human system; when air blows through the right nasal passage and when the left side remains closed, *Pingala Nadi* is said to prevail; and when air goes in and comes out with perfect freedom through both the nasal air passage during the interval between the appearance of turgidity on one side and the disappearance of it from the other, it points to the prevalence of *Sushumna Nadi* in the system. They also say that for the first three days after full moon air will blow through the right nasal passage during the first hours after sunrise, and then the reverse takes place in each case in regular order one after another. The modern practioners of European medicine would do well to investigate this interesting phenomenon.

We also observe that by the inhalation and exhalation of air in and out of the lungs is caused the pulsation of the blood vessels and atteries in the human system. This pulsation of the *Nadi* is divided by the ancient Hindus into three classes:—*Vatha Pitha* and *Sleshma*. All windy temperaments come under *Vathadeha* or *Vatha-svabhava*. The attributes ascribed to *Vatha* (wind) are dryness, lightness, coolness, etc; and diseases of the Wind are treated with medicines that are sweet, sour or saline. *Pitha* (Bile) represents bile, heat, keenness and slight oiliness: and diseases of the Bile are treated with medicines that are sweet, bitter or astringent in taste. *Sleshma* (Phlegm) represents all characteristics which merge into what we call phlegmatic temperament. The indication of Phlegm are whiteness, coldness, heaviness and firmness; and diseases caused by Phlegm are treated with such remedies as are

pungent, bitter or astringent in taste. Though there are other parts in the body by feeling which the pulsation of the *Nadi* may be ascertained, the ancient Hindus have recommended only there principal places to ensure a correct and speedy determination. They are the lower part of the right hand near the wrist, between the two eyebrows and at the *Brahma Rundra* on the top of the head. The Hindus say that the feeling of the pulse near the wrist gives the experts in Hindu Medicine a very good insight into the state of health of any person: and that the elevation or suppression of any one of the three forms of *Nadi* causes sickness and derangement in the human system, and that by bringing the different pulsations to ther normal state this sickness and derangement can be easily got rid of. They also say that a drug administered to a patient has three different results according as the patient is at the time under the influence of any one of these three forms of *Nadi*, and that if any drug so administered is expected to have a certain desired effect, the *Nadi* of the patient should at first be changed into the one most responsive to that effect. They even affirm that a doctor who has mastered well the *Nadi Sastra* will be able to say by carefully feeling the pulse within how many months or years a man is likely to die, even when the man is perfectly in good health at the time of examination. This is a subject which ought to receive greater attention than is accorded to it by modern practioners of of European medicine, who although they feel the pulse of the patient in an off hand manner, do not care to understand the real significance and value attached to it. They would thereby vastly improve their practical knowledge of medicine.

Such was the high advancement of the Science of Medicine among the ancient Hindus, and when we compare it with its modern working, what a fall there is and what wanton neglect, owing to the narrow-minded policy and

petty jealousies of its modern practitioners and still more owing to the want of sufficient encouragement on the part of the ruling authorities, the study of this noble science has been sadly neglected. If any science is to be improved to any appreciable degree or if it is to be preserved without any perceptible deterioration, it ought to be studied for its own sake and made "a store house-for the glory of the Creater, and the relief of man's estate" "and not a shop for profit or sale," as Bacon would say. Further, it is the duty of its professors to assimilate new truths bearing on the subject and make them their own, whatever clime these truths may hail from or in whatever garb they may put in their appearance. Can this he said of the modern practitioners of Hindu Medicine? Certainly not. With a few exceptions here and there, among whom we may mention our countryman and ayurvedic physician, Mr: Muttutampippillai of Messers Ward and Davy, who at least did all the could to bring before the notice of the Hindu public the beauties of their ancient medicine by his monthly pamphlets entitled "*Vaidhya Vicharani* published by him in Tamil some three years ago and which unfortunately had to be discontinued for want of ready support from his brother physicians, there are none amongst us at present who are true lovers of this most beneficient art. This noble profession is now taken up and prostituted by men of all sorts and condition, whose sole aim is to make as much money as possible out of the misery of the deluded ignorant mass of people and not much to alleviate their sufferings. Having provided themselves with some worthless *olâ* books or paper books very high sounding in name but ill conceived in ideas and worse printed in appearance from the cheap side stores of Madras, many an individual of our place pose as authorities on Hindu Medicine. Many of them do not know even the names of the really authentic works on the subject,

much less the contents thereof; and the havoc they do in the country is really too appalling. The "*kills*" of these eminent worthies do not bear a reasonable proposition to their "*cures*," and yet, they are tolerated by the people and the ruling authorities. In England and other European countries person who practice medicine without a license or a diploma or personate members of the medical profession are punished with rigorous imprisonment; and why not introduce into Ceylon some such legislation? By introducing a system of Test Examination among aspirants to medical fame, by granting diplomas and medals to really deserving candidates and by meeting out condign punishment of those who practice medicine without an approved license from an authorized examining body, much of the evils of the present day may safely be done away, with; and the necessary impetus given to proper and systematic study of this science and to its much to be desired future advancement. Unless this is done we shall for ever be reminded of Charaka's aphorism:—

"Vasava's bolt, falling on the head, may spare,
But cure by a quack in the world is rare.

Vivekananda.

VEDANTA WORK.

MADRAS.

Swami Ramakrishnananda was invited by Babu Kalipada Ghose of Messrs. Dickinson & co, to Trivendram and the Swami's place was well taken here by Swami Yogisvarananda from Darmapuri. Swami Ramakrishnananda delivered a series of learned lectures at Trivendram on various Vedantic subjects. His lectures were always well attended and the chief result of the Swami's work in Travencore is that the public of Trivendram are anxious to open

a permanent centre of work there. We trust that Swami Brahmananda, President of the Ramakrishna Mission will soon find it possible to comply with the request of the public of Trivendram. Swami Ramakrishnananda is likely to visit Banglore soon and already the ground has been sufficiently prepared to necessitate the opening of another centre there.

MOORSHIDABAD.

We earnestly draw the attention of our readers to the following opinion of Mr. P. Mukerjea, Inspector of Schools, Presidency division, Bengal, about the Ramkrishna Orphanage and the Lower Primary School, Bhabda hoping that they would be glad to help such noble and philanthropic institutions. The Orphanage and the Lower Primary School attached thereto are in charge of the Swämi Akhandànanda of the Ramkrishna Mission, who has devoted his life to the bringing up of orphans and imparting to them as well as to other poor boys of the place, both spiritual and secular education. In the School, under his morally invigorating influence, boys grow strong in character, and at the same time, over and above their general education, they receive technical education also, such as carpentry, weaving &c. We can not say too much about the usefulness of of such an institution. In the Orpanage, the Swami himself remains always and by his paternal care and holy example brings up those towards whom every feeling heart should become moved. Unfortunately, such an institution is sadly in want of funds and so cannot afford to appoint regular teachers in technical subjects. As will be apparent from the opinion of the Governmet Inspector of Schools, if the institution is helped by the public for some time, it has

every chance of getting much encouragement from the Government. Will not our good and kind readers come forward to help such an institution, where the poorest of the poor, the orphans are fed, well taken care of and given general and technical education, so that instead of being crushed out of existence they become men and good members of society? Helping such as these means helping oneself. It leads but to one's own spiritual unfoldment.

OPINION OF MR. P. MUKERJEA.

15th March 1903.

I visited the Ramkrishna orphanage and Lower primary school at Sargâchi near Bhabda. I was much pleased with what I saw there. The Swami, a disciple of Rama-Krishna (Paramahansa) seems to have the sympathy of the local public both European and Indian in the useful work that is being done by him. The boarders are taught carpentry, weaving and tailor's work. I have suggested to the Swâmi that regular teachers of these subjects may be reappointed. This suggestion if adopted would improve the chances of the school getting special encouragement from the Government.

Copy to be sent to my office through the Dy Inspector of Schools, Murshidabad

(Sd) P. Mukerjea
Inspector of schools
Presidency Division.

N. B. All persons wishing to help would do well to send their contributions to the following address :—

Swâmi Akhandänanda

Bhabda P. O.

Murshidabad, Bengal.

KANKHAL.

To

The Editor.

"Brahmavâdin."

Dear Sir,

The greatest cause of the weakness of the Hindu nation is the want of Brahmacharyya. Boys, in greater part, are married in their childhood and they cannot therefore pass through the Brahmacharyya stage. Or it may be in certain cases that they cannot have the company of those who can train them through the same. Because of these inconveniences in the case of boys a training Home by the name of "the Râmakrishna Pâthshâlâ" was established in Kankhal (the climate of which is one of the best in India) early in January 1902 by the Râmakrishna Mission—founded by Swâmi Vivekânanda—where the Hindu boys from all parts of India will be gladly admitted and trained. In addition to this training they will be taught Sanskrit, English, Urdu, Hindi or Bengali.

The conditions for the admission of candidates are :—

1. Every one who is a Hindu by birth can be a candidate now.

2. Candidates must not be below ten years of age and above sixteen years.

3. Every candidate must have to remain in the Pathashala for at least six years.

4. As there is not enough funds now to maintain students gratis candidates must meet their own expenses just now. But as soon as funds will allow it they will be relieved.

5. Outside candidates will be allowed a month's leave to go home once a year if they like. Local candidates will have a day's leave in a month.

6. All candidates will have to remain under strict discipline and will be trained according to the Sanatan Hindu Dharma.

7. Unmarried boys will be admitted. But their guardians will have to give a written document promising not to marry their wards till at least 18 years of age.

It is needless to ask all generous-minded gentlemen to come forward to help such a noble cause?

All further particulars will be furnished on application and donations and subscriptions will be thankfully received and acknowledged by the

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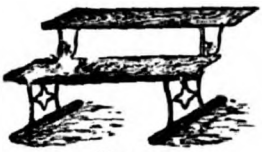
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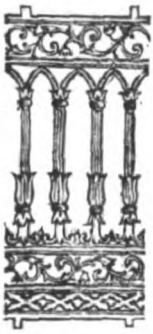
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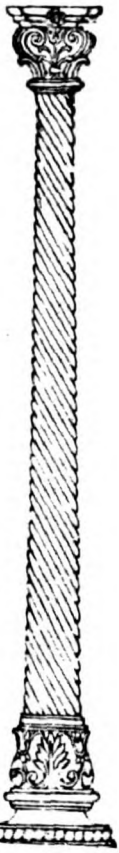




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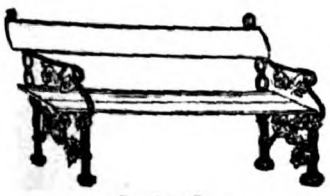
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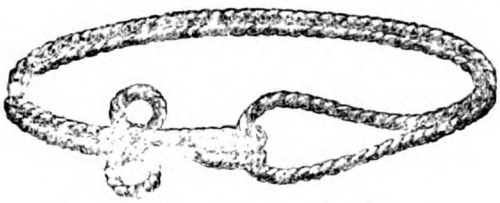
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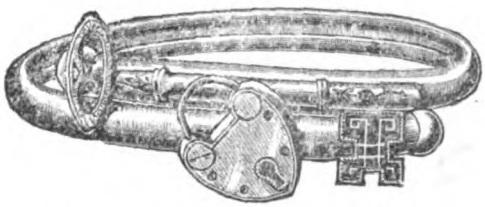
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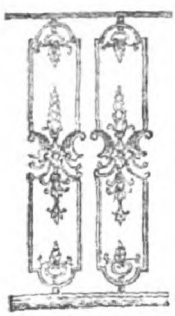
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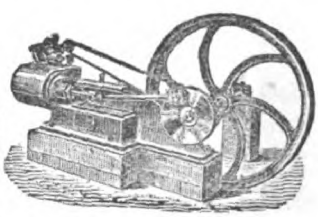




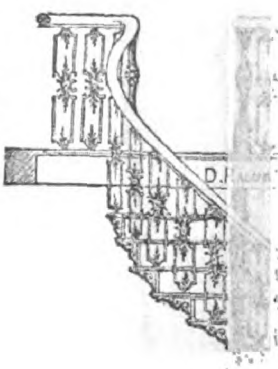
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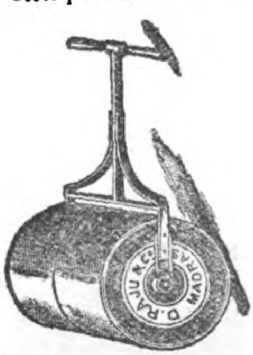


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(*Continued from Page 301.*)

ly Alter Egos, My Other Selves:

There will be a regular course of lectures, to which to-night's lk may be looked upon as an introduction. "What Is the Goal f Religion? and How the Hindoos Try to Realize It."

According to the Hindoos, everybody is God, the most pre- ous jewel, the whole treasure, the supreme bliss and source of all appiness in Himself. Everybody is God and All in Himself. If o, how is it that people suffer? They suffer not because they o not possess the infinite joy in themselves; not because they ave not the priceless jewel within themselves, but because they o not know how to untie the knot which holds it; how to open he casket which contains it. In other words, people do not know o enter their own spirits, realize their own Self. All religion is mply an attempt to unveil ourselves, to explain our Self. We ave placed a curtain before the precious jewels within us by our

own hands, by our own efforts, and have made ourselves miserable poor wretches. As Emerson puts it, "Every man is God playing the fool."

All creeds are simply the efforts to strike out, to rend assunder, the veil which covers our eyes. There are some creeds which have succeeded in making the veil much thinner than other creeds, but in all creeds there are people who have the true spirit and wherever the true spirit comes, whether the curtain be thick or thin, it is pushed aside for the time being and a glimpse into the reality is had. It will be illustrated by this example: Here is a curtain or veil. (Here the Swami placed a handkerchief before his eyes). It is before the eyes. We can push aside the curtain and see, but the curtain comes up before the eyes again. The curtain is made thinner (Here some of the folds of the handkerchief were taken down), and when the curtain is very thin it can be still shoved aside, but it comes up before the eyes again. It does not leave the eyes permanently. We will make it thinner still. In this state also it can be slid aside for a while but it comes before the eyes again. When the veil is made extremely thin, even though it be not thrust aside, the vieil does not stand in the way of our vision. We can see through it, and even now as before, we can also remove it at times. When the curtain is made extremely thin, it is practically no curtain, and we enjoy supreme happiness in spite of it; we are face to face with God; nay we are God. Nothing in this world can disturb us or mar our happiness; nothing can stand in our way. Herein lies the advantage over other creeds of Vedant, which reduces the curtain of ignorance (Maya) to its thinnest and enables a Gnani to enjoy blissful vision even in business life.

The votaries of all religious creeds can at times be *en rapport* with Divinity and lift off the veil, whether thick or thin, from before their eyes for so long as they remain in communion with the Supreme Being. A Vedantin also can do that, can throw himself into a state of happy trance; but he enjoys a celestial vision even in the ordinary state which creeds of thicker veil do not.

All the sects in this world, as the sects in India, can be branched under three principal headings: In Sanscrit we call these Tassyaivaham, Tavaivaham, Tvamevaham. The meaning of the first, Tassyaivaham, is "I am His." This form of creed keeps the curtain in its thickest form. The second stage of religious creed is Tavaivaham, which means, "I am Thine." You will notice the difference between the first phase of creeds, or dogmas, and the second. In the first attempts in the religious direction the devotee, the worshiper, looks upon God as away from him, invisible, and he speaks of God in the third person, as if he were absent, "I am His." This is the beginning of religion, it is like mother's milk to every child of religion. Without having once fed upon this milk, a man is incapable of making further progress in religion. "I am His": Is it not sweet when a man realizes even this perfectly; awakes early in the morning and thinks, "My Master wakes me"; goes to his official duties and looks upon those duties as imposed upon him by his dear, sweet Master, God; looks upon the whole world as God's and regards his house, his relatives, his friends, as God's, as vouchsafed unto him by God. Oh, is not the world turned into a veritable heaven, is not the world converted into a paradise? Let the man be sincere, let him earnestly, and with his whole heart, feel and realize that everything about him is his Master's, his God's, this body is His. When realized perfectly even this idea brings exquisite joy, indescribable happiness, supreme bliss—it is sublime. This is sweet enough when realized and put into practice, but as a creed it is only the beginning.

Compare with it the second phase of creeds, the second stage of religious life and devotion called Tavaivaham, "I am Thine." I need Thee every hour, I am Thine, Thine. The first was sweet, but this is sweeter. The first state was very dear and very lovely, but this is more lovely and more dear. Just mark the difference. The difference is illustrated by the veil having become thinner; you know that in "I am Thine," God is no longer spoken of as in the third person; He is no longer looked upon as absent, as behind the curtain, but comes face to face with us. He is near

and dear to us, is very close to us. He comes closer to us, we become more familiar with Him. As a creed this is higher. But it often happens that people believe in this creed, and address God as very familiar to them, as very near to them, but they lack the true earnest spirit; they lack the living faith.

Living faith being conjoined to the first state of religious development, the curtain, though very thick, is for the time being removed. While a man is feeling with his whole heart and soul —is feeling with every drop of his blood—the idea that he is God's, "I am His," as it were, being poured forth from every pore of his body; the sincerity, the earnestness, the ardor, the zeal for the time being removes the curtain from before his eyes, and he is lost, merged in God, in the All, becomes godly, he becomes God for that time. Sometimes the man who believes in the high principle, "I am Thine," lacks that true living faith and does not enjoy full well the sweets of God's presence. But living faith and earnestness can be conjoined to the second stage of religious creed as well.

The third form of creed is called Tvamevaham, and means "I am Thou." "I am Thou." You see how near it brings us to God. In the first form, "I am His." God is away off; in the second form, "I am Thine," God is face to face with us, he has become closer to us; but in the final stage of religious development the two become one, the lover and the beloved are lost in love. Thus is Vedant realized. The moth neared and neared the light till it burned its body and became light. The word *Upanishad* (Vedant) means literally approaching so *close* (Upa) to the light of lights that most *certainly* (ni) may the moth of separating and dividing consciously be *destroyed* (shad). The true lover of God becomes one with Him, and unconsciously, spontaneously, involuntarily such expressions find utterance through his lips, "I am He." "I am He." "I am He." "I am Thou, Thou and I are one. I am God, I am God. Nothing less can I be." This is the final state of religious development That is the highest devotion. This is called the Vedant, which means the end of knowledge. Here does all knowledge find its end; here the goal is

reached. Even in this creed, where the curtain is so thin that we can see the whole reality even though the curtain is on, there are some who lack earnestness, sincerity or single-mindedness, and do not slide away the curtain entirely to taste full realization ; and there are those also who, after arriving intellectually to this conviction, begin to realize the idea through feeling to such a degree that they remove the curtain and enjoy heavenly bliss—they become heaven itself. These are called liberated, even in this life, Jivanmuktas.

The refining of creed or thinning of curtain comes chiefly through intellect, and the lifting of the veil is effected through feeling. The three forms of creed have been described. Now let us see how far it is possible for men in the different creeds to shift the curtain between whiles. A few Hindoo stories will serve as illustrations.

There was a girl very deeply in love, her whole being transformed into love. At one time she fell seriously sick, and the doctors were called. The doctors said that the only way to cure her was to take out some of her blood. They applied their lancets to the flesh of her arms, but no blood came out of her body. Blood was at that time curiously enough observed gushing from the skin of her lover. What a wonderful union. You will call that a tradition, a false story, but it can be true. Often do those people who experience love, though of a lower degree, verify something like that in their own life. That girl had forgotten about her personality, had made herself one with her lover and the lover had merged himself in the lady's love.

Such a union with God is religion. Let my body become His body and let His Self become my Self.

In a religious book of Hindoos, Yog Vasishth, we are told of a lady who was thrown into the fire ; the people saw the fire did not burn her ; her lover was thrown in the fire, but the fire did not burn him either. How was it ? They were thrown into the river, the river did not carry them off. They were thrown from the tops of mountains and not a bone was broken. How was it ? At that time they could not give any explanation, they were

beyond themselves, they were in that state where no questions could reach them. Long afterwards the reason was asked, and they said that to each of them the beloved one was all in all; the fire was no fire, the fire appeared to that lady her lover and to the man the same fire appeared to be his beloved one. The water was no water to them; it was all the beloved one. The stones were no stones to them; the body was no body to them; it was all the beloved one. How could the beloved one harm?

We read in the Hindoo Puranas about a young boy whose father, a King, wanted to turn his son from religious life. He desired him to remain a worldling, like himself, but the remonstrances and admonition of the parent prevailed not upon the child—they were all lost on him. In order to prevent the child, the father put him in fire; the fire burnt him not; the King then threw his child in running water; the water bore the child up. To him the fire, the water, the elements, had ceased to be harmful—they were realized in their true state. The boy had dehypnotized himself into this real state; everything unto him was God, was all Love. The threats, frowns and brow-beating, sword and flame were nothing else but sweet heaven. How could he be injured?

Some time ago a Hindoo monk was sitting on the bank of the Ganges, in deep Himalayan forests. On the opposite bank were some other monks observing him while he was chanting to himself Shivoham! Shivoham! Shivoham! which means I am God, I am God. There appeared a tiger on the scene. The tiger came, the tiger got him in his claws, and though in the fangs of the tiger, the same sound, the same chant was coming out from him in the same tones, in the same fearless strain, Shivoham! Shivoham! *Shivoham*! The tiger tore off his hands and legs and there was the same sound, unabated in intensity. What do you think of that? What do you think of this saying, "I am God, I am God"? Could you call it agnostism? Far from it, far from it. This is the final realization. Do not lovers, when they reach that summit of love, feel themselves to be one with their beloved one? Does not the mother call her child the flesh of her flesh, the blood of

her blood, the bones or her bones? And does not the mother regard the child as her other ego, as her other self? Are not the interests of the child identical with the interests of the mother? Indeed they are.

Embracing Him, accepting Him, wedding Him, marrying Him, become one with Him to such a degree, to such an intensity that there may be left no trace of separation. Instead of praying "Thy will be done, O Lord," let your joy be "My will is being done," "My will is being done."

In India, long ago, the ways and customs were very different from what you find them in America these days. In America, you have electric lights to illuminate your houses at nights. At the time of which Ram is going to speak Hindoos used clay lamps and when one family got their lamps lit the people of the adjoining house would go into their neighbor's house to light theirs. One evening a maiden that was ardently in love with Krishna went to the house of Krishna's father with the pretext of lighting her lamp. It need not be told that it was in reality a desire to get herself singed like a moth at the light of Krishna's face that led her to the house of Krishna rather than to any other house with lighted lamps. She really went to see him; the lighting of the lamp was only the excuse she gave her mother. She had to apply the wick of her lamp to that of the burning lamp, but her eyes were not on the lamps, they were on the face of the dear little Krishna. She was looking at that charming, bewitching fairy face of Krishna; she was looking at him so intently she did not notice that instead of the wick of her lamp being in contact with the burning lamp, her fingers were burning in it. The flame continued to burn her fingers but she noticed it not; time passed, and she did not return home. Her mother became impatient and could bear the delay no longer. She went to her neighbor's house, and there she saw her daughter's hand burning and the daughter unconscious of it; the fingers were singed and were shriveling, and the bones were charred. The mother panted for breath, gasped and wept and cried aloud, "Oh, my child, my child, what are you doing? In the name of goodnes, what are doing." Then was

the girl brought to her senses, or, you may say, she was brought from her senses.

In such state of divine love, this stage of perfect love, the beloved and the lover become one. "I am He," "I am Thou."

This is the third state, and beyond that comes the state where even these expressions cannot be used.

The above stories illustrate the third kind of love. The following will illustrate the second state of religious development, "I am Thine"; "I am thine." Two boys came to a master and they wanted him to instruct them in religion. He said that he would not teach them unless he had examined them. Well, he gave them two pigeons, one to each, and asked them to go out and kill the pigeons at some retired place where nobody might see them. One of them went straight into the crowded thoroughfare; turning his back to the people who were passing through the streets, and putting and piece of cloth ever his head, he took up the pigeon and wrenched its neck and came back straightway to the teacher and said: "Master, master, (swami swami), here is your order carried out." The swami inquired, "Did you strangle the pigeon when no one was seeing you?" He said, "Yes." "All right; let us see now what your companion has done."

The other boy went out into a deep, dense forest, and was about twist the neck of the pigeon, and lo! there were the gentle, soft and glittering eyes of the pigeon, looking him straight in the face. He met those eyes, and in his attempt to break the neck of the pigeon he was frightened. The idea struck him that the condition laid upon him by the master was a very trying. hard one. Here the witness, the observer, is present even in this pigeon. "Oh, I am not alone! I am not in the place where no one will see me. I am being observed. Well, what shall I do? Where shall I go?" He went on and on, and he retired into some other forest. There again when he was about to commit the act he met the eyes of the pigeon, and the pigeon saw him. The observer was in the pigeon itself.

Time and again he tired to kill the pigeon; over and over again he tired, but did not succeed in fulfilling the conditions

imposed upon him by the master. Broken-hearted, he came back reluctantly to the master, and laid at the feet of the Swami the pigeon, alive, and wept and wept and cried: "Master, master, (Swami, Swami), I cannot bear this condition. Be kind enough to impart to me the knowledge of God. This examination is too trying for me; this examination is to hard for me. I cannot bear this examination. Please be merciful, be merciful, have mercy on me and impart to me divine knowledge. I want that, I surely need it." The Master (Swami) took up the child, raised him in his arms, caressed him, patted him, and lovingly spoke to him: "Oh, deer one; oh, dear one, even as you have seen the Observer in the eyes of the bird you were going to slay, even so, wherever you may happen to go, and wherever you are moved by temptation to perpetrate a crime, realize the presence of God. Realize the Observer, the witness in the flesh and in the eyes of the woman for whom you crave. Realize that your Master sees you even in her eyes. My Master sees me. Act as if you were always in the presence of the Great Master, ever face to face with Divinity, all the time in the sight of the Beloved."

In a grand museum in Naples, they say, there is a beautiful angelic face on the roof, and at whatever part of the museum you may happen to be, whatever part you may happen to visit, you may go to the roof, you may go to the basement, wherever you may be, the bright, dazzling, pure eyes of the angel look you straight in the eyes. The people who are in the second state of spiritual development, if they are true to themselves, live constantly under the eye of the Master. They feel, they realize, that wherever they may go, in the innermost chamber of the house, in the most secluded caves of the forest, they find themselves under the eyes of God, seen by Him, fed by His light, nourished by His grace.

Now we come to the primary stage of spiritual development. "I am His! I am His! I am God's!" This seems to be an elementary stage. Oh! But how difficult it is for people to realize the elementary stage of religious development, and if a man is sincere, really single-minded is really devout, puts into practice what he believes, makes this idea course with the blood through his

veins, feels it with every drop of his blood, gets himself saturated with it, with this elementary creed he may become an angel in this world.

A highly revered saint in India, in his early youth, was working in a place where his duty was to give away alms, to distribute food and treasure to the people. Some poor men were brought before him, with an order from his Master to give unto them thirteen bushels of flour. He gave them one bushel; he gave them the second, the third, the fourth, the fifth, the sixth, until he came to the number thirteen. He was counting the number of bushels audibly while dealing out the flour. The number thirteen is called *tera* in the Indian language. This word is a very remarkable word. It has two meanings. One meaning is thirteen—ten plus three; and the other meaning of the word is "I am Thine! I am Thine! I am God's!" "I am part of Him, I am His."

Well, he counted twelve and then came the turn for the number *tera*. When he had given them the thirteenth bushel and was pronouncing *tera*, such holy associations were aroused in him that he actually gave up his body and all to God. He forgot everything about the world; he was beyond himself; no, he was in himself. In this state of ecstasy he went on saying Tera, Tera, Tera, Tera, and went on unconsciously giving to the people bushel after bushel, saying Tera, Tera, until he fell down in a state of superconsciousness—in a state of trancendental bliss.

Thus we see that often the people who are in the elementary stages can rise to the greatest heights, if they are as good as their word; if they are sincere and earnest; if they do not want to make religion a mockery; if they do not want to throw dust into the eyes of God; if they do not want to make promises with God and then break them. When once in the Temple or Church they say, "I am Thine." Let them feel it. Let them live it. Let them realize it. This is true religion.

The different sects throughout the world can be classed under these three heads: "I am His!" "I am Thine!" "I am He." So far as the forms are concerned, the second form, "I am Thine!"

is higher than the first, "I am his," and the third form, "I am He," is the highest. Into either of these three forms we can infuse the true religious spirit.

According to the Hindoos, those who bring a true religious spirit to bear upon the elementary state of the creed will either in this birth, or in the next birth rise to the highest creed; they will rise to the second creed and, with the second creed, again associating the true religious spirit either in this life or the next will by and by rise to the next higher religious creed. which is "I am He," "I am Thou." When this state is reached there are no more births. The man is free, free, free! Man is God, God! He has reached the end! Om!

Oh! Brimful is my cup of joy,
  Fulfilled completely all desires;
Sweet morning zephyrs I employ,
  'Tis I in bloom their kiss admires.
The rainbow colors are my attires;
  My errands run light, lightning fires.
All lovers I am, all sweethearts I,
  I am desires, emotions I.
The smiles of rose, the pearls of dew,
The golden threads so fresh, so new,
  Of Sun's bright rays embalmed in sweetness,
  The silvery moon, delicious neatness,
The playful ripples, waving trees,
Entwining creepers, humming bees,
  Are my expression, my balmy breath,
  My respiration is life and death.
All ill and good, all bitter and sweet,
In that my throbbing pulse doth beat.
What shall I do, or where remove?
I fill all space, no room to move.
  Shall I suspect or I desire?
  All time is me, all force my fire.
Can I be doubt-or-sorrow stricken?
No, I am verily all causation.

All time is NOW, all distance HERE,
All problem solved, solution clear.
No selfish aim, no tie, no bond,
To me do each and all respond.
Impresonal Lord of foe and firiend.
To me doth every object bend.

RAM.

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SWAMI VIVEKANANDA AND HIS WORK.

BY SWAMI ABHEDANANDA.

(In accordance with the Resolution passed by the Vedanta Society of New York at the Memorial Services held last October in honor of the Blessed Swami Vivekananda, the second Sunday of March was devoted to a public recognition of the great work that had been accomplished by him in America and in Europe as well as in India. It had been hoped to have a number of well-known speakers to pay tribute to his memory, but as many of the Swamijee's closest friends had passed away since his last visit to America while still others were too distant from New York to be present, the original plan of a public memorial meeting was modified, and the following lecture was delivered by the Swami Abhedananda in Carnegie Lyceum before a large and sympathetic audience.)

The subject of this afternoon is one who needs neither introduction from any of his countrymen nor commendation from any of his humble co-workers and fellow-disciples of Bhagavan Sri Ramakrishna, whose seventieth birthday anniversary was celebrated last Sunday by the Vedanta Society of New York and of whose wonderfully romantic life we have heard in this hall.

The subject of the present lecture is one who made himself famous in this country as a great spiritual hero before he

was hardly known to the public in India, the land of his birth. From Canada to Texas, from California to New York, there is no state in this vast American Commonwealth where the name of our illustrious hero is not remembered with profound respect, and where the charm and spiritual strength of his forceful utterances are not felt by the educated and thoughtful minds of its citizens. During the last decade there have been few pulpits in the United States which have not held preachers who have had something to say either for or against the teachings of the world-renowned Swàmi Vivekânanda, the Hindu Sannyàsin monk, who belonged to the order of Srī Râmâkrishna Paramahamsa. For the first time in the annals of the history of modern India as also in the religious history of America, it has been recorded that a wise man of the East, unaided by government, uninvited and unsupported by religious organisation, crossing the unfathomable waters of the deep that separates India from her antipodes, could carry the message of peace and harmony into the heart of religious strife and rivalry of sectarian doctrines and creeds that were exhibited in the Parliament of Religions, held at the World's Fair Congress in Chicago in 1893.

The message of truth requires neither the protection of the sword nor the support of gunpowder for its propagation. The preachers of truth are very few, but their powers are felt by those who happen to come within the atmosphere of their divine personality. Such a preacher of truth occasionally appears like a gigantic comet above the horizon, dazzling the eyes and filling the hearts of ordinary mortals with wonder and admiration, and silently passes away into the invisible and unknown realms of the universe. The late Swàmi Vivekananda was one of those great comets who appeared in the spiritual firmanent once perhaps after several centuries. A well-known writer of this city wrote the other day: "The passing of Swámi Vivekananda was like the flashing of

a mighty star upon our wondering eyes. For in truth no greater, wiser, truer, holier soul has ever dwelt among us than this marvellous man who has recently gone into spirit life."

Those who have met him and heard him speak, will remember his fascinating personality, his fine intelligent face beaming with celestial radiance mingled with the innocent smile of a child, his deep musical voice, his uncommon eloquence, and above all, his wonderful oratorical powers which drew from the hearts of his appreciative listeners the exclamation that he was an orator by divine right.

That memorable address which placed the philosophy and religion or Vedánta on a level with the highest philosophical, spiritual and religious ideals of the world's celebrities who assembled in the Parliament of Religions, was the first attempt of our great Swâmi to deliver before the world the message of his Blessed Master which he had been carrying in his soul for nearly twelve years before he appeared in public. During that period he had travelled over India from place to place on foot, like a Hindu Sannyâsin monk, living up to the vows which he had taken in his youth, of poverty, purity, chastity and unselfishness, and setting a living example of a *Jivanmukta*—one who is emancipated from the fetters of the world.

We must not forget that before his appearance in the Parliament of Religions as a speaker, he did not know himself that he could speak in public; yet those who have read his World's Fair Addresses, I am sure, have realized the logical force, the intellectual strength and the spiritual depth of which every sentence bears testimony. That opening address made Swàmi Vivekananda the most popular of all the delegates and representatives of different religions who gathered at that gigantic Fair; and he was invited to speak before the meetings of the scientific and other sections of the Congress.

Here allow me to read what the President of the Scientific Section, Mr. Merwin Marie Snell, wrote about the glorious snccesss achieved by this humble young Sannyasin who represented the religion and philosophy of India.

"But by far the most important and typical representative of Hinduism was Swämi Vivekânanda, who, in fact, was beyond question the most popular and influential man in the Parliament. He frequently spoke: both on the floor of the parliament itself and in the meeting of the scientific section over which I had the honor to preside and on all occasions he was received with greater enthusiasm than any other speaker Christian or "Pagan." The people thronged about him wherever he went and hung with eagerness on his every word. Since the Parliament he has been lecturing before large audiences in the principal cities of the United States and has received an ovation wherever he has gone. He has often been invited to preach in Christian pulpits and has, by all those who have heard him on any occasion and still more by those who have made his personal acquaintance, been always spoken of in terms of the highest admiration. The most rigid orthodox Christians say of him, 'He is indeed a prince among men.' America thanks India for sending him and begs her to send many more like him, if such there are, to teach by their example those of her own children who have not yet learned the lesson of universal fraternity and openness of mind and heart; and by their precepts those who have not come to see Divinity in all things and a Oneness transcending all."

After the Congress was over the popular Swâmi was invited in almost all of the large cities of the Eastern and middle Western states to give addresses before public clubs, societies and universities. Before he came to New York he visited Boston and Cambridge and delivered public addresses and class lectures, expounding the philosophy and religion

of Vedanta, which were highly appreciated by the the educated men and intelligent women of the New England States.

When he lectured before the Philosophical Society of the Harvard University his address produced such a profound impression upon the minds of the professors that they offered him a chair of Eastern philosophy in that university; but being a Sannyasin, he could not accept this offer. A Sannyâsin never sells his wisdom for name, position or material return. This address was afterwards published and the late Rev. C. C. Everett, D. D. LLD. of Harvard Uuniversity wrote the preface, in which he introduced to America the Vedânta philosophy and its most worthy representative, Swâmi Vivekananda. The words of Mr. Everett will give you an idea of the impression which Swâmi Vivekânanda made upon his mind:

"The Swami Vivekananda was sent by his friends and coreligionists to present their belief at the Congress of Religions that was held in connection with the World's Fair in Chicago. This he did in a way to win general interest and admiration. Since then he has lectured on the same theme in different parts of our country. He has been in fact a missionary from India to America. Everywhere he has made warm personal friends; and his expositions of Hindu philosophy have been listened to with delight. It is very pleasant to observe the eager interest with which his own people in India follow his course, and the joy that they take in his success. I have seen a pamhlet filled with speeches made at a large and influential meeting in Calcutta, which was called together to express enthusiastic approval of the manner in which he has fulfilled his mission; and satisfaction at this invasion of the West by Oriental thought. This satisfaction is well grounded. We may not be so near to actual conversion as some of these speakers seem to believe;

but Vivekananda has created a high degree of interest in himself and his work. There are indeed few departments of study more attractive than the Hindu thought. It is a rare pleasure to see a form of belief that to most seems so far away and unreal as the Vedânta system, represented by an actually living and extremely intelligent believer. This system is not to be regarded merely as a curiosity, as a speculative vagary. Hegel said that Spinozism is the necessary beginning of all philosophizing. This can be said even more emphatically of the Vedánta system. We occidentals busy ourselves with the manifold. We can, however, have no understanding of the manifold, if we have no sense of the One in which the manifold exists. The reality of the One is the truth which the East may well teach us; and we owe a debt of gratitude to Vivekánanda that he has taught this lesson so effectively."

In 1894 the Swami Vivekananda came to New York to deliver his message before the public. He spoke in public halls in the city on different subjects, held classes, instructing earnest and sincere students in the various branches of the Science of Yoga and the philosophy of Vedanta, and eventually succeeded in laying the foundation of the Vedanta Society, which is now in a most flourishing condition. Most of his public addresses and class lectures have been published in pamphlet or book form by the Vedanta Society. The "Raja Yoga," "Karma Yoga," "Bhakti Yoga". "The Ideal of a Universal Religion," "My Master," are the principal works of the Swami.

I have met many people in this country during my six years stay who regard the "Raja Yoga" in the same light as the most devout Christian regards his own Scriptures. It has been a revelation to many agnostic and sceptical minds; it has transformed the characters of many. Every passage of this wonderful book is charged as it were with the

soulstirring spiritual power generated by the gigantic battery of the pure soul of our great Yogi. This wonderful book, which has been translated into several languages and published in three different countries, has commanded respect among the intelligent, educated classes and the sincere seekers of truth of the three continents of America, Europe and Asia.

During his three years stay in America Swami Vivekananda was most hospitably received and kindly entertained by his admirers, students and disciples. Invitations came from various quarters and he accepted them all. Some times he would be invited by people living in different cities hundreds of miles apart to give public addresses on the same day and he would accept in every case, travelling for hours by train or by any available conveyance.

Thus working day after day for three long years, Swami Vivekananda had to fight against many obstacles ; sometimes he would have summer clothes in winter, and he would go through unimaginable hardships regarding food and clothes, facing the sudden changes and severities of the American climate ; sometimes he would deny himself to help others caring nothing for his personal comforts ; while at other times he would depend entirely upon the spontaneous sympathy and voluntary help of his hosts and hostesses. In the midst of all these disadvantages our indefatigable hero did not fail to sow the seed of the sublime truths of the Vedânta philosophy in the hearts of hundreds and thousands of American citizens. No one except those who have heard the Swâmi describe his own experiences in this Christian country can realize what tremendous struggles he had to make to push his way against the volleys of unfair and unjust remarks and spiteful criticisms which were fired at him by the orthodox Christians, foreign missionaries, the Theosophists and their worthy adherents.

These storms of opposition instead of quenching the fire

of the spiritual truth of Vedânta that was burning upon the altar of the God-inspired soul of this Hindu preacher, fanned it into a blaze of light, the glory of which was visible from shore to shore, nay from across the waters of the Atlantic Ocean. By his marvellous presence of mind, indomitable courage, and stainless purity of character, he succeeded in overcoming the obstacles that stood in the path of his success and fought his battle well, like a brave soldier, being guided and directed by the command of his Divine Master, through whose power and grace he conquerred and subdued his opponents.

Swami Vivekànanda's success was due to his unbounded faith in the words of his spiritual Master, who is now regarded, honored, revered, respected and worshipped in India and other countries as the Incarnation of Divinity. The great Master, seeing the future grandeur and greatness of soul of Swämi Vivekananda, inspired him several times in the presence of his other disciples by saying, "Thou hast a great work to perform; thy mission in life is to spread the truth of the universal religion."

Thus having established in America the glory of his master, Bhagavan Rämakrishna, through his own success and reputation, and having shown to the world by his unselfish work his disinterested love for humanity, and having opened the spiritual eyes of hundreds of admirers, followers, students, friends and disciples, Swami Vivekananda obeyed his Master's call and carried his message to England in 1896. There he first made the acquaintance of the Venerable Prof. Max Muller, accepted his invitation and visited him at his home in Oxford. By his magnetic personality he inspired in him the desire to publish the life and sayings of his Blessed Master. He then delivered his message to the public, and created a profound impression upon the minds of the spiritually inclined men and women and of the advanced

thinkers of England. These lectures were printed at first in England and were afterwards published by the Vedanta Society of New York under the title of "Jnana Yoga". The present speaker was an eye witness to the effects which were produced upon the majority of his vast audience. For the first time their eyes were opened to the grandeur of the philosophy as also to the universality of the religion of Vedanta. I shall never forget the grand farewell reception that was given to him by his enthusiastic English friends on the thirteenth of December 1896 in a public meeting at Prince's Hall, Piccadilly, London.

Having finished his work in England and having given the charge of his classes to the present speaker, Swami Vivekananda sailed for India on the sixteenth of December with a handful of English disciples who were so devoted to him that they would not leave his company.

The news of his return to India was announced in all parts of the country. The Hindus of all castes and creeds who had heard of his success in the West as the greatest exponent of the philosophy and religion of the Motherland, were eagerly waiting to show their appreciation of his great work, and to pay homage to the victorious soldier of God in the form of Swami Vivekananda.

On the fifteenth of January 1897 the North German Loyd steamer, Prince Regent Leopold, which carried on board our illustrious hero, reached the harbor of Colombo in Ceylon. A large crowd of people and admirers gathered near the landing-place to receive the great Swami Vivekananda. At the entrance to the city of Colombo triumphal arches had been erected and the streets were decorated with continuous festoons of greens ond garlands of flowers. The Swami drove in a carriage along the decorated streets through cheering crowds to a bungalow where the official reception was held and the following sympathetic address of

welcome was read:

"In pursuance of a resolution passed at a public meeting, of the Hindus of the City of Colombo, we beg to offer you a hearty welcome to this Island. We deem it a privilege to be the first to welcome you on your return home from your great mission in the West.

We have watched with joy and thankfulness the success with which the mission has, under God's blessing, been crowned. You have proclaimed to the nations of Europe and America the Hindu ideal of a universal religion, harmonizing all creeds, providing spiritual food for each soul according to its needs, and lovingly drawing it unto God. You have preached the Truth and the Way taught from remote ages by a succession of Masters whose blessed feet have walked and sanctified the soil of India, and whose gracious presence and inspiration have made her through all her vicissitudes the Light of the World.

To the inspiration of such a master, Sri Ramakrishna Paramahamsa Deva, and to your self-sacrificing zeal, Western nations owe the priceless boon of being placed in living contact with the spiritual genius of India, while to many of our own countrymen, delivered from the glamour of western civilization, the value of our glorious heritage has been brought home.

By your noble work and example you have laid humanity under an obligation difficult to repay, and you have shed fresh lustre upon our Mother-land. We pray that the grace of God may continue to prosper you and your work, and

We remain, Revered Sir,
Yours faithfully,
for and on behalf of the Hindus of Colombo.

In reply the Swami delivered the most eloquent address, showing his appreciation and expressing his gratitude for the

kindness and sympathy shown him for the humble service that he had done in the Western countries for the cause of India.

Invitations from different quarters began to pour in and he accepted as many of them as his short stay in the Island of Ceylon allowed. Having received the respect, honor and loving sympathy of the inhabitants of that great island, the Swàmi sailed for India. Near the southernmost point there is a small town called Pamben where he landed. His Highnese the Ràjâ of Ramnad went in person to meet the great Swâmi and greet him with a most cordial welcome. A Formal address of welcome was read and Swâmi Vivekananda's reply was heard with great intrest by hundreds of people who crowded round him. After this reception he was invited by His Highness to be his guest of honor in his palace. He accepted the invitation and was seated in the carriage when, at the instance of His Hignness, the horses were removed and the carriage was drawn by the Rájâ himself aided by his devoted attendants. It will be interesting to you to know that this Râjâ, desiring to commemorate the first spot where the Swâmi landed, erected there a monument, the inscription on which reads thus:

Satyameva Jayati. This monument erected by Bhaskara Sethupathy, the Rájá of Ramnad, marks the sacred spot where His Holiness Swámi Vivekánanda's feet first trod on Indian soil together with the English disciple of His Holiness, returned from the Western Hemisphere where glorious and unprecedented success attended His Holiness'es philanthropic labors to spread the religion of the Vedânta."

All the Hindus of all castes came to see the Swâmi and treated him with the greatest respect, kindness and hospitality. After staying there for three days as the guest of honor of His Higness, the Swámi proceeded North towards Calcutta, the place of his birth, a distance of about four thousand

miles—as far as San Francisco is from New York—stopping on his way in the principal cities of the different states and presidencies. Everywhere he was most cordially received and entertained. In fact, the receptions and ovations given to Swami Vivekananda were unique in the annals of the history of India. No prince, no Maharaja, nor even the Viceroy of India, has ever received such a hearty welcome and such spontaneous expressions of love; reverence, gratitude and respect as were showered upon the blessed head of this great patriot-saint of modern India. Time will not permit me to describe the great ovations and receplions which were bestowed upon him in Madras and Calcutta, the capital of the vast British Empire in Asia. Those who have read the book named—"From Colombo to Almora" will remember what national pathos, enthusiasm and spiritual zeal were aroused in the hearts of the people by the return of the most worthy disciple of the Blessed Lord Srī-Rámakrishna, our Master and Spiritual Guide.

India indeed knows how to honor a spiritual hero. As Europe and America know how to honor their political or their military heroes when they return from the battlefield with their faces smeared with the life-blood of their innocent victims, so India on the contrary is the only country in the world where a spiritual hero receives similar honor when he returns from the spiritual battlefield after gaining victories of peace and love over inharmony and sectarian fight. The interest of the Hindu lies in religion; the Hindus do not care so much for politics or commercialism as for religion. Even the most illiterate peasant knew what Swami Vivekananda was doing here; and he was eagerly waiting to hear the reports of the Partiment of Religions at Chicago and to greet the hero who had achieved glorious success in expounding the religion of Vedanta.

Now let us see in what way the Swami's mind was

affected by these grand ovations. We all know how few people can digest the honors bestowed upon them by a whole nation. We have witnessed how the minds of Hobson and Dewey were turned when eulogies were poured upon their heads by the American nation. But with Swami Vivekananda the effect was different. After receiving the highest honors from three great nations. Swami Vivekananda's mind was neither elated with pride or self-conceit, nor was his head turned for hals a second from the blessed feet of his beloved Master. With the same child-like simplicity, with the same humility of character which he had possessed before he came to America, and keeping the same fire of renunciation alive in his soul, he realized the transitoriness of all the triumphal honors which were showered upon him.

He dressed himself once more in rags, took up his begging bowl and staff and began to wander like an ordinary Sannyasin from place to place. But this sudden change produced a great shock in is whole system and completely broke down his health. He would not take care of his body and would not listen to the advice and good counsels of his friends. Even in this state of health Swami Vivekananda showed that his spirit was infinitely greater than his physical form, and that his body was no longer capable of holding the soul which was constantly expanding and reaching out to the Infinite by transcending all limitations.

On account of his poor health, he was obliged to give up the platform work for the time being. He wanted to take rest, but the indefatigable energy which was poured into his soul by some unseen hand would not allow him to take rest. It pushed him from inside to do more work. From this time, however, he succeeded in directing that tremendous force in another channel. With the help of his American and

English friends he established two great monasteries for training the students of Vedanta of all castes, creeds and nationalties, one about six miles north of Calcutta and the other in the Himalayas, over six thousand feet above the sea level. These two monasteries are for the training of the Brahmacharins. In the second there are at present some English and American students who have gone there to study the religion and philosophy of Vedânta.

During the time of the terrible plague and famine in 1897 Swami Vivekananda also started the Ramakrishna Mission work with the help of his fellow disciples and co-workers, and established relief stations in different parts of the country to help the poor and suffering people and to distribute food, clothes, medicines. They have been doing splendid work in the way of relieving the distress of the sufferers. At the same time he opened three orphan asylums with educational schools in Bengal, Rajputana and in the Punjab. These have since been growing rapidly with great success. The two great magazines in English,—the "Brahmavadin" and the "Awakened India", which have their subscribers in all parts of the world, as also a monthly journal in Bengâli (Udbodhana) were started through the help of this great worker.

But the mental strain was too much for his poor health; he needed rest. At the request of his American and English friends, he revisited America in 1899 to have a complete change and to be away for a season from the field of his work. The doctors and physicians of New York advised him to spend the winter in California, so he went to California and within a few months recovered his strength and again took up the platform work. He gave addresses and courses of lectures in San Francisco and Los Angeles, established the Vedanta Society of San Francisco, which is now in a very flourishing condition under the leadership of Swâmi

Triguṇatita who has recently come from India.

At that time his worthy disciple, an English lady known as Sister Nivedita, who has renounced her family and voluntarily taken up the life of poverty, chastity and unselfishness, visited New York and gave courses of lectures describing the educational needs of Hindu women and the Swami's plans for establishing something like University Settlement work in Calcutta.

Swami Vivekananda came to New York and stayed in the Vedanta Society House for nearly three months, where he delivered lectures and conducted classes, then he went to see the Paris Exposition where he was invited to speak. Thus paying his last visit to his American and English friends, students and disciples, the Swami returned to India.

At this time he began to feel that he had finished his public work and had delivered before the world the message which had been entrusted to him by his Blessed Master. His health became poorer every day, but the inexhaustible energy and power that were working through the form would not let him remain quiet. He turned that force now in another direction,—in training the disciples and moulding the character of those gathered around him, by his living example as well as by his soul-stirring spiritual instructions. Silently ignoring the world-wide fame that had shone upon his name, he lived unostentatiously in the quiet house of the monastery on the bank of the Ganges, sometimes playing the part of a Guru or spiritual teacher, sometimes that of a father, sometimes even of a school-master. Man-making was now the ideal of our revered Swami. With a heart weeping at the sight of the suffering and degradtion of the illiterate masses of India, with a soul glowing with the fire of disinterested love for humanity and true patriotism, Swami Vivekananda solved the problem concerning the future of his Mother land by holding before the nation's

eyes the ideal of character-building through the light and spirit of Vedanta.

He told his disciples to live up to the mark of the teaching of Vedanta, as that was what the world needed. He gave his lessons and instructions and day after day he set himself to build the characters of his disciples and followers for the regeneration of India, until the Fourth of July 1902, when he liberated his soul from the bondage of the mortal form, and like a great Yogi he threw away the garment of his physical body by entering into Samadhi or the state of superconsciousness, from which he never returned. Thus he fulfilled to the very letter the prediction of his Blessed Master: "That when his mission would be finished he would realize his divine nature and would give up his body."

Swami Vivekananda did not die of any disease like an ordinary mortal; for during two months before his departure he was in perfect health and even on the last day he walked two miles and gave lessons to his disciples for nearly two hours in the after-noon, and in the evening before dinner he told the disciple who attended on him to wait outside until he was called for. In the meantime he went into superconsciousness through the path of meditation. He foretold several times that his work was finished and that he was passing away. The great soul thus passed away when his fame as a great Yogi, as a spiritual teacher, a religious leader, a patriot-saint, as a writer and an orator, and above all as the most disinterested worker for humanity had reached its climax and when new calls for greater work were ringing in his ears. As a lover of freedom, he could not have chosen a more auspicious day than the Fourth of July, when the atmosphere around our planet was reverberating with the thoughts of freedom that were arising from the free souls of the American nation.

The loss of Swámi Vivekananda has been a national calamity for India and has been felt with profound sorrow by his admirers, followers and friends all over the world. Memorial services were held in all parts of India and Ceylon, in New York and California and in other states of America. No country has ever produced such a many-sided character harmoniously combined in one form as we have seen in the late Swâmi Vivekânanda.

Was he the same graduate of the Calcutta University, the son of a lawyer and attorney of the high court of Calcutta? No, he was different. Swami Vivekananda was different from him who was known as Narendra Nath Dutt before he came to his Blessed Master.

Did he belong to any caste? No. Swami Vivekananda had no caste; he had no earthly parents, but was the child of Ramakrishna. He renounced everything, severed his family relations and was born again of his spiritual father. He never claimed for himself any caste distinction. It was his Blessed Master who by the magic of his Divine touch brought into play the latent greatness of his soul. Being the most worthy disciple of his Master, he followed the footsteps of Sri Ramakrishna, holding in his heart that he was the lowest of the low, lower even than a Pariah, so far as caste distinction and social position were concerned. He lived an unmarried life as simple and pure as that of a child: always regarding women as the representatives of the Divine Mother. Poverty, self-abnegation, self-renunciation and disinterested love for humanity where the ornaments of this exemplary character.

Today Swami Vivekananda has become the great ideal of the Hindu nation. Narrow-minded sectarians may not acknowledge it, but the fault is not to be found with the sun because the owls do not see his glorious rising. In the name of Swami Vivekananda, the whole of India is weeping with

profound sympathy and sorrow; he is regarded as the patriot-saint of modern India. Hundreds of societies, clubs, schools and colleges have been started in the name of Swámi Vivekananda by the respectable Hindus of all castes and creeds to show their appreciation of his greatness and to carry on his work for the cause of India. The other day I received a letter from a friend from Colombo in Ceylon who said:

"In Ceylon I see there is an English magazine published under the name of 'Vivekananda.' A public hall has been erected here and named 'Vivekananda Hall.' A society has been started under the Name of 'Vivekananda Society.' At Conjivaram, in Southern India, there is a medal in a college named 'Vivekananda Medal.' In Trichinopoly there is a 'Vivekananda College.' In Calcutta the university graduates have started a Vivekananda Society. In almost every city in India there is a Vivekananda society or club; the object of these societies is to continue the work left by this glorious patriot-saint and to fulfill his desires and ideas."

I have just received a letter from India saying that on the twenty-fifth of last January the fortieth birthday anniversary of Swami Vivekananda was celebrated in the monastery near Calcutta where his body was cremated, and three thousand people were sumptuously entertained and over five hundred from among the educated and respectable communities came to honor and show reverence to the holy spirit of the departed Swami.

Before I close, I must tell you that I had the honor of living with this great Swami in India, in England, and in this country. I lived and travelled with this great spiritual brother of mine, saw him day after day and night after night and watched his character for nearly twenty years, and I stand here to assure you that I have not found another like him in these three continents, and that no one can take the place of this wonderful personage. As a man

his character was pure and spotless; as a philosopher he was the greatest of all Eastern and Western philosophers. In him I found the ideal of Karma Yoga, Bhakti Yoga, Raja Yoga and Jnana Yoga; he was like the living example of Vedanta in all its different branches.

In conclusion, allow me to read an open letter sent to me by the late President of the Vedânta Society Of San Francisco, M. H. Logan, M.D.,A.M.,Ph.G. He was a personal friend of Swami Vivekananda, as you will see from his letter; he says:

"Many are the moments of sadness since the Swamijee has gone away. It seems that all the gods had left us, for his Divine presence spread peace and tranquillity wherever he went; the tumult of uncertainty departed from my soul at the sound of his magic voice. His very form and every mood were those of tender compassion and sympathy. None knew him but to love him; those of us who have had the royal good fortune to have met him in the flesh will some day realize that we have met the true Incarnation of the Divine One.

To me he is "The Christ," than whom a greater one has never come; his great and liberal soul outshines all other things; his mighty spirit was as free and liberal as the great sun, or the air of heaven.

No being lived so mean or low, be it man or beast, that he would not salute. His was not only an appeal to the poor and lowly but to kings and princes and mighty rulers of the earth; to grand masters of learning, of finances, of art and of the sciences, to leaders of thought and of creeds, to mighty intellects, philosophers and poets. Vivekananda shook the world of thought on all its higher lines. Great teachers bowed reverently at his feet, the humble followed reverently to kiss the hem of his garments; no other single human being was reverenced more during his life than was

Vivekananda.

In the few short weeks that I was with him, few could know him better than I. At first I attended him through a severe spell of sickness, then he sat with me partly through a paralytic stroke; he would charm me to sleep and enchant me awake. So passed the subliimest part of my life, and now that sweet memory lingers and sustains me ever and always.

"Many have asked me why so great and good a man must die? I have said, Why should he not die? His task was finished: One ordinary human body was not enough, nor twenty, nor a hundred for such tremendous energy. Such an intense intellect and spirituality would soon dissolve the granite foundation stones.

Vivekananda is not dead, he is with us, now and forever, He is my comfort and solace. He is the Senior Brother to the whole world."

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THE CLASSIFICATION OF YOGA.

BY GOVARDHANADAS.

(*Continued from Page 280.*)

Before entering into the consideration of *Yoga* as developed and modified by the other systems of philosophy and the popular religions of the *Puranas* and the *Tantras*, it will not be out of place to give a brief summary of the method of *Yoga* as expounded by Patanjali in his *Yoga Sutras*. The whole book is divided into four parts or *Padas*. The first is entitled *Samadhipada* and devoted to the exposition of the nature and character of meditation and hyperconscious concentration. The second is called the *Sadhanapada* and is given to the method and means of concentration. The third is known as *Vibhutipada*. It treats about the

various powers which a man may acquire by training the mind as enjoined by Patanjali. The fourth is the *Kaivalyapada* and deals with the description of 'isolation' or the highest state in which the soul remains detached from the bondages of worldly life or *Samsāra* and which is the ultimate goal of *Yogic* meditation.

We have already devoted some space to the enumeration of the different meanings of the word *Yoga* as used by different writers. Patanjali begins his treatise with a definition of the term and explains it as "restraining the mindstuff (*Chitta*) from taking various forms (*Vritti*)". As this definition is difficult to be understood without some knowledge of the modifications of the mind, he proceeds at once to classify these as "right knowledge, indiscrimination, verbal delusion, sleep, memory," which are productive of pain and pleasure. He next describes the means of restraining these. They consist in a strenuous effort to keep the modifications in check by non-attachment to objects of the senses even to the qualities of nature. The result of practice and non-attachment is stated as the highest state of concentration called *Samadhi*. This state, according to him, is of two kinds. *Samprajnata* or 'right knowledge' is followed by reasoning, discrimination, bliss, unqualified ego. *Asamprajnata* is attained by the constant practice of all kinds of mental activity, the *Chitta* retaining only the unmanifested impressions (*Samskaras*). The latter results in liberation which is the highest goal of the *Yogin*. He next says that the expedients mentioned by him may be made to act sooner by devotion to God who is the first Teacher. After mentioning the various obstructions which tend to distract the mind of a *Yogin* and suggesting remedies in each case, he proceeds to the further classification of what he first mentions as *Samprajnata Samadhi* or deep concentration. These several kinds of *Samadhis* cannot destroy the seeds of past action, and cannot give liberation, but can only succeed in obstructing all other impressions except their own impressions of restraint. Hence this *Samadhi* is known as *Sabija* or the seeded. When the restraining of even these seeds can be brought about, the Samadhi then becomes *Nirbija* or the seedless. The effect of

intense concentration is pointed out to be the production of sameness in the self, mind and external objects.

The second chapter is devoted to the practices to be followed by a student of *Yoga* and opens with a definition of *Kriya-yoga* or the Yoga of action, composed of mortification, study, and surrendering the fruits of work to God. The effect of the several practices mentioned is to minimise the "pain-bearing obstructions (seeds of *Karma*) which are ignorance, egoism, attachment, aversion, and clinging to life, ignorance being the root of the rest. The *Samskaras* or impressions which are the cause of afflictions are of two kinds—those that are fine and dormant and those that are gross and active. The fine ones are to be counteracted by acting against their natural bent and the gross ones by meditation. The pain-bearing obstructions are the sources of the receptacle of works or *Samskaras* of good and evil which tend to lengthen the chain of mundane life by the experiences of pleasure and pain. As an act once performed must necessarily bear its fruits there is no remedy for those acts whose fruition has begun, but those whose fruition has not come may be avoided. The means for effecting this is the junction or dissolution of the seer and the seen by the destruction of ignorance which is its cause. Destruction of ignorance arises from an unbroken practice of discrimination. When this is done the Purusha will shine in his real nature as omniscient, omnipotent, and omnipresent. Knowledge of discrimination before it comes has to pass through seven progressive stages. By the constant practice of the different parts of *Yoga* when the impurities of both the body and mind are destroyed, knowledge becomes effulgent and rises up to the highest discrimination. The different parts of *Yoga* are then discribed as *Yama* or restraint, *Niyana* or obligation, *Asana* or posture, *Pranayama* or control of vital energies, *Pratyahara* or gathering in of the senses, *Dharana* or fixing the mind on one object, *Dhyana* or meditation, and *Samadhi* or hyper-consciousness. After describing the results arising from the practices of the first five limbs, Patanjali goes to the next section—that of powers.

The first five limbs of *Yoga* are external (*Bahirangas*)

These form no essential part of *Yoga* but are mere accessories or necessary adjuncts. The real *Yoga* consists in the last three limbs known as *Antarangas* or internal limbs. The third section opens with a definition of these. When they are practised with regard to a single object they are collectively known as *Samyama*. When man can successfully perform the *Samyama* all powers come under his control. *Samyama* should be practised in successive stages. The *Yogin* should first begin with gross things. After getting knowledge of these, he should gradually pass to finer things. Even this *Samyama* is external to seedless *Samadhi*. For, the highest things it can produce are the controlling modifications which also should be got rid of for the highest *Samadhi*. It is higher than the external limbs and nearer to real *Samadhi*. When the control becomes steady by habit, and the mind is able to stick to one object to the exclusion of others, the mind becomes really concentrated and *Samadhi* results. The chief test to show that the mind has become concentrated is that the idea of time should disappear, so also of form, state, and such other modifications which condition substance and cause it to evolve. Here Patanjali may be said to speculate on the possibility of attaining all sorts of wonderful powers. He gives a large list of them. Tempting as these powers are, they ought not to be indulged in by a *Yogin*. They ought to be treated as sign-posts indicating the nearness of the final goal. They must not occupy our attention. The only use of these is that they serve to develop in man the power of discrimination until it culminates in *Tarakagnana* or saving-knowledge which brings about the realization of the relation between the discriminating soul and the mind, its chief instrument. A *Yogin* who has experienced these wonderful powers and has rejected them as worth nothing, has got rid of the source of evil, attains *Kaivalya* or isolation. When the soul reaches this state it depends upon nothing; it is free; it is perfect. The mind which is a mixture of purity and impurity is made *Satvic* and as pure as the *Purusha*; the *Purusha* who is the unqualified essence of purity is reflected by it.

The fourth section deals with certain metaphysical questions

bearing on the nature and character of *Isolation*. To begin with, the powers or *Siddhis* are mentioned as capable of being attained by various means, such as, birth, chemical means, power of words, mortification and *Samadhi* or concentration. Of these Patanjali rejects all others except *Samadhi* as inferior and incapable of leading to the highest goal. *Samadhi* is the only means by which one can attain anything and everything, mental, moral or spiritual. The question that may naturally be raised on Patanjali's definition of *Samadhi* is, how do the changes in body affect *Samadhi*? The answer given by Patanjali is that the secret of evolution or change is the manifestation of perfection which potentially exists in every being. The expression of this perfection is according to the condition of the body with which the soul is united. Good deeds, right knowledge &c., act as the destroyers of obstacles to the manifestation of the infinite soul behind the evolution of nature. If the soul is independent of changes, how does it become limited by matter and create minds? This, according to him, is due to the soul identifying itself with the changing matter, or in his words, "from egoism alone proceed the creation of minds." In the case, where a single soul acts simultaneously through different minds belonging to different bodies, the original mind may be said to manufacture all these out of the substance called 'egoism' and assume control over them all. Having explained the rationale of *Samadhi* as the producer of powers, he goes on to show the inferiority of other causes as power producers. The powers produced by other causes are pointed out to be the fruits of *Karma* and actuated by desires. But those that are attained through *Samadhi* are free from such desires and therefore have no binding force.

He next enters into the classification of *Karma*. The *Karmas* resulting from the actions of a *Yogin* who has reached the highest state have no binding power. But those of ordinary men have binding force and need be differentiated. These are of three kinds,—black or evil actions, white or good actions and mixed. These *Karmas* manifest themselves in every state as desires suitable to the environments of that state. Since each body

is determined by the previous fine impressions which get revivified into memory, consecutiveness in desire is being kept up, even though the different bodies are apparently separated by species, space, and time on account of the want of identification of memory with impressions. All new experiences are built on the tendencies or impressions produced by the past experiences and have their root in the desire for becoming happy. As no beginning can be ascribed to experiences, this desire is without beginning.

How can desires which are by nature without beginning be destroyed? If they are not destroyed, the perpetual chain of births and deaths will continue to prolong life and liberation will become impossible even for a *Yogin*. He says that the desires are connected as cause and effect and mind is the support of them all and in which these are converted into fine *Samskaras* or impressions only when they are stimulated by worldly enjoyments. Past desires will not die unless they work themselves out; but future desires may be got rid of by non-attachment to sense objects. When one succeeds in doing this, one attains liberation.

Past and future belong to the nature of every being. They are but the different modes of manifestation of the three *Gunas* or qualities. In the universe they manifest themselves in a gross state and in the mind in a fine form. All things in spite of their variety of forms and changes possess a unity in their being the products of the same three *Gunas*. Both the mental and material worlds are in a continuous state of flux, each moving at a different rate. Every change in an object leaves a corresponding change in the mind of the perceiver and thus continuity and unity in the object perceived is kept up, but not in the rate of change of motion. The same object produces different perceptions and desires in different minds, and an object is cognised or not in accordance with the coloring given by it to the perceiving mind. The theory of Patanjali is that on account of the difference in the rates of changes of mind and matter, just as the mind is able to perceive matter, the different states of the mind can also be known on account of the *Purusha*

who is the lord of the mind being changeless, colorless and pure and behind all. This *Purusha* unlike objects is self-luminous and transmits its light to everything. The intelligence of *Purusha* is as it were, infused into the mind and the mind is made to perceive what is directly presented to it. If the mind were to be self-luminous by nature, it would be able to congnise everything at the same time. But it is not so. The *Purusha* alone is capable of knowing all in one moment. It is therefore self-luminous but not the mind. Instead of *Purusha* if another mind were to be postulated behind the first mind, it will lead to the fallacy of *regressus ad infinitum* and confusion of memory.

If the mind is not self-luminous and has no cognising power in itself how do people talk of the mind knowing things? According to Patanjali the essence of knowledge is *Purusha*, 'but knowledge is not an attribute of *Purusha*. On account of the proximity of the *Purusha*, it catches the reflection of him and for the time being assumes his form. By attaining the light of intelligence it is able to understand its own cognitions. The purport is that on account of the modifications caused to the mind from one side by the Purusha or the seer and from the other side by the objects of the external world, it becomes sufficient in itself for the purposes of understanding and getting the power of knowledge. If the mind is not self-cognisant and if it has not a will of its own, what then is the purpose of its activity? A natural compound like the mind can never work for itself. Everything that is a combination in this world is the product of some extraneous stimulus and acts only for another, in the same way as unintelligent milk acts for the nourishment of the calf or as a cart carrying saffron for the use of man. As the senses act for the purposes of the mind, so the mind acts for the *Purusha*. By force of identification with the mind, the *Purusha* thinks that he acts. But when the knowledge of discrimination comes to a *Yogin*, he understands that *Purusha* is not the mind.

In the end Patanjali refers to the fruits which accrue to a person by following the method of practice as propounded by him. He says that when a person duly practices this *Yoga*, he gets the

power of discrimination; his vision becomes clear. The veil of false knowledge or reverse apprehension drops off from his eyes and he sees things as they really are,—that the whole combination of nature is only a panorama to the witnessing *Purusha* and that the *Purusha* is distinct in essence from any of these. When he discriminates the mind, fear ceases and with it misery and he attains the true state of *Kaivalya*. The finer and dormant impressions of the mind may now and then rouse obstructive thoughts and the *Purusha* who is blessedness itself may resume to think that he requires something external to make him happy. But these should be carefully repressed in the manner in which ignarence and misery were taught to be overcome. When the repression is effectual and when right discrimination of truth is attained, to him who rejects the resulting powers of his practice as worthless there comes a particular light called *Dharmamegha* or "the cloud of virtue" Then will be swept away from him, all fear, all afflictions and all *Karma* for ever. Then knowledge bereft of its covering of impurities becomes infinite and the knowable infinitesimal. To him all the transformations of the qualities of nature will come to an end; all ideas of time caused by changes or succession of impressions in memory will vanish; and isolation will be an accomplished fact. This isolation or *Kaivalya* which is the end and aim of *Yoga* is defined at the close of his book as "The resolution in the inverse order of the qualities bereft of any motive of action for the *Purusha*.," or " the establishment of the power of knowledge in its own nature."

From the foregoing summary of the teaching of Patanjali it will be evident that Patanjali while following closely the doctrines taught by Kapila has taken special care to emphasise the religious side of the ancient teachings of the Rishis. He has organised a scientific system of observances and worship for the realisation of the truths taught by Kapila. However much subsequent philosophers have differed in regard to their conclusions about the ultimate nature of truth, yet the practical method of realising it is not other than that propounded by Patanjali. This shows the universality of his teachings as comprising the practices com-

mon to all forms of religion known to the people of India at his time. Herein consists the excellence of Patanjali's system which is very aptly styled by him *Kriya-Yoga* or the method of practice. As almost none of the leading systems of Indian philosophy, including the atheistical ones, dispensed with the idea of a soul, all of them have recognised the importance of Patanjali's system as a practical philosophy or religion suitable to any ideal. So long as philosophy is confined to the speculative reasoning of a few persons, it is potent to serve no purpose, can obtain no hold on the minds of the masses. They can be preserved only as curiosities of human brain-work. The moment philosophy is brought down to the realm of practice and transformed into a powerful system of religion, it takes firm root in the life of the people and gets assimilated by them. Then alone philosophy may be said to have a purpose for mankind. The same may said with reference to religion. A perfect religion should be able to appeal not only to the physical, sensual and emotional sides of human nature but also to the intellectual side. In India, there never was a time in which religion did not go hand and glove with philosophy. The proof of philosophy consisted in religion; the truth of religion required the help of philosophy. The teaching of Patanjali is to show that there can be no *Sankhya* without *Yoga* and no *Yoga* without *Sankhya* and that *Sankhya-Yoga* or knowledge and realisation can alone compose one complete system.

The word *Yoga* in the sense of the union of the individual self with the Supreme Self is scarcely to be met with in the early part of the Vedas and in the early Upanishads. As was pointed out, in its advanced sense it is generally associated, like other *Pauranic* and *Tantric* doctrines of religion with the name of the founder of the *Sukla Yajurveda*. Yajnavalkya, the leading authority of *Sathapatha Brahmana*, is considered by many to have been the originator of *Vedic* authority to all the later practices of religions which are taught in the Tantras and other modern treatises on religion and which are supposed by some to have been the products of non-Aryan influence. The leading authorities on the *Puranas* and *Tantras* invariably attribute the first promulgation of

Yoga as taught by them to their favourite deities, *Brahma*, *Vishnu* or *Siva*. So long as we have reason to believe that these deities themselves are of later day origin, the doctrines taught by them cannot be held to be very old. But the earliest authorities for the doctrines of *Yoga* in their modern developed form are the Upanishads, especially those belonging to the *Sukla-Yajur Veda* and *Atharva Veda*. In the tenth book of the *Taittiriya Aranyaka* and in the *Kathakohanishad*, there are full references to these doctrines. The Svetasvataropanishad devotes a complete chapter to the exposition of the practices of *Yoga*. Probably in these and the *Manava Dharma Sastra* we have to look for the source of the deistic system of *Yoga* as taught by Patanjali. But the way in which *Yoga* is associated with Yagnavalkya and the teachings of the *Tantrika Samhitas*, leads us to believe that much of the modern development of *Yoga* should have come into existence under the influence of the ancient non-Aryan settlers of India with whom the Aryans first came in contact and had much to do in social and religious organisations. *Yoga* may be said to have not been unknown to the religion of the Dravidian settlers of India. It seems to have formed, in some of its aspects an important part of the *Saiva* and *Vaishnava Siddhantas*. There is no work on *Agama*, *Purana*, or *Tantra* in which we do not find a description of the *Yoga* practice as observed by the followers of their particular cults. Though it is difficult to determine how much of their teachings is purely borrowed from Vedic sources and how much is indegenous, yet they could not have wholly adopted foreign doctrines without their being some foundation for them in their own early teachings. In many of these books we find references to all sorts of mystical symbolims, fantastic and painful forms of asceticism, and artificial means of attaining *Siddhi* unknown to the Vedas.

In some of the later *Upanishads* which may be said to have been written under the influence of the *Tantric* teachings, *Yoga* is often described as the union of *Siva* and *Sakti* which is interpreted by some to indicate the union of the two main vital currents of the body as will be shown later on. Among the early

Vaishnava Tamil Saints one Tirumozhisai Alvar is mentioned as an adept in the lore of the *Sankhyas* and the *Yogins*. He is said to have practised *Yoga* 20000 years and to have been the follower of several cults and undergone various kinds of austerities. Nadamuni, the grandfather of Ramanuja's predecessor known as Yamunarya, is referred to as an adept in the Vaishnava from of *Yoga* and as the author of a book on *Yoga* known as *Yogatattva*. Tamil literature is well-known for the works of eighteen *Siddhas* or adepts in Siva *Yoga*. These are supposed to have written works on alchemy, medicine, and similar other sciences referred to by Patanjali under *Kriya Yoga*. Thus we see that the practice of Yoga including self-mortification and austerity as a part of religious worship was not unknown to the Dravidian religions. It has been suggested by some that some of the vulgar symbolisms, *Vamachara mudras* and malpractices in *Yoga* may be importations into the Vedic religion of meditation from their counterparts in the Dravidian religion. But we believe that such practices are common to all religions and mark the decay of true religious spirit. In the *Rig Samhita* of the Vedas themselves we find some of the unsanctioned practices of sacrificing a dog and such others ascribed to one of the greatest of sages, Vamadeva. Whatever may be the facts about the degenerate practices of *Yoga*, Patanjali's system may be said to belong to all philosophies and religions, both Aryan and Dravidian. Almost all the ancient philosophic teachers of India have unanimously ratified its docirines by their acceptance.

(To be continued)

MODERN SCIENCE AND THE VEDANTA.

That natural science is the enemy of supernatural religion is the time-honored belief of many of our Western theologians, the vestiges of which are visible even to-day in the distrust with which the followers of the orthodox church look upon all advancement in science. The sudden teaching of strange spiritual ideas to a people who had not the requisite preparatory training and education appeared to them like a geological cataclysm so out of tune with their ordinary experience of nature that every discovery of some hidden force of nature was dreaded as the work of the devil and the enemy of religion. Time is the great healer of old feuds. As science developed with a vengeance in-

spite of all opposition from the unthinking portion of the church and as thinkers arose within the fold of the church itself the relation between the church and religion began to assume a less hostile aspect. There arose a greater possibility for the coming into existence of a religious scientist. Here the contribution towards the change of attitude came more from the side of science while religion was content to remain as the fossilised belief of the men of a pre-scientific age.

It was given to another set of people to work out the laws of the spiritual world to perfection without fear or check from a growing science, without being clouded by the apparently lawless changes of an ever shifting science of nature. It was given to these to realise, even before the growth of science, the one thing which formed the substratum of both the spiritual and material worlds, which maintained order and harmony among the diversity

of phenomena and to establish once for all that the goal of all laws consisted in the recognition of all science and religions, and the highest generalisation of an all-pervading, universal spiritual existence. Viewed from this high aspect nature and spirit presented a continuity and beautiful blending in colors of harmony. With these, in fact, religion led the vanguard of knowledge while science closely followed its footsteps altering its course and adjusting its progress according to the needs and circumstances of the time and of the ground through which it marched. All concessions that were shown here were from religion to science like the kindness of a mother to her babbling baby. The religion that was developed so uniquely and single-mindedly is the Vedanta of the Hindus. Speaking of it Swami Abhedananda says, "It does not ask any body to accept or believe anything which does not appeal to reason, or which is not in harmony with the laws of science, philosophy and Logic. But in India, it must be remembered, religion has never been seperated from science, logic or philosophy. As a consequence, Vedanta, ancient as it is, is none the less in strict accord with the ultimate conclusions of modern science, preaches the doctrine of evolution, and still has room left for all truths which may be discovered in future."

The difference between religion and science consists in method rather than in principles. There are two aspects of viewing a thing—that of studying the external part by coming from within and that of reaching the internal from without. The first method may appear unscientific at the outset to a superficial observer. That which first becomes visible to a person is the outside of a thing. So it is proper to begin with the outside and then gradually get into the inner secrets. But when we examine the problem more philosophically we will find that the former method is as scientific

as the latter if not more. External nature constantly changes and eludes our grasp. If we really wish to seek the permanent truths of nature we should first fix it some where before we begin our investigations regarding it ; we should seek the universal and unchangeable principle on which the whole phenomena hang. Religion and science have attempted to do the same. Science, to simplify its work, has divided the domain of nature into several departments and in each of them has sought those unvarying and harmonising laws that influence its workings, changes and development. After this law-evolving process is over, the important part of its work commences—to reduce the well established laws of the different departments of science to one grand and all-harmonising law by means of generalisation. Until science succeeds in accomplising this work its work may not be said to be complete, and no correct knowledge may be said to have been obtained regarding the external workings with the study of which science started. The work of science is therefore towards the internal laws and principles for the purposes of making an analytic study of the phenomena of nature and is difficult and uphill. The method of religion, though it appears to be of a contrary nature, is almost the same as that of science. Religion says,—'why waste your energy, intellectual and physical in the impossible task of catching a shadow ?' Millions of objects we may succeed in analysing, millions more will still be left unexamined. The best possible method is to reject all changeable as misleading and consequently unreal until we reach by this process of stripping off that which is above and beyond change. Holding this residuum as the basis of all knowledge, of ethics and of love and beauty, as the great criterion for forming our judgments regarding phenomena and their activity we begin our comparative study

of nature. This latter process is what belongs to the religion of the *Vedanta.*

Thus the goal taught by the *Vedanta* under the name of the universal Self or *Brahman* is also the ideal taught by science under the denomination of universal Law and Harmony. Some of the discoveries of modern science have been so remarkable that they have almost contributed to elevate science to the dignity of religion. Even before the birth of science attempts to restore the discrete materials of nature to a homogeneous form and order was not unknown to Europe. Among philosophers the Stoics and Pythagoreans sought to establish these. But their work was not destined to be continued and developed ; for by this time Christianity with its fixed ideas began to assert its influence on the people and deprive them of that freedom of thought which is essential to growth. Religion was reduced to the level of stereotyped faith which stood in the way of progressive ideas in all branches of knowledge. Inspite of this obstructiveness of religion, the mysteries taught by it incited some of the sceptically disposed to turn their intellectual aspirations to a more systematic study of the discrete universe and the discovery of the laws underlying it. The regular lines running through nature which were first perceived by Copernicus, Galileo and Kepler where perfected by Newton by his discovery of the universal law of gravitation. This advancement in science encouraged other scientists to take up the organic and living world and investigate their hidden laws and the philosophers to the establishment of some kind of relation between the natural and spiritual worlds the gap between which stood so long unbridged. The spiritual was perceived as having analogy or correspondence with the material world ; and the supernatural became an intelligible world whose beauty and harmony was symbolised

by the laws of nature. We find outlines of this new thought first inaugurated in the simile of the cave mentioned by Plato, and in the conception of the world by Plotinus as an "imaged image," in the mysticism of Swedenborg, in the writings of Bacon, in the thoughts of Pascal and in the sublime teachings of *The Sartor Resartus*. "In our doctrine of representations and correspondences", says Swedenborg, "we shall treat both of these symbolical, and typical resemblences and of the astonishing things that occur, I will not say in the living body only, but through out nature, and which correspond so entirely to supreme and spiritual things that one would swear that the physical world was purely symbolical of the spiritual world." Carlyle is more vivid when he says, "All visible things are emblems. What thou seest is not there on its own account ; strictly speaking is not there at all. Matter exists only spiritually and to represent some idea and body it forth."

Science was not idle. Its progress towards an harmonising ideal was so far gone that its demands from religion were based purely on rational considerations and were inspired by love of truth. The differences which characterised its branches at the beginning yielded more and more to an identity or unity of purpose. Says Huxley, "By science I understand all knowledge which rests upon evidence and reasoning of a like character to that which claims our assent to ordinary scientific propositions, and if any one is able to make good the assertion that his theology rests upon valid evidence and sound reasoning, then it appears to me that such theology must take its place as a part of science." Again Frederic Harrison, the present leader of the positivist thought of England, in condemning such ideals as profess to transcend the field of nature's law says, "We say life and conduct shall stand for

us wholly on a basis of law and must rest entirely in that region of science (not physical but moral and social science) where we are free to use our intelligence, in the methods known to us as intelligible logic, methods which the intellect can analyse. When you confront us with hypotheses, however sublme and however affecting, if they cannot be stated in terms of the rest of our knowledge, if they are disparate to that world of sequence and sensation which to us is the ultimate base of all our real knowledge, then we shake our heads and turn aside." This is no doubt a great concession towards a rational religion which is not inconsistent with the accepted laws of science. We shall see that the religion of the Vedanta is able to meet all these demands and has not that dread of inquiry described by Herbert Spencer. "In the devoutest faith", says he, "as we habitually see it, there lies hidden an innermost core of scepticism ; and it is this scepticism which causes that dread of inquiry displayed by religion when face to face with science."

We do not say that nature would directly prove religion. But what we intend to show is that the religion of the *Vedanta* has its own method of proving which is in accordance with the canons of science and that the truths taught by it are consistent and harmonious with the laws of nature and are sure to fill up the gap which is left in science in spite of its advanced researches. The natural laws when studied in contrast with the spiritual will be perceived as the phenomenal expressions of the spiritual and will lead a person to the realisation at least of a possibility of an ultimate unity in which all laws, all relations, physical, mental, moral and spiritual ultimately fall to be included. Some of the laws of science are as yet tentative as to their details of application and are open to alterations as fresh fields of operation are brought within their scope. And so it will be too much on the part of science to expect that

the laws of the spiritual world should be shown either as the extensions, or rather say, the projections of the natural laws and made to carry conviction through experiments. Such a demand will be against the method of science itself. Physics teaches that light, heat, electricity and magnetism are all manifestations of the same principle of energy and are transformable into one another. If any one turns round and asks what is that principle of energy underlying all these different forms, could a physicist show it ? To show can only mean returning to one of its known forms of manifestation. The various branches of science may not be stated to have as yet reached that stage of development in which their diverse individual laws can be traced to one universal law of science. When that stage is reached, then alone it will be imperative on religion to show that the laws on which it claims to base its doctrines are not inconsistent with the universal law of science. But if that one universal law is the ideal of science, is the goal towards which the whole science is drifting, what religion can do is to show that its aim also is the same and claim to be included among the branches of science.

There are no doubt, some laws in the acceptence of which all branches of science are unanimous. These may be said to characterise the ultimate and universal principle of unity taught by science. The safest course to test the teachings of the *Vedanta* is to examine and see whether the highest principle taught by it has the same characteristics as the goal of science and whether the one can represent the other without contradicting in any way the approved tenets of science. The relation between the material and spiritual world may yet be a matter for investigation to the scientist. But on that score the experiences of a religionist got in the laboratory of meditation and self-control cannot

be belittled without giving them due consideration and thoughtful attention. Those that have recorded their religious experiences have also been kind enough to mention the method and manner by which they had them. These stand as their monumental challenge to the sceptically inclined. Those that oppose their teachings should be prepared to accept the challange. The missing link did not stand in the way of Darwin in building his doctrine of evolution. So also any minor shortcomings in recording the unique experiences of religion should not deter us in judging the ultimate teaching of religion. We shall first consider the well-known law of Biology called the law of Biogenesis and its bearing on the teaching of the *Vedanta* ; for, on the ascertainment of the exact relation between the physical and physiological forces depend the relation between the physiological and spiritual forces.

For a long time the scientific world was divided about its theories regarding the origin of life. Some held that life is the spontaneous outcome of matter, while others contended that life can come only out of pre-existing life. In the end after careful experimentation it was finally settled that life can come only out of life but not out of non-life Says Tyndal,—"I affirm that no shred of trustworthy experimental testimony exists to prove that life in our day has ever appeared independently of antecedent life." Life is no doubt a force requiring the complex medium of organic matter for its display ; and as such it is difficult to conceive it as the product of inorganic matter. In spite of the triumphant assertion of Tyndal the main point put forth by each of these schools remains unassailed. The question is not whether the vital force of an organism is the product from inert matter or not, in the same way as electicity is generated from a glass rod ; for, matter can never create any new force, but can only act as the medium for the

display of force in various forms. As long as the medium for the action of vital force is an organism, how can inorganic matter give rise to life. The real question is, can a living organism be produced out of non-living matter? Or simply can organic life come out of inorganic matter even though it be worked out in nature's laboratory? We shall briefly refer to the researches of these two schools in this connection.

Dr. Bastian conducted a series of experiments to test the beginnings of life. Glass vessels were three-parts filled with any organic matter and boiled to kill all germs of life and then hermetically sealed to exclude the outer air. After some time live germs were found to have sprung up within the vessels. From this it was argued that the life in the closed flasks must have sprung into being of itself. Two errors were pointed out in this connection. Mr. Dellinger showed that among certain lower forms of life there was a capacity to survive much higher temperatures than what Dr. Bastian applied to annihilate them. Professor Tyndal repeated the same experiment taking care to ensure absolute sterility with the aid of approved methods of science. He found that no vestige of life appeared ever afterwards. He therefore contended that no life is spontaneously generated unless it comes from the touch of life.

Dr Basian's theory, though it were based on certain doubtful experiments, may be considered to be of value, on account of the more generic quality of the theory. To disprove such a general law by mere finding of flaws in an experiment is not sufficient. The impossibility of the spontaneous generation of life from inorganic matter under all conditions of nature should have been proved on scientific and logical grounds. At the same time it should also have been shown that all other conditions which sustained life in the flask before the experiment were left unaltered in the flask after the

inside was made sterile. The same may be said with reference to the other theory which supplanted the former. It assumed that the visible manifestation of life was the only condition to prove the existence of life and that there is no possibility for an intermediate course. The point missed by both is not the one concerning the generation of life. Can life exist in whatever form, visible or invisible in the so called dead inorganic matter? Science believes in the destructibility of nothing. If generation means the coming into existence from an invisible state to a visible state, then both the theories become in a way identical in their drift. The one enunciates the same law of the continuity of matter and force by saying that life becomes visible of its own accord from conditions of non-visibility. The other showes that the non-visibility is not a proof of non-existence. Life requires the touch of previous life irrespective of its conditions of existence. We are always accustomed to see in this world a living organism or germ coming out of another living organism and not otherwise. We shall take up the conclusions of another branch of science which has bearing on this question.

The nebular hypothesis teaches that before the history of our solar system began, all the members of it existed in a homogeneous state of hot incandescent gaseous matter where in no life was possible. As a portion of this mass cooled down to form our crusted earth, it gathered life on its surface. What was according to science, apparently inorganic, became by this process of cooling down organic along with its already inorganic state, and what were merely physical forces had their subtler counter part in vital or organic forces. If the perfectly sterilized substance in the flask experimented upon by Prof. Tyndall did not produce living organisms,

how then did life come into existence for the first time on earth? It may be answered that the germs of life should have existed in the extremely hot nebulous mass, even before it condensed into cool matter. If so, what reasons have we to believe that these germs have disappeared from the inorganic world which is only a more condensed form of the nebulous gas? Besides it may be worthwhile to know the state and form in which the life-force of our organic world existed in the nebulae. Does the incapacity of a chemist to manufacture an organic cell in his laboratory and infuse it with vital force furnish sufficient proof for maintaining that the inorganic world is hermetically sealed to the organic life? Even according to the accepted laws of science, neither can one element produce another nor can one species of organism produce another. A dog cannot give birth to a horse or a man; and yet the law of evolution of the scientist teaches him that from the lowest amaeba to the highest man, all form one continuous progression of life.

The errors which the scientists made in their experiments on the relation existing between the organic and inorganic worlds and the hasty generalisations they formed from their experiments remaind to be rectified by others. Some of the recent experiments of Prof. J.C., Bose are considered as furnishing the final solution to this problem. He showed by his experiments that the so called continuity of matter is chiefly due to the common quality displayed by the several known states of matter in response to the same force or substratum of force which pervades and acts through them all in a similar way and in accordance with the same law of nature. The unity of these otherwise disparate states of matter were shown to consist solely in their reflecting alike the same essence of life and energy. He has opened new fields of research by

pointing out that the metabolic changes of the organic tissues hitherto believed by biologists to form the exclusive property of the living world have their parallelism in the molecules of the inorganic world also and that similar results should naturally lead us to seek for similar causes. He believes that time has come for the scientific world to extend their current definition of life. In a lecture on "The response of Inorganic matter to Stimulus," after showing a series of experiments to prove the similarity of responses to stress and strain in the living and the non-living, he concludes by saying, "Among 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. 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 process seen in life have been foreshadowed in non-life?—that the physiological is after all but an expression of the 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 investigations 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 clear perception of underlying unity in apparent diversity."

The teaching of the *Vedanta*, will be seen to be not different from the above. According to it the diversity of phenomena around us are the manifestations under different conditions of the One universal *Brahman*. The spiritual world is not somewhere outside us; it is in us as well as in everything around us. It is the essence, the substratum, as it were of all that we experience. The one persistent and common property suggested by Prof. Bose is,

in the language of the *Vedanta*, the unifying and harmonising Spirit or *Brahman*; the uniform and continuous march of law is the evolution and gradual unfoldment of this *Brahman* through a succession of material conditions. *Adyasakti* or the Primordial energy, and *Prana* or the Cosmic vibratory force are the names given to the phenomenal manifestation of the *Brahman*. According to science two factors are essential for the production of a phenomenon—matter in one of its states of existence and force in one its corresponding states. Change which is the essential feature of nature is synonymous with force and activity; matter keeps on incessently evolving subtler and more complicated forms, inorganic and organic, while force assumes side by side and through these, suitable forms as physical and physiological and determines the nature of activity and change of matter. As change is incompatible with perfection, the highest perfection is reached only when the two factors, matter and force, homogeneously blend to exist as one changeless substance. This ultimate state in which neither force nor matter exists in any of their phenomenal forms both being dissolved into their common essence, is the supreme and universal existence of the *Vedantin*.

Prof. Bose himself has been irresistably led to this conclusion. He declares, "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 teaming 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.' Not only is the seeing of oneness in the radiance of the sun, in the thundering and raining forces of the rain-clouds, and in the productive forces of the living world, to be found in the *Vedas* but the scientific march from the physical to the physiological, and from the physiological to the spiritual are also traceable in them. In them we begin with grand descriptions and analysis of Nature and its hidden and manifestive forces and laws, and end with the realisation within one's own mind, within one's own internal forces, the supreme all-pervading Brahman—" Him who shining, everything shines after." It is the vibrating force of creation and manifestation both external and internal—" Everything in this universe has been projected *Prana* vibrating."

—:x:—

NATURE AND MAN.

Behold the Moon in the huge vault of heaven
Clad in the beauty of a thousand stars,
The opening flowers, the brooks dancing
From the bosoms of cloudy summits.
Aurora peeps, the morning breaks with beauty
And dissipates in glory the shades of night.
The horizon becomes more luminous
The clouds assume the most beautiful tints;
The lark proclaims the first arrival of day
Soaring aloft with the sweetness of his strains
That faintly die away on the gentle breeze.
Stand on the summit of some lofty cliff,
The star of day rises slowly out of sea,

No eye ever sustains his full refulgence ;
A thousand beauteous objects reflect light.
Hail the joy and gaiety of all nature !
The flowers feel the freshness of Spring,
Open their beauties to the face of day
And with a beautiful bloom perfumes exhale.
The green grass tipped with dew adorns the field;
The brightness of the Sun rejoices the soul
And every bird pours forth its varied tunes,
Pours forth the joyful accents of our love.
The valleys smile and fill our hearts with joy.
I soar in thought in beauteous realms of glory
And laughing pleasure banished every care.
From flower to flower glances our eye
From the lowly grass to the majestic palms.
The Jasmine shows its delicate flower,
The Lotus next appears in splendour thick,
The elegant double Indian Pink expands
With graceful charms in beauteous assemblage,
The Rose its beauties spreads to morning Sun
With its perfuming fragrance fills the air.
The flocks with gentle shepherds wander the fields
The little lambs declare their mirth by frisk.
Observe the loaded carts with creaking sounds ;
The soft murmuring of the distant brook
The silent waves of a smooth current clear
Gladden and lull our souls to ease and sleep.
Rise with the lark and high away to fields,
The glistening dew-drops sparkle like pearls,
My heart aches with joy and throbs with fond delight,
To-day we see these in their pride of verdure
To-morrow these will be no more, no more.
The youth, the spring of life hastily perishes
Like the beauties of the blossoming trees

Fluttering in the gaiety of its charms.
Shall man lie and rust in idleness ?
Shall man repose on the lap of indolence ?
Contemplate on the grandeur of His designs
And on the beauty of His everlasting works.
The beauty of the elegant rose soon fades
Like the lofty pride of persons is laid low ;
The beauties of the mind and the virtues of
The heart remain to delight and instruct
When the elegant shape, the rigorous youth decay,
For like the flower of the field man grows
And then withers away speedily unknown ;
His days are only few and full of troubles.
Away we fall like the rose which blooms to-day,
Away flies the fairest hour of life
Even as fleeting moments of the Spring.
Woe marks our course and grief follows our steps.
How fleeting are the pleasures of our youth,
We remember those happy days no more.
Death suddenly closes our life in night
Even when the crimson tide of health is long.
Devote shall we our lives to labour for
The praises of God, the welfare of our souls.
The soul when feels the divine spirit of God
Is embalmed with the precious fruits of piety,
Feels in the heart the saving grace of God.
Vice shrunk, truth firm with virtue glows the heart
The rays of divine grace enlight our souls
And know no bounds in their humanity.
Grasp firm the pure sure path to eternal life.
Let us not repine nor mourn at our fate,
Let us then in silent reverence adore Him,
Look up with glee and gratitude to Him,
Lift up our souls to heaven, our hymns to Him

Who will take us to the blessed realms of peace.
Call forth our adoration, power to Him
The glorious Lord of all the works of Nature,
85. Blessed be His name through all eternity.

P. V. SAMI ROW.

—:x:—

VEDANTA WORK.

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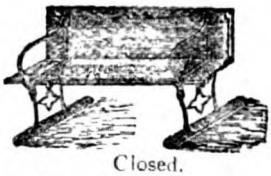
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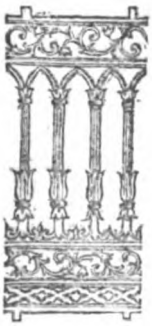
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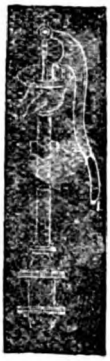


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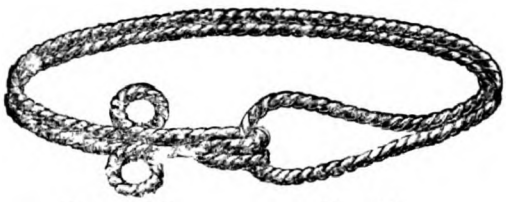
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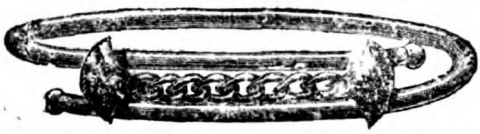
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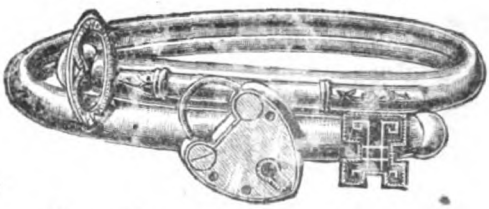
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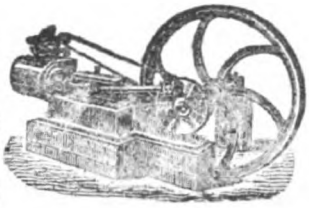


Wind mill.

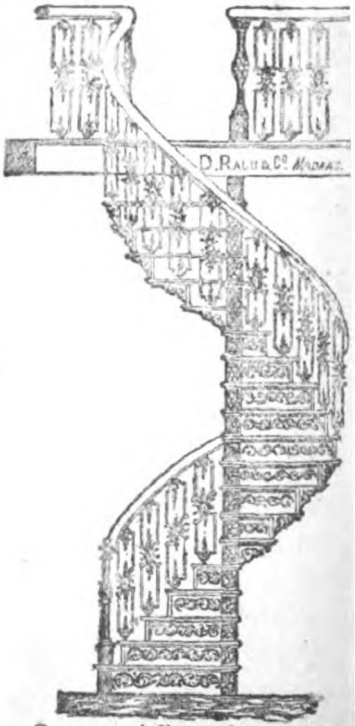
Ornamental Railings of various patterns & designs.



Iron safes of all sizes and descriptions.



Steam, Oil and Gas Engines for all purposes.



Ornamental diomond cutpattern spiral staircase.



Garden Rollers of all sizes.



Dumb-bells.

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THE

BRAHMAVÂDIN

"एकं सत् विप्राबहुधावदन्ति."

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

—*Rig veda*, I. 164. 46.

Vol. VIII.] JULY, 1903. [No. 7.

IMAGE WORSHIP.

The position of the Vedanta in regard to *Pratika* and *Pratima* worships has been pointed out more than once in these columns. We propose now to make a brief statement of the arguments in favour of *Murtipuja* or image-worship used by Ramalinga Swami of Chidambaram against some of the detractors of this favourite form of worship of the masses in India. Some thirty-six years ago, at one of the festivals at Tirupapuliyur, at the request of the public assembled there, the Swami spoke at great length on this subject and maintained a regular thesis to the effect that each form of worship is great in its own place. The Swami was one of the brilliant products of the Southern *Siddhanta* school. He was one of those who may be said to have been born with the blessing of a deep spiritual insight characteristic of all great sages. His poems are well-known to maintain rank among the best inspired writings in

Tamil. They form the scriptural texts of his devout followers and are respected by the Tamilians as the erudite utterances of a great seer of truth.

The *Brahman* who is eternal, spotless, pure, free from unhappiness and supportless and who is beyond the range of speech and thought is an object fit only to be meditated upon but not to be worshipped through images. This is the trite utterance of our modern reforming religious sects. We ask such theorists whether it is at all possible to think of Brahman who transcends speech and thought. When we speak of the infinite sky we do not mean thereby that it can be measured lineally as so many feet or in mass as so many gallons. In the same manner, the Upanishadic description of *Brahman*, though it is a definition in words, can never connote an object which is capable of being experienced by our limited mind.

It may be argued that it is true that to our minds qualified by limited knowledge *Brahman* is not comprehensible like other limited objects of the world; and that on this ground it is not to be assumed that the mind is incapable of grasping even a single part thereof, in as much as all conditioned aspects are to be treated as parts of the infinite whole. To this we reply that the definition of a thing as incomprehensible to the mind always means that that thing is impossible to be the object of thought, and not that a small portion can be cognised while a large portion is left yet to be cognised. To hold such a view is contrary to all rules of Logic. Besides, if one part can be comprehended at one time, another can be done so at another time, and so on until the whole becomes comprehensible to the mind. It is in the first place absurd to talk of the divisions of an infinite being. If the *Brahman* who is described as unreachable by speech and thought can be cognised in any sense by the mind of man, so also it can be

done by speech. When it is cognisable by mind and speech, it is self-evident that it is also perceivable by the senses. Thus there will arise the contradiction of the definition of *Brahman.* All that is perceptible to the mind and the senses is only its manifestation in name and form. If ever the *Brahman,* who is beyond the transient categories of *Prakriti* or nature, is perceptible to the mind, it should be when a person is in a hyperconscious state of existence wherein the mind completely ceases to act on the plane of human consciousness. So long as there is even the least bit of activity for the mind on the phenomenal plane, it is not possible for the knowledge of the self to rise. By nature the mind is unreal, dull, non-eternal, pain-bearing and impure, whereas *Brahman* is real, eternal, blissful and pure. It is not therefore possible for *Brahman* to be cognised by the mind in any manner. This purport alone is declared in the *Vedas,* affirmed in the words of the *Aptas,* the self-illumined revealers of Truth. That *Brahman* cannot be the object of the mind is not only consistent with experience but is in accordance with the canons of inference and such other instruments of knowledge.

It may be argued that that which is perceptible to one sense need not always be perceptible to another and that which is perceptible to the senses need not be perceptible to the mind and *vice versa.* Brahman should be held among the category of things which are perceivable solely by the mind. If the knowledge of *Brahman* is really beyond experience, *Upasana,* why should the *Sastras* talk at all of the *Brahman* who is beyond practical realisation ? When it is said that the Brahman is inexperiencible we have to understand by it that its real nature is such as cannot be comprehended both by the mind and the senses, and consequently meditated upon in itself by the mind of man without proper limiting conditions which bring it to

the level of the mind; for to think is to condition, and all that can be conditioned by the mind is also conditionable by the senses as pointed out before.

Some may say that the above argument fails to hold good in the case of what we call pleasure which is purely a mental experience. It is not so. In all beings those pleasures which appear to characterise the mind are ultimately traceable to the senses. The eyes first see an object; and then by the specific æsthetic attributes of its form, the feeling of pleasure is transmitted through the instrumentality of the organ of eye to the mind. This will become evident from the fact that whenever a pleasurable sensation is revived in the mind in the form of memory-perception tears of joy flow from the eyes. Moreover the division into pleasures of the eye (*Netrananda*), and pleasures of the ear (*Srotrananda*) is a conclusive proof of the relation that subsists between the mind and the senses in the feeling of pleasure. The mind and the senses are all subservient to the *Atman*. The attribution of pleasure to these is only figurative. The real pleasure distinctly goes with the knowledge of *Brahman* and has its source in the *Brahman* who is the sole manifester of the pleasure-producing qualities in all. Hence the mind has as much to do with pleasure as the senses.

If it be urged that that which is perceivable by one sense cannot be perceived by another, what is heard by the ear cannot be smelt by the nose, and similarly what is perceived by the mind cannot be grasped by the eye, we say in reply that this argument does not touch the question of realising *Brahman per se*. As pointed out in connection with the definition of *Brahman* as that which transcends speech and mind, if an object is perceivable in any degree by the mind it is also perceivable in

the same degree by the senses of knowledge and of action. This is the logical inference by which when a certain fact is predicated of an object, the same fact applies by implication to similar objects in addition, called in Sanskrit, *upalakshna*. The causes which contribute to the modifications of the one substance into gross, subtle and primary forms are also the causes which develop in them the qualities which fit them for being perceived severally by the mind and the senses. It will be evident even to an ordinary mind that when an object is perceptible to one sense by one quality, it is also perceptible to another sense by another quality. This is explainable according to the law of the union of the mind with the senses, the doctrines of the *Sankhyas* and the teachings of other physical and psychological sciences which deal with the real and apparent nature, the intrinsic and extrinsic qualities and the specific and universal properties of the senses as well as those of the mind. These sciences point out that the relation between the mind and the eye is that between the subtle and pervasive form and the gross form of the same substance and that these two organs of perception belong to the intermediary stages of development of the *Mulaprakriti* and their faculties have the same trend. Hence that which is capable of becoming the object of the mind is also capable of becoming the object of the senses and *vice versa*.

What is said is this,—Every object may be said to be composed of five principles which are the modifications of *Prakriti*. These are the gross matter (*Bhuta*), the subtle matter (*Tanmatra*), the primary matter (*Ahankara*), and the great substratum (*Mahat*) and the root or indescrete matter (*Mulaprakriti*). Of these the third and the fourth principles can be cognised by the mind and the first and the second by the senses. This is the explanation based on the

generic properties of matter. The other explanation is with reference to the specific functions of the instruments of perception and is more scientific. The sensation of the visual organ by constant exercise and association with the internal cause becomes transformed into the subtle perception of the mind and is thus able to perceive the primary and the great principles of matter. In other words, the sensation through the eyes is transmitted to the sensorium in the brain and converted there into the subtle impressions of the mind-stuff. The faculty of mind reads as it were these impressions and gets the ideas corresponding to the sensations within its own organ. When the internal organ of vision is restrained from going out through the external one, by force of the habit of the mind to identify itself with the sense of sight, it is able to see within itself the primary and the great principles of matter in the sense the eye sees an object externally. Such a thing is quite practicable according to the methods of *Yoga* and quite reasonable according to the rules of science and such instruments of knowledge as inference. Further, the phenomenal universe which alone can be the object of the mind is also the object of the sense of sight.

Brahman which is distinct by nature from all the phenomenal objects cannot be perceived by the mind for the reason that while *Brahman* is beyond *Maya* or the phenomenal manifestations of *Prakriti*, the organ of mind is the product of insentient *Prakriti*. How then, it may be asked, are we to know the *Brahman*? It can be known with the knowledge of the internal self or *atman* which forms the substratum of the changeful forms of *Prakriti*, pervades them all and keeps them active. It is not possible for every one to get the realisation of this *atman* all at once. We have to study it through the medium of names and forms and ideas which condition

it and then gradually rise in knowledge to its height. We should first try to grasp it through gross forms and then through the subtler ones until all forms drop away with the dawn of the knowledge of *Brahman.* One of the easiest and best forms suitable alike to men of ordinary capacity and to those who are more advanced is the worship of images.

Images are mentioned in the *Sastras* as special places for the worship of *Brahman.* Just as the bodies of beings are the houses for the dwelling-in of souls, the images are the divine bodies for the abidance and the display of the effulgence of *Brahman.* They are known as the *Archāvatāras* of God or incarnations suited for the purposes of worship by men of ordinary capacity. While God is greater than the greatest, he is at the same time simpler than the simplest child and easily accessible to his confiding devotees. If any one worships *Brahman* in suitable images with sincere love and devotion he is sure to attain the knowledge and glory of *Brahman* through the easy grace of God. No other convincing proof is necessary than that there are many who have attained spiritual greatness through the worship of images and realised divine bliss and freedom and who have also been recipients of wonderful powers and supreme knowledge. Such men have not only existed in the past but also appear from time to time even now. The history of India will teach us that *Mūrtipuja* has ever been a fruitful source of world-moving spirits, an unfailing school for the development of great sages out of infant minds. Every one ought therefore to worship images agreeably to his mental capacity and ripeness. He is sure to attain perfect knowledge resulting from the grace of God and realise thereby the supreme bliss of *Brahman.*

It will therefore be evident that whosoever has found

it necessary to worship images should do so, for it is sure to lead him to knowledge and *Mukti*. Whosoever has risen to the realisation of the knowledge of *Brahman* should persist in the path of knowledge until he attains freedom. Each path is a means for the attainment of salvation of such alone as are ripe for it.

The above arguments may be summarised as follows: Our senses and *Antahkarana* belong to the same category of things. They are the modifications of *Prakriti* at different stages of its evolution. The principle which pervades these and determines their activity may also be said to be the manifestations of the same substratum through these apparently divergent mediums. The conditioning causes vary but the conditioned principle of life is the same and is unchangeable amidst all the phenomena of changes. The Mind being the more highly developed and the more subtle of the organs, its power is more penetrating and nearer the essence than that of any other. The senses are organs of external perception while the mind is the organ of internal perception. Hence the mind is said to act through the grosser organisms and guide and control them. It is the mind that thinks and acts through the senses. Thought which is the result of mental perception cannot therefore be different from form and sound which are the products of sense-perception or the perception of the same mind through the senses. *Upāsana* or worship whose ultimate aim is the realisation of the innermost principle of *ātman* through the organs of life, thought and activity, ought to be judged solely by the end, though as means it may vary. A person in whom the sense-perception is strong will find it easy to reach the end by means of sound and form-worship. He in whom the faculty of ideation is strong will find it easy to follow the path of meditation. But no one ought to think, that ideas are independent of form

because he prefers the attribute of ideas to those of its correlated forms. Similarly, those that resort to form should not condemn its counterpart in idea. When one element is being emphasised, the others naturally remain submerged but do not entirely disappear.

Moreover, all our knowledge which comes under the domain of mind relates to the universe, internal or external. Hence our knowledge may be said to have two aspects corresponding to the divisions of the world into inorganic or external and organic or internal. External knowledge comes through the senses and its world is a world of sounds and forms. Internal knowledge is that which rises through the organ of *Antahkarana* or mind and its world is a world of ideas. Both these worlds are closely related as they are two aspects of the same world and are included under the general term phenomena. *Brahman* who is to be realised through these is that which pervades all these and is yet beyond them, real, unchangeable and pure. The perceptible universe of change and activity is, as it were, a superimposition on the external and unchangeable *Brahman* by our conditioning and ever-changing mind which is the source of time, place and causation. As these are to be thrown away the moment the underlying *Brahman* is realised, they do not affect the realisation, in whatever form they are utilised as means.

Our invisible mental ideas and the visible forms and sounds, as they belong to the same category of things and take their stand on the same internal principle of life, are related to one another and correspond to one another. They are all different degrees of conditioned manifestation of the ssme force of lite and activity at different stages of *Prakritic* evolution. Exclusive talking of an idea is not, therefore, proving the non-existence of a corresponding form. Whether we take it or not an

idea will always stand in conjunction with name and form. We often talk of word-memory and place-memory indicating thereby that, whether ideas or forms, they have their source in memory. Some of our students find it easier to remember an idea in association with words expressive of them or the pages of a book where it occurs. Ideas may be compared to shadows which cannot exist without forms to cast them in and a light to reflect upon the forms. Is it in any way possible to conceive a world made of ideas? Let us try to conceive it without form or colour, it will altogether vanish and with it our ideas relating to it. Similarly we can never conceive it without name. The Upanishads teach us that it is not the organ of eye that sees but the mind behind it; it is not the organ of ear that hears but the mind behind it. So the mind which thinks and meditates may also be said to see and hear. To see and to hear are only other forms of meditation and are based on the same memory-perception. To see Him in every form or in some suitable special form, to hear Him in every word or in some chosen word, to concentrate all our thoughts on Him or reduce Him to a single sublime *Idea*—all these are *Upasanas* or worships leading to the same goal. This is the purport of the teaching—"The *Atman* is to be seen, is to be heard and is to be reflected upon."

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THE CLASSIFICATION OF YOGA.

BY GOVARDHANADAS.

(*Continued from Page 357.*)

The *Lokayatikas* or *Charvakas* who are the representatives of ancient materialism in India may be said to represent the materialistic type of *Yoga*. These were the believers in the efficacy of of *Yoga* as a means to develop worldly powers of enjoyment. According to these the *Summum bonum* of life was sensual enjoyment. The attainment of greater mental powers indicated to them greater capacity for enjoyment. Intelligence which is nothing but an outcome of material combination was a subtle force of nature. Its manifestation depended very much on our capacity to control nature and evolve finer forms of matter. To study the secret workings of nature and to develop its subtle powers was essential to every man. Their *Yoga* stopped, therefore, with the material organ of internal perception. Their soul was no other than the subtle organ of internal perception and sensation. As the pleasures of the senses are always accompanied with pain and misery, the highest bliss consisted for them in becoming independent of causation, that is, death. Though asceticism, and self-denial was against their cult, they were admissible if practised with a view to secure greater capacity for enjoyment, to attain more happiness. In the same way as a small fish is thrown away into the sea by a fisherman to bait a large one, small comforts may be sacrificed for acquiring greater ones.

Among the atheistic philosophers first come the *Sankhyas*. These are not so atheistic as indicated by the word *Nirisvara* but are more agnostic than atheistic. They believe in a dual state of existence—the passive *Purusha* and the active *Prakriti*. The *Purusha* or spirit is by nature perfect, the essence of intelligence, the witness standing behind the phenomenal changes

carried on by *Prakriti.* The aim of *Yoga* according to these is the same as that of Patanjali. It is to make the soul get rid of ignorance or false knowledge and to attain right knowledge or discrimination and realise its own true nature. These therefore do away with all external objects of meditation like those of the theists except when they are useful as helps, convert objective thought into a subjective one and cause the mind meditate on itself or on nothing in order that it may reflect the pure and untainted *Purusha* or intelligence. As this condition of the mind cannot be brought about all at once, they retain in the initial stages of practice certain objects of nature for concentrating the mind on. They begin their practice with the grossest products of nature first and then gradually proceed to the subtlest of them—the mind. By thus training the mind to analyse and understand the real nature of the objects gradually from the gross to the subtle, they finally concentrate the mind on itself and understand the nature of the *Purusha* within.

There are also other atheistic thinkers much allied to the Sankhyas who, however atheistic their philosophy may be, are staunch followers of *Yoga* in their practices. We have one such school in the ancient Jains of India. These believe in an intelligent and perfect soul possessing the form of the body to which the soul belongs, because according to these the soul can never exist or transmigrate without the instrumentality of a material sheath. Such a conception of the soul is no doubt semi-materialistic. Like the *Sankhyas* they also believe in a perfect and happy state for the soul. This state is a meditative one in which the soul is devoid of its activities. The hindrance to the enjoyment of real happiness in the lower states of the mind arises from true knowledge being veiled by the limitations of gross matter and from the senses being constantly attracted by pleasures ultimately leading to misery and pain. Abstract meditation unimpeded by the hindering forces of nature should therefore be the aim. To achieve this state the *Arhats* first begin with meditation on gross forms of nature which is called the *Panchabhutopasana* or the worship of the five *Bhutas* and after making the

conquest of the five gross elements, they take the worship of finer forms when the whole nature is thus conquered, they cease to afflict the mind. The soul will then be able to remain for ever in that contemplative mood where there is no time, place or causation, where there is no affection by the sorrows of the world, and there remains only the forgetful joy of meditation on one's own self. The conquest of flesh forms the most important part of their *Yoga*. The Jains are found to attach greater value to penance and mortification of the body as the means of realisation.

Next come the Buddhists. In following the *Sankhya* system, these maintain the unsubstantiality of matter. The whole phenomena of nature according to these is a mirage or phantam of our own minds. The *Samsara* of births and deaths is full of misery and suffering and is kept on continuously rotating by the cohesive force of *Karma* which has its root in desire or *Trishna*. The goal of life is to attain the pure and painless state of *Nirvana* by eradicating desire and clinging to life and consequently putting an end to *Karma* or the force of causation. The best method for destroying this clinging to life which is the root of miseries and *Samsara* is meditation. As taught by *Patanjali* these also hold that when discrimination is attained through the practice of meditation non-attachment is produced which ultimately ends in the dissolution of the body.

Like the *Patanjalas*, the *Vaiseshikas* and the *Naiyayikas* belong to a theistic system of *Yoga* practice. These admit a supreme being apart from the individual souls. The aim of their religion is to secure liberation from the thraldom of matter and become independent. When the soul becomes released from the influence of matter, knowledge of its true nature comes to it. This knowledge brings along with it, the knowledge of the ultimate relation between the individual souls and the Supreme Soul or God. This relation is one of subordination or independence and equality, or union, or identity according to the nature of their philosophy. This is the highest realisation of their *Yoga*.

Some of the Vedantins, say the *Visishtadvaitins*, hold that the ultimate state is one of conscious union with the Supreme Being.

The *Advaita Vedantins* go a step further and say that this union is nothing but the identity of the individual self with the Supreme Self. With these *Yoga* means the realisation of this union or identity. There are certain extremists among the *Brahmavadins* who deny the perdurability of matter like the *Buddhists* and posit a state of existence for the soul almost bordering on non-existence. The *Yoga* of these goes to higher stages of mind than those taught by Patanjali. We will refer to these later on.

The *Puranas* and *Tantras* are the representatives of the regular theistic systems of India. These may be said to be the advocates of special forms of the supreme deity. Their Yoga is therefore confined to the realisation of these special forms in themselves or in relation to their individual selves as the *Antaryamin* or the controller from inside. These give great prominence to *Kriya Yoga* or religious acts and ceremonies than to the psychological practices in worship. We have accounts of *Yoga* as practised in the days of the *Puranas* and *Tantras* in almost every one of these treatises. In the *Aranya Parva* of the *Mahabarata* we meet with frequent allusions to the practice of *Yoga*; in the *Udyoga Parva* we find the same detailed at some length. We need not mention at all *Santi Parva* and the *Bhagavagita* which forms not the least part. In the *Maitreya Purana*, *Kurma Purana*, *Linga Purana*, *Skanda Purana*, *Agni Purana*, *the Vishnu Purana*, *Sri Bhagavata*—in fact, in almost every *Purana* there is a discription of *Yoga* in some of its aspects. The *Pancharatra* divides each of its *Samhitas* into four parts and calls them *Kriya* or worship, *Charya* or religious observances, *Gnana* or philosophical knowledge and *Yoga* or the practice of meditation. Similarly the *Saiva* and *Sakta Tantras* team with discriptions of the various practices of *Yoga*. In the former prominence is given to the meditation of *Siva* or the Principle of wisdom and in the latter to *Sakti* or the Principle of activity or energy. But the goal of *Yoga* according to both is the union of these two principles in man so as to merge the *Sakti* in *Siva*. All sorts of materalistic worships, such as, *Prakriti Upasana*, *Bhuta Upasana*, cabolistic symbols, *Chakras*, *Mudras*,

mystic utterances, *Mantras* and various kinds of objectionable practices, are abundantly described in these. The term heretical applied to the teachings of many of the *Tantras* is due to much of their teaching being recognised as unvedic transported from the religions of the non-Aryan races into the fold of the Vedic worshippers. Not exempting even the *Sankhya*, Yoga and other systems of philosophy from such a charge of heresy is proof positive that the doctrines inculcated by these are the outcome of the combination of the ancient Vedic teachings of the early Aryans and those of the other non-Aryan tribes of ancient India who came under the direct influence of the Aryans and considerably influenced the Aryans in their turn.

Elsewhere we had to draw the attention of our readers to the fact that the ruling religion of modern India is *Tantrikism*. The foregoing sketch of the different systems of India as contrasted with the teaching of the *Vedas* will make it clear that the above remark is truly observable in the present day Hindus. In all the divergent practices observed by the manifold religious sects of India, there will be seen an agreement among them all up to a certain point. They all believe in an Infinite being behind the active phenomena of nature, internal and external, behind the manifestations of forces, intellectual and physical. This Being is unchangeable, eternal and perfect, is the source of names and forms and every other kind of activity displayed in the universe. Man so long as he is limited by the body, senses and intellect cannot comprehend that being. He should therefore transcend these limitations in order to realise Him. The means for such a realisation is religion. The methods of religion are two-fold. The various kinds of *Upasanas*, such as devotional acts, good and pious thoughts and observances compose the external part of religion. Control of physical and mental activities and other phychological exercises observed with a view to get a vision of the supreme Being who resides also within one's self, form the internal part of religion known as *Yoga*. The method of *Yoga* or mental worship is based upon *Dhyana* or meditation or what is known as concentration. From infancy as man is accustomed to attend only

to external objects and as the human body is as much a phenomenon of nature as any other object of this universe, *Yoga* will have to begin its work with external means. The ultimate goal of existence forms the essential nature of everything. To reach this one has to transcend the ordinary consciousness of man. So this can be attained by every one only gradually. The method of *Yoga* is therefore to take man step by step from the grossest external object to the finest and from the finest to the realisation of the inmost essence. Then man is said to have reached that superconscious state when he sees face to face that which is beyond even the finest in nature, the spirit that transcends nature. So far there is an agreement in the method of religion among the several teachers.

Difference arises when the different teachers of religion commence to demonstrate and describe the nature of their ideal realisation. If a number of men go in balloons to determine the size and nature of the sun by taking photographs of it, their photographs are sure to vary according to the distances they have been able to travel and their capacities for photographing the sun. If such men after returning to the earth were to compare from their photos the nature and size of the sun, they are certain to quarrel over their differences. Similarly if a sage were to meditate and reach a certain state of realisation, there is no knowing whether he has realised the highest truth and whether there is nothing beyond to be seen. Something more is necessary to determine this. It is furnished by philosophy. Philosophy takes the several religious experiences of persons, tests them in the curcible of reason and logic, eliminates the differences until it is able to lay its hold on the ultimate reality. It has first of all to examine the methods pursued by these several persons, and sound their validity as means for the perception of truth, reject flaws if there are any and set right misconceptions arising out of them.

Let us take, for instance, the solutions of great minds regarding the ultimate goal of existence. It is admitted on all hands that this universe of ours is imperfect, is a mixture of good and evil and its goal should therefore be an absolute condition from

which everything came and towards which everything is progressing. What then is the nature of this absolute condition? Some maintain that what we are is the highest state. Constant evolution into higher states of existence being the fundamental law of nature, that condition could not be higher than the present one. We are the manifestations of an undifferentiated state; and the differentiated state is superior to the absolute, because the absolute is devoid of qualities and insensate. Man's destiny is therefore to go on ever improving and progressing nearer and nearer the ideal of perfection. This theory is refuted by others. They say that the natural law is that everything should return to where it came from. There can be no motion in a straight line. All motions in a straight line are only apparent. Another theory is that this world is no doubt a mixture of good and evil and that its goal is another state called heaven where everything is good and where there is no evil. This theory is also open to criticism. Good and evil are relative terms and there can be no good anywhere without evil. The theory of the Vedantin is that the goal is that "from whom all this universe comes out, in whom all that is born lives and to whom ultimately returns." Thus we see there are various conceptions of the ultimate state, as nothing, as it exists at present, as an Absolute and Infinite Being beyond our present state of existence. The emphatic teaching of philosophy from an examination of all these views is that the beginning is perfect and pure and that the present state is a comparatively degenerate one and when it cannot degenerate any further it will return again to its pure and perfect state. The highest *Yoga* should be towards the realisation of this view.

We have described *Yoga* as that portion of religion in which one realises the ideal in one's self. Almost all the religions of India believe in an innermost principle of man known as the soul or *Atman*. Though the method employed by the followers of different religions for the realisation of this *Atman* is based on the same principles of *Yoga*, the doctrines with regard to the nature and character of the soul may be said to vary with the

several denominations of religion. There are some who take a materialistic view of the *Atman* and teach that the soul is of the nature of the intellect or the will. Others believe that it is an intelligent entity made of substance and quality; while the substance is hyperconscious, the quality is the projection of it on the plane of consciousness. Some others think that it is the abstract essence of intelligence whose modifications are the various phenomena of nature. There are a great many who believe that it is nothing but the projection of an universal being of perfection on the plane of human consciousness, whose essential nature is existence-knowledge-bliss. There are also some that think that it is only a name, an unceasing eddy in the river of *Samsara* whose substratum is nothing but a void. It may be questioned how the same method can lead to so many different conceptions of the *Atman*? The answer given by philosophy is that the mistake does not lie with the method and means of religion but every thing depends on the capacity and condition of the worshipper. If a beast were to conceive God it can only conceive Him as one of its own species. Though *Yoga* is one complete science the nature of the person who practises it and the results achieved by him through its means may be said to condition it.

For the purposes of classification the differences ascribable to *Yoga* may be based on the differences due to the conception by particular religionists of the unltimate philosophic principles, probably arising from the stage and condition of practice at which realisation may be said to come to a practitioner. They may also be considered as partly due to the particular methods of practice emphasised by the tenets of religions. One may stop with the internal perception of the intellect or egoity and promulgate to the world that the soul is simply a refined material organism. Or, one may perceive something spiritual, something distinct from material combinations and declare to the world that a multiplicity of spiritual entities is what composes the universe ultimately and there remains no states beyond. Or, a person may go a little further and affirm with confidence, that the so-called individual selves are mere reflections of one

universal intelligence, that the physical and intellectual forces of nature are but the manifestations on different planes of an Absolute Being whose essence is intelligence. There are also reasons for men to differ in their views with regard to the nature of the means employed by them. Some people are prone to attach greater weight to the control of internal nature, while others to that of external nature. Some give undue importance to particular step or steps of practice, while others to particular methods of exercise.

We have seen how *Yoga* has been developed into a thorough-going system from the germs supplied by *Dhyana* or meditation of the *Vedic Rishis*. In different stages of its growth it may be said to have been recognised under different names in accordance with the particular forms of meditation in which the exercises of *Yoga* were practised. In classifying *Yoga*, all these elements have, therefore, to be duly considered—the historical or the evolutional, the metaphysical or philosophical, practical or psychological. We will first take up the historical elements of differentiation and see what the divisions of *Yoga* are according to some of the well-known authorities on *Yoga*.

One such classification of *Yoga* based on the history of its development, is the division of *Yoga* into four kinds. As mentioned by the *Yogatattvopanishad* and *Yoga Sikha*, they are *Mantra*, *Hatha*, *Laya* and *Raja*. The *Varahopanishad* mentions the first three and leaves the fourth, probably for the reason that the latter is implied in the former and needs no separate treatment. The different names above mentioned are to be met with in a number of other works. The special treatment accorded to only one of these in some of the works may be taken to indicate the drift of their teachings. In the *Amritabindupanishad*, *Mantra Yoga* is especially mentioned, though other kinds of practices are mentioned as auxiliaries. The *Subalopanishad* gives special prominence to *Layayoga* or the *Yoga* of involution and absorption. Both the *Hatha* and *Raja Yogas* are mentioned in almost all the minor *Upanishads* in one form or another.

The religious truths realised by the ancient sages in prehistoric

times have been transmitted to us through the *Samhitas* of the *Vedas*. The word *Samhita* literally means stringing together. Certain truths experienced by our ancient forefathers have been strung together in word symbols and arranged and grouped togeas hymnical texts for the purposes of chanting. These hymns so collected were also called *Mantras* which literally means 'to consult.' They were so named because, these collections were consulted as forming their daily liturgy ; or the truths recorded in these were consulted and their meanings pondered over by persons who wished to realise for themselves their import. These *Mantras* had not only reference to certain ideas but had also signified certain forms. Name and form being the two primary forms of manifestation of the cosmic spirit, every idea that was symbolised by words stood also for a corresponding form. The meaning conveyed by the *Mantras*, necessarily indicated to these Vedic worshippers certain forms or deities who presided over the forms. Many of these ancient *Mantras* are therefore found to exist in the form of prayers to deities. In subsequent writings the word *Mantra* came to mean any prayer or incantation addressed to a deity. These Vedic records at first were orally transmitted from generation to generation. Whenever they were chanted they were believed to have the efficacy of invoking the powers or deities symbolised by them. The *Mantras* roused the ideas ; and the ideas crystalised into form and appeared in the vision of the worshippers. The earliest kind of worship was therefore meditation accompanied with the muttering of *Mantras* and the reflecting on their meanings until the worshipper saw those meanings in actual shapes. To the ancient Aryans whose only pastime was to constantly chant the *Vedas* these should have constituteed a living force, the melodious sounds of the words so often repeated by them should have been ever lingering in their ears, the ideas symbolised by them ever floating in their brains and the visions conjured by the ideas should ever be passing before their minds eye. On account of this chanting of the *Mantras* as a first step in meditation, the earliest form of *Yoga* was called the *Mantra-Yoga*.

The words and sounds of the *Mantras* bear thus an intimate relation to the forms intended to be realised by the meditator. When the form is that of the highest being who is the substratum of all phenomenal manifestations, who is the one unmanifested absolute, the best word symbol for it is recognised as the *Pranava* or the *Mantra* "*Om*. The absolute existence which is realised by this *Pranava Mantra* is known as the *Sabda Brahman* or the *Nadha Brahman—Logos* of the Greecian philosophers. As each *Mantra* varies according to the idea which it is intended to rouse in the mind of the worshipper and to the form which it is expected to bring into vision, various kinds of *Mantras* are found necessary for the *Yogins* so as to suit the special forms of worship adopted by them, special ideas to be realised by them. Sound should coincide with sense in order to bring about the required vision. The first place is given to '*Om*' by every writer on religion. In the *Tantras* the various meanings conveyed by the *Mantra* is symbolically represented by means of mystic diagrams made of circles divided into various sections. The circle being a perfect geometrical figure, it represents the idea of infinity with almost every nation. With the Egyptians, a serpent swallowing its own tail is an emblem of perfection. When applied to time it indicates eternity. When applied to nature it implies the universal Being. Each *Mantra* is composed of a certain number of *Aksharas* or syllables known as *Bijaksharas* or root-syllables. The syllables are named so probably on account of the original *Mantras* or prayers referring to ideas indicated by the *Bijaksharas* commencing with these syllables and a long composition of several syllables being condensed for the sake of brevity into the initial syllables. A diagram to symbolise a composite idea was therefore formed by dividing a circle into two or more sectors and the *Bijaksharas* of the *Mantra* indicating the different parts written in them. Such a diagram is called a *Mantrika* in Sanskrit and the whole figure a *Chakra* or mystic circle of the *Tantrikas*. The *Yogatattvopanishad* says, "one shall meditate on a *Mantra* possessing a *Mantrika* for two years. One shall obtain gradually knowledge endowed with *Anima* and other powers. The above

Yoga is practised only by men of small mental calibre who are the lowest among practitioners.' The idea probably is that it is difficult for weak-minded men to concentrate on the meaning without the aid of some concrete symbolism. But the earliest writers have taken a higher view of this *Mantra Yoga* and treated it as the most potent means in itself for the attainment of *Siddhis*, powers. The very utterance of the Vedic *Mantra* in a proper way is supposed to set in motion the powers of nature.

Next comes the *Laya Yoga*. *Mantra Yoga* has been shown to mean meditation on an object or form conjured up by the ideas stirred by the power of the *Mantras*. The result of such a meditation is to furnish the mind with a rest or a hold to firmly cling itself to. As meditation grows more and more intense, the mind may be said to wax correspondingly steady and powerful. Its tendency is to withdraw itself from all other objects and fix itself to a single object. The result is that the mind becomes slowly transferred into the nature of its object or becomes completely lost in the object of its meditation. When the object is not the highest, the mind begins to be changed on account of the changeable nature of its object. It goes on in this way until it realises its mistake in not having rested on a firm rock. In this way it learns to change its object to a higher and higher one until it becomes firmly hooked, to the highest, the changeless, the formless which is the substratum of all sound and form changes; and finally by the force of meditation gets absorbed into the highest. This is the *Laya Yoga* or the *Yoga* of absorption which may be said to be an offshoot of the form-meditation stated before. "*Laya Yoga* is the absorption of *Chitta* (mind) into God by means of meditation on the indivisible, infinite Being whether walking, standing, eating or drinking, and even sleeping. It is known as Yoga *par-excellence*."

Without the aid of the mind nothing is practicable to man. Mind alone is the cause of both bondage and freedom. The *Yoga Sikha* says, "when the fusion of the individual self with the Supreme Self is an accomplished fact, the mind gets ultimately dissolved;" then alone there may be said to be a cessation of the

work of the mind. *Laya Yoga* may therefore be taken to be the *Yoga* of involution based on the cosmic law that all things are born of God and unto God they shall ultimately return. The method of the *Yogin* is to bring on the *Pralaya* or dissolution to the atomic existence of the individual self. He burns down by the fire of knowledge all ignorance, all attachment, all desires which are the causes of mundane life and returns to the goal of involution. In the *Laya Yoga* we find the first traces of the influence of the philosophic doctrines of the *Sankhyas* on the religion of meditation. In consonance with the doctrines of the *Sankhyas*, the human body is a regular evolutionary product from the cosmic mind-stuff. The *Laya Yoga* teaches that this body, by a scientific and psychological process of meditation, may be made to undergo a reverse process of involution by regularly dissolving in succession the lower organs of the body into the higher ones, the higher ones into the individual self and in the end, the highest individual self into the supreme Being. The *Yogin* teaches that such a dissolution need not be left to the whims and fancies of nature. The end may be successfully reached by every one by artificial and scientific means. When man depends for his spiritual perfection on the erratic course of nature, he reduces himself to the level of other animals and it cannot be known what ages he will have to take to reach perfection. Just as in gardening trees are made to mature sooner and yield fruits in rapid succession by an artificial process of forcing on them in a short time the tedious changes of seasons, so also in religion the *Yogin* by utilising his knowledge of the secret of human mind and of its method of action tries to bring about the consummation of moral and spiritual life within the short period of one life. He would rather prefer to go back through the track which nature has pointed out to him by evolving itself into its present condition than abandon himself to the uncertain courses of the eccentricities of nature.

"AND LET SHYAMA DANCE THERE"

RENDERED FROM A BENGALI POEM CONTRIBUTED TO THE UDBODHANA

BY SWAMI VIVEKANANDA.

BEAUTEOUS blossoms ravishing with perfume,
Swarms of maddened bees buzzing around ;
The silver moon—a shower of smile,
Which dwellers of heaven
Smile upon the homes of earth ;
The soft south-wind, whose magic touch
Ope's memory's folds ;
Rivers and brooks, rippling lakes
With Bhramaras* wheeling
Round waving lotuses unnumbered ;
Foaming cascades—a streaming music—
To which echo mountain caves.
Warblers, full of melody,
Hidden in leaves, love discourse ;
The rising orb, the painter divine,
With golden brush but lightly touches
The canvas earth,
A wealth of colours floods the ground
—A museum of hues—
Waking up a sea of sentiments.

The roll of thunder, the crash of clouds,
The war of elements covering earth and sky ;
Darkness vomiting darkness,

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* A beetle somewhat like a bumble-bee, which lives solely on honey.

The Pralaya‡wind angrily roaring;
In bursts, flashes the blood-red, terrific lightning
Monster waves, thundering, foaming,
Rush to leap mountain peaks;
The earth booms furious, reels,
Sinks down, hurled from its place;
Piercing the ground, stream forth flames,
And mighty ranges blow up into atoms.

A lovely villa, on a lake of blue—
Festooned with water-lilies;
The heart-blood of grapes
Capped with white foam
Whispering softly;
The melody of the harp floods the ears,
Growing desire, by its air, time and harmony rich;
What stirring of emotions!
How many hot sighs of love!
And tears coursing down!
The red lips of the youthful fair,
The two blue eyes—two oceans of feeling;
The two hands eager to advance
—Love's cage—
In which the heart lies captive.

The martial music bursts,
The ground shakes under the warrior's tread;
The roar of cannon, the rattle of guns,
Volumes of smoke, the gruesome battle-field,
The thundering artillery vomiting fire;
Shells burst and blow up
Elephants and horses mounted,

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‡ The time of cosmic destruction.

The earth trembles ;
A million cavalry charge,
And capture the enemy's ordnance,
Piercing through the smoke and the shower of shells
And the rain of bullets ;
Forward goes the flag
—The emblem of victory—
With blood streaming down the staff,
Followed by the rifles, drunk with war-spirit ;
Lo ! the ensign falls, but the flag advances
On the shoulder of another ;
Under his feet swell heaps of the slain,
But he falters not.

The flesh craves for pleasure,
The senses for sweet strains of song,
The mind for peals of laughter,
The heart pants to reach beyond sorrow ;
Who cares exchange the soothing moonlight
For the burning rays of the noontide sun ?
The wretch with a scorching heart
—Even he loves the sweet moon ;
All thirst for joy,
Breathes there the wretch
Who hugs sorrow to his bosom ?
Misery in his cup of happiness,
Venom in that of nectar,
Poison in his throat,
Yet he clings to hope.
All are scared by the Terrific,
But none seek Elokeshi* Whose form is Death.
The frightful sword, reeking with blood,

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* She with untied hair, a name of Kali.

They take from Her hand, and put a lute instead !
Thou Kali, the All-destroyer. Thou alone art True,
The pleasant Vanamali† is Thy shadow's shadow.
Terrible Mother, cut the core,
Illusion dispel —the dream of happiness,
The fondness for the flesh.
True, they garland Thee with scalps,
But shrink back in fright
And call Thee All-merciful !
At Thy thunder peal of laughter,
At Thy nudeness uncovered as space,
Their hearts cower, but they say
"It is the demons that the Mother kills" !
They pretend they wish to see Thee
But at Thy sight, they flee.
Thou art Death,
Thou distributest plague and disease
—Vessels of venom filled by Thine own hands—
To each and all.
You insane ! cheating yourself,
You turn not your head
Lest you see the Mother Terrible.
You court hardship in the hope of happiness,
You put on the cloak of devotion and worship
To achieve your selfish ends.
The blood from the severed head of a kid
Fills thee with fear—
Your heart throbs at the sight—
A coward ! Compassionate ?*

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† Literally, He, garlanded with wild flowers. The shepherd Krishna in His aspect of youthful sport.

* The idea is that the brave alone can be compassionate, and not the coward.

A strange state of things ! Who will see the truth ?
Break the harp, free thyself
From the mighty attraction—the wine of love, the charm of sex.
Forward, with the ocean's cry !
Tears thy drink pledge life,—let the body fall.
Hero, awake ! Shake off thy dreams,
Death stands at thy head,
Does fear become thee ?
A load of misery—this Becoming ‡, know this
To be thy God !
His temple, among corpses and funeral pyres ;
Unending battle, His worship, and constant defeat,
Let that not unnerve thee ;
Shattered be self, hope and name,
Make thy heart a burning-ground,
And let Shyama¶ dance there.

‡ The wheel of constant birth and death, hence the World.
¶ The Dark One, Kali.

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EXTRACT.

KARMA, THE MYSTERY OF JUSTICE.

BY AXEL EMIL GIBSON.

"The Buddhist theory of *Karma* or "action" which controls the destiny of all sentient beings, not by judicial reward and punishment, but by the inflexible result of cause into effect, wherein the present is ever determined by the past in an unbroken chain of causation, is, indeed, one of the world's most

remarkable developments of ethical speculation."*—*E. B. Taylor in his Prim. Culture, II., I.*

If Emerson's statement be true that "the soul contains in itself the event that shall presently befall it—the event being the mere actualization of its thoughts," it follows that every act, word or thought of the individual is a new link in the chain of ethical and physical causation which binds him to the object of his interest. Freedom in a larger sense would, therefore, be possible only when the Ego or soul ceases to *act*, and from being an actor becomes an instrument or channel for impersonal and universal force-currents.

"Man is great because of the powers that stand behind him." Porous to the *Light*, his thoughts and words become *light-bearers*; attuning his *personal life* to the grand *universal life*, his actions become levers for the uplifting of humanity.

Life in its impersonal, universal aspect constitutes an ocean of potential energy, moving in silent waves from shore to shore of ever-present being. To strike a poise in this tidal sweep of life and allow it to carry us through the vicissitudes of personal existence means harmony and uninterrupted, frictionless progress. But if a contrary attitude is assumed, and the individual makes attempts to force his way through existence in opposition to the laws of universal life, he will find himself placed under the grindstone of a relentless destiny, and reduced by the unceasing action of opposing tides to a mental and moral wreck, and to final extinction, were it not for the ever-merciful Law, which, at every step of descent, intervenes with its iron penalties of pain and anguish, urging the hopeless wrestler to turn in his fatal career. The registration

* Cited by the "Century Dictionary" under the head "Karma."

of these subjective struggles and the bringing into scientific statements of law their effects on the evolution of humanity are summed up in the collective term *Karma.*

Subordinating himself to the sway of pure, untainted life, the individual becomes pure and true in his mode of living. *Truth* is the signature of life. A prism for the Divine Life, the individual, by opening his nature to its true, unobstructed flow, is enable to turn Kosmic, ideal truths into concrete and practical perceptions. He receives in order to give, and through purity of living adjusts himself to the action of the *vis viva* of existence, thus rendering himself a fit vehicle for the distribution of its vitalizing essence among his fellow creatures. If he keeps his mind pure he shall find himself a prism of living light, a dispenser of truth. If not, if the prism of his mind be tainted and of a false construction, the man will act a traitor to life by presenting it in false ventures. He who in word or deed gives expression to something which he knows to be untrue is a false prism, distorting truth and adding a new weight to the burden of human falsehood, passes onward spreading its corruptive, confusing influences to every mind with which it comes in touch. Yet in itself truth is imperishable and cannot be lost; its distortion into falsehood, is merely temporary, and it is destined to reemerge, restored to its pure, untainted essence. Ever remaining in sympathetic touch with the false mind which gave it birth, the falsehood, whenever its initiatory impulse is spent, returns to its parent-source to be redeemed and restored to truth. This gives the dynamic side to slander and calumny. If people realized that the ignominy and ill-fame of which they consider themselves innocent victims are their own progeny returning to be redeemed, they would take the bitter administrations without protest or lamentation. "Karma"—*Nemesis*—is un-

sleeping and sure, and every insult, be it ever so seemingly undeserved, is an opportunity given the sufferer to redeem Karmic pledges; to divert truth from the guise of falsehood he once gave to it, and to restore his disturbed inner relations with humanity.

Moved by causes of his own making the individual is constantly under the reign of laws equally inexorable and just. Every moment of his existence represents the extent to which his present circumstances permit the expression of forces engendered and vitalized by his own actions in the past. Sweeping as this assertion may appear, it is, neverthless, an un-avoidable consequence when we apply to tne moment of a mental and model universe principles already recognized as fundamental to the moment of a physical universe. If law and order are recognized as fashioners of evolution, then man, who is a part of evolution, must ever be found in a position and amidst environments where the vital currents of his entire past are focalized. Though in the hands of an invincible and implacable law, his case, however desperate at times it may appear, is nevertheless not hopeless. His redemption lies in resignation to the past and receptivity and alertness to the future. "It is the act of an ill-instructed man," observes Epictetus, "to blame others for his own bad condition; it is the act of one who has begun to be instructed to lay the blame on himself, and of one whose instruction is completed, neither to blame another, nor himself."

"And what is Divine Law to man? To hold fast that which is his own, and to claim nothing that is another's; to use what is given him and not to covet what is not given; to yield up easily and willingly what is taken away, giving thanks for the time he has had it at his service." The unfolding into effect of causes engendered in the past cannot be stayed; whatever we have sown we must reap.

But we may reap like Cadmus, who, having sown the dragon's teeth and received the crop of vicious giants, managed to turn the dismal brood to feed on their own substance, and, from the ensuing self-destruction of the monsters, saved only those fit to serve useful and constructive ends.

But for more telling than the event (good or bad) itself is the manner in which we accept it. For while events remain unvarying quantities, man is ever the variant. Constantly oscillating between the two poles of *fear* and *defiance*, he either magnifies or diminishes the significance of an event. Ninety per cent of threatening misfortunes are dissolved into airy nothings when met by courage and fortitude. Like the giant Antæus, whose formidable strength vanished the moment Hercules lifted him from the earth, the source of his power, so our troubles lose most of their terror when, by lifting them up into the lofty region of trust and noble resignation, we cut off their base of supplies. Not infrequently, when looking back upon the past, do we find that much which we once looked upon with fear and anguish, in the course of later events became a means of turning our life into higher and nobler channels.

Once generated, the Karmic forces cannot be stayed in their work of adjustment. The arm of retributive justice is sure at some time or another to reach the offender. But man is a dual being; one of Earth, earthy, and one of Heaven, heavenly; the one, the devil in man; the other, his inspiring angel. Oscillating between them both like the charged needle between its two poles, this mystic unit of consciousness—the personal Ego or *human soul*—is ever moving, sometimes uniting itself with the one, sometimes with the other. Sin ensues when the soul identifies itself with its lower companion and uses the animal force of the

latter for the realization of egoistic ends.

Following the vital threads connecting a cause to its effect, as the electric spark follows the conducting wire, the stored up Karmic energy seeks in this lower pole of consciousness (the scene of the transgression) a forum for its adjustments. Hence, it follows that the soul is actually made to suffer only to the extent to which it is in touch with the conduits of the Karmic discharges. Rising on wings of intense aspiration to unite with its spiritual Ego, the soul may disconnect itself from the field where the law operates. Like the aeronaut, who, with his balloon above the clouds, can safely witness the display of a thunderstorm raging below him, so the soul united with its *Augoides* can observe with calmness and serenity the violent scenes in the drama of Karmic retribution. The history of human martyrdom abounds with testimonials adding strength to this theory of life. Often the martyr was found singing songs of rapture and exaltation, while the flames of the faggots were consuming his mortal frame. The cause for Karmic action once generated, no subsequent repentance, even that of a saint, could prevent its actualization into corresponding concrete conditions; but while the violated law found the restoration of its equilibrium in the burning body, the soul through the supreme power of faith in its Higher Self had dissevered its sensuous connection with the field for the Karmic operation and thus become insensible to pain. The same shifting of the basis of consciousness is aften experienced by the hero on the battle-field, who through the exaltation of patriotism rises momentarily above the plane of physical suffering.

A thing or an event can hurt us only through the attitude we take toward it. "The power man posses to annoy me," says the sage of Concord, "I give them by a weak curiosity. No one can come near me but through

my own act." A misfortune receives its character from the character of the person subjected to it. A financial loss sustained by two persons in similar economic circumstances may stimulate the one and paralyze the other. "Anytus and Miletus are able to kill me, indeed," said Socrates, "but to harm me, never." In the last instance, the worst thing (at least so considered) that can happen to us, is death; yet death is unavoidable whether we fear it or not—our only choice being between dying like men defending what we believe to be true and just, or like men trembling and cowering from fear; deserters of principle, cowards and weaklings. Anthony sought happiness in love, Cæsar in glory, Brutus in power—the one found dishonor, the second distrust, the third ingratitude—and each found destruction. Not in wealth and power, but in satisfaction, lies happiness; not in large incomes, but in small wants, lies independence.

"Love shuns the sage; the child it crowns;
Gives all to them who all renounce."

When subjected to malicious attacks the individual should try to realize that the ultimate cause must always be found within himself, and that his adversaries, personal or impersonal, are agents by and through which he is vitally linked to the effects of his past transgressions. This view of instrumental justice will take away the sense of "righteous indignation" and the feeling of outraged propriety which so naturally tends to overpower us when innocently attacked. As to the "instruments," their relation to the Karmic adjustment will depend upon the motive by which they have been moved. If impersonal, they have involved no responsibility; if personal, their turn for adjustment will come when the time is due.

"Through labyrinths of issues—yet unerring—
The guilt will find its way to punishment."

Often the Karmic adjustment can find us through the instruments of love. The death of a beloved child, the sickness and sufferings of a devoted wife and all the "accidents" of life leading to pain and anguish—all have a purpose and a meaning. They stir to thought and action, and suffering is the salt that keeps the souls from putrefying; they are the danger signals on the road to destiny.

Our social positions are not items of chance, but of destiny, and too deeply rooted in the eternal fitness of things to be regulated by the principle of supply and demand. Man is a blossom on the tree of his own evolution. Or, as Lowell puts it in his poem "Under the Elm,"

> "A type of our brief, but still-renewed mortality
> We fall as leaves, the immortal trunk remains,
> Builded with costly juice of human hearts,
> And gone to the mould, now whither all that be
> Vanish returnless, yet are procreant still,
> In human lives to come, of good and ill,
> And feed unseen the roots of destiny."

The force propelling the individual toward fortune or misfortune is ever generated in himself, though the breeze of human sympathy may fan into flaming life the smouldering embers of the soul, and add strength and endurance to his efforts. But while the love and good will of my fellow men may point out to me the road leading to fortune, I must tread the path myself. Environment is powerful; but its power, in order to be useful, must be subjugated and controlled. The "survival of the fittest" means the constitutional power by which the evolving entity can make the environments subserve its ends. To the extent that the individual is controlled by his environment is he weak and passive. For environment is the Karmic agency through which the stronger controls the weaker, and only

by rising above this control is individual freedom—the prerequisite for all enduring growth—ensured.

But nature can be controlled only by those that understand her. The purpose of evolution is *to know*. "The *unknown*," says Goethe, paradoxically, "is the only thing to know. That which is *known* is useless for our purpose." Subjective to the sway of spiritual gravity, man is rising in the scale of universal evolution to the extent to which he descerns and self-consciously adjusts his relations to Nature. Thus, man is ever in a place where he is best needed and needs best to be, though his occupation may either serve as a punishment or a lesson, according to what he makes of it. Only when he learns the inner, the moral, lesson of an occupation, will he find the means for further advancement. No power in the two worlds of mind and matter can hold a man to position which he has outgrown, nor remove him from a condition where he has still something to learn. Nature needs man for the success of her evolutionary efforts. A street cleaner or scavenger has his evolutionary office, and Nature cannot do without him. Through his agency Nature establishes an equilibrium between the special order of *Life which he represents* and the *Life of the universe*. The realization of this truth and the dutiful living up to it render the simplest menial laborer Nature's nobleman—a cooperator in her efforts and a sharer with her in the results. To him who cheerfully performs his duties Nature reveals her secrets. Duty is the trade wind of evolution, and to follow it means sure and peaceful progress.

Operating on the moral plane, Karma follows the same principles as when manifesting on the physical plane. The falling of a rock into a body of water, with the ensuing outflow of ever widening waves of motion, is in principle reproduced on the moral plane when a thought

or mind-impulse is thrown out into the all-embracing ocean of Universal Life. And as in the former case the impulse of the falling rock, after having been brought to bear upon every molecule in the liquid mass surrounding it, is followed by a reaction through which the same impulse, with all its original energy, is thrown back from the resisting shore upon the cause of the disturbance, so the waves of mental energy caused by the original thought-impulse, after having more or less forcibly impressed its character upon the receptive minds of humanity, will be thrown buack upon the mind that generated it, either as sympathy or antipathy, according to the character of the recipient.

Thus "whatever you sow ye shall reap." The slightest ripple caused by the mental action of an individual upon these all-embracing waters of life is returned to its source with equal impulse and undiminished momentum. Such "returns," or Karmic retributions, manifest as sorrows and sufferings or joy and happiness, according to the character of the thought sent out. Accepted with patience and resignation, these returns will restore our disturbed relations with the world, while, if met by lamentations and protests. the disturbance goes on, this action again giving rise to reaction, followed by the unavoidable effects of renewed suffering and anguish.

"Our acts our angels are for good or ill,
Our fatal shadows moving with us still."

No transgression of the moral law is more fatal to the happiness and peace of man than falsehood. All that is tainted with falsehood belongs to the night side of Nature —destructive and deadly. It is not the lack of mental acuteness that degenerates the race and the individual; it is not the contact with a stronger and better-armed nation that arrests the evolutionary growth of a less warlike and

less martially equipped people—but the lack of truth in the conquered! The rise and fall of empires have not been brought about through inequality in arms and numbers, but through inequality in truth, the most vital and indispensable of all human and divine virtues. John Ruskin has proved by data defying refutation that the downfall of Gothic architecture was directly due to the introduction of false elements in its decorative arts. It dissembled, and assumed something to be real which had merely the outer semblance of the real. "So fell," says Ruskin, "the great dynasty of medieval architecture. It was because it had lost its own strength, and disobeyed its own laws—because its order and consistency and organization had been broken through—that it could oppose no resistance to the rush of overwhelming innovation. And this, observe, all because it had *sacrificed a single truth.*" Falsehood is the prolific parent to all mental, moral, and physical aberrations while truth is Life employed in healthy action—the *modus operandi* of every process where the cause, through an orderly and constitutional unfoldment proceeds into its effect. Whatever be the action, if it proceeds in harmony with the laws of life it stands for truth.

Life, like all dynamic energy proceeds from within. Manifesting as *individual* life, it emerges from the plane of thought and motive, whence it proceeds outwardly through the functions of speech and action. If its passage from the plane of motive to the plane of deed is unbroken, the man is true, and a healthy mind in a healthy body is the result. But if the passage be broken, and the vital currents forced into manifestations adverse to its nature and original purpose, that is, if the man thinks one thing and says or does another, he causes a disruption in the chain of his vital relation, and introduces into his system disorder and

disease, loss of judgment and of discernment. Through the rupture of the harmonic relations with life the inner vision becomes distorted and unreliable, the ideals tottering and uncertain, and the entire man is turned into a moral and physical wreck—worthless to evolution, a menace to virtue, and an enemy to truth. Truth is the Ariadne thread of evolution. Lose it, and all is lost.

As we journey onward through the vicissitudes of life, we repeatedly have the experience that our feelings toward humanity are divided between sympathy and antipathy. Not infrequently we are brought into unavoidable contact with persons whose very presence repels us. Like Banquo's ghost they emerge uninvited and unexpected in the midst of our joys. Often they seem unconscious of the feelings they evoke in us, and cling to us with the tenacity of appreciated friendship. Finding at last the situation unbearable, most of us may break the spell, and by some biting remark forever disillusionize their minds as to our real feelings towards them. Perhaps they then depart from us—to leave room for others—yet though their forms have vanished, in reality and as souls they are more closely attached to us than ever.

Those individuals are souls whom we once before have met and refused to love. This attitude of refusing brother's love has formed in our hearts a vacuum, which these sympathy-hungry souls, in spite of our failure to reciprocate, are destined to fill. They gravitate towards us, moved by the same irresistible destiny that impels the orb in stellar space to circle around its sun or planet. Swinging through life and death, and connected by chains of inexorable destiny, the culprit of love and its victim are again and again brought to face the ancient issue. For inasmuch as universal harmony shall be the final end of all, which again is possible only with Love as the supreme

Master of Life, hatred and enmity shall cease to exist even if the last spark of individuality shall be extinguished in the process. Karma—the unavoidable and infallible adjuster—places us between love and extinction, and every refused opportunity to love removes us from a new opportunity of choice.

"All that flesh doth cover,
Souls by source sublime,
Are but slaves sold over
To the Master Time,
To work out their ransom
For the ancient crime."

—the crime of sinning against love.

Indirectly every sin is a sin against love. For at the bottom of all sin lies selfishness means the absence of love Selfishness is the giant weed through which so many gardens of the heart have become overgrown and stifled. Protean in its character selfishness takes form in a thousand guises, playing in turn and according to opportunity on the entire gamut of the passional nature of man. It is through selfishness or love for self that we become slaves of habits and of appetites. Every indulgence is weakness. Even if the habit be of apparently no consequence to the health of mind and body—nevertheless, if not productive of the latter it remains a useless and profitless expenditure of vital energy. And as there are no "small enemies," so there are no "innocent indulgences." Life, to its minutest details, is divided between *ends* and *means*; between purpose and instrumentality. Eating drinking, sleeping waking, dressing, rest, and activity can all be employed either as means or as ends. To eat to live is to subordinate the means to the end; to live to eat, the reverse—and so along the whole line of bodily and mental activities. In the first alternative the individual realizes *himself* a

soul possessing a body ; in the latter, as a *body possessing a soul.* in the former, he identifies himself with the forces of law and harmony ; in the latter, with the forces of chaos and discord. Pursuing the one course, he gravitates toword love, wisdom, and power ; following the other, he sinks into the abysses of selfishness, ignorance, and moral and physical decrepitude.

For to live for *self*—the personal, sensual, evanescent self—means to look to that self and its activities for support ; to live for humanity, or the *universal self*, is to establish reciprocal relations with the vitalizing currents of the entire universe. As we enter into relations with those things only which fill us with interest and sympathy, so the selfish individual whose entire interest is centered on himself and on his personal welfare gradually becomes isolated and inaccessible to the worldflow of love and sympathy which constitutes the grand circulating vital medium for the nourishment of souls. If not made to turn from that path the selfish soul will become devitalized and perish in its self-created solitude.

A most pregnant cause for the indulgence in habits of selfish gratification lies in man's mistake in regarding his body as personal property, while the truth of the matter is that the body is given to us as an instrument for the attainment of universal and humanitarian ends. Its employment for any other purpose is serving illegitimate ends. The general who uses his army for the furtherance of presonal ends would be branded as a traitor and national enemy ; and the man stands in the same relation to his body as a general to his army. To use this costly agency in the service of personal habits and appetites often contrary to the true welfare of man is an unholy act and a violation of the most sacred principle of trust. No man upon due reflection will regard as personal property the body with

which he has been trusted. For ownership involves either purchase or self-production, and by none of these means has the body come into our possession. In fact, we are almost entire strangers to our bodies, and the most vital and important of our bodily operations proceed without our knowledge. The body has been given to us in trust, and carries with it a responsibility involving the purpose of every enterprise in which we may engage. Not the *owner* of the body, but its mere *steward*, man shall have to render account for every expenditure of its energy. And habits of personal indulgences involve bodily expenditures for which the evolution of the universe has received no equivalents in service.

The removal of personal habits must, therefore, be of the greatest consequence for him who seeks freedom from Karmic bondage for himself and others. But only a few people become conquerors in the noble and truly heroic warfare against passions and desires. Heroism, however grand its virtue, is not sufficient to lead on to success, but must be helped by plan and strategy. To fight is not the most important feature in successful warfare. Often has inaction wrought deeper consequences than action, and some of the greatest of the world's victories have been won not so much by *doing* as by *refusing to do*. All of the commandments, save one, enjoin negative virtues. To fight a habit is useless, as the violent concentration of thought which the struggle involves, in place of weakening the habit, adds to its tenacity and strength. A conductor of living force, whether in sympathy or not with its object thought, transfers to the latter through the very struggle an outflow of vital power from the thinker. The safer method must therefore consist in *refusing to engage*. Realizing that the habit depends entirely upon our thoughts for its support, we have in our power to starve it into

submission by resolutely withholding this support. Purity of thought is the panacea for all diseases of the soul, the harmonizer of life, and the lever by which the individual may lift himself out of the region of Karmic adjustments into the sphere of eternal, untainted, unruffled being.

"Every, thought of purity, every deed of right,
Conquers sin's obscurity, speeds the ray of light;
Moves with might supernal toward rest and home;
Leads to life eternal, prays: 'Thy kingdom come.'"

Realizing that "each man's life the outcome of his former living is," and that we are not only sowing what we shall reap, but are at present reaping what we once have sown, our apperciation of the vicissitudes of life—its joys and sorrows—will be divested of its illusive character. Like a spider which climbs up and down threads spun by himself, so the soul, speeding onward through time and space, weaves the fabric of his own destiny and builds the bridge which is to connect time with eternity and which is to bear the restless pilgrim either to heaven or hell, to the Elysian heights or the shades of Hades.

Knowledge is the mainspring of evolution; yet not knowledge for its own sake—which is sterile and profitless—but knowledge for humanity's sake. "To live to benefit mankind is the first step," and helping and sharing is the tenor of true existence. The soul is full of knowledge, but it is a knowledge in cipher, the key to which lies in self-forgetting service to man.

"The books say well, my Brothers! Each man's life
The outcome of his former living is;
The bygone wrongs bring sorrows forth and woes;
The bygone right brings bliss.
Such is the Law which moves to righteousness,
Which none at last can turn aside or stay;
The heart of it is Love, the end of it
Is peace and consummation sweet. Obey!"

Light of Asia.

— *The Mind (America.)*

YOGA-TĀRĀVALI.

OF

SANKARACHARYA.

BY S. VENKATARAMAN.

[My only excuse in attempting a translation of this technical work dealing with the often misunderstood science of Yoga, is that it treats, in the clearest manner within the shortest space, of that kind of Raja-Yoga which is known as *Amanaska*. Perhaps no other work but the *Mandalabrahmana-Upanishad* speaks of it at some length. There is much dispute as to the authenticity and date of composition of this Upanishad and of its commentary which is attributed to Sankara. The commentary, indeed, is devoid of that terseness of style and clearness of reasoning which uniformly characterise the accepted prose-works of that religious teacher. Though this question, like many another question of like nature, cannot be solved for want of sufficient material, it appears to me that there is hardly any doubt as to the genuiness of the work now translated. It is exactly similar in nature to many other poetical works of Sankara which were apparently intended by him as succint treatises on one or other important branch of religious study and experience. The reader may draw whatever conclusion he chooses from the close resemblance of matter, though not of language, which the present work bears to many passages of the Upanishad and commentary referred to above.

The title of the treatise means "the star-garland of Yoga." This is because it consists of 27 verses. (The stars of the Hindu Zodiac are 27 in number.) I have not the privilege of speaking with anything of authority derived from practical experiment in the science of *Yoga*, nor can I claim to have correctly expressed the many ideas, peculiar to this department of study, which absolutely refuse to be translated into any language but Sanskrit.

My object is gained if the interest of the reader is hereby drawn to a science which has been from time immemorial, and still is, the unique glory of our religion and to whose foundation the latest advances in psychic research have been but adding one stone after another.]

1. I bow to the lotus-like feet of my venerable teacher, which, by imparting an easy knowledge of one's own self act like snake-doctors in curing individuals of the illusion (or stupefaction) caused by the poison of births and deaths.

2. There are, in practice, a lakh and a quarter of methods of concentration enunciated by God Siva. But of all concentrations, we deem the concentration called *Nada-anusandhana* (*a*) to be the most exalted.

3. When all the *Nadis* (*b*) have been purified by the restraint of breath accompanied by exhaling and inhaling, the sound called *Anahata* (*c*) will begin to incessantly reverberate inside the body in many ways.

4. I bow to thee, O *Nada-anusandhana*. I know that thou art the means of attaining the real nature of the self (*Tattva-pada*). By thy favor, my mind and my breath lose

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(*a*) *Nada*=sound, *anusandhana*=meditation. The reference is to the peculiar sound heard by Yogis inside the body in the higher stages of *Samadhi*. *Samadhi* or *laya* is the eighth and last step of *Yoga* and may be translated into 'concentration or superconsciousness.'

(*b*) *Nadi*=nerve, which seems to have been conceived as something like a tube. In physiology it is applied to the blood-vessels as well as nerves. It is also applied to the three spinal canals or tracts *ida*, *pingala*, and *sushumna*. The exhaling, inhaling, and restraint of breath are respectively called *recha*, *pura*, and *kumbha*.

(*c*) *Anahata* literally means "not struck." This name is perhaps given to the sound, as it is not, like any other sound, the result of concussion.

themselves in *Vishnu-pada.* (*d*)

5. It is said that the three restraints (*e*) called *Jalandhara*, *Uddiyana* and *Mulabandha* respectively pertain to the throat, the stomach, and the rectum. And when these three restraints are practised, where is the restraint from the cruel bonds of destiny?

6, When, by the three restraints mentioned above, the the serpent-maiden (*f*) is awakened from sleep, the breath, turned inward, enters the *Sushumna* canal and moves neither in nor out.

7. When the constant compression of the *Apana* air awakes the fire of the *Muladhara* into flame, there falls from the heated moon (*g*) a continuous current of nectar, and blessed is he who drinks it!

8. I revere the science of pure restraint of breath, (*h*) devoid of both exhalation and inhalation, which arises as the

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(*d*) Or, the foot (or seat) of Vishnu. By some it is considered to be the name of one of the nerve-centres in the cerebro-spinal system. In the Mandala-Brahmana-Upanishad, it is used as a general term signifying the supreme state of spiritual bliss when the mind is tranquil without the least activity. It may even mean "*akasa*" or the atmosphere (ether?) vide verse 22 *infra*.

(*e*) The restrained breath or nerve-energy is allowed to strike the region of the throat, stomach and anus, one after another, in order. The airs of these regions are respectively called *udana*, *samana* and *apana*.

(*f*) *i.e.*, the *kundalini*, which is the energy coiled or pent up in the lowest plexus called the *muladhara*. When it is roused, it opens the *sushumna* or central spinal canal which is generally closed, and enters therein.

(*g*) To the *Yogi* appears a moon just above his forehead. This tasting of nectar is a common experience in *Yoga*.

(*h*) *Kevala-Kumbha*, without *rechaka* and *puraka*.

fruition of repeating the restraints and which dries up the current of sensual activity.

9. Glorious, indeed, is this pure restraint of breath, which nullifies the motion of both breath and mind, and which is experienced in their unperturbed minds (*i*) by those who daringly persevere in repeated concentration.

10. Let there be thousands of methods of restraining breath in *Hatha-Yoga* (*j*). I venerate only the pure restraint of breath, in which, the best of methods, the exhalation and the inhalation of breath known as the modified and the unmodified (*k*) are absent.

11, When the steady mind is fixed in the inner atmosphere called *Trikuta* (*l*) by this pure restraint of breath, the vital breath leaves the solar and lunar *Nadis* (*m*) and is immediately dissolved.

12. Thus controlled by pure restraint, the breath that remains after being consumed by the awakened *Kundalini*, disappears inwardly by slow degrees in the middle of *Vishnupada.* (*n*)

13. By these restraints of the uncurbed passage of

(*i*). The words are *anahate chetasi.* I am obliged to take them in their general sense which alone the construction permits. *Anahata* is also the name of a spinal plexus, corresponding to the region of the heart.

(*j*) *Kevala-kumbha* is part of *Raja-Yoga* which is admittedly the higher science.

(*k*) *Prakrita* =unmodified, *vaikrita* =modified.

(*l*) The different *akasas* within the body have different names, *trikuta, chatushpitha,* &c.,

(*m*) The *ida* and *pingala. Prana* must be understood in the more general sense of vital energy. It is derived from the root *an*=to move or breathe.

(*n*) See note (*d*) *supra.*

breath, known as pure restraint, there arises, for the wisest, a certain dissolution of breath unaccompanied by any activity of the senses.

14. When advance is made thus in *Raja-Yoga*, there is no object to be seen, no mind to be restrained, no space, no time, no breath to be controlled, nor even the trouble of abstraction or meditation. (*o*)

15. For those whose every sense is unassailed by external objects, and who are in pursuit of *Raja-Yoga*, there is neither waking nor sleep, neither life nor death. Wonderful!

16. Those who, considering nothing as "me" or "mine," persevere in *Raja-Yoga*, become neither seer nor seen. Only consciousness (*Samvit*), pure and simple, manifests itself.

17. May I attain the state of *Manonmani* (*p*) in which the eyes neither open nor close, the breath moves neither in nor out, and the mind neither wills nor changes.

18. By the prolonged control of the mind and senses, with the motion of the breath suspended, the great sages become plunged in the *Manonmani* state, while their body is as motionless as the flame of a lamp when the air is still.

19. We will point out to you, O scholar, a means to attain the condition of *Manonmani*. Viewing the world with an indifferent eye, root out every desire with attentive care.

20. Being ever careful in the forceful destruction of recurring desires, the mind wanes for want of support and

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(*o*) *Dharana* and *dhyana*.

(*p*) This condition is variously called *Manonmani*, *unmani*, *amanaska*, *sahaja-amanaska*, *ajadya-mdra*, and *Yoga-nidra*; all these words are used in the following verses, but I have used only the first throughout for the sake of uniformity.

grows more and more tranquil.

21. In the absent breath, in the motionless body and in the half-shut eyes, we see the signs of the beginning of *Manonmani* in great sages.

22. These great sages, when all ideas of "me" and "mine" vanish by virtue of *Manonmani*, attain a condition where the mind cannot reach, where the breath is motionless, and which is almost identical with the atmosphere.

23. When, alas, shall I reach, to the exclusion of all other states, the *Manonmani* state of pure consciousness, which drives back all the senses and promotes union with the supreme Self?

24. When, by the excessive contemplation of the self, all former attachments are fled, a certain non-inert sleep (*Ajadya-nidra*) (*p*) springs up, dispelling all thought of the world.

25. In the *Yogi* who has destroyed the root of all desire and perturbation and who has completely eradicated the effects of past action, there arises this *Yogic* sleep (*Yoga-nidra*) (*p*) which is the more pleasing the more it is practised.

26. Taking thy rest on the couch of the fourth state (*q*) beyond the three states of *Visva* &c., enjoy for ever, my friend, the indescribable and undisturbed sleep of pure consciousness.

27. Even when the sun of the supreme Self is shining and the gloom of ignorance is completely destroyed, it is a wonder that the wise, though their sight is clear, see nothing of all this world.

(*q*) *Turiya* or the fourth state beyond the three states of *visva*, *taijasa* and *prajna*, or according to some, of *jagrat*, *swapna* and *sushupti*.

ESSAY
ON THE
ARCHITECTURE OF THE HINDUS.

By Ram Raz.

[The following notes have been taken from an essay on the architecture of the Hindus contributed to the journal of the Asiatic society by Ram Raz at the request of his European friends. The literature on this subject is small and the number of persons who take any interest in it is much smaller. Excepting a few archæologists and Hindu architects practically interested in it there are none who have any knowledge of the subject. With the dissolution of Hindu monarchies and the withdrawal of all patronage the fine arts of the Hindus began to degenerate. The Hindu Raj having gone out of existence the nation could not produce great works of art, and so under the later Muhommadan rulers, and especially during the British period which brought into play influences and ideas completely foreign to the genius of the Asiatic peoples, there has been a marked absence of originality in the thought and art of the Indian peoples. The recent religious revival which is merely an indication of the rise and growth of a great historical school promises to keep alive the memory of India's great men and works of art which reveal to us the grand ideas of this great branch of the Asiatic civilization.]

It is true that the Hindus were in possession of numerous treatises on architecture, sculpture, &c., which collectively are called the *Silpa Sastra*,* but unfortunately few traces of them

* From *Silpa*, manual art, and *Sastra*, science. This term, though in its general signification comprehends the whole of the mechanical arts, is applied commonly, and perhaps by way of pre-eminence, to architecture.

remain. There appears to have been, according to some, thirty-two, and according to others sixty-four, standard treatises on the above-mentioned arts, but of these, excepting a few scattered fragments which are occasionally to be met with among the artists themselves, nothing but the titles of the works are now generally known to the learned. Speaking of these treatises, Sir William Jones expresses it as his opinion that they contained useful information on sixty-four different arts and manufactures; but while I admire his extraordinary talents and extensive knowledge of Asiatic literature, I cannot but think that he was misinformed as to the number of subjects comprised in the *Silpa Sastra*, as from the similarity of the contents of the remains of several of these treatises, and which will be hereafter noticed, there is reason to think that the whole thirty-two, or sixty-four, if there did exist so many, must have treated principally, if not entirely, of sacred architecture and sculpture.

In a series of memorial verses preserved among the artists, are recorded the names of the authors or titles of the above-mentioned sixty-four treatises. Of these, thirty-two are called *Mukhya*, or principal, and thirty-two *Upa* or subordinate. I have not been able to ascertain who was the author of these verses, but they contain little more than the titles of the works in question, and which are mostly *patronymics* of the deities who were believed to have revealed the particular art or arts on which each work treated, or of the authors of the treatises themselves, the renowned *Rishis* or holy men, who are said to have flourished in the earlier ages.

Many works of acknowledged antiquity attest the existence of a number of treatises on *Silpa Sastra*; and every artist proverbially knows that there have been thirty-two principal, and as many subordinate works on this subject. In a Tamil controversial work entitled *Iru-Samaya-Villaccam*, or "the illustration of the two systems," (i.e., of *Vishnu* and *Siva*), supposed to have been written in the fifteenth century by a *Vaishnava*,* in refutation

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* A follower of Vishnu.

of the doctrines of his opponents, or rather in commendation of his own, a work which is held in high estimation, especially among the *Vaishnavas* in Southern India, the author, in the course of his arguments to prove the supremacy of *Vishnu* over *Siva*, has been led incidentally to cite certain passages from the *Silpa Sastra*, which describe the sites to be assigned for the erection of temples for *Vishnu* and *Siva*: the former to be in the middle of the town or village, as the most acceptable place for a deity, whose characteristic attributes are benignity, mercy, and preservation; and the latter without the village, as proper for one possessed of opposite qualities. This work recognizes a great number of the treatises above mentioned, and enumerates twenty-nine of them by their titles, concluding the list with the words "and others;" but which of these works it was that he consulted on the point of discussion, the author does not inform us: there is reason, however, to believe that many of them had been lost long prior to the period at which he wrote.

Some shattered remains of the treatises entitled *Manasara*, *Mayamata*, *Casyapa*, *Vaykhanasa*, *Sacaladhicara*, *Viswacarmiya*, *Sanatcumara*,*Saraswatyam*, *Pancharatram*, and others included in both the lists, are still occasionally, though rarely, to be met with in Southern India; and notwithstanding that I have been able to procure considerable portions of the four works first named, and a few detached chapters or sections of each of the rest, it was with considerable difficulty; and unfortunately, the manuscripts which I have collected, are not of a very useful description. Mutilated as they invariably are in many important parts, almost every line of them is not only disfigured by gross errors, perpetuated by a succession of ignorant transcribers, but the technical terms and memorial verses with which the whole abounds, are so little understood either by the artists or the pundits of the present day, that it requires no ordinary exertion to comprehend and explain the exact import of even a single section.

The first work, entitled *Manasara*, is the most perfect I have seen, and perhaps the most perfect on the subject that now ex-

ists. It is stated to be the production of a sage named *Manasara*, and is of great celebrity in the south of India, as affording copious information on every branch of the art on which he treats, but particularly on that of building sacred edifices; and it is often consulted by the artists as the highest authority for the solution of contested points in architecture. This work appears, according to an enumeration of the contents given in the preface, to consist of fifty-eight *Adhyayas* or chapters,* each of which

* In order that a more accurate idea may be formed of the subjects contained in this work, a particular description is given of the contents of each *adhyaya* as taken from the preface. The first chapter treats of the measures used in architecture, sculpture, carpentry, &c.; the second describes the qualification of *Silpi*, and gives a brief account of the origin of the five different classes of artists, said to have been descended from *Viswacarma*, and to have followed respectively the occupations of sculptors, joiners, braziers, jewellers, and blacksmiths. The third, fourth, and fifth chapters explain the nature and qualities of the soil on which buildings should be erected—such as temples, palaces, and private dwelling houses for the several classess of people. The sixth contains rules and directions for constructing a gnomon, for the purpose of determining the several points of the compass. The seventh treats of the parts into which the ground-plan of the cities, towns, temples, palaces and houses should be divided. The eighth chapter gives a minute description of sacrifices and other devotional rites, to be performed on various occasions in the building of temples, houses, &c. The ninth chapter treats of villages and towns, and prescribes rules for the formation of streets, and the allotment of fit places for the erection of temples, and for the residence of different classes of people. The tenth contains a description of the different sorts of cities; the eleventh treats of the dimensions of the several sorts of edifices; the twelfth of the *Garbhavinva'sa*, or laying the foundation-stone in the centre of the intended building; the thirteenth of *Upapit'has* or pedestals; the fourteenth of *Adhista'na* or basement; the fifteenth of the several species of pillars, with their respective dimensions; the sixteenth of *Prastaras* or entablature, the seventeenth of the junction of the several parts of timber work, with reference to their points; the eighteenth of Vimânas, temples, or places in general. Twelve successive chapters, from the nineteenth to the twenty-eighth, contain descriptions of temples surmounted by pyramidal domes, consisting of from one to twelve stories, with their respective dimensions. The twenty-ninth chapter treats of *Pracaras* or outer courts of temples; the thirtieth of the attendant deities, and the parts respectively assigned to each within the walls of the temple; the thirty-first

is devoted to a particular topic; but the portion I have in my possession contains no more than forty-one chapters, in which are described the measures used in architecture, sculpture, etc.; the different sites to be selected for building temples and houses; the mode of determining the different points of the compass; the several sorts of villages, towns, and cities, with directions for building them; the different parts of an edifice, its ornaments, pedestals, bases, pillars, entablatures, &c.; the various sorts of temples, consisting of from one to twelve stories high; the construction of *mantapas* or porticoes, gates, and doorways, palaces, &c. &c. The remainder of the work appears to contain ample information respecting the whole process in the construction of images, and of cars and other vehicles in which the Gods are carried in procession; but these subjects are more immediately connected with sculpture and carpentry than with architecture. It may be proper to notice, however, that a considerable portion

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of *Gopuras* or pyramidal buildings, or turrets raised over the gateways leading into the temples; the thirty-second of *Mantapas* or porticoes, or resting-places for the deity; the thirty-third of *Salas* or halls; the thirty-fourth of cities; the thirty-fifth of private dwelling-houses; the thirty-sixth and thirty-seventh of gates and doorways, with their dimensions; the thirty-eighth and thirty-ninth of the palaces and their appendages; the fortieth of princes with their titles; the forty-first of the building of cars and other vehicles of the gods; the forty-second of couches, cushions, and the like; the forty-third of the thrones for the gods and for princes; the forty-fourth of ornamental arches; the forty-fifth of the *Calputaru* or the all-productive tree, which is supposed to be planted in Indra's heaven, and to supply all the wants of those who have the happiness of taking shelter under it. The forty-sixth chapter treats of *Abhishecas* or ablutionary rites, by which images are sanctified; the forty-seventh of jewels and ornaments worn by the gods and mortals; the forty-eighth of statues of *Brahma* and other deities; the forty-ninth of the *Lingam* the emblem of Siva; the fiftieth of seats and forms raised for the reception of images; the fifty-first of the form of *Sacti* the goddess of nature; the fifty-second and fifty-third of the images worshipped by the *Bauddhas* and *Jainas*; the fifty-fourth describes the statues of *Yacshes*, *Vidyadharas*, and other choristers; the fifty-fifth those of the saints or holy men; the fifty-sixth and fifty-seventh those of the *Devas* or gods, with their respective vehicles; and the fifty-eighth concludes with rules for chiselling the eyes of the statue, and the ceremonies to be performed on the occasion.

of the whole is occupied with a minute description of the mysteries, rites, and sacrifices to be performed on various occasions, in the building of temples, houses, villages, towns, and cities; the ceremonies attending the consecration of images; the mode of determining the propitious moment for commencing to lay the foundation of an edifice, as well as rules for predicting the future prosperity of him who causes the edifice to be raised, by the aspect of the stars, the situation of the building with respect to the cardinal points, and other astrological devices.

The second work, entitled *Mayamata*, is ascribed to *Maya*, * probably the author or compiler of the *Suryasiddhanta*, a work on astronomy of the greatest repute, and who is stated in the *Ramayana* of *Valmiki* to have prepared the altar for the sacrifice performed by *Dasaratha* the King of *Ayodhya* (Oude), and father of *Rama*. It differs little from the *Manasara* in the main arrangement of the subjects. It opens with the mystical rites performed in honour of the *Vastu*, or the spirit presiding over the ground on which buildings are erected, and proceeds to give rules for the examination of the soil, the preparation of it for buildings in general, the construction of a gnomon for the purpose of determining the cardinal points, the division of the ground-plan into several parts for religious as well as domestic purposes, and the performance of sacrifices previous to the commencement of the work; after which it describes the several sorts of villages, cities and fortresses, *upapithas* or pedestals, the *adhisthanas* or bases, the *padas* or pillars, the *prastaras* or entablatures, the ornaments used in cavettos under the cupola, the seats, raised for the reception of idols, the *sicharas* or the domes

---

* *Maya* is also stated in the *Mahabharata* to have erected a splendid palace for the residence of the five sons of *Pandu*, a poetical description of which occupies a whole book of that celebrated work. He is supposed to be one and the same person with him who erected the altar for *Dasaratha*, and the seeming inconsistency of his being contemporary with *Rama* and *Khrishna*, in two such remote periods as the *Treta* and *Dwapara Yugas*, mythological writers reconcile by assigning a supernatural term to the life of the personage in question.

of temples, the ceremonies observed in laying the first and the last stone of an edifice, the several sorts of temples, the courts by which they are surrounded, the pyramidal gateways, the *mantapas* or porticoes, the altars to be raised in the front of temples, and concludes with instructions for the carving of images, &c.

The third work, entitled *Casyapa*, is attributed to the sage whose name it bears, a personage celebrated in sacred writings of great antiquity. He is considered as one of the progenitors of mankind, and ranked the first amongst the seven holy men who were preserved from the universal deluge, and who peopled the earth soon after that great event. This treatise, though more succinct than the two former, contains sufficient information on the subject of sacred architecture and sculpture; the whole is composed in a dramatic form, and is stated in the preface to have been revealed to the author personally by *Siva*; and in consequence, the former is frequently addressed throughout the book by the appellation of *Dwijottama*, "the best of the twice-born." and the like. The subjects contained in this work are nearly the same as those contained in the *Manasara*, but the arrangement is somewhat different. It commences with the description of the several sorts of soil which are considered proper for buildings, and proceeds to the preparatory rites and sacrifices to be performed in honour of the *Vastupurusha*, or the spirit presiding over the ground appropriate for the erecting of temples and houses; thence to the mode of constructing a *san'chu* or gnomon for the purpose of ascertaining the points of compass, and thence to the laying of the foundation-stone, and the ceremonies to be observed on this occasion. It afterwards describes the pedestals, the bases, the gates of the temples, and doorways of houses, pillars, capitals, and other ornaments; the seats raised on the pavements of temples, and niches for the reception of images; aqueducts or water courses; the several sorts of *Vimanas* or shrines with the pyramidal towers, consisting of from one to sixteen stories; the *toranas* or ornamental arches erected over gateways and pillars; doors and their demensions; statues of the gods, saints, and holy men, &c.

The fourth treatise, called *Vaykhanasa*, is the work of a sage so named, and who was the founder of a sect of *Vaishnava* priests. It is written in a sort of metrical prose, and is rather ritual than architectural; and as the author in the latter part of the work frequently cites the authority of *Casyapa*, and as the work itself is included among the subordinate treatises enumerated in the list, it appears to be comparatively a modern performance. It opens with an encomium on the land of *Bharata* * as being peculiarly sacred, and adapted for the performance of holy rites and sacrifices; and thence proceeds to describe the various sacrifices ordained in the *Veda*, to be performed when the purpose is to obtain special boons or favours, either temporal or spiritual, such as progeny, riches, wisdom, absolution from sin, purification, &c. It next treats of the mystical rites practised in honour of *Vastu*, preparatory to the building of sacred edifices, or of altars for sacrifices; of villages towns, and cities, the fruits to be derived from building and peopling them with *Brahmans*; the construction of temples dedicated to *Vishnu*, with rules for carving the images of that deity and his attendants, on whose attributes the author occasionally dwells with that devotion and zeal which characterize all his followers.

The work entitled *Sacaladhicara*, an excellant but rather voluminous performance, is attributed to *Agastya*, a sage whose history occupies a conspicuous place in the *Puranas*. Some few sections only of this work are to be now met with; and the portion which has as yet come under my own observation, is exclusively on the subject of sculpture as connected with the formation of statues; but it is so diffuse, that if we suppose the whole work to be written in a similar style, it must considerably exceed the volume of *Manasara*, the largest at present of my collection.

As I have but a few detached pieces of the other works mentioned above, they do not appear to call for any distinct notice. Some of these pieces are descriptive of the constructon of temples, some of the towers over gateways, some contain directions for

* India.

laying the foundation of a building, some treat of the auspicious and inauspicious seasons for the commencement of an edifice, and others of the manufacture of images and so forth. However, as the rules contained in these fragments differ very little in substance from those laid down in *Manasara* and other treatises on the same subject, I shall seldom have occasion to refer to them in the course of this essay.

The exact age of each of these treatises it is very difficult to ascertain. Tradition gives to most of them an antiquity altogether extravagant; and however diligent the endeavour to obtain authentic information on this point, success can hardly be expected to attend it, when we consider in what obscurity and oblivion the ancient history and chronology of the Hindus are involved. Of *Manasara*,* the sage to whom the first treatise is attributed, I have not been able to procure any distinct historical notice; but, as has already been mentioned, the supposed authors of the other treatises, entitled *Casyapa* and *Mayamata*, are, under these names, greatly celebrated in the *Puranas* and other sacred writings of antiquity. That all these treatises were composed in the South of India, there appears indeed no reason to doubt, for they seem to have been the standards by which the existing religious structures were reared throughout this part of the peninsula.

The most interesting circumstance connected with these treatises is their toleration of the worship of the *Jainas* and Baunddhas; the authors of them having carefully pointed out distinct sites to be set apart in villages and towns for the erecting of their temples, and having likewise prescribed rules for constructing images of the objects of adoration by these sects. This prescription marks, though indefinitely, the age of these compositions to have been posterior to the great schism which

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* Some say *Manasara* is not the name of the author but the title of the work itself, signifying "the essence of proportion." and which, from this etymology, I am inclined to believe; but whatever may be the real name of the author. I shall make use of the word both as the name of the author and the title of the work throughout this essay.

took place between the Hindus and Jains, and which terminated in the overthrow of the latter. The contentment, too, of this latter sect with the inferior situation assigned them by their conquerors for their divine worship, in a place contiguous to that which, among Hindus, is usually appropriated to the shrines of inferior deities and malignant spirits, evinces their complete subordination at the period alluded to.

Another circumstance in that portion of the foregoing treatises which has fallen into my hands is worthy of notice. They prove by internal evidence, that they were written at a period subsequent to the canonization of *Apper*, *Sundarer*, *Sammander*, *Manicyavasarer*, and other holy men, several of whom are supposed to have lived between the third and fifth century of *Salivahan*. The ground on which this proof rests is, that in the chapters which prescribe rules for carving statues, directions are likewise given for carving those of the personages here mentioned, who have been admitted among the inferior divinities, and assumed their places around the temple of *Siva*, particularly, in the South of India. But some learned men to whom I mentioned this circumstance, rather than concur in an opinion which detracts from the antiquity of these works, are inclined to think that the pages in question are modern interpolations.

The small portion which has come under my observation of the work called *Sacaladhicara*, "the universal authority," does not furnish sufficient data to form any opinion of the precise time at which it was composed; and in the section which gives rules for carving statues, that is, in the only part I have seen of it, I find no mention of the saints above referred to. It is generally believed to have been composed by *Agastya*, under the auspices of the founder of the *Pandya* government, a circumstance which, if admitted, would give to this work a very high antiquity. It is, however, difficult to trace the exact period when the *Pandya* principality was originally established. Mr. Wilson, in his prefatory remarks to his catalogue of the M'kenzie collection, places this event three or four centuries before

the Christian era, although in another place he fixes the date of the civilization of the South of India, ten centuries before Christ; but the data on which this conjecture is formed is imperfect, being derived from a source which can be no authority in matters of this nature. * There exists indeed a long list of the princes of the *Pandya*, and their contemporary *Chola* and *Chera* dynasties, many of whom appear to have reigned long anterior to the Christian era, and their celebrity to have attracted the notice of Ptolemy. The few facts, it is true that have been recorded of these dynasties, or preserved by tradition, are unfortunately inadequate to the formation of a connected sketch of their history, or to trace their chronology with precision; but the various accounts which are obtainable of these ancient monarchies, though they usually commence with the earliest ages, and are blended with marvellous and extravagant fictions, would still afford ample historical proofs of the establishment of these principalities at an earlier period than what has been hitherto assigned them by western antiquarians. And as the *Mahabarat* which is believed to have been composed by *Vyasa*, in the beginning of the *Calyug*, makes mention of the *Pandya* and *Chola* governments, we must give them, credit for a higher antiquity.

That the religion and literature, as well as the political constitution of the South, were derived from the North, the earliest seat of the Hindu empire as well as of arts and sciences, and that the southern peninsula was before that period a vast uncultivated forest, inhabited by small insulated tribes, speaking a jargon which hardly furnished them with terms expressive of their immediate and natural wants, there is scarcely any doubt. While in this state of society, the sage *Agastya*, to whom treatise under examination is attributed, appears to have brought hither the first colony of Brahmans and other classes from the north,

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* The author it would appear identifies the civilization of the South of India with the establishment of the *Pandya* principality; events which professor Wilson conjectures, on the authority of the traditional records of the South, to be distinct, and of different eras.

and with them the Hindu religion and literature, in form the same as at the present day. He is believed to have been the inventor of the letters now in use in the Tamil, and the first who refined that language on the principles of the Sanscrit or northern dialect; and as this personage is stated also to have officiated both as minister and spiritual teacher to the founder of the *Pandya* principality, it is not unlikely, that the usefulness of the arts of building to such an infant state, should have induced him to write a treatise on the subject.

The foregoing notice of the contents of the several treatises, or fragments of treatises may seem to promise a good deal of useful information on the arts of which they treat; but, in truth, the architectural portions of them, if divested of all the extraneous matter with which they abound, contain little more than a dry detail of the technical names, and of the proportions of the several members of a sacred edifice. It has already been stated that considerable portions of the works above-mentioned, are replete with minute descriptions of religious rites, to be performed on various occasions from the commencement, to the completion of a building, as well as rules and aphorisms drawn from its situation, aspect, &c. for predicting the future destiny of the builder. The latter, however, form no part of the present inquiry and they are interesting so far only as being descriptive of the customs of the ancient Hindus, with regard to their belief in divinations, omens, prodigies, &c., a belief which is still fondly adhered to by their posterity. With respect to other branches of the art on which information is wanting, it is stated by good authorities, and there is reason to believe the statement, that military architecture is treated of at length in some of the ancient treatises on *Arthasastra*, or political science, and particularly in one attributed to *Chanaçya*, the well-known minister of Chandragupta.* The same authorities also state, that ample instruction for the building

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* A celebrated prince who reigned in Pataliputra when Alexender visited the upper Hindustan; the same who is known to the Greek writers by the name of Sandracottus.

of private dwelling-houses, is contained in other works, professedly written on civil architecture; † but as these books are not at present to be met with, it has been thought advisable to restrict this research to religious architecture.

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† Since writing the above, a respectable friend of mine had the kindness to procure me, from Travancore, a copy of a work entitled *Manushyālaya Chandrika*, which as its name implies, treats of that branch of the art which applies to private houses, but of the description built in that kingdom.

BOOK-REVIEW.

The Hindu System of self-culture, or the Pàtanjali Yoga Sastra, by Krishori Lal Sarkar M.A.,B.L.,—A fair attempt at an analytic presentation of the fundamental principles of *Yoga* as taught by Patanjali is to be found in this small treatise. The author points out that according to the Hindus real self-culture consists in the restraint of the mind that culminates in *Samadhi*; and in doing so he has shown some originality in rearranging the teachings of the *Sutras* supplemented by quotations from the *Bagavadgita* and such other standard works, and scientific explanations so as to bring out the connection between the parts. Though nothing is said in the main body of the book to indicate this grossly misjudged and misrepresented science of the ancient Hindus, yet in the appendix our attention is drawn to the explanations offered by Western scientists to a few of the so called mysterious phenomena of mesmerism, clairvoyance and spiritualism which are in accordance with the doctrines of Patanjali.

We believe that the psychical and mental phenomena of the order referred to at the end of the book are merely the records of stray facts but not the results of a systematic and scientific study based on the scientific principles underlying such phenomena. The author would have done a greater service to the cause of *Yoga* had he given a satisfactory exposition to its doctrines and methods of practice from the standpoint of modern science. We hope that he will continue his researches in the field of practical psychology and make both the East and the West indebted to him by giving a modern scientific exposition to the teachings of the ancient *Rishis*. On the whole we congratulate the author for his boldness of thought, simplicity and clearness of expression.

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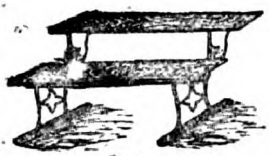
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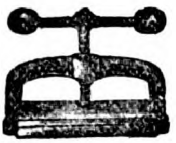


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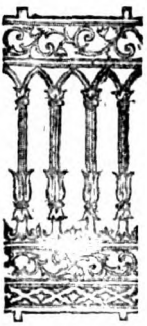
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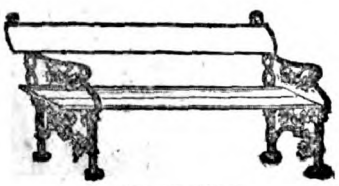


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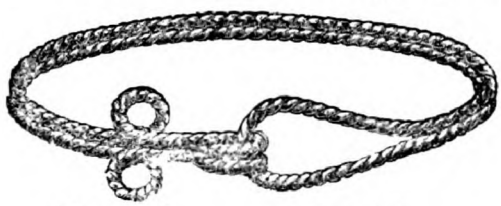
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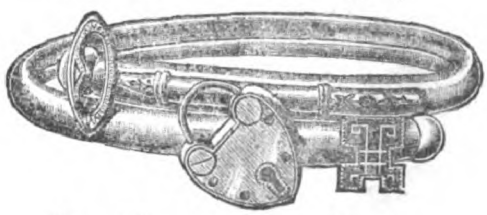
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—*Rig veda*, I. 164. 46.

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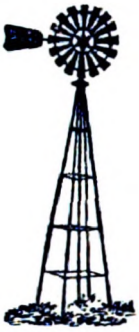
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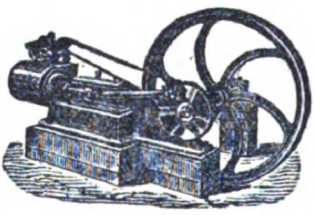


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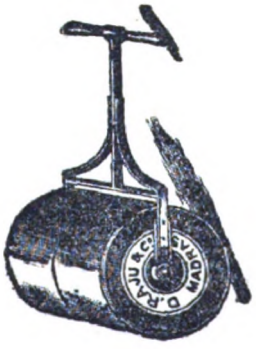
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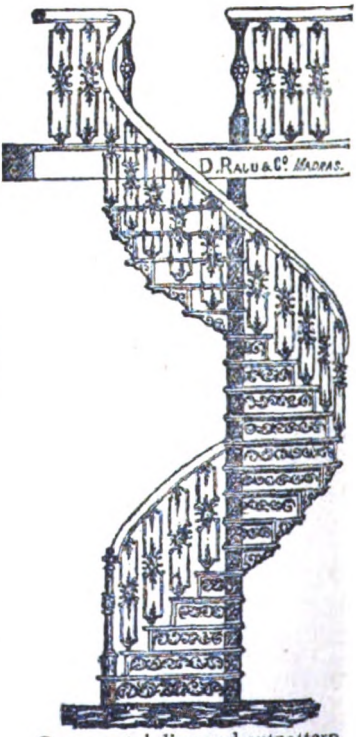
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SIVAYOGADIPIKA.

OR

THE ELUCIDATOR OF SIVAYOGA.

BY SADASIVA YOGINDRA

CHAPTER I.

1. I salute the divine emblem (*Linga*) of Sadasiva, the ever-blissful teacher of *Yoga*, who is the bee to the lotus-heart of the highest yogins, who is the immutable source of

---

1. Sadasiva is the highest God of the Yogins. The *Sahasrara* or the topmost seat of the supreme Atman is described to resemble a *linga* or the emblem of Siva inverted. Hence the benedictory stanza is in praise of this emblem.

There is special propriety in Siva being the ideal God of the Yogins. Siva is from a root meaning auspicious or conducive to happiness. Eternal bliss being the chief characteristic of the goal of *Yoga*, Sadasiva is the form of God realisable by the *Yogin*.

the three-fold causes of creation &c., and who is the one truth that is both conditioned and unconditioned.

2. By the grace of my venerable *Guru* having learnt the *Yoga* which is of the nature of Siva, with a view to the rousing of the spiritual consciousness I shall give out the "elucidator of *Sivayoga*."

3. Go thou, the best of those that have known the real nature of Siva, listen to what I teach thee now. Even though *Sivayoga* is the greatest of secrets, I divulge it to thee in consideration of thy love and devotion.

4. *Yoga*, or abstract meditation is of four kinds,—*Mantra*, *Laya*, *Hatha* and *Raja*. These were mentioned by the ancient sages who were adepts in their practice as having been taught by Samba.

5. A *Mantrayogin* shall always mutter a *Mantra* composed either of one syllable, or of two, or of six, or even of eight syllables, for the purpose of attaining *Mokṣha* or liberation.

6. He indeed is a *Layayogin* whose mind meditating on itself becomes absorbed in sound, *Nada*, together with the organ of internal perception (*Manas*) and the vital energy (*Marut*).

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5. The *mantras* referred to herein may be stated to be '*Om*,' '*Siva*,' '*Om namassivaya*," and '*Om namo mahadevaya*," The meditation on a sound seems to be an earlier form of worship and to form the special characteristic of the paths of *Yoga* and *Gnana*. It is probably due to the divine character of the *Vedas* whose laws are believed by the Hindus to be *apaurusheya*, not-man-made, as the Primordial sound symbol of God.

6. *Laya*, which is a higher development of mantra-meditation, naturally came to mean absorption in sound.

7. This vital energy shall come under the control of a *Hathayogin* by means of the eight-limbed-path of concentration, by such forms of restraint in the various centres of concentration and storage as *Mudra*, *Karna* and *Bandhana* as also by the sole stoppage of vital currents at will (*Kevala-kumbhaka*).

8. He is the knower of *Rajayoga* who realises *Brahman* in the three higher forms of concentration. (*Lakshya*) and on account of the knowledge arising therefrom becomes free from the modifications of the mind.

9. Each of the above kinds of *Yoga* is superior to the preceding one in order. *Rajayoga* is therefore the highest and the most important of all.

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7. The words used in treatises on *Yoga* to represent the vital energy is *Prana*. It is derived from *an*=to move. That which is the cause of any kind of motion in the body is a *prana*. All the words used in Sanskrit for air are also derivable from roots indicating motion; for, the only means of perceiving the existence of air is motion. As the principle of vital energy is also perceivable by motion, ancient Hindu physiologists seem to have used the names of the wind as synonymous with *Prana*. The important part played by the motion of breath in the practices of concentration, appeared to have caused great confusion among the subsequent writers in understanding the significance of this *Prana*. Some of the latest writers are found to go so far as to conceive *prana* as the air or as nothing different from the air inhaled by the lungs.

8. *Lakshya* means aim, the point concentrated upon. The three *lakshyas* will be pointed out later on to be *Antarlakshya* or the internal aim, *Bahirlakshya* or the external and *Madhya lakshya* or the intermediate aim.

9. In this stanza it is pointed that the four *Yogas* only mark the four stages in the evolution of concentration. Consequently they are successive and form one whole.

10. *Rajayoga* is also of three sorts,—*Sankhya*, *Taraka* and *Amanaska*. That which consists of the knowledge of the twenty-five *Tattvas* is called the *Sankhya*.

11. On account of the knowledge relating to the manipulation of *Prana* in the external centre of concentration (*Bahirmudra*) the *Yoga* is called *Taraka*. When the knowledge concerns the concentration in internal centres, it it is called *Amanaska*.

12. *Taraka* is superior to *Sankhya*; *Amanaska* is superior even to *Taraka*. *Rajayoga* is so called, because it is the king, *raja* of all *yogas*.

13. In reality there is no distinction between *Siva-yoga* and *Rajayoga*. And yet the mind of a devotee of Siva will grasp it when pointed out with this distinction.

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10. Each of these *Yogas* is capable of being subdivided into others. As the object of the present treatise is to teach the highest form of *Yoga* called *Rajayoga*, its divisions alone are mentioned here; and they are treated at some length in the last two chapters.

The word *Sankhya* means *gnana* or knowledge. Though the *Tattvas* referred to here are the same in name as those enumerated by the *Sankhyas* and other philosophers, the method of arrangement and classification of these are in accordance with the requirements of the practical science of Yoga. While the theoretical sciences aim at a definition of the possible characteristics of *Brahman* the practical science lays down rules for the direct realisation of the *Brahman* itself which is the substratum of all knowledge.

13. Here the author cautions his readers not to be mislead by the use of the word Siva-Yoga. Though the prefix Siva is for the inducement of Siva-bhaktas the rules laid down under it are the universal rules belonging to *Rajayoga* proper andare common to all worshippers of God in any of their forms of meditation.

14. As this distinction between the two is acceptable only for the sake of those whose minds always dwell in *Siva*; so *Sivayoga* ought to be understood by intelligent men as simply *Yoga per se* or the science of practical realisation.

15. Meditation entirely on Siva, love and devotion to Siva, knowledge which is of the nature of Siva, austere life for Siva, and the worship of Siva,—these are the five kinds of *Sivayoga*.

16. He who is devoid of Saivic observances is no doubt an animal. He is sure to revolve for ever in the wheel of this mundane life of births and deaths.

17. I shall verily state the truth of Siva which was conclusively determined by the sages of yore. He is the embodiment of all the gods put together, and so also is composed of all beings.

18. He is the essence of all knowledge; He is distinctly higher than the highest of all *Tattvas*; He is the summation of all lights in bodily form; He is of the nature of of all bliss.

19. He is endowed with Maya or transcendental Nature and is possessed of parts, and yet He is without parts; He is absolute, and supreme; He is beyond both existence and non-existence; and His nature is beyond the range of speech and thought.

20. He is colourless and is yet endowed with colour; He is formless and yet possesses all forms; He is the supreme *Atman*, the supreme *Brahman*; He is that indescribable God who is intelligence and the blissful Siva.

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17. The supreme *Purusha* or spirit is the source of all existences and is the Siva.

18-20. Gives a description of this Siva as the infinite, changeless essence of everything.

21. From Siva springs Sakti or primal energy who transcends the quiescent state of repose and is of the nature of the supreme and who endowed with undefinable qualities manifests herself everywhere by the command of Siva (*Ajnâ*).

22. This *Sakti* who is of the nature of *Brahman* becomes divided in five ways. She is of the nature of the five elements (*Bhutas*) and is eternal. Hers alone is the universe.

23. At the beginning there shone the embodied form of (the blissful) Sadasiva as abiding in ether (*Akasa*). From Sadasiva was born *Isvara* (the Ruler) who presided over air.

24. From Iswara came the furious Rudra (the destroyer of sins) whose realm was fire. Presiding over the principle of water there sprang from Rudra the all-pervading) Vishnu of great glory.

25. Brooding over the principle of earth (the creative) Brahma took rise from the principle of Vishnu. Thus from the supreme energy (*Parasakti*) there came into existence the five forms of manifestation who are the upholders of the whole universe.

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12. When this basic principle begins to move and puts on the form of the manifested universe the creative energy into which he is transformed is called *Sakti*. So this *Sakti* is said to spring from Siva and is described as the command or the dynamic will of Siva, *Ajna*.

22-25. As this *Sakti* is in separable from Siva and is only another modified form of Him, Siva is present in one or the other of his forms in all the works of Sakti as their presiding Deity. Five of his forms are mentioned corresponding to the five primary states of *Prakriti*.

26. Renunciation, steadfastness, science or knowledge, quietude, so also the substratum which is beyond quietude —these are the five characteristics to be found in the embodied forms of Brahma &c.

27. These beings of supreme splendour exist by Her only who is the the commandment of Siva. From Brahma there came into existence the gods, the demons, the sages and men.

28. All such creatures as are born of sweat and from eggs and all such beings as are subject to old age and disease and grass, bushy growths, creepers and all other myriads of germinal plants ;

29. Mountains, rivers, seas, tanks,—all these successively come into existence from Him alone. Therefore alone is this universe said to be entirely made of Siva.

30. He who after getting rid of the three impurities by the grace of the *Guru*, meditates on Siva who is of the natnre of pure intelligence and who dwells in the orbs of the sun, moon and fire,—that person by worshipping Siva attains the bliss of freedom.

The above conception is common to all schools of *Yoga*, only different names are used. In the *Vishnu-Yoga* where Maha-Vishnu stands for Sadasiva, these five manifested forms will be found mentioned as *Para*, Vasudeva, Sankarashana, Pradyumna and Aniruddha and in various other forms. His *Sakti* is known as the Vaishnavi Sakti.

30. The three impurities referred to are, according to the Saiva Siddhanta the *Karmika* or that which pertains to *Karma*, *Mayika* or that which belongs to maya or Prakritic nature in him and *Anava* or that which pertains to the Anu or the atomic and conditioned soul. The *Karmika* is that which is interwoven into one's system by his present acts ; *Mayika* is that which is based on the nature of his body ; and *Anava* is that which is brought with the soul as the result of its previous inherent tendencies which are imbedded in its subtle body.

31. The knowledge of Siva is to be understood in two ways—as conditioned (*Saguna*) and as unconditioned (*Nirguna*). At the beginning after betaking oneself to the conditioned, one shall resort to the unconditioned.

32. The conditioned aspect which is cognisable both by the organs of internal and external perception has been described variously. But the unconditioned which is incapable being grasped by the senses and other organs of perception is like the sky (*Antariksha.*)

33. The knowing of the truth thus rests only with teachers. Therefore alone a good teacher is fit to be worshipped by those who desire *Moksha* or freedom.

34. How can a man devoid of the help of the Guru be able to obtain all such benefits as long life, health, unbounded prosperity, renown, the pleasures of *Swarga* and the supreme felicity of *Moksha.*

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33. The idea is that the greater the *Sakti* and *Chaitanya* with which a person is endowed the nearer is he to perfection and the easier is it for him to realise the knowledge of Siva. Of the embodied beings those that possess the largest amount of *Chitanya* are the *Avatārs.* These are the best of teachers capable of conferring wholesale salvation to a large mass of people. They like the moon reflect the unbearable rays of the Sun-Brahman and shed them on the world in an agreeable form and make them fit to be received by one and all. These are classed by the Vaishnava Siddhantins as *Vibhavas* or those that possess extraordinary prowess.

The *Gurus* are those that have realised God within themselves come under this class, but they are inferior in character and prowess. They are capable "of infusing religion into a few" that resort to them. While the *Avatars* are like the floods of large rivers, the teachers are like small rills, though both of them bring the same water of grace.

35. One shall worship a Guru who is endowed with the characteristics described and who possesses the knowledge of everything, by action, by mind and by words, in the same way as one worships Siva.

36. Therefore, to a person who, after becoming duly initiated by means of a Guru, devotes himself to Siva the happiness of atttaining the fruition of the fourfold end of human existence lies in his hand.

37. Either thrice a day, or twice, or even once one shall worship the blissful Siva who is of the nature of intelligence with love and devotion and in the way taught by the *Guru*.

38. This worship of Siva is of two kinds—internal worship (sacrifice) and external worship. Of these, internal worship is more important and has its rise from external worship.

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35. By a sincere student the guru should be recognised as God and worshipped as such. Then alone would he qualify himself for the reception of divine grace and the attainment of freedom.

37-38. The conditioned manifestation of the Supreme Being does not stop with embodied beings. There are still inferior forms which are more convenient and tangible for the purposes of worship. These ought to be worshipped in the way taught by the *Guru*. The unconditioned or *Nirguna* aspect of *Brahman* is the most difficult to be realised., So we have to be guided to it in gradual steps through the conditioned (*Saguna*), beginning with the lowest. This is the function of a true *Guru* (Vide stanzas 31 and 32).

38. The worship of lower aspects are mentioned as internal and external worships. External worship is inferior to internal worship. Accordingly the one is said to lead a person to the other when it is properly performed.

39. The sages, indeed, worship that Lord who dwells within one's own self, who is intensely brilliant and lovely, who is supremely calm, and yet who is never tired. Those who are addicted to external forms of worship worship the same Lord in various forms of images, and those that are of small intelligence worship by means of the threefold fires of sacrifice or Vedic worship.

40. The heart is the lotus which possesses for its root the religion of Siva, for its stem the supreme knowledge, for its eight moonlike petals the eight eternal and superhuman powers, for its handsome pericarp renunciation and which is interwoven with the filaments of Sakti and the Lord Rudra. In the middle of such a heart, having well-conceived Siva as dwelling within the orbs of the sun, the moon and the blazing fire, one shall meditate on Him who is wholly made of intelligence.

41. Him with a graceful countenance, who is calm, with the look of a eight-year youth, lustroful, who is possess-

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39. Internal worship is mental worship as the *Antaryamin* or one who dwells within the heart or the mind. External worship is that of images or the Archavatara of the *Siddhantins* and of the sacrificial fires of the Vedic religionists.

40. The heart and the cerebral centre known as *Ajna* are the places within the body where the *Antaryamin Bhagavan* is to be meditated upon. Of these, the heart is specially mentioned. When the vision of God begins to appear it projects itself always on a back ground of light characterised by progressive degrees of intensity and purity. Hence direction is given here to meditate on the Lord as dwelling within the orb of the sun, the moon and the blazing fire.

41-46. These stanzas contain a description of the Lord Siva as would be seen in the conditioned vision of the *Yogin*.

ed of a body resembling in beauty millions of Cupids put together,

42. Possessing four arms, which bear doe, hatchet and the symbols offering boon and protection, who is decked with the crest-jewel of the crescent moon and who shines like the autumnal full-moon,

43. Who is clothed in divine garments, who is the supreme spirit, whose body is smeared with divine scents, who is enriched with the brilliancy of divine ornaments, who is decorated with divine flowers;

44. With three eyes, who is the substratum of the three *Gunas*, who is the cause of destruction of the threefold impurities, whose left thigh is illumined with His divine Consort, Saravamangala, the all-propitious,

45. Who is seated on a throne made of precious jewels, placed on the sacred platform of worship under the shining wish-yielding tree laden with fruits and flowers,

46. Who is one without a second, who is imperishable, all-pervading, eternal, who is realisable in the beatific state of *Nirvana*, who is unthinkable, unborn, undetermined, and who is without beginning, middle and end.

47. After contemplating in one's own heart on such a Siva, who is the Supreme Being, and attaining a calm and steadied mind, by means of the internal materials of mental *puja*, one shall worship Him with rapt attention as follows —

48. One shall offer to Siva ablution with the water of

48-51. Description of mental worship.

External worship is the same as internal worship; but in it only the Lord is worshipped in a more tangible form with physical materials. As *Yoga* is purely the science of meditation, our author stops with the Antaryamin worship. In image worship, the worshipper places himself in a position superior to the object worshipped in that part where he stands in the place of loving

calmness (*sama*), cloth which is sincere devotion perfect in every way, the prescribed sacred thread which is twisted with the triple strings of energy, the sweet unjuent in the form of one's own knowledge, the unbroken, auspicious grains made of intense pity to all, as also the blossomed flower of undisguised love (*Bhakti*).

49. Incense (*dhupa*) with the four internal limbs of *Yoga*, lamp lit with that which is above the senses and qualities, and offering in the form of life devoid of pleasure and pain—all these materials of worship one shall create within one's own inside.

50. Tambula (consisting of betel, nut and chunam) which is made of the three qualities of *Rajas*, *Tamas* and *Sattva*, the bowing down in front of the deity which is of the nature of reverential obeisance of the *Prana* or vital principle,—all these articles of internal worship thou shalt gather for the worship of Siva, the bestower of bliss.

51. Or else within thine own self thou shalt worship the supreme Lord with love and devotion treating him like a king with attentive services such as the presentation of vehicles and the like.

52. Therefore alone shalt thou always perform this internal worship which is capable of dissolving all sins and destroying all miseries.

53. Which creates intense *bhakti* for Siva, which directly produces the purification of the mind, which endows a person with the superhuman powers of perfection and which bestows on him the supreme knowledge of *Yoga*.

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parents and treats God as he would treat his child. The inferiority consists in his *Seshabhava* which makes him offer services and behave like a servant to his master. In the higher stages all these distinctions are merged and the worshipper stands on a par with his object of worship.

THE CLASSIFICATION OF YOGA.

BY GOVARDHANADAS.

(*Continued from Page 399.*)

We have seen how *Yoga* in its earliest stage is of the nature of meditation on the meaning and form symbolised by the *Mantras* and how it assumes next a more scientific form of meditation and is recognised as a means for dissolving the lower faculties of the mind into the higher and spiritual essence of life. As knowledge increased this conception of Yoga also seems to have undergone many changes, The question was asked, can man meditate at all times and under all conditions? When the body is weak, the mind is also found to be weak. When the stomach is overloaded, the mind finds it difficult to work. When the mind is engaged with a certain thought, other thoughts rush into it with great vehemence and try to dispel the first one. Even if a man is able to meditate intensely so as to keep out all other thoughts except one, he has to guard himself against the danger of too much blood rushing into his head and rupturing the vessels of the brain and shattering to pieces the whole instrument of meditation or of the mind becoming uncontrollable and remaining where it was once placed. How are we to bring on steady progress in concentration and still be able to keep the mind under our control? Such difficulties seem to have led the ancient adepts to further develop *Yoga* into a systematic science of meditation. In order to secure the highest hyperconscious meditation on the supreme being many auxiliary steps, both physical and mental, were therefore found necessary for the purpose of keeping the body healthy and pure and protecting the mind from distractions and dangers. With this view the mutual actions and reactions of the physical and mental conditions of man and their causes were carefully studied and the physiological process by which the mental force is converted into various physical activities were observed and the requisite

accessories were included in the science of *Yoga*. These compose the elements of the next two stages of *Yoga* called the *Hatha* and *Raja*. They are known as the different limbs of *Yoga*, and are eight in number *Yama*, *Niyama*, *Asana*, *Pranayama*, *Pratyahara*, *Dharana*, *Dhyana*, and *Samadhi*. Among the practitioners of these limbs those that paid greater attention to the means which produced physical fitness are known as the *Hathayogins*; those that devoted themselves to the securing of mental efficiency are called the *Rajayogins*.

The object of the *Yogins* in subduing the body and the physical forces is to produce a sound and healthy mind capable of withstanding the stress and strain of meditating on the glory of *Brahman*. The physical part of practice assumed so much importance with a certain class of *Yogins* that it threw into the shadow the mental and moral discipline essential for the higher part of the *Yoga* and grew into a separate science by itself. The human body was made a regular object of study by the followers of this school, the functions of the various organs of the body, and the nervous system were carefully investigated and a number of exercises and rules were invented for the purification and strengthening of the body. In a treatise on *Hathayoga* we have to often wade through descriptions of various kinds of postures, such as, the *Asanas*, the *Mudras*, the *Karanas* and the *Bandhanas*, a multitude of exercises like the *Kayasodhana* or the purification of the body, and the *Nadisodhana* or the purification of the nervous-system and miscellaneous rules for the regulation of the breath and the controlling of the several nerve currents, the restraining and gathering of these in various nerve centres. On the whole the *Hathayogins* may be said to take greater care of the therepuetic effects of their innumerable exercises than of their susceptibility to operate as the means for securing the mental training necessary for higher *Yoga*.

The word *Hatha* is derived in various ways. On account of the importance attached by the followers of this *Yoga* to the regulation of the breath the word is derived from the combination of the two syllables *Ha* and *tha* meaning respectively the sun and

the moon which are the symbolic names in *Yoga* for inspiration and expiration. According to this derivation *Hathayoga* would mean the *Yoga* of breathing. By means of the stoppage of breath (*Kumbhaka*) brought on by the union of the inspired and expired airs the *Yogins* are stated to get control over the breath and thereby control over the mind also. But others who are more scientific in their interpretation of the word *prana* as vital energy understand this union of the sun and the moon as the junction of the two sets of nerve currents known among modern physiologists as the afferent and efferent energies which determine the activities of the body, physical and mental. According to these the conditions of both the body and the mind vary in conformity to the nature of their vitalising force and the highest state of mind can be brought on only by joining and restraining the out-going and in-coming energies of the whole system in the highest centre of the brain so as to intensify the activity of the brain. In this sense *Hatha yoga* would mean the *yoga* of nural energy. The word *Hātha* is also capable of being interpreted as violence or force. Having this meaning in view some interpret *Hatha yoga* as the *yoga* of violent practices. In order to subjugate the body these *yogins* are known to submit it to all kinds of violent torture such as standing on one leg, gazing at the sun, lying down on a bed of thorns, and pulling out or cutting the tongue. Some go to the extent of starving and reducing their bodies so that the senses and emotions may have no strength to overpower them. This, we believe, arose from a misconception of religion and of the state in which some of our sages were found at the time of spiritual illumination. There is, we suppose, the mistaking of the effect for the cause, or for the means.

We may say that the religion taught by the *Vedas*, and by every book on religion is only a kind of muscular religion. By the word muscular we do not mean an aggressive and warring religion, but a religion which maintains good physique as an essential condition for religious realisation. God will appear only to those who can be bold and fearless and send forth a tremendous thought

current into the brain. Of the three elements which compose human nature, the *Tamasa*, *Rajasa* and *Sattvika*, the *Tamasa* is characterised by lassitude and dulness; the *Rajasa* by passion and activity and the *Sattvika* by intense, and hidden mental activity. Externally, a *Sattvika* resembles a *Tamasin* in his apparent inactivity. While the inactivity of the *Tamasin* arises out of both physical languor and mental torpidity, the inactivity of the *Sattvika* results from all his energies being focussed in the mind centre as hyperconscious thought currents. An active man is therefore one step nearer God than a dull and lazy man. The directions with regard to the eating of such foods as would not injure or irritate the neverous system and create physical weakness, and the observation of continence with regard to every habit, especially *Brahmacharya* or celibacy is with a view to keep the body strong and active. One school of *Hathayogins* in Northern India have gone to the extent of prescribing meat-soup and other easily digestible diets to their followers. As was pointed out "sound mind in a sound body" should be the motto of a yogin. In all ancient religions those world-moving spirits who sent forth prodigious thought currents of distant parts of the earth are described as giants who walked not but strode. "The Atman is not to be realised by the weak" say the *Srutis*. Such an adamantine body as those of the religious giants referred to could not have been got either by torture or by starvation. The *Puranas* teach,—'A heart untouched by desire and other passions, a speech unsullied by lies and other faults, a body unimpaired by torture and other injuries, are the three kinds of worship of God." In the case of those instances where the body is known to have been in an absolutely weak condition at the time of realisation, it is well known to be due to the shock given to the body by the tremendous strain of hyperconscious perception.

The chief lesson that we have to learn from the teaching of *Hathayoga* is that for the successful practice of *yoga* certain physical qualifications are necessary for every person. A *Yogin* should at first take care to see that his body is not a hindrance to the exercise of control over the mind, that the nervous energies

(*Pranas*) running through the various channels of the body are not vainly frittered away but collected and converted into so much of mental energy so that the quickening of the mind may be kept under the complete control of one's will. Then alone should he begin the manipulation of his mind. Some who pay greater regard to the subject of mental forces believe that the work of the real *Yogis* lies in the higher centres of the brain. If these can be handled with facility by any one, for him there is no necessity for any of the practices of *Hathayoga*. The method of manipulating and controlling the higher centres above the spinal column in the region of the brain is what is known as *Rajayoga*.

The word *Rajayoga* like *Hathayoga* is differently derived by different writers. One derivation of the word is that which is fit to be practised by kings. Two reasons may be adduced in favour of this meaning. The *Rajayogin* who gives himself up wholly to meditation has often to neglect himself and expose his body to the inclemencies of weather &c. Such gigantic thoughts as his are apt to shrivel his body if it is not properly attended to. He who practises this *Yoga* should therefore be able to command all the comforts and conveniences of life which is impossible unless he be a king. Also intense physical power and activity is what is required for *Rajayoga*. If there be physical activity in a person, it is easy to convert it into mental power. Hence *Rajayoga* which requires as an antecedent condition the characteristics of a king is the *Yoga* fit to be practised by kings. Another reason appears to be that in the *Upanishads* and the *Puranas* the path of meditation and knowledge is generally attributed to kings. They seem to have taken active interest in the promulgation of its secrets. In the *Bhagavadgita* it is referred to under the names of *Rajavidya* and *Rajaguhya*, the lore of kings, the secret of kings. At the opening of the fourth chapter Sri Krishna says to Arjuna, "This inestimable *Yoga* has been taught by me to the Sun; the Sun taught it to Manu, and Manu to Ikshvaku. This having obtained through an unbroken line of teachers, the *Rajarshis* know it." The ancient Hindu law regarding kings is that after successfully ruling the kingdom for

some years, a king should retire to the forest for meditation. This association of *Yoga* with kings may account for the name *Rajayoga*. Another derivation of the word is from *Raja* meaning *Sreshtha* or the best. *Rajayoga* then would mean the best of *Yogas*. *Hathayoga*, as was seen, involved great strain on the body and concerned the lower nature of man, whereas *Rajayoga* concerns the higher faculties of man and promises to secure to a person the highest *Purushartha* or *Moksha* without much bodily exertion and torture. Various other fantastic derivations are given to this name in the minor Upanishads. One of them is to derive it from *Raja* and define it as the Yoga of the absorption of the procreative vitality into the mind. This interpretation may be said to have reference to the strict observance of celebacy enjoined by the *Sastras* on *Rajayogins*. This sense is often symbolically represented as the union of the male and the female principles of energy so as to generate the highest knowledge of discrimination or the supreme Wisdom.

The teaching of *Rajayoga* may be briefly stated as the withdrawal of the higher organs of sensation, the eye, the ear and the tongue, from going outside and turning them inward so as to enable the mind to concentrate on itself and observe its internal activities. This is taught to be effected by gradually changing the object concentrated upon, *Lakshya*, from being external to becoming internal. According to the stage of concentration to which a neophite has risen, this *Lakshya* is stated to be of three kinds--*Antarlakshya* or the internal aim, *Madhyalakshya* or the middle one, and the *Bahirlakshya* or the external one. That kind of concentration in which the *Yogin* focusses all the faculties of the mind on an internal point is the highest form of *Rajayoga*. This *Yoga* is not only distinguished according to the nature of the object concentrated upon, but also according to the character of the organ of internal perception which is brought into play in the act of concentration. We have a well known example of this in what is called *Sankhyayoga*.

In the above kind of *Rajayoga* a *Yogin* tries to discriminate the *Atman* or *Purusha* from the organs of sensation and intellec-

tion and realises its true nature. When this knowledge of discrimination is attained through the process of dissolution (*Laya*) it is called *Panchikaranayoga*. It is the means by which a *Yogin* discriminates the pure *Atman* from the lower self qualified by the five *Indriyas* or the senses and then trying to have a peep at the Atman devoid of the qualities of the senses. When the union of the lower self with the highest self (*Amaikya*) which is the *Summum bonum* of the *Rajayogin* is attained the dissolution of intelligence is said to set in. Another kind of *Rajayoga* is called *Tarakayoga*.

The word *Taraka* is derived by some from a root meaning the pupil of the eye. This name is ascribed to it on account of the practice of inward sight especially aimed at in this *Yoga*. Others derive it from the root *Tri* to cross. According to this meaning this *Yoga* is capable of giving that knowledge to a person which enables him to cross the ocean of *Samsara*. Its method is to teach one to perceive the vibrations of the cosmic *Prana* or Intelligence within the subtle ether of one's body as light or as sound. To see this internal light or to hear this internal sound one should know how to turn his eyes and ears inward. After a *Yogin* attains these perceptions of light and sound, by the process of *Laya* or dissolution, he becomes absorbed into the subtle ether which is the medium of energy and through it into the intelligent principle. This *Taraka Yoga* is of two kinds—the *Murtimat* or the embodied and the *Amurtimat* or the disembodied, In the former the practitioner only sees with his mental ear the vital energy as embodied in light and sound. But in the latter he concentrates his mind into the higher seat of intelligence until the mind loses its hold on itself and gets dissolved into this higher intelligence. On account of the complete annihilation of the mind on the lower plane of existence this part of *Rajayoga* is also known as *Amanaska*. The method of this *Yoga* is to bring the mind first under control and then by depriving it of its hold on itself to cause it to merge in the *Atman*.

As we pointed out, *Rajayoga*, is a generic name for all those processes of controlling the vital energy in centres above the

spinal chord. The vital energy is then said to move in the ethereal region of the brain, *Khechari.* Any posture in which this energy is restrained in one of the brain centres is known as a *Khechari mudra.* Each particular form of perceiving this energy in one of the higher centres of mind has given rise to a new name for *Rajayoga* with reference to that centre. One such kind is that in which a *Yogin* tries to taste the vital energy as the nectar of immortality. On account of the practice of turning the tongue inside and inserting it into the cavity of the soft palate, so as to taste the exuberance of energy there in the form of glandular exudations, this *Yoga* is called the *Lambikayoga*, the word *Lambika* meaning uvula or the soft palate. We often meet with in treatises on *Rajayoga* such names a *Shambavi mudra*, *Vaishnavimudra* &c. These have all reference to particular regions of the brain wherein a *Yogin* concentrates both the vital energies of the body and the mind.

The development of *Rajayoga* in all its varied ramifications is dealt with in the *Puranas* and the *Tantras* and in some of the minor *Upanishads.* In all this it will be found that *Rajayoga* does not in any away neglect the principles of *Hathayoga.* The control of the mind and the concentration of energy is practised in the same manner in both of them ; only the centres and the objects of concentration are different. The two may be said to be complementary to each other and form one complete science. Just as *Layayoga* was seen to be the development of the older *Mantrayoga*, the *Hatha* and *Rajayogas* may be stated to be the further developments of this *Layayoga.* These four mark the four stages in the growth of *yoga*, first as meditation on the meaning of the vedic *Mantras* as performed by the ancient *Rishis*, next as a means of absorption into the object of meditation as taught by the *Upanishadic* seers, and then as an instrument for gathering and concentrating the vital energy of the mind in different nerve centres of the body so as to ultimately intensify perception and transform it into an hyper-conscious vision as taught by the later *Sastras.*

We shall next take up the classification based on the pra-

etical or psychological elements of *Yoga*. It has been stated that eight steps or limbs are requisite for the practice of *Yoga*. These steps relate to various exercises to be undergone by a *Yogin* to reach the ideal state of mind in a regular scientific manner. Throughout, these steps are so arranged that each one of them prepares the practitioner for the next one, each one may be said to be complete within itsslf as an accessory to *Yoga*. Accordingly some have termed each step as a *Yoga* within itself. Even a single step properly performed is so much of progress achieved whose result will be carried to subsequent births until freedom is attained by a person. Patanjali divides these steps into two groups. The first five compose the external limbs of *Yoga*, *Bahirangas*; the last three, the internal limbs, *Antaranga*. Others divide the first four into *Bahirangas* and the last four into *Antarangas*. The last three are collectively known as *Samyama* or deep concentration. As indicated by these names *Yoga* divides itself into external and internal according as the exercises relate to the external or the internal parts of the body. Patanjali gives the name of *Kriyayoga* to such preliminary steps as modification, study, and the surrendering of the fruits to God. Some of the Puranic teachers of *Yoga* use the word *Hathayoga* to indicate the first six limbs of *Yoga*. *Amritanadopanishad* mentions these as *Pratyahara* and *Dhyana*, *Pranayama* and *Dharana*, and *Tarka Samadhi* by omitting *Asana* and substituting in its place *Tarka* or reasoning. *Dhyanabindu Upanishad* mentions the last six limbs as composing *Yoga*. From all these changes in the number of limbs that are requisite for *Yoga* it may be seen that each step was treated to have important significance in itself irrespective of others and that the number of these which an author recommended depended more or less on the conception of the end to be attained and the method to be employed by that author. In some cases every step emphasised in the practice often gave rise to a new name and form of *Yoga*. We commonly hear such names as *Hamsayoga*, *Svarayoga Dhyanyoga*, *Sannyasayoga*, *Prapattiyoga*, talked of. According to this view, the thirty-two *Brahmavidyas* of the *Vedantins*, might

each be called a *Yoga*, as each represents a particular mode of *Upasana* or worship. Out of the eighteen chapters of the *Bhagavad Gita* each of thirteen chapters is called a *Yoga*. The *Tantricas* have invented a multiplicity of names, by the combination of some of the well-known names for the various methods of Yogic realisation. In all these the word *Yoga* indicates a process or a path for the realisation of the highest ideal, whatever the nature of that path may be.

One favourite method of division with the writers on *Yoga* is according to the different stages or *Avasthas* of practice. These are mentioned as *Arambha*, *Ghata*, *Parichaya* and *Nispattya*. *Arambha* means the commencemnt accompanied by gentle practice. *Ghata* means perseverance and diligent practice. *Parichya* means intimate acquaintance after continuing the practice for some time. *Nispatti* means proficiency. As these names are independent of the duties of practice, the method of any follower of the psychological religion may be known after one of three stages. These are common to all kinds of practice, *Mridu* or mild, *Madhya* or medium and *Adhimatra* or supreme. He says that the attainment of the fruit of practice is slow or rapid according to the stage of practice in which one is. As we have already shown, some of the minor *Upanishads* mention only two kinds of *Yoga* in accordance with the speediness or otherwise with which the result of *Yoga* accrues to a person. The *Varahopanishd* calls these the *Vihangama* and *Pipilika* or the bird and the ant *Yogas*. The former is attributed to Suka deva according to which a person is said to reach the goal by a sudden flight as in the case of a bird by such means as the grace of a *Satguru* and *Purva Janmasukrita* or the good deeds of previous births. The latter is associated with Vamadeva, according to which a person will have to pass through many births before he can achieve the fruit. The same two methods are mentioned by another *Upanishad* as the *Kakakrama*, the method of the crow and *Markatakrama* or the method of the monkey.

A well-directed psychological practice should always be based and be in accordance with recognised principles of philosophy;

for there can be no religion without philosophy forming a part of religion. Consequently some have classified *Yoga* according to the nature of the philosophic ideal whose realisation is aimed at by a *Yogin* by the adoption of suitable methods of practice. The names given by these to *Yoga* is made to conform with the metaphysical entity specially sought after. Among others we often meet with such *names* as *Adhyātmayoga*, *Dvaitayoga*, *Advaitayoga*, *Dhyanayoga*, *Prakritikayoga*, *Visvatmayoga*, *Nirisvarayoga*, *Niralambayoga*, &c. But there are four *Yogas* which are of especial importance to every student of religion as they are based on the nature and temperamen tof the devotee and as being also the highest philosophic ideal of the *Vedanta*.

Yoga being the union of the individual self with the supreme self, this union cannot be achieved by every one in the same way. Every man has to choose his own method to suit the nature of his temperament. These are usually mentioned as four ways or paths to realisation. The worker or active man tries to attain this union through work or physical activity. To him *Yoga* is the union between the primary source of all his activities and that of the universe; between individual man and the whole of humanity. The mystic tries to realise the universal mind through his own mind. To him this union is that betwen his conscious, little, individual self and the infinite, supreme hyperconscious self. The emotional man tries to lose himself at the sight of the all-pervading presence in everything by heightening his feelings. To the lover, therefore, this union is between his own self and the God of infinite love and beauty. To the philosopher who aspires after the highest generalisation of things, this union is the realisation of the oneness of all existence. How then is this union to be accomplished?

The teaching of religion is that the whole universe lives, moves and has its being in God, that it is the manifestation or projection of the transcendental Being on the plane of phenomena. "At the beginning there existed One only without a second." "He willed may I become many, and became differentiated into the universe." How is this differentiation discribed

to happen? "First he became differentiated into names and forms" *Namarupe vyakaravani.* Philosophy also teaches the same thing. According to it the whole of the sensible universe is resolvable into names and forms. If these two notions are unified by further generalisation, the whole phenomena ceases to exist as such. Let us take the attribute of colour which may be stated to be the basis of our form-perception. Suppose all colour is reduced to one colour, say white. We shall then perceive nothing. No object will be distinguishable from another. No line of demarcation will separate one object from another or a void from an object. There will be one grand vacuum visible every where. Suppose similarly there is no sound or tactile perception, the same result will happen. Whether colour, sound and tangibility are removed from external objects by a philosophical abstraction or the senses perceiving these are deprived of their powers by psychological dissolution the result is the same. When the senses perceiving these are rendered insensible by being withdrawn inside the same effect follows. Sound and form, which are the first to develop according to the *Sankhyas* in the category of perceptible nature, are therefore the most rudimentary forms of manifestation of the Absolute and of the unmanifested nature. The above generalisation is arrived at by working upon the knowledge obtained through the instrumentality of the organs of external perception. But there are in man faculties higher than the senses, the intellectual and the spiritual. These also have their own solutions to give in regard to the substratum of the phenomenal universe. Taking the conclusions arrived at from the generalisation of the knowledge obtained through each of these three faculties of man, the sensual, the intellectual and the spiritual, to stand for a distinct concept the whole of the phenomenal universe may be affirmed to be ultimately reducible to the three ultimate factors —Matter, soul and God.

The further unification of these into the one Absolute Principle, *Brahman* belongs to the higher part of metaphysics. But the practical realisation of the nature of the ultimate three

in one belongs to the field of *Yoga*. This realisation of the ultimate unity is what is referred to by us as the union of the individual self with the Supreme Self. As each of the three ultimate factors is a manifestation of the One Absolute Existence on the phenomenal plane, the Supreme Being should be capable of being realised through any of the three postulates which lead to the final existence in the same way as one of the three '*ideas*' was arrived at through names and forms which are its manifestations. We have also pointed out elsewhere how these fundamental concepts determine in man his physical, intellectual and spiritual qualities. The object of *Yoga* is to induce that hyperconcious state in man in which he perceives all kinds of manfestations, be they names or forms, or be they ideas of matter, soul or God, in that one Univiral Being of which these are but projections on his conscious state. That method by which a person seeks the realisation of the Supreme Existence through work or Nature which is the source of work is called *Karmayoga*. That by which he seeks the same through knowledge or its substratum, the soul, is called *Gnanayoga*. And that by which he seeks it through the emotion of love and beauty and its Principle, God, is known as *Bhaktiyoga*. That psychological process by which man tries to attain the highest truth through the dissolution of the senses, mind and other organs of perception is called *Rajayoga*. Hence these four *Yogas* have been characterised by us as those by which a philosophical ideal is realised with the help of suitable means. We shall now take a brief survey of the process by which man perceived the highest truth by rousing himself to the hyperconscious state through the four paths of religion referred to.

(To be Continued.)

THE VEDANTA AND ASIATIC SYNTHESIS.

I.

Asia is one: With this paradoxical statement Mr. Kakasu Okakura begins that remarkable book entitled "The ideals of the East", a review of which will appear in the next issue of our journal. Mr. Okakura has travelled much, has studied art both in the East and the West and knows the national signification of the art of each country and nation. A broad statement like what he has made at the opening of the book must therefore be full of significance. "Asia is one." Can it be true? Is it possible. We ask ourselves, does the unity which Mr. Okakura discovers in the art ideals of the Asiatic nations mean the possibility of the union of the various other interests of the Asiatics—of a great Asiatic synthesis?

We have set ourselves to answer this question with special reference to the unifying influence of the Vedanta. Within the scope of a magazine article the question cannot receive that full and exhaustive consideration which it merits. Partaking as it does of a forecast and speculation the treatment of the subject must necessarily afford many points of attack and we trust that our discussion of the question will be treated by our readers with all the indulgence they can bring to bear on it.

India is the land of many races and many religions. From the earliest days foreign nations have attempted with varying success to conquer this land of historic riches and wealth. Each invasion and conquest has added a new element, ethnic as well as religious, to the Indian people. Within 200 years of the death of Mohomet, the prophet, the Mahammadan power spread itself from Spain to India. Syria, Egypt, Sicily, Carthage, Spain and Turkey, all came under the rule of this mighty power. The epoch

of the expansion and establishment of the Muhammadan empire is nearly contemporaneous with that of religious development in Europe and India. While the Muhammadans were extending their dominions Northern Europe which had become completely Christian was fired with religious zeal to recover Jerusalem from the hands of the Saracens, and began a succession of religious wars. In India the corruption and ruin that threatened Hindu society owing to the later degenerate form of Buddhism was averted by the life giving doctrines of Shri Sankara ; and India once more felt its vigorous life of the Vedic period pulsating through its veins. This was the condition of the civilized world. And but for this new civilization which stood as a barrier against the advance of European crusaders further eastwards, it is highly probable that Hindu civilization would under the influence of the unsteady and unsettled political conditions of medaeval Europe and the Roman Empire have been seriously affected. Its natural growth would have been arrested, and India would have lost the teachings of the religious reformers who helped to bring about the fusion of two great Asiatic races, the Muhammadans and the Hindus. Instead, the Norse ideals, the feudal System, the Latin Christianity and civilization of Europe would have had a blighting effect on Asiatic ideals generally. For the European and Asiatic civilization typify two opposite ideals--the one of enjoyment, the other of renunciation. The distance that separates them has not been narrowed yet even after the lapse of so many centuries. This is shown by the relation of the European towards the Asiatic. The present attitude of the European towards the Asiatic empires of the Far East is one of contempt and hatred and opposition. The war cloud is still overhanging the quiet and peaceful countries of the East. Every

action of the Japanese and Chinese governments is viewed in the light of an insult to the European which the latter must resent. Here is a specimen of European feeling on the subject. Writing about the "yellow peril" it says, "The other and much more formidable peril is a rising of the Chinèse in their own dominion for the expulsion of Europe --a rising favoured by a numerous and well-disciplined army. Europe could not sit down quietly under that affront accompanid as it would be by a hideous massacre. Yet to punish it through a composite sea-borne army would mean enterprise of terrible magnitude. . . Some day not very long hence, we shall know that the Mongols are very formidable enemies whom we should do well to study instead of laughing at all who believe that they are not comic figures but perhaps the most persistent, certainly the least merciful of all the great races of mankind." Reading this we despair of any coalescence of the European and the Asiatic. The East is East and the West is West. Neither can become the other unless and until perhaps the philosophy of the East saturates Western thought and ideals and Eastern nations learn at the same time that energy, that spirit of enterprise, that power of organization and combined action which have given the Western nations the mastery of the world. That such a thing is possible is amply proved by the very rapid rise of Japan to the front rank in the family of nations. The problem of its continuance as an integral nation it has solved in a manner that has made it easy for other Asiatic nations to do likewise. Japan has not stopped at merely securing its national existence. It is aiming at a larger unity—its union with China whose distant kinship is one chief bond between the two countries. There is in addition their common interests as Asiatic empires. Numbers of Chinese

students are sent over from Japan, educated according to the most modern systems. The Chinese army is being disciplined by Japanese officers and the Chinese police officered by the Japanese. And their arsenals worked and set in order by the Japanese disguised as Chinese. Japanization of China is going rapidly and will be an accomplished fact. Thus the influence of Russian and British and German aggressive displomacy would be weakened considerably at the court of Pekin.

"The society of Buddhists in East Asia" is another instance of this movement of Japan towards a larger synthesis than the merely national one and is based on a common religion.

The Pan-Islamic movement is a similar attempt at synthesis in the West Asia. There is this difference between the two movements. While the former is led by a progressive nation, self-reliant, patriotic and thoroughly modern in its methods and government, the latter is extremely conservative and out of harmony with the needs and ideals of the times, and is not led by any powerful nation. Further, most of the Mussulman states which should work for the realization of this larger unity are guided in their internal and foreigen policy by European powers. Turkey, the last relic of the once extensive Muhammadan Empire, instead of being thereby an important power in the council of nations, is weak and decrepit and is threatened with extinction. It has allowed itself to be pulled in all manner of ways to suit the interests of European powers. Persia, the other important Muhammadan nation, is now a sort of game bird. Its finances are not healthy. It is heavily indebted to Russia and is under obligation to England in regard to its ports. When the world hears anything about Persia, it is ninetynine to one some news about the develop-

ment of European diplomacy in the kingdom of the Shah and not any measures of reform in the internal administration or a change in its foreign relation introduced by the Shah or his statesman. Afghanistan under the late astute and able Amir Abdour Rahiman has largely profited by its contact with the English on the one hand and Russia on the other. But there is no guarantee that there will be a continuation of the same liberal principles, firm and conciliatory policy which marked the late administration in that most clannish of states next to Scotland. There are however promises of permanence.

Tibet, the dominion of the Grand Lama, the land of mysteries and of large natural resources unexploitered yet, is another object of European diplomacy. China and through her Japan is interested in Tibet. The Asiatic interests of England and Russia will be advanced by securing control over Tibet. Modern influences have not yet begun to act on the policy or the government of the Grand Lama.

Lastly, India a big continent by itself and the greatest and the most important dependency in the British Empire, whose ancient civilization has withstood these eighteen centuries Tartar invasions, Moghul conquest, European dominance and the scorching influence of Western materialism still cherishes the religion of its ancestors as an invaluable heritage. To-day what a stranger would find in India is a collection of peoples ethnically divided without any common feeling on any matter, with practically no organization apart from what the British Government has imposed upon them. On the surface one would notice all the elements of discord that could possibly exist. But a closer examination of her present condition and a careful reading of her history reveal the unique solution that has been given by the past to the problem whether a great

synthesis is possible. The evolution of a complex unity is the problem of civilization. Each race, each nation, and each country found its own solution. The Western nations have worked for the perfection of the form of government and for the betterment of the conditions of their well-being and through these to evolve a system of collective life which will remove all necessity to fight each other in order to secure individual well-being and self-development. Hence laws were made, political constitutions were established, governmental and administrative machinery have been kept in an efficient state by vigilance and daily improvements. Hence a common language, the *esperanto* has been invented for commerical purposes and the freer intercourse of nations. The union of the nations is attempted to be brought about in various ways. The Anglo-Saxon alliance, the Latin Union, the Imperial Federation, the European league against the Yellow peril, the cry of the white man's burden and the union suggested by this phrase,—these are a few of the plans and methods adopted at various times to induce the formation of a larger synthesis than mere nationality, which state most of these European nations have outgrown.

In Asia there is a broad substratum of common ideals and sentiments from which all the Asiatic races have derived their life and strength. Georgraphical position and local conditions have produced in each certain peculiar characteristics which are sometimes beneficial and at other times harmful. But these minor differentia of each race will with the growth of science and mechanism and with the extension of the facilities of communication disappear gradually as is the case on a smaller scale in each country. Small states and petty feudal Lords have been supplanted by big nations and and empires with an aristocracy of talents and intellect

to guide the larger affairs of the empire. Exclusive privileges and rights are discountenanced and condemned in the West as well as in the East. The capitals of Empires are shifting from internal cities to big seaport-towns and trading centres. The natural barriers of mountain ranges and rivers which divided nations and tribes may be taken as having ceased to exist as obstacles in the way of nations mingling with one another. Shorter and easier trade routes over land and seas and steamship and Railways bring nations separated by thousands of miles together for common purposes. Culture and civilization follows trade. Thus the free interchange of ideas goes on and long lost kinships between the Buddhist and the Hindu, the Indian Mussalman and his cousins in the West Asia, the Chinaman and the Muhammadan are revived. The Twentieth century will see the fruitage of this renewal of this ancient kinship. Nothern India, particularly the Panjab, will be the centre of great activity. It is easily accessible from an important seaport, Karachi, and by the railway and the river Indus. It is at the entrance into India. With the extension of railways to Central Asia the Panjab will contain a great Emporium of land trade. Strategic position has givin it already much importance. The people of the Panjab by their habits, their constitution and feeling can easily unite themselves to the people of Western Asia.

In the South of India Madras will grow in importance. The Malay states, Ceylon and a few other colonies get their labour from Madras, which is at the same time nearest to the Straits Settlements and Ceylon. The movement of the Tamil races would appear to be largely in Southern Asia where they would naturally come in contact with the Chinese and their civilisation. But in spite of many natural advantages it possesses it is doubtful if it would play

any very great part in the making of this larger synthesis. The economic condition of its middle classes as of the whole population of South India raises doubts as to its capability to supply that efficient and active and patriotic class which must go to strengthen that Asiatic unity. Another very great disadvantage is the prevalence of four equally strong languages. None of these promises to develop rapidly and absorb the others. It is therefore not likely that in the conflict that must surely though unconsciously take place any one of the Dravidian Languages will come out successful.

Bombay will long continue to hold its rank in the cities of the world as a prominent commercial centre. Its position is in its favour. And the people of that Presidency are energetic and intelligent, have plenty of grit and strength of character. Their saints and religious reformers have helped them in applying the Vedanta to practical life. Even their clannish feeling is diminished in its intensity. Their language is an important dialect of Sanskrit and possesses all the elements of a common language for all Hindus; why, it was once the official language for a long time even in Southern India. Bombay and its people seem to be destined to occupy no insignificant place in the making of a United India. The vernacular publications, periodicals as well as books, have already reached a magnitude which indicate a bright future for that people.

Bengal,—the land of Zemindars and Rajahs, where modern influences began to operate earlier than in other parts of India and which has produced in recent times Ram Mohun Roy, Vidyasagar, Keshab Chunder Sen, Sri Ramakrishna Paramahamsa and Vivekananda, has immense potentialities. Its activities in the direction of reform, social and religious, indicate an earnest attempt to analyse

the conditions of stable progress. The problem of Asiatic synthesis has not seriously been discussed anywhere. The large issues which arise out of this have not been yet considered in the light of the present conditions of India. The geographical position of Bengal as well as of the other provinces of Hindustan confer peculiar advantages on its people to study the question and its practical solution in many of its details.

The endeavour here made to throw out a few suggestions on this subject would, we hope, be received in the light in which they are intended to be understood *i. e.* as a certain but somewhat distant possibilities towards the realization of the grand doctrine of the oneness of all things,—*ekam sat vipra bahudha vadanti.* The longer we meditate on this truth with reference to the very great diversity that prevails in the world in every concern of life, the more convinced we become of the possibility of its practical realisation. It is certainly the ideal to be attained.

The diversity of the languages prevailing in Asia must lead to a certain struggle. Which language or languages would survive this struggle absorbing the rest has to be determined. Long before the steam engine, the railway or the steamship was thought of, the question of common language, so far as India was concerned, had received a fairly successful solution. Ever since the Mussalman made India his new home, the necessity for a common language must have been felt if he wished to be on friendly terms with the Hindus and not keep alive the memory of the deadly feuds and wars with which he began life in the new home. Hindi, the language of Northern India, is a dialect of Sanskrit. It speaks very highly of the far-sighted statesmanship of the Muhammadan rulers of India that instead of forcing their subjects and co-religion-

ists to cultivate and keep alive as a spoken language, Arabic, the language of their sacred book, the Koran, they seem to have encouraged the gradual adoption of Hindi by them. Hindi became transformed into Hindustani with some slight additions and alterations. Hindustani, as we have it at present is the result of this attempt at unification of the two races. The simplicity of its grammar and its musical capabilities have made even Europeans appreciate it. It is now spoken in its different forms by more than 100 millions of people. European scholars are recognising its claims to be treated as a universal language, as the *lingua franca* of all India. There are no doubt certain very grave defects in it. Sir Charles Lyall in his article on Hindustani in the Encyclopoedia Brittanica thus describes its chief defect.

"The whole of Urdu poetry follows Persian models of composition, its themes are those which had already been worked—some might say—"worked out"—by writers in that language and neither in form nor substance do we find that flavour of originality from its commencement to the present day. Some freshness of interest must always be present if literature is to serve any higher purpose to every succeeding generation. The problem of life is every day becoming complicated and full of interest. Poetry and other terms of literature must correspondingly treat of a variety of subjects in the true literary style, grand and intensely human. This want has been felt by Indian Mussalmans of culture." Mr. Yusuf Ali I. C. S. spoke as follows on this point at the last Educational Conference at Delhi. "I have to speak of our attitude towards Hindu literature as false and strongly in need of revision. That there are great works in Hindu Literature no one will deny who has felt the charms of that matchless drama Sakuntala or those noble epics, the Ramayana and the Mahabharata or

that full bodied luscious romance rich as strong wine, the *Kadambari* of Bana. Why not Musalman writers and students by way of variety study these and a hundred other Hindu works that might be named ? ... Think how much courtesy and grace, how much fellow-feeling and sympathy would be imported into the relations between the Hindus and the Mussalmans where they both learn to admire the same literature and literary ideals and to be sensitive to the same efforts for upward movements in both... But the main point is that we should be cosmopolitan in our literature and our first duty in fidelity to this idea is to incorporate Hindu literature in our literary foundations as we have incorporated the Hindi language in our speech..." The literary stores of Hindi alone are enough to enrich Hindustani. A study of the works of a long line of Hindu religious reformers and poets, Ramanand, Kabir, Tulsidas, Dadu, Mira Bai, would to a Mussalman be the easiest. Besides, there is Bengali literature, Mahrathi literature and the works of South Indian Dravidian poets. These with the rich names of Sanskrit literature are enough to supply all Asia with literary forms and subjects. The almost infinite aspects of Indian life described in these literatures would extend the literary horizon of the Indian Mussalman. Indian life would to him be clothed in new colours. The minor differences that separate one community from another would be dissolved in the higher conception of the unity of the Indian life. For after all as Mr. Syed Ali Belgrami has remarked the Indian Mussalman is intellectually and morally Indian - is the resultant of the marvellous philosophy and culture of India re-acting on Islam. ' This play of action and reaction must go on if the two races are to blend into a harmonious Indian nation. The past history of the Muhammadans in India raises hopes of the realization of this synthesis.

The possibility of Hindustani becoming a language for all India when it freely indents on the poetical stores of the Sanskrit literature are immense. The Indian Mussalman is a connecting link between the Persian and other Muhammadans on the one hand and the Hindu on the other. Sharing the common character and ideals of the Asiatic along with the Hindus, the Turks, the Russians, the Chinese, the Japanese and Arabians, by virtue of his past history, his present position is peculiarly fitted to unite the two great races of India, the Hindu and the Mussalman of West Asia, with the help of a language and literature which will be a blending together of the religious ideals, the poetry and the art ideals of the Arabian, the Persian and the Hindu. Coming to East Asia Mr. H. G. Wells says,—" That it is in Eastern Asia that there seems to be any possibility of a synthesis sufficiently great to maintain itself, arising outside of, and independently of the interlocked system of mechanically sustained societies that is developing out of Mediaeval Europe, throughout Eastern Asia there is still no doubt a vast wilderness of languages but over them all rides the Chinese writing. And very strong—strong enough to be gravely considered—is the possibility of that writing taking up an orthodox association of sounds and becoming a world-speech. The Japanese written language, the language of Japanese literature tends to assimilate itself to Chinese and fresh Chinese words and expressions are continuously taking root in Japan. The Japanese are a people quite abnormal and incalculable, with a touch of romance, a conception of honor, a quality of imagination and a clearness of intelligence that renders possible for them things inconceivable in any other nation. I may be slave of perspective effects but when I turn my mind from the pettifogging muddle of the English House of Commons, for example that dignified vestry that is so proud of itself as a club—

when I turn from that to this race of brave and smiling people, abruptly destiny begins drawing with a bolder hand. Suppose they were to make up their minds to accelerate whatever process of synthesis were possible in China...they would almost certainly find cooperative elements among the educated Chinese." From the very great interest Japan evinces in the improvement and introduction of progressive measures in China the day seems to be not far distant when the races of Eastern Asia will sink their minor differences and form a complicated yet a stable synthesis.

The history of Asiatic Art furnishes abundant evidence to show the possibility of a great Asiatic synthesis, which, while making clear a common ideal and purpose, shall free Asiatic life and art from the many stiff traditional as well as foreign influences which have made growth and many-sided development well nigh impossible.

The one broad fact that strikes any unbiased student of Asiatic Art is the dominance throughout Asia of Indian idealism. Whether it is the Indo-Saracenic Art of Western Hindustan or the Buddhist Art of India or the Dravidian Architecture of Southern India or the Jain Art of Guzerat, Central India or the admirable wood carving of Burmah or the Mussalman Art of Western Asia which is illustrated in Persian poetry and in architectural beauties like the Mausoleum of Tamerlane's wife, Bibi Khanum in Samarkhand or the Chinese and Japanese Art works, sculptures, temples, and poetry since the introduction of Indian idealism through Buddhist ascendency, which uplifted Mongol art and polity and Confucian ethics,—in all these instances we see the very great and elevating influence which Indian thought and spirituality exercised over the whole of Asia. How it has affected Chinese and Japanese art has admirably been described by Mr. Okakura. It was not like the

changes in modern European Art which do not materially affect the life and ideals of the people. It went deeper. The life and thought of the peoples who came within its sphere of influence were altered. China which had been held down too much by Confucian ideals of life and society did not derive that full measure of benefit that Japan did. Referring to this period of Japanese History Mr. Okakura says,—"The national may be held in the Heian period, to have completed the apprehension of the Indian ideal. And now, according to mental habit, it isolated it and makes its realization its solitary purpose. In this the Japanese by their greater Indian affinity enjoy an advantage over the Chinese, who are withheld by that strong common sense which is expressed in Confucianism, from the unbalanced development of any single motive to its full intensity."

The question of the status and position of women and the social relations created thereby is one which must be concerned in any general forecast of the future of Asia. The chivalry of the Arabs needs no mention. The privacy that surrounds the life of a Mussalman woman in India as elsewhere indicates not merely the great respect in which she is held but the great power that she exercises over the male members of her family. History relates many a case in which woman has shared with her husband the responsibilities not only of the household but also of the Government of the country where necessities arose and guided the policy of the states. In India for centuries past woman has not been denied her rights whatever that word might mean. The wife is known as *Sahadharmini*. Whether that *dharma* was the performance of certain religious rites or the duties necessary for the maintenance of social, tribal or national honour and position; whether that meant the fighting an enemy in the

battle-field or defending the name of her husband and the rights of her people, it was her duty to strive to do her best without regard for life or consequences. This high ideal of the duty of woman, no European nation has ever admitted or recognised. A nation which has preached to the world the motherhood of God will lack no power of purity of character. Japan has shown in her recent history what her women are capable of at a national crisis; and the inimitable grace of manner in their conduct in society is an instinct and not an acquired character which rougher times would remove.

Woman in the East possesses, gentleness, firmness, strength of character and that supreme virtue of a sense of honour whether this refers to her family, her tribe or nation. If Western influence does not deteriorate her, we may feel sure that no divorce courts will be necessary in India, that ideal of womanhood Sita, will long continue to be approached by her sex, and women of the type of Ahalya Bai, the Rani of Jhansi, Anskour of Patiala of recent times and Gargi, Maitreyi and others of ancient times will always shine in the Indian firmament.

The politicial history of the world has shown that there are two forces at work, the democratic which aims at government by the people and the monarchic which centres the power either really or fictitiously in a single person; and it is a very strong belief that Asiatic states are despotic and monarchic, *i. e.* against all progressive principles of government. It is further alleged that religion is in its support. That Governments in the past have been as described may be accepted provided we ignore the most powerful of all the unifying factors—the spiritual ideal. In olden days, thinkers and great men mostly taught religion and philosophy. Politics was only secondary,

for they rightly thought that nations are not made moral by laws or mandates of the sovereign or by forced conformity to any mere particular set of rules, religious or social. What obtained then was the monarchic form of Government based on the principle of equal happiness of all under an all-pervading universal spiritual force. The leaders of thought of the land framed rules for the guidance of kings and rulers. No monstrous divine right of kings was ever preached or accepted any where. No abstract political principles have ever lead to disturbances or wars. The teachings of the Gita contain principles for the guidance of every Hindu prince or peasant. Wherever there is a manifestation of supreme greatness in any form there I am present says Shri Krishna. Royalty thus obtained a sanctity as the symbol or rather the embodiment of the greatness of Justice. Any thing therefore that stands as the stern symbol of law and order, of justice and mercy was an object of worship. And it does not necessarily follow that the symbol need be any particular kind of person. The worship of the *Virata purusha* which has been enjoined by the Hindu scriptures is a principle of great political value. The *Virata* is the multitude. The worship of *Virata* is the worship of humanity, but not merely the service of humanity. This important idea in its practical application has fostered and nourished the noble qualities of mercy to the oppressed, love for the poor which tend towards the amelioration of inequalities which exist at all times and in all countries and justice to all alike. The Hindu religion condemns the treatment of the masses, the multitude whether of one race or of different races, whether of the white races or of the coloured races, which in this age the so-called civilized communities accord to the "darker and uncivilised races" of the world. The Hindu will have none of that tinsel and veneer of civilization to

conceal the working of the baser motives of lust, of gold, of power, and of conquest. The Hindu society and polity is based upon the eternal principles which make for stability and calmness. The modern political institutions which the self-seeking West has introduced into Eastern countries are perfect so far as they are parts of a complicated social and political mechanism. But the one besetting sin of Western organisation is that it involves an attempt to equalise the conditions of life and society from a purely materialistic standpoint. This is against all true principles of progress. The Vedantic conception of progress is that of the evolution or the manifestation of order and perfection which exist in an unmanifested form in individuals and aggregates, through steady human effort according to the needs of each age and country. Order and progress is thus the method of evolution. In the East therefore there is that absence of feverish haste to reach an external ideal. The analysis of the conditions of social and individual well-being, by the thinkers and sages of Ancient India tended to reveal the permanent principles of progress and order. How much this conception could help a nation is seen in the later history of Japan which combines intense activity with a perfect order and calmness unknown to civilised Europe.

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DOES INDIA NEED CHRISTIANITY?

BY A. B. SHETTY.

"But as regards the wholesale conversion of India that Missionaries aim at by the old exploded orthodox forms of Christianity with its hundreds of irreconcilable, not to say bitterly opposed sects, it would, looking at its present results all over Christendom, be most undesirable. It is therefore futile and indeed ridiculous for these conflicting sectarian Missionaries to be trying year after year to convert to their respective creeds a shrewd and intelligent people, which creeds being in their nature incredible and unreasonable the 'intellect' of their own country has long since rejected." Dr. William Sharpe.

It has become the fashion with Christian Missionaries to speak of India as 'an idolatrous land,' to call the Eastern creeds 'demoniacal superstitious religions', to appiy the contemptuous epithet of 'poor benighted heathens' to all non-Christian people and to use abusive language of a most unpardonable character in their street sermons.

As Prof. Rungachariar said, it has become a part of the common faith of the common Christian that those, who, in respect of their religious creeds and dogmas are not with him, are in reality against him, and that the neo-Christian has, by the very reason of his being such, deprived himself of all chances of securing for himself any accomodation in the many mansions of God who is the Father of All in Heaven.

Some of the methods adopted by the Christian missionaries for raising money in America and Europe show us the low depths to which misguided religious zeal can descend. Our late beloved countryman Swami Vivekananda has told us that in the school-books for children in America there are pictures of Hindu mothers throwing their babies to the crocodiles in the Ganges and pictures of huge cars crushing Hindu devotees. The mssionaries are said to teach little children to hate all non-Christians as the children of Satan. It is painful to see the followers of Christ doing us such injustice and behaving so uncharitably towards men wending their way to the same goal. It almost

seems as if between these fenatical missionaries and other religionists there were a great gulf fixed, over which nothing but hate can pass. Only a few months back that well-known iterating Lady Missionary, Mrs. Bishop, delivered a speech in London denouncing all Eastern religions as demonaical superstitious creeds and all Eastern people as abjectly degraded. In a tone of lofty pity and benevolent contempt she spoke of the cruelties and barbarities practised under the name of medicine in China, Thibet, Upper India and elsewhere. Alas! how much do these ministers of religion misrepresent facts for the glorification of their particular God? According to this fanatical lady the only thing that can save the degraded heathens from eternal damnation is the Christian religion. She asked her fellow-workers to enter upon a gigantic enterprise for converting the Eastern people, especially the Chinese. True to the Biblical saying: "Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure" everything foreign seems wretched, miserable and ugly to the sordid soul. Some of these Christian peoples regard themselves as demigods and look down upon conquered races. The sectarianism and bigotry of our missionary brethren has passed into a bye-word. They see nothing assimilable or praiseworthy in the religion of others. Though some of the greatest Hindu Sanskrit scholars stagger in explaining clearly many of the Vedic passages even after a life-long study, some of the missionaries who do not know a single line of Sanskrit dare to read learned papers criticisng the Hindu religion. The extreme section of orthodox missionaries laugh to scorn at the Vedas, the Upanishads, the Vedanta and the Gita which have elicted the highest admiration of right-thinking people all over the worlds. As to the fact that most of these zealous Christians denounce the Hindus and heap contempt on their religion without thoroughly investigating and understanding it we have the testimony of a *Christian* oriental scholar. Thus writes Monier Williams in his 'Religious thought and life in India':—"I am deeply convinced that

the more we learn about the ideas, feelings, drift of thought-religious development, eccentricities and even errors and superstitions of the natives of India, the less ready shall we be to judge them by our own conventional European standards; the less disposed to regard ourselves as the sole depositaries of all the true knowledge, learning, virtue and refinement existing on the earth, the men who compiled the laws of Manu, one of the most literary productions of the world; who thought out systems of ethics worthy of Christianity; who composed the Ramayana and Mahabharata, poems in some respects outrivalling the Iliad and the Odyssey; who invented for themselves the science of grammar, arithmetic, astronomy, logic and who elaborated independently six most subtle systems of philosophy. Above all, the less inclined shall we be to stigmatize as 'benighted heathen' the authors of two religions which are at this moment professed by half the human race. We can avoid denouncing in strong language what *we have never thoroughly investigated and do not thoroughly understand. We have never studied* their vast sacred literature stretching over a period of more than 3000 years. *We underestimate* their comprehensiveness, their super-subtlety, their recuperative hydra-like vitality; we are too much given to include the whole system under sweeping expressions such as 'heathenism' or 'idolatry' as if every idea it contains was to be eradicated root and branch,' The italics are ours. Let our Missionary friends and others who feel similarly disposed ponder deeply over these wise remarks of the Oxford professor and keep a good tongue in their head. Let them drink deep or taste not the Pierian spring.

The Christian has never met the Hindu in open discussion. When a few months back Mr. Thakur Chandra Varma, a fellow of the Arya Samaj, challenged the missionaries at Ahmednagar to, prove openly in a public meeting the historical existence of Jesues no missionary took up the gauntlet. If Christianity is the only true religion in the opinion of our missionary critics and if they consider it superior to all other religions, let them prove it in open discussion rather than condemn us ever and anon in a cowardly fasion.

Let us *briefly* examine why and how Christianity as set forth by the missionaries has been rejected by 'the intellect' of their own country. Modern science has shaken off belief in Christianity. The searching eye of the sceptical critic has unmasked its false doctrines. Christian theologians have stretched the Bible to its utmost tension to make it agree with mondern thought. Even the attempts of great. Gladstone in this direction have proved quite useless. Every page of the Bible has been torn to pieces by the sharp knife of agnosticism and atheism. A great methodist preacher said the otherday, "the manhood of Europe has been alienated from the Christian religion;" Darwin, Mill, Carlyle, Huxley, Spencer and such other eminent thinkers had renounced all belief in the traditional theories of the Bible about the origin of man, the creation of this universe &c. No man of brains now places implicit faith in the dogmas of the Old and the New Testaments. Did not the Dean of Ripon, a High Church Dignitary, recently create quite a stir in the Christian world by discrediting the story of the Virgin-birth and the old belief in the actual bodily resurrection of Christ and by throwing doubt on the miracles recorded in the Bible? "With regard to Christianity as set forth by the great mass of our clergy in our country and by missionaries abroad, it is everyday losing ground" says the worthy Dr. W. Sharpe. In the West orthodox Christianity has given place to what Laing calls 'Agnostic Christianity? The ethical teach ings of Christ are now regarded as impracticable dreams. Even Archbishop Magee said that "a state founded on the Sermon on the Mount cannot last for a week." The intelligent classes have broken their ties with the church and are seeking for a safe harbour where their souls can find anchorage. Others are quite indifferent, if not openly antagonistic, to the Christian religion. A few go to church on Sundays to take in little doses of religion. Many do not in the least care for religion. They are '*Practical men*' who are keenly engaged in the struggle for supremacy. "Your average Englishman," says Carlyle, "does not greatly in their various walks of life care whether there be a God or not, provided the price of stock does not fall." This is true of

not only Englishmen but other Western people also. It is indeed ridiculous and impossible to think that Christianity has a strong-hold on Western people considering their practical neglect of it.

If Christianity is losing its hold upon the mind and genius of Western nations, let us proceed to take a short survey of 'its present results all over Christendom' and consider whether these justify the attempt of Missionaries to convert the heathen people. R. G. Ingersoll, truly observed: "Wherever the church had power, there was in this world no civilisation. Those nations in which the church is still powerful are still almost savage . . ." For illustration he points out to Portugal, Spain, Russia &c. Do the Christian nations pay the least regard to the Bible saying: "What shall it profit a man, if he shall gain the whole world and lose his own soul?" To-day the civilised West is a vast military encampment. 'The mailed fist' has been erected as the new beacon-light for humanity in Europe and America. Every Christian nation has launched itself on a career of conquest in the name of civilisation. Christian civilisation has proved itself to be a mere veneer and has amply justified the epithet of 'savagery silver-guilt' given to it by a Western writer. The late war in South Africa and the troubles in China are object-lessons taught by the Christians as to how one should love his enemies. In South Africa the war was carried on in methods of barbarism. Even the elementary principles of civilised warfare were cynically violated. It is stated by some of the English papers that Boer women and children were starved to death in concentration camps, because Lord Kitchener wanted to stop the war soon. The late Chinese war initiated by Christian missionaries and the deeds of unparalled cruelty and unexampled barbarity perpetrated by the united christian army there recalls to our mind one of the saddest chapters in human history. Dr. Dillon says in the Contemporary Review :—"In Pekin Chinese girls and women of all ages were raped first and bayonetted afterwards.' The very news of the approach of the Christian army was the

singal for the suicide of the Chinese maidens. It is reported that many of the noble-natured Chinese girls either hurled themselves into the wells in their gardens or threw themselves into the rivers. Thousands of helpless men were cut down like so many thorny plants by these *Foreign devils* as the Chinese justly call them. The Christian army massacred with the holiest zeal and shed rivers of blood. "If this (torture) had been done by the Turks," said Mr. Stead "every pulpit in christendom would have resounded with execration." The inhuman atrocities of the Belgians in the Congo State, the merciless treatment of Indian as well as other Asiatic emigrants in South Africa and Australia by the white colonists is unchristian and unworthy of the so-called Christian people. The Christian nations have sown the wind and shall reap the whirlwind. We ask with Mr. Frederic Harrison whether Christianity is a civilising and moralising force, if it prevents people from injustice and oppression and men and women form the pride of life and the lust of flesh. And we unhestitatingly answer with him "Who will dare to say so?" The white people boast of their glorious civilisation, their scientific discoveries, their political predominance and their superiority in every way to people of a darker skin. We admit there are bright points in the civilisation of the West. But civilisation depends on morality and all these bright points are overshadowed by the darkness of moral and spiritual degradation. Their progress leads to "moral debasement and spiritual death." Many of the great thinkers and writers who have influenced the current of modern thought, had a very low idea of the boasted civilisation of the nineteenth century.

A hundred years ago the great poet Wordsworth mournfully observed the materialistic activities of London city and bewailed that the world was too much with European people. Carlyle called his age 'barren' 'faithless' and so on. Emerson, the sage of Boston, predicted that the civilisation of the 19th century would in future be considered the most barbarous. Frederic Harrison thinks that the immediate generation has been

sinking to meaner ideals, to courser ways of life, to vulgar types in literature and art. Herbert Spencer is of opinion that the world has become barbarous again. It is going back to savagery. In his latest work entitled 'Facts and Comments, he remarks, "in all places and in all ways there has been going on during the past fifty years a recrudescence of barbaric ambitions, ideas and sentiments, and an increasing culture of blood-thirst." If after nineteen centuries of Christian teaching the love of power and the lust of conquest is the animating impulse of national life in the West and great men deplore that Europe and America are "morally rotten and spiritually paralized", may we not justly ask our Missionary friends *what good Christianity has done to the We . Does it operate as a civilising and moralising force?*

We have seen that the spirit of militarism and imperialism pervades the political atmosphere and materialism and scepticism dominates the Western world in the sphere of religion. Let us turn our attention for a moment to the social field. The social system of Europe presents still worse features. Here too Christianity has proved itself impotent to keep men and women under a moral sway. Injustice and oppression reign supreme. Tolstoy has vividly described the life of the miserable working classes and the luxurious life of the rich and powerful men. Tolstoy tells us that while the few rich capitalists do not know what to do with their superfluous wealth, they squander aimlessly the fruits of other men's toils; the large number of the working classes live a miserable life of extreme poverty and exhausting labour. As a necessary consequence of this, discontent is spreading and indignant revolts are every now and then breaking the peace of social life in the West. Can such a sharp division exist among men in Europe, if the true spirit of Christianity prevails there? Can selfishness go to such extremes, if Christ's command 'go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven," is followed in practice as it is preached? Cannot the rich and powerful churches of Europe make people live up to the grand

precepts they preach and relieve the suffering of their own people rather than send highly paid Missionaries to convert the heathen? Is the civilisation of Europe "Christian in its aim and tendency" as the Missionaries proclaim. *Physician heal thyself.*

Instead of setting their own house in order, the churches send missionaries abroad to disturb the peace and destroy the happiness of other people. Because the "*militant and aggressive*" *Christianity* of the churches is every day losing ground in the West, missionaries are sent outside to make up for the loss at home by converting the heathen people by fair means or foul. (These paid agents of Christ who have not in them even a spark of the true spirit of Jesus come here to show us the path to heaven.) The agents of Christ have become *empire-builders and empire-spreaders.* "The pulpit, forsaking the Prince of Peace has passionately proclaimed a 'holy war' and incongruously preached a crusade of conquest. Christianity has been supplanted by patriotism and the moral law has been tortured and twisted beyond recognition," says John Geo Godard (The New Age). The Bible has been made the companion of the sword so that not the souls but the wealth and territory of the pagan nations may be gained. Alas! what gross absurdities are done in the name of religion. The late aged Premier Lord Salsbury has told us that but for the agents of Christ there would have been no boxer-risings in China. Clergymen have publicly preached a crusade against the Chinese and glorified the 'holy war' initiated by them. Ministers of religion are encouraging much that is base, inhuman and immoral. As James Smith writes in the Harbinger of Light, "priests and prelates bless the banners of the butchers and blaspheme the Most High by singing the Te Deums in honour of the victorious slaughtermen who have shed rivers of blood," We may justly say with Prof. Sunderaraman that 'The *so-called Missionaries* of *Christ are really* the *missionaries* of *the Gospel* of *Evolution*" It is indeed sadly true that Christ has long ago fled from the churches which are full of strife and hatred. Let the churches carefully consider the blessings which they have conferred on Europe. Let them consider

what good they can do us by drawing us into their fold, if they are actuated by genuine sympathy for us. Let us see whether they can give us a better religion or improve our morals.

Is Christianity a more rational creed than Hinduism or Buddhism? Has Jesus taught anything not known to us ages prior to him? Can Christians give us a sublimer philosophy or grander ethical teachings? If Buddhism is the child and product of Hinduism, Christianity has reasons to be considered as the child of Buddhism. Jesus taught the adopted morals of Buddhism and Christian apostles adopted all the rules of the Buddhist order of monks. The ancient scriptures of India are an infinite mine of spirituality. Whatever spiritual truth there is in the Bible, that was proclaimed by the Indian sages centuries before Christ. Some of the tenets of Christianity are being exploded by science while the truths of Hinduism agree with the latest conclusions of science. And what is the result? Belief in the old orthodox doctrines of Christianity is dying out and there is an "urgent need for a new restatement of the Christian religion on a more reasonable and scientific basis." On the other hand the survival of Hinduism in spite of the tremendous religious and political convulsions from which India has suffered from prehistoric times proves to us the internal strength and the scientific basis of it. And this hoary faith of the great Rishis of yore is destined to stand for countless generations to come. The West is awakening to its wants and is studying with admiration the ancient religious looks of the Hindus. The theories of the Hindus about Karma, Re-incarnation, Atman &c are slowly but surely gaining ground in the West. Vedantic societies are springing up here and there in the West. Vedantic journals have been started. Some cultured Western ladies and gentlemen have openly renounced Christianity and have begun to profess Hinduism and Buddhism. The Western craving for the light of the East is every day increasing. Recently there was an urgent call from America for ten more Hindu preachers to supplement the labours of the two sannyasin disciples of Sri Ramakrishna Paramahansa. Blind to these facts that are as clear as the

noonday sun Christian missionaries nurse the fond and delusive hope that Christianity will one day hold the whole world within its grasp. Let all such vain talk and empty dream about 'the collapse of Hinduism' and conversion of India cease. The establishment of the intellectual and spiritual empire of Hinduism is only a question of time. The question that next confronts us is whether Christianity can give a higher ethical creed to India, if it cannot give a superoir religion. In his latest work on 'India and its Problems" Mr. Lilli indulges in the following barefaced mistatement of fact. "In this (Hind) faith there is an absolute divorce between religion and morals. Modesty as we understand it the Hindus know not." Does Mr, Lilli refer us to the modesty of ball rooms? Further on he adds, "The native conception of the relation of the sexes is merely animal. Love in the sense which it bears in the Western world is unknown in Hindu life." Can race-hatred and prejudice go further? A more gross falsehood was never invented *Are the Hindus destitute of modesty and sexual morality?* Does not this outrageous libel carry with it its own refutation? Mr. Lilli has evidently forgotten all about the honey-moon, when thus shamefully insulting the Hindus. Even the Saturday Review has taken up the cudgels on our behalf and given the lie to Mr. Lilli. It is truly astonishing to find Mr. Lilli so much lacking in his insight into the character of a people who are, as it testifies, singularly rich in domestic virtues, gentle and humane in their social relations and pre-eminent in their filial piety. As for conjugal fidelity and domestic affection in which the Hindu community is wanting according to Mr. Lilli, the following words of Mr. Cotton will show how greatly he is in error. Says Mr. Cotton, "The normal social relations of a Hindu family, knitted together by ties of affection, rigid in chastity, and controlled by the public opinion of neighbouring elders and caste, command our admiration, and, in many respects, afford an example we should do well to follow." It is indeed surprising to see Mr. Lilli form so low an estimate of the Hindus in spite of his years of residence in Madras. To return from our

digression. Our object is to see, as we have said already, whether Christianity can give a higher ethical creed to India. And as regards this question it is better for us to quote once again the opinion of a Christian witness. We have the testimony of Sir Lepel Griffin to say that the Hindu creed is of a very high ethical value. Looking back on his life in India and the thousands of good friends he has left there among all classes of the native community Sir Lepel Lepel Griffin remarked during the course of his presidential speech at a meeting of the East India Asssociation : "I doubt, when I look over England, whether there is anything in Christianity which can give a higher moral tone than the creed which is now professed by a very large majority of the people of India;" Sir Lepel does not see it in London society ; he does not see it in the slums of East End ; he does not see it on the London Stock Exchange. "I think" he said "the morality of India will compare very honourably with that of any country in Europe."

We find that whatever place has come most under the influence of Western civilisation has more social ' plague-spots ' than others. Christian missionaries come to us holding the Bible in the one hand and a bottle in the other and as an eminent clergyman sadly confessed amidst cries of shame in a conference of the missionaries, "*the bottle has sent ten men to perdition for every one that the Bible has brought to Christ.*" What is it then that commends the Christian faith to our acceptance?

Now a word with regard to the converts made by missionaries in India. The most strenuous efforts made by the most powerful and wealthiest agencies to propagate Christianity in India for the last so many years have not been rewarded with any appreciable amount of success in making converts from among the intelligent classes. With a few exceptions, mostly in Bengal, all the Christian converts in India are those of the lowest caste. It is said that it has cost England and America the enormous sum of 1000, 000 dollars to convert only three people in Bulgaria. In China it is said to have cost the missions about 30 dollars for each convert. But in famine-stricken India converts are purchased at a much cheaper price comparatively. During the time of

famine a lot of starving people sell their souls to the Christian missionaries for a mess of pottage. Missionaries purchase poor children for a few annas or pice and reap an ample harvest of converts, whenever our fields are devastated. It is famine that is the greatest friend of the missionary cause in India. The observation of the Pioneer that the prospect of worldly gain is a large and determining factor in these conversions is amply borne out by the statement of Mr. Francis in the late Census Report. Mr. Francis remarks, "If in one hand the gospel, and in the other hand employment, be offered, unconverted people are in danger of looking only upon the employment and of honouring and loving the missionary only so far as he is instrumental in procuring a livelihood." The missionaries themselves have acknowledged this fact and observed with regret the low motives, such as social elevation, liberty to eat and drink and woman, which attract people to their fold. A travelling missionary, Mr. Durr, says that many 'people whom he invited to join his fold asked for material support. One of them is said to have made the following request:—Give me a turban, a coat, a European umbrella, a pair of creaking shoes, three times a day a first-rate dinner and I shall become a Christian." It is bread that famine-stricken India wants not religion. But the so-called missionary philanthropists would not supply poor Indians with bread and butter except at the price of their religion. If cultured English ladies like Mrs. Besant and Sister Nivedita openly extol our religion and great Western thinkers like Emerson & Schopenhauer burst into admiration over our ancient scriptures, it is but just on our part to cling to our traditional faith. Educated Indians are rightly proud of their glorious spiritual inheritance cutting away from which is prevented by a sense of patriotism, honourable in itself, as the Madras Mail has pointed out. Christianity is admittedly unsuited, to India. It is foolish to hope to convert any sensible Hindu by simply appealing to his intelligence. It was the unsatisfactory and insufficient harvest reaped from among the more intelligent classes in India that recently made the Bishop of Bombay solicit the active sympathy and help of European officials

in India in the work of Christian proselytism. This act of the zealous Bishop has called forth a spirited protest from the Hindu paper of Madras. The British Government itself has wisely proclaimed absolute neutrality in matters of religion. For any European official it is indeed inconsistent with his duty as a Government servant to engage in any active propaganda on behalf of Christian proselytism. If Christianiaty is "a religion that can only be propagated at the point of the sword, or upon the martyr's pile, or under instruments of torture, or by devastating countries and enslaving their populations, or by cunning stratagems, seducing childern or adults from their families and castes and ancestral creeds" it is surely "a vile and devilish religion, the enemy of truth, and the destroyer of social happiness."

We reject the sectarian Christ of modern Christianity. We reject likewise the false Christianity of the church. Christ said to his disciples. "Take, eat, this is my body," of course Christ did not mean the physical flesh of his but the flesh of his spirit. 'Millions of Christians at the present moment say, they believe in the Son of God, but which of them eats the flesh of this Son of God, and imbibes his self-giving spirit in his spiritual life, and can say with St. Paul 'To me to live is Christ?' Billions of kine have they eaten, and billions upon billions of bottles have they emptied, but how much of the "Lamb of God, has been eaten, and how much of his blood drunk? Also, these Christians have mostly lived upon kine and wine,' because had even a millionth part of the flesh of the Son of God been eaten, and a single drop of the cup, which he drank, drunk, Christianity would have been very different from what it is now." Verily Christ has fled from the West. There is very little of the actual spirit of Christianity in Europe and America. Christ is admittedly the child of the East. Truly did Keshub Chander Sen say: 'Go to the rising sun in the East and not to the setting sun in the West, if you wish to see Christ in the plenitude of his glory and in the fulness and freshness of the primitive dispensation." We accept this oriental Christ as one of the incarnations of God who come down on earth from time to time to show mankind

the path to salvation. So also we accept the real religion which Christ preached. We look upon the different religions as so many roads leading to the same goal. The divine Lord Sri Krishna tells us in the Gita: "Whosoever comes to me, through whatsoever form, I reach him, they are all struggling through paths that in the end always lead to me." We dislike the missionary and his gospel of exclusive salvation for the faithful. We have a religion of our own, a religion in no respect inferior to Christianity, a religion as dear and sacred to us as is Christianity to Western people. The fact that very meagre results have attended the labours of our missionary friends among the higher classes is in itself sufficient to prove that India does not need Christianiay. We emphatically protest against the 'controversial and aggressive form of preaching the Gospel' adopted by many of the zealous Christian missionaries in India and their unscrupulous methods of converting ignorant people. Let Christian missionaries keep away from places where they are not wanted. For these people there is work enough and to spare in their own country. To bring Christianity to India, the land of religions, would be like importing coal to Newcastle. Does the greatness of a religion depend upon the numerical strength of its adherents or upon their moral tone? We beseech our missionary friends, in the holy name of Christ, not to shock the feelings of the pious millions of our race by ridiculing and despising their long cherished beliefs. Pray, do not vex them by crying down their simple ancestral faith. Help, if you can but do not destroy. Why do you make Hindu homes unhappy by separating those who are near and dear to one another? Why do you disturb the peace and destroy the happiness of poor heathens? Must your faith live only by the destruction of every other?

———:x:———

CORRESPONDENCE.

THE RELIGION OF SCIENCE.

To the Editor Brahmavadin.

The questions that strike any intelligent man are—What am I? Whence do I come? Whither do I go? And what is this universe about me? What do we see around us? We live upon hard earth, surrounded on all sides by water, fire and air. Science divides the whole universe into these four elements of earth, water, fire and air to which Indian philosophy adds Ether, which is said to be a finer condition of air. All these five elements are derived one from the other, earth from water, water from fire, fire from air and air from ether. The Science of Geology tells us that this must have been the order of the different successive conditions of our earth and the same must have been the case with the whole universe of matter. All matter has energy or force which is sometimes manifest and sometimes concealed but always existing. Energy is both physical and mental. There is no matter without force and no force without matter. These two grand divisions of the universe are called Purusha (Spirit, Motion, Force or energy) and Prakriti (or Matter.) These are the two ultimate elements into which may be divided the whole universe, which includes the world in which we live, the sun, the moon and the stars. We said that matter and motion are sometimes manifest and sometimes not. The visible universe is what we see. Beyond the visible universe it is said that there is the invisible universe which includes the world of Gods (or more evolved *men*) and which is called the spiritual universe. The spiritual universe is only a subtler or finer condition of the visible universe, just as steam is a finer condition of water, which is a finer condition of ice. Our religion teaches that Prakriti and Purusha or Spirit and Matter are only the two aspects of God. Therefore the whole universe which we now see and the invisible world beyond it are only God. God is all and all is God. Just as the tree with its branches, roots, leaves

and fruits is nothing else than the seed, so both the visible and the invisible universe are nothing else than God. We said that beyond the visible world, our religion teaches that there is the invisible world. So also we are taught that beyond the physical human body are finer bodies which are the home of the individual soul which is but a ray of God. Just as the rays of the sun are not different in essence from the sun, so the souls of men, animals, vegetables and minerals are only rays of God and not difierent from God in essence. The latest discoveries of Professor Bose in Science show that both organic and inorganic substances have life—a doctrine accepted by Hinduism from the earliest times. Here it may by added that the recent investigations made by Scientists go to show the probable survival of soul after physical death and the existenc of the spiritual world—a fact long believed by Religion but denied by science for want of proof and considered even as impossible in in the manner then explained by Religion—*viz.* That soul and God were different altogether in essence from the Universe. Just as there is a difference in things owing to difference in their condition of development, so though everything is God in essence, yet it is not at present God ; because it is yet undeveloped and must evolve into God. A seed may become a tree and the tree is not different from the seed in essence but we don't say, that the seed is the tree, though it becomes the tree. Again ice is not different from steam but we don't call ice, steam. What is this due to? The seed becomes the tree owing to growth. The man becomes God by spiritual growth. The seed cannot become a tree unless it grows properly. So also unless a man does always good and avoids sin, he will not become God. Doing good advances a man and doing evil retards him. Therefore it is action that makes for good or bad and it is this that distinguishes man from the lower beings. Just as there is the law that causes the sun rise and the sun set, just as there is the law that makes the earth revolve on its own axis and round the sun, just as there is the law that makes the tiny seed become the mighty fig tree, so also there is the law which improves or retards

man and this law is called the law of Karma. This law is that just as you sow, so you shall reap. If a man does good, he becomes a better man, if he does the opposite, he becomes a worse man and his becoming one or the other in the next birth is called incarnation. What is it that reincarnates? A seed becomes a tree, the tree produces the seed, again the seed becomes the tree and so, on and on. So the soul of man, we are taught, reincarnates. At death, the man does not die. It is his physical body that perishes. His soul is eternal. Science teaches that both matter and energy never die. A burning candle is not lost. Energy only changes from one kind to another but is never lost. So also the form of man, animal, vegetable and mineral changes but the suostance is the same. Death is therefore unreal. It is as untrue as the death of the sun when he sets. The reincarnation gose on until man gest full knowledge of God, and his relation to the universe and himself and realizes his oneness with God. We thus see that the whole universe including ourselves is evolved from God and gose back to him and becomes God, which it always has in essence been.

N. K. Ramasami Aiya

RAMAKRISHNA

BENARES ADVAITA ASRAMA

It was only last year when Swami Vivekanandajee stopped at Benares for a few days, and one kind hearted native of Benares gave him some money requesting him to establish an Asrama there. So with Swamiji's permission the Swami Sivanandaji rented a garden house at Laksha on the 15th of June 1903, and opened the Ashrama.

THE AIM OF THE ASRAMA:—Teaching Brahmacharya to the young men of India according to the directions of Sri Ramakrishna is the aim of this Asrama. Thus they can form thes-charecter and ultimately attain salvation and help others. This is the *chief aim* of the Asarma.

Rules and Regulations:—Brahmacharins will be taught to meditate and study our scriptures. They will be taught not only Sanskrit but English, Bengali, and Hindi, so that after becoming well educated in those languages they may preach religion in and out of India. The life and sayings of Sri Ramakrishna and Swami Vivekananda will be the special subjects of their study. Besides this, to look after orphans and helpless sick people of Benares will be a part of their training. Brahmacharins after having been trained can remain Brahmacharis for ever or they can enter into the house holder's life, and having learnt to control their mind, can discharge their duties well. House-holders can also come and live here at their convenience, and after practising Brahmacharya for sometime, can return home. At the time of their stopping in the Asrama, they should go through all the discipline of the Brahmacharins.

Lectures and classes will be held from time to time in the Asrama to spread religious ideas amongst the people.

Report of last year:—The report of establishing an Asrama here was published in Bharat Jivana, a local paper. For the first three months, the Bhagavat gita, and the Upanishads were read and explained for the public every three days in the week, and two Brahmacharins were taught Brahmacharya. Afterwards five Brahmacharins were admitted in the Asrama ; among these one was well-versed in Sanskrit. So with his help, all the Brahmacharins were taught Sanskrit-grammar, Bhagavtgita, Vivekachinthamani and Sangtasujata Parbadhyaya of Mahabharata with Sankara's Commentary. Worship and meditation were also conducted regularly. Some of the Brahmacharins used to serve the helpless patients of the Ramakrishna Sevasrama. One of these Brahmacharins was a student of a college. Another took leave for six months from Government service and was engaged in study and meditation. Now he has returned to his duties after spending this leave in this way.

At present there are two Sanyasins and three Brahmacharins in the Asrama.

Help:—If this Asrama is permanently conducted there is no

doubt that great good will be done to the country.
So we request the generous public to exert their best and lend their helping hand for the permanency of the Asrama. To know all the rules and regulations of the Asrama and how to make it permanent and how to help, please write to the Swami Sivanandajee the head of the Ramakrishna Advaita Asrama Khazanchi's garden, Laksha, Benares city.

VEDANTA WORK.

SWAMI VIVEKANANDA ANNIVERSARY IN JAFFNA CEYLON.

The anniversary of Swami Vevekananda's *Samadhi* which fell on Wednesday the 24th June (*Mrigasirsa Nachshatra* 10 the Ani) was celebrated under the auspices of the Jaffna Vivekananda Sabhai in a becoming style. At 10 A. M. on the day *Gurupuja* was performed and a number of Brahmins were presented with rice, cloth, money &c. at the *Sanmarka Pothini Vidyasalai* at Chernia Street, Jaffna. At about 2 P. M. public worship took place at the Hindu Temple adjoining the School. A social gathering of all interested took place at the temple when those present were treated to light refreshments. A largely attended public meeting was held at the School Hall from 6 to 8 P. M. when Mr. Advocate A. Cunagasabai B. A. presided and addresses were delivered by the leading Hindu gentlemen present on the work of the Swami—Mr M. Sivaprogaisapillay a prominent merchant contributed towards the feeding of the poor which was satisfactorily performed.

It is not generally known outside Ceylon that the Swami's teachings are daily attracting here earnest students and his name is a household word throughout the District. We have in Jaffna a Vivekananda Press, the *Vivekananda*

a journal published twice a mounth, a Vivekananda School and a Vivekanda *Sabhai.*

KHANKAL

The Ramakrishna Shebasram.
The 9th June, 1903.

To
The Manager of Brahmavadin.

Dear Sir,

I shall be highly obliged if you will kindly publish the report of the Ashrahma for May '03 in an early issue of your much esteemed monthly :—

There were 116 outdoor sadhu patients, of whom 6 left treatment, 5 are still under treatment and the rest were cured.

Outdoor patients, poor *grihasthas* were 59 of which 5 left treatment and the rest were cured.

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We take this opportunity to thank Messrs B. K. Paul and Co. of Calcutta for their kindly supplying the medicines for the Ashrama at reduced prices.

The work of the Ashrnam is going on well.

Your's truly;
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AMONG OUR EXCHANGES.

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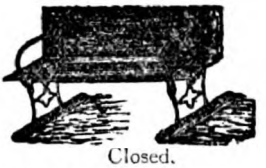
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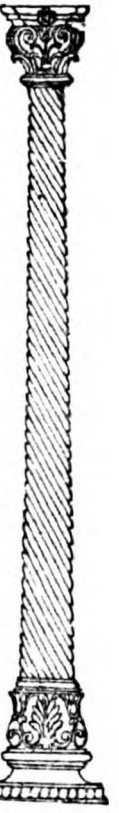




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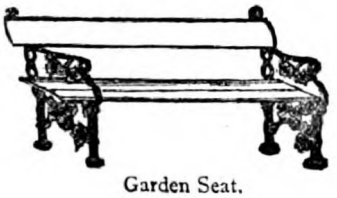


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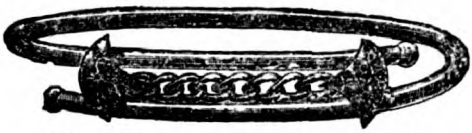
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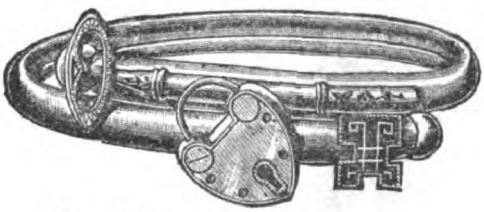
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—*Rig veda*, I. 164. 46.

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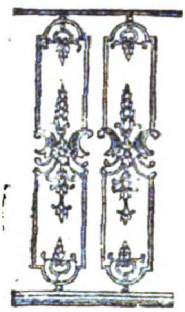
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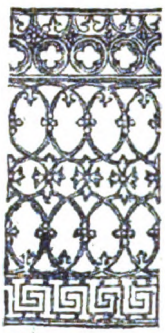
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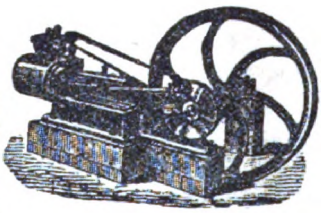


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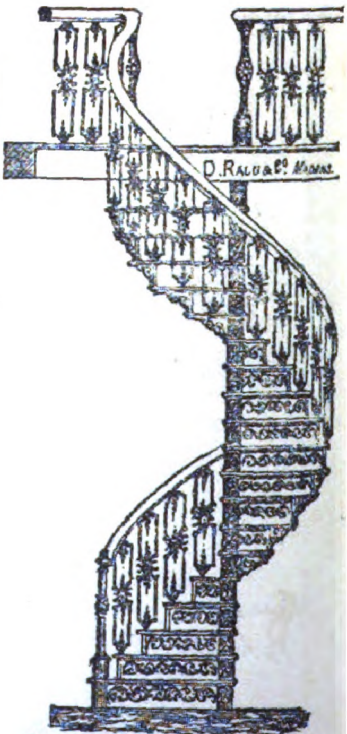
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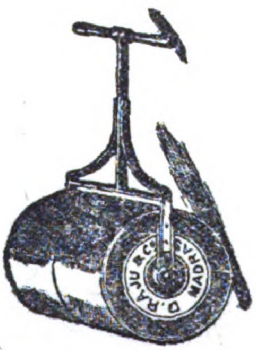
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Vol. VIII.] SEPTEMBER, 1903. [No. 9.

SIVAYOGADIPIKA.

OR

THE ELUCIDATOR OF SIVAYOGA.

BY PARAMASIVA YOGINDRA

CHAPTER II.

[In this and the following chapter a succinct account is given about the method of *Hathayoga*. Of the eight limbs which have already been described to compose this *Yoga*, the first four are mentioned here.

Hathayoga deals with the control and manipulation of the vital principle in man. It teaches how to collect and concentrate this principle of energy in the crown of the head where the *Atman* is located. According to Hindu scientists all the forces of the body, physiological and intellectual, are the same in essence and have their root in spirit or *Atman* whose conditioned manifestation in body is life. The pure spirit is supreme and

universal. It not only pervades the body and is limited by it, it also exists beyond and fills the whole universe. That part of it which is conditioned by the body is known as the *Jiva*. The spirit *per se* which is devoid of conditions is the *Atman*. The aim of *Yoga* is to cause the merging of the *Jiva* in the supreme spirit and thereby bring about the freedom of the former from conditioned states of existence which is conducive only to false pleasures and misery, and cause its union with eternal and pure bliss.

According to physiology brain is the medium for the display of consciousness or intellectual force. This force may be said to be the subtlest known to man. To concentrate all the bodily forces in the highest centre of this medium and to convert them into intellectual forces is to intensify consciousness and to heighten to the utmost this intellectual power of the brain, which in the language of the *Yogin* is to become self-conscious or superconscious. Self or the principle of consciousness is that ultimate thing which alone shows itself as the vitalising *Prana* in gross physiological conditions, and as the subtle thought or mind-force in psychological conditions of the mind and as the *Atman* when it stands unconditioned by itself and in itself.

Hathayoga will be seen to deal chiefly with the method of manipulating the physiological forces of the human body. *Pranayama*, or the control of *Prana* forms, therefore, its cardinal part. And of *Pranayama*, what is known as the *Kevalakumbhaka* or the pure stoppage of *Prana* in any of the nerve centres at will forms the essence. When a person is able to achieve this power, he can draw at will the *Pranas* from all parts of the body as well as from the mind and locate it at the topmost centre of the brain, so as to realise the end of *Yoga*. The method of doing this will be made out from the practices described in these two chapters].

1. I shall teach thee again another method of worshipping Siva as taught by sages which is purely within the power of *Yoga* practice

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1. The methods of worship mentioned above are common to

2. From *Yoga* springs *Gnana* or knowledge and from *Gnana* is produced *Yoga* or concentration. To accomplish both on this earth a wise man shall protect his body.

3. It is true that by the destruction of phlegm the body becomes strong and healthy. How then is the phlegm to be destroyed by embodied beings by means of Hatha-practice?

4. Sivayoga is the ultimate goal to all the practitioners of *Yoga*; and the means for the attainment of this end is *Hatha*. One shall therefore perform the worship of God by means of the eight limbs of this Yoga beginning with *Yama* or self-control.

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all people and require no special training except that of getting initiation from a proper *Guru*. But the subject dealt with in the present chapter relates to specific forms of exercises in controlling the chief currents of *prana* and forms the theme of what may be called the science of *Yoga*. Though every one can aspire to put it into practice it no doubt requires a certain amount of technical training.

2. There seems to be a pun on the word *Yoga*. It means both the means and the end. From the exercises of *Yoga*, the consciousness becomes heightened and a person attains the knowledge of the self, and from the knowledge of the self there results to him the *Yoga* or the union with the supreme Self. As these are based on the vital forces of the body securing a healthy body forms the first care of a *Hathayogin*. An unhealthy body is a barrier to the free action of the mind.

4. By *Hatha* is meant *Pranayama* or the control of the vital energy for which the first three limbs of *Yoga* are accessories. Purify and make the body manageable then the *Pranas* will come under control. This is the way to the psychological worship of Siva; for purity is synonymous with Siva.

5. By the virtues of *Yama*, self-control and *Niyama*, restraint of the mind having accomplished the purification of one'sself, by means of the various postures at one's easy command, having also become steady-minded, one shall bathe the divine emblem (*Linga*) with the water of the control of vital energy (*asu*). This course of practice which brings into display the first four limbs is external.

6. For Siva, the drawing in of the senses is sandal paste, meditation is the collection of flowers, the firm fixing of the mind is the incense, abstract concentration is the pure and great offering. This practice of the last four limbs is known as the internal.

7. In this manner one shall always worship the supreme Lord by means of the eight-limbed yoga in the lotus-temple within. What use is there in the external worship of God?

8. He who shall always worship within one's own self the imperishable Siva by the eight limbs—he alone is the follower of Siva, he is the learned, he is the best among those versed in yoga.

9. Strict celebacy, temperate eating, fixity of mind,

5-6. Mere control of the *Prana* currents will not do and this is not possible in the first place without the aid of its subtle form in the mind force. The realisation of the self comes immediately from the power of the mind. So the control of the mind and the directing of it towards the end desired is more important. The external limbs teach how to control the Prana by the purification of the body and the mind and thereby swell the mind; the internal limbs teach how to control the swelled mind and bring it to bear on the self within.

7. The author defines in this stanza *Yoga* as the worship of God within one's own body and goes on to enumerate the materials of worship which are made of the eight limbs of practice.

compassion, truthfulness, straight-forwardness, purity, forgiveness, non-stealing, non-injury to beings,—these ten are mentioned by sages as *Yama*.

10. Contentment, belief in the existence of God and another world, faith, penance, vow, worship of Siva, constant muttering of mantra, contemplation, fixity of the heart, hearing the *Sastras*,giving charity to deserving men —these ten are reckoned as *Niyama*.

11. By becoming thoroughly steady and self-possessed by means of the twenty virtues of *Yama* and *Niyama*, one shall practice well the purification of one's self.

12. *Siddha*, *Padma*, *Svastika*, *Mukta*, *Vira*, *Bhadra*, *Mayura*, *Simha*, *Gomukha* and *Sukha*—these ten are counted as the best of postures which are equally good.

13. *Siddha*, *Padma* and *Sukha*, these three kinds of *Asana* or posture are the best to all householders who strictly adhere to the prescribed usages of the householder or who are devoted to the path of the self with the body.

14. Out of the several well-known and agreeable postures, steadily seating one self in that which is comfortable to one, one shall resort to a secluded spot.

15. One shall build there a beautiful hermitage, having a small entrance devoid of crevices surrounded by a

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11. The result of *Yama* and *Niyama* is not only to make the mind calm and collected but also to purify both the body and the mind, known as the external and the internal purifications.

14. The object of *Asana* is to rest the body and allow the free flow of energies to the region of the mind. The word *Asana* ordinarily means the material employed for sitting upon, such as a rug, a mat made of *Kusa* grass, a board, a chair, or the like. But here it is used for special modes or attitudes of sitting recommended for a practitioner with a view to keep the mind calm and make the control of the harmonised *Prana* possible.

compound wall, cleanly kept and adjoined to spacious apartments outside.

16. Interspersed with sweet smelling flowers, made sprightly with an awning, and richly furnished with soft pillows, beds and such other comforts as also with cushioned seats and the like.

17. Scented daily with fragrant incenses, clean-washed with cow dung, amply supplied with sacrificial fuel, flowers, fruits and all sorts of edible roots of bulbous and other varieties.

18. Well-adorned completely with sacred ash, rosary (*Rudrasha*), holy grass (*Kusa*) deerskins and richly equipped with pure food and drink and amply supplied with all sorts of simples.

19. In such a monastery one shall always live in association with pleasing thoughts possessed of a steady and collected mind, for the purpose of worshipping Sadasiva.

20. Listen O, my learned friend, how this is done! At first, stationed in the pure stopping of the *Prana* one shall bathe Siva who is essentially made of intelligence with the water of *Pranayama* or the control of *Prana*.

21. This control of *Prana* is declared to be of two kinds—*Prākrita* or natural and *Vaikrita* or that which is artificial and studied. *Kevalakumbhaka* or the unmodified and pure restraint of vital energy, therefore, implies that which shines by itself without any of the above two.

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21. *Prana* implies both the nerve currents and the air breathed in and out. As the breath naturally goes in and out so also may the vital currents of the body be said to move to and fro from the mind to the body and from the body to the mind. They may also be made to harmonise with one another for one is simply the reflection of the other in different organisms.

The mind-stuff or *Chitta* may be compared to an engine

22. If the vital energy, from its natural conditions of efferency and afferency, remains in the form of exhalation and inhalation the *Pranayama* is *Prakrita* or the natural.

23. If on the other hand, the restraint of energies in the heart is by means of exhalation, inhalation and the

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which draws in the *Prana* from the surroundings and manufactures out of it the various vital forces of the body—the gross forces that keep the body in preservation and determine its activities, as also the fine forces such as thought, will and similar others. Breathing being the palpable form of activity of this essential *Prana*, by controlling this breathing we can control all the various motions in the body and the various nerve currents that are running through the body and the mind as well.

22. *Prānāyāma* means the restraint or stoppage of the motion of the vital currents or breath. The author mentions two kinds of restraints in this and the following stanza.

Prakrita means natural. It is the act of controlling the energy by controlling the breath which naturally goes out and in in every person without meddling with them in any way. This is said to have a soothing effect on the nerves and the mind. Then the mind will be helped to concentrate steadily

As the drawing-in of the breath and the throwing out of it are two distinct natural acts, Patanjali divides this natural *Prānāyāma* into two sorts. "By throwing out and restraining the breath" [I. 34.]. The restraint of breath may be caused after a natural throwing out of breath. This is called *Prachchardana-prānāyāma*. It may also be caused immediately after the drawing in of breath. This is called *Vidhāranaprānāyāma*. Both these are known to steady the mind and accelerate concentration.

23. In *Yogic* and *Tāntric* works special methods are prescribed for the performance of *Prānāyāma*. First the breath should be regulated in a specified manner, the expiration, inspiration and retention should be performed in a specific order, and time; and then the restraint should follow. This is called in *Patanjali*

suspension of breath in accordance with rules prescribed in the *Agamas*, it is called *Vaikrita* or the artificial and the studied.

24. *Prakrita* and *Vaikrita*—these two process pertain to born great souls. But that process by which the vital energy intrinsic to these forms is stopped all of a sudden is called the pure *Kumbhaka* or simple restraint of vital energy.

Bhāshya Mātra-Prānāyāma, *Mātrā* being the unit of time prescribed for a regulated breathing composed of three factors.

The word *Vaikrita* literally means modified or regulated. The conditions of regulation are for the purpose of habituating the practitioner to a sort of rythmical breathing which has the power to soothe the restive nerves as well as the mind their mainspring whose steadiness and intensity is requred for effective concentration. The *Hathapradipika* says, "By the motion of the breath the mind moves. When that motion is stopped the mind becomes motionless and the *Yogin* becomes firm as the trunk of a tree. Therefore should the breath be stopped. As long as the *Prāna* remains in the body so long it is called living. Death is the exit of that *Prāna*; therefore it should be stopped." If the *Prāna* is allowed to follow its own course of entrance and exit from body to body, after grovelling in the sensual life of *Samsara* there will be no end to its misery, no chance of its reaching the end of human existence. It should therefore be collected and concentrated on the real existence within one's self.

24. As pointed out *Prana* means the cosmic energy which is absorbed and manifested by the human body as the various kinds of vital forces. *Kevalakumbhaka* is the drawing in and restraining of this energy in the mind centre. For attaining the end with the help of the first two kinds of *Pranayāma* it requires the merit of previous births (*purvajanmasukrita*) and the grace of a good master. Hence these two have been characterised as pertaining to the born great souls. But the case is different with the

third kind of *Pranayāma.* Every one under proper instructions may try to practise this. Only if he perseveres he is sure to reach the goal if not in one life, at least in many lives. No body need despair of realising the self. The last is the *Prānāyāma* which is spoken of as the sequence of *Asana* which is preceded by *Yama* and *Niyama* purifications.

Some people take this *Kumbhaka* to form the third factor in an act of breathing, composed of the drawing in of breath, the throwing out of it and the retention of it in the lungs, and associate it with the air breathed in. If this is so, the first two factors cannot at all be called *Pranayama*, for mere breathing in or out is not restraining breath. Restraint always implies the process of *kumbhaka.* Besides, mere confinement of the breath in the lungs for a long time is rather an impedement to concentration. Patanjali is explicit when in (2. 50) he states the different modes of *Prānāyāma.* He says, "Its modifications are either external or internal or motionless, regulated by place, time and number, either long or short." According to the *Bhāshyakāra*, by time is meant the duration through which the Prana is held to some particular part of the body. Of course we all know well that breath cannot be held in any part of the body. By place is meant the particular part of the body in which the *Prāna* is held. The number indicates the seconds during which a particular motion should extend. The result of this *Pranayama* is said to be *Udghata* or the awakening of *kundalini*, the spinal current. Patanjali also mentions a fourth variety of *Pranayama.* "The fourth is restraining the *prana* by directing it either to the external or internal objects." [II. 51.]. The result is the attenuation of the covering to the light of *chitta.*

The Tantrika writers seem to confound the preparatory breathing exercises from which the unit of time, *matra*, is derived by the student of Yoga with the exercises on vital energy in whose measurement they use this breath unit of time. Probably for this reason we find that in some of the aforesaid class of writings, all the restrictions of time, place and number and of objects to be reached at are applied only to inhalation,

25. *Prakrita* is the *Mantrayoga*; *Vaikrita* is the *Layayoga*; *Hatha* is what is known as *Kevalakumbhaka*; but *Rajayoga* is understood as *Amanaska.*

26. The first is the *Yoga* of the unutterable *Mantra, Ajapa,* called the *Hamsayoga.* The next is the absorption of the vital energy in souud (*Nada*). Then comes the forcible keeping of the mind always steady. The fourth is the state of remaining free from the modifications of the mind.

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exhalation and stoppage of breath. The descriptions of the different steps of *kevalakumbhaka* to be given below will make this point clear.

25. Here the different states of the *Prana* currents and of the mind in the body of the student are pointed out to correspond to the four stages of *Yoga* mentioned before.

In the initial stage of *mantrayoga*, the *pranas* are checked from taking an erratic course by the concentration of the mind on the subtle form of sound. This is effected by allowing the *pranas* which are in concert with the breath to remain in their natural condition. In the next stage of *Layayoga*, the *pranas* are soothened, made rhythmical and brought under control. The consequence is that the mind absorbs them and becomes calm and is enabled to dwell fully undisturbed in the sound. In *Hathayoga* the *Pranas* which are under control are forcibly drawn up from the several parts of the body and placed in the mind and restrained there. The result is that the *Prānas* are, as it were, dissolved in the mind and the mind is made intenser and capable of subtler perception. In the highest stage of *Rajayoga* the mind which was made intense by the concentration of *Pranas* is itself dissolved in the object of meditation. This object may either be conceived as extracosmic or as the intracosmic, innermost principle of existence as pointed out by Patanjali.

26. To understand the idea taught here two points are to be borne in mind. (1). In the natural states of a being the

27. By the restraint of *Pranavayu* or the vital energy one can attain all the four states. Therefore, O, thou, who art brave in practising, become devoted to *Pranayama.*

28. The essential part of this mantra (*bija*) which is the letter of the alphabet succeeding *sa,* goes out and up with the nasal dot (*bindu*). That part which succeeds the letter *sha* of the alphabet enters downward together with the gutteral *visarga* (*ha*).

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motions of breath determine the motions of the vital currents in the body and of the mind. (2). The activity or intensity of the mind depends upon the quantity of *Prana* that can be brought to bear upon it. The mind may be hence said to be the summation of all *Pranas.*

The first kind of *Prānayama* forms the preparatory stage and represents the *mantrayoga* of the practitioner. Viewed from the standpoint of the person practising it, with reference to the state of *Prana* in him it is called *Jivajapa* ; and with reference to the object aimed at it is called *Ajapa.* With reference to the relation between the two it is called *Hamsayoga.* In this stage the energies are calmed by the mind being directed to the object symbolised by the sound (*Mantra*). In the succeeding stages the mind is made more and more strong and steady until it becomes completely dissolved in the object. These will be explained later on.

28. The elaboration of the *Mantra* from the seed syllables of sound is described to be parallel to the growth of practice. This *Mantra* which is usually called *Ajapa* or the unutterable has almost come to have a mystic significance from the fact of various ideas referring to various elements of practice being thrust into it.

The *Mantra* is composed of two syllables which are the seeds, *bija,* from which it has grown. The first syllable is the letter *ha* with the nasal *bindu* or dot superadded to it. It is then *ham.* The second is the letter *sa* with the gutteral *Visarga, h,* added to

29. The vital energy is what induces or brings about activity in all beings and turns back the same from them. In the above manner alone does a living being carry out the muttering of this *Gayatri* prayer everyday.

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it. It becomes the syllable *sah*. The two together form *Hamsah* which is the *Mantra* to be meditated upon.

In the four following stanzas the significance of this *Mantra* from the psychological point of view of the Yogin is explained.

Before proceeding to it let us consider for a while the scope of this *Mantra*. The syllable *ham* may be made to stand for *aham*, or this conditioned ego in me. *Sah* stands for that Self who is beyond all conditions. Then *Hamsa* would stand for the *Mantra* or the practice which symbolises the ultimate union of these two in essence. *Ham* is the *Jiva* and *Sah* is the *Brahman*; and *Hamsa* is the meditation on the identity of *Jiva* and *Brahman* in their free state where one only exists. As this state is extracosmic or intracosmic and can not be spoken or even thought of, it stands only as the ideal state to be meditated upon to get the highest realisation. Hence it is called *Ajapa* or that which cannot be muttered. Or if *A* is understood to stand for the highest spiritual principle which is the source of all created beings, *Ajapa* would mean meditation on the highest. The *Visarga* also means creation or the going out and becoming many. It represents the infinite extracosmic aspect of the universal Spirit conceived as one whole. *Bindu* represents the conditioned shrunken atom, the point which has no parts or magnitude. It therefore represents the infinitesimal, intracosmic aspect of the universal Spirit which is the innermost essence of all existing things. *Sah* or that infinite manifester of phenomenal energy is *aham* or the *Jivabindu* within me. And the mantra indicative of this is "*Soham.*"

29. When applied to a living being the sound *Sah* represents the coming down of *Prana* currents from the brain to determine its activity and the sound *ham* which is crowned with the nasal dot represents the act of its returning back introcosmically

30. Every man unconsciously recites this *mantra* both day and night 21, 600 times. He who recites this *mantra* early in the morning meditating on it in the way taught by his revered *Guru* is sure to reap its fruit.

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to its original source. Taking the above interpretation of this *Ajapagayatri* we may say that every person mutters or carries out this *mantra* every day in his own body. The very life of the body is a muttering of this prayer.

The word *Bindu* also means in Sanskrit the spot between the eyebrows where the Yogin locates his *ájnachakra*, or the seat of *Sakti* or will-power. Any current which carries a sensation or does any work is the outcome of an order in the form of a current from this seat. When the leg is pricked with a thorn the prick is first communicated to the *ajna* centre; and from there a command is issued to draw your leg and the leg is drawn. The physiological meaning of this *Mantra* is that the energising currents, mental and otherwise are not different from the current issuing self which is at their head.

30. Even while the body is at rest these *pranas* are said to be moving up and down according as the breath is drawn in or thrown out. The breath is active even in sleep so also the *Prana* which causes the motion of the lungs should be. Every act of breathing composed of the three factors of inhalation, exhalation and stoppage of breath is once muttering this *Ajapamantra.*

The time required for one complete act of breathing is fixed by Hindu writers and named a *Matra* or instant. The *Skandapurāna* says that this breathing should be natural; and the *Yogachintamani* adds that it should be without any violent effort as during sleep. A *Matra* is reckoned to be equal to $2\frac{1}{2}$ Palas which is equal to 4 seconds. A healthy man in his natural state of health is stated to perform this breathing 21, 600 times a day. He may therefore be said to mutter this *Mantra* as many times, whether he is conscious of it or not. If he does it consciously at least once a day, meditating on his beloved deity, he is sure to reap the fruit of knowledge.

31. Pondering over this *Mantra* which is called *Ajapa*, a man shall be freed from all sins. There is no doubt that he shall very soon attain *Sivayoga* or the union with Siva.

32. When this *Gayatrimantra* called *Ajapa* which is composed of two syllables gets dissolved at the *Triveni* where the three channels of vital energy join, its sound is known as *Pranava*.

33. Adopting for one's *Mantra*, the '*Soham*' which is made of two distinct syllables indicative of one's own self

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31. *Sivayoga* teaches us that the resulting union is the union of the *Jiva* with Siva, the lord of supreme bliss, the union or subsidence of the vital forces with their essence, the Intelligence.

32. When a practitioner advances in practice and dissolves the ego-building *Pranas* in the higher existence of the Self, this *Ajapamantra* also becomes developed or rather transformed into a higher *Mantra* and gets merged into it. This *Mantra* of higher meditation is called *Pranava*.

The cerebral seat of the commanding self is called *Triveni-sangama* or the confluence of the three channels of *Ida*, *Pingala* and *Sushumna*. When the active energies are drawn up and rested there, the mind becomes calm and centered within itself. When the mind becomes steady and intensely meditative it gets dissolved in the object of meditation. And so the thinking principle and the *Atman* meditated upon whose union is symbolised by *Soham*, give birth as a result of their union to '*Om*' which represents the Supreme Being who is the end and aim of *Yoga*, the *Nàda* aspect of the Brahman in its primary stages of sound manifestation in the higher centres of intelligence.

33. The evolution of *Om* from *Soham* is pointed out. The *Sushumna* channel running through the centre of the cerebro-spinal system is the channel of the combined energy known as *Kundalini*. All through the cerebro-spinal centres runs this *Sushumna*. Common sense would tell us that unless the

and the supreme Self, one shall elide in it the two consonants and then from out of it the beautiful divine *Mantra*, "*Om*" by the fusion of the vowels left. If, after joining it with the nasal sound and making it a whole and yet unceasing one, one makes it reach the *Sushumna* channel, which is the nerve of *Brahmagnana*, one is sure to attain the blooming end of all religious rites by becoming filled with bliss, possessed of the *Kundalini* power and devoid of the faculty of perception without.

34. That nerve-channel which is known as *Ida* is also in common usage called *Indu* (moon) and *Suryasuta* or *Yamuna*, the daughter of the sun. That which is known as *Pingala* is also technically called *Ina*, the sun, and *Vishnupadi* or the *Ganga*. The *Sushumna* which lies between these two is called the *Madhyama* or the hidden *Sarasvati* or the *Agni* (fire.) The union of these three is called the

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currents that emanate from any of these centres are diverted into this middle connecting channel there will be no means of unifyng all such currents. The combined energy in this channel is what is called the coiled power of *Kundalini*. When this *Kundalini* reaches the topmost extremity of *Sushumna*, it is said to have reached the abode *Brahman*. Hence this channel is called the *Brahmanàdi*. It is also the hidden *Sarasvati* or the *sakti* of Brahman, or the divine consort of *Brahman*.

34. The nerve currents in the body are variously classified by Hindu physiologists, according to the organs through which they act, and according to their functions as also the nerves which transmit these currents. One of the main divisions is with reference to the centre with which a nerve is connected. A nerve may either transmit a current to a centre or carry it away from it. Those that bring a current to a centre are the afferent nerves and are called *Ida* in Sanskrit. Those that take away a current are the efferent nerves known as *Pingala*.

Triveni junction. The place where these three get united is what is known as *Trikuta* or the trigeminal centre of the cerebrum. Such a union is the highest fruit of Yoga.

The terms *Ida* and *Pingala* were originally Vedic terms employed to indicate certain cosmological phenomena as well as corresponding sacrificial and spiritual phenomena. In the *Vedas* there are also other terms which are used to represent similar phenomena in other contexts. All such terms were naturally held by later followers as synonymous. For instance, the manifestor of subdued cosmic *Sakti* or energy in the form of light and heat is the *Agni* and the carrier of his radiance is his wife *Swaha*. When this Agni or fire was conceived as the *Brahma* or the creative principle, his energy became his wife Sarasvati. When this Agni became the principle of knowledge, its *sakti* became the active *Brahmavidya* or the science of *Brahman*. Similarly when the sun, the diffuser of light and heat to the surrounding world came to stand for the self or *atman* in man, its rays began to represent the *Prana Sakti* flowing from it. The moon being the receiver of this solar light and its reflector, the moon's rays are the passive *Prana-Sakti* that flow towards the *Atman*. Similarly the analogy of the Vedic names *Ganga* and *Yamuna* from cosmological phenomena may be traced.

Taking each centre of the cerebrospinal system as an abode of the *Atman* who is the fountain source of all vital currents,in one of his manifold forms, in the same way as each of the cosmic beings, Fire, Sun, Moon &c, is one of the forms, under specific conditions, of one and the same principle, each of the currents flowing from it or towards it is an emanation or *Sakti* of the *Atman*. Accordingly various synonyms are given to each of the nerves, *Ida*, *Pingala* and *Sushumna*. Their physiological significance should be understood only from their cosmological analogy. Though each of the centres has its own special *Ida* and *Pingala*, these names are mostly used for the vertical nerve tracts which connect the lower centres on the spine with the volitional centre of the brain.

35. Therefore, what is named *Trikuta* and the place where the three rivers unite their currents (*Trivenisangama*) as also the the names, *Sringataka* and *Chatushpathi*, all these are names applied to the same region of the cerebrum.

36. The place where the sound passages lead as also the passages of smell, is, on account of the union of the four tracts, technically known as *Sringataka* and *Chatushpathi.*

37. Well, my dear friend, after staying in the region of *Trikuta* with the vital air made of the exhaled and inhaled currents along with the mind, you shall move them upwards in the triangular path to the centre between the forhead and the nose which is pierced through with *Sushumna.*

38. When the outgoing of the vital energy is stopped, when the upward subtle energy of *Kundalini* is well established within and by means of concentration when it is struck and roused so as to proceed in the middle channel of *Sushumna*, this process is called the contracting of the bottommost plexus (*Mulanikunchana*).

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35. *Trikuta* is the trigeminal centre, and *Chatushpitha* is the quadrugeminal centre of the physiologists. The *Chatushpathi* is above *Trikuta* and above *Chatuspathi* also continues the *Triknonamarga* or the triangular path of *muladara* leading up to the *Sahasrara centre.*

37. The triangle is by some applied to the place between the apex of the nose and the eyebrows. The afferent and efferent energy that is collected in the *Sushumna* should be forced further upwards though this triangular path.

38. The *Kundalini* or the *Sushumna* current cannot be roused or created in any part of it. We should begin from the lowest end. The Hindu physiologists have recognised six centres on the spinal cord. Of these the bottommost is the sacral plexus, called the *Muladhara*, or the base. At this extremity the *Sushumna* is closed on account of disuse amongst ordinary persons. In

39. Therefore, by reason of the rousing caused by the flowing in of the three kinds of *Saktis*, the great *Yogins* are known to attain the supreme seat of *Brahman* by means of this *Ākunchana* or the squeezying up of the *Kundalini*.

40. Therefore alone practice with love and devotion to

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the centre when all the currents which go out of it are prevented and stored, the *Kundalini* is then said to be formed. Mere forming of the *Kundalini* will not do; it should be made to find its way through the *Sushumna* by opening the closed way at the end. When once opened in a body it will remain opened for ever in that body. The process of opening the *Sushumna* channel and rousing the *Kundalini* through it is called in *Yoga Mulanikuncha-na* or the contraction of the sacral plexus so as to squeeze on the *Kundalini* through the *Sushumna*. This is generally taught to be done by the constant sending in of strong mental currents through the spine and striking with it the plexus, till the way is forced open for the Kuudalini. This act of striking is called *Udghata*.

39. The three *Saktis* are generally reckoned as *Gnana Sakti* or the sensory energy, *Kriya Sakti* or motor energy and the *Ichchha Sakti* or the will-power. These three are useful, each in its own way in rousing the *Kuudalini*. The will power is quite essential to control the other two and keep them in check. When the outward going currents are drawn back through the *Muladhara* centre into the *Sushumna* and at the same time when a strong will current is forcibly sent down from above so as to knock at the closed door of *Sushumna* at the bottom by the churning process of alternate shakings from above and below the blockade in *mula* is sure to be rent and the way made clear through *Sushumna*.

The three energies may also mean the three main currents of *Ida*, *Pingala* and *Sushumna* as will be seen from the next stanza.

40. The *Pranava* is the *Mantra* which is to be realised after the three energies are brought and restrained in the *Trikuta* centre and upwards. *Om* represents the primordial manifestation in

God and with the resonance of *Pranava* (in thine ear) this union of the three energies which is supremely wonderful in the joint abode of the moon, the sun, and the fire (*Ida*, *Pingala* and *Sushumna*)

41. The three Vedas, the three Gods, the three worlds, the three *Gunas*, all these threes are to be found in that monosyllabic *Mantra*, '*Om*' which is the supreme Brahman itself.

42. In this manner alone all the adepts in *Yoga* have known *Kevala Kumbhaka* or the simple restraint of the vital energies. In *Hatha* practice this one is the highest and is protected as the greatest of secrets.

43. Just as the going out and coming in of the breath gets regulated by the rules of practice, so also is the manner of moving to and fro of the currents of the body.

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sound form of the *Brahman* in the higher centres of *Antah-karana*. The three letters of which it is a combination, symbolise not only the origin, middle and end of articulate sounds but also the cosmic sound as well as all the three factors into which the manifested phenomena of the universe become divisible. To a *Yogin* the sound and form manifestations of the Universal Spirit are to be had in the vibratory force accumulated in the brain centre. Sounds are of two kinds, external and internal. The external sounds are those that are produced by concussion, by the striking on the drum of the ear from outside. The internal sounds are those that are perceived intrinsically without any such concussion coming into operation. In *Sanskrit* such a sound is called *Anahata* or the unstruck. To a person in yogic concentration the hearing of the sound is due to the manifestation of the *Atman* as the throbbing *Prana-sakti*. Hence the *Pranava* sound that is heard by his inturned ears is the sound manifestation of the supreme *Brahman* within.

43. It was pointed out that the motion of the *Prana* currents are parallel to the motion of breathing. Accordingly as the one

is regulated and harmonised, the other also becomes so. *Kevalakumbhaka* is that which relates to the vital energy. If one knows how to stop the vital currents in a place at will, one's breath naturally comes under control and can be stopped at will. This *Kevalakumbhaka* s therefore all in all for a *Hathayogin.*

The various manipulations of *Mudra*, *Karana* and *Bandhana* practiced by Yogins is for the purpose of attaining perfection in *Kevalakumbhaka*, the restraining of the accumulated vital currents of the body roused in the *Sushumna* channel in the highest centre of the brain. When these currents are active in the lowest centre a man is said to be sensually active and is sub-conscious. When they are active in the middle centres of thought and intellect he is intellectually active and is conscious and rational. When they are active in the highest centres he becomes spiritually and morally conscious and is hyper-conscious.

Religion is often spoken of in Indian scriptures as a thing to be given by a Guru to a disciple. The God-consciousness which arises to a person by the concentration of *Pranas* in the centre of hyperconsciousness is not easy to be achieved by any and every one with all his utmost exertions. Even when one attains it by self-exertion, the Hindu scriptures say that it is the result of the meritorious deeds of previous births. It always requires the enlivening touch of a *Sadguru*, a teacher who has in himself the full power and realisation of this God-consciousness. This imparting of such a stimulus to a disciple so as to suddenly uplift his consciousness towards God is the flowing of the grace of the *Guru* to his disciple. The *Guru* should give religion to his disciple; then alone it will be easy for the disciple to rise above the ordinary human level overcoming all impediments and attain the beatific vision of God. When this grace of a *Sadguru* descends on a man, the various artificial means mentioned for upheaving his consciousness towards God will be of no use to him. Yet the author for the completion of the science of *Yoga* gives a description of some of these manipulations which are necessary to a systematic student.

44. This *Kevalakumbhaka* is to be found in all the *Sastras* approved by adepts. Yet by its being kept a great secret, an uneducated man does not know it.

45. If a person's *Kevalakumbhaka* is made to attain perfection by the grace of the *Guru* what use is there for him in *Karana*, *Mudra*, *Bandhana* and such other postures?

46. If in *Kevalakumbhaka* which is endowed with internal sound the vital energy reaches the seat of Vishnu, then their union is indeed the union of the *Jivatma* and the *Paramatma* or the individual self and the supreme Self.

47. The sages speak of the highest truth thus realised as the silent, the indescribable, the supreme state which is characterised by the dissolution of the gross elements and of the senses.

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46. As pointed out the centre at the topmost extremity of *Sushumna* is variously known as the *Sahasrara* centre of the sun, the *Brahmarandhra* or the passage of *Brahman*, the *Vishnupada* or the abode of the all-pervading *Vishnu*, or the *Sivapada* the abode of Sadasiva and so on. If by the process of *Kevala kumbhaka* the *Kundalini* is raised, the sign that it has reached the brain centre of eyes and ears above which lies the topmost centre-referred to is that the *Yogin* will see wonderful visions of internal light and hear the internal sound known as the *Pranavadhvani*. If it is made to reach the highest seat of Vishnu, then there is said to occeur the union of the *Jivatma* and *Prarmatma*—*Jivatma* embodied in the *Kundalini* which is the sum-total of the *Pranas* of a living being, and *Paramatma* or the source of cosmic *Prana* which is said to have entered into the *Brahmarandhra* and thence issued its ramifying bodily vitality.

47. The *Jiva* is then said to have realised the highest truth within himself, the Blissful Siva who is the Silent, beyond speech and thought, who is perfect and one only without a second; he is said have dissolved all the vitalising currents of *Sakti*, which compsoed his senses and intellect which were the instruments

48. From the practice of Yogins in the exercises of *Mula, Udyayana* and *Jala* processes of restraining the vital energy and by successfully rousing the vital *Kundalini* current upward without any impediment and then restraining it in the ethereal centre above (*Vyoma*), the gross elements, the category of senses, their properties, the mind, the organ of egoism, the intellect and such other products of *Prakriti* —all these devoid of modification attain dissolution. That alone is the limitless bliss.

49. That process which by the restraint of the vital energy ever causes the sun of motor currents together with the moon of sensory currents reach upward so as to naturally attain the one goal of *Yoga*—that alone is the *Mulabandha* or the restraint in the root plexus even for discerning sages.

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of phenomenal perception, into the Supreme Self beyond all.

48. The proceses by which the roused *kundalini* is to be forced upwards are mentioned. When this energy is made to reach the *Sahasrara* empyrean of Vishnu, all the modifications of the mind whose products are the perception of *Prakriti* and of its 24 evolutes come to an end as their root has been destroyed. All impermanent and contact-born pleasures of the sense-world will vanish. And the Yogin will become merged in an ocean of infinite bliss which is no other than the Supreme Being who is beyond all change.

49. Three restraints or *Bandhas* are taught as essential for the rousing of this *kundalini sakti* and leading it upwards through *Sushumnā*,—one at the bottom of the spinal cord, another at the middle and a third at the top. The bottommost one is called the *Mulabandha*, because it is connected with the centre called *Mulādhāra* in which the *kundalini* was said to sleep in ordinary men.

The whole process of leading this *Sakti* may be briefly described thus; First the awakened power is given an upward push from its starting place. It is then prevented from falling

50. That which forcibly restrains the energy in the naval centre by binding both below and above is the *Udyayana* restraint of the mind-force and is the destroyer of disease old age and death.

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back by being arrested some-where in the middle of the spine in one of the convenient centres. There it is again rejuvinated by the pouring in of additional stimulative nourishment in the form of *Ida* and *Pingalā* currents. Another push is then given upwards from there; and the energy is again caught at the top of the spinal column and restrained there. Finally it is given a big push once again into the region of the cerebrum where its wonderful powers are carefully watched and studied in the spiritual visions that follow.

There is this difference between the *Mulabandha* and the *Mulanikunchana*. The latter is the method by which the dormant *kundalini* is roused to activity; or it is first formed and endowed with life. While the former is the one by which it is guided upwards in its motion. The *Sushumnā* is a rough unused path, and passage through it requires careful guiding; and then the *sakti* which goes out for the first time should not be allowed to become jaded and strike march.

50. This is the restraint in the navel centre. The name *Udyayana* is from the root *uddi* to fly up. By this restraint the energy is caused to fly up like the Bharadvaja bird. Binding both above and below is to infuse into it fresh potentiality and press it so hard as to forcibly squeeze itself out.

Jalandhara is the name of the country between the Beas and the Sutlej. The centre in the neck is something like this place situated between a network of nerve channels. When the Kundalini energy is restrained here in the manner prescribed it is said to lift a man to the fold of immortality. For a man who has reached this stage immortality is certain; he will have no more births and deaths; his union with the *Paramatman* is an accomplished fact.

The word *Amrita* which has been translated into immortality has a two fold sense; nectar, and immortality. The real meaning

51. Binding the neck one shall firmly place the chin on the chest. This is the *Jalandhara* restraint which is the bestower of the bliss of immortality from above (*Amrita*).

52. Thus, with the help of the three restraints below, in the middle and at the top, if the direction of the efferent currents is bent in and upwards, then, on account of the entrance of the winds in one passage of the nostril, the perfection of *Kevalakumbhaka* will take place soon.

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is that when the accumulated force of *Kundalini* reaches this centre the status of godhead is near at hand to a person; he is very soon to become a drinker of nectar, a god. Some of the *Hathayogins* take it in a literal sense, and take it to mean the drinking of the saliva which exudes copiously at this stage from the glands of the palate. Flow of excessive energy in the upper part of the neck would mean enhanced circulation and the consequent activity of the glands therein. This exudation they call *Amrita* or the divine nectar flowing from the moon of the palate centre. The *Yogins* are said to drink the flow and keep out hunger and thirst. But we believe that the *Amrita* is the immortality that would arise to the *Yogin* from the immediate realisation of the self in internal vision and that the flow of nectar is only a metaphorical way of expressing that idea. To concentrate the mind on the glands to extract the salivary nectar is rather against the noble object of *Yoga* and is taking away the mind from God. To give up the body idea ought to be the sole aim.

The method of the three restraints mentioned above may be compared to that of forcing water through a fine India rubber tube. Water is first filled at one end. After this end is held closed, the tube is pressed and flattened from one side to the other so as to squeeze out the liquid at the other end. When all the efferent currents are drawn in and turned upwards, the mind on account of its being centred within itself will become calm. The breath also will become gentle and imperceptible and will pass through one nose. This is the sign that the *Yogin* is approaching *Kevalakumbhaka* or the stoppage of all bodily currents.

53. That person under whose control always remains the restraint of vital currents known as *Kevalakumbhaka*, he is sure to become famous at all times and he alone is the real controller of vital energies.

54. For three months if a person regularly practises this system of controlling *Prana*, for him will accrue lightness of body, the quickening of appetite, the purification of the nerves and the rise of internal sound.

55. When the *Prana* reaches the mind-*akasa* in the brain, that very moment the upheaval of the mind (*Unmani*) will take place. As long as one attains the power of stopping the currents, so long alone one shall continue to practise.

56. Saluting the *Guru* who is the most venerable of those that have attained to the knowledge of *Brahman*; having conquered the six internal enemies of the mind, constantly living in a pure and secluded place and ever meditating on Siva in the lotus centre between the two eyebrows.

57. Constantly hearing the divine unstruck sound

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55. When all the *Pranas* which are brought under control are collected and placed in the mind centre the mind becomes intensely conscious and fit to perceive the *Atman*. When this stage is reached there will be an end to all practice and meditation will take the form of God-consciousness apprised by the coming of visions and sounds.

56. The six enemies of the mind are *Kama*, desire, *Krodha*, anger, *lobha*, covetousness, *moha*, infatuation, *mada*, pride and *matsarya*, jealousy. These are the enemies, because they destroy the calmness of the mind which is essential for meditation. When the mind is kept under control these will have no power to disturb the mind, and meditation will flow unbroken towards an object.

57. In the last three stanzas the author briefly describes the

within one's self (*Anahata*), seeing the variegated and spotless brilliance of *Bindu*, or the speck of light, drinking the nectar of immortality that flows from the orb of the moon (the spiritual manifestation in the cool and radiant form of the moon), and tearing asunder the network of determination and indecision,

58. Forging a firm restraint in the three-peaked centre of the brain (*Trikuta*), moving up through the

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experiences of a *Yogin* who has accomplished *Pranayama* or the control of the vital energies that characterise life in the body and who, as the *Hathayogin* would say, has attained perfection in *Kevalakumbhaka*.

When the afferent and efferent *Pranas* are sucked in into the *Sushumna* and raised into the *ajna* centre of the brain between the eyebrows, his five senses and the mind will cease to go out and join objects and on account of the staying of the mind within itself, no external sound will be audible to his ear. The unstruck, internal sound arising from the intense vibration of the pent-up *Prana* will be the only sound he will hear. It is the sounding *Brahman*, the divine *Pranava*. He sees not any of the forms of the external world but sees the beautiful, many coloured spot of light in whose form the soul becomes visible. *Bindu* is a name applicable either to the spirit, or to the central spot between the eyebrows, or to a point, or to the nasal end of *Pranava*. He drinks not any other drink but the cool rays of immortality issuing from the spiritual orb of the moon in that centre of divine presence. The *bindu* and the orb of the moon are the visions that come to a *Yogin* at that time along with many others. The word *chandra* like *bindu* means either the moon or floating spot, or the refreshing self or the mind, or the *Visarga*. All these meanings are applicable in a certain sense. His mind is steady and undisturbed by vacillations of any kind.

59. The *Kundalini* that has been brought up so far is not to be stopped there. It is to be taken higher up and higher realisation

triangular passage of the *Trikona* carrying along with the mind the vital energies, and in the same manner tearing open the passage above and causing the subtle force of *Kundalini* to reach the empyrean of Vishnu (the topmost centre of the brain), may you become, my dear friend, happy.

59. Thus thou shalt worship Siva in the act of bathing Him with the water of *Prana*,—Siva who is Vishnu that is of the nature of Vishnu's seat, (*Vishnupada*) who is Vishnu's seat that is always meditated upon as the embodied form of Vishnu, and who is thoroughly purified by means of *Kevalakumbhaka*.

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attained. Two more centres are mentioned through which the *Kundalini* has to pass before it reaches the *Sahasrara* seat of Vishnu. With the aid of firm restraint put on the trigeminal centre it has to pierce its way through the triangular path to the end of *Sushumna*. Then alone the *Yogin* may be said to have attained supreme bliss. This is the end of *Prānāyāma*. These are the activities which replace then the activities of the limbs in others.

59. This stanza appears more or less like a conundrum. The idea seems to be that so long as the meditator stands apart from the meditated and sees in his mental vision the supreme and all pervading Being, Vishnu, he sees him shining amidst the effulgent sphere of Vishnu. But this Vishnu is not different from the centre which he fills with effulgence for the seat is made of the very essence of life and activity. As this seat is the Sadasivalinga, Siva himself is all these—both the seat and the Vishnu who fills it with his presence.

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THE CLASSIFICATION OF YOGA.

BY GOVARDHANADAS

(*Continued from page 463.*)

Let us first consider *Karma Yoga* or the *Yoga* of work. The secret of *Yoga* is to get at deep concentration by intensifying the activities of the brain, in which state the *Yogin* becomes hyperconscious and perceives face to face the infinite and the real. All activities, physical and mental involve the setting in motion of energy. In society there are certain kinds of men who cannot direct their energies to the plane of thought, who cannot transform their energies into ideas but who can concretise them into work by concentrating them on the physical plane. To such men there should be a method to enable them to prevent their energy from being vainly dissipated and to employ it profitably for the attainment of the highest goal of life. To teach this forms the secret of the path of work. Where to work, how to work, how to employ most of our energies in useful work, so as to secure that knowledge which will free us from the bondage of *samsara* and the concomitant misery and pain? In all ordinary men there can be no work without some motive power to propel it from behind. With these work means attachment; atachment means desire for further work; and desire means ultimate pain and misery. In the majority of cases, however noble and humanatarian be the desire which prompts people to work, it is found to end in pain and disappointment. The moment a person thinks that he is the worker and is therefore entitled to the fruits of his work, there arises in him attachment which is the root of all evil.

Suppose we desire to do good to a person and to help him out of difficulties. It so chances that that person turns out ungrateful and causes pain to us. The consequence will be that this misery, this fear of people going against us, will deter us a great way from doing similar work again, and from using our energies for the good of mankind and of ourselves. We have therefore to

find a means by which we should continue our good work without any let or hindrance. The root of all this misery, all this fear, has been found to arise from attachment and desire, from the thought that we are the doers and that we are the enjoyers of the fruits of our actions. It we want to avoid disappointment and misery we should give up this attachment for the fruits. *Karma-Yoga* teaches us how to work for work's sake without being attached, without caring for the result, without paying heed for who is helped and what for. Every one ought to think that he is neither the giver nor the receiver, that he is only another's agent in the act of giving and consequently has no right to receive. Then, even though he knows that he is giving, he does not ask or expect for anything in return. In this way, he is able to elude the grasp of misery and create room to no attachment whose reaction is this grasp of misery. "To work alone you have the right but never to the fruits thereof. Therefore do not become the cause of the fruition of work, nor become wedded to inaction." *Gita.*

In this connection we are reminded of a story once told of Buddha, the ideal *Karma Yogin* the world has produced. Once upon a time, an orthodox Brahmin who was very much displeased with the antiritualistic teachings of Buddha came to him in all wrath while Buddha was meditating in a cave. The Brahmin thought it was a good opportunity to give Buddha a piece of his mind and commenced to burst forth in a torrent of abuse. Buddha sat all the while listening and laughing. When the Brahmin subsided he calmly and smilingly told him, "Revered sir, will you kindly answer a question of mine. Suppose you go to visit a gentleman with some precious gifts and offer them to him, and the gentleman refuses to accept them, to whom then do the presents properly belong? The Brahmin curtly replied, "Of course to the person who offered them." Then Buddha told him "Sir, you have been offering me all-this-while something which I do not accept, you take them back because they still continue to be your property." The Brahmin who all along chastised Buddha under the impression that he was the giver and Buddha was the recipient, reflected on

what Buddha told him and understood the grand truth underlying the sage's words. He was stricken with remorse and became the follower of Buddha. The lesson which Buddha intended to impress on the mind of the Brahmin was that everything that a person thought or did, thinking that he did them, is sure to rebound on the doer. While the abuses showered by the Brahmin on Buddha never affected the greatest of *Karmayogins* who realised the fact that he never did anything to merit rebuke, the Brahman who thought that he was abusing Buddha began to feel the rebound the moment he came to know that Buddha did not receive them. This is the grandest truth of non-attachment taught by *Karmayoga.*

Karmayoga therefore teaches how to attain the ideal state of mind through work, how to make the end coincide with the means. It is very difficult even for thoughtful men to keep this truth always in mind amidst their busy life. Nature is so strong and assertive that it is hard to put down. The grand truths of religion are difficult to put into practice unless they are made part and parcel of one's constitution. The Hindus as a nation take particular care of the training which they give to their youngmen. From early childhood the Hindu boys are accustomed to observe unconsciously in daily life the cardinal truths of religion. When children grow into adults and begin to plunge themselves into the active duties of the world, whether they pause to think over the rationale of things or not, they find no difficulty in systematically guiding their acts without much exertion in such a way as to keep in view the ideal of *Karmayoga.* We shall cite a few examples from the daily routine of an Indian home-life. In every Indian home the duty of giving alms is alloted to children. All profitable transactions, all that is received is kept away from the knowledge of children. When the question of giving comes, whether it be a case of returning a debt, or paying a man his dues, or giving charity to another, children are asked to do it. If the child is absent from home, he is sent for by the father and is made the medium of gift. The result is that the child gradually gets accustomed to the idea,

that he is not himself the real giver but that he is only another's agent in giving and in consequence he is not entitled to the result of the gift. When the worker develops into a reflective man, he finds it very easy for him to readily become a *Karmayogin* and make his active life a noble means for attaining perfection and bliss. Moreover, there is another principle underlying such a training given to boys. The Hindus are great believers in the influence of one's thought on others. The thoughts of great and good men are believed to have especial power to influence the character of others. Bhagavan Vyasa says, "By all means attachment is to be given up. If it is not possible to give up, *Sadhus* should be sought after, for the virtuous are the cure of all attachment." When a person, whatever his character may be, receives help from another, his mind is likely to be pure and devoid of bad feeling towards the donor for the moment at least. It is also a custom in India that generally *Sadhus* and greatmen who have renounced the world subsist on alms. Children whenever they give alms or charity to a person are directed to prostrate before the recipient and receive his blessings. These blessings are believed to influence the character of children. In tender age men have more a passive mind than an active one. Their thoughts are susceptible of being influenced very easily by those of the charity receivers. These and many other practices of the Hindu homes may appear a fairy tale to those who are unaccustomed to such ways of life. But these practices continue to operate even to day, inspite of the innovations that have raided upon the indegenous institutions of the nation. In fact, every true Hindu may be said to be a born *Karmayogin* and is instinctively acquainted with the virtues of *Karmayoga*.

We shall next consider *Bhaktiyoga* or the method of the emotional man. The highest state of mind aimed at by a *Yogin* has been characterised by the realisation of the universal in everything. In *Bhaktiyoga*, a person seeks to acheive this realisation through the instrumentality of love which is the essence of all emotions. What a *Bhakta* proposes to achieve is, "Knowing that

the Lord is in every being the wise have to manifest unswerving love towards all beings." His method is to attune his mind with the all-pervading Being and get merged into the symphony of His beauty and sublimity and to become senseless to all the pleasures and pains of the world. When such a state of self-resignation comes to a person through intense love to God and to all that are His, he is able to say "Welcome misery, welcome pain, welcome death; Lord, thy will be done." We all know the power of emotion in intensifying the mind of man. When a man is agitated by a strong emotion, it suppresses all his lower faculties and causes him to forget his body, forget his mind and in fact forget his very individuality. Men who are slaves to passions are known to do worst crimes under the momentary impulse imparted to them by the domineering passions. They forget themselves for the time.

Hindu psychologists have traced all emotions to the one transcendental emotion—love. Love is the highest desire, the greatest attractive force which binds the whole universe into one harmonious existence. Human love, reverence, fear, anger and all other emotions are the manifestations of that supreme Love which is another name for God. Let us take, for instance, reverence, respect or admiration for a great or powerful man, or for a holy object. If we analyse these feelings we will find that at the bottom there is the element of love. None of us can revere or admire a being or an object which we cannot love. Greatness, holiness, beauty and sublimity—all such qualities in objects, are due to the greater manifestation of divine essence through them. When we commune with such objects we may be said to be held to them by the power of the omnipresent divine Love. This supreme Love when it manifests on the lower plane of consciousness appears as human love, reverence and admiration. The same may be said of happiness and similar feelings. When the object of love does not prove worthy or is taken away, the same love which took the forms of veneration and happiness in the presence of the object becomes transformed into indifference and disappointment or misery. When this love is for one's own lower self, for his physical or intellectual qualities, it becomes visible as pride and

selfishness; when it is opposed it becomes changed into fear or hatred.

The innermost secret of *Bhaktiyoga* is therefore to know that the various passions and emotions of the human heart are not wrong in themselves, but they are to be carefully controlled and directed to assume higher and higher forms until in the end they become transfigured into divine Love. The feelings of those who experience pain when their senses are not gratified, when they fail to acquire such things as wealth, fame or name, who show hatred towards a person or object for having marred or stood in the way of their enjoyment and pleasure, are all misdirected. But when a person feels pain when he has not obtained God or hates God for He has not shown himself to him, these feelings are sure to become the means of his salvation. We have heard the story of Ghanthakarna in the *Vishnupurana*. He was a good hater of Vishnu; he could not brook to hear the name of Vishnu pronounced by any body. So he always kept two sounding bells tied to his ears to keep out of his hearing the name of Vishnu. Vishnu is said to have found in him the greatest of *Bhaktas* and given him salvation. A familiar quotation of the Hindus is, "Even quarrel with a great man is superior to friendship with a low man." God being higher than the highest, the teaching of *Bhaktiyoga* is to intensify and direct all human emotions towards that one object, God, to so purify them and ennoble them as to sublimate them into the purest and noblest of all emotions—the one transcendental love. This is the highest realisation through the love of the universal Being as the supreme and unmanifested love and blessedness. To a *Bhakta* love in its lower forms is not only the means but in its highest form, the end. The path of love is the easiest and the most natural way of realising God.

How are these principles of *Bhaktiyoga* to be practised in ordinary life? Are there any methods of training, useful for developing the highest kind of feeling in a Bhakta? It is not possible for every one to become all of a sudden a great *Bhakta*, unless he has already developed in him the instincts

of love and devotion of the highest type. The answers to the above questions are to be found in the observances of the great religions of the world and in the lives of the greatest saints of all countries. It may be seen that wherever people wished to love God and see God they have done so with the help of rituals and mythologies, with incense and flowers, with beautiful buildings and forms. How could the limited mind of man leap out of itself suddenly, without external helps and previous preparation? A *Bhakta* first commences his practice of *Yoga* by endowing his ideal with a suitable and agreeable form. He then loves it in all sorts of human relationship and lastly worships it with flowers and incense, service and offerings and other ritualistic acts. This helps his concentration. He eats, drinks, sleeps in and talks about the love of God and is ready to sacrifice himself for this love. Yàmuna says, "*Bhaktiyoga* is the steady practice of meditation and such other holy acts of worship, with love directed to one single object, the Supreme Being." For men of small mental calibre and novices this object should naturally be something tangible and material. Even after people grow beyond the want of such helps, they do not object to having them, for God has become to them something visible and real in everything. They feel, hear, and love him in all objects equally in the images which helped them towards the realisation. But in one sense, the images and rituals are sacred to them as they were the casket which revealed the musk of religious truth within it. Though the musk has been taken out the scent of it has not left the casket. The one fact that great men have risen out of such small beginnings is sufficient proof of the efficacy of the training given by the worship of images to the human mind. The images are to a *Bhakta* only tangible and visible and rational symbols of the Supreme Being fit for worship (*Archavatara*)

Just as young men are trained from their childhood to utilise their activities for spiritual good so also they are daily taught in Indian homes to direct their feelings and emotions in such a way as to prepare themselves for the dawning on them of Divine Love. It is customary to keep in every Hindu house a pantheon of the

different forms of God and of the Goddess. The children are taught to reverence these. They should prostrate before these both morning and evening and pray to God to forgive their mistakes and afterwards prostrate before the elder members of the family, and receive their blessings. They should not misbehave, or be angry and stubborn for this would displease God and his *Bhaktas.* No food or anything that is prepared or bought for the purpose of eating should be eaten unless it is first offerd to God and to a great man or friend. They should be clean and tidy. They should not approach the pantheon room with unclean body or evil thoughts. A Hindu child, however poor or hungry he may be, will never ask for a thing when it is being prepared or when it is ready for eating unless he knows that it has been offered to God. He will be sitting for hours together under the tempting odour of delicious cooking without asking any body even for a single bit. Even after it is offered to God, if he has been informed that a pious guest is invited to his house that day he would not eat before the guest eats for he would render the food *uchchistha* or render it unworthy to be offered to the guest. In every house worship is conducted twice a day which every member of the family should partake in at the concluding part of the ceremonies at least. No child should utter a lie or do a cruel act to an animal or insect for fear of losing the love of God. We do not mean to say that Hindu homes do not at all produce cruel and selfish children. But wherever this training is properly given, the majority of the children are found to develop in a greater degree, love, sympathy, self-sacrifice and such other noble virtues. The method is to drill the first lessons of reverence, love and self-sacrifice into persons from the impressionable age of childhood. The conditions necessary for the realisation of *Bhaktiyoga* are instilled into Hindu children at the age when their brain is plastic. All sweet and melodious tunes are intended only for the glorification of the Lord. The best application of the art of painting is in painting the image of God. The cultivation of any good art finds its *raison d'etre*

in its service of God, for God is the highest embodiment of beauty and sublimity. In fact every child is taught to live for God and the Godly.

Ramanuja in his Commentary on the "*Vedanta Sutras*" says,—"The attaining of *That* comes through discrimination, controlling the passions, practice, sacrificial work, purity, strength, suppression of excessive joy". How can one fulfil the above conditions of *Bhaktiyoga* and learn to love the Love unless these methods and habits are instilled into one from one's infancy. Every child who has developed into a great *Bhakta* has been nurtured only in such pious homes and amidst holy environments. Unless one is brought up under the above mentioned or similar observances and taught from his very childhood how to love for love's sake without any ulterior motive he cannot realise in after life the grand truth that love itself is the highest recompense of love. Every one should be taught to know instinctively that wherever there is love there is God, wherever there is happiness there God is present, wherever there is the expansion of the heart or the heightening of good emotions, there the Lord of the Universe manifests himself. This is the teaching of *Bhaktiyoga* or meditation through love. In the *Vedas* this *Yoga* of love is identified with *Dhyana* and *Nidhidhyasana* whose rudiments are ultimately traceable to sacrifice. In the *Upanishads* it is synonymous with *Upasana* or worship and with *Nyasavidya* or the science of giving up one's self to the mercy of God. In the *Puranas* and the *Tantras* it is known as *Sannyasayoga* or the path of love and renunciation or *Prapattiyoga* or the path of self-surrender. It is recommended as the one practicable method for all grades of human beings.

(To be Continued.)

THE VEDANTA AND ASIATIC SYNTHESIS.

II.

The institution of caste has come in for a large share of criticism and abuse. The object now is not to justify the caste system as it obtains in India. If there is any social institution in the world that deserves very careful study and very delicate handling, it is the Indian caste. And it is this the Westerns have generally failed to study in the right manner. The one solitary instance of correct appreciation is that of Sister Nivedita (Miss Margaret Noble) whose admirable essay entitled "A study of Indian Caste" is we might say a classic on that subject.

Caste is simply the recognition and appreciation of the eternal inequality *in society* due to the differences in the degree of mental and social development of individuals and of aggregates; it is the recognition of the necessity to adopt different methods for the progress of those individuals and communities; it is the recognition of complete freedom to select whichever channel is declared by the pioneers and leaders of thought to be the best fitted in each case to achieve this end. It is the practical application of the principle of "*Many channels*" which the West has just learnt after centuries of struggle and bloodshed. It is a protest against forced conformity to any particular system. It is the application of the Vedantic conception of "Unity in Variety" to the complicated and ever growing society. Based upon the eternal principles of a living society, it will not cease to exist at any time. As years roll on, conditions of social well-being must vary; social relations must become more complicated and society be ever changing but caste in one form or another

will exist. For, the social relations which are comprehended by that word will with the advance of mechanical civilization and the consequent disturbance and disappearence of the present economical conditions, transform themselves into a newer set of relations which will grow in a purer and freer atmosphere of thought and action. It looks as if a regrouping on a larger scale will take place, each group forming a separate industrial unit with a tradition and communal feeling peculiar to that industry or art. But caste in its essence will never die. It is rooted in the undying spirit of man—his desire to combine with men of his ilk for purposes of defence and common action. These social forces operate in the East as well as in the West. In the West their action has not been regulated by religion and other factors of human progress, whereas in India the ancient Hindu law-givers who were at the same time profound thinkers knew well how to secure for society both stability as well as progress. The Hindu ideal of universal freedom and the doctrine of the oneness of all things was preached and embodied in their laws ; so that it became a matter of not much importance which caste one was in ; each is great in its own place and the goal may be reached in diverse ways each of which has its own charms and attraction. The futile and thoughtless attempts of some of our educated brethren to base all schemes of social improvement on expediency and social necessities without any consideration for those enduring principles which make for ceaseless activity and perpetual calm, steadfast work and perfect peace, have and must necessarily come to nought. It might seem that all this conjunction of opposites does not represent anything real. A small incident from the late Chinese war of the Legations will make our meaning .clear. Within a few hours of the occupation of Peking, the Japanese portion of the

City was set in order and things went on as if no war had happened, as if the Japanese had just returned from a night's rest and the city didn't seem to have been occupied by the military at all. The representatives of the European powers naturally began to admire that combination of intense activity with perfect equanimity in the Japanese soldier, who was intensely active without the intoxication and giddiness of action, who would appear to have been guided by a strong sense of duty and an equally strong sense of honour. "Good-breeding," as Sister Nivedita would desbribe it, was the character of the actors in that scene at Peking. This is the essence of the idea of caste. This is the Hindu social ideal. If there have been lapses from this high ideal, (and instances of such are to be found more now than in the olden days) they may in many cases he traced to the action of the foreign and alien materialistic influences which are sapping the society of its vital strength as also to continous foreign conquests and the consequent uprooting of all old moorings. Out of the fundamental ideas of the oneness of all things and perfect freedom and universal toleration (not indifference but that larger toleration which finds good in everything, and discovers in every institution promises of a higher development) out of these grew up an ideal of social justice, social honour, and social life which working unperceived has escaped the notice of many a foreign observer but which a closer study of Indian life would prove to be the aim of every Hindu to work out in his life even to-day. The differences and disagreements in the religious thought and life in India would in Europe have ended in bloodshed and the extinction of either of the parties. In India there has been perfect peace and quiet and why? The caste system has saved India from such perils. The attenipts of all religious reformers from the time of Sankara

have been directed towards the classification of the essential separateness of religion and caste. The apparent connection is due to the association of masses occupying a particular level of society with a particular form of creed or religion. This is noticeable in the vast social upheaval which is going in in the outskirts of Indian society. Even at this day the process at work might by observant students be noticed in the Hinduising of the aboriginal and frontier tribes in India ; under other influences the weaker tribes would have become dead altogether. Caste is therefore the great social framework which the genius of the Hindu Nation brought into existence as a help in the solution of large social problems. The great sages who did this never meant that according to it any particular class or section should claim superiority over another by reason of birth ; and the precedence that the Brahmin has obtained over the rest in India is due to that single merit which he alone possessed in those days and that was that he under the most trying difficulties managed "to protect the treasure of religion." Today this duty, is in various ways being taken away from him. Each community and sect is therefore free to occupy the place of honor—to attain to Rishihood. There is no reasonable objection to this being done. Caste offers no hindrance to a larger synthesis of the people or to the uplifting of the people through its leaders. In this world of inequalities Hinduism has shown and established the fundamental equality of all mankind, and caste has given the practical application of this doctrine. "The word caste 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-organization would it prove any barrier to efficient cooperation. 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 it easier. For, any 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."

Thus rightly understood caste can in no manner be said to act as an obstacle to political or social progress; on the contrary it will in a considerable measure tend to humanize the struggles of the future and to make the realization of a larger synthesis easier by slowly Hinduizing the minor races of the Asiatic continent as it has done in Eastern and Southern Asia. If left undisturbed Hinduism absorbs other races not by means of individual conversions but by the gradual assimilation of the new elements into its own growth, thus removing all necessity for their independent existence outside Hinduism and its caste organization. The caste system purified and rightly worked would while conferring on each community the benefit of the higher ideals of the Vedanta leave the communal laws or practices —its *Dharma*—undisturbed and free to develop according to needs and circumstances.

The one great change which the West has introduced in Asia is the secularization of political and other institutions. In spite of many advantages which this system possesses it has not been an unmixed blessing. While it sets free political motives to act without extraneons considerations and produce results of great value it brings in an element of uncertainty as to the permanance or stability of any institution. That Eastern nations are sensitive to environments must be admitted on all hands. That they rapidly assimilate new ideas may easily be seen from the history of the Japanese and Indian peoples. It might be argued that because there is still much conservatism in

India and social and political institutions have not showed any clear signs of being influenced and shaped by Western thought, Indians are not so sensitive to environments as the Japanese. And there are thoughtful people who hold this opinion and despair of any progress of this ancient people. There are two very importaant points that must be considered in this connection. The capacity for self-government is not the exclusive possession of a particular nation or country in the world. There are certain conditions which favour the growth of this power. One writer has said that the whole of Scotland is a big village for each Scotchman knows the other. When this could be said of India her political salvation may be said to be very near. The Railways and the other facilities of communication which Western civilization has brought with it will bring about this state of things much sooner than otherwise. Still the vastness of the country over which this force has to work requires a fairly sufficient time to produce the result. There is thus no reason to despair of political unity in India and a synthesis of the Indian peoples. It must come. And it will come in a much shorter time if the whole nation is of one mind in this matter and all the individuals who constitute this big aggregate feel alike and focus their energies at the attainment of this end. The cardinal doctrines of Hinduism—of the oneness of all things and of universal toleration or rather universal acceptance—make this process of unification and synthesis a sacred duty of every Hindu. The natural disadvantages which exist in this country are being removed by the British Government in India. Mountains and rivers do not now divide for ever the various communities in India. The Indian Press is contributing to make the people understand each other and forget their differences. The spirit of travel is being encouraged. Important

shrines and historical places are visited as a sacred duty ; these will bring back to the minds of the people the days when India was one in every sense of it. A widespread system of national education (technical as well as literary) controlled by Indians will raise up from the masses an intelligent class of men who would realise the deficiencies and weaknesses of each sect or community and who would therefore be competent to suggest the lines for further improvement. The present system of education is by reason of its governmental control quite unfit to perform a task which is the duty of the people themselves to undertake. Not only because of the outright secularization of educational agencies but also because the system of education now in vogue has been planned and developed in utter ignorance of the character and sentiments of the people affected by it and executed by Europeans who are becoming more and more indifferent in the matter of learning the inclinations, the wishes or the ideals of the people, it has not produced results proportionate to the length of time it has been in work. Nor is it accommodating and elastic enough to respond to the changing needs of the times and the people. A reform in educational matters is most urgently wanted. The great object of the Hindu system of education was man-making. The method pursued by the ancients was to allow each community to formulate its own scheme. In the matter of religious education it is found that in spite of the so-called evil influences of the priestly classes the *ashramas* of saints and sages were open to all classes without distinction of caste or birth. The story of Jabala and Satyakama is a good example of this. The old system had two very great merits. It gave to each man what education he most wanted ; and the value of the instruction was enhanced by the personal influence of the teacher. The story of the Queen Madalasa illustrates the

true principle of teaching and training. What is needed now is the establishment of national schools throughout the country. These will give complete training in the modern sciences and arts without emasculating the people, whose weakness is a sense of fear, of powerlessness to struggle in this world—the only world to a right-thinking man. A man-making education which will furnish in large numbers efficient functional members of society, which will endue each man with iron nerve and lofty ideals, which would make every man conscious of the power and strength to act and to resist that reside in him, which would make him manifest the immense spiritual force sufficient to energise the whole world that he possesses, which would, in short, call forth the divinity that is in him,—this is the sort of education we should have in Indian schools. No matter if the school specializes study in particular branches of knowledge. Greatness which is a part of the divine is reached in many ways and through many channels. It does not in the least matter in what direction it is,—but it must be greatness attained in the attempt to reach the ideal. Hence the whole scheme of education from the bottom upwards must be conceived and planned with this larger purpose in view,—the ideal of all education,—man-making. The most practical of all philosophies—the Vedanta, is full of useful ideas on this subject.

It is believed by many people that religion has been the cause of much of the evil existing in Indian society. To such of those as have studied the question of education in various countries at first hand and have observed the the results of purely secular education on the character of the people—results of great political consequence—our remarks on this subject will not be of theoretical interest merely---but of practical value also. The social troubles, the political unrest and other difficulties throughout the

West are due to the teaching of the pernicious philosophical doctrines, to an unsatisfactory system of religious education and to the almost exclusively secular character of education generally. The social evils in India on the contrary have not reached a stage to cause any grave political anxiety, and will not, so far as one can see, be so serious if only the system of education is not so purely secular and if the Hindu takes up the education of his country into his hands and carries knowledge to the very doors of the poorest masses and enables even the poorest to manifest their real nature—to rise to the level of their national and historic greatness. For education in its essence aims at making each man manifest his divine nature, his genius, the majesty of his moral nature, the immense possibilities of his physical nature, the perfect harmony in him which is but the shadow of the Universal Harmony ;—education therefore ceases to be education if it does not make men ; if, in the language of the Vedantin, it does not make gods of men. As Swami Vivekananda has pointed out in his own inimitable way :—"Education is the unfolding of the perfection in man and religion is the manifestation of the divinity in man." This ideal of education which is good not for one race or nation only but for all races cannot be realized in practice if education is given on the lines which are in favour with Westerners.

There is a very strong impression that patriotism is a feeling quite foreign to the Asiatic generally ; and it is argued from this that political as well as the social activities of the Asiatic have as their motives feelings and desires which are either personal or lack that moral force which the existence of patriotism or nationalism would connote. A clear analysis of his feeling of patriotism and of the facts of human life which are usually styled patriotic acts must make two things clear. Fistly, the feeling

of attachment, the sense of oneness of the devotee and the object of devotion, whether the latter is the country or the supreme Being of the universe, is in normal minds proportionate to the sense of the objective reality of the latter. To ordinary minds an absolute ideal can give no strength. It is only the few that can derive inspiration from it. If on the contrary the ideal is given a form and concretised, it does appeal to the ordinary man. Similarly, with the country or fatherland. Every crow loves its nest and every man loves his village, town or parish with all its local associations ; and when an Englishman talks of his country it is his small town or parish that he has in his mind. And if there are some who really have England—that larger town—in their mind, they are the educated classes to whom England means something definite—something concrete, something larger, more complex ; more interesting than the little parish. When this is the case with England and Englishmen, no wonder that Indians have not yet known what patriotism is. India is too vast, too varied and heterogeneous and her peoples are still so utterly ignorant of the geography and history of the country they inhabit that any feeling of patriotism can after all be a feeble motive of action. It can be effective and beneficial only to the extent of the spread of the knowledge of the geography and history of the country. Patriotism can easily develop into a strong motive and power for action in a country like Japan, or England or Switzerland or France or Germany even ; but not in countries like China or India or Russia. In some countries what passes for patriotism is some other equally strong motive of action. The sacrifice of one's life and belongings for the cause of religion in an aggravated form is styled religious fanaticism. There is also what is called political fanaticism—Patriotism in its exaggerated form is political fanaticism. The recent

history of Europe would show what this means. Today the whole of England is understood to be thinking about the British Empire. As a matter of fact the poor and the lower middle class people do not care about the Empire at all except so far as it concerns the taxation of their food and necessaries. Bread, bread, bread is the one only idea in the Englishman's mind now. It is not on patriotic grounds that the question is now being discussed or will be decided.

Secondly, a careful study of the feelings and thoughts of the peoples in the West at important crises reveals another aspect of Patriotism which, much as we might praise and admire, we cannot find it in us to support.

An outburst of patriotism in a Western country coexists always with an outburst of ill-feeling and hatred towards other nations, so much so that it leads us to think that patriotism is but another name—an euphemism—for hatred of one's neighbours. History has shown that tribal feeling, family or communal feeling were strong when tribal feuds and family feuds were raging wide. May it not be due to a psychological or social necessity in human nature itself? Be the answer what it may

Eastern nations—particuly those that have accepted the doctrines of Hinduism are chary of such ideas. They conflict with the cherished ideals of the nation. From what has been said before of caste and other institutions it will be seen that our goal has been not the hatred and destruction of other races and nations but the assimilation and the gradual elevation of them. With this high ideal and with a big continent before him containing diverse creeds and races not understood by each other, the Hindu finds patriotism as it is understood in Europe but a weak motive. With the growth of the material conditions of progress and knowledge there will necessarily arise in the

people of India a feeling of solidarity. Self-defence would make this feeling all the more necessary to be strengthened. But then this feeling will not find its expression and form in that aggressive and violent type which reigns supreme in the West as patriotism—based as it is on enduring principles and bound as it is to fullfil a noble mission—to spread the peace-loving doctrines of the Vedanta into all the countries of the world. The most urgent need at the present age is not patriotism or nationalism so much as a perfect mutual understanding of the different Indian and Asiatic races of the East. To strengthen this the Vedanta religion and philosophy is eminently fitted as it is the only system which is comprehensive and universal and at the same time the least conflicting with science among the religions of the world.

Before the purly religious influences at work in Asia are considered there is one important point to be noticed. In the dominance of England in India and in Asia generally it has been an event of importance in one respect. It has been, as it were, the awakener of the Asiatic genius. It is not to be understood from this statement that the Indian mind would not have developed or have lost its responsiveness but for the contact of Western civilization. This question is full of interest to the student of historical theories but has not much to do with the present discussion. What we are most concerned with are facts, and with the right presentation of them, so that they might indicate in what direction the possibilities of the nations lie. England has been the immediate cause of this tremendous flood of Western ideas which have stirred the peoples of this land and disturbed the traditions, the customs and sentiments of peoples who little dreamt what struggles and difficulties the future had in store for them and who in the fancied security begotten of indifference to political and national

advancement did not think of equipping themselves to fulfil their mission of glory in life—the acquisition of foreign nations into the all-embracing Vedanta. The result is the unsettled condition of the Indian people. Ideas of political government which Europe has developed after centuries of struggle and bloodshed, ideas, the realization and working of which still exhibit strange and peculiar characteristics even in the land of their birth (for the chacteristics of these ideas in practice is perpetual change and modification) are thrust as it were on a people who can neither appreciate the nice and delicate adjustment of the complex machinery of Government nor have time to adopt it to their wants and circumstances. Trained to attach very great value to stability the Asiatic begins to lose faith in the possibility of progress—any progress when he sees the ever-changing Western institutions. It is only in the Native States of India that Western ideas are being worked in practice though on a small scale by Indians themselves. In the British provinces the guif that separates the rulers and the ruled, the absence of mutual understanding, and the suspicion with which a foreign Government is naturally viewed, the constant and often unfounded fear and distrust of the intentions and purposes of the subject races by the ruling classes (which sees in every action of the subjects portents of mighty danger) and the methods and policy of the Government in India to secure and maintain for ever its mastery of this country and its peoples,—all these offer obstacles in the way of the political education of the people. Even in the Native States the action of the politicals tend in this direction. A more liberal and sympathetic policy must be adopted. It is only then that England will have fulfilled her mission in India. As things are at present, England would seem to have given a rude awakening to the dormant energies of the Indian

people. Be it said to the credit of the English nation which is the type of Western civilisation that under its auspices a grand preparation has been begun for the unification of the races inhabiting this continent. The principles of the British Government in India have in spite of many serious faults and shortcomings favoured the growth of progressive ideas in India. And the Indian Nation is trained, though in an apparently unwilling and half-hearted manner, to fight the battles of the future. Our religion of hope will sustain us through this great ordeal. Whether we shall be the better and stronger after this is for us to decide now. It is our resolve to day and steady, unflagging and united effort to succeed, to learn new political lessons that can give us victory in the end. The voice of Asia is the voice of religion,—said our Guru. And whenever there was disunion among its people, whenever there was degeneration of the races, whenever there was decay in the character and strength of the people, whenever corruption prevailed and men began to quarrel about forms and details forgetting the grand ideals of the nation, that voice spoke through its great spiritual giants to restore the lost faith of man in his own strength, power and greatness. Thirty centuries ago the sages of India taught our ancestors "Nabhayet"—Fear not for ye are Gods. This teaching gave them strength to conquer India and solve the most difficult of problems—the race-problem. Some centuries elapsed and there was a falling off in the people. Rituals and forms gained ascendency over knowledge and faith, through the influence of the priestly classes. The heart of the nation ceased to beat. Social tyranny was rampant. The nation was sinking lower when the great Buddha appeared. He came not to destroy the old but to revivify the nation that was losing its life, its responsiveness to environments, its expansiveness and its

growth. He enjoined the culture of the heart ; he preached against the exclusive privileges of birth, caste or color ; he asserted the common humanity of all mankind and thus elevated all classes, Aryan and non-Aryan to the same level ; and he preached in Pali, the vernacular of the people. While the religion and philosophy of the Upanishads was perfect, the social ethics of the Upanishads was not developed. Lord Buddha supplied this. And the only way in which he could have done it in that age was to build a system of ethical culture on a religious basis. The Asiatic people to whom he addressed it would not have taken to it and adopted it, if it had been presented as a system of pure secular morality. And so Buddhism spread rapidly, for it solved the most vital difficulties of the Indian people. This and the monastic system that he inaugurated took away from Hinduism for some time its reforming zeal and its elasticity. The social needs and necessities were for the time served by Buddhism which thus obtained in India a long lease of glorious existence and ceased to be a factor for good only when the moral fervour of Buddha degenerated into unmeaning forms and rituals. Within two centuries after the death of its founder, Buddhism had spread from Ceylon to Cashmir, and India had become a united nation under the saintly Asoka. Missionaries were sent from here to distant Western countries. Asoka died in B. C. *222* ; and till about the beginning of the 6th century Buddhism continued to be the prevailing religion in India, along with Hinduism which was slowly absorbing the other. By that time Buddhism had spread into Eastern and Southern Asia.

About the time of Buddha, China was being consolidated under the Shu Dynasty. Confucius was making a nation out of the Tartar hordes that peopled China in that age by means of his religion of humanity and ethics,

built on the communism of the early Tartars. Subsequently during the Shin and Hang dynasties China became divided. It was through religion again that China was reconsolidated,—the philosophy of Loatze and the religion of Buddhism.

In Western Asia the Pharisees and Sadducees among the Jews had driven true religion out of the land. The Jews were merely a collection of tribes. There was no nation. They had abandoned all life-giving principles and were quarrelling about their tribal gods and details of worship. Roman domination in distant provinces never stimulated the thought or activities of the people. It was then that Jesus the Christ arose, preached his new religion, not of forms but of the eternal spirit, and the nation recovered from the slough of despond it had fallen in and became conscious of the strength of their spiritual greatness. About the time when Hinduism was regaining its lost strength under Vikramaditya, when Buddhism had lost its original vigour and become effete, giving place to Sankara's Vedanta, when China was being reconsolidated under the united influence of Buddhism and Confucianism, a new power was rising in Western Asia. The Arabian Peninsula was peopled by a number of Shemetic tribes who were grovelling in idolatry of the lowest type and on whom the influence of early Christianity was not felt. Arabia required new energy of thought to quicken the tribes into activity. This stimulus was given by Mahomet the prophet. His condemnation of idolatry shattered the supremacy of the clan of Khoreish which led the tribes and forced him to undertake the making of the Arabian nation. He breathed new life into it. Within two hundred years after this event the Saracens were masters of Asia, Northern Africa and along the Mediterranean coast in Europe. But for the rise and strength of this power the

hordes of Attila and Jenghis would have swept all civilization out of Asia and Europe. This time also it was a religious revival that gave new life to Asia.

But for the iron wall of protection raised by Mahomet out of the sturdy tribes, the crusades would have been fought in central Asia and Teutonic and Gothic Vandalism would have swept away the Asiatic civilisation and the unifying religious thought of India would have had no time to develop and spread. The fanatical followers of Mahomet not only protected the indegenous and life-giving civilisation of Asia from being destroyed by foreign brute force but also humanised to some extent the barbaric hordes of the West from whom the danger of destruction came. It was in remembrance of this service done to Asia and indirectly to India, that one of the greatest patriots of modern times used to say that he would never pass a Mahommedan without bowing down to him in token of the services done to his country by the founders of Mahommedan religion.

In India, the land of great religious reformers and patriots, Sankara's contribution to the thought of the world and what he did for India are described thus by Manilal N. Dwivedi. "Sankara showed that in seeking physical unity, in doing away only with the external distinctions of caste and creed, the method of all real practical reform was applied at the wrong end....No empire, political social or moral can ever stand on mere physical foundation, on brute force, on the outer body alone. The principle of unity which must be sound and substantial to mean strength lies deeper. Sameness of object, identity of purpose might hold men together and carry them beyond the narrow circle of individuality for a time, but that this exultation may be permanent, that object must be more than skin-deep. Until this is so efforts at reform and regeneration tend

only to compromise and hypocrisy, whatever gilded title they may go under. Physical differences must be sunk in intellectual unity. But even the intellect is such a treacherous, untrustworthy guide...we are not sure where it will follow in the lead of passions and emotions and feelings and likes and dislikes. Of intellect addressing intellect in the present day there is no end; the results are very meagre not to say disastrous. Mankind must sour higher must find that wherein are drowned differences of intellect. This says Sankara is the Absolute, the Unit, Brahman, Atman, Spirit, Idea....It was reserved for Sankara to preserve the coherence of Vedic worship. They were already worn thread-bare under the intellectual hammer, and were fast dissolving under a ray of light from the one enlightened Unit of the preceding age. He recognised the truth of the Lord's teaching...but he gave convenient prominence to the difference of intellect, mind and mind and made quiet room for distinction in unity. He added the most necessary supplement to the ideal of Lord Buddha and effected an easy compromise by showing that all distinctions of sect and belief, class and creed had each its own place and use in the economy of nature according to the spiritual development it indicated. And yet there was no distinction whatever in the inner thorough unity of all in Brahman. Thus he infused fresh life in and gave resisting power to the dying past of the nation and once more placed on solid foundation, the most ancient and at the same time, the most universally refined civilization the world possesses."

It will be seen that to stem the tide of negation which threatened to sweep away the nation, to check the corruption and confusion that later Buddhism had engendered, to save India from extinction the great Advaitic idea was preached to the world by Sri Sankara. It must

always be borne in mind that Sankara did not reject Buddhism ; nor did he propound any new doctrines. The age in which he was born required objective worship. He showed how according to our scriptures, as interpreted by the great men it was necessary. The result of his work was that Buddhism was rendered unnecessary as a separate religion. Sankara lived about the end of the 8th century. The history of the subsequent centuries is clothed in darkness. There are no records or legends or traditions about the events of that dark age nor are there any architectural remains of that age to give us some glimpses of it. May we not however put two things together.— Sankara's powerful philosophy of the Absolute, (which was according to tradition and records preached from one end of India to the other), and the violent efforts of the Rajputs (we know that Sankara converted numbers of Beluchis and bordering tribes to Hinduism) to gain the ascendancy. These two we feel inclined to put together for the great idea that he preached could not but have stirred the nation to its very bottom. It could not have been all bloodshed and internecine warfare for it was the age when the modern Indian languages were in the making. At all events we might safely say that during the two or three centuries which immediately succeeded Sankara's time there were very powerful forces at work in India for the making of a nation and no wonder that even the all-conquering Mussalman of the days of the Kalifat of Bagdad shrank from staying in India as if it was a "seething cauldron too hot for him." About this time in Western Asia the Seljuk Turk rose into power and established themselves in Persia and extended their dominion as far as the Hellespont subjugating the Saracenic caliphs. The wars of the crusades were mostly against this power. Their ascendency was however not permanent, the empire being divided and weak.

Next come the Mongols who under Janghis Khan conquered Persia, Bagdad and other countries and entered Russia making even the Russian ruler dependent on them and established a dynasty so far East as China. The Mongols carried with them to all new countries the religion and the ideas of the people they already had conquered. They were themselves monotheists and tolerated freely both Christians and Muhommadans. Many of them became converts to Muhommadanism latterly. And they were the people who carried the Tantrikism of Thibet to China.

The wars of the crusades roused the political activity of the Muhommadans, who otherwise might have lost their martial qualities and political virtues. The Ottoman Turks rose into power in the midst of the din and turmoil of war and mad scramble for land and have kept up even unto this day a succession of able generals and distinguished administrators. The Muhommadan is often represented to be a fanatic who conquered with the Koran in one hand and the sword in the other. This is not a fair or a very accurate statement of a socioligical fact. The impelling force which drives nations to expand, to seek new homes, is generally a new idea, a new aspiration; and the conditions which bring about this outward movement of a people are economic. From what we have said before it will be seen that each Asiatic race which once had been confined to a particular area expanded according to its own law of growth; in other words, the time and the method of its progress and direction of its supreme activities were determined by circumstances peculiar to each. But one factor is common in all these cases. It is always a religious idea that gave the impetus to these social and political movements. In the enthusiasm of the first attempts at the realization of the newly developed ideal some excesses were committed. But history has not recorded even in

the case of Mahommadan states, instances of fanaticism after a settled government began in the conquered countries. On the contrary, the Mussalman rulers have shown perfect tolerance of the other religions.

Coming to later times we find in the Mahommadan world Persia springing up as a new power under Shah Ishmael under the influence of a national religion ; China rising against Mongol tyranny and establishing a new dynasty (the Ming dynasty) ; the establishment of Afghan rule in India and its steady expansion. This was a period of intense religious activity in India. The century just preceding the establishment of Afghan power in India had seen the great Ramanuja preach that salvation was open to all. He purified the forms of worship which the introduction of the foreign elements into Hindu society had brought with it and made life more human by making it more humane. The value and the need for that teaching can easily be conceived from the one fact that throughout India many Vaishnavite reformers arose in the next two centuries. Ramanand and Kabir in N. India, Nanak in the N. West India. Chaitanya in Bengal, Dadu in Rajputanna, the Vaishnava saints of South India, all these flooded the land when every foreign invasion meant the adding to the already heterogeneous population of newer and stranger people, flooded such a land with ideas of love, sympathy, purity of worship and conduct in life. Thus a uniformity was produced amidst the diversity of the conditions of life in India. With the Vedantic conception of the oneness of all things and with these ideas of love and sympathy to all classes and purity of conduct which moderated the differences that separated the different classes in India, Hinduism attracted men of all creeds and communities including Mahommadans. The age of the Moghul Emperors is a still more interesting chapter of

the religious History of India. The Tartar from his earliest days has tolerated all creeds. His conversion to the faith of Islam did not change his original character. The Moghul rule in India has therefore been one of peace and prosperity untarnished by religious persecutions and wars except in the days of Aurangazeb whose strange bigotry and stranger ideas of government and politics ruined the Empire. The Hindu religious movements of the Moghul Empire were very catholic in their tendencies. There was no discussion or fight about doctrines. The ethical and religious ideas common to all humanity were presented in a popular form, in the newly formed vernaculars. Social laws and restrictions which priestly dominance had cast over the society were subordinated to spiritual culture and national well-being. The basic philosophy of all these teachings, the Upanishads, were appreciated by the Mussalman conquerors themselves. The Sufis formed a sect of their own. Even the writings of orthodox Mussalmans have been found to contain very clear and unmistakeable signs of the influence of the Hindu religion and philosophy. Hinduism itself has been affected by Mahammodanism through the rooting out of the idea of exclusive privileges which was sapping the society of its strength and resisting power.

The mutual relations of the two races in India was very friendly. This is shown by the fact that Tukaram, Yekanath and other religious writers composed in Urdu for the benefit of the Mahammodan population. The canonization of Sheikh Mahommad and Kabir adds further testimony to the friendly relations of the races based upon mutual appreciation. On the other hand there are Akbar's Divine Faith (an eclecticism, the promulgation of which is enough to show the political insight and statesmanship of the Emperor and the character of the relation between

his Hindu and Mussalman subjects) and Dara Shah's faith in Hinduism. The famous letter of Rajah Jaya Singh illustrates the attitude of the warlike Kshatriyas towards Mahommadanism. He wrote to Aurangazeb,—"God was not the God of the Mahommadans alone, but he was the God of all mankind. The pagan and Moslam stand alike before Him. To nullify the religious customs of the Hindus is to set at naught the will of the Almighty." This is a sympathetic but firm remonstrance against a disuniting policy. There is one interesting feature of the Religious movements of this age. It is the distinctly national character, which was emphasised by Aurangazeb's thoughtless persecution. In a future issue we propose to deal with this aspect of the question and with the arguments in favour of a possible Asiatic Synthesis.

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BOOK REVIEW.

"*How to be a Yogi*, by Swami Abhedananda. Published by the Vedanta Society, New York."

The time is past when the word 'yoga' was generally confined to certain apparently fruitless modifications of bodily functions, such as difficult postures, extraordinary muscular movements, prolonged restraint of breath, etc. The term is still applied to that mystic science which is least understood and most calumniated. But it is oftener used in its widest sense possible, and special treatises on Karma-Yoga, Jnana Yoga, Bhakti Yoga, &c., have sprung into existence. But a book incorporating all these into a single whole, and dealing with each of them in a simple straight forward manner, has been a long-felt want, and this the present work tries to supply. It does not profess to be a technical and exhaustive exposition of the theory and practice of *Yoga* for the use of advanced scholars and religious students. Its object is to present the subject, in a clear systematic manner, to the ordinary man or woman of the Western work-a-day world, and,—unfortunately, be it said,—to the modern Hindu graduate, who is more prone to attack his own religion without understanding it than the aggression-loving missionary of Christianity. This object the book under review has admirably fulfilled.

The introductory chapter tells us that self-knowledge is the highest knowledge of all, and is the ideal of the science of "yoga". The next explains the meaning of the word "yoga." It has no less than eleven significations, covering various branches of art, science, psychology, philosophy, and religion. Every chapter of the Bhagavad-Gita, including

the first which contains only the dialogue of Krishna and Arjuna, is given a compound name which ends with the word "Yoga." But the literal idea is, of course, that of union,—union with the Supreme Spirit. A chapter is devoted to Hatha-Yoga. It must here be pointed out that modern critics, in their zeal to denounce such fanatics as consider a proficiency in this branch as the very end and aim of human culture, forget that, when practised with moderation, the same science is fruitful of many salutary results. In the words of the Swami, "perfect health and longevity are the immediate results of the Hatha-Yoga practices. To the real seeker after absolute Truth, however, they have small value except as they become a means of attaining superconscious realisation.....Therefore the exercises of Hatha-Yoga should be practised only so far as the earnest truth-seeker does not attain Raja-Yoga, which alone will lead the soul to God-consciousness and perfect freedom." This leads us to the next chapter, whose subject is Raja-Yoga, "the main purpose of whose training is to develop and strengthen the will as well as the power of concentration, and to lead the seeker after truth through the path of concentration and meditation to the ultimate goal of all religion." The eight steps of Raja-Yoga are dealt with in order with some degree of detail. A chapter on Karma-Yoga follows, a better exposition of which cannot be found than in the unsurpassed teachings of the Gita. The main principle is 'action without desire of fruit.' Christ and Buddha were Karma-Yogins. "They worked for humanity through love.....Those who do not believe in a personal God and who are not devotional, can reach the highest goal of all religions by the path of Karma-Yoga." The next chapter is about Bhakti-Yoga wherein eating, drinking, walking, talking and every other work of one's daily life become acts of devotion, and the transformed soul of the

devotee manifests omniscience, God-consciousness and perfect freedom and attains its highest ideal. Jnana-Yoga or the path of wisdom, consisting of study and meditation, is next dealt with. A Jnana-Yogi always tries to steer clear of phenomenal conditions, and never forgets that his true self is no other than the supreme Brahman. Next comes the most interesting and instructive chapter of all. The science of breathing is of the utmost importance to all who strive to become Yogis. What we commonly call Prana or breath is only the external manifestation of our vital *prana* or force which is at the root of all our voluntary and involuntary movements, both physical and mental. It is this vital Prana which the science of breathing teaches us ultimately to control. The functions of the spinal centers, the connection between the breath and mental activity, the efficacy of these practices in ensuring perfect health and even the conquest of death, are all expounded in a masterly way. In the last chapter, the question whether Christ was a Yogi is discussed, and the conclusion is arrived at that he *was* one. His holy life and character, adorned by purity, chastity, humility, uprightness, self-sacrifice, and courage,—which tolerant Hinduism is proud of attributing to every saviour of humanity, be he Krishna or Christ,—all these establish beyond doubt the fact that Christ, like Buddha or Chaitanya, was only one of the many yogis that have accomplished the spiritual regeneration of one human race or another. It is through Vedanta that the Hindu has learned to revere Christ and it is through Vedanta that the Christian will understand not only other religions but even his own religion better than he does at present.

The Vedanta Society is placing the whole world under a great debt of obligation to it by publishing these lectures of our Swami Abhedananda.

S. V.

"*The Panchadasi* of Sri Vidyaranya Swami, translated into English by Nanda Lal Dhole, Second Edition, in two volumes, published by the Society for the Resuscitation of Indian Literature, Calcutta."

We welcome a second edition of this useful book. The Panchadasi is a recognised text-book of advaita philosophy in all its aspects. It abounds, however, in technicalities, and a free translation of it in English is of real help to the student. The many insurmountable difficulties of translating such works into English can hardly be realised by those who only taste the fruit of the labor at very little cost. Mr. Dhole's translation is neither literal nor free from those little faults which creep in despite the best efforts of the ablest translator. The book is nevertheless valuable as a simple and accurate rendering of the original in fluent English, and we can safely recommend it to all who wish to master Vidyaranya Swami's text-book on Advaita. Mr. Dhole is the pioneer translator so to say of Vedantic works and deserves the gratitude of all of us for the work he has done.

S. V.

SWAMI TRIGUNATITA.

BROTHER DISCIPLE OF SWAMI VIVEKANANDA TO DELIVER ADDRESSES IN LOS ANGELES IN CALIFORNIA, AMERICA.

(Evening Post,)

Swami TRIGUNATITA, a Hiudu scholar and Sannyasin, who is now in Los Angeles will shortly visit this city to give a course

of lectures on Vedanta philosophy. He has been engaged in Los Angeles in conducting lectures and in establishing the Vedanta society of Angeles, which organization now has a large membership.

A Society has been organized in this city called the Vedanta Society of San Francisco, with head-quarters at 40, Steinen Street, corner of Hermann. The Society holds regular meetings every Monday and Thursday at 8 o'cloek.

Any person of whatsoever creed, rank or cult is cordially invited to attend the public lectures which will be delivered by Swami Trigunatita every Sunday evening at 8 P. M, sharp, through the months of August, September and October, at the rooms of the Vedanta Society, 40, Steiner Street, corner of Hermann.

THE VEDANTA PHILOSOPHY.

The Vedanta Society has a purpose. It is to propagate Vedantism for the welfere of humanity, to help in the deeper explanation of life and to introduce more practical methods of spiritual culture. From the sceptic to the most religiously inclined much help can be given in this philosophy wich proclaims hope for all and excludes none. Among well-known Americans who have been interested students of the ancient teaching of Vedanta may be mentioned Professor C. C. Everette of Harvard and Professor Heber Newton, Ella Wheeler Wilcox and others.

Swami Trigunatita's mission in this country is to continue the work commenced by his brother disciple, Swami Vivekananda, who became famous through his lectures on Vedanta philosophy delivered at the Congress of Religions during the World's Fair at Chicago, and who is now even better known through his philosophical and religious writings. One of the main objects of the Swami Trigunatita is to establish schools for instruction of the Western students in the Vedanta philosophy. Its disciples claim Vedantism as the oldest and grandest philosophy in the world.

THE
BRAHMAVÂDIN

"एकं सत् विप्राबहुधावदन्ति."

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

—*Rig veda*, I. 164. 46.

Vol. VIII.] OCTOBER, 1903. [No. 10.

THE CLASSIFICATION OF YOGA.

BY GOVARDHANADAS

(*Continued from page 535.*)

Gnanayoga or the path of knowledge is that of the philosopher who by means of mental abstraction endeavours to transcend the phenomenal universe and get at the reality behind it. The *Gnanayogin* is not satisfied with the common things of the universe, its books and sciences, its dogmas and theories, but wants to supersede all these by entering into the very heart of being and see for himself the reality as it actually is, to live in it and to become one with it. He longs to take a deep plunge into the vast ocean of Universal Being, get merged into its enjoyment and be serene and calm as the ocean itself. This is rather a difficult *yoga* to practise if we compare it with the others. To realise the highest knowledge of the Self a person has to struggle hard for a long time. He has to undergo a strict course of training, and gather experience till he is able to understand the futility and transitoriness of the

phenomenal world. In addition to this he has to think and argue and make sure of the ultimate reality behind all before he can meditate on the meaning of the sacred texts, and with the help of a great master realise within himself the grandest truth taught by him. This *Yoga* may be said to be the path of reason and intelligence fit to be followed by a thinker. This is an especial development of the old *Mantra Yoga*. There are many in this world that can appreciate the joy of tasting sugar but there are very few who will be willing to relish the glory of becoming the sugar itself.

The silent Joy of the *Yoga* of meditation is beautifully described by Amiel.

"Whatever may be the the charm of emotion, I do not know whether it equals the sweetness of those hours of silent meditation, in which we have a glimpse and foretaste of the contemplative Joy of Paradise. Desire and fear, sadness and care are done away. Existence is reduced to the simplest form, the most ethereal mode of being, that is, to pure self-consciousness. It is a state of harmony, without tension and without disturbance, the dominical state of the soul, perhaps the state which awaits it beyond the grave. It is happiness as the Orientalists understand it, the happiness of the anchorite, who neither struggles nor wishes any more, but simply adores and enjoys. It is difficult to find words in which to express this moral situation, for our languages can only render the particular and localised vibration of life; they are incapable of expressing this motionless concentration, this divine quietude, this state of the resting ocean, which reflects the sky, and is master of its own profundities. Things are then reabsorbed into their principles; memories are swallowed up in memories; the soul is only soul, and is no longer conscious of itself in its individuality and separateness. It is something which feels the universal life, a sensible atom of the Divine, of God. It no longer appropriates anything to itself; it is conscious of no void. Only the *Yogis* and Sufis perhaps have known in its profundity this humble and yet voluptuous state, which combines the Joys of being and of non-being, which is neither reflection nor will, which

is above both the moral existence, and the intellectual existence, which is the return to unity, to the pleroma, the vision of Plotinus, of Proclus,—*Nirvana* in its most attractive form."

Such is the nature of the result of the knowledge which a *Gnanayogin* aspires to attain through meditation. Meditation on the bitterness of life as contra-distinguished with the calm and blissful Soul, whose reflection is this active enjoying soul, opens the doorway for the entrance of Divine knowledge. Every bitter experience of life draws the self-centred soul one step nearer to its original source until there will be left no more bitterness to experience, no more interspace between the reality and the shadow. This grand teaching of *Gnanayoga* is explained by Swami Vivekananda in the parabolic language of the *Kathopanishad* in which the two selves in man, the higher and the lower are personified into two birds on a tree. He says:—

"Upon the same tree there are two birds, one on the top, the other below. The one on the top is calm and silent, majestic, immersed in its own glory; the one below on its lower branches, eating sweet and bitter fruits by turns, hopping from branch to branch and becoming happy and miserable by turns. After a time the lower bird ate an exceptionally bitter fruit, and got disgusted and looked up, and there was the other bird, that wondrous one of golden plumage. He eats not, neither sweet nor bitter. Neither is he happy nor miserable, but calm, the self-centred one, nothing beyond self. But the lower bird forgot it and again began to eat the sweet and bitter fruits of that tree. In a little while another exceptionally bitter fruit comes; he feels miserable, looks up, goes forward and wants to get nearer to the upper bird. Again he forgets and again he looks up and so he goes on. After a while an exceptionally bitter fruit comes; again he looks up comes nearer and nearer and nearer; the reflections of light from the plumage of that golden bird play around his body, and he changes and seems to melt away; still nearer he comes, everything melts away; and at last he finds the change. The lower bird was only the shadow, the

reflection, he himself was the upper bird all the time. This eating of fruits sweet and bitter, this lower bird, weeping and happy by turns, was a vain chimera, dream; the real bird was there, calm and silent, glorious and majestic, beyond grief, beyond sorrow. The upper bird is God, the Lord of the universe, and the lower bird is the human soul, eating the sweet and bitter fruits of this world; and then comes a blow. For a time he stops and goes towards the unknown for a moment, and a flood of light comes. He thinks this world is vain. He goes a little further, yet again the senses drag him down, and he begins to eat the sweet and bitter fruits of the world. Again an exceptionally hard blow comes. He becomes open again. Thus he approaches and approaches and as he gets nearer, and nearer he finds his old self melting away, and that he is God. When he has come nearer enough he finds, "He whom I have preached to you as the life of this universe, who is present in the atom, who is present in the big suns and moons, He is the basis of our own life, the background of our soul. Nay, thou art That."

From the above quotation it will be clear to us that *Gnanayoga* is more a negative process of attaining to the knowledge of the Self by gradually getting rid of *Avidya* or ignorance. The word *Gnana* literally means *Atmagnana* or the knowledge of the self; and *Gnanayoga*, therefore, means that method by which a person acquires this knowledge. The *Sastras* distinguish between two kinds of knowledge both having their origin in discrimination. One is the knowledge regarding the individual self of man as distinguished from the gross body and its organs; the other is the knowledge regarding the all-pervading universal Self as distinguished from this conscious individual self. The knowledge of the former may be said to arise through discriminating the self from the body and the senses and of the latter through knowing the self as 'not this, not this' and ultimately knowing it as the Universal Self. The one is the psychological perception of the self within which exists as the substratum of intelligence, the other is the metaphysical knowledge of the Supreme Self as taught in the *Vedanta*. The *Bhagavadgita* distinguishes between these two kinds of knowledge. Where-

ver a knowledge of the lower self is referred to, the word *Gnana-yoga* or the simple word *Gnana* or its synonym *Sankhya* is used as contradistinguished from *Yoga* whereby *Karmayoga* is meant. The definition of *Gnanayoga* as given by *Bhagavadgita* is "Abiding in the pure Self by those that have subdued their own minds." But wherever the word *Gnana* is used independently by itself, it is used in the higher metaphysical sense of the knowledge of the Supreme Self; "O, Partha all these *karmas* are thus said to attain perfection in *Gnana*."

The Hindu religion maintains that the higher *Gnana* above alluded to cannot be attained unless one realises at first the knowledge of the lower self. In other words, the lower *Gnana* is a necessary stepping-stone for the attainment of the higher one and the higher one involves as a matter of course the lower. The lower self is held by all the teachers of India to belong to the same category as the higher. In knowing the former no one can help knowing it in relation to the latter whether that relation be one of equality, union,or identity. "From *Yoga*, *Gnana* arises; and on account of *Gnana*, *Yoga* is practised by the wise." Thus both kinds of *Gnana* are seen to be complementary to each other. This relation between *Yoga* and *Gnana* is explained in some of the minor *Upanishads*. The *Yogasikha* divides embodied beings into two classes—the *Apakva* or the unripe, and the *Paripakva* or the fully ripe. "The unripe are those who have not attained the *Gnana* consequent on the practice of *Yoga*; the fully ripe are those who are made ready by the practice of *Yoga* for the reception of the higher *Gnana*." Thus *Yogagnana* or the knowledge of the lower self is shown as one of the practical and preparatory conditions for the attainment of the highest *gnana* or the state of ultimate prfection.

Sri Sankara while expounding the meaning conveyed by the word "then" used in the first *Sutra* lays down all the conditions necessary for the fulfilment of *Gnana*. He says that the knowledge of *Brahman* cannot arise in a person without the help of the fourfold means or *Sadhanas*. According to him these are:—(1) the discrimination between the eternal and non-eternal things;

(2) tranquility of the mind, restraint of the senses and a number of other qualities, such as, *Uparati* or cessation from all desires, *Titiksha* or resignation and patience, *Samadhana* or equanimity and *Sraddha* or faith; (3) the renunciation of the enjoyments of the fruits of actions, here and hereafter; and (4) the desire for final release. In pointing out the necessity for these, he says, that the cause of bondage of the soul is the perception of distinctions which have its origin in *Avidya* or ignorance that veils the true nature of the *Brahman*. This bondage which is unreal can be destroyed to the very root only by means of knowledge; and this destructive knowledge can be got by hearing, reflecting and constantly meditating on the meaning of scriptural passages, such as, "That thou art"; "This *Atman* (self) is the *Brahman*," "The *Brahman* is Existence, Knowledge, Infinity." From the above it will be seen that the conditions laid down are also the conditions required for the practice of *Yoga*. But the only point to be noticed here is that no special mention is made of the particulars of the regular *Yoga* practice as the higher knowledge necessarily involves the lower ones also. The knowledge which tries to discriminate the true Self from a phenomenal object has the tendency to bring down that Self to the level of the phenomenon from which it is discriminated. The function of the higher knowledge as taught by Sankara is to elevate the phenomenal self to a higher plane of existence, by denying reality to the things of the lower plane on that higher plane of the Self. By *Gnanayoga* we are therefore to understand that knowledge of the self by means of which the highest knowledge or final liberation is attained.

Vignanabhikshu, the Yogic commentator of the Sutras, in explaining the same, says that *Atmagnana* is that which comes to a person naturally after giving up the ritualistic worship of sacrifice and taking *sannyasa* by depositing the external fire into his own self and beginning the internal sacrifice of the lower self. Thus Gnanayoga is shown to be a continuation of the ritualistic yoga of sacrifice and external worship and as the end of all *Yogās* or worships.

Like the previous *Yogas* the above *Yoga* too is capable of

application in daily life. The principles of practice should be firmly implanted in one's life. Mere theories will not do. Grand truths should be heard first, then their import reasoned out and thought upon. After they are firmly impressed on our minds, we should meditate upon them till we realise them in our lives, and until those truths become part and parcel of our systems. They should have their impress on every action of ours, tinge every drop of our blood with their colour, and enter into the very marrow of our bones, until our whole body is pervaded with the one ideal represented by those truths. All our actions will then be transfigured into the highest worship; and we will be deified by the very force of thought. Then alone we will be able to say that we have seen the truth. In dealing with the *Karma* and *Bhakti Yogas* we have understood the potency of physical activities and the emotions of man in calling forth and elevating the spiritual faculties in him, but we will now learn that thought is still more powerful, that it is omnipotent. When the intellectual ascent of the Supreme *Gnana* comes to a person, nothing will remain to him as ideas or theories; every thing will become a fact of his life, nay, the whole of his life. The secret of all religious practices is the attainment of this ultimate oneness. All is one either as body, or as life, or as thought, and the differences consist only in the method and the means.

Practice in any science means the carrying out of the ideal of that science in our lives. It is more so with religion which is the sublimest of sciences. The ideal of religion is a universal property. It should not only pervade our daily individual lives but should cover our home life, city life, country life, in fact, the life of the very nation. Religion, in order to be a real help to mankind, should penetrate every walk of man's life and take firm root in him from his cradle. When, as a man, he has to carry a crushing load of worldly cares on his back, he should not swerve, he should not despond, but should be able to take whatever comes cheerfully and bravely and be certain of his salvation. His face should instinctively be turned always towards the goal of religion. We shall again examine some of the practices followed by the Indian

boys and girls in their ordinary home lives and see whether their habits are or are not in conformity with the requisites of their religion.

The daily routine of an orthodox Hindu is, that after finishing his daily ablutions and *puja*, he has to read some portion of a religious text such as the *Ramayana*, the *Bhagavad-gita* or some such book and then to take his food. Mere parrot-like reading will not do. He should be able to grasp the real meaning of the texts. So these are considered as *Upadesa Granthas* or books that ought to be read only after their meaning has been once expounded by an accredited teacher. One should be authorised to read them by a traditional *Guru*. The leisure hours in the houses are utilised by women and children in hearing some religious work read and expounded by some learned *Sastri*. And in the evening after the male members return home from their out-door avocations the same routine forms the past time of the family till bed time. To help those who cannot afford to read for themselves, the services of others who are competent to do the work are engaged. In villages and towns such readings are held at Government cost or by public subscriptions in temples and other public places at all hours of the day for the benefit of the poor so that they may be able to command the advantages of religious instruction whenever they can spare time to attend to. This custom probably arose from the practices of the ancient Vedic sacrificers (*Nārasamsi*) who used to gather after their sacrificial duties were over in a place and spend their time in hearing religious stories read or cited by a person specially skilled in the traditional lore of the *Aryans* known as the *Suta*.

In every house, on religious and festive occasions the sacred texts are chanted, religious books read. Certain national festivities are often held in honor of religious saints and heroes; and on such occasions the stories of these saints and heroes are read in public places for the benefit of the masses. These institutions supply the meaning of the texts requisite for the purposes of meditation which forms a portion of individual duty and serve to help men to imitate the different heroes of their country

and lead model lives like them. A Hindu youth brought up under such and many other memories finds it difficult to shake off the seeds of *Gnana* and renunciation which are so well sown into him from a very early age and tended by his social customs and national institutions. The consequence is that in after life, he finds no difficulty to shake off the trammels of worldly cares at a moment's notice and take the vow of a recluse in order that he may devote his whole time to meditation on the truths of religion deeply implanted into him from childhood. The tendency for renunciation which is looked upon as a potent means for the attainment of perfection, religious or ethical, may be said to form the very backbone of Hindu life. Many of the pious observances of daily life may be found in practice even in the houses of the atheistically disposed sects of India. A Hindu may not believe in God, may not believe in religion, but he has faith in renunciation as a means of perfection in whatever light that word may be viewed.

We shall now consider the *Rajayoga* or the psychological process of attaining union with the Supreme Being. This *Yoga* in one of its phases has already been dealt with in connection with the historical classification of *Yoga* as a development from the ancient *māntrayoga*. We shall treat it here as one of the several means based on certain metaphysical principles. Its method may be said to be made of elements common to all the three *Yogas* mentioned above. It has the same purpose to achieve as any of the other *Yogas*. It was casually pointed out by us that the psychological *Yoga* is one of the means for attaining the highest *Gnana*. Through *Yoga* we attain a knowledge of the real nature of the internal self *(Atmagnana)*. No knowledge of the self will be deemed complete unless this self is known in relation to the Supreme Self. So knowledge of the self, as a matter of course, implies the knowledge of the Supreme Self. Viewed from this side of the question *Rajayoga* is a fulfilment of the *Kapila* and *Patanjala yogas*. Its function is to show that the Ontological idea of *Brahman* can be realised by the psychological process of the dissolution of the self as well as by any

other means.

All our faculties, intellectual and physical, owe their activities to the manifestation of vital energy through them. The *modus operandi* of the previous *Yogas* was to determine the strongest faculty in man and to manipulate it in such a way as to suppress all others and finally to augment the same to such a pitch as to cause it to lose itself in the universal object of meditation. It is more or less a natural process in which a person abandons himself to the force propelling from within and unconsciously merges into the universal harmony devoid of all attachment and desire. The operating principle in *Rajayogā* is almost the same. In this *Yoga* the vivifying energies are not restricted to flow with vehemence through one particular channel to the exclusion of others until even that one bursts and allows the energies to get mingled with their source. But all the passages, internal and external, are closed or incapacitated for the transmission of energy and the vital energies are reflected back on itself and made to strike against and illumine their source. In this method there is no helpless abandoning of one's self,into the overpowering force of nature, no unconscious surrendering of one's self to the almighty Being, but a conscious and scientific control over the manifesting energy and its various channels and a purposeful direction of its course towards the eternal and unchangeable First Cause.

The goal of *Sankhya* and *Yoga* is the state of *Kaivalya* or isolation in which the soul is said to abide within itself unaffected by matter and material modifications. *Rajayoga* goes a step further and maintains that the soul cannot be by itself the ultimate resting place of itself for the ultimate resting place should also be the resting ground of every kind of existence in this universe. It therefore proves that the highest state is that of becoming one with the universal Being, is that in which the mind attains to the fulness of knowledge and the individual consciousness gets dissolved in the universal Self, the atom merges into its *alterego* the Infinite. Later on it will be shown that the conditions requisite for the perfection of *Rajayoga* are not in any way different from those

required for the attainment of perfection by means of *Karmayoga*, *Bhaktiyoga* or *Gnanayoga*. In all these Yogas the end is the same though the ways are different. They are all so many different paths for the realisation of the supreme Being in one's self

The whole of the phenomenal universe has been pointed out to be ultimately resolvable into the three fundamental postulates of exstence, matter, soul and the supreme Soul; and these form the basis of all philosophy and religion. The there paths of religion referred to have also been shown to have their root in our conception of the three postulates as manifestations of the one universal existence. *Rajayoga* may be said to have its source in the attributes common to all the three concepts. Viewed from the subjective side, all manifestations outside may be said to arise from the internal modifications of the instrument of perception. The effect of the cessation caused to these internal modifications will be to remove from these three postulates their distinguishing attributes and allow their common essence to shine forth in its full glory, unwarped, untainted by its conditioning causes. According to the Hindu philosophers the visible universe has had five stages of evolution. First it manifested itself as the subtle ether characterised by the property of sound. Sound is the intellectual force through which the ether is perceived. Then come in order, gas, fire, liquid and solid each in its turn developing the property of touch, form, taste, aud smell respectively. As sound represents the intellectual counterpart of subtle manifestations, form may be said to represent the same of grosser manifestations. Hence in the *Srutis* the cosmic intelligence is spoken of as having manifest ed itself at the beginning into names and forms. The same energy which began to throb as the subjective will, projected itself on the objective as the sound and form producing energies.

Modern scieuce teaches us that sound, light, heat, electricity and all other forms of energy are different manifestations of one and the same principle of energy. When an electric current is very mild it can be perceived as sound produced by the vibrations of the molecules of the body through which it runs. When the current is stronger it becomes visible as heat and light.

Sound and form may therefore be said to characterise the manifestations of electricity in succession. The *Yogin* says the same-thing in a slightly modified form. He says that all kinds of energies, both physical and intellectual, are the manifestations of the same cosmic principle of life and energy. When this principle manifests through inorganic matter it appears as sound, light, heat, electricity &c; when it manifests through organisms, it appears as muscular force, thought, volition, intelligence, &c. The best way of studying this source of all energies is therefore not by any external means but to turn the mind, the innermost instrument of perception and sensation, on itself so as to see whence comes its vibratory force and of what nature it is. When one succeeds in turning his mind inward towards the source of all manifestations of energy, of sound and form, then he may be said to "perceive the perceiver". The moment the perceiver is perceived there comes to him the knowledge that all is one. The result of such a knowledge is, that all our ideas of duality and difference become a chimera, a dream; all our pleasures and sufferings cease to be real. The only reality becomes something behind and beyond all dual states of existence. It is existence, par-excellence in itself; it is knowledge in itself; it is bliss in itself; it is eternal, infinite and perfect.

The one method for attaining all this knowledge is concentration and dissolution. Whatever may be the pursuit on which man is engaged, whether ruling a kingdom, learning a science, making money, loving an object, worshipping God, or doing what not, no gain will come to him in this world without deep concentration—concentration on the one object of all the physical and intellectual forces. The deeper the power of concentration, the better will a work be done. It is the one key, the one knock that will open the gates of nature and let out a flood of light. In the ordinary states of our body, our mind is distracted, our energies are frittered away upon a thousand things. When we try to calm our mind and concentrate our thoughts on a single object, thousands of other thoughts rush into our brain and displace the proper one. Otherwise when our mind is fixed on an object it

remains as if glued there and cannot be brought back easily for any other purpose. Both these states indicate want of control over our mind—the chief thing required for success in any endeavour. How then are we to check our mind and keep it under control in order that it may be utilised for the attainment of the highest state of God-consciousness? The solution of this problem forms the whole theme of *Rajayoga*.

Sandhyavandana or meditation and worship is enjoined by the *Sastras* to be practised thrice a day by every Hindu twice-born. This practice is a *Vedantic* combination and transformation of the old sacrificeal ritualism and meditative worship. The main object of this daily worship is to promote concentration and self-control in every Hindu boy. The daily practice of concentration may therefore be said to form a part of the religious life of every Hindu boy and girl. A foreigner will be surprised to see every Hindu sitting both morning and evening, after finishing his ablutions, in a place shutting his eyes and devoting some time to meditation, whether it be of the Vedic kind or of the *Tantric*. One of the sixteen *Karmas* or rites through which every follower of the Vedic religion has to pass from birth to death is the initiatory ceremony of *Upanayana* or placing a boy under the charge of a teacher, performed at the age of discretion. This is usually celebrated in the eighth year of a boy when he is considered fit to read the *Vedas* and understand the truth taught therein. *Brahmacharya* or bachelorship being the first condition of the religious life of a student, the Hindu youth is made to lead the life of a bachelor after this initiation, subsisting on alms. For the non-followers of Vedas similar *Tantric* ceremonies of initiation are prescribed. Every youth should perform his *Sandhyavandana*, henceforth, thrice a day, once at the early dawn, once in the noon, and once in the evening before sunset. During this period of probation and training he is said to be above all the conventions of social life, to be free from worldly cares and anxieties and lead the life of renunciation. He should abstain himself from pleasures and luxuries and keep both the body and mind pure. After he has undergone sufficient training, acquired sufficient knowledge, and

ensured the conditions necessary for success in life, he is allowed to marry and keep a house for himself, that is, to become a *Grhi.* The effect of all these tranings is to make a Hindu, calm, meditative and sober and to have greater control over his mind and the senses than a member of any other nationality.

A writer in the "Contemporary Review" once funnily contrasbed the Hindus with other nations of the world. He remarked that in the struggle for existence going on everywhere, the Hindu is sure to come out successful in the long run. The reason for this, according to this writer, consisted in the fact that with other nations while progress meant the multiplication of daily needs and comforts, with the Hindus it meant the continuous minimising of wants and other necessaries of life. Admitting that the constant increase of population of the earth has a tendency to make the supplying powers of the earth proportionately weaker, when matters come to such a crisis, that the so-called advanced nations fail to get their wants supplied they are sure to crumble and go to ruin; but on the other hand the Hindus will continue for ever the same. There is some truth in this observation. This tendency or aptitude of the Hindus to live low and think high is, we believe, chiefly due to the training, which he receives in his life. It is the home training, the natural training of self control which the Hindus receive not far any material well-being or political well-being but for the spiritual welfare of the whole nation, and in fact of the whole world.

In the different kinds of *Yogas* mentioned by us what ever might have been the fundamental element which gave birth to a particular class of *Yoga*, two things are to be marked as essential. Every path of *Yoga* has for its goal the ultimate perfection of man; and that this perfection cannot be attained by any body without regular practice and fulfilment of certain conditions within every one. When the practice becomes mature and the necessary conditions are accomplished, everyman will understand for himself that religion does not consist in theories and reasoning but it lies in the actual realisation of the truths of religion in life, in first becoming ethically perfect in one's self and then passing the cup that assuaged his thirst to others.

———:o:———

TO CIVILIZATION.

O Civilisation, vagrant dream,
Respecting names and forms that seem,
Thou raisest a foolish dust of show,
Thyself in darkness dost not know.
You climb a hill to comb the hair,
You murder SELF to cherish care,
to please the public, win esteem,
You sacrilege the SELF supreme.

You pander to the taste of slaves—
Blind slaves of fashion, honored knaves.
To aping custom, you conform—
Convention, artificial form.
At every step is " Will it pay ?"
And fear, " What will people say ?"

How timid, tiny reed-like frail !
At every turn but turning pale.
O measles, itching-fever sad,
Of natons, running masses mad ;
Thy baneful ways and habits vain
Forego, be sane, be sane, be sane.

TO THE SO-CALLED CIVILIZED.

Ye magnetized to laziness,
Of weakness and deceit a mess ;
Punctilous, touchy, hot and red
Like swollen sore with gathered head.
Bewildered hordes, befounded millions,
All, at the mercy of opinions.

Why majesty of SELF ye spurn,
From clothes nobility ye earn ?
Like pendulum ye oscillate,
On transient trifles to dilate.
By wan Appearances ruled away
With iron hand, despotic sway.
Not free to laugh, not free to weep !

Not free to love, not free to sleep!
Ah ! sheaths of sham and masks of shame,
And breathless awe of name and fame !
Your *wealth* is filth and *goods* are bad,
Improper *property* keeps you sad.
In clothes as coffins, homes as graves
Ye bury SELF, then wail and rave.
Ye spare the husks and spoil the Soul,
To save a part ye lose the whole.

Possessed ye are by your possessions,
Oppressed by hitting hard suggestions.
O living dull in two dimensions
Prosaic embarrassment and tensions.

Trade, interest displace your love,
And Mammon shoots the sacred DOVE.
Wake up, wake up, arise awake,
Tear off the veil, your slumbers shake.
O Gods of worlds, O Lords of hosts,
Why dance attendance on the ghosts ?
Casts off the shadows of desires,
SHINE out the suns and stars and fires.
Toll, toll the knell of care and clinging,
Hear Angles Hallelujahs singing.

To PROPERTY no deference,
Dissolved every difference.

No jealously, no fear,
I am dearest of the dear.
All the secrets so clear!
One to ME far and near.
I stretch in Infinity,
Sinks in ME all affinity,
I am LIFE, I am manna!
HOSANNA! HOSANNA!

THE PHILOSOPHY OF THE VEDANTA SUTRAS*

(ACCORDING TO SANKARA)

INTRODUCTION.

It is a matter not requiring any proof that the object and the subject whose respective spheres are the notion of the Thou (the non-ego) and the ego and which are opposed to each other as much as darkness and light are, cannot be identified. All the less can their respective attributes be identified. Hence it follows that it is wrong to superimpose upon the subject, whose self is intelligence and which has for its sphere the notion of the ego—the object whose sphere is the notion of the non-ego, and the attributes of the object and *vice versa* to superimpose the subject and the attributes of the subject on the object. Superimposition is the apparent presentation of the attributes of one thing in another thing. This superimposition learned men consider to be nescience (*avidya*) and the ascertainment of the true nature of that which is the self by means of the

* Abridged from Thibaut by Advaitananda Ramaswmi Sarma B.A. B.L.

discrimination of that which is superimposed on the self, they call knowledge (*vidya*). With a view to freeing one's self from that wrong notion which is the cause of all evil and attaining thereby the knowledge of the absolute unity of the self, the study of the Vedanta texts is begun.

CHAPTER I

PART I

Section I

Treats of what the study of the Vedadta presupposes. *Aum—Athatho'brahma jignasa. Then therefore the enquiry into Brahman.* The enquiry into Brahman does not presuppose as its antecedent the understanding of the acts of religious duty, because for a man who has read the Vedanta parts of the Veda, it is possible to enter on the enquiry into Brahman even before engaging in the enquiry into the religious duty. The knowledge of active religious duty has for its fruit transitory felicity and that again depends on the performance of religious acts. The enquiry into Brahman on the other hand has for its fruit eternal bliss and does not depend on the performance of any acts. The conditions antecedent to the inquiry into Brahman are the discrimination of what is eternal and what is non-eternal, the renunciation of all desires to enjoy the fruits of one's actions both here and hereafter, the acquirement of tranquillity, self-restraint and the other means (viz discontinuance of religious ceremonies, patience in suffering, attention and concentration of of the mind and faith) and the desire for final release. If these conditions exist, a man may, either before entering on an inquiry into active religious duty or after that, engage in the enquiry into Brahman and come to know it, but not otherwise.

Because the Veda, while declaring that the fruit of the *agnihotra* and similar performances which are the means of

happiness in non-eternal, teaches at the same time that the highest aim of man is realized by the knowledge of Brahman, therefore the inquiry into Brahman is to be undertaken subsequently to the acquirement of the mentioned means.

The complete comprehension of Brahman is the highest end of man since it destroys the root of all evil such as nescience, the seed of the entire *samsara*. Hence the desire of knowing Brahman is to be entertained.

We must inquire into Brahman as there is a conflict of opinions as to its special nature. Unlearned people, and Lokayatikas are of opinion that the mere body endowed with intelligence is the self, others maintain that the internal organ is the self (thus the various materialistic schools); others again that the self is a mere momentary idea; others again is the void (thus the Bauddha sects); others again (*Nyaya* philosophers) maintain that there is a transmigratory being different from the body, and so on which is both agent and enjoyer of the fruits of action; others (*Sankhya* philosophers) teach that that being is enjoying only, not acting; others (*Yoga* philosophers) believe that in addition to the individual souls, there is an all-knowing, all-powerful Lord. Others finally (the Vedantins) maintain that the Lord is the self of the enjoyer (*i. e.*, of the individual soul whose individual existence is apparent only, the product of Nescience). Thus there are many and various opinions. If a man would embrace some one of those opinions without previous consideration, he would bar himself from the highest beatitude and incur grievous loss. We therefore propose under the designation of an enquiry into Brahman, a disquisition of the Vedanta texts, to be carried on with the help of conformable arguments and having for its own the highest beatitude.

So far it has been said that Brahman is to be enquired into. The question now arises what the characteristics of that Brahman are.

Section II

Defines Brahman as that whence the world originates and so on.

Janmadyasya yatah

(Brahman is that) from which the orign &c (i. e. the origin, subsistence and dissolution of this (world proceed.)

Section III

Declares that Brahman is the source of the *Veda*

Sastra yonitvat

(The omniscience of Brahman follows from its being the source of scripture.

That Brahman is omniscient we have been made to nfer from its being shown that it is the cause of the world. This conclusion is confirmed by the fact that Brahman is the source or the great cause of the great body of scripture, which lamp-like illuminates all things, which is itself all-knowing as it were.

Or scripture is the source or cause *i. e.* the means of right knowledge, through which we understand the nature of Brahman. It may be contended that scripture is not the means of knowing Brahman. Since it has been declared that scripture aims at action, the Vedanta passages whose purport is not-action are purportless. For the Veda cannot possibly aim at conveying information regarding the nature of accomplished substances. No Vedic passage is seen or can be proved to have a meaning but in so far as it is related to an action. Scripture is not therefore the source of *Brahman.*

Section IV

Proves Brahman to be the uniform topic of all Vedanta texts.

Tattu samanvayat.

But that (Brahman is to be known from scripture), because it is connected (with the Vedanta texts) as their purport.

So far it has been declared that the Vedanta passages, whose purport is the comprehension of Brahman being the self which have their object therein refer exclusively to Brahman without any reference to actions. And it has further been shown that Brahman is the omniscient, omnipotent cause of the origin, subsistence and dissolution of the world. But now the Sankhyas and the others, being of opinion that an existent substance is to be known through other means of proof (not through the Veda,) infer different causes, such as the *Pradhana* and the like, and thereupon interpret the Vedanta passages as referring to the latter. All the Vedanta passages, they maintain, which treat of the creation of the worlds distinctly point out that the cause of the world has to be concluded from the effect by inference, and the cause which is to be inferred is the connection of the Pradhana with the souls (*Purusha*). The followers of Kanada again infer from the very same passages that the Lord is the efficient cause of the world while the atoms are its material cause. And thus other argumentators also raise various objections.

(To be Continued.)

SUFEEISM.

BY MOHAMMAD BARAKATULLAH.

PART I.

The belief in the Deity, whether crude or refined, seems to have ever been the central doctrine of every religion. Whether Theism had, like other known ideas and things, an exceediugly humble origin or not, it has been established beyond doubt that the idea of God had attracted the attention of a very large portion of mankind, in the history of man's existence.

The rival claims of faith and reason, no less on this point than any other, had had their struggle iu all times. Hence, every religion worthy of the name forces us to rise to a sort of bilateral conception of it. One form has the appearance of a cut and dried formula to be accepted by those who are content with faith and credence. But this conception does not attain the summit of the philosophical ideal. The other form, therefore, is necssarily philosophical—a system which aims at getting at the bottom of the mysteries of the faith and reasoning away its dogmas. For a religion, as a matter of fact, is only a system based upon certain principles or ideas, which when once accepted and believed in, lead to actions, which actions tend to establish general peace and happiness of mankind in this life, and promise eternal felicity and bliss in the life beyond the grave. No free agent can do anything with his own free will, without being previously possessed of certain ideas, which, after being appreciated, propel the will power to act. Consequently, our actions are, truly speaking, nothing more and nothing less than our ideas or thoughts simply transported from the mental to the physical plane, A prophet or a founder of a religion, therefore, having acquired a clear conception of eternal truths through inspiration or revelation, begins to teach them to humanity at large in the simplest manner and the easiest language possible; and hence he can appeal even to the lowest intellects and influence even the most

polished minds ; while a philosopher, on the other hand, handles the same truths, puts them into a melting pot of criticism pro and con, and after subjecting them to a severe test of an analytical and synthetical process of reasoning, produces, in the end, crystallized gems of indestructable nature. But in accordance with the nature of all thlags, the sphere of the philosopher's influence ever remains confined to the narrow limits of the aristocracy of intellect and the refined circle of the enlightened minds. So the founder of a religion acts, and teaches others to act, *philosohy*, without going through the laborious task of reasoning out the principles he teaches with authority. While the divine philosopher tries to show that the principles of religion may be ultra-rational but are not irrational. Hence, every religion at its advent has been generally simple, but in its development has become philosophical.

Islam, in this respect, has not been an exception to the rule. It has its articles of faith and its higher philosophy for reasoning them out ; although the creed of Islam has little mystery about it, and although the teachings of the Quran, as far as the tenets of the faith, the laws of ethics, and the description of the majesty of the Creator and the beauty of the creation are concerned, are unequivocal in the extreme. But still there are twenty-nine chapters of the Quran out of one hundred and fourteen, which begin with alphabetical letters, whose real significance is unknown even to the profoundest Doctors of the religion. These disjointed latters in the commencement of the important chapters of the Quran stand as a perpetual warning to the reader not to take the parabolical portion of the book literally, "It is He, who hath sent down unto thee (O Mohammad) the book, which contains firm verses, which are the foundation of the book, but therein are others which are parabolical ; as to those in whose hearts exist crookedness, they go after what is parabolical seeking mischief and seeking its interpretation, and nobody knows its interpretation save God and those who are profound in knowledge." (The Quran, iii, 5.) These enigmatical portions of the book have occupied the minds

of sages during past ages trying to fathom the occult meanings of the Quran.

However, the quintessence of religious wisdom is contained in one of the shortest chapters of the Quran. It is 112th in order, and goes by the name of the True Faith. "Say— verily God is one, the eternal God; He begetteth not, neither is He begotten, and there is no one like unto Him." This is the Alpha and Omega of the Quranic teaching. It offers a belief in a God, who is one eternal; the sustainer of everything that is changeable. It further denies the existence of God the Father in the sense the Christian theologians teach, saying; "He begetteth not," and has done away with the idea of God the Son, because "neither is begotten." There is no room left now to believe in God the Holy Ghost, for: "There is none like unto Him." Islam, however, recognizes the fact that, "there is no country where there has been no warner" (the Quran, 35:22), and that every religion in its original purity taught the same doctrine of the unity of the Diety. It is also admitted that Jesus did use the term "my father" for God, and "the Son of God" for himself, of course in metaphorical sense. For Jesus himself explained it most clearly when he was accused of blasphemy for using it, and stoned by the Jews. He quoted the 6th verse of the 82d psalm, which runs thus, "I have said, ye are Gods; and all of you are children of the most High," as his authority for using such phraseology. This verse refers to the judges among the children of Israel. So Jesus answered them. "Is it not written in your law, I said ye are Gods? If he (the psalmist) called them (the judges) Gods, unto whom (the judges) the word of God came, and the Scripture cannot be broken (false); Say ye (Jews) of him (Jesus) whom the Father hath sanctified, and sent into the world, 'Thou blasphemest,' because I said, I am the Son of God?" Jesus' answer amounts to this that if the psalmist called the judges Gods and was not accused of blasphemy, why, then, should Jesus be accused of it when he called himself "the Son of God" only? Secondly, he argued that he used the latter term in the same sense as the psalmist used the former one, *i. e.*, metaphorically; for the

psalmist could not use it otherwise. Thirdly, Jesus claimed to be the follower of the psalmist and not the innovator of the phraseology. Fourthly, he contended that if the judges were entitled to be called "Gods" metaphorically, on account of their receiving the Word of God. he was also entitled to be called "The Son of God" in the same sense, by virtue of being sanctified and sent to reform the world. This clear explanation of his position by Jesus at a juncture when the question of his divinity was put to him directly, should be considered as a key to all his metaphorical sayings.

In short, to a Muslim the question of the unity of God is all important. It is the very fulcrum of his faith on which the lever of his salvation rests. There is no wonder, then, if Muslims in their palmy days employed their whole energy in demonstrating this first article of the faith.

It was Abbasid Khulafa (Almamoon, whose reign extended from 198 to 218 A. H.—813 to 833 A. D., being conspicuous amongst them) who inaugurated a new era of light and learning in the history of the Islamic civilization. The treasures of wisdom belonging to Ancient Greece and India were brought to Bagdad, the then center of the civilized world, and the two streams of the Eastern ond Western philosophies found a confluence on the bank of the Tigris. Sciences and arts received Khalifial patronage. The four sons of Mossa Astronomer, after proving the globular form of the earth, found out the distance around the globe. Two parties started from one point in a straight line southward and northward, measuring the elevation of the Polar star, till each of them covered the area of one degree; they stopped and measured the two distances from the common starting point and found them equal. By knowing the length in miles of one degree, the length of the whole circumference of the earth was found to be 24,000 miles. These experiments were made on the plains of Koofa and Sanjar, according to the desire of the Khalifa Almamoon. Geometry and mathematics found great favour with him. The fifth proposition of Euclid still bears his name, for he got that figure formed on the arm of his imperial coat, as an

insignia of his uniform.

At the time when Islamic conquest was extended to India, a theosophic Brahman, Bhojar of Benares (the ancient seat of Brahmic learning) started for the city of Akfoot, to hold philosophic discussions with Qadi Ruknudeen of Samarkand during the reign of the Sultan Ali Mard. After arriving there he changed his mind, commenced to study Arabic, and presented to the Qadi a book called Ambrat Kand. The Qadi became eager to know its contents in the original language, and began to learn Sanscrit from him. After becoming acquainted with the language, the Qadi translated the book first into Persian, and then into Arabic. There remained still in the book some points which required further solution. By chance a pupil of Bhojar, called Ambhowanath, happened to travel in Muslim countries. A Muslim Sanscrit scholar read the book with the Ambhowanath, made a splendid translation into Arabic, and gave it the name of *the mirror of thoughts for the observation of mankind.* Thus the Orient and the Occident kissed each other in mediæval ages.

When the two opposing currents of the Indian and Grecian philosophies collided, there ensued a great confusion of thought, which created a wide scepticism among the erstwhile believers of a simple faith. Happiness, the Epicurean's end and aim of life, virtue, the Stoic's lofty ideal of soul, and the denial of the Soul and the Deity, the new academic's acme of wisdom, on the one hand; and the legions of major and minor deities appearing and disappearing in accordance with the cold and rigid law of Karma, and going thorugh endless series of births and rebirths, to achieve the annihilation of self and of Absolute, as the Buddhistic final goal, on the other, produced confusion worse confounded. Experts were not wanting. They came singly and in crowds. It was Imam Ghazalee who first launched his lifeboat of Tahafut-ul-Falasefah to rescue the drowning people. But Imam Razi proved to be the real pilot, who steered the nation's ship clear of the rocks. They were the founders of that celebrated branch of philosophy which is called Ilmi-Katam, the philosophy of the Logos. Its object is to prove the existence of God and

demonstrate His attributes consistently with logic and religion.

They say that the whole universe is subject to change, *i. e.*, the being of one condition and not being of another. And every changeable thing—may the continuence of its existence in a particular condition be for millions of years, like that of the stars in heaven, or only of a day's duration, like the ephemeral life of insects—cannot be self-existent. So, all contingent things, in the process of the analysis of the chain of causation,, halt at the final cause—*causa causrum*—which is self-existent; or else it would lead to the chain of causation infinitum, or to causation in circle, which both are absurd. The final cause that changeth not is, consequently, above time and beyond space--the arena of change and decay—and is neither subject to quantity nor quality. They, however, admit that this kind of reasoning is what is called in logic convincing, but is not positive. Hence, they say: *Labur hana alayhe, bul howal burhano ala kulle Shayin, i. e.*, there is no proof of Him, but He is the proof of everything. In logic you arrive at the positive proof of an effect through its cause, but the cause of all causes cannot be proved in that way. Yes, through Him you can prove all things that He has produced. It is possible to know God through His attributes, *i. e.*, His works, which is called partial knowledge, but it is impossible to know. His essence or self, because a finite mind cannot hold the image of the infinite. We know Him just as we do the eternity, the limitless space, and the impossibility through their opposites. Herein the circle of the knowledge of the sage and the savage starts from the point of ignorance and finally returns to the same point. "How do you know," asked a philosopher of a Bedouin, "that there is a Creator of the world?" "Since the refuse of a camel in the desert," replied the latter, "leads to the knowledge of the camel, and the footprint, to that of the passerby, why should not, then, the heavens with the galaxy of stars, and the earth with meadows green and passes wide, lead to the knowledge of One who heareth and seeth?"

There was another class of people who claimed to be the guardians of the secret treasures of wisdom, and to have received

spiritual instructions from the prophet through Ali —"the Gate of the spiritual knowledge of which the prophet was the town." They were called Sufees, either because they had their raiment of (Soof) camel's hair, or because they used to lie down on the Suffa, viz., raised ground adjacent to the mosque of the prophet, having been exiled from their native lands on account of their faith, or because of (Safa) the enlightenment of their minds. They pondered over the great problems of the universe. Their minds long filled with the Divine idea of the world which lies at the bottom of *appearance*, brooding over it in speechless thought and awe, they burst forth at length into mystic, unfathomable songs, which will ever remain monumental evidences of the great past.

The Sufees as well as the Mutakallimeen are agreed on this point, that the source of the multiplicity in the universe is but unity—a primordial mind existing from all eternity. They denied point blank that materialistic theory of the universe which teaches that the ultimate in analysis of things is but lifeless matter devoid of consciousness, and that the molecules combining together progress from stage to stage till matter attains life and consciousness, which are its properties, merely accidental and peculiar to a certain stage of evolution. The Sufees and the Mutakallimeen believed in the evolution of the conscious mind rather than in that of the lifeless matter. "I see, ', says Jallaluddeen, "all atoms with their mouths wide open; were I to say what they feed upon, it would take too long." It is a curious thing that an Indian scientist, Dr. J. Bose, should have the honour of demonstrating before European savants experimentally the fact that metals have life. So the Sufees and the Mutakallimeen defined the universe as the realization of the thought of God. Here these two schools were in perfect harmony with Plato and the later Alexandrian theosophists, who subscribed to the doctrine of the Logos. Nay the very name Mutakallimeen signifies the believers in the Logos, for Kalam in Arabic denotes just what Logos does in Greek.

It is our purpose now to deal with the reason why Logos,

which is sometimes used to denote thought or idea, and sometimes to denote speech, has been selected to signify the consciousness of the Absolute—the Divine wisdom. We have just pointed out that the materialists taught that the combination of protoplasms first developed into lifeless orgauic compounds and then into complex and complete living creatures in nature, all out of chaos and by dint of chance. But the Sufees and the Mutakallimeen taught that the universe was an ordered whole, united and held together under the stress of Reason. Here a difficulty stared them in the face. If the Absolute was a real unity, surely it must be devoid of consciousness, or else it was no unity, but multiplicity. These bold spirits met the difficulty manfully, and offered a solution which will occupy our attention in the following pages. The knowledge of everything that is other than the thinker in man, is a negative, so to speak, of the known object, impressed on our mental plate through the camera of our senses. This impression is called either thought, idea, or logos, and it can be copied out on other minds without eradicating its impress from the original plate, simply by exposing it to an articulate sound—speech. The speech, therefore, corresponds to body and the idea to soul. The idea, which resides in the bosom of our mind, manifests itself through the words we utter. Hence, the usuage of logos sometimes for ideas, sometimes for words. There is, moreover, interdependence in existence between mind, ideas and words, the words resting on the ideas, and the ideas on the mind or ego. The ideas, when once rested on the ego, become its attributes, exist by its existence and become a part and parcel of it. Nevertheless, each of these three has its separate individuality.

But knowledge, when directed towards ego itself, assumes a totally different aspect. There is, then, no impression made on your mind of your mind. The very being of your ego is identical with its own consciousness. Here the knower, the known, and the knowledge are one and the same. For you must know your "I" before you say I know this or I know that. Imagine the Absolute in the place of your ego, and you will find a clue to the

solution of the problem of unity in multiplicity and multiplicity in unity. Transient beings and shifting phenomena are no less manifestations of the eternal thought of the Absolute than the momentary words are of the ideas of our minds. Here the analogy between the macrocosm and the microcosm (God and man) is complete. The author of Genesis was not without reason when he paid the compliment to our race, saying: "God created man in His own image." On the other hand, the ego is not less self-evident in its existence than the Absolute in its own, for, "I am that I am" is a sufficient proof for both. Here, too, we find an explanation of one of the most famous and often quoted aphorisms of the Sufees. "Whoso knoweth himself knoweth his Lord." There is found here also a key to the enigma of Trinity in Unity and Unity in Trinity, which seems to have been too deep for the Christian theologians to fathom. The Absolute, its consciousness, and this universe as a realization of the Divine thought, are one, just as our dying words, their prototypes in our minds, and our ego are one. The author of the fourth Gospel drawing upon Plato and the Gnostics, and breaking with the materialists, who were numerous in his time—commences his book, saying, First: In the beginning was the Logos (conscious mind, not lifeless matter), and the Logos was with God (that consciousness was in the Absolute), and the Logos was God (though the Absolute was conscious, yet there existed perfect unity). Second: The same was in the beginning with God (the Absolute and its Consciousness were co-eternal). Third: All things were made by Him; and without Him was not anything made that was made (the whole universe was the manifestation of the ideas and the designs of the Absolute). Fourth: In Him was life; and the life was the light of man (this grand superstructure of the Cosmos was not the result of a mere chance, but it was the work of living intelligence, of which there existed an analogy in man). Fifth: And the light shineth in darkness; and the darkness comprehendeth it not (even beneath these changeable and material objects there is traceable a real immutable subject, but there are few who observe it).

As regards Cosmogony or why and how this universe arose, the Sufee conception of it is altogether unique and interesting in the extreme. It is based on a tradition of the Prophet, which is over and over again quoted by the Sufees. "I was a hidden treasure, therefore, was I fain to be known, and so I created creation in order that I should be known;" speaks God through the voice of Mohammed. This tradition is supposed to interpret the verse of the Qurar.: "And I have not created genie and man but in order that they should worship me *i. e.*, know me." God, whom the Sufees call Alhaqq (the Truth or Reality), is at once Absolute Being, that ever was, is, and ever will be, comprising within Himself all excellences and perfections. He being Absolute Good, is Absolute Beauty, too, beauty being one side or aspect of good.

"Ere yet time was, God dwelt alone in unrevealed loveliness and glory; alone in solitary radiance shone Absolute Beauty; no eye was there to gaze enraptured on its unspeakable fairness, no heart to thrill in ecstasy at its all perfect harmony. None was there to see it and none to love it." But it is the characteristic of Absolute Beauty that it should reveal itself, as it cannot brook concealment. It is an axiom that things can be known only through their opposites or negations. Now the opposite or negation of Absolute Beauty, which is Absolute Being, is not-Beauty and not-Being. When not-Being became opposite to Being, there appeared on the former, as in a mirror, a reflection or shadow of the latter. This reflection, which partakes of the nature of both Being and not-Being, is called Contingent Being, and is none else than this phenomenal universe in which during this life we find ourselves and of which we form part. Thus the mystery of the universe is involved in the mystery of beauty and love. We had better listen to the poet Jami's exposition of the subject in his beautiful and sublime canto, admirably rendered into English by Prof. Edw. G. Browne, of Cambridge University, England.

"In solitude, where Being signless dwelt,

And all the universe still dormant lay concealed in selfishness,
One Being was exempt from 'I-' or 'thou-' ness and apart
From all duality; Beauty supreme,
Unmanifest, except unto Itself
By Its own light, yet fraught with power to charm
The souls of all; concealed in the unseen,
An essence pure, unstained by aught of ill.
No mirror to reflect Its loveliness,
Nor comb to touch Its locks; the morning breeze
Ne'er stirred Its tresses; no rosy cheeks
O'ershadower by dark curls like hyacinth,
Nor peach-like down were there; no dusky mole
Adorned Its face; no eye had yet beheld Its image.
To Itself It sang of love in wordless measures.
By Itself It cast the die of Love.

"But Beauty cannot brook
Concealment and the veil, nor patient rest
Unseen and unadmired: 'twill burst all bonds,
And from Its prison-casement to the world
Reveal Itself; see where the tulip grows
In upland meadows, how in balmy spring
It decks itself; and how amidst its thorns
The wild rose rends its garment, and reveals
Its loveliness. Thou, too, when some rare thought,
Or beauteous image, or deep mystery
Flashes across thy soul, canst not endure
To let it pass, but hold'st it, that perchance
In speech or writing thou may'st send it forth
To charm the world.

"Wherever Beauty dwells
Such is its nature, and its heritage
From Everlasting Beauty, which emerged
From realms of purity to shine upon
The worlds, and all the souls which dwell therein;

One gleam fell from it on the universe,
And on the angels, and this single ray
Dazzled the angels, till their senses whirled
Like the revolving sky. In divers forms
Each mirror showed it forth, and everywhere
Its praise was chanted in new harmonies.

* * * * * *

"Each speck of matter did He constitute
A mirror, causing each to reflect
The beauty of His visage. From the rose
Flashed forth His beauty, and the nightingale
Beholding it, loved madly. From that Light
The candle drew the lustre which beguiles
The moth to immolation. On the sun
His beauty shone, and straightway from the wave
The Lotus reared its head.
Each shining lock of Leyla's hair attracted Majnun's heart
Because some ray divine reflected shone
In her fair face.
'Twas He to Schirin's lips
Who lent that sweetness which had power to steal
The heart from Parviz, and from Farhad life.
His beauty everywhere doth show itself,
And through the forms of earthly beauties shines
Obscured as through a veil.

* * * * * *

" Where'er thou see'st a veil,
Beneath that veil He hides.
Whatever heart doth yield to love
He charms it."

(To be Continued.)

(The Mind, U. S. A.)

SAYINGS OF THE SWAMI VIVEKANANDA.

(Hitherto Unpublished)

Man is born to conquer nature and not to follow it.

When you think you are a body, you are apart from the universe; when you think you are a soul, you are a spark from the great eternal fire; when you think you are the "Atman," you are all.

The will is not free—it is a phenomenon bound by cause and effect—but there is something behind the will which is free.

Strength is in goodness, in purity.

The universe is objectified "God."

You cannot believe in God until you believe in yourself.

The root of evil is the illusion that we are bodies. This, if any, is the original sin.

One party says thought is caused by matter, and the other says matter is caused by thought. Both statements are wrong; matter and thought are co-existent. There is a third something of which both matter and thought are products.

As particles of matter combine in space, so mind-waves combine in time.

To define God is grinding the already ground, for He is the only being we know.

Religion is the idea which is raising the brute unto man, and man unto God.

External nature is only internal nature writ large.

The motive is the measure of your work. What motive can be higher than that you are God, and that the lowest man is also God?

The observer in the psychic world needs to be very strong and scientifically trained.

To believe that mind is all, that thought is all, is only a higher materialism.

This world is the great gymnasium where we come to make ourselves strong.

You cannot teach a child any more than you can grow a plant. All you can do is on the negative side—you can only help. It is a manifestation from within; it develops its own nature, you can only take away obstructions.

As soon as you make a sect you protest against universal brotherhood. Those who really feel universal brotherhood do not talk much, but their very actions speak aloud.

Truth can be stated in a thousand different ways, yet each one be true.

You have to grow from inside out. None can teach you, none can make you spiritual. There is no other teacher but your own soul.

If in an infinite chain a few links can be explained, by the same method all can be explained.

That man has reached immortality who is disturbed by nothing material.

Everything can be sacrificed for truth, but truth cannot be sacrificed for anything.

The search for truth is the expression of strength—not the groping of a week, blind man.

God has become man; man will become God again.

It is child's talk that a man dies and goes to heaven. We never come nor go. We are where we are. All the souls that have been, are, and will be, are on one geometrical point.

He whose book of the heart has been opened needs no other books. Their only value is to create a desire in us. They are merely the experiences of others.

Have charity towards all beings. Pity those who are in distress. Love all creatures. Do not be jealous of anyone. Look not to the faults of others.

Man never dies, nor is he ever born ; bodies die, but he never dies.

No one is born into a religion, but each one is born for a religion.

There is really but one self in the universe, all the rest are but its manifestations.

All the worshippers are divided into the common masses and the brave few.

If it is impossible to attain perfection here and now, there is no proof that we can attain perfection in any other life.

If I know one lump of clay perfectly I know all the clay there is. This is the knowledge of principles, but their adaptations are various. When you know yourself you know all.

The Anubis.

———:o:———

SHAKTI PUJA.

Our grand autumnal festival has come and gone. It is an anniversary in all its ceremonial details, commemorating a most august event of a time beyond calculation by years, the oldest event on record. The rites involved in this festival formulate the form of worship as practised or observed by Ram Chandra, an incarnation of God, to kill the arch-enemy of gods and men. But let us now ignore the historical side of the festival, and seek to view it in its spiritual aspect. It is not the mere memory of that far-off event that we seek to keep alive but we try to realise the

spirit of the worship, to awaken the distant energy and to draw down a fresh supply to win success or salvation in the struggles of life. The life and light of the festival is no doubt now gone, and though it has degnerated into a dead formality, an occasion of convivial gathering or idle merry-making or worse than all a mere mockery of what it was in the days gone by yet the grand significance is still behind it.

Idolatrous we all are, but under the clock of idolatry there is the worship of the divine essence. It is inconsistent in itself that monotheism and idolatry can thrive side by side. The unity of God-head is not unknown to the Hindus; still idolatry is not dispensed with, but why so. This is so under the very requirements of human nature. Man with body and soul wants the spirit enshrined in some tangible form for purposes of worship. The most advanced nations of a strong monothiestic persuasion, with all their boasted philosophy, establish earthly relations with God, calling him Father or Lord, locating Him in heaven, only to satisfy the cravings of their heart. If it is no sin to try to comprehend the Incomprehensible by bonds of earthly relationship, it is difficult to understand why it should be so sinful to conceive of divinity embodied in some form or shape, to afford scope for the emotions of the heart. But this is a matter of faith and not reasoning.

The worship of Shakti is nothing but the worship of Energy and the worship of energy is the worship of God. Energy, is eternal and infinite, inherent in atoms in shapeless chaos or in forms of matter in their primordial state pervading the whole universe—energy as displayed in the creation, maintenance and dissolution of the universe itself—and in the evergoing changes of formation, development, decadance and destruction of all objects in it. Not a thing without energy—even what is called dead inert matter—even the ethereal void. God is held to be the source of that energy, as viewed by the Hindu sages, in its creative, protective and destructive functions. God and His energy are inseparable. To worship Energy is to worship God. There is grandeur in the idea. We "seek Him from Whom all our powers

are derived and by Whom alone they can be sustained in time;" that is, we seek His energy to bear us through the troubles and tribulations of life or to consummate our own in the attainment of the supreme bliss. Thus we adore the Infinite energy on its most beneficent and attractive side forming the groundwork of a strong and enduring attachment in looking up to that energy as a sublime personality—a mother who "is our refuge and strength and the very present help in trouble." Those who have risen above the common herd by a course of spiritual education and training, can dispense with sensible images and revel in spiritual conceptions of the divine energy by looking within, but to accommodate the form of worship to the mental condition and capacity of those who must externalise God. Hinduism offers the worship of visible embodiments which fulfil the laws of emotional harmony, and the Puranas, commanding implicit faith, give incarnate energy a historical footing, the whole personality is unfolded with all its stirring incidents and in all its sacred associations which feed the emotions of the human heart.

The origin of energy incarnate, as portrayed in the Purana, would appear to many to savour of allegory. It is stated that the Devatas were at one time defeated by a formidable enemy, and ousted from Heaven. They exerted their utmost to regain their blissful abode but in vain. At last they assembled to invoke the Infinite Energy, and where they sat in communion, energy shot forth from each of them and blazed like a mountain of fire. Within this immense mass of blazing energy, a female form with ten hands began to appear, who was formed out of the essences of the gods and was decorated and armed with the ornaments and weapons of those shining beings. The female so armed went to combat the enemy and slew him. If it is an allegory it is a grand allegory. It inculcates a lesson of collective force concentrated to overcome an almost insurmountable difficulty. If it is an allegory the allegory has another aspect. The very image as it is worshipped is the representation of the Divine power inherent in man, which has only to be called out to give the flaming, all-consuming light of real knowledge, and to dispel

all illusion and overcome all evil. What a soul-enchanting image it is, that image of *Dashabhuja* or rather that bold imagery, grouped together in forms of ideal elevation, no matter whether it is based on fact or fiction, still it is a lesson and an inspiration, and fiction is not the dominant element, it only adds charm to the reality. What an idea it is to worship such an ideality—a living power—a perennial energy so stirring and fascinating in its spiritual and poetical aspects.

To the *jnani* or man of knowledge, God remains a formless essence, a force, an abstraction. He is with him and in him To the man of *Bhakti* or reverence, God reveals Himself in forms. That form has been different in different ages and countries. To the devout worshipper of Kali, Durga, Krishna or Shiva, God manifests Himself in those forms respectively. He is One, The froms are many, determined by the ideas of the true worshipper. The Hindu never worships his idol before communicating to it the Divine spirit inherent in man. His idols are not like Greek and Roman idols, mere symbols of imaginary forces represented in artistic perfection. They are the forms in which at some time the Divine spirit manifested itself to somebody. They are cherished with a reverence by reason of this association with the Divine. Hindus are confirmed in this form of piety,—delusion if you will,—by personal experiences of themselves or of others that they know. Divine messages come to them through the forms they are accustomed to worship. Hope, guidance, consolation, the revelation of a cure or of a hidden treasure, has often come to the worshipper of Durga through the form of Durga, to the worshipper of Shiva through the form of Shiva, in a dream, a trance, or even the waking moments of distressed and prayerful solitude. No philosophy will withdraw a man from the worship of Kali, to whom Kali has appeared and spoken and communicated knowledge that has been verified. The real superstition is not in the reverence for images,—any more than there is superstition in honouring a name, a birth-place or a tomb,—but in the belief that the image *is* the God, and that God has never manifested Himself nor ever will manifest Himself in

any other than a particular form. The forms are infinite. A claim of monopoly for any single form is irrational and superstitious, and is the basis of bigotry. The forms include living incarnations as men, momentary incarnations as any form of being, and shadowy images. The incarnations are *avatars*, of whom there have been more than one. The momentary incarnations have appeared, in this, that or other form, to save 'providentially, an individual, a tribe, or a nation. The shadowy images come to be the original of idols. The *jnani* has no need of them; because he can hold communion with his own soul. Whoever needs them is welcome to them. Without Durga, many would be godless.

The Indian Nation, Calcutta.

———:x:———

VEILED.

Oh, let us thank God for the beautiful mist
  He hangs before our eyes—
The beautiful veil of His tenderness
  That over our future lies.

For if we could see at one terrible glance
  The burdens we are to bear,
Our hope and our faith would be crushed, perchance,
  By the weight of our great despair.

We'd shudder at sight of the sorrowful days,
  The starless, stormy nights,
And fear to start on our wearisome ways
  To climb to the heavenly heights.

But now, though the journey be stormy and rough,
  We start afresh each day—
On the pathway before us 'tis well enough
  To see but a little way!

So let us thank God for the beautiful mist
  He hangs before our eyes—
The beautiful veil of His tenderness
  That over our future lies.

E. B.

GAZALS OF VATAN.

V.

1. Sometimes you become yourself unveiled and you will find that the veil is yourself. The one upon whom you are bestowing your life is yourself lustrous and veilless.

2. You are the worshiped and the worshiper. You are the creator and the creature. You are the atom on the earth and sun in the sky.

3. You are nearer than the vein of life, and you are miles away from yourself. Your are cleverer and wiser than all. You are the dream in the eyes of the world.

4. You are the hell and the heaven. You are the labour and comfort. You are the free in all actions good and bad. You are the reward of good and bad deeds.

5. You yourself declare the existence of creator and the creature, but there is none else than yourself. You are the question and the answer.

6. You are the master and the servant. You are the object and its lover. You are this world and the world to come. You are the all-encircler and the bubble.

7. You are the sound heard (by Moses) that "you cannot know" and the speech that "I want to know." You are the inquirer and the inquired. You are the title and the displeasure.

8. You are the concealed love and the visible beauty since eternity. You are the word of life in the world, and you are the manifestation as well as veiled.

9. When you spoke I became another and by custom you became another as in a mirror, otherwise, where is that another? You are the lecture and the book.

10. You are the Adam and the people. You are the meaning of the great name. The creation of the Creator and creature are by you. You are the liquor and the water.

11. Vatan says:—I have seen by contemplation in my mind thousands of worlds. I have seen you in each world. You are all. You are the best and the worst.

A. to Z.

CORRESPONDENCE.

A SHORT ACCOUNT OF THE LIFE AND WORK OF THE LATE SWAMI VIVEKANANDA.

When the heart is oppressed with grief, few are the words that can be spoken. The departed soul—the Swami Vivekananda—was dear and near to us and it is impossible to deny the remarkable influence that he excercised over the thoughtful section of the world's population as a whole, and of the Hindus in particular. His mission was one of enlightenment and universal toleration. He was a man of strong will, specially called into being to fulfil a particular mission which he accomplished with credit to himself and to his motherland. Unaided and quite alone and with no wealth nor power to back him up,he achieved an extraordinary success and this itself bears eloquent testimony to the divine grace and power which he possessed in abundance. Small attempts by great men sometimes hopelessly fail and a man unknown to fame as Vivekananda was in the beginning it is remarkable that he achieved so great a success and pre-eminently occupied so great a position as even the crowned heads should envy. This is a striking proof of the presence and working of the unknown and unknowable power, which controls and shapes the destinies of the world. Mr. Lala Baijannath says: "The evolutionary science of modern Europe

makes the development of the intellectual capacity subordinate to the development of religious character, and declares the future of nations to lie in assigning to reason a lower place than religion."

It is a simple fact that the nineteenth century which was remarkable for the spread of Western education and Western civilization was not equally remarkable for moral and spiritual progress. The weakness consisted in assigning undue importance to the intellect which while neglecting the heart gave less opportunity for developing the moral and religious nature of man. This is not a happy state of things, for as it has been remarked, "The intellect is spontaneously combative, its very nature being to assert itself as very different from others, and here we find the root of separateness." The result was a growing selfishness:—both individual and national and a sort of indifference to things beyond this little life. The reason is not far to seek. The separateness of man from man and the keen struggle for existence made him restless and inattentive to the religious and philosophical problems the solution of which alone lifts man to the divine. Speaking of the ancient period in which much of the religious and philosophical speculations grew up in India, professor Max Muller says:—"It is only in a country like India with all its physical advantages and disadvantages that such a rich development of philosophical thought as we can watch in the six systems of philosophy could have taken place. In ancient India there could hardly have been a very severe struggle for life....There was hardly any political life in ancient India such as we know it in the Vedas, and in consequence, neither political strife nor municipal ambition, neither art nor science existed yet to call forth the energies of this highly gifted race. While we overwhelmed with news papers, with parliamentary reports, with daily discoveries and discussions, with new novels and time-killing social functions have hardly any leisure left to dwell on metaphysical and religious problems, these problems formed almost the only subject on which the inhabitants of India could spend their intellectual energies."

Thus the excessive struggle for existence and the necessity for each one caring for oneself more than for others rendered the

life of religion a hard task since religion and self-sacrifice are identical. According to Professor James, the life of religion consists of the belief that there is an unseen order and that our supreme good consists in harmoniously adjusting ourselves thereto. This belief and this adjustment, he further remarks,—"are the religious attitude of the soul." It is obvious that this is not the sort of "religious attitude" that was manifest about the time we are speaking. Certainly such a state of things could not last long and it called forth the divine interference to set matters right and establish *Dharma*. Of course this is usually done through prophets and saints. The prophets and saints that came in the past served a particular section or community of people according to the then needs. But this time the case was different. The spread of Western education and the easy means of communication having knit the whole world together, a stronger and a more energetic person with sympathies as broad as the heaven also was wanted. With the advent of such a man an opportunity was also wanted and fortunately the famous Parliament of Religions at Chicago in 1893 presented itself as the best and the fittest opportunity.

It was a remarkable assemblage of great men, of not one country or continent but of the whole world. As such an assemblage was rare in the history of the world, so was a rare man from the far East was destined to be present at it. It was there, the Swami was called to fulfil his extraordinary mission by proclaiming to the world the truth of what the seers of the Upanishads declared. "That which exists is one and the sages call it variously." Never did man proclaim this truth in a bolder language as the Swami did, and the effect which it produced was marvellous. This teaching aimed a blow at religious bigotry while tending to smoothen the "friction of religions", with which the world was oppressed. The healthy and the loving feeling which we enjoy at the present moment for each others religion is not a little due to it. Speaking of the result of the Parliament of Religions, Swami Vivekananda in his farewell address at Chicago said:—"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 system has produced men and women of the most exalted character." While impressing the oneness of things, he was not unmindful of the diversity of the world. His characteristic saying was "Unity in variety is the plan of creation." This teaching while encouraging each one to follow one's own religion with greater enlightenment, love and sincerity, also induced him to regard his neighbour's religion with esteem and regard. In other words, his teaching was constructive rather than destructive. It greatly helped the growth and development of humanity as it destroyed so much of bitterness and greased, as it were, the wheel of the cosmic process. It is true that so many pious souls already worked and are still working in the field of religion. But it was the peculiar fortune of the Swami to combine in him the advantages of youthful vigour and sound English education with innate genius The inspirations of his Guru Paramahamsa Ramakrishna also stood him in good stead. For several years, he also practised yoga and as the result of such practical training and knowledge, which are a rare combination, he was always firm in his convictions. His teachings were bold and yet simple. The method of his teaching was peculiarly his own. He possessed the rare ability of establishing religious truth on scientific basis, although he was firm in his conviction that, "Intellectuality was almost nothing and it was the heart that was of most importance". It is this feature of his teachings that attracted to him the educated and thoughtful section of the world. His lecture upon "The Ideal of Universal Religion" is a remarkable production and a standing monument of his genius. In all that he did or said, he was not carried away by any sectarian bias or national prejudices and his whole attempt consisted in uplifting the humanity as a whole. By this, he laid the whole world under a heavy debt of gratitude and his untimely death is a loss for which the humanity, as a whole, must deplore.

Coming to his personal character, his was a life of sacrifice, as his Guru Ramakrishna Paramahamsa used to say. "He was a *Nityasiddha* (perfect even from his birth). He was a Sannyasin

of a very high order who set a stern face against "Ekantya" even from his infancy. His "Vairagya" has no parallel, except in our great Acharyas. That a young man, with the university honors, full of youth and vigor with all hopes and ambitions before him to give up the world, to become a sannyasin, not knowing as the Swami himself used to say,—"where he would get the next meal"—must be a rare performance, and yet, it is a fact which was accomplished in our own time, and before our own eyes. It is a remarkable sacrifice, for which, perhaps, the almighty Father offered him immediate rewards, unwilling to leave him longer in this world of trials and difficulties. At any rate this is the sort of explanation to which we the Hindus in particular, are accustomed to look for consolation as otherwise it will only make us desconsolate. Epictetus says:—"If a man is unhappy, remember that his unhappiness is his own fault, for God has made all men to be happy. I am always content with that which happens; for, I think that what God chooses is better than what I choose". This is exactly what Sri Krishna taught when he said that "you have the right to work, but not the fruits thereof". This is the divine explanation to which we must resort at the present moment for consolation and support, as otherwise it will only be weakining ourselves by giving vent to too much of grief. As was said above, the Swami's life has few parellels except in the ancient Acharyas and Rishis. Of the Swami's life previous to his becoming a sannyasin very little is known except that he belonged to a respectable family, and was the son of an attorney-at-law. He was called Narendranath Dutt and was a graduate of the Calcutta University studying for the law. He was the chosen disciple of Ramakrishna Paramahamsa who is alleged to have said, "If Keshab is endowed with one *sakti* (power) Narendra has eighteen sakties. The Paramahamsa is also alleged to have made certain predictions about Swami Vivekananda one of which being that "he could shake the world to its foundations by his intellectual and spiritual powers". Speaking of the feature of the Swami one of the Chicago papers remarked:—

"He is a large, well built man with the superb carriage of the

Hindusthanis his face clean shaven, squarely moulded, regular features, white teeth and with well chiselled lips that are usually parted in a benevolent smile while he is conversing

About his success at the parliament abundant testimony came pouring in at the time and I will make one or two quotations. The New York Critique said:—"But eloquent as were many of the brief speaches no one expressed so well *the spirit of the Parliament of Religions and its limitations* as the Hindu Monk. I copy his address in full but I can only suggest its effect upon the audiance, for 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 these earnest words and the rich rhythmical utterance he gave them." Another paper, The New York Herald, also quaintly observed, " Vivekananda is undoubtedly the greatest figure in the Parliament of Religions. After hearing him we feel how foolish it is to send missionaries to this learned nation."

Such in fact were the life and work of the Swami although, very hastily and imperfectly sketched. There was a great thing to be accomplished and a great man was called into being; and after fulfilling his mission he passed away like a great man. But as to how he fulfilled his mission and what chances there are of its lasting success I am tempted to quote from one of the recent issues of the Englishman which says: " The Philosophy he preached was, in many respects so attractive that he was able to make converts not only among his own people but among the Europeans. He visited America as the recognised representative of an enormous community of Hindu-Buddhists and his eloquence not only ensured him a hearing but won him some very fervent disciples. There are indications that his system of religious philosophy will not disappear with his death." Was this all a lip praise and nothing substantial come of it? Certainly not. The Europeans are a practical people and they are more of 'karma-yogins'. They always liberally contributed towards the schemes of the Swami Vivekananda. His very expenses were met by them. Nay the Belur and Kumaun mutts are said to exist mostly upon their contributions. Speaking of their latest

acts even on the occasion of the last anniversary of Bhagavan Ramakrishna at Chicago a correspondent to the Brahmavadin wrote:—"Early how students began to arrive with their offerings of fruits and flowers to which in many instances were added generous contributions for Ramakrishna's work in India."

A.

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SIMPLE WORSHIP.

Although the subject is a big one, the present discourse intends in no way to open any controvertible question or tread upon any forbidden ground. It aims at considering the end and aim of worship, and the ways and means of attaining to it. In doing so, all the details will be left out, only the broad principles being taken up for consideration. First let us start by inquiring what is meant by worship and whether it is intuitional or is it a borrowed or an imported idea like so many ideas which we gather in the course of our lives by observation and experiment; or in the language of modern philosophy whether the feeling of worship in us is *a priori* i. *e.*, inherent in ourselves previous to all perception, or, *a posteriori*, that is, that which we appropriate by means of internal and external perceptions. Secondly, what are the ways and means by which these feelings assume a tangible form. It is an axiomatic truth that man, who is the highest of all the God's creations, intuitively feels a sort of deficiency in him to thoroughly grasp the significance or the reality of the objects with which he is always surrounded, by which he is always affected and consequently unceasingly desires to know the unknowable, as the highest of all the human ambitions. In this, the difference between men of all sorts and conditions,

is only a question of degree and not of kind. In short, the deficiency which man feels is only another name for ignorance, and the light with which he seeks to dispel it is knowledge. Therefore ignorance and knowledge are the two poles between which man ever struggles. To incessantly wage war against this darkness of ignorance and to presently seek to assimilate more and more of that light of knowledge constitute the summum bonum of worship.

According to Vedantism this ignorance or *avidya* is not an altogether passive principle possessing as it does a double aspect like our mind which is both subjective and objective. It is purely passive and partly active which are called the *Avarna* and *Viskeshepa* Sakties, or centripetel and centrifugal forces of Brahman, the source of all knowledge, from which the whole universe is produced and into which everything is absorbed, while the latter imposes upon it all this varied universe through the mould of name and form, Nama and Rupa, like the snake in a rope. Of these two forces sadhus cry down the latter as the more mischievous in that it creates a world of its own to delude people into samsara (birth and death) while the latter only spreads a veil of darkness between us and Brahman. But, according to them there is nothing, at the same time, more helpful than the same Vikshepasakti to obtain salvation, and nothing can be done in the Avarana of darkness while in sun-shine only can man either improve or fall. In either case, the substance, which is real and evrlasting is hidden from us, although the universe which we perceive is built upon it. Consequently, according to Professor Cant, the world is our representation. Things-in-themselves are quite different, but we only take them in form in which they appear to us that is, as they are reflected in our human consciousness. From this has proceeded the question whether things-in-themselves are the same as we represent them, or do they exist in this form only for our intellect which perhaps by its nature is not able to reveal the real and true essence of things. Materialism maintains the former view. The Vedanta as explained above, teaches that the root out of which

springs the varied world is ignorance (avidya) and that what we consider as the world is mere illusion (Maya). Greek philosophers say that our real nature is clouded over by the senses, which they accuse of deceiving us, while Christianity tells us that from the original sin of man come the darkening of the intellect. In this way, either from a theological or philosophical point of view there is a kind of acknowledged deficiency in us which we are trying to overcome every minute, consciously or unconsciously, with the help of knowledge which is however, of two kinds. Pragnanam and Vignanam—empirical and transcendental. That which we acquire, or appropriate by the cultivation of all sciences are of the first kind while the latter is the supreme knowledge by knowing which as the Upanishad says "everything else is known." Thus the two departments of knowledge tend to the same goal; they do not contradict each other but fulfil For as Herbert Spencer remarks that "Science in its ultimate assertions echoes the voice of the living God." Therefore supreme knowledge is our goal and supreme knowledge is our God. It forms the Self of self, and the Light of light. It is to the glorification of such knowledge all our lives are dedicated and all our actions are offered up. In order to realize this Knowledge of knowledge, Swami Ram says "Just throw yourself into this state, above the body, above the mind, and dehypnotize yourself in to the Light of lights, into the Sun of suns and you will see the whole world unfolded before you in a panorama, or melted down as cloud." But this is the advanced mode of worship which cannot certainly be reached by all the aspirants without the necessary preparation and training, But if the mind is to be brought into divine communion—says the same Swami, "First of all it is to be raised just a little and the second process is to shoot it far off into the spiritual atmosphere." Let us then consider what are the simple means by which everyone can ordinarily raise ones own mind by a constant practice of which, it is possible to reach that stage, whence "to shoot it far off into the spiritual atmosphere." S. VENKATARAMANA RAU.

(To be Continued.)

VEDANTA WORK.

THE RAMAKRISHNA SHEBASRAM.

KANKHAL.

To

The Editor of Brahmavadin

Dear Sir,

I shall be highly obliged if you will kindly publish the following report of the Shebasram for the month of June, '03 in an early issue of your much esteemed journal :—

There were 103 outdoor Sadhu patients, of whom 3 left treatment, and 95 were cured and 5 are still under treatment.

Poor Grihastha patients were 66; of whom 1 left treatment 63 were cured and 2 are still under treatment.

Indoor Sadhu patients were 5; of whom 3 were cured and 2 are still under treatment.

			Receipts Rs-as-p.
Babu Rash Mohn Ray			0-8-0
	Disbursement		Rs-as-p
	Food	.. ..	.. 13-2-6
	Clothing	. ..	.. 2-15-6
	Establishment and Servant's wages	.. ..	5-10-6
	Medicine	.. ..	20-13-0
	Postage	.. ..	.. 0-8-0
		Total Rs.	
		.. ..	.. 43-1-0

Received with many thanks some allopathic medicines and some Sagoo and one packet of Arrowroot from Rai Bahadur Lala Baijnathji of Agra and some beds and bedsteads, lanterns and candles, utensils, boxes, medicines, atta, dall and many other useful things of various kinds, from Nathi Bhy of Bombay.

Besides the above Rice 1md.-2srs. (Rs.4), Atta 28srs. (Rs.2), Dal 22srs. (1-14-6) salt 1sr. 8ch. (as2-6p) and milk worth Rs.6-16as received from a kind friend were consumed.

The work of the Ashrama is going on well.

JULY REPORT.

There were 91 outdoor sadhu patients, of whom 4 left treatment, 4 are still under treatment and the rest were cured.

Of the 70 poor grihastha outdoor patients, 1 left treatment, 1 is still under treatment and the rest were cured.

Indoor patients were 5 of whom 1 is still under treatmen and the rest were cured.

Receipts	Rs.	A.	P.
Babu Mahitosh Mittra.	2	0	0
Abinash. Ch. Chitterga.	1	0	0
Haran. Ch. Dass.	0	4	0
Krishna. Ch. Ghose.	0	4	0
Charu. Ch. Sarkar.	0	2	0
T. P. Kylasum Alagirisami, Tanjore.	2	0	0
Total Rs. ..	5	10	0

Disbursement.

	Rs.	A.	P.
Food.	18	9	6
Clothing.	2	5	6
Lighting.	2	5	0
Establishment including servant's wages. ..	5	12	0
Postage.	2	11	0
Total Rs...	31	11	0

Besides the above, Rice 34 seers, Flcor 1 md. 8 seers Dal 22 seers, Salt 2. sr. and Milk worth Rs 3 received from a kind freind were consumed.

Your's truly,
KALYANANADA.

———:0:———

To

The Editor of Brahmavadin

Sir,

In connection with the Swami Vivekananda memorial started in this town last year, there were Rs 180 already collected with a fair prospect of adding a few more rupees to the collection. In accordance with the original resolution, prizes were given this year to the students of the Fifth and Sixth forms of the Vellore Sri Mahants High School for proficiency in religious studies in the name of Swami on the occasion of the prize-giving of that institution which came off on the 1st instant. The universary of the Swami was also celebrated on 19th July 1903, at which over one thousand poor were sumptuously fed. In the centre of the hall was placed the Swami's photo, decorated with flowers, in front of which the whole feeding took place. The occasion wos not only pleasant and interesting but also most impressive. It was a movement started all on a sudden, and the success which it attaind was remarkable.

2. With regard to the disposal of the amount in hand Rs 175 was already offered to the Sri Mahant of Tirupathy, as the Manager of the Vellore Sri Mahant's High School, with a request to invest the amount in such a manner as to fetch not less than 5 *p. c.* interest and to spend the proceeds in awarding prizes annually to the students of the two higheet classes of the High School Department for proficiency in religious studies, in the name of the Swami Vivekananda, and if more than 5*p. c.* was available to award a similar prize to the Forth form as well. The Sri Mahant has also kindly expressed his willingness to accept the offer of endowment and the amount will be made over to him soon. From the balance still in hand as well as the collection to be made hereafter, it was also resolved to spend up to Rs. 25 upon making additions to the Library of "the Vellore Vedanta Vichara Sabhah" under whose auspices the movement was started, in the name of the Swami.

Vellore
24th August 1903

Om; santi; santi; santi;

Yours sincerely,

Secretary, the Swami Vivekananda Memorial Committee, Vellore.

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.' 'The Anubis', 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.'—The New India.'

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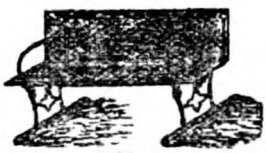
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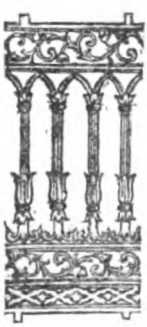
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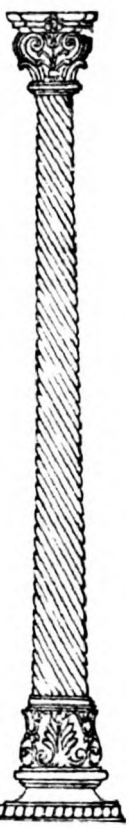




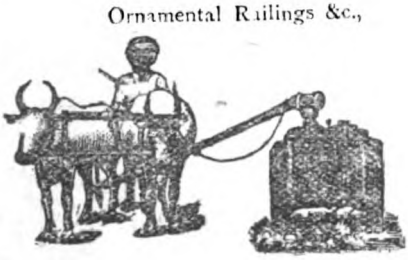
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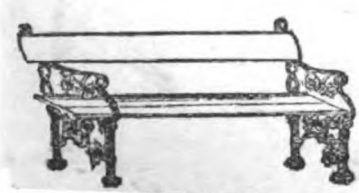
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That which exists is one : sages call it variously."

—*Rig veda*, I. 164. 4

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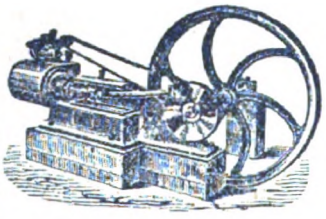
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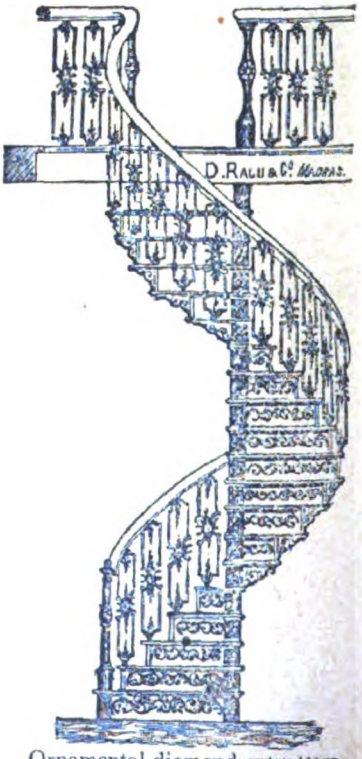
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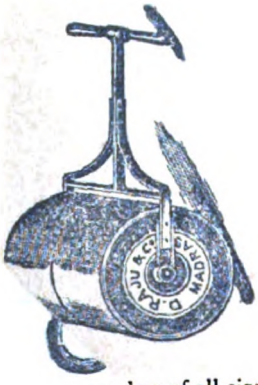
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THE

BRAHMAVÂDIN

"एकं सत् विप्राबहुधावदन्ति."

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

—*Rig veda*, I. 164. 46.

Vol. VIII.] NOVEMBER, 1903. [No. 11.

SIVAYOGADIPIKA.

BY SADASIVA YOGINDRA.

CHAPTER III.

In the last chapter we were taught how to bring under control the various nerve currents of the body and so place them in the mind centre as to produce an upheaval, as it were, of the mind. In the present chapter the method of manipulating such a mind with a view to realise the end and aim of *Yoga* is dealt with. According to the lessons taught here the word *Prāna* or *Sakti* implies a mind current. For, by this time the vital currents are supposed to have come thoroughly under the control of the mind, or to have been elevated to a state of identity with the mind currents, and thus a nerve current in any port of the body may be determined by the motion of the mind in that part. To use the

language of *Yoga*, the vital currents of the body have attained dissolution in the mind.

A man who aims at God-vision should first of all attain perfection in this world. Hyper-consciousness or Spirit-consciousness means that state which is beyond even the highest state in this world. For the mind which is the instrument of cognition, to transgress itself, should reach the highest possible limit. Then alone it can plunge itself into the limitless ocean of light and bliss beyond. So mere physical perfection of the kind taught in the last chapter will not do. Mental perfection which is far higher than the physical should be attained. The science of *Yoga* teaches us the lines along which it is possible to perfect the mind. The word perfection needs a little explanation before we can understand this. Intense activity is not perfection. For activity is power; and to be merely active, however great may be its degree, is not getting rid of the limitations in the form of the instruments of activity which are essential for its display. To be subject to limitations is contrary to perfection. Similarly no other state of the mind which can be compared to lower states can be called a perfect state. In order to attain the real state of perfection the mind should be withdrawn from every kind of worldly activity, every manifestation of power, and directed to some thing which is beyond the world. This is the *atman* which is both within the mind of every man and without. In order to be able to direct the mind to this *atman* and realise it within one's self the mind should be brought under the control of itself and absorbed within itself just as the *Pranas* were brought under the control of the mind and absorbed into it. If such a mind were to be set upon the self within it will not only realise the true nature of this self but will become absorbed into it and one with it and thereby get rid of all conditions which characterised it in its active lower states. A person who has reached this state is said to have attained not only mental perfection and tranquillity but also moral and spiritual perfection. When the spirit becomes freed, the moral propensities which characterised its conditioned states also become unbounded by reaching their source.

1. Thus the method and means of the four external limbs beginning with *Yama* have have been described in delightful and approved words. Concentrating thy mind on Siva, listen. I shall teach thee now the method of the four internal limbs.

2. Smear the divine emblem of Sadasiva with the crystalline and pure sandal-unction produced by the rubbing

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1. The limbs dealt with in this chapter are called internal, because they concern the manipulation of the mind. By this it does not imply that in the external limbs the action of mind was not brought into requisition. Without bringing into operation the mind how can any rapport be formed between the *Pranas* and the mind? No change in the body is possible without the help of the mind. But there is difference between the mind of a man engaged in the practices of the external limbs and the mind of him who engages his mind in spiritual pursuits. In the former it may be said to be physically active and employed in the purification of the body and of itself. It is normally active on the ordinary plane of physical consciousness. In the latter, it has become pure and thereby most potent and is employed in spiritual meditation. In the portion of *Yoga* which is characterised by the latter kind of mind, every act of mind always brings with it an idea of the higher principle of *atman* into which it is ultimately destined to merge, in the same way as in the former portion every motion of *Prana* carried with it a current of the mind. *Manasasaha* 'with the mind' formed the keynote before, where as *atmanasaha* forms the same now.

2. Before the mind is engaged in meditation a certain precaution is necessary. Every bit of separable *Prana* has been taught to be withdrawn through the *sushumna* channel and deposited in the higher centres of the cerebrum so as to quicken the reflective faculty of the mind. But there is a big hole in the upper region of the brain in the form of the sensorium which is capable of leaking out the whole vitality gathered there with

of well-subdued senses (*Indriyas*), composed chiefly of the ear and such other organs on this glorious whetstone of the pure mind (*Sanmana*).

3. Just as a tortoise when on land contracts all its limbs into the main trunk of the body, in the same manner, restraining yourself, draw into your own steady internal self all your senses. This alone we consider as the highest truth.

4. Worship, my dear friend, the auspicious emblem of Siva always within thine own heart with various kinds of flowers made of conditioned and unconditioned concepts—flowers that are the multiform and beautifully coloured lotuses consisting of nerve centres such as, *Múladāhra* or the basic plexus, as also those of jasmines that shine brilliantly in the middle of them.

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much difficulty. This hole should at first be plugged before the mind can be used for any other purpose. The senses which are naturally in the habit of evacuating the mind should be brought under the control of the mind and taught to help the mind to concentrate undisturbed. The method of doing this is called *Pratryahara* or the gathering in of the senses towards the mind. This initial limb is preparatory to the others.

Just as when sandal is rubbed on a stone it produces the sweet-smelling saudal paste, so also when the senses are forced in and rubbed on the mind it heigtens the sweet smell of meditation which is, as it were, the odoriferous unction to the Divine Being meditated upon.

4. *Within thine own heart.*—The term heart is to be understood with some caution. It should always be taken to be synonymous with mind or the higher centre in the brain which is the seat of intellectual perception and desire except when it is used in connection with exercises relating to the centre known as *Anahata*. The attribution of mental functions to the organism of

the heart will become evident when we learn a little bit of the history of the growth of Indian physiology. According to the Hindu physiologists the vital principle is the same in all creatures from the creator *Brahma* to the clump of grass. The form and nature of its activity varies according to the organism through which it manifests. Physical activites and intellectual activities, though widely different in character, are the outcome of the same basic principle of vitality. The early physiologists whose knowledge of anatomy was superficial seem to have located this principle in the heart which is the centre of circulation, for locomotion formed an important attribute of all moving beings. The same may be said of respiration whose centre is also in the same region. In the early portions of the *Vedas*, we often meet with such expressions as meditating within the heart, desires of the heart, &c. Later on as the knowledge of physiology developed, the seat of intelligence was transferred to the higher regions of the brain. References to this also are to be found in the *Vedas*. In the metaphors of the life-tree either the root is described as lying upward in heaven, or the topmost branches are made to sustain the *Rishis*, the *Valakhilyas*, who are represented as the senses and *Pranas*. More accurate descriptions of this advanced idea are to be found in the *Chamsa riks* where this highest centre is described as a cup inverted on whose rim dwell the Rishis. So in this chapter and in other similar contexts the heart should be read as the mind.

The conditioned and unconditioned concepts.—The words in the text are *Saguna-nirguna-bhāva*. The vital principle is to be meditated upon both in its conditioned and unconditioned aspects. These two aspects are the two kinds of flowers which a worshipper offers to his deity. The colored lotuses or the centres of vital activity represent the former, the white jesamines or the principle of vitality in their midst represent the latter. Or referring it to the mind, the instrumental centres represent the conditioned manifestation of its sakti, and mere concept of it in the form of an infinitely intelligent deity or some such idea represent the unconditioned aspect.

5. *Mûlâdhâra* or the sacral plexus, *Svadhishthana* opposite to the genetal organ, *Manipuraka* of the naval region, *Anahata* or the thoracic plexus, *Visuddha* of the neck, *Ajna* between the eyebrows, *Akasa* or the etherial centre *Vishnupadi*, and *Brahmarandhra* or the crown opening,—these are the technical names given to the places of meditation on the cerebro-spinal system which are extremely beautiful and are verily the bestowers of bliss on the self possessed yogins.

6. External sight kept in check by the mind within, agreeable and convenient seat, with body devoid of bends

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5. The several centres of the cerebro-spinal system are mentioned. *Mūlādhara* is *Mūla-ādhara* which means the root-basin of energy. In this centre a large amount of vital energy is said to be stored. By meditation when this energy is stirred, intense heat is said to be produced. We believe that the name applied to it has more of historical significance. A knowledge of the growth of spinal system will teach us that in the lower stages of evolution only this centre represents the whole of the nervous system and that the higher centres are subsequent developments. Besides, as this centre supplies energy to a larger number of ramifications and to a greater distance than any other it should no doubt be capable of holding a considerably large quantity of the energy.

Sahasrāra is the topmost in the crown of the head. This word literally means the thousand-spoked, the *Atman* is said to shine here like the brilliant sun radiating millions of rays on all sides. The word used in the text is *Bila* which means hole or cavity. This centre is said to hold the passage which leads to the supreme *Brahman*. The souls of *Jivanmuktas*, when they die, are said to quit the body through this hole.

6. The posture of meditation with the external appearance is described. Before a yogin can carry out meditation within his own mind he has to begin from the lowest centre and gradually raise the mind into itself with all the energies absorbed into it.

always,—this, friend, is the posture of meditation. In such a posture perform inside your heart the *Saivic* meditation on your own internal self which stays within itself motionless, which is calm and by nature is one only without a second. Friend, you alone are the happy and the free.

7. Of the several places of meditation nine centres (*chakras* or circles) are mentioned by the Yogins as the best. I shall mention to you these, listen.

8. In the base of the spinal cord is situated the centre known as *Brahmachakra* which is three-segmented and resembles the genetal organ. At its root you shall meditate on *Sakti* or energy which resembles fire and is the bestower of whatever is desired.

9. Then comes the *Svadishthanachakra* which is of the form of a four-petalled lotus. This alone is called the

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The same self is indeed to be found in every one of the centres. The function of a meditating mind is not merely to absorb the *Pranas* from the different centres into itself but to bring down the higher concept of the self into each of these and through its own medium to raise them to the self or to make an offering of them to the self. The *Sastras* say that by the mere touch of *Brahman*, the mind dissolves into the *Brahman* like salt into water. The same may be applied to the *Pranas*. As the mind is nearer to the *Brahman* and is an intermediary between the *Pranas* and the *Brahman*, it alone can bring about this end.

8. It was already pointed out that the vital energy stands for cosmic heat or fire which is the source of activity. The result of meditating on this centre is to rouse the *Kundalinī Sakti* which is sure to bring to a person omnipotence and omnisciense.

9-16. In these meditation in other centres is mentioned. Each centre is described to manifest the self in a special form. The Yogin by force of meditation gets these visions in the centres. He will have to meditate till he actually sees them. The results that accrue to the *Yogin* are also mentioned.

Udyayana (literally, wherefrom the energy is made to fly up). Here one shall meditate on Siva facing the West (back).

10. The *Nābhichakra* or the navel centre is five-coiled, is in the form of a serpent and resembles lightning. In the middle of it one shall meditate upon the *Kundalini Sakti* or the coiled up energy which is the bestower of superhuman powers (*Siddhis*).

11. The *Hrichchakra* or the centre of the heart is in

The places in the body which are pointed out to mark the centres ought not be comfounded with the real centres which are on the cerebro-spinal column. As these cannot be seen, their position can only be imagined with the help of places in the body mentioned opposite to them. Besides, by concentrating the mind on these places, the mind naturally gets concentrated into the corresponding centres.

The order in which these centres are mentioned is the physiological order and the method of the exercises is almost the same as in *Prānāyāma*. But there is this difference. In *Prānāyāma*, the afferent and efferent currents were forced to enter into the *Sushumna* channel so as to form the great *Kundalini sakti*. In *Dhyana*, this already formed *Kundalini* is to be stationed in each of these centres by the mind which has aborbed and reduced the *kundalini* to its own nature and is meditated upon in one of the forms of the self suitable to the centre of energy (*adhidevita*) and prescribed as the result of previous experiences. We mas say that the *Kundalini* is conceived as a manifested form of the supreme Spirit so as to suit the requirements of the centre. The higher the centre is the greater is the power of vibration of the *Sakti* in it. The reason for its being conceived as heat or fire, flame, lightning streak, in these centres may be saught in the different degrees of vibration and the consequent appearance of the *Sakti* in the internal vision of the meditator in one of these forms.

the form of a eight-petalled lotus with its apex turned downwards and is the fulfiller of one's desires. Within it one shall meditate on this *sakti* which forms, as it were, the pericarp of the lotus and which is in the form a *linga* or the emblem of Siva made of light (*Jyotirlinga*).

12. Fifth is the *chakra* of the neck. There, within a space of four-finger-breadth, one shall meditate on the *Sushumna* which is well-situated between the nerves *Ida* and *Pingala*.

13. The sixth is the root of the small bell-shaped *linga* which is the front canine tooth, *Rājadanta*. Over it and through it one shall meditate on the mere void for the attainment of perfection.

14. The seventh is the *Bhruchakra* or the centre between the eyebrows, which is one with the stem and the root and is the bestower of the power of speech. In its middle one shall meditate on the emblem of knowledge which is of the shape of a lamp-flame.

15. In the *Brahmarandhra* or the passage at the crown of the head is situated the eighth *Chakra* or centre which is known as the *Nirvana* or the end of worldly existence or supreme bliss and which is extremely subtle. Here one shall meditate on *Jalandhara* or the peep-hole which resembles a thin streak of smoke and is the bestower of *Moksha* or liberation.

16. The ninth is the well-known *Akasachakra*, or the ether-centre, which is golden and is the accomplished seat of

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16. The *akasa* centre that is conceived to be above the crown of the head which has been described to contain the hole which gives a peep to the *Yogin* into the realm of the spirit, indicates that the soul which pervades the body is not different from the cosmic spirit outside. When it goes out of the body through this narrow passage, it becomes one with the universal Spirit.

Siva, the lord of the mountain-top. There, in the middle of the sixteen-petalled lotus, one shall meditate on the upward bent *Sakti* which is the giver of prosperity and is of the nature of void.

17. I shall mention to you in extenso the sixteen receptacles, or places for holding the mind. If one meditates on light in the great toe of one's foot, one's sight shall become steady.

18. The root of one's heel is understood as the second receptacle (*Adhara*). One shall stir up the place well and then stop the mind there. The quickening of the appetite will arise instantaneously.

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17. It is understood that by this time every nerve current of the body is under the perfect control of the mind. Consequently why choose the *Chakras* only for the centres of meditation? Some of the Yogins divide the body into 16 centres, commencing from the toe and ending with the crown of the head, and recommend a series of graduated forms of meditation on the vital currents of these parts. The principle of meditation is the same as in the former method. The result will be that the Yogin, after he is perfected in these methods of meditation, will be able to meditate readily on any object, however abstract it may be. He will be able to place himself at will in any of the states of consciousness, either subconsciousness or hyper-consciousness and see things both below and above ordinary human consciousness.

The word *adhāra* means a reservoir or receptacle in which the energy is held and meditated upon as the embodied form of the supreme Spirit. The whole body is the *adhāra* or vehicle of this Self, just as the whole universe is the *ādhāra* of God. This Self is therefore as much immanent in each of its parts as in the whole.

18-32. In these, meditation through the 16 *ādhāras* is mentioned. The transition from within to without is not through the *Brahmarandhra* but through the eyes. The former transition

19. By means of constant contraction one shall then compress the *Muladhara* or basic spinal centre. The steadiness of the downward going or efferent currents will arise causing the dissolution of them therein.

20. By the contraction of the genetal organ and the consequent tearing of the three knots of Brahma (*Brahmagranthi*) therefrom in the centre of that organ, when the mind and the energy enters into the channel of intelligence (*Sushumna*,) the motionlessness of *Bindu* will certainly arise.

21. The fifth *Adhāra* is that of *Udyāna* centre. By repeatedly holding the mind there for a month, there is no doubt that the destruction of worms in the feces and urine will take place.

22. That wise man who shall bring about the muttering of *Pranava* in the sixth *Adhāra* of the navel above, to him by means of concentration with single-mindedness, absorption in sound (*Nadalaya*) will come.

23. The seventh is the *adhāra* of the heart. If one shall restrain the currents (*Pranas*) therein, then the lotus in the middle of it becomes instantaneously blossomed.

24. The *Adhara* of the neck is the root of the neck. If one presses the currents of *Ida* and *Pingala* channel by means of the chin, their flow will become steadied.

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according to the *Agamas* is when a *Yogin* attains *Mahāsamadhi* and quits the body for ever; the latter when he is willing to live in the body and get the vision of God. Hence in the meditation in the last *adhara*, it is hinted that the light which is seen within is also the light which will be seen without, over the outer corners of the eyes.

(To be Continued.)

PHILOSOPHY OF THE VEDAS.

A LECTURE DELIVERED BY SWAMI TRIGUNATITA AT SAN FRANCESCO.

(From the Sunday Call.)

That the Vedas speak of the oldest religion in the world, is acknowledged by the most eminent linguists of the day. In the Vedas are mentioned the several stages of the old civilization of the world. This literature speaks of the time when there was no other country on the face of the globe known to civilized man save that part of Asiatic India which was the seat of the very ancient forefathers of the present civilized world.

Greek travellers, passing through Asia Minor on their way to their own country, uttered some of the thoughts of the Vedas as they passed through Tibet, and these thoughts the inhabitants of that country imbibed. Some sages came at the birth of Christ. These sages did not belong to any particular and sectarian religion. They believed in the absolute existence of God, and they took their religious faith from the thoughts of the Vedas. Christ, when he grew up, came to understand that there was some great place of learning and religious culture in the far East. This according to one account made him come over to the northern part of India, there to study the Vedas and imbibe the thoughts of the Vedas. This part of Christ's life is unknown to the Christian world. But it is true, for only a few years ago a Russian gentleman is said to have discovered in a big library in Tibet a book in the Tibetian language containing a part of the history of Christ. According to this book, Christ came to Tibet and India to learn Vedic thoughts under the Brahmins, and there performed much asceticism.

In the time of the Vedas civilization reached its highest point. All men were supposed to be perfect, and society was an ideal one. There was but one religion, and God was nothing but absolute. Heaven was supposed to be nowhere else but in the heart of man : or, in other words, there was not a particular place to be taken as heaven if the meaning of the word was properly understood. If heaven means the abode of God, and if God is omnipresent, then heaven cannot be a particular place. Any place is heaven.

God being absolute, every idea in connection with Him must be absolute. Heaven, consequently, must be an absolute thing in this sense. If we take heaven as a relative thing, then we may speak of such a place as hell. But if heaven is spoken of as eternal (as some Christians speak of it), then we cannot give rise to such an expression as eternal hell. Whatever is eternal is infinite. Whatever is infinite cannot be but one. And where there is no more than one, there cannot exist relative things. If there is the father, there must be the relative thing—the son ; where there is birth, there must be the relative thing—death. In this sense, where there is heaven there must be hell. But if heaven is eternal and infinite, there cannot be another thing at the same time and the same place that is eternal and infinite. And in this sense we cannot have hell. This is one of the early ideas we get from the Vedas.

The Vedas are divided into several portions. The last and best portion is called Vedanta. Later on, a high philosophy originated from the Vedanta, which is now known by the name of Vedantism. In Vedantism everything is a manifestation in some shape or other of this absolute God. God is a universal and all-pervading essence. Everything in this world is just like a temporary

wave on the great ocean of that universal, all-pervading energy. When the waves subside they take again their original forms from the ocean, and they lose all name, form and distinction.

Vedantism never makes any distinction between this thing and that thing. We know that the different things in this world are but in different degrees of change in their course of evolution. We consequently cannot say that this man is sinful and will go to eternal hell, or that man is pious and will go to eternal heaven.

Every moment in our life is but a death. What we were in the previous moment we are no more now the same thing, but quite another. If you analyze very properly, very closely, you find quite another, both mentally, physically, spiritually and in every other way. And, if you go on studying that way, after seven years—in every seventh year of your life—you will find a thorough change. Even scientists admit that. A thorough change in the course of seven years, occurs even in man. So nothing can grow all of a sudden, but by a gradual process.

If you take nature as a personal something, time is the garment of nature, the dress, the robe of nature. Nature puts on her body this garment of time. Then her body is space, spread over all this unverse. All this universe is the body of nature and on that body is the garment of time. Now the life of nature is causation. The law of causation is the life and soul of nature. It is by these three factors, time, space and the law of causation, that the uuiverse is held in order. If we get rid of this idea of time, this idea of space, this idea of the law of causation, then we are freed altogether. If we devote all our life and soul to the matter, though we may not be successful in one life, eternal time is before us.

The Vedantists know that everying is in the course

of their evolution. Consequently, according to Vedantism, there cannot be one particular religion as an exclusive path to salvation. All religions lead sooner or later to this same place. As a matter of fact, from a historical point of view, all religions that are preached by real prophets have emanated from the same grand and essential religion of the Vedas. If God be in everything, then man cannot be born a sinner. In Vedantism man is very near God and in one single life, by spiritual culture, he can realize practically that he is nothing but a part of this universal intelligence. And when the individual soul passes off from the body it mixes with the one universal intelligence.

There are several theories by which we can understand that after death we continue to exist.

The agnostics say that we have simple physical connection with this world and when our body, our physical organism, ends all connection ends. Therefore, according to the agnostics, there is no such thing as future life. We should eat, drink and be merry.

From that theory we get the next higher theory, the theory of the sceptics, or rather say, the atheists. They say that from body, from a certain accumulation of certain molecules in a peculiar way, is produced our consciousness, and we get our life. That is material production, and when our body dies there remains nothing—nothing because it was the production of the body. When the tree dies it dies in every direction, nothing remaining; and so when the body dies there is no life afterward.

The next higher theory is the theory of thought transmitting thought. When we think, suppose we think of something very intensely that may happen, and afterward we find that does happen we come to understand that it is not simply the body that lives, not simply the

effect of accumulaiton or combination of material molecules that lives, but something else—it is thought, mind, a higher something, that knows something of the future, that can understand, that can think.

But that theory also cannot give a satisfactory answer ; and the next theory comes as a healing cure. If we love some person very intensely we can send our thought ; we can read thought even from a distance. Love means sharpening some instrument that is within us—sharpening the power of the mind. And when our mind becomes so very fine we can know some finer things that cannot be explained by material sciences. Then, when we can understand in this life regarding the future, we can understand something of the next life. In that intense love we sometimes say that we will meet again, even after death. You know that it is a saying that comes out of intense love. There can be no other higher reason than belief, than faith. That is the basis of all science. We take something for granted ; and those postulates and axioms are nothing but faiths ; and those faiths, although they are very simple, do not go for nothing. We find they have much truth in themselves, and afterward, when we are advancing in higher reason, higher science, higher mathematics, although we took in the beginning something for granted, yet afterwards we find that by that postulate, by that simple faith, we have not lost it. So with the faith of religions, of spiritual things.

In the theory of Vedanta there is no death ; and when, we say that there is no death we should say, if we are logicians, that there is no life. Life and death are relative terms. Where there is death, there life is understood. So Vedantists say that there is neither death nor life. But they say you have eternal life—not life as relative to death ; not life under limitations, under conditions,

but absolute life, eternal life,—and that life cannot have death. Nothing can burn that life, nothing can bury that life, nothing can finish, put an end to, that life. That life is eternal and infinite.

We say, for instance, that a person consists of body, senses and the mind. We do not speak of the ego and the soul,—they are high terms. We talk, practically and materially, of body and mind and senses. Now, death comes over the body. Death is material. The mind and the senses being abstract and spiritual—in its literal sense being just like a spirit—cannot end, as body ends, in death, cannot have death. The mind and the senses—they are abstract things. Abstract things cannot die; only material things die. And mind and senses being abstract, they transmigrate from the body to another. Of all the senses and the mind, the mind is the ruler of the senses; and when they depart, they go with some treasure. That means some impression that we have obtained in this life. Some philosophers explain that the mind and the senses are nothing but a collection of those impressions simply, and those impressions transmigrate and go into another new body that will act out its temperament, its impressions. But all theories are simply general or individual, in some respects. To me some laws may be applicable; to others, some other laws. So, if I do some great things, some very high things, I may not come back to earth as a human person, but go to a higher plane, a higher world such as heaven, or some planet, higher than the earth; or I may come to be born again as a man; or I may go to a lower animal kingdom. If we give rise to some *satvic* qualities in ourselves--*satvic* qualities, meaning righteous, virtuous things—and if in that period we die, we will go to a higher plane. And if we die while in our *rajas* quality—*rajas* meaning activity, active

quality—then we may come back again as men ; and if we die in the state of *tamas*, or when the dark qualities, the sinful things, predominate, then we are born is lower animals.

There are several kinds of death ; and from these kinds of death we may get glimpses of what kingdom, of what region, the departed soul may go. If some persons die in day, they have a good chance : but dying at night, they have not so good a chance. And then some persons who die during the northern solstice go to the higher plane; and those who do so during the southern, to the lower, etc. It has some reference to the time, also. Owing to some Karma we may die in the night, or some unfavorable time ; but owing to other Karma which is higher, we may supersede that law.

The idea of the absolute God in Vedantism is expressed in three little words—Sat, Chit and Ananda. Sat means absolute existence ; Chit means absolute intelligence, and Ananda means absolute bliss. So the absolute God means the absolute existence of one blissful Intelligence. Everything on the face of the earth is essentially nothing but an absolute existence. Apparently we see a variety, but it is only unity in everything.

Vedantism teaches us that as a matter of fact we are divine, and not mortal. Matter may be mortal in the limited sense, but spirit can never be so. It is always unlimited —that is to say, infinite and absolute. If we try to know the real essence and the meaning of our existence by our spiritual culture we can understand that we are all eternal and one. Our bodies may perish, but our souls can never perish. When such forms as body and the other external things of this world cease to exist as such, the eternal essence meets us with the all-pervading and ever-existing substance. Vedantism says that where there are more things than one, then there is misery. The highest aim of

man and of every being is happiness. And the real happiness of life is in the realization of the one universal thing. In this way Vedantism teaches that every man, from any position, can rise to godhead.

As a last word ; Vedanta is a system that embraces, that includes, all kinds of thought, of sect, of religion, of philosophy, of anything and everything; all kinds, whether they be materialistic or spiritual. So the Vedantists say only, be simply a little thoughtful. Think over things, think over affairs ; think over things that you see, that you do and that will lead you to your goal, to your salvation. Do not be deluded, do not be irrational. We cannot see our eternal life before us ; we cannot see that we are gods, that we are divine powers ; but we should not deny that we should not neglect that. When some philosophers and sages say so, we may take that theory for granted, and we may continue some practice as they prescribe. And if we go through that practice, that training, then we may arrive at some stage, some state of the mind, when we can know everything and can at last realize fully that we are divinities.

Nature has two phases of character, one evolved nature and the other involved. In a more scientific way, you will understand this if I call it evolution and involution ; evolution meaning expression, and involution meaning destruction. Nature by the one phase of character expresses everything on the face of the earth or in this universe. Owing to the existence of the laws of nature we have come up from the lowest animal to human nature. We have grown up by means of the law of nature, which is called the law of evolution. First, the scientists will tell you, the life germ is in the form of a mineral, then a vegetable, then animal, then afterward, in the form of a man. It finds its highest expression in man. The life germ becomes very well

expressed in man. You do not find in a beast the kind affection, the human qualities. Why don't you find them in a beast? Because the germ is not yet expressed very well. It will afterward be very well expressed when that life germ will come to be in the form of a man. In every man, even, it is not very well expressed. A man can be a beast in human form. You will not find the human characteristics very well expressed in that beastly man. When will it be expressed? When that man becomes a little more moral. You will find the very life germ which you previously found in a mineral, in a vegetable, in a beast, more fully expressed in an ethical, moral life germ. In that moral man, even, you will not find it fully expressed yet. When that moral man will become spiritual, you will find a litle more expressed the very life germ which you have previously found in the lowest form of beast. Now, in the spiritual man, even, it is not found in its perfection. When that spiritual man rises high above everything, every relative idea, when that spiritual man becomes a god, when humanity is transformed into divinity itself, then you will find that germ in perfection. This is the law of nature, the law of evolution. This is one phase of character in nature.

There is another phase of character to be observed in nature. That is involution, going backward; as a seed grows to a tree and again that tree becomes involved in the seed that is produced by that same tree. That seed is called the involution of the future tree, a future tree being involved in that seed. Now, when a man becomes divine, becomes God, that same principle will again come after a good many cycles, to be formed into a germ, from which again all the phases of evolution will come. It is by nature that we have become involved, and it is by the same nature that we will go back to the cause. Now,

going back to the cause is not a bad thing. Do not think that is retrogression. That means going to Brahman, going to, and becoming mixed up with the absolute. From the absolute we have come and to the absolute we will go. When we come from the absolute we say we are evolved by the laws of nature; and when we say we go back to the absolute the higher scientists may say we are going to be involved again into the same primary cause.

YAMA AND NIYAMA.

BY HIRENDRA NATH SINHA.

The science of *Yoga* is a practical system of eight limbs or steps. Self-restraint and self control or *Yama* is the first; and *Niyama* or obligatory observances is the second. The latter may also be said to be of the nature of self-restraint in as much as it involves control of the mind as an indespensible means for its practice. The two together have been styled the first steps as they are not only important as accessories to the practice of *Yoga*, but are the perliminaries to every kind of religious devotion and achievement. Patanjali, in his *Yoga Aphorisms*, after defining *Yama* says that these exercises are to be practised by all people, woman, man, or child, by every being irrespective of nationality, country or position in life and the object of pursuit. "These unbroken by time, place, purpose, and caste, are universal great vows." [II. 31.] As the purifiers of mind and body and as the auxiliaries of moral conduct, as the ennoblers of action and thought, they are necessary for all men—not only for the orthodox devotees of religions but even

for atheists and worldly-minded men. They figure prominently in almost all the orthodox writings of the Hindus. Their virtues are highly spoken of in the writings of the Jains and the Buddhists. Among the latter they are specially known as *Pāramitas*, which literally means the transcendent, or those practices which possess the power of enabling men to cross the ocean of *samsara* and realise the blissful state of *Nirvāna*. They may, therefore, be stated to form, as it were, the ground-work of all religions and ethical superstructures, the door of entrance to the path of spiritual freedom, true liberty and happiness.

Sankaracharya has been pointed out to mention in his *Sutra-bhashya* a fourfold means as the necessary antecedent of *Brahma-gnana* or the supreme knowledge of the *Brahman*. Of these the second is the tranquillity of the mind and restraint of the senses and a number of other qualities; such as, *Uparati*, cessation from all desires, *Titiksha*, patience and resignation, *Samādhāna*, equanimity and *Sraddha*, faith; and the third is the renunciation of the enjoyment of the fruits of action here and hereafter. The contents of these two *Sādhanas*, in a way, imply the ideas connoted by the terms, *Yama* and *Nyama*. Ramanujacharya in tracing the significance of the word *Bhakti* or love and devotion, which according to him is the sole means, says that firm memory which is of the nature of highest knowledge comes to a person through *Viveka*, discrimination, *Vimoka*, non-attachment, *Abhyasa*, practice of self-restraint and self control, *Kriya*, sacrificial work, *Kalyāna*, purity both internal and external, *Anavasada*, absence of weekness and *Anuddharsha*, suppression of excessive joy. In explaining purity he mentions as qualities conducive to purity, *Satya*, truthfulness, *Arjava* sincerity, *Daya*, dooing good to others without any gain to one's self, *Ahimsa*, not injuring others by thought, word or deed, and *Abhidya*, not coveting other's goods, not thinking vain thoughts, and not brooding over injuries received from another. He points out these qualities are essential to every practitioner of religion and quotes in support of each of these scriptural passages. The *Agamas* and *Puranas* which inculcate a more tangible form of worship (*Upasana*), describe these qualities as so

many flowers offered to God. " Non-injury, the first flower, control of the senses another, kindness to all beings, a flower, for giveness, preeminently a flower, knowledge another, austerities another, meditation is again a flower and truth, the eighth flower,—these eight kinds of flowers are dear to God." Thus we see that almost every writer on Hindu religion has recognised these qualities as the first steps to the attainment of spiritual perfection.

Whenever we begin a fresh work two things are found necessary, we should give up first certain tendencies or do away with certain hindrances and then adopt such measures as would be conducive to success. When a new city is to be built the ground should first be cleared of forest, rocks and stones, and made even and then the materials necessary for the purposes of beautiful buildings should be secured. All obstructive elements which stand in the way of our achievement should be got rid of and then we should so act with the aid of proper helps as to ensure successful achievement of the end.

Yama and *Niyama* indicate two such conditions in the process of achieving the highest knowledge. The qualities comprising *Yama* are those that are to be subdued, controlled and suppressed in every person. The qualities connoted by *Niyama* are duties obligatory on every one and whose pactice are conducive to true knowledge. The one points to the enemies that are to be vanquished, the other to the efficient means for attaining success. *Trisikhi-Brahmanopanishad* defines *Yama* as " non-attachment to or control over the body and the senses" and *Niyama* as " attachment to the supreme Being." Body and the senses which represent the animal in man are the worst enemies of all our intellectual and spiritual aspirations. They always tend to drag down man into the quagmire of bestiality. They should therefore be first purified by austerities and penances and brought under the control of the mind. With a properly directed mind will come internal purity. Actions however good and pious they may be have always a tendency to multiply *Karma* and to coarsen thought. Not only this, a conscious good to one person implies always unconscious evil to so many others. In the very act of cleansing

our bodies with water, we kill every day so many millions of god's creatures in the form of microbes. In this world there can be nothing like positive good without its counterpart of negative evil. Yet every man is destined to be incessently active, physically or mentally in a good or bad direction and to be a slave of material nature. The function of *Niyama* is to teach us the best method for steering our boats clear of shoals and rocks in this ocean of mundane life, how to work without multiplying *Karma*, without rousing a nest of hornets, how best to utilise our unavoidable acts and thoughts for the purpose of deifying ourselves, how to wash off the taint which besmears truth and virtue and causes the spirit to shine in its fullest effulgence and be free.

In the organic condition of the world every man is destined to fulfil a certain function. This function may be said to form his duty. Happiness or misery in the life of a person depends on the degree of responsibility which that person assumes on himself and the amount of liberty which he claims to enjoy and the resistance he puts forth to overcome the opposing elements of nature. The more he tries to concentrate round his lower self his acts and thoughts the greater he treads on the negative side of pleasure or misery and becomes restless. True and permanent happiness and liberty may be said to consist in the expansion of life, in the developing of his lower self into the universal, eternal one where all worldly ideas of pleasure and pain cease to torment him and he lives in the region of fearlessness and bliss. All human emotions, happiness and misery will be seen to have the tendency to localise and particularise us. But thought which is more refined than action and emotion has the power to deliver us from personality. Divine thought is therefore nothing else than ordinary human thought purjed of all its conditioning causes. To be a man is nobler than to be a beast; but to be the essence of very existence is the highest and the noblest state to be desired. The highest freedom can come to a person only when the mind is awakened with the knowledge of reality and thought is purified and spiritualised.

The problem proposed to be solved in the first steps is the

apotheosis of duty by the reconciliation of duty with the highest ideal, the performance of duty in harmony with the achievement of universal life. Real happiness may consist in the annihilation of individuality; but duty involves the intelligent performance of even the microscopic task that has fallen to our lot. We are to learn before everything how to discharge our individual duties and at the same time live in harmony with the supreme and universal Self; how to realise the supreme pleasure and yet cease to be an individual. While swimming along the irresistable current of worldly life we should know how to manipulate the forces of the current so as to reach the opposite shore without being carried away by the flood. Duty properly understood and regulated has not only the virtue of making us feel the reality of a positive world but also enables us to keep detached from it. Even the meanest of occupations become transformed into the highest, to the universal will; all that is transient and insignificant become decorated with beauty and sublimity and life becomes uplifted beyond the fear of misery and happiness and gets reconciled to the highest condition of blissful and peaceful existence.

Man is in essence divine and perfect. The whole world of which he forms but a mean part is a perpetual struggle to reach this ideal of perfection, this latent divinity. What stands in the way of everyone realising within his own self perfection is his clinging to lower nature out of ignorance. Ignorance and misery form as it were the very basis in man of the feeling that he is the slave of the body and the senses which tend to blindfold him and drag him down into an abyss of unfathomable darkness. The function of religion is to teach him how to bring his littleness into the temple of contemplation, how to make it infuse him grandeur and glory, how to tame the refractory nature in man and drag him out of darkness into light. *Yama* and *Niyama* serve as mentor and tutor in sanctifying the lower nature by bringing it gradually under the control of the angel within us with the help of holy acts, purity and piety.

The work of *Yama* consists in subduing and spiritualising the riotous man and restoring harmony with the good self within

us. Perfection lies in expelling the lower self from us and in taking refuge with the higher divine Self within, in taming down with courage and conviction the demon in us and making it a less and less rebellious instrument of good. The *Asura* in us must be made to labour for the redemption of the *Deva*. Such a thing can be done only by constantly engaging a person in good works, by turning our little acts and thoughts towards the pole-star of life. Highest knowledge in one sense means the highest suffering, highest self-denial and self-sacrifice and the thorough subjugation of the lower self, and in another sense it means peace and contentment, perfection and bliss. Hence austerity, *tapas* and other holy acts are mentioned in the ancient religion of the Hindus as the essential attributes of a *Rishi* or a seer of truth. "A crown of thorns", says Amiel, "is the eternal symbol of the life of saints." As has been pointed out the object of the first steps in every religion is therefore to deify duty and make it the means of attaining truth and happiness. When what appears to be a narrowing duty is so purified and elevated it becomes binding upon us and serves as a positive force tending to freedom and glory. This is what is known as *Niyama* or obligatory observances. Self-sacrifice and renunciation form the keystone of all practices which comprise *Yama* and *Niyama*; and the attainment of divine perfection the goal.

The whole religion of *Yoga* is an after-development of the early teachings of the Vedic *Rishis*. But the process of development has not been purposeless and whimsical. A good deal seems to have been incorporated from the religious practices of the pre-Aryan settlers and other extraneous sources. By the time the ancient Aryan settlers in India spread to the Gangetic valley, necessity seems to have been felt for the reconciliation and absorption of the non-Aryan practices of religion by the followers of Vedic religion in order that the several forms of religion ruling the land of the Aryans may be fused into a harmonious whole. Yagnavalkya, the founder of *Suklayajus*, is considered by some as also the promulgator of the advanced *Yoga system* of worship and the religious of the *Tantras*. The success with

which *Saivism* absorbed many of the non-Aryan cults and the important place given by the followers of this religion to the practices of *Yoga* made others speak of *Siva* as the first promulgator of *Yoga* as well as of the *Tantras*. For a full representation of the various elements which compose the practices taught in the first steps we have to look to the teachings of the post-vedic writers and of the *Tantras* and the *Puranas*.

According to *Yagnavalkya* and other later writers the characteristics of *Yama* consist of the ten observances called non-injury, truthfulness, non-stealing, continence, mercy, sincerity, forgiveness, self-composure and courage, moderation in eating, and purity. The qualities of *Niyama* are the ten practices of mortification or penance, contentment, faith in God and the other world, charity, worship of God and his forms, hearing the *Sastras*, modesty, devotion, constant muttering of prayer and austerity. Patanjali whose endeavour seems to be to give a scientific exposition of the teaching of *Yoga* has analysed these elements of his predecessors and symplified them into five under each of the steps. According to him "Non-injury, truthfulness, non-stealing, continence, and non-receiving are called *Yama*"; and "Internal purification, contentment, mortification, study and worship of God are the *Niyamas*" The names of the two steps themselves furnish us with a philosophical classification of the several elements they represent. *Yama* implies self-control which forms the basis of the characteristics taught under it. *Niyama* also means the same thing, but connotes, religious observances which have become obligatory on account of their restraining nature. Subjugation of the lower nature of man is, therefore, the fundamental object in all these things. As human nature expresses itself in various ways under various circumstances, so also the practices of *Yama* and *Niyama* manifest themselves as different characteristics.

Each of these attributes has been defined in two ways—— one as a human characteristic, as indicated by the conventional language of society with reference to the individual self of man in relation to other beings; and the other in a higher sense as a

spiritual attribute in relation to the supreme and universal being. The ethical force of these depends on their higher philosophical and spiritual significance. Without such an end every human conduct, every feeling and emotion is so much waste of the gift of nature for selfish and carnal pleasures whose ultimate fruit is unhappiness and misery and ignorance. Intellectual forces however much they may try to keep in check human emotions which have their root in nature and instinct, are not capable of producing permanent results. The emotions should be so trained and directed as to help the intelligence in realising permanently good results. When the attributes of ethical life are properly directed, they not only tend to internal purification but help us in realising God. Herein consists the importance of the first steps in the practices of religion. Patanjali in describing the several attributes which form the first steps in his religion of *Yoga*, does not forget to point out the special *Siddhis* or powers of perfection arising from these and justify their place in the philosophy of *Yoga* as the meridian of transition from worldly life to spiritual life. These characteristics are therefore capable of being interpreted in a third sense, the sense of perfection and power on the plane of human existence. We have classified the paths of religion which lead to the realisation of God into four *Yogas*—*Karma*, *Bhakti*, *Gnana* and *Raja*. All these might be said to have their origin in the lower faculties of man, such as, action, sensation, emotion and intellection, and end in the attainment of supreme selfhood. The so-called duties may therefore be interpreted with reference to each of these *Yogas* ; and the two-fold interpretation in regard to the relative phenomenal life and the ultimate spiritual existence may be said to comprise between them various shades of meaning looked at from different stand-points. As the *Siddhis* of Patanjali convey a special significance in the practical science of *Yoga*, they shall be dealt with separately in the end.

Among the several duties which characterise *Yama*, *Ahimsa* or non-injury is given the first place. It is only a philosophical expression for what is popularly known as love. It is as it were

the essence of almost all the emotions of man. We need not positively love an object and yet if we do not harm it or think ill of it we may be said to love it negatively. The power of love as a means of ethical perfection is highly spoken of by almost every writer. "Love," says Emerson, "will creep where it cannot go, will accomplish that, by imperceptable methods—being its own fulcrum, lever and power—which force could never achieve. Have you not seen in the woods, in a late autumn morning, a poor fungus or mushroom, a plant without any solidity, nay, that seemed nothing but a soft mush or jelly, by its constant, bold, and inconceivably gentle pushing, manage to break its way up through the frosty ground, and actually to lift a hard crust on its head? This is the symbol of the power of kindness." It is the supreme force which can arm man sufficiently to overcome any kind of obstacle and push him upward to expand and realise the universal presence of God. It may be said to have its basis in the self in everything, and so is the best means for realising the universal Self in everything. The very name religion is an indication of the bond of love between the individual and the universal. "Non-injury" may be said to form the cardinal doctrine of the supremely ethical religions of the Buddhists and the Jains as also of other religions in India; nay, of almost all the important religions of the world and of the creeds of atheists and agnostics too.

On account of its importance, this duty of non-injury is obligatory on all of us with reference to every being without distinction. What appears on the physical plane as an injury to another is from the stand point of spirit, really an injury to one's self. Every act and thought of ours recoils on ourselves and affects our prospects. Non-injury has therefore been defined as not injuring another by thought, word or deed. It does not mean as with some not doing injury to human beings and mercilessness to lower animals on the plea that the latter were created for the use of man; nor as with some others, does it mean the rearing of cats and dogs aud the feeding of ants with sugar, with liberty to injure brother man in horrible ways. It is

none of these extremes. Such extremes are only carrying out the letter of the idea but not the real spirit. There should not be even the least shadow of ill-feeling in one's mind. We may do a good deed or be charitable on the pressure of circumstances; but if the heart does not concur or the mind hesitates even for a moment we are far away from the realisation of the perfection of *Ahimsa*. We generally do greater harm mentally than by words or acts, because our thoughts are not so very easily detectable as our words or acts and capable of being restrained. We need not abuse a person or cause bodily injury to him. If we cherish evil thoughts of him, we inflict the worst kind of injury on him. In relation to the subject, as affecting the agent, thoughts, words or deeds are all the same. We should not be jealous of another; we should not be envious of another; we should never entertain any kind of bad thoughts towards any one; for to entertain any of these feelings towards another is to injure him directly and one's self indirectly. That man who never cherishes even the thought of injury to a fellow being, who rejoices at the prosperity of even his greatest enemy—he is the greatest *Yogin*. Not those who calling themselves great become jealous of one another for a little name or fame, or for a few bits of gold; not they who mercilessly cheat others and do the vilest deeds for the sake of their own convenience, who for the sake of their own narrow interest forget the wider interests of a larger community. These are worse than brutes even though they be charitable in certain matters. While the mind is helpless no amount of eating the purest of foods or doing the holiest acts can make a man pure. If non-injury means not eating meat or doing any harmful act to another, deer, cows and sheep are the greatest *ahimsakas*. Therefore alone should all external practices be considered only as the means to develop internal purity and goodness. Forms have value only so long as they are expressions of the life within. When they cease to express life they become curses rather than helps. For one who has realised the essential truths of religion, all these forms fall off of their own accord and become no more necessary. How can a man who realises that

all are the manifestations of the one Divinity, that all are His creatures, that the same Self is in all,—how can he think of injuring another in any way ?

As non-injury is the most efficacious of social virtues in producing happiness and contentment it, so also it is the most practical expression of the highest ethical ideal of the *Vedanta*. All the pleasures of this world, whatever may be the source from which they are derived are transient and inhibitive. Any injury that is done to another, though prompted by the pleasure it gave to the physical self at the moment, is in reality a pain inflicted on one's own self. It is foolish to suppose that one can injure another ; still more foolish to think that the self can be injured. The highest non-injury is therefore synonymous with the opening of eyes to the real nature of the self and the removal of impediments for its full manifestation. That knowledge which causes a man to perceive that the *Atman* is omnipresent, uninjurable and unthinkable, is defined by the Vedantin as the highest *Ahimsa* or non-injury, as the innermost essence of love.

Next comes *Satya* or truthfulness. In the ordinary sense it has been defined as the harmony between the inner life and the outer life, as the innate expression of a fact as experienced by the senses and other outer organs of perception. It forms the secret of all our noble actions and virtuous thoughts. Like non-injury it also involves the concurrence of thought, action and words. That man who most unwillingly speaks the truth by force of circumstances is as much a sinner as the man who flatly utters falsehood. The ultimate effect is the same in both cases. The final object of all such duties being, as pointed out before, internal purity and realisation of the highest truth, how can a man whose mind refuses to admit a common truth be mentally pure? The summum bonum of all moral training is to realise in one's self the basis of ethics. This basis is the highest truth or in the language of religion the Universal Being in all who forms the substratum of our very existence. Similarly to the Sanskrit word, *Satya* or the essence of existence, the English word " Truth " is from the Sanskrit root *Dhruva* meaning the unchangeable and eternal. The

end of all ethical characteristics is to secure to man freedom from the transient worldly life of misery and ensure true, perfect and unchangeable happiness by the realisation of eternal truth. "Let him that would live well", said Plato, "attain to truth, and then, and not before, he will cease from sorrow."

If the highest truth is synonymous with the highest happiness, and the highest existence of the supreme Being, how can man who thinks against Truth, who refuses to speak or admit what his eyes see, or his ears hear live virtuously and be in a position to realise the basis of all truth and all morality? Truth is the natural expression of the reality within through outward symbols. "Without him even a blade of grass does not move." The man who denies truth, in fact, denies his own nature and outrages against God Himself. Marcus Aurelius says:—"He who acts unjustly acts impiously; for since the universal nature has made rational animals for the sake of one another, to help one another according to their deserts but in no way to injure one another, he who transgresses His will is clearly guilty of impiety towards the highest divinity. And he, too, that lies is guilty of impiety to the same Divinity, from the universal nature of all things that are; and all things that are have a relation to all things that come into existence. And further, this universal nature is named Truth, and is the prime cause of all things that are true. He, then, who lies intentionally is guilty of impiety, in as much as he acts unjustly by deceiving; and he also who lies unintentionally, in as much as he is at variance with universal nature, and in as much as he disturbs order by fighting against the nature of the world; for he fights against it, who is moved of himself to that which is contrary to truth, for he has received powers from nature, through the neglect of which he is not able now to distinguish falsehood from truth. And, indeed he who pursues pleasure as good, and avoids pain as evil, is guilty of impiety".

In uttering falsehood we first of all injure our fellow beings by being unjust to them; we then injure ourselves by degrading and misrepresenting our own nature; and lastly we injure

that God whose manifestation are all these beings. The highest Truth can best be attained by truth. The *Upanishads* teach, "He (the highest Being) is to be reached through truth" (*Mund. Up.* 3. 1. 5). "To them alone come the fruition of the *Brahman* which is devoid of evil" (*Pr. Up.* I. 16). The *Vedantin* holds that the highest Truth is to know that all is true only in the supreme *Brahman*; that there is no other truth than this. Whatever we think, do or speak should be in conformity with the ultimate reality and should be educative towards that end. When we are able to keep up to it, we not only open the door in us for the entrance of the Divine knowledge but will have the strength and the will to do good to others and love others as the manifestations of the same eternal Principle within us. Truth has therefore been defined by Manu as that which is good to all beings (inclusive of himself).

Truth is not to be measured by our common ideas of utility, by the pleasures it temporarily brings to our lower nature. It is not a mere intellectual pleasing of others as some body funnily defined its opposite as "the intellectual solution of a difficulty." But it is going beyond the senses and the intellect and acting in conformity with the internal moral conciousness of man, with the all-pervading Divinity within; nay, it is as the Hindu philosophers put it, "Existence itself, Knowledge itself, Bliss itself,—— the Infinite *Brahman*." So long as man thinks that he speaks or acts, that he feels, that he is conscious of truth for the sake of his own well-being he remains outside the moral basis which is the very core of life, which is deeper than expressions, thought or feeling, deeper than consciousness, and which is the very essence, the very substance of his being. But when he feels that truth is no longer outside of him, nor even within him, but that truth is himself, his very nature and he is truth, he transcends lower nature and becomes divine and lives the eternal life in God. Then alone, thought, feeling, desire—all will vanish; peace and repose and a harmonious life will come to him, and the light of unending blessedness will dawn upon him. Truth has consequently been defined by some of our mystics as synonymous with

silence. The proverb "Silence is golden" has a deeper meaning than what it appears to indicate on the surface. Silence is always the language of excess. The silence which arises from the realisation of Infinite Truth, of unspeakable joy, has therefore been described to symbolise the eternal Truth, the essence of infinite love and happiness.

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TO THE SO-CALLED CIVILIZED.

As the SUN dims the stars,
Beatings drum drown guitars,
As the sea eats up streams,
Wakeful mood sweeps up dreams,
Pure LOVE drinks up fear,
So do I wash up clear
Pain envy and weakness,
Death, vanity and meekness,
Earth, Phaebus, Diana.
HOSANNA ! HOSANNA !

O Earths and waters,
My sons and daughters,
O flora and fauna !
All limitations flinging
Burst forth into singing
HOSANNA ! HOSANNA !

Through the arched door
Of eyebrows I pour
And sit in the heaven of heart ;

There well do I ride
In glory and guide,
And no one can leave ME and part.

All men and ma'ams
Sleep in my arms,
In Me they rest and walk ;
I strike the chords
They utter the words,
Through Me, in Me, they talk.

Merry wedlock union,
On Earth or in Heaven
Is a dim foreshadowing symbol
Of my perfect EMBRACE
Of the whole human race
and My clasp so firm and nimble.

As the golden lance——Of the Sun's sharp glance
I pierce the hearts of flowers.
As the silvery ray——Of the full Moon gay
I hook up the sea to my bowers.

As the balmy air——Of the Morning fair
I kiss the rose to bloom.
In a wild wild dream——Like a zigzag stream
I bear the world in my womb.
O Lightning, O Light,—O Thought quick and bright,
Come, let us run a race ;
Avaunt ! Avaunt !——Fly, fly but you can't
With Me ever keep pace.

O Elements, Storms,——O thundering forms,
I stretch my arms around.
Ye harnessed to my car——Drive wide and far
ON, ON and round and round.

I laugh and laugh,——At destiny scoff,
I thrill creation's aura.
My Ocean of wonder——Breaks forth in thunder
HALLELUJAH ! HALLELUJAH!

TO THE MOON.

(The MOONLIGHT creeps up into RAM'S cottage
in SHASTA Mountains.)

1. From the Mountain high
you peer and pry,
Mark well my lonely chamber.
As a maiden shy
all around you spy
so that no one be by
With a face as pale as amber.

2. Though quivering and cold
yet making very bold
You steal up blushing red,
Through the window door
on the carpet floor
Then up to my very bed.

3. THERE bending low
you kiss my brow
And kiss my eyes to wake.
Soft whispering glare, Of thy form so *bare*,
Thy radiant touch,
sweet breath, are such
My sleep away they take,

4. Yourself and I
together we lie,
For awhile we lie together ;
Round me you twine
I drink your wine
Till each is lost in the other.

THE SECRET OF SUCCESS.

Come hither, come hither, ye Merry Bird,
And tell me a story, do,
Why are you always happy and glad
And never a thought of sorrow have?
The Bird cooed softly and whispered low,
The reason is very plain you know.
I Love the sunshine, the gay green trees,
The whole of nature, the cool, cool breeze.
So why should I be sorry and pout,
When Nature is laughing around and about ?
And is ready and willing to truly serve me,
With everything that's necessary,
If only I merrily sing and chirp,
And happily, happily do my work,
For Nature and I are One You see,
And She is always subservient to me.

WELCOME BELOVED INDIA.

O Beloved India ! Thou dost arise
With thy ancient mighty torch of Light.
The awakened earth thou dost advise
With thy Ego-less, calm and glorious sight.

O Beloved India ! thy years of years
Were not of time's slow, blind and blundering ways.
Awakened the earth thy prayers of tears,
Thy mighty monarchs, thy wise with life giving lays.

O Beloved India ! thy Sun-clad Poets
With quickening rhymes flash lightning-fire the earth around—

The awakened air and waters know it
Consuming death's self, all joyous spirit crowned.

O Beloved India ! we sing, we sing !
We meet thee, greet thee ! crown us ; we bow with pride.
The Night is awakened, lingers the morning,
Thou dost jewels bring for the waiting Western Bride.

O Beloved India, we feel thee sing.
The mighty old, old ring ! over the waiting trembling fingers slip.
O the ring of Truth ! that soon, soon, soon the veil doth fling,
That robes complete orange or lotus ! thy bride doth nectar sip.

O Beloved India ! we lave, we lave !
Thy Spirit-waters sprinkle life and dieth not the sacred seed.
Thy over-burdened mighty arms do save, do save.
O Precious India ! thou hast paid the price to give the world its need.

O Beloved India ! this gift of Truth
From thy discriminating bosom flowing—
Long buried souls get constant youth,
Find self to be God, true life are knowing.

Salilanand,
An American disciple
of Ram.

———:o:———

NOTES ON THE IDEALS OF THE INDIAN WOMEN.

BY SISTER NIVEDITA.

As the light of dawn breaks on the long curving street of the Indian village, the chance passer-by may see at every door some kneeling woman busied with the ceremony of the Salutation of the Threshold. A pattern drawn on the ground in lines of white rice-flour with blossoms placed within it at central points remains for a few hours to mark the fact that cleansing and worship have been performed. The joy of home finds silent speech in the artistic zest of the design. Wealth or poverty is betrayed according as the flowers are a bright net-work of winter gourd blossoms, a stiff little row of two or three white daisies or some other offering, more or less humble as the case may be. But everywhere we read a habit of thought to which all things are symbolistic; the air upon the doorsill full of dim boding and suggestiveness as to the incomings and the outgoings which the day shall witness; and the morning opening and setting-wide the door, an act held to be no way safe unless done by one who will brood in doing it upon the divine security and benediction of her beloved.

Such thought was the fashion of a very ancient world—the world in which myths were born, out of which religions issued and wherein vague and mysterious ideas of "luck" originated. The custom bears its age upon its brow. For thousands of years must Indian women have risen at dawn to perform the Salutation of the Threshold. Thousands of years of simplicity and patience like the patience of the peasant, like that of the grass, speak in the beautiful rite. It is this patience of woman that makes civilizations. It is this patience of the Indian woman mingled with this large power of reverie, that has made and makes the Indian nationality.

For the habit of the country, in and by itself, is complete and organic. The steps by which it manifests its orderly unfolding are sequent and harmonious, and imply none of those violent digressions known as progress and reform. The women of Bengal worship their husbands and serve their children and their households, with the rapt idealism of the saints. The woman of Maharashtra are as strong and determined as any in the West. The Rajputana queen prides herself on the unflinching courage of her race that would follow the husband even into the funeral fire, yet will not allow a king to include his wife amongst his subjects. The woman of Madras struggle even with agony to reach the spiritual pole-star, and builds up, again and again like some careful beaver, any fragment of her wall of costom that the resistless tides of the modern world may attempt to break away. And the daughters of Guzerat are, like the women of merchant-peoples everywhere, soft and silken and flower-like, dainty and clinging as a dream. Or we may penetrate into the Moslem zenana, to find the same graceful Indian womanhood, sometimes clad in the *Sari*, sometimes in the short Turkish jacket, but ever the self-same gentle and beautiful wifehood and motherhood, though here it beats its breast and cries upon Ali and Hussain instead of prostrating itself before some image.

Nor is there any real monotony of type. Every order of woman finds its strong individual representation. Brunehild herself was not more heroic than thousands of whom the Rajput chronicles tell. Nay, in the supreme act of her life, the mystic death on the throne of flame beside the dead Siegfried, many a quiet little Bengalee woman has been her peer, Joan of Arc was not more a patriot than the wonderful queen of Jhansi, who in the year 1857 fought in person with the British troops. The children of men who saw it talk to this day of the form of this woman's father swinging on the gibbet high above the city walls, hanged there by his daughter's orders after she had killed him with her sword, for the crime of making a treaty with the English to deliver the keys into their hands. They talk, too, of her swift rush across the drowsy midday camp at the head of her troops, her

lance poised to pierce, her bay mare Lakshmi straining every muscle, the whizz of the charge so unexpected that only here and there a dazed white soldier could gather presence of mind to fire a shot at the cavalcade already passed. And old men still sing her glory with tears choking their voice,

The Rani of Jhansi was no purdah woman. She was a Mahratta with a passion for her country, and practised since girlhood in the chase. She had been the real head of the kingdom ever since her marriage, for her husband was only a handsome figure-head, who spent in making feeble poetry the time he might have given to rule or to his wife. Her life had been in fact as solitary as that of a mediæval saint. And her ostensible reason for fighting was the right to adopt an heir. There has always indeed been a great development of the political faculty amongst Mahratta women. It is well known that long before the time of Jhansi, the great Sivaji owed the inspiration that led to the national reawakening to his mother, rather than his father.

The custom of secluding women is thus not nearly so universal in India as is imagined by people who gather their ideas from unreliable accounts of the woes of high-caste women in Bengal. The lower classes move freely in all countries, for household work and the earning of their livelihood compel; and in the aristocratic closeness of her retreat, the Mahomedan woman ranks first, the Rajput second and only thirdly the Bengali, the screen is always more easily lifted for the Hindu than for the Moslem. A thousand considerations intervene to mitigate its severity in the case of the former. And in the South and West it is actually non-existent. By this it is not to be understood that any Hindu women meet men outside their kindred with the same freedom and frankness as their Western sisters. Very old adaptations of the Ramayana shew us the brother-in-law who has never looked higher than the heroine's feet, and the wife who blushes rather than mention her husband's name. But this power of the individual to isolate himself in the midst of apparently unrestrained social intercourse is necessary in all communities, and has its correspondences in Western society itself. Freedom is granted

only to those who are self-disciplined. It might be added too that a true wife has as little occasion to realize the possible jealousy of her husband in the East as in the West and that an unreasonable fit of suspicion would be considered the same weakness and insult by the one society as by the other. Yet the liberty of Madras and Bombay for all its limitations is a reality and in the province of Malabar woman is actually in the ascendancy. The curious country of learned matriarchs and kings who rule as the regents of their sisters will have many disclosures to make to the world, when India shall have produced a sufficient number of competent sociologists of her own blood. It is commonly said to be characteristically polyandrous, but it is not so in the same sense as Thibet. For no woman regards herself as the wife of two men at once. The term matriarchal is more accurate inasmuch as the husband visits his wife in her own home and the right of inheritance is through the mother.

Thus, far from India's being the land of the uniform oppression of woman by uniform method, it represents the whole cycle of feminist institutions. There is literally no theory of feminine rights and position, that does not find illustration somewhere within its limits. If we ask for the dominion of individual beauty and charm, there is the queen to whom the Taj was built. Or the "four perfect women" of Islam—the fostermother of Moses, Mary the Madonna, Khadiza and Fatima—offer a world in themselves including each of the main types of grave, sweet womanhood, according as her power is temporal or spiritual, individualistic or communal in its display.

But if we look for the unique dignity of ethical achievement for the translation of wifehood not into a novel, but into a religion, we must turn to the Hindu life, suffused as that is with the pursuit of the ideals of the Mahabharata, the Ramayana and the Puranas. Savitri, the Indian Alcestis; Sati, who gave up the body as one carelessly throws aside a mantle, because it had been guilty of hearing her father abuse her husband; Uma, who wooed the great God with penances; and Sita, the divine embodiment of steadfastness and strength; all these are held as the great Hindu

exemplars from Malabar to Nepal.

Throughout Asia where social theory has never been confused by the existence of a privileged class regarded as the type, labour, rising into Government, stands side by side with prayer and motherhood as the main opportunities of woman. The cowhouse, the dairy, the kitchen, the granary, the chapel, with a hundred other offices, divide the attention of the ladies of the household. A rich family will have its large cooking room for the cooks, and in addition, not one, but a series of kitchens, for the use of wife and daughters. Old houses are built with their finest gardens and orchards accessible only from the zenana. Nothing is more noticeable in the lives of Indian women than the readiness and spontaneity with which work is sub-divided and the peaceable way in which it is carried out. This is most striking in regard to the preparation of food. Every Indian woman is a cook, often highly skilled, and some years ago there was no compliment so great as an invitation from a neighbouring family, on the occasion of some important festivity, to come and help with the *cuisine*. Even Hindu society, however, is affected by the ideals of Western organization and emergency. Work nowadays tends more and and more to be laid on the shoulders of Brahman servants, imported for the occasion.

Modern sociologists say that the theory of the equality of man and woman is essentially a phenomenon of coast life and fisher communities. It is interesting to note in this regard that in the fishing villages outside Calcutta, the wife buys his take from the husband and sells it in the market at her own risk. If on his way home her man has disposed of his load to some merchant, she will follow the matter up and buy it back for her own trade. Possibly the same process of keeping an account against the husband is gone through in Madras and Bombay also, for in all parts of India, it is the woman who brings the fish to the bazar. In this class, there is no question of seclusion, and the fisher-wife in the matter of her freedom and responsibilities is a European woman.

A like liberty obtained, however, amongst the women of the Sanskrit drama. Whatever be the date of the play of Kalidasa,

it is evident that that traditional story of Shakuntala round which it is constructed, must have pictured her as studying with the boy disciples of her father and receiving his guests during his absence in unquestioned propriety. It is to be inferred then that such a code of manners was not inconsonant with the memories and the general ideas of the race who transmitted the tale, and if this be so, it cannot be natural to the Hindus to cloister and veil their womankind.

But we cannot on the other hand admit that the seclusion of woman is a custom introduced into India by a kind of Mahomedan contamination. This thoughtless explanation, even if historical, would only drive the question a point further,—what induced the Musalman to screen his women? It is unfortunate, for those who hold the theory, that Islam derives the religious sanction of its social institutions from Arabia and that the Arab woman is said to enjoy considerable freedom and power. Hence it would seem that even the Mahomedan adopted the practice from Persia, from China or from Greece. If he, again, had been responsible for the custom in India, we might have expected that in the neighbourhood of Delhi and Agra, the capitals of the Mogul empire, Hindu *purdah* would have been the strictest. This however, is not the case, Rajputana and Bengal being far more deeply permeated by the habit. The degradation of attempting to explain away a reproach by fastening it on some one else is surely obvious. We must seek elsewhere for the reason of a convention that seems almost instinctive in certain parts of the Orient.

There is some degree of truth in the supposition that society in a military state tends to seclude its women. The mistake probably lies in thinking that this is the only factor in moral evolution that affects their position in this way. Rather it would appear that amongst the primary occupations of mankind,—hunting, fishing, tillage and what not,—there is a distinct tendency to promote different types of institutions. Other things being equal, those occupations that imply a sustained and arduous conquest of Nature tend to equality of rights and similarity of

manners for men and women, whereas, under long-settled conditions from which anxiety is somewhat eliminated, there is a progressive inclination towards divergence of their lines of activity, accompanied by the more complete surrender of woman to the protection of man. Thus an important feature of the Hindu as of the Anglican wedding ceremony is the fact that her father "gives away" the bride into the keeping of her husband.

The tendency to divergence of function would be accelerated in Asia by the nature of the climate which makes stillness and passivity the highest luxury. This fact again combines with military prepossessions to make the custom of seclusion especially characteristic of royal households and having once achieved such social prestige, it speedily extends over wide areas. It may be pointed out that even in Europe, the freedom of woman differs widely with her nationality, and that in England and America the accumulation of fortune is often an influence towards restricting the social intercourse of the women of the wealthy family.

If this theory be correct, it would explain the freedom of woman in India during the first Aryan period as an outcome of the struggle with earth and forest. The early immigration of agricultural races across the Himalayas from Central Asia must have meant a combat with Nature of the severest kind. It was a combat in which the wife was the helpmeet of the husband. If he cleared the jungle and hunted the game, she had to help in field and garden. The Aryan population was scanty and she must be ready to take his place. Vicissitudes were many. At a moment's notice, she must be prepared to meet an emergency, brave, cheerful and self-helptul. In such a life, woman must move as easily as man.

It was far otherwise however when the country was cleared, agriculture established on the Aryan scale and when the energy of the race was concentrated on the higher problem of conserving and extending its culture of the mind and spirit. It is doubtful whether Indian philosophy could ever have been completed on any other terms than those of the seclusion of woman. "This

world is all a dream: God alone is real,"—such an ultimatum could hardly have been reached in a society like that of Judaism where love and beauty were avowed before all as the seal of divine approval on a successful life. Not that India despises these happy gifts. But they are the joys of the householder in her eyes, not of the spiritual seer. "The religion of the wife lies in serving her husband: the religion of the widow lies in serving God," say the women, and there is no doubt in their minds that the widow's call is higher.

But while we talk of the seclusion of woman as if it were a fact, we must be careful to guard against misconception. In society and in the streets of Indian cities, it is practically true that we see men alone. This fact makes it a possibility for the religious to pass his life without looking on the face of any woman save such as he may call "mother." Inside the home, if we penetrate so far, we shall probably meet with none but women. But if we live there, day after day, we shall find that every woman has familiar intercourse with some man or men in the family. The relation between brothers and sisters-in-law is all gaiety and sweetness. Scarcely any children are so near to a woman as the sons of her husband's sisters. It is the proud prerogative of these, whatever be their age, to regard her as their absolute slave. There is a special delicacy of affection between the husband's father and the daughter-in-law. Cousins count as brothers and sisters. And from the fact that every woman has her rightful place in some family, it follows that there is more healthy human intercourse with men in almost every Hindu woman's life than in those of thousands of single women living alone or following professional career in the suburbs of London and other Western cities. It is a social intercourse, too, that is full of a refined and delicate sense of humour. Men who have been to Europe always declare that the zenana woman stands unrivalled in her power of repartee. English fun is apt to strike the Indian as a little loud. How charming is the Bengali version of the "bad penny that always turns up" in "I am the broken cowrie that has been to seven markets," that is, "I may be worthless, but I am knowing."

We are apt to think only of that towards which we aspire, as an ideal. We rarely think of those assimilated ideals that reveal themselves as custon. Yet if we analyse the conventions that dominate an Indian woman's life, we cannot fail to come upon a great ideal of self-control. The closeness and intimacy of the family life, and the number of the interests that have to be considered, have no doubt made strict discipline necessary for the sake of peace. Hence a husband and wife may not address each other in the presence of others. A wife may not name her husband, much less praise him, and so on. Only little children are perfectly untrammelled and may bestow their affection when and where they will. All these things are for the protection of the community, lest it be outraged by the parading of a relationship of intimacy, or victimised by an enthusiasm which it could not be expected to share.

This constant and happy subordination of oneself to others does not strike the observer only because it is so complete. It is not the characteristic of the specially developed individual alone, for it is recognised and required, in all degrees of delicacy, by society at large. Unselfishness and the desire to serve stand out in the Western personality against a background of individualistic institutions, and convey an impression of the eagerness and struggle of pity, without which the world would certainly be the poorer. But the Eastern woman is unaware of any defiance of institutions. Her charities are required of her. Her vows and penances are unknown, even to her husband, but were they told, they would excite no remark in a community where all make similar sacrifices. This is only to say that she is more deeply self-effacing and more effectively altruistic than any Western. The duty of tending the sick is so much a matter of course that it would not occur to her to erect a hospital or to attempt to learn nursing. Here she misses something doubtless, for the modern organisation of skill has produced a concentration of attention on method that avails to save much suffering. Still, we must not too readily assume that our own habit of massing together all the sick and hungry and insane and isolating them in worlds visited throughout with like afflictions to their own proceeds entirely from a sense of humanity on our part, though it has not failed to secure some excellent results.

Much is sometimes made of the fact that Gautama Buddha, brought face to face with weariness, disease and death, went forth to find for man a new religion, whereas the Christ put out His

hand to heal the leper and raise the dead. It would be cruel at such a juncture to point out that both these great personages were orientals, manifesting different phases of the Asiatic attitude towards pain. It is better, leaving to Europe her unaccountable assumption that she has some exclusive right in the Teacher of Galilee, to enter into the question as it appears to the Eastern mind, on its own merits. So viewed, it would be pointed out that the dead raised must still die again, that the leper healed was still in danger of disease, whereas Nirvana means release as it were into a new dimension, whereupon no consciousness of either health or sickness can ever intrude. Again taking the story of Buddha as it stands, we must remember its background of the *Jataka* Birth stories. And here we see that the Great Renunciation is only accounted for in the eyes of the Indian people by the inwrought power of the sacrifice of his own life repeated five hundred times for the immediate good of others. The establishment of hundreds of hospitals for men and beasts, nay, the filling of countless hearts with pity and with peace, are only some of the results of prince Siddhartha's choice.

Woman are the guardians of humanity's ethical ideals. The boy would not volunteer to carry the dead to the burning-ghat, if his mother had not brought him up from babyhood to admire the deed. The husband would not be so strenuous to return home at his best, if his wife did not understand and apperciate his noblest side. But more than this, they are themselves the perpetual illustrations of those ideals. The words, "He that will be chief among you, let him be your servant," fall on Western ears with a certain sense of sublime paradox. But the august speaker uttered the merest truism of that simple Eastern world in which He moved. He roused no thrill of surprise in the minds of His hearers. For to each, his own mother was chief and yet servant of all.

Those who, knowing the East, read the list of the seven corporal works of mercy, may well start to imagine themselves back in the Hindu home, watching its laborious, pious women as they move about their daily tasks, never forgetting that the first necessity is to feed the hungry, to give drink to the thirsty, to clothe the naked, to harbour the harbourless, and the like, and that till these things are done, their own wants must not be met. Truly the East is eternally the mother of religions, simply solely because she has assimilated as ordinary social functions what the West holds to be only the duty of officialism, or the message of the church. To those who deeply understand, it may well seem that Christianity in Europe is neither more nor less than a vast mission of the Asiatic Life.

—*Prabuddha Bharata.*

THE IDEALS OF THE EAST.*

To say that this is a very interesting work appears to us to be a meagre characterisation of its merit as a work which is full of a highly inspiring suggestiveness. While ostensibly endeavouring to deal with the history and meaning of the development of art in Japan, it very rightly understands all art to be an embodiment from time to time of the highest national aspirations as they have told upon popular life and progress. Naturally the technical account of the development of Japanese art cannot be so interesting to the general reader as the presentation of these welling aspirations of the Japanese people which have all along made Japanese art what it has been in history and what it is now endeavouring to become. Nevertheless it must be said that even the technical side of this work is far from being felt as trying or burdensome even by the general reader. The pleasantly light and attractive way in which some of the technical details of Japanese art are presented is as much a striking characteristic of the work as the comprehensiveness and clear-sightedness with which the inner meaning of that art is therein exposed to view. As Sister Nivedita points out with great insight in her admirable introduction to the book, the aim of the gifted Japanese author of the *Ideals of the East* clearly seems to be to recall Asiatic peoples to the pursuit of those proper ends which have constituted their greatness in the past and are capable of bringing about its restitution in the future. Mr. Okakura's

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* By Kakasu Okakura with special reference to the Art of Japan. John Murray, London.

study of Japanese art in relation to the art Ideals and historic aspirations of China, India and other Asiatic countries seems to have irresistably led him to the great conviction with the statement of which he begins his book; and this conviction he expresses in three simple words thus—'Asia is one.' In the present state of human history in the world it is not quite easy to realise at once that this enunciation of Asiatic unity rests on the firm basis of the facts of history. Excepting Japan every other part of the Asiatic continent is manifesting weakness in some form or other, and the way in which part after part of Asia seems to shake and tremble as soon as it comes in contact with the now aggressive force of European civilisation is apt to make men feel that the structure of Asiatic civilisation is lacking in cohesion and does not possess any unity of plan or purpose. "Therefore" to use the language of Sister Nivedita once again, "is it of supreme value to show Asia, as Mr. Okakura does, not as the congeries of geographical fragments that we imagined but as a united living organism, each part dependent on all the others, the whole breathing a single complex life."

The great contrast between the development of history and civilisation in Europe and their development in Asia is by many people capable of being recognised in what may for the sake of convenience be called the practical materiality of the mind of Europe as different from the aspiring spirituality of Asia. Mr. Okakura naturally lays stress on the fact that all the great religions in the world have had their origin in Asia; and equally naturally does he see in this fact an irresistable proof of the unity of Asia. The further fact that more than one ancient development of man's civilisation has been connected with Asiatic centres of human life and thought, more than with such centers found in Europe, is also of importance in

ascertaining the place of Asia in the history of human civilisation. The unity of man and the reality of his soul may even today be considered to be the two great contributions of Asia to the storehouse of man's knowledge and wisdom. To both these ideas Europe is even now manifestly showing an unfavourable attitude. Race-isolation accentuated by national limitations have long blinded the eyes of Europe to the demonstrable oneness of mankind in relation to all its noblest aims and highest aspirations; similarly the boasted practicality of European civilisation is largely responsible for much of the mercenary and mercantile spirit which the sadly discerning vision of Asia has learnt to associate with that civilisation. "Arab chivalry, Persian poetry, Chinese ethics, and Indian thought, all speak of a single ancient Asiatic peace, in which there grew up a common life, bearing in different regions different characteristic blossoms, but nowhere capable of a hard and fast dividing-line. Islam itself may be described as Confucianism on horse-back, sword in hand." In these pregnant words the author not only exhibits the contribution of the various parts of Asia to the common life of that continent, but also succeeds in a startling manner in assigning to Islam also a well-related position within the frame work of his portrait of "Asia, the Great Mother." That Islam has more effectively realised the solidarity of man, than Christianity as accepted in Europe to-day, is too well-known to require any demonstration. That the Confucian communism of China rests on the foundation of the unity of man is also capable of ready demonstration. According to Mr. Okakura—"It fell to the lot of Confucius (B. C. 551 to B. C. 479), at the end of the Shu dynasty, to elucidate and epitomise this great scheme of synthetic labour, worthy of study by every modern sociologist. He devotes himself to the realisation of religion, of

ethics, the consecration of Man to Man. To him, Humanity is God, the harmony of life his ultimate. Leaving the Indian soul to soar and mingle with its own infinitude of the sky, leaving empiric Europe to investigate the secrets of earth and matter, and Christians and Semites to be wafted in mid-air through a Paradise of terrestrial dreams—leaving all these, Confucianism must always continue to hold great minds by the spell of its broad intellectual generalisations, and its infinite compassion for the common people." Even in China the impulse in favour of the other great contribution of Asia to the wisdom of man was not altogether absent. Taoism is a proof of how even Chinese civilisation endeavoured to rise above the practical ethical organisation of soceity so as to follow the ultimate and the universal in the search after truth and immortality. "On its philosophic side Buddhism was received with open arms by the Taoists who found it an advance on their own philosophy. The early teachers of the Indian doctrine in China were mostly students of Laotse and Soshi." In these two sentences which exhibit the kinship of the philosophy of Taoism to Indian thought we see how China herself had half-realised what Buddhism gave to her in a more complete form.

"Essentially according to both (Northern and Southern) interpretations, the message of Buddha was a message of the Freedom of the Soul, and those who heard it were the emancipated children of the Ganges, already drinking to their full of the purity of the Absolute in their Mahabharata and Upanishads. But beyond its philosophic grandeur, across all the flight of centuries and through the repetitions of both schools alike, we hear the divine voice tremble still with that passion of pity that stood forth in the midst of the most individualistic race in the world, and lifted the dumb beast to one level with man. In face of

the spiritual feudalism whereby Caste makes a peasant in all his poverty one of the aristocrats of humanity, we behold him in his infinite mercy, dreaming of the common people as one great heart, standing as the breaker of social bondage, and proclaiming equality and brotherhood to all. It was this second element, so akin to the feeling of Confucian China itself, that distinguished him from all precious developers of Vedic thought, and ennobled his teaching to embrace all Asia, if not the whole of humankind." This wonderful insight into the meaning of Buddhism as it has worked in the various parts of the Asiatic continent is well matched by the author's intelligent grasp of the most prominent feature of Hinduism as brought out in the following sentences :—" Hinduism—that form into which the Indian national consciousness had been striving to resolve Buddhism ever since its appearance as a creed—is now recognised once more as the inclusive form of the nation's life. The great Vedantic revival of Sankaracharya is the assimilation of Buddhism and its emergence in a new dynamic form. And now, in spite of the separation of ages, Japan is drawn closer than ever to the motherland of thought."

The consideration of the introduction of Buddhism into China naturally leads the author to the consideration of what must have constituted the ancient pathway of culture in Asia. There can be no doubt that Buddhism sent a constant stream of wandering thinkers from India to China, that there were probably one sea-route and two land routes by which this communication of culture took place, and that at that time North Western India was the central point in relation to the two Empires between which there was a living flow of communication, travellers and pilgrims and traders carrying the common culture to and fro. The cause of the gradual decay of this expanding vitality

of Indian culture is yet to be ascertained; and we do not feel quite sure that Mr. Okakura is completely right in attributing this decay of the prestige of Asia largely, if not wholly, to the Mussalman conquest of India. There is no doubt that the Mussalman conquest of India has been a contributory factor in causing the decay of the thought-power of Asia, and in thus leading the Mediterranean and Baltic peoples to regard the whole East as but so many victims of an arrested development. That this intercourse between India and the neighbouring Chinise Empire should have affected in time the life and thought of Japan is natural enough; and the author's presentation of the way in which this new influence inspired the growth of art in Japan is indeed impressive and accurate. He says—"A new era was to be born. The whole of Asiatic thought was surging on, past that distant vision of the Indian Abstract-Universal which Buddhism had made possible, to recognise its supreme self-revelation in the Cosmos itself. The vulgarisation of this impulse was to betray itself in the succeeding period, when the tendency to a sordid and hardened symbolism would take the place of the direct perception of the beautiful. But for the moment Spirit was seeking union with Matter, and the joy of the first embrace was to ring from Ujjain to Choan and Nara through the songs of Kalidasa, of Ritaiha-ku, and of Hitomaru". How by the Eighth century of the Christian era, in India itself, her ancient culture had begun to shine in a new dress, and what feeling of abundant reverence and worthy gratitude is apt to be evoked in relation to India in the heart of all earnest students of Japanese history may well be made out from the following paragraphs:—"In India, too, there is a lull in those discussions of the Abstract and Immutable, which began with the Upanishads and culminated with

Nagarjuna in the second century ; and we catch a glimpse of the great river of science which never ceases to flow in that country. For India has carried and scattered the data of intellectual progress for the the whole world, ever since the pre-Buddhistic period when she produced the Sankhya philosophy and the atomic theory ; the fifth century, when her mathematics and astronomy find their blossom in Arayabhata ; the seventh, when Brahmagupta uses his highly-developed algebra and makes astronomical observations ; the twelfth, brilliant with the glory of Bhaskaracharya and l is famous daughter, down to the nineteenth and twentieth centuries themselves, with Ram Chandrathe mathematician, and Jagadis Chunder Bose, the physicist."[1]

"In the era which we are considering, beginning with Asangha and Vasubandhu, the whole energy of Buddhism is thrown upon this scientific research into the world of the senses and of phenomena, and one of the first out_comes is an elaborate psychology treating of the evolution of the finite soul in its fifty-two stages of growth and final liberation in the Infinite. That the whole universe is manifest in every atom ; that each variety, therefore, is of equal authenticity ; that there is no truth unrelated to the unity of things ; this is the faith that liberates the Indian mind in science, and which even in the present day is so potent to free it from the hard shell of specialism that one of her sons has been enabled, with the severest scientific demonstration, to bridge over the supposed chasm between the organic and inorganic worlds. Such a faith, in its early energy and enthusiasm, was the natural incentive to that great scientific age which was to produce astronomers like Arayabhata, discovering the revolution of the earth on its

---

1 Author of "Response in the Living and Non-Living," Longmans, 1902.

own axis, and his not less illustrious successor, Varahamihira ; which brought Hindu medicine to its height, perhaps under Susruta ; and which finally gave to Arabia the knowledge with which she was later to fructify Europe."

"It was also an age of poetry, distinguished by the names of Kalidasa, Banabhatta, and the Jain Ravikirti, creating that richness of imagery and allusion that was afterwards to clothe Hinduism with puranic lore."

"Buddhist art now assumes the aspect of calm which always rises out of the blending of the spirit with matter, in a repose where neither attempts to overwhelm the other, and thus becomes akin to the classic ideal of the Greeks, whose pantheism led them to a similar expression. Sculpture is, *par excellence*, the form best adapted to this conception, and the stone Buddhas of the Tin Tal in Ellora, though deprived of the plaster mouldings with which they were originally covered, are beautiful, with a self-contained grandeur and harmony of proportion. In them we find the sources of inspiration of the Tàng and Nara sculptures."

It has come upon us as a revelation that in the popular religion which Buddhism gave rise to in China and Japan there is so much which is characteristically Indian. That there are gods in that popular religion corresponding to Siva, to Kali, to Sarasvati, to Ganesh and so on, cannot but be of unique interest to all those who take any delight in ascertaining the history of the spread of human culture and the means whereby it is achieved. The author further points out how the monastic spirit of Indian thought and Buddhism told upon art in Japan and gave rise to an age of silence in relation to love which nevertheless was also an age of epic heroism. In the chapter which the author designates as the Ashikaga period, he works out by means of a few lively touches the similarity between

the growth of art in Europe and in Japan, and points out how in connection with the supreme effort of art to represent the conquest of matter by spirit there were agreeable forces working in India, China and Japan. He says, "We come now upon the new interpretations of the two principles of the cosmos, the male and female, with stress laid for the first time upon the latter, as the alone-active. This corresponds to the Indian notion of the Sakti, and was developed by neo-Confucian thinkers as their theory of Ri and Ki, the all pervading Law, and the working Spirit. Thus all Asiatic philosophy from Sankarcharya downwards turns on the moving power of the universe". To us in India, what is really interesting in the history of Japanese art is, as the name of this work under review indicates, in the ideals which that art has endeavoured to body forth ; and the author makes it dinstinctly clear that these ideals have flowed on to Japan from India as well as from China. But it should not be understood that the author holds that Japan herself has not contributed her part to the store of these ideals. One great peculiarity in Japanese history, namely, the unbroken continuity of her ancient line of kings up to the present day, and the consequent unity of the people, based on their loyalty to this ancient throne of political authority, have given to the Japanese people a peculiar sense of a self-conscious corporate personality which has naturally impressed itself upon every source of power and light which those wonderful people have assimilated into themselves. It is this vigour of the Japanese people's sense of their own peculiar national individuality, which, while relying on its own intrinsic strength and capacity to endure, has not hesitated to utlise the light as well as the leading which came from outside sources, that has made Japan the world-famous power which she is to-day. The influences of European

civilisation are telling on Japan now in the manner in which Chinese and Indian culture told upon her in the past. They are seen to be incapable of undermining the peculiar individuality of her civilisation in spite of the eagerness and avidity with which they have all been adopted into the life of the nation. Chinese and Indian culture told upon Japanese life in the past periods of Japanese history more or less in a peaceful and silent manner. But the case has been otherwise in connection with the surging of modern European life and thought on the shores of Japan. In connection with the way in which European civilisation has been operating upon the national life of Japan, Mr. Okakura points out two prominent features, namely, the political aggressiveness of Europe and her modern science with all its associated enlightenment and power over nature. Of the former of these two features the author says—"We saw India, the holy land of our most sacred memories, losing her independence through her political apathy, lack of organisation, and the petty jealousies of rival interests—a sad lesson, which made us keenly alive to the necessity of unity at any cost. The opium war in China, and the gradual succumbing of Eastern nations, one by one, to the subtle magical force which the black ships brought over the seas, brought back the dread image of the Tartar Armada, calling women to pray and men to polish their swords, now groaning in the rust of three centuries of peace." While the political aggressiveness of European civilisation in this manner caused the succumbing of Eastern nations, one by one, the peculiarly historic patriotism and political unity and loyalty of Japan made that same force work on Japan so as to rouse her patriotism and love of political independence. The approach of this new political danger was enough to make Japan bristle with new life. However, this new

and enhanced political vitality of Japan would in itself have rarely been able to maintain her political independence and make her into one of the first nations of the world to-day, if she had not at the same time assimilated into her life what has in recent times constituted the fountain of strength in relation to European civilisation. Modern European science has not only enabled Europe to obtain an appreciable amount of a new kind of enlightenment, but it has also added to the effective capacity of Europe to succeed in the natural struggle of industrial evolution, progress, and self-assertion. If Japan had not taken kindly to modern European science and its applications to the political, military and industrial life of the nation, all her newly roused enthusiasm in favour of political independence would have been of no avail in maintaining her unity and integrity, as well as in making her come up to occupy the prominent position among nations which she now does occupy. In the language of the author—

"At this moment Japan, in the re-awakened consciousness of her national life, was eager to clothe herself in new garb, discarding the raiment of her ancient past. To cut away those fetters of Chinese and Indian culture which bound her in the maya of Orientalism, so dangerous to national independence, seemed like a paramount duty to the organisers of the new Japan. Not only in their armaments, industry, and science, but also in philosophy and religion, they sought the new ideals of the West, blazing as that was with a wonderful lustre to their inexperienced eyes, as yet indiscriminating of its lights and shadows. Christianity was embraced with the same enthusiasm which welcomed the steam engine; the Western costume was adopted as they adopted the machine gun. Political theories and social reforms, worn out in the land of their birth, were hailed here with the same new delight with

which they took to the stale and old-fashioned goods of Manchester."

It is everywhere a common human phenomenon that when any large enthusiasm is roused among a body of people on behalf of what they consider to be requisite for public welfare and progress, it is next to impossible to keep that enthusiasm within its proper bound. The enthusiasm on behalf of political independence thus ran mad in Japan, evn as the enthusiasm on behalf of European science and culture. It is known to every student of modern European history that the recent developments of culture and scientific thought in Europe have also had their effects on the political and social life of the European nations, the tendency everywhere being a marked advance in the direction of political as well as social democracy, based on considerations of the freedom as well as of the rights of the individual. That kind of social and political solidarity which is largely made to rest on the subordination of the rights and interests of the individual to the collected life of the community as a whole is now greatly discredited in the eyes of European democracy; and the advent of European civilisation into Asia has everywhere accentuated the only too natural tendency of the individual to assert himself as against the limitations imposed upon his freedom by custom, creed or law. And Japan could not long afford to be free from this madness of uncontrolled and undirected individualism. Mr. Okakura has not only realised the tremendous character of the destructive force of this spirit of aggressive individualism but has also seen what it is that saved Japan from the destructive fury of this kind of idolised selfishness. He says—"The wild whirl-pool of individualism, seeking ever to make its own stormy will its law, now

rending the skies in its agonies of destruction, again lashing itself into furious welcome of any new scrap of Western religion and polity, would have dashed the nation to pieces in its seething turmoil, had not the solid rock of adamantine loyalty formed its immovable base". In the struggle between the newly introduced spirit of European individualism and the strange political tenacity of the Japanese race, that has been nurtured in the shadow of a sovereignty unbroken from its beginning, it is no wonder that the unifying force of Japanese political tenacity won, so as to make the disorganising influence of European civilisation have next to no power in unfavourably affecting the advance of Japanese national life into new vigour and new glory. "To remain true to herself, notwithstanding the new colour which the life of a modern nation forces her to assume, is, naturally, the fundamental imperative of that Adwaita idea to which she was trained by her ancestors. To the instinctive eclecticism of Eastern culture she owes the maturity of judgmet which made her select from various sources those elements of contemporary European civilisation that she required. The Chinese War, which revealed our supremacy in the Eastern waters, and which has yet drawn us closer than ever in mutual friendship, was a natural outgrowth of the new national vigour, which has been working to express itself for a century and a half. It had aiso been foreseen in all its bearings by the remarkable insight of the older statesmen of the period, and arouses us now to the grand problems and responsibilities which await us as the new Asiatic Power. Not only to return to our own past ideals, but also to feel and revivify the dormant life of the old Asiatic unity, becomes our mission. The sad problems of Westeren society turn us to seek a higher solution in Indian religion and Chinese ethics. The very trend of

Europe itself, in German philosophy and Russian spirituality, in its latest developments, towards the East, assists us in the recovery of those subtler and nobler visions of human life which drew these nations themselves nearer to the stars in the night of their material oblivion."

The author names the concluding chapter as "The Vista"; and one may after reading the book up to the commencement of the last chapter easily guess the nature of the vista opening out before the mind's eye of the author. As already hinted in the last quotation we have given from the work, this vista consists in the due appreciation of the many elements of strength and enlightenment which Asia has contributed to the progressive civilisation of humanity, as also in the actual accomplishment in practical life of the great idea of Asiatic unity which, though now hidden from direct vision owing to comparatively recent extraneous causes, is still seen to rest on the firm foundation of historic harmony and same-sightedness. "The simple life of Asia need fear no shaming from that sharp contrast with Europe in which steam and electricity have placed it to-day. The old world of trade, the world of the craftsman and the pedlar, of the village market and the saints'-day fair, where little boats row up and down great rivers laden with the produce of the country, where every palace has some court in which the travelling merchant may display his stuffs and jewels for beautiful screened women to see and buy, is not yet quite dead. And, however its form may change, only at a great loss can Asia permit its spirit to die, since the whole of that industrial and decorative art which is the heirloom of ages has been in its keeping; and she must lose with it not only the beauty of things, but the joy of the worker, his individuality of vision, and the whole age-long humanising of her labour. For to clothe oneself in the web

of one's own weaving is to house oneself in one's own house, to create for the spirit its own sphere." To these peculiarities in the value of Asiatic civilisation the author adds the travel-culture of the pilgrimage and the wandering monk, which while maintaining the interchange of real ennobling human intercourse has succeeded in harmonising high thought and noble feeling so as to produce a worthy type of staunch yet gentle manhood. Asia's love of peace, her harmony bringing together emperor and peasant, her intuition of man's oneness and the consequent supremacy of human sympathy and self-sacrifice, her love of that freedom which the virtue of renunciation alone can bestow, her simplicity, her trustfulness and her consequent freedom from fear—all these "are the secret energy of the thought, the science, the poetry and the art of Asia." Truly does the author say,—"Torn from their tradition, India, made barren of that religious life which is the essence of her nationality, would become a worshipper of the mean, the false, and the new; China, hurled upon the problems of a material instead of a moral civilisation, would writhe in the death-agony of that ancient dignity and ethics which long ago made the word of her merchants like the legal bond of the West, the name of her peasants a synonym for prosperity; and Japan, the Fatherland of the race of Ama, would betray the completeness of her undoing in the tarnishing of the purity of the spiritual mirror, the bemeaning of the sword-soul from steel to lead. The task of Asia to-day, then, becomes that of protecting and restoring Asiatic modes. But to do this she must herself first recognise and develop consciousness of those modes. For the shadows of the past are the promise of the future. No tree can be greater than the power that is in the seed. Life lies ever in the return to self." The discerning eye of the true patriot in every part

of the world must enable him to see what a great factor this self-consciousness and self-recognition has been in the building up of modern Japan. No nation that constantly decries its own past, sees no good achieved in the whole course of its historic march, and feels that, unless power comes from without, it cannot move onwards at all — no such nation has ever really progressed long in history. The nations that have truly progressed are, on the other hand, those which have ever stood firmly on the steady and unyielding rock of self-respect, and have always had an eye to notice with joy and appreciation their own achievements in history, and have thus felt sure of their capacity to achieve greatness for themselves in the future. The despondency of even ignorant weakness and the longing for the strength that is wrongly imagined to come from self-depreciation and imitation are both calculated to undermine completely the noblest of civilisations. Japan, even in the worst days of her modern trial connected with the travail of her new life, did not give up her self-respect. What is commonly known as the Modern Eevolution in Japan is, according to Mr. Okakura, a genuine restoration The perplexity of Western thought has not yet ceased to trouble her, "for the scorching drought of modern vulgarity is parching the throat of life and art". The struggle between Asia and Europe has not yet reached its crisis as most men may easily make out. But whether it is the ancient nobility, repose and dignity of spiritual Asia that is to crown the brow of perfected humanity or whether it is the hurry and aggressiveness of material Europe that has to take away from man his inborn gentility and divine destiny, lies well hidden within the womb of the future. To us in Asia it is natural to be disappointing to contemplate the discomfiture of the ideals for which Asia has laboured so long and suffered so long. And who can question the deep significance of the last sentence in the book which is as characteristic as the first—"Victory from within, or a mighty death without."

VEDANTA WORK.

SAN FRANCISCO.

From out the Elder East has come the Swami Trigunatita to instill into Occidental minds the olden philosophy of the Vedas and to impart to the materialistic West the thoughts of his preceptor, Sri Ramkrishna. In far Calcutta was the Swami born, and in the university there he studied until he had arrived at the standard of B.A. At the age of 18 years he met Sri Ramkrishna, the great sage, who is the master of the renowned Swami Vivekanada, and under him for over two years he learned spiritual practices. Then he became a Sannyasin (a monk), and thereafter for many years performed asceticisms, afterward going forth on travels to distant lands, in the course of which he has come to San Francisco and is now delivering lectures promulgating the mystic lore of the Orient. These lectures are being given under the auspices of the Vedanta Society of San Francisco, which was organized three or four years ago by Swami Vivekanada. A similar Society has been in existence in new York for some seven years.

The Vedantists believe in one absolute God; they believe in heaven and hell only in their relative sense, and not as everlasting; they think men are not born sinners, but through spiritual culture may make themselves as holy and happy as God himself; they believe in reincarnation and transmigration; they hold that all religions are but paths leading to one place, and they frown on such psychic powers as mesmerisim as hindrances to the growth of the individual soul.

It is the opinion of Swami Trigunatita that Christianity has come down from the teachings of the Vedas. In fact, according to the belief of the Vedantist all sects and religions in the world to-day are merely branches of the old religion of the Hindus.

And of these things has the brown-faced, bright-eyed Swami

come to speak. In the yellow grown and turban of his priesthood, with the soft speech and the subtle thinking of the Hindu, he is advancing again the old thoughts of the Vedas and the newer thoughts and newer wisdom of the modern Vedantism.

—*The Sunday Call.*

———x———

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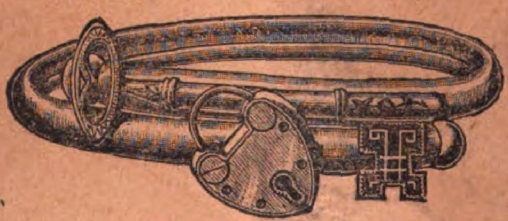
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That which exists is one : sages call it variously."

—*Rig veda*, I. 164. 46.

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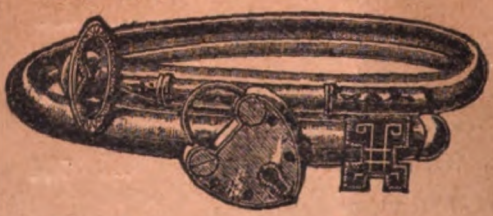
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—*Rig veda*, I. 164. 46.

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SIVAYOGADIPIKA.

BY SADASIVA YOGINDRA.

CHAPTER LII.

(*Continued from Page 627.*)

25. The ninth is the *Adhāra* of the *Ghantika*, or canine teeth. In it one shall place the tip of the tongue. It is sure to exude the nectarine juice which is the perennial source of satiation and contentment.

26. He who inserts into the interior cavity of the soft upper palate by turning upwards the pendent inverted uvula which is lengthened by shaking and pulling,—that person attains the upheaved state of mind (*Unmanita*).

27. If, in the *ādhāra* of the tongue, at the tip of it one performs the act of stirring up, to him the drinking of nectar will be an accomplished fact. His power of poetising will become full-blown.

28. The twelfth is the *ādhāra* of the tooth which is the upper root of the canine tooth. By striking inside it with the tip of the tongue for six months a light will become visible.

29. The thirteenth is the base of the vital energy (*Prānamūla*). If the sight in concurrence with the mind were to be stationed there daily, the vital energy will become centered there.

30. The fourteenth is the *ādhāra* of the forehead known as the *Lalāta*. With the mind, if one versed in Yoga raises the energy to that place he shall attain all sorts of powers (*Siddhis*).

31. The *ādhāra* of the eyebrows is the fifteenth. If, over it, a wise man were to see with his eyes the image of a firebrand, he will indeed see very soon the spirit.

32. The *ādhāra* of the eyes is the sixteenth. A wise man shall move the eyes upwards. He shall soon see in the outer corners of his eyes a cluster of bright rays.

33. With the three kinds of bindings (*Bandhana*) of the vital energy, with the restraint of posture, with the muttering of *mantra*, with the hearing of the internal sound, so also with the pure stoppage of vital currents (*Kevalakumbhaka*) and with meditation, a Yogin becomes a concentrator of his attention simultaneously in eight different ways.

34. In the blazing fire of knowledge within the vessel

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33. *Kevalakumbhaka* is the end of *Pranayama*. In meditation the yogin adds to it the concentration of the mind on the self as the presiding deity of a centre. While meditating on a particular form of energy in a centre, the mind should at the same time take care to restrain and keep the energy in that centre.

34. The effect of meditation should be to give up the body-idea by identifiying all the nerve currents which bring about the body-perception with the innermost Self. Hence, in this stanza,

of the body, a wise man, by means of constant meditation, shall burn to the emblem of Siva the incense composed of the surplus coatings of the five *bhutas* and their five properties, in the same way as one would burn the incense made of ten ingredients (*dasānga*).

35. Those that are learned in *Siva-Yoga* say that the process by which the mind in meditation (*Dhyāna*) being directed to a single object becomes fixed in the same, is *Dhārana* or constant meditation. When this is practised according to the methods of *Saivāgamas*, on account of the processes of holding the mind in each of the elements commencing with earth as taught in them, it is variously distinguishable.

36. Five *Dhāranas* are mentioned by sages. These are *Dhārini* or that which relates to earth, *Vāruni* or that

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the five *Bhutas* and their subtle base, the five *Tanmatras* or the rudiments are said to be burnt before the altar of the self.

35. The definition of *Dhārana* is given. *Dhārana* is the act of fixing the mind steadily on one and the same object until that object divulges its real nature. Patanjali and other writers on *Yoga* call this process *Dharana* and the directing of the mind to a single object, *Dhyana*. The order of the exercises intended to be represented by these is not changed and only the names are changed. Both functions of the mind are so much allied to each other that the root meanings of the words give room to such an interpretation. *Dhyāna* is *Dhi* and*an* which means to move the mind towards. *Dharana* is from *Dhri* to hold or bear, which when applied to the mind means to hold the mind towards. Whether *Dhyana* is used for *Dhāranā* and *Dharana* for *Dhyana* the main principle remains the same.

36. The gross body of man is said to be made of the five elements or *bhutas* whose properties vary in fineness according to the degree of grossness of the *bhuta*. Among the activities of the body, the lowest kind of activity is physical motion which

which relates to water, *Agneyi* or that which relates to fire, *Māruti* or that which relates to air and *Nabhomayi* or that which is made of ether.

37. Therefore alone have these *Dhāranas* been mentioned by great adepts in yoga as the bestowers of every kind of *siddhi* on those that take delight in their practice.

38. Having fully passed the energy along with the regent of earth (whose *bijākshara* is "*la*") into the earthy region of the body lying between the foot and the knee and meditating on the forefaced Brahma who is endowed with four arms, if one were to hold the energy there, one is sure to attain conquest over the element of earth.

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characterises the lower limbs while its highest form characterises the mind whose seat is the brain in the region of the head. Hence from foot to head the body is divided into five grades and conceived to represent the five *Bhutas* in order. The lowest, from foot to knee, is earth and the highest, from the point between the eyebrows to the crown of the head, is ether. Meditation in these parts of the body on their respective *Bhutas* is said to give to the yogin conquest over the influences of the *Bhutas*. The yogin gets knowledge about the secrets of these *Bhutas* and thereby attains mastery over them.

37. In the several kinds of *Dhāranas* the principle of meditation is the same as in *Dhyana*. One has to be reapeatedly and steadily pondering over the presiding deity of an element. He has to mutter the *Mantra* pertaining to that deity or at least repeat the *bijakshara* of that *Mantra* and meditate on the form of the supreme Being as embodied in the *Mantra*. The main object of these several kinds of *Dharanas* is to get the realisation that the whole body with its vitalising currents, in fact, that the whole universe made of the five *bhutas*, is nothing but the manifeststion of the supreme Self. As knowledge is power, the knowledge of the real nature of these elements is to get power over them.

39. Having fixed in the inter-space between the knee and the navel which is the region of water, the vital energy in conjunction with the presiding deity of water (which is symbolished by the letter "*va*"), a person shall meditate on this foe of Madhu who is clothed in yellow garments, who has a benign countenance, who shines like a pure crystal, and whose arms are adorned by the conch and the disc. He shall attain the greatness of conquest over all fears arising from water which is said to be the result of this *Vāruni* practice.

40. In the region of holy fire which lies between the navel and the neck having located the energy by means of "*ra*" which is the God of fire, one shall remember the three eyed Being who is of the nature of *Rudra*, who resembles the young sun, whose body is covered with ashes, who is calm, who is easily propitiated and, who is the bestower of boons and of protection from fear, and meditate on him. To the practitioner of this *Dhārana* there will arise from it freedom from the fear of fire.

41. In the region of the air which lies between the root of the neck and the space between the eyebrows with the letter "*ya*" which is the God of winds, if a person meditates on Iswara who shines brilliantly and who is of the nature of light, he shall, friend, by the glory of Iswara sport like the wind.

42. In the region of the ether, which begins with the space between the eyebrows and ends with the cavity in the crown of the head, (symbolished by "*kha*") having firmly restrained the energy, he who meditates on the Lord of Uma whose crest bears the crescent moon, who possesses ten lotus-like hands, who has five faces and three eyes, who is black-necked, who is endowed with weapons, who is the bestower of boons on all alike, who is the First Principle of all principles (*tatvas*) who is the bright speck (*Bindu*), who is of

the nature of ether (zero), who is auspicious and who is the offerer of protection,—that person is freed.

43. Thus these five kinds of *Dharanas* are to be understood in connection with five *ghatikas*. If the *Pranas* are held in each one of these a *ghatika* (measuring 24 minutes), by these a man will attain the conquest of the body (*Dehasiddhi*).

44. In these, the earth and such other *Dharanas*, by the constant restraint of *Prana* all such chronic diseases as are born of impurity will be rapidly rooted out of men. There is no doubt of this.

45. The five Dharanas are held by Yogins by means of knowledge and action. Those that devote themselves to diligent practice in these cross the ocean of *samsaric* life.

SAMADHI.

46. Holding the lamp of knowledge with your pure intellect, giving the offering of one's own self together with

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44. In all those practices one thing is to be remembered that the limbs are parts of *Hathayoga* whose aim is to secure a sound body and thereby the highest knowledge of the Self. All mental aberrations and imperfect knowledge, or what may be called ignorance, are due to the impurities and diseased conditions of the body. The religion of healthy-mindedness is possible only with the help of a healthy body. Hence under every practice care is taken to recount its therapeurtic effects on the body as well as on the mind.

46. *Samādhi* is defined as that state of consciousness in which the *Jivātma* gets united with the *Paramātma* in the same way as salt with water. This state is indescribable and can only be spoken of in the relative language of a limited being as a state of hyperconsciousness or that state which is above and beyond human consciousness. The aim of Yoga is no doubt to obtain an experience of the infinite Self. But when this experience comes,

the mind, in the temple of the heart, you shall, my dear friend, cause the entrance of your self (made of mind) into this emblem of the Supreme Self by means of this *Samādhi* or hyperconscious state of existence.

47. Just as when indistinguishable union between water and salt takes place, by the loss of their character of distinctness they attain the sameness of essence, in the same way the state which arises out of the union of the mind and the *atman* which is real existence it is called by adepts in the practices of self-control *Samādhi* or superconscious existence.

48. When oneness between the individual self (*jivātman*) and the Supreme Self (*Paramātman*) takes place, then the prince of Yogins enters into the state of *Samādhi*.

49. By means of this *Samādhi* if a person, along with

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man is made to transcend into infinity. And when he returns back to the worldly consciousness of limitations, the utmost that he brings is only the scent of that supremely blissful Being in whom he reposed for a time. The only description he can give of his extracosmic experience is to compare and say that it is beyond every known experience. Bhagavan Sri Ramakrishna used to say that it is like a salt doll finding the depth of an ocean. The moment a salt doll gets into the ocean to find its depth it becomes dissolved and one with the ocean. How then can a salt doll as a salt-doll come back with the knowledge of the depth of the ocean ?

49. In a state of *Samādhi* all those individual experiences which were the result of the senses and the intellect and other instruments of perception possessed by a person in the phenomenal state of existence are bound to disappear as a matter of necessity. If they do not do so there can be nothing like a hyperconscious state of existence, like spirit and like another world. It will then be absurd to believe in the existence of any being called God.

his mind, gets merged in the Supreme *Brahman*, to him the ear and other senses will not exist, so also sound and such other objects of the senses; egotism and modification of the mind will completely cease; the dual experiences of pleasure and pain, honor and shame, cold and heat, the inexorable merit and sin and the network formed by the great and varied activities of the will (*Sankalpajala*),—all these will not at all appear.

50. The prince of sages whose mind is completely absorbed in *Samādhi* lives in the cave or else roams in the wide world free from any desire, either eating suitable food or without caring for any food, either having proper sleep or being forsaken by sleep. So also he always sports amidst the varied activities of the world either by remaining active accompanied by fame, and the display of dexteritry in all acts and works, or by being inactive.

51. Thus a person by means of this *Hatha Yoga* composed of eight limbs, from persistent practice without apathy becomes perfected. Listen to the *Siddhis* or powers which shall come to such a person.

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50. After a person attains *Samādhi*, he is sure to become indifferent to worldly activities and comforts, because he cannot help seeing the infinite and all-pervading spirit in every thing. Though he lives in the world he will not be of it just as a lotus leaf in water or a mud worm in the mire, untouched and unaffected. He will become indifferent to both the pleasures and pains of this world, so also to merit and demerit. He will either meditate in a cave, foodless and sleepless or wander in the wide world aimless, eating whatever food comes in his way and sleeping wherever he may give rest to the body undisturbed. For, what food can give him happiness more than the bliss of *Brahman*, what place can give him better rest than that given to him by resting his mind in *Brahman*?

52. In the first year of practice in which there will be the destruction of all diseases he will become the beloved of all people. In the second year with sweet words he will compose verses. In the third even though bitten by the serpent and such other noxious creatures he will not be affected.

53. By the fourth year he will become freed from all trouble from desire, illness, hunger, thirst, sleep, mental anguish, cold, heat, etc. By the fifth year the faculty of hearing distant sounds, the power of speech and the power of entering in to other's bodies will come to him.

54. In the sixth he will not be cloven even by the thunder-bolt; so also will he be extremely fleet-footed and capable of seeing over very great distances. In the seventh year he can raise himself above ground. In the eighth super-human powers (*Vibhutis*) will come to him.

55. The person who, in the ninth year, becomes

52-8. Twelve years of persistent practice is recommended. Twelve years is the period of climacteric according to the Hindu *Sastras*. Any penance aught to be performed for 12 full years before a sin can be expiated. A person may succeed in getting his *Sushumna* channel opened, his *Kundalini* roused and obtain a glimpse of the supreme Being, yet if he does not keep in this continuously active, his *Pranas* are apt to drag him back to the old routine work and make him again worldly active. If for 12 years he keeps himself in check and turns all his energies Godward his constitution will be so thoroughly changed that his mind will become permanently fixed in *Brahman*. He will come to possess all the *siddhis* and superhuman perfections.

Twelve years practice of any kind of self-control is, according to the *sastras*, sure to give a person the permanent enjoyment of that pleasure which a person seeks by the losing of that control. The powers come to him in steps according to the degree of proficiency he attains in self-control.

adamantine-bodied and travels in the sky or wanders about in all quarters of heaven,—that person in the tenth year, possessing the speed of the mind, will go with great delight to whatever place he desires.

56. In the eleventh year a yogin will become omniscient and endowed with the perfection of knowledge. In the twelfth attaining equality with *Siva* he will himself become both the doer and the enjoyer.

57. It is to be understood as certain that he who keeps his mind firm in this way without any obstruction and with love and devotion to the feet of the great teacher and lord for twelve years, will become a perfected being (*Siddha*).

58. Therefore alone thou shalt practise with zeal this wonderful *Yoga* made of eight limbs; for this yoga is verily an accessory to the worship of Siva.

59. By force of incessant practice after becoming rid of old age and death, such a person shall live as long as he chooses in this world and then attain freedom.

60. By *Yamā* and *Niyama* alone a devotee becomes, I believe, a bright heaven in himself; and possessed of a firm seat he dwells in the presence of the supreme Lord of all.

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59. A perfected yogin attains the power to quit his body at will. Even when he leaves a body the option of either taking another body for the service of humanity or attaining inseparable union with the universal Spirit rests with him. This is the true meaning of the word freedom—freedom not only from the trammels of *Samsara* but also either to take body at will and enjoy the bliss of Brahman or to become *Brahman* itself.

60-63. In these stanzas the eight limbs of *Yoga* are summerised as different steps in the worship of Siva. By *Yama* and *Niyama* the worshipper purifies himself and befits himself for the worship of Siva. By *āsana* he takes his seat on the *Vedi* or platform of worship in His presence and prepares himself

61. The place where the moveable and the immoveable get dissolved is the *Linga* or the *Sahasraric* emblem technically known as the *ākāsa* (ether). If by means of *Prānāyāma*, the *Pranas* are merged in to that *ākāsa*, a man becomes the *Prānalingin*, or the worshipper of *Linga* which is made of *Prāna*.

62. With the mind centred within itself by means of *Pratyāhāra* or the gathering in of the senses, there is no doubt that he brightens up becoming calm-minded. Possessed of *Dhyāna* or meditation and *Dhārana* or the holding of the mind in the object, the wise man attains the feet of the Lord.

63. By means of the *Samādhi* of motionless oneness he attains that state of self-existence in which one only exists in indistinguishable union with the *Linga*. Thus by means of the eight-limbed *Yoga* a man becomes a bigoted and staunch devotee of Siva.

64. Hence by every kind of exertions, either by means of action or by means of knowledge, my noble friend, you also become, by the practice of the eight-limbed yoga, a *Sivayogin* or an adept in *Sivayoga*.

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for the task. By *Prānāyāma* he begins the worship; and by *Pratyāhāra*, he gathers up the final offerings and takes rest by offering them to God. By *Dhyana* and *Dharana* he slowly approaches the feet of the Lord. By *Samadhi* he attains union with *Siva*. He who practices this eight-limbed *Yoga* directing all his thoughts and actions to Siva becomes indeed a *Sivayogin*.

SUFEEISM.

BY MOHAMMAD BARAKATULLAH.

(PART II.)

(*Continued from Page 597.*)

Thus, both beauty and love, having emanated from Absolute Being, pervade the whole economy of the contingent universe. The poet Urfi alludes to this point in the following lines: 'Religion says, hold thy tongue; but love says, proclaim it loudly (O, God), it was thou, too, who let loose the reins (of thine horse) in the course of thine own love." But the poet Iraqui puts it differently. "The first wine that was ever poured into a cup was borrowed from the intoxicated eye of the cup-bearer."

Absolute Being, which alone ever has been and ever will be, being possessed of ideas or attributes of perfection, after having evoked a phantasm of not being for a season, brought about the manifestation of the attributes, through the medium of five faculties: First knowledge; second, desire; third, will; fourth, power, and fifth, activity. These five stages are often spoken of as five worlds or five planes (Hazaratikhamseh). Above and beyond them is the world of Godhead, (Alam-i-lahut); of which nothing can be predicted. The first of these five is called the plane of the Absolute Invisible (Hazrat-i- gheyb-i-mutlaq) or the plane of nebulosity (Hazrat-i-'Ama), in which the ideas of the fixed prototypes (Ayan-i-thabeteh) lay merged in Absolute Being. The second is the plane of the Relative Invisible (Gheyb-i-Muzaf), in which the ideas, intelligences, or souls are presented distinctly to the eternal mind through his desire to make them manifest. The third plane is called the world of might or control (Alam-i-jabarut), where the decision is made as to the manifestation of the Attributes. The fourth is called the plane of Similitudes (Alam-i-mithal) or the Intermediate World (Alam-i-Barzakh), where potentialities are aroused to be ready for manifestation, and

where there is only one step to ths visible plane. The fifth is the plane of the visible world (Alam-i-Shahadat), where the actual manifestation takes place. These are not five localties but only five grades through which manifestation of the Attributes takes place.

In process of manifestation there came first intelligences or spirits, some of which were sometime connected with bodies and were called men, and others were never connected with bodies and were colled angels. At this stage, the primal compact mentioned in the Quran and often alluded to by the Sufees took place. "And (remember) when thy Lord extracted from the children of Adam, from their loins, their progeny and made them witnesses against themselves (saying) am not I your Lord? they replied, yea, we testify." Ch. VII. 3. The poet Sadi in speaking of Saints, alludes to this point thus: "The *am not I* of eternity is, now as ever, ringing in their ears; And the shout of yea is still resounding." The Sufees out of their devotion to the Prophet, assign to him the first and foremost position in creation. The poet Urfi, referring to this point, says: "So long as thou (O prophet) didst not combine in thee the contingent and the eternal aspects of existence; there was no corresponding reality for the common application of existence to both. The design of the creator caused two beauties to ride on one camel. The Salma of the phenomenal and the Leyla of the eternal aspects of thy being. Hence, they call the prophet the sample of the eternal aspects of thy being. Hence, they call the prophet the sample of the eternal on the canvas of the phenomenal."

The process of manifestation, then, continued from spirit plane to material one by gradation. In the material world the lowest point was touched. Consequently, through the physical word was manifested the world of similitudes, where forms ready to be materialized exist; through the world of similitudes, the world of intelligences or spirits; through this, the world of the fixed prototypes or divne ideas; through this, the world of the Divine Names or attributes, and through this the world of the Unity.

The circle of existence (Dauran-i-vojud) has two arcs; (1) the Arc of Descent, (Qaus-i-nozool), which commences from the point of non-conditional existence and goes on descending, by means of differentiation and complexity, through spirits, elements, and heavenly bodies, till it reaches the earth, the grossest and remotest from Absolute; (2) the arc of ascent Qaus-i-soo-ud), which starts from the mineral kingdom, passes through the vegetable and animal kingdoms and culminates in man. Man is the epitome of the universe, who stands out as its central point. Man, who stands on the border line between the spiritual and the physical, on the one side joins hands with the angles, and on the other is related to the brutes and the material world. Every, other being in the universe reflects one or other of the Divine Attributes; man reflects the whole. It is given to man alone to know the nature of things as they are in reality, imitate the Creator, so to speak, in his omniscience, and thereby become the lord of the creation. To this wonderful potentiality of man alludes the Quran when it describes the discourse between the creator and His angels: "And (remember) when thy Lord said to the angels, verily I am going to create (my) vicegerent on earth; they said, (to Him), art thou going to place therein one, who would currupt the earth and shed blood; while we sing the hymns of thy holiness with thy praise and glorify thee? He said, verily I know what ye do not know. And He taught Adam the names (of things) all of them, then He presented them (things) to the angles and said (to them), inform me of the names of these, if ye are true. They replied, holy art thou, we have no knowledge (of any thing) except what thou hast taught us; verily thou alone art knowing and wise. He said, O, Adam, inform them of the names of these (things); so when he told them (the angels) the names of those things, He (the Lord) said (to the angels), had I not told you that I knew the secrets of the heavens and the earth and knew what ye were showing and what ye were concealing? And (remember) when we (God) said to the angels, prostrate before Adam, and they prostrated, excepting Iblees, who refused (to prostrate) and

became proud, and became one of the unbelievers." Ch. II. 28-32.

This beautiful allegoric narrative of the discourse between the Lord and His angels, of the contest between man and the angels and of the triumph of the former over the latter is a mere picture of the capacities of man and angels. It points to the potentiality of man to acquire the impressions of particular material and immaterial objects through his exterior and interior senses and then to draw abstract universal ideas from them, which is denied to the angles for their want of bodily sensations. Hence, the superiority of man over angels through his knowledge of particulars and universals. And this excellence of man through the knowledge of good and evil, right and wrong, and life and death, can only be achieved through his journey first, into the downward course in the arc of descent from the spiritual to the material plane, and then, into the upward course in the arc of ascent through the mineral, vegetable, and animal kingdoms up to the stage of the perfect man. The grossness of matter is called the Fall of man in religious phraseology, for it puts a veil on the spiritual sight of many, and keeps some attached to the worship of idols, some to the worship of the heavenly bodies and others to the worship of men like themselves, and does not let them rise to behold the beauty of the eternal One, whose attributes are mirrored in all the atoms of the universe separately, and in man collectively. Those short-sighted people, who remain engrossed in the mud of matter, and wander in pursuit of the dim reflection of the light of the Real luminary, are rebuked in the Quran thus: "Dost thou think that many of them hear or understand? They are not but like brutes, nay, they are worse lost (than brutes) in the path." Ch. XXV. 40. The poet Baydil touches this chord most beautifully: "With which mirror art thou occupied, losing all these opportunities? Thou art only the sight of a slaughtered animal. Open thine eye, and enter thy coffin." Man, by becoming a free agent, namely, by accepting the faculty of discerning between good and evil, right and wrong, and of acting according to the dictates of conscience—the invari-

able and eternal law—has, surely, undertaken a tremendous responsibility, as the Quran beautifully puts it: "Verily we offered the trust to the heavens, and the earth and the mountains (for their acceptance), but they refused to undertake it, nay, they were terrified at it, *i.e.*, at its terrible responsibility; but man accepted the burden; verily he was unjust (to himself) and ignorant (of the enormity of the task)." Ch. XXXIII. 72. Thus a perfect man by going through the ordeals, overlords the universe. That is to say, to quote Sheykh Abdullah "The universe is the aggregate of the individual objects through which are manifested the Divine names (attributes), but as it was incapable of receiving the form of the Divine Totality and as the manifesting of the manifestation of the universality was not obtainable there-through God created man, who is its soul, after the Divine image; So man is the theater of the Divine names, and the meeting point of the Divine Attributes."

The Absolute Being, as before mentioned, evoked the phantasm of Not-Being and made it a mirror in which His attributes were reflected like the reflection cast by the sun on a pool. So the pool is thus the mirror of the sun, as Not-Being is the mirror of Being, and the reflection cast on the water typifies the phenomenal universe. As the universe is thus the image of the Absolute Being, that is of God, reflected in the mirror of Not-Being, so, the Sufees say, is man the eye in that image, and as when we look in a mirror, we perceive a small image of ourselves reflected in the pupil, so is the image of God reflected in this eye, which is man. Thus is God revealed unto Himself and unto man, and thus, moreover, does man contain in himself the image of God. Thus is explained the verse of the Quran, which runs: "We," says God, "are nearer to him (man) than his jugular vein." Ch. L. 15. The following sacred tradition implies the same: "The heavens and the earth of mine," says the Almighty, "cannot contain me, but the hsart (*i. e.*, soul) of my faithful servent can contain me." A Persian poet touches this point most exquisitely: "Win a human heart; for that is the greater pilgrimage. One human heart is superior to thousands of

Kaabas. The heart (spirit) is the foot-path of the Almighty, the most magnificent, while Kaaba is only a building raised by Abraham, the son of Azer (Terah)." The Sufee idea of sin is also based upon this lofty conception of man, as the Divine Hafiz tells us: "Hurt no heart and do whatever thou pleasest, for there is no other sin in our religious canons."

As regards good and evil, the Sufees and the Mutakallemeen thought that thay were opposite terms, one positive and the other negative, when used in abstract sense, but relative when applied in individual concrete cases. A certain thing may be good to a certain individual but the same thing may be evil to another individual. That is the popular conception of them. But what is good? That which is useful. What is useful? That which tends to promote life; the life being the end and aim, is, therefore, real good. And all that which tends to destroy life is evil; death is real evil. But life and death have limited meanings. So, philosophically speaking, being or existence is good, and not-being or non-existence is evil. Hence, it is true, "whatever is, is good." For there are only five possibilities in which good and evil can be viewed separately and unitedly. (1) The first is pure good. (2) The second, pure evil. (3) The mixture of good and evil in equal proportion. (4) The mixture of good and evil, evil predominating. (5) The mixture of good and evil, good predominating. Out of these fiive views, the two only, namely the first and the last, belong to the category of existence, and the remaining three are simply non-existent. The pure good is, as pointed out just now, the pure Being, *i. e.*, the Absolute which exists from eternity to eternity. The mixture of good and evil in which good predominates, is the contingent being, in which the causes of existence overbalance the causes of non-existence. As regards good and evil in equal proportion, such a mixture cannot exist either. For ten causes of not-being outweigh the ten causes of being, as not-being needs no cause, while being wants one, therefore, the former ten causes become eleven. The pure evil means pure non-existence, and the predominance of evil means the predominance of non-existence; hence, the second

and the fourth views of good and evil are impossibilities. Consequently, whatever is, is either pure good or Absolute Being, which changeth not, or the mixture of good and evil, good predominating; that is contingent being, which is subject to existence and non-existence. The recurrence of existence and non-existence alternately, is called change in ordinary language.

Thus it came to pass that this universe became an arena of Being and Not-Being or good and evil. Pleasure and pain, which are the badge of life throughout this cosmos, are merely the effects of Being and Not-Being respectively. For want of health produces pain, while the acquisition of wealth is conducive to pleasure. It became, consequently a property in the nature of things that are, to seek for what is pleasant and desirable and shun what is painful and undesirable. Thus, this quest of something desirable permeates the whole ecomony of the phenomenal universe, from a single atom to the most complex organism—man. This unceasing passion for achieving the unmixed bliss *i. e.*, pure Being, and for elminating the particle of Not-Being that clings to everything in this world, has set all parts of this universe in motion, and evolution has become a necessity. In the course of evolution, things are travelling from stage to stage, being dissatisfied with their present positions. For the ideal of yesterday becomes a bore of to-day, and a fresh ideal becomes a hobby. All ideals are false, says the Sufee, save one that is the Absolute; hence, he aims at it. Nay, all things, says the Sufee, aim at the Absolute, consciously or unconsciously, and all things are suffering from the pang of separation. With this sublime theme begins Maulana Jalaluddeen of Riem his Masnavie, which is called by the Sufees a Persian version of the Quran.

(1) Listen to the flute, how it relates its story; it complains of separations.

(2) It says since they cut me off from Conebrake my wailing and shouting made men and women lament and shriek.

(3) On account of separation, I want (my) breast perforated; so that I should tell in details the tale of the pang of longings,

(4) Whosoever is removed from his original (home) does

ever try to regain the (happy) times of the (pristine) union.

(5) I went awailing to every assemblage; I kept company with the well to do and ill to do.

(6) Everyone, taking me for his own, took to me; but none sought to fathom the depth of my innermost secrets.

(7) My secret is not far from my shriek, but the eye and the ear possesses not that light.

(8) The body is not veiled from the soul, nor the soul from the body; but to behold the soul is not customary with man.

(9) Fire is this sound of the flute, not air is it; may he, that possesseth not this fire, be non-existent.

(10) The fire of love it is that has penetrated the flute; the fermentation of love it is that has pervaded wine.

(11) The flute is the mate of everyone cut off from beloved, its notes have (terribly) torn our curtains into shreds, *i. e.*, exposed our love secrets.

Although pleasure and pain, the inseparable companions of life, are hard facts, yet if they are viewed rightly and valued at their proper worth, they lose a great deal of their intensity. The Sufee views them in the light of disciplinary training for the soul, so that it may come out well seasoned and triumphant through the temptations and pitfalls of pleasure and pain. His is neither to exult in prosperity nor to despair at misery. "Whatever calamity that either befalleth the land or overtaketh you, is but recorded in a book before we create it, and verily, it is easy for God (to do); so that ye may not be chagrined at what is lost to you, nor exult in what He has given you." Ch. 57, 22, 23, says the Quran. Whatever troubles and trials the nature may have in store, it is the lot of man, says the Sufee, to endure and overcome them as the holder of the Divine Trust. Nay, the Sufee, as a true lover, fancies in every anomaly in the domain of nature, some blandishment of the eternal beloved, and with the eye of a lover he sees kindness in cruelty. To look in this way at the inexplicable phenomena, and develop such a state of mind is the first letter in the Alphabet of the Sufees and is called Tasleem or submission. Sulhulkul or universal peace and goodwill to all is

the second command of their bible, Mahabbatulkul, *i. e.*, to love all and everything is the final grade in the course of their education. In fact, the very essence of their creed is love.

At this juncture, we have to take note of an important and subtle point. As, in the beginning the Absolute Being had to evoke the phantasm of Not-Being, in order to bring about the manifestation, so in the end of the journey, the Saint has also to invoke the aid of Not-Being in order to bring about the reunion of the Divine particle in man—the spark of pure being—which is ever seeking to return to its source, with the Absolute Being. That is to say, the Saint, through a steady process of mental training, but not necessarily accompanied with bodily torture or self-mortification, acquires a certain state of mind (Hal) in which the mind, not only forgets the whole universe, but it forgets itself also. This annihilation of self, not only eliminates the element of Not-Being, but it leads also to the absorption of the divine moiety of man into the Real Being. For Self which seems so real, is in truth, the supreme illusion, as it is the cause of all our woe. What is self? Mere particularization through differentiation. So, what are we to talk of self? We have no self; whatever we have of Real Being, is God's, not ours. The rest is mere nothingness, the negation of Being, the negation of good, to hug which can bring only sorrow.

But how is self to be conquered? By love. By love and by love alone, can the dark shadow of Not-Being be done away; by love and by love alone, can the soul of man win back to its divine source and find its ultimate goal in reunion with the Truth. And the first lessons of love, may be, nay, must be learned through a merely human love and passion. We should love our fellow-creatures, because there is in them something of the Divine, some dim reflection of the true Beloved, reminding our souls of their origin, home, and destination. From the love of the reflection we pass to the love of the Light which casts it, and loving the light, we at length become one with the light. The poet Jami says in his poem that a would-be disciple, craving occult instruction went to a master of mystic lore. When the

master ascertains that the young man had never loved anybody in his life, he bade him go back into the world, learn what to love means and then return.

But this human love, good and helpful though it is, is not itself the end; it is the "Bridge" across which the pilgrim of the Truth must pass. It is called the "Typal" love, in contradistinction to the "Real," which is the Divine love. But fair as the Bridge may be, the pilgrim must beware of lingering thereon, lest haply he should fail to reach his journey's end. When once across the bridge, the pilgrim's eyes begin to gaze upon the Real Beauty, which makes itself manitest in the mirror of every atom of the universe, nay, at the effulgence of the Sun of the Reality, the shadow of the unreal and illusory called the universe, becomes eclipsed. In this state of ecstasy the saint sees nothing but him. Him and him alone he finds everywhere, and in that state of forgetfulness of all and self, he cries out: "All is he" and all else is maya, illusion. The saintly poet Sadi demonstrates this point most beautifully.

"The path of Reason is but a crooked labyrinth, maze within maze.

With the adepts there is none in existence save God.

This can be said only to those who know realities.

But the people of reason will find fault with it,

Saying, what are, then, these continents, oceans and mountains?

What are these children of man, animals and beasts?

Whatever is, is less than He.

For, all assume the name of existence through His existence.

Whenever the King of glory uplifts His banner the universe puts on the garment of non-existence."

In this state of ecstasy and self-forgetfulness many a Sufee, feeling himself one with the eternal one, proclaimed: I am "the truth" (God), "my garment contains none save Him," "Holy is my essence, and great is my majesty," Thou art the pot, the potter and the potter's clay," and so forth. These dark utterances of the Sufees, though mystical and confusing to common

intellects, have become the stock-in-trade of Islamic literatures They are associated with gloomy recollections, and their history is stained with blood. It was not the carpenter of Nazareth alone, who suffered on the cross for saying: "I am the Son of God," but Huseyn Mansure, the wool carder, and a legion of other saints, had also to make the cross a ladder for their ascension to the union with the Most High.

But the Sufees, themselves, in their sober moments, deprecate the practice of giving vent to such feelings; nay, they even consider this sort of ebullition as a sign of want of capacity on the part of the novice in the path. "All the rivers run into the sea, yet the sea is not full, but a little shower of rain makes a river overflow the banks." So say the veteran Sufees. It is said that once the celebrated Sultan Mahmood of Ghazni went on a pilgrimage to pay homage to the Saint Abul Hasan of Khirquan, and during the course of conversation the Sultan asked the saint whether Bayazid of Bistam pretended to be greater than the prophet, when he said: "He, who saw me once in his life-time, secured his salvation," while Abu-jahl and others, who used to see the prophet daily, remained infidels to the end of their lives and were not saved. "God forbid," said the saint, "Bayazid could never think of such a thing. Moreover," he added, "the prophet was like a mirror, in whom every man saw his own image reflected. Hence, there were very few," continued the saint, "who really saw the prophet in his true light, as the Quran testifies: "And thou (O, Mohammad) may observe them (the infidels) looking at thee, but they do not see thee!" Ch. VII. 197.

The Sufee literature clearly indicates their belief in unceasing progress of the human soul after the death of the body, as well as in the doctrine of evolution in modern sense. The prince of the Sufees, the immortal Jalaluddeen, says in his Masnavie:

"I died from the mineral, and I became the plant;
I died from the plant, and I arose the animal;
I died from animal, and I became the man.
Why then should I fear that in dying I become less?
Yet I again shall die from the man

That I may assume the form of the angels.
And even than the angels must I further win—
(All things perish except His face).
Offered up once again from the angel, I shall become
That which entereth not the imagination, that shall I become!
Let me then become nen-existence, for non-existence like the organ
Pealeth to me, 'Verily unto Him do we return.'"

Such is the love philosophy and philosophic love of the Sufees, which passes common understanding, as the poet Urfi says: "Love is teaching divine lessons; where is Plato and his philosophy? The minor of his premises is laughing at while the major is weeping over his syllogism."

—*The Mind (U. S. A.)*

THREE LANDLORDS.

Each of these landlords walked amidst his farm,
Saying, "Tis mine, my children's, and my name's.
How sweet the west wind sounds in my own trees;
How graceful climb those shadows on my hill:
I fancy those pure waters and the flags
Kow me as does my dog: we sympathize,
And, I affirm my actions smack of the soil."
Where are those men? Asleep beneath their grounds,
And stangers, fond as they their furrows plough.
Earth laughs in flowers to see her boastful boys
Earth-proud, proud of the earth which is not theirs;
Who steer the plough, but cannot steer their feet
Clear of the grave.

—*Emerson.*

LEAVES FROM THE GOSPEL OF SRI RAMAKRISHNA

(According to M.)

SINTI BRAHMO SAMAJ : 19TH OCTOBER 1884.

THIS year the Mahotsava of the Sinti Brahmo Samaj was held in the garden of Babu Benimadhava Pal. Pandit Bijoy Krishna Goswami and other Brahmo devotees were present. Sri Ramakrishna arrived at about 4-30 P. M. Bijoy Krishna, after taking Sri Ramakrishna's permission, conducted the evening service of the Samaj. During the service, he prayed by addressing God as Mother. The proceedings over, Sri Ramakrishna began talking with Bijoy.

Motherhood of God.

Sri Ramakrishna (to Bijoy) :—You were praying to God as mother. It is very good. They say that the mother's affection is by far greater than the father's.

One can be in an excessive degree importunate with the mother, but not so with the father. Once cart-loads of money were coming from the estate of Trailokya's mother. They were guarded by escorts. Trailokya was lying in wait with his men for the money. He took all the money by force. So you see one can possess oneself of one's mother's property by force.

Bijoy :—If Brahman is our Mother, is It with form or without ?

Sri Ramakrishna :—That which is Brahman is also Kali (the Primal Energy). When it is inactive, it is called Brahman and when active, as creating, preserving and destroying, it is called Shakti (Energy). Brahman can be compared to the still water and Shakti or Kali to the water

broken into waves. Kali is She who plays with Mahakala, that is, with Brahman. Kali is with form, She is all forms and She is without form. If you believe that She is formless, meditate on Her as such. Holding fast to one aspect of Her if you meditate on my Mother, She Herself will make known to you what She is. If you can get to Shampukur, you will know Telipara also (Telipara is a neighbourhood in the Shampukur section of the town). Then you will know that She is not mere existence. She will come and talk with you as I am doing. Have faith and everything will come.

Another word : if your belief is in the formlessness of God, make that belief firm. *But never dogmatise.* Never assert positively about God that She can be only this and not that. Say, "I for myself believe that She is formless. I do not know, I cannot understand, She alone knows, what else besides She is." Can the nature of God be comprehended by the petty intellect of man? Can a tumbler that can hold only one seer of milk take four? If she is gracious enough to manifest Herself and make one understand Her nature, then it can be understood and not otherwise.

That which is Brahman is also Shakti. There is no difference between the two.

Ramaprasad sang, "I have given up both Dharma and Adharma, by knowing the truth that Kali and Brahman are the same."

Dharma and Adharma

Adharma means evil deeds. Dharma means good works according to the injunctions of the Shastras, such as charity, feeding Brahmanas, &c.

Bijoy :—What remains after Dharma and Adharma are given up?

Sri Ramakrishna :—Pure devotion. Once I asked of

Mother, " O Mother, here take your Dharma and here take your Adharma, give me pure devotion; here take yonr good deeds and here take your evil deeds, give me pure devotion; here take your knowledge and here take your ignorance, give me pure devotion." See, I did not even ask for knowledge. Nor did I ask tor name and fame. When Dharma and Adharma are given up, there remains pure devotion—devotion spotless, unselfish, without motive.

Brahman and Shakti

A Brahmo devotee :—Are He and His Shakti (power) different?

Sri Ramakrishna :—They are identical after one attains the knowledge of the Absolute. Thus a gem and its brightness are one. To think of the brightness of a gem, one has to think of the gem. Thus too, milk and its whiteness are one. To think of the one, one has to think of the other. But this consciousness of the identity does not come until the Realisation of the Absolute. This Realisation is Samadhi, in which the twenty-four Tattwas (the Sankhya categories) are left behind,—not even the ego remains. What is felt in Samadhi cannot be expressed. Coming down from Samadhi, one can give only a faint glimpse of the state. When, after my Samadhi breaks, I utter "*Aum, Aum,*" then I have already come down a hundred steps lower. Brahman is beyond the Vedas and the Shastras, is beyond all expression. There is neither 'I' nor 'You' there.

So long as there are 'I' and 'You', so long as there is the consciousness that I am praying or meditating, there is also the consciousness that You (God) are hearing my prayers, there is the consciousness that God is a person. There will remain the consciousness, 'You are the master and I am the servant,' 'You are the whole and I am the

part,' 'You are the Mother and I am the son' and so on. I am one thing, You are another,—this is differentiation. It is He who causes this differentiation. Hence comes discrimination as between light and darkness, man and women, and so on. So long as there is this differentiation, one has to admit the Personal God. It is He who keeps the 'I' in us. Discriminate how much you like, the 'I' does not disappear. Thus He manifests Himself as a Person.

Therefore so long as there is the 'I,' there is differentiation, none can say that Brahman is without attributes, and every one has to admit the *Saguna* Brahman. The Shastras describe this Brahman with attributes as Kali or Primal Energy.

Brahmo Samaj and Brahman of the Vedanta

Bijoy :—What are the means by which one can see the Adayā-Shakti (Primal Energy) and also attain Brahma-Jnana ?

Sri Ramakrishna :—Pray with an intense yearning, and cry for Her. In this way the mind will be purified. Then you will see the image of the sun on the pure water. You will see the Brahman with attributes, the Adyā-Shakti reflected on the Mirror of the 'I' of a devotee. But, first of all, the mirror must be thoroughly cleansed. If there be dust on it, the exact image cannot be seen.

So long as the sun can be seen only as an image reflected on the water of the "I," there is no way of seeing the Real Sun, the image sun is as real to us as anything. So long as 'I' am real, the image sun is also real. That image sun is the Adyā-Shakti.

If you want Brahma-Jnana, advance towards the Real Sun by the help of the image. The Brahman with attributes hears your prayers. Tell Her and She will give you Brahma-Jnana. Because She who is the Brahman with attributes is also the Brahman without attributes, She who

is Shakti is also Brahman. With a knowledge of the Absolute all difference ceases to exist.

The Mother gives also Brahma-Jnana. But a true devotee generally does not want Brahma-Jnana.

Jnāna-Yoga is a very difficult path. You of the Brahmo Samaj are not *Jnānis*. You are Bhaktas. The Jnānis believe that Brahman is real and the world is unreal, as a dream. 'I' and 'You' are all as dreams.

Catholicity in Religion

The Lord knows the inmost thoughts of man. Pray to Him sincerely and with a pure mind. He will make you understand everything. Giving up egoism, take refuge in Him. You will get everything.

When you will mix with other people, always love them. Be one with them and never harbour any ill feeling. Never hate others because they do or do not believe in God with or without form, because they are Hindu, Musalman or Christian. People know the Lord only just as He makes Himself known to them. Know that different men have different tendencies and associate with them as much as you can. And love them. Then coming home, enjoy peace and bliss.

———:o:———

"Get leave to work
In this world—'tis the best you get at all;
For God in cursing gives us better gifts
Than men in benediction. God says sweat
For foreheads—men say crowns—and so we are
Aye gashed by some tormenting circle of steel
Which snaps with a secret spring—Get work!
Get work!
Be sure 'tis better than what you work to get!"

—*E. B. Browning.*

LOVE.

Dear little Violet with Thy dewy eye,
Look up aud tell me truly,
When no one is nigh,
What Thou art,

The Violet answerd with a gentle sigh,
If that is to be told when alone,
Then I must sadly own,
You will never know what am I
For my brothers and sisters are all around,
In the air and on the ground,
And they are the same as I.

O Joy! O Joy! O Joy!
The playful breeze am I,
How gently Thy cheeks I stroke,
As My fragrant breath passes by
Carrying messages of love,
Confidence, peace and cheer,
And sweetly taking away all anxiety,
All anxiety, worry and fear.

O Joy! O Joy! O Joy!
The little black ant am I,
Moving so silently and swiftly,
And noiselessly passing by
In a world in which it is not concerned,
And bothering not about things to be earned.
But working without a murmur or sigh,
No thought of reward or position high.

Oh Joy! O Joy! O Joy!
The sparkling dew am I,
I kiss and lick the flowers' lips—
Sweet children of my Sun—
Violets, Roses, Tulips, Lillies,
Jesamine, Poppies, Daisies and Pinks,
Grass, Leaves and Seeds I nurse and feed.

Their Father left, the little ones rest,
From air high to them I descend,
And to suckle bend.
They sleep and sip Breasts' liquid tips.
There comes the Sun, my Lover,
The children smile and open their eyes.
And just when I discover,
I melt in joyful sighs.
Oh, I am the Love ! I am the Lover !
Oh I am the Love and I'm the Lover !

GOOD DAY !

Loud outcries and wounds which once would hurt and
smart
Now sound so sweet—like hymns of praise and
music's balmy art—
O Thief, O slanderer, robber dear !
Look sharp, come welcome, quick,
O don't you fear.
Myself is thine, thine is mine,
Yes, if you don't mind
Please take away these things you think are mine.
Yes, if you think it fit

Kill this body at one blow
Or slay it bit by bit,
Take off the body and what you may
Be off with name and fame, away !
Take off, away !
Yet, if you look just turning round :
'Tis I alone am safe and sound.
Good Day ! O dear, Good Day !

RENUNCIATION.

O Love ! O Love ! O Love !
Above time, space and causality,
Thee I will always love—
O Truth, the One Reality.

O Love ! O Love ! O Love !
My Self in which I live,
In Thee I live and move,
And to Thee myself I give.

O Love ! O Love ! O Love !
To Thee belongs my whole life,
Thee I will ever serve
In the midst of toil and strife.

O Love ! O Love ! O Love !
Thy will is wholly mine,
Just bid me do whatever Thou wilt,
My will is a reflection of Thine.

Oh ! Wonder of Wonders ! I feel in love—
In Love with Self forever mine—
Resplendent, glorious, charming Love
That knows no equal, rival, kind.

I threw my arms around my Love,
Lo! all the world in clasp I find.
I press my darling close and close
To the heart and soul and life and mind.

O what a fire! fire! fire!
Ah! burnt the body and forms that bind.
Oh! what a cooling shower! shower,!
Fear swept away by nectar, power.

IN ME.

The oceans surge, the rivers roll
In Me, in Me, in Me
The Flowers smile, the zephyrs blow
In Me, in Me, in me.
Big fairs are held and battles rage
In Me, in Me, in Me.
The mountains heave and Nature blooms
In Me, in Me, in, Me.
The comets fly, the meteors die,
Cold winds sigh and thunders cry
In Me, in Me, in Me.
The foe contends, the friend defends,
The Mother sleeps, the baby weeps
In Me, in Me, in Me.

THE WORLD.

I saw, I studied and learnt it,
This Primer well did me describe.
Its letters were hieroglyphic toys—
In different ways did Me inscribe—
This Alphabet, so curious one day,
I relegate to the waste-paper-basket.
I burn this booklet leaf by leaf
To light my lonely smoking-pipe.
I smoke and blow it through My mouth,
Then watch the curly smoke go out.

YAMA AND NIYAMA.

BY HIRENDRA NATH SINHA.

(*Continued from page 650.*)

Asteya or non-stealing is abstinence even in thought from the wish to possess another's property. A man who commits theft offends in two ways. He violates all social and moral laws and sullies his own soul. The crime against the self is more heinous than any crime against society. He who sins by the misappropriation of another's goods is punished according to social laws. He who thieves mentally, though he escapes physical punishment, degrades his higher faculties and drags down the soul into the cess-pool of worldliness. We should not desire, therefore, even mentally for what is really another's. For, such a desire is the outcome of the worst form of attachment which drags down a man far from the presence of God. The ideal of religion is to give up attachment even to what may be called one's own property and not to be ruffled by gain or loss. To show attachment to what one has no right to is, therefore, the worst kind of sin that can be committed both against a fellow-being and the supreme Being who is the source of all moral laws. The moment a man thinks that he is the lower self and desires enjoyment and sets his mind on this object or that,—he degrades the *Atman* which is desireless, pure and perfect to the plane of desire and sensuality and robs it of its glory. What theft can be greater than this? Those that are adepts in the knowledge of the *Atman* have therefore defined non-stealing as "freedom from the vulgar practice of entertaining the idea of non-self in the the self." When knowledge of the true nature of the *Atman* comes to a person, all notions of possession and property and stealing, in fact, the very idea of self and selfishness, disappear. Non-stealing in the highest sense of non-attachment and self-abnegation should be practised by every one.

The commentator of Patanjali *Sutras* brings under non-stealing also the characteristic of—*Aparigraha* or non-receiving of gifts. From the religious point of view, the receiving of gifts from others is as bad as stealing. While receipt conveys with it the attribute of attachment, the mind of a person who receives is acted upon by the mind of the giver and thus becomes degraded. The act of receiving destroys the independence of the mind and reduces one to the position of a slave. Freedom and renunciation ought to be the basis of religious conduct but not of attachment and freedom. The same may be said of the quality of covetousness. In this case, though there is not the association of objective reception, there arises the habit of mental desire and subjective attachment. The true meaning of non-stealing is to exclude all such characteristics as lead to attachment and desire.

Brahmacharya or continence is the complete giving up of the sex-idea. Indulgence in sensual pleasures has the power of lowering man to the level of beasts and of stunting his spiritual growth. Every man and woman should so train their emotions that they should be entirely devoid of the idea of carnality. In the presence of the opposite sex no sex-thought should ever enter the mind of a person. When a man or woman cannot sufficiently control his or her mind and cannot get over the sex-idea, he or she should avoid the company of the opposite sex, should not talk with the opposite sex, should not touch things used by people of the opposite sex, should not even think of them. When the conquest of the sex-idea is well established in a person, he becomes a fit subject for religious realisation. Tremendous mental strength is necessary for the attainment of God-consciousness. The brain of a chaste person has a profundity of energy, a gigantic will-power. All men of great mental powers were continent. All world-movers will be found to have observed strict celibacy and continence; for the secret of their strength lies in that. So continence even in thought should be strictly observed by every one. Non-continence means weakness, both physical and mental, which is the enemy of real religion. A weak man loses the lustre of his mind and is apt to be swayed even by the smallest untoward incident of

life and get peevish and morose. Such a state of mind is condemned by the *Sāstras* "This self is not to be attained by one who is devoid of strength (*Mund.* Up. III. 2. 4). The strong in body and mind alone can withstand the shock of reaction resulting from the attempt to control thought and action and hew their way through the hardest of the trials and difficulties of this world and yet be cheerful and happy.

Moreover to entertain any sex-idea is to degrade the soul which is beyond all sex. In order that a man may realise the manifestation of the supreme soul in every being, this sex-idea in him should be thoroughly uprooted. How can he who sees the *Atman* in everything think of another in any other way than as the sexless all-pervading spirit? The word *Brahmacharya* literally means, "conduct of a person whose mind dwells in the *Brahman.*" As all human ideas condition the real *Brahman*, to dwell in the *Brahman* is to rise above all human weakness and human emotions, and to be devoid of conditions. Also the *Brahmic* conciousness is the highest growth of ordinary consciousness, and every bit of energy and of mental power that can be spared on the lower plane of human consciousness should be gathered and projected on the spiritual plane. Incontinence being the greatest drainer of this energy it should be carefully avoided as the enemy of godliness. It may be asked whether married men cannot be godly, or are unfit for religious realisation. Though what has been stated above was in regard to the ideal state of religious culture it has its own lessons to teach to men of a lower level. The greater the restraint which one can exercise over his passions, the more conducive will it be to his religious progress. Manu defines *Brahmacharya* as the act of being restricted to one wife in *grihastha* life and the mutual loving of the wife and the husband with as little carnality as possible. He who observes strict *Brahmacharya* may be said to possess the highest self-control and to be capable of the greatest self-sacrifice. The Hindu *Sastras* teach that if a man observes strict *Brahmacharya* for 12 years a new power will develop in him, called *Ojas*, and a new nerve current will vibrate his thoughts and actions; and incessant and undiminished happiness will be his.

Daya or sympathy and mercy may be said to be one of the greatest attributes of religious life. It has not only the power of developing the best part of human nature but has the virtue of enriching and elevating man nearer to divinity. It is based on one of the cardinal means of attaining religious perfection,—love or *Bhakti*. It is but one of the phases of expansion and spiritual life. We begin by going out of ourselves and occupying other's thoughts and feelings and even actions and end by eternally dwelling in the universal Being. Such an expansion while it gently adds to the growth of kindness and benevolence in the hearts of others, it blesses the sympathiser with an abundant harvest of happiness. Even the wickedest of persons is sure to be touched by sympathy and kindness from another and have their lives turned into a better course. Even the worst of lives is sure to be ennobled and comforted by the engenderment of little sparks of warm affection from a parched heart.

Daya has therefore been defined as the means of doing good to others without expecting any gain to one's self at all times and under all circumstances. Often are we apt to be disappointed in the object of our sympathy, or forced to waste our good feelings on unworthy objects ; but this ought never to deter our sympathies. Only those whose motive for doing beneficent acts is either name or fame think about the worthiness of their subjects of sympathy. But those with whom the incentive to kindness and benevolence lies deeper than any worldly motive will not consider it so. Primarily, a man cannot do good or evil to another without the act reflecting on himself in some shape. Then, again, the fact of a person being degraded does not reach beyond his superficial personality, does not affect his inmost Soul, the divine witness in him and make him unworthy of sympathy and love. Just as rain falls on good and bad soils alike our sympathies should be given to all without any discrimination. Then alone can our souls rise equal to the conditions of universality. What right have we to judge of another? Is there an absolute standard for judging the relative merits of people? If judgment is a necessary criterion, none of us deserves mercy from that ocean of uncondi-

tioned mercy. Of all beings the low and the degraded, mostly deserve pity and sympathy. The influence of *daya* alone can revive the smothered emotions of their human heart and lift them above the level of beasts. Else there is no hope, no redemption, for these people. Says a Sanskrit verse, "Thinking that this is mine and this is another's belongs to small-minded men. But to those who are large-minded the whole universe is kith and kin".

The best way of harmonising human duty with spiritual truth is by giving free scope for the development of the heart. The man who identifies himself with others bids defiance to selfishness, augments his happiness, and, in short, lives the lives of many persons in his one life. Is not such a state a near approach to godliness? "The fewer things a man wants," said Socrates referring to unselfish life, "the nearer is he to God." The power of wealth, the power of the intellect—all such powers are potent as means for self-aggrandisement; but the power of the heart is superior to any of these; it is divine. Burns says:—

"It 's no in titles nor in rank;
It 's no in wealth like Lon'on Bank,
To purchase peace and rest;
It 's no in making muckle maer;
It 's no in books; it 's no in lear,
To make us truly blest:
If Happiness has not her seat
And centre in the breast,
We may be wise, or rich, or great,
But never can be blest."

In the highest sense *Daya*, means the realisation of the all-pervading supreme Self in everything whose essence is love. The *Chhandogya Upanishad* says that we love everything not for the sake of the thing itself but for the sake of the Self in everything. The teaching of religions has therefore been to look from the bottom of one's heart on all beings as one would look on one's self. This is what is otherwise known as duty for duty's sake, and love for love's sake and everything for the sake of the

one omnipresent almighty Being.

Arjava or straight-forwardness is the quality of making thought, speech and action coincide. A man must not think one thing, speak another and act contrary to both. In each of these cases straight-forwardness is necessary. We should not think differently to suit occasions. Our behaviour should be uniform to all, as the same truth prompts our actions in all things. Towards wife and children, friends and foes, acquaintances and strangers, we should behave in the same way. The same rectitude should be preserved in all our transactions. The direct way to heaven lies in straight-forwardness and honesty.

Kshama or forgiveness is the characteristic of bearing patiently and unruffled good or evil, praise or abuse, to enjoy peace and happiness amidst the trials and difficulties of the world. When we are in trouble very much we should not lose our balance and become desperate. We should not brood over injuries received from others. The fortitude shown in *kshama* arises from resignation to the supreme Will. That man who has the courage to say, "Thy will be done" and give up his self does not lose heart, though the whole world turns against him, but remains contented and firm and enjoys peace and repose. "He shall not welcome death, he shall not welcome life, as the hireling his wage, so shall he abide his time."

Dhriti is steadiness and self-composure under all circumstances. Whether one loses wealth or acquires wealth, is bereft of a friend or relative or secures a new one, one should not change. No man should be carried away by vain thoughts. While holding firm faith in one's religion, he should not dispise other religions. It has been defined by some as the firm faith, that freedom from *Samsara* can arise only from the knowledge of the *Vedas*, and not otherwise. When a man is fortified with religious courage nothing worldly can daunt him; no temptation can wean his mind from virtuous thoughts. Patience and forbearance are the "touch-stone of virtue."

Next comes *Mitahara* or moderation and accuracy in food.

The word *ahara*, which means literally that which is taken in, may be interpreted in two ways. It may mean the natural food that goes in for the nourishment of the body, or sensations and thoughts taken in for the edification of the intellect. Both kinds of food, physical and intellctual, are supposed to influence the mind,—the one indirectly and the other directly. Physical food determines the condition of the body and the body influences the mind. The ideas which enter a man's mind mould it and the mind in its turn influences the body. The mind and body of man form one connected system, each of them always acting and reacting upon the other. The purpose of religious training is to secure the purity of the body and of the mind so as to enable them to reflect the soul which is beyond and behind the mind. A religious man should therefore pay careful attention to both kinds of food. Among the *Vedantic* teachers there are some who attach special importance to the purity of physical food, while there are others who value mental food more than others. As the mind and body act and react upon each other the purification of both kinds of food are no doubt necessary.

According to the former school *Mitahara* would mean moderation in eating food. Excessive eating and the eating of impure foods are undoubtedly very bad. First of all they are against the principles of hygiene. Then they have the tendency to dullen and darken the mind. In maintaining the truth underlying the question of food, the extremists of this school have run into all sorts of extravagances and framed all sorts of fantastic rules for the regulation of diet, so that they have almost driven religion into the kitchen. Some kind of regulation is, of course, necessary. Food which is impure by its very nature, food which comes from wicked and bad-minded persons, food contaminated by contact with physical impurities——all such foods should be avoided. In the *Mahabharata* when Sri Krishna was chastised by Duryodhana for eating in Vidhura's house leaving the palace, he said: "The food from an enemy should not be eaten, nor should an enemy be fed. O King, you hate the *Pandavas*; and verily the Pandavas are my *Pranas*." We should neither eat too much nor

starve. Hence *Mitahara* has been defined by some as eating such a quantity as to leave one-fourth of the stomach empty.

According to the other school *Mitahara* would mean wholesome and pure *Ahara*. *Ahara* is the knowledge which arises from sensations, thoughts &c. and which is untouched by the defects of attachment, aversion and delusion. When such an *Ahara* is taken in by a person, his mind becomes purified and the intellect gets clear. The result will be the reflection of the soul in its entirety and the knowledge of the real nature of the supreme Self. Hence *Mitahara* has been defined by the *Vedantic Yogins* as the unswerving conviction "I am the *Atman* and no other." According to them, unless such a conviction arises in the mind of a *Yogin*, he will never reach perfection. Physical food is of secondary consideration. It ought to be regulated according to the nature of the practice which a novice undergoes and the state of his health. Mental food is more essential for the purification of his mind; and the preparation of it for the reception of the knowledge of the Self is not quite possible without the help of pure and spiritualising thoughts.

Saucha or purity is the last of the characteristics of *Yama* or self-control. It may be stated to be the bed-rock upon which the whole edifice of religion rests. Saintliness and wisdom are synonymous with purity. As in the case of *Ahāra*, purity is also of two kinds—external and internal. External purity consists, in cleansing the body, in taking discriminating food and such other external acts of cleanliness. Internal purity or the purity of the mind is the spotlessness of the internal organs of perception and of the thought that arises from meditation and knowledge of the internal self. Cleanliness is spoken of as next to godliness. Though physical cleanliness may help a person to possess a healthy body and mind, and by association and other means enable him to secure external purity, it is no sure sign of internal purity. Without internal rectitude mere gold-coating can never convert a baser metal into gold. By the alchemy of internal purity alone the inmost nature of the metal should be altered first. Then the external gloss will appear of its own accord. We often hear that great men have

sat on dunghills. Just as men whose whole attention is too much devoted to physical cleanliness often forget to look after their mind, so also men who are absorbed in internal purification and meditation frequently neglect the body. External cleanliness is very easily acquired but not so the internal.

All the characteristics mentioned above as also the practices referred to, form the training ground for securing internal purity and are preparatory for the dawning of the knowledge of *Brahman*, for allowing the shining of the *Atman* in its natural purity. While the Self is by its very nature pure and perfect and devoid of material qualities, the body is quite the opposite and is by nature dark and full of impurities. No amount of purifying the body can make the body assume the dignity of the soul which is beyond all ideas of purity. The utmost which a well-trained body can do is to help the mind in the attainment of its goal. Real purity comes, therefore to a person when he is able to realise the highest knowledge that he is not the naturally impure body, that he is not any of the superimpositions of the mind, but that he is the immaculate and perfect soul, that he is the eternal and indestructible self. All ideas of external or even internal purity can continue only until such knowledge arises. When this knowledge arises, there is an end to *Saucha*, all those rosy ideas of body and mind and keeping them pure vanish entirely. It is the faith of the vulgar that beauty and sublimity consists in the animal flesh. But to those who can discriminate and see further beyond, real beauty consists not in the flesh but in the intelligence that beams from behind. To the religious, it is nothing more than the heavenly Spirit that shines within all.

The thirst for the body has always been the great bane of human life. Even among religious teachers there are many who have enshrouded real internal purity in a useless mass of external purification. Their followers have been misguided to take the unreal for the real and indulge in all sorts of fantastic and repugnant purificatory ceremonies. In the *Varaha Purana* several chapters are devoted to the methods of bodily purification. One who reads this is apt to forget the real import of purity. Instances

are not wanting to show that there are religious sects in India who live on bodily purifications at the cost of purification by knowledge. Such men have been described in the *Upanishads* as mad fools who leaving away gold rush after mud pieces. What is meant is not that the body should be completely neglected, but that only so much care should be spent upon it as would help us in achieving the end of human life. When purity which results from the full manifestation of the internal self unimpeded and unconditioned by physical attributes is established, the body idea itself will be washed away altogether. Hence the *Vedantic* sense of *Saucha* is the knowledge that we are neither the body, nor the senses, nor any other organs, but that we are the immortal and infinite and universal Spirit.

From the foregoing descriptions of the practices of self-control, it will be seen that the characteristics of self-control are ultimately reducible to two fundamental factors. The first is renunciation and non-attachment resulting from a spirit of self-sacrifice infused by the strict observance of non-injury and love and the purification of both body and mind. This is what is possible on the plane of relativity and worldly life where one is beset with so many duties. The other is the realisation of the highest truth and establishment in the hyper-conscious plane of spirituality. What is intended to be taught by *Yama* may therefore be summarised as the development or rather the unfoldment of the Self through the apotheosis of life and duty. The Vedas declare, "Speak truth, practise *Dharma* or duty; for according to Maudgalya, the highist happiness is to proclaim to others the knowledge which one has learnt. This is indeed *Tapas*; This is indeed austerity and meditation." Is not non-injury or its positive form love the greatest of all *Dharmas*? What duty is there which does not bind ourselves to others? By conquering the body, by controlling the mind, by self-denial and self-sacrifice, by devotion to the restraints imposed by *Yama*, if a person drinks deep the nectar of divine wisdom and accomplishes his end, what more is there to be attained by him? If any feeling of want or desire still lurks in him, he is yet to see the truth and

taste real happiness. To him alone who has realised the glory and grandeur of the *Atman*, there is nothing in all the worlds to attain. While on the one hand, his body, his activities, the whole phenomena of nature become reduced to a small speck and vanish, on the other, his self expands, grows bigger and bigger until it comprehends the whole universe, and he is able to say "I am infinite, I am perfect; I am everything and everything is in me."

We shall now take up the characteristics of *Niyama* or religious observances which are binding on man as helpful means for the achievement of self-restraint and the realisation of Truth. Under these comes first *Tapas* or mortification. This quality has been defined as the crucifiction of the flesh by suffering and penances prescribed in the *Vedas*. The word *Tapas* is formed from the root *Tap* to burn or consume. Hence *Tapas* means burning the dross of the lower rebellious self of man to obtain the pure gold of the Supreme Self. How can suffering from which every being is seen to fly instinctively be the means of purification? How can it help man to attain salvation? Here suffering does not mean the worldly idea of pain and misery conjured up in our brains from our love for flesh; nor does it mean the self-inflicted cat-o-nine-tails on the bare back with the pretence of subduing the sinful flesh, or to evoke the sympathy of the public in order that they may loosen the string of their money-purse. It is nothing opposed to our notions of pleasure. Real mortification views pleasure and pain alike. Religious suffering is the denial of certain wants and the putting down of certain cravings and under going certain remedial observances for counteracting the evil influences of what has been already done and which has gone beyond our control. To an aspirant after knowledge, life in this restless world of ours is itself a suffering.

It always happens that a happy man who is contented with this world (*Dripta*) is very unlikely to think of the source of perennial happiness however much interspersed his happiness might be with hours of unhappiness and suffering. One moment of sweet enjoyment causes him to be allured by the senses and forget

the very existence of misery. This is ordinary human nature. But the man who hankers after uninterrupted happiness should have been trained in the college of suffering. To be troubled with wants and difficulties is suffering; but to struggle for that where the pleasures and pains and the world are useless is, no doubt, the greatest suffering. Trials and difficulties when received in the proper spirit may be said to be the beginning of true joy. What is the process by which trial teaches a person to reach that which is beyond the sting of trial? We should accustom ourselves to bear suffering cheerfully. Just as a little pain, sometimes gives pleasure to a person, in the same way, we should so attune our mind that even the severest suffering will not make us feel differently from happiness. When a man gets accustomed to patiently bear suffering and preserve repose and calmness in the midst of devouring death and miseries of life, they cease to affect him and will not exist for him; and he then becomes translated into a life of peace and blessedness in God. The natural effect of suffering is to whet a man's intellect and set him athinking. He first begins to think about the origin of pain and the cause of the wretchedness of worldly life. Why should he suffer? Why should any body be at all discontented with the world? He gradually comes to learn that discontentment and suffering is but a subjective delusion and is the product of ignorance. He learns that discontentment is due to the false sense of liberty and independence, to the feeling of individuality and of separation from the universal being who dwells in every thing, good, bad and indifferent. Pain and pleasure have their basis in man identyfiing himself with the body and the senses. When he meditates and realises the fact that he is not the body that he is not the senses, but that he is the self which is beyond both, which shines through the senses and illumines the body, which is perfect, free and is the essence of bliss, what was suffering becomes transfigured into supreme happiness, what was restless hunting after pleasure becomes converted into peace and resignation. *Tapas* has, therefore, been explained by the ancient Seers as meditation, or reflection as to what sort of a state is

Moksha or freedom; how to attain it, how did this *Samsara* come into existence. Even on those who feel happy and contented in this world suffering has its own boon to confer. Worldly happiness is only flesh-deep, is ephemeral like every other object of the world and has not its foundation in the permanent and the real. When life is subjected to trials and voluntary privations, it becomes bettered, deepened and sublimated into one of spiritual happiness. The sages have therefore considered mortification as the best school for all sorts of men for *Atmagnana*.

Santosha or contentment is the quality of being satisfied with whatever comes to one unsought everyday. This is purely of a religious character. At the outset, it may appear that the state of being self-satisfied is idle fancy. But it is not really so. The contentment referred to here implies the highest kind of activity. To resist a thing, it requires a certain amount of exertion; but to resist resistance itself is the highest resistance. In our world of sensual existence, there can be nothing like satiety. The more we enjoy a thing, the greater becomes, our craving for it. Incessent craving and activity is the nature of our life. Contentment which appears contrary to human nature, in this worldly sense, seems to be idleness. On the contrary it is the highest kind of intellectual activity by which the cravings of the senses are subdued, and the divine self within is given scope to manifest and expand.

The philosophy that underlies this character is that the consciousness of the ultimate, universal principle is to feel that, "whatever is, is right." The whole universe lives, moves, and has its existence in Him. Every act is accordingly His act; every thought is His; whatever happens, happpens in conformity with His will and is right. The self-resignation and self-denial that arises from the knowledge of the Supreme Self forms the basic idea of contentment. Welcome misery! welcome happiness, for the Lord is in everything. This is what a man of true contentment would say. Such contentment and religious submission to the higher will is what is called by the *Vedantins* renunciation. When this renunciation comes to a person he falls

off from worldly attachments as a ripe fruit falls off from the stem and reaches the goal of moral perfection. Supreme contentment is therefore, defined as that self-satisfaction which arises to a person through renunciation and by the attainment of the Highest object in all the worlds. Floating in the Ocean of Nectar will anyone seek for a cup of water to allay his thirst? Such is the virtue of contentment.

Astikya or belief in God and in the other world is faith in the *Vedas* and other *Sastras* which teach the knowledge of the *Brahman*. Belief in God and in a future world is essential to faith in godly sciences and in the efficacy of religious training. Nobody will care to waste his energies and undergo a tedious course of training unless he has faith in the result. I will tell you a short story. There was a poor man who lived hand to mouth by labouring the whole day in hewing wood in the forest and selling it for a small price. One day while he was at work, a *Sadhu* met him. Pitying the poor man's condition the *Sadhu* remarked, "If you want to earn more, go further into the forest and labour." At first the miserable drudge did not heed the sage's advice. One day while he was weak and exhausted and did not know what to do for that day's sustenance, he thought of the sage's advice and went deeper into the forest to exploit. Finding nothing more ordinary than trees everywhere, he thought that the sage was an humbug. But being too weak to retrace his way back, he hewed some trees on the spot and and allowed them to dry for being sold. A few day's after when he bundled them up and carried to the market, lo! to his surprise, he was paid a comparatively large price for the article. When he asked for the cause of it, he was told that they were sandal wood. He then began to think well of the *Sadhu* who he now bethought should have known the existence of sandalwood in the forest. In the course of time the merchants began to ask for the root of sandal wood, telling him that they would pay more; for, the root is more fragrant than the tree and hence more costly. He began to dig for the roots and drove a flourishing trade. In the course of his diggings, he suddenly tumbled on a copper mine. He gave

up his sandal wood and commenced trading in copper and earn more. He then reflected for some time, and believed that the *Sadhu* was a wonderful man and should have possessed knowledge of the hidden wealth of the forest. "Let me reconnoitre the forest first and find out whether there is any chance of my meeting anything better than copper. " He dug and searched and the fruit of his labours was the finding of gold. He then thought that the *Sadhu* was a god in disguise who came to help him. Hence forward, there was the end of his troubles and difficulties and he became the wealthiest man of his place.

Religious Science which deals with knowledge of things beyond our perception is not emperical like any of our natural sciences. Sages who have struggled hard for the realisation of truth, out of the abundance of their love, have recorded the results of their experience, and stated " this is the way for the realisation of the supreme and invisble *Atman*. Unless one has firm faith in God and in the teachings of these sages, one can never hope to be religious and to reap the fruits of religious life. Such a faith is what is known as *Astikya*."

(To be continued.)

SIN-FORGIVING-HYMN TO THE DIVINE MOTHER.

1. No spells, no charms, not hymns even do I know, no invocation, meditation, not even to glorify Thee do I know, Thy *Mudras* know I not, not even to weep do I know, but full well I know mother that to go to Thee is to get rid of all misery.

2. Through ignorance of the sacred law, through lack of means, through inertness and through the hardness of the ordinances prescribed what time I missed Thy feet, this must be forgiven, O Mother! uplifter of all, all-auspicious; bad sons are born, a bad mother never.

3. On this earth sons of Thine, Mother, many there are, who are upright; but in their midst am I, Thy son, weak and erring; casting me off is not in keeping with Thee O All-auspicious; bad sons are born a bad mother never.

4. World-Mother! the service of Thy feet, Mother, was not done by me; neither was even my wealth given for Thee

O Divine; still that Thou on me should bestow (Thy) love is comparisonless (or still that Thou on me love matchless bestowest); bad sons are born, a bad mother never.

5. Having given up other Gods, when deeply engaged in carrying out the various precepts ordained more than 5 and 80 years of my life have been spent, if now, Mother, Thou wilt not be merciful to me, to whom shall I, helpless as I am, go to for protection, O Mother of Ganesh*

6. An eater-of-dogs becomes eloquent with words sweet as honey made; a miserable wretch rolls ever in millions of gold: this is the result, O Aparna! when man's humble words reach Thine ears; who knows, O Mother, what it is to pray in the proper way?

7. The Ruler of ghosts who is smeared with the ashes of the funeral pyre, poison-fed, matted-haired, serpent-garlanded, bull-driving and has a skull for his begging bowl, attains the supreme rulership of the universe; O Bhavani, this is the direct result of seizing† Thy hand.

8. To me there is no desire for salvation, no craving for wealth, no thirst for knowledge, no hankering after happiness, O Thou with a face sweet as the moon; therefore is it that I beg of Thee, Mother; let my life pass in calling on Thee—Mridâni Rudrâni, Sivâ, Sivá-Bhavâni.

9. Thou hast not been worshipped with the various services in the prescribed form; what has not been done with words reeking with vice; O Lovely, if Thou Thyself will entertain some kindness be it ever so little towards helpless me; that Mother, will be well in keeping only with Thee.

10. I being drowned in misery, think of Thee, Durgá! Thou ruler of the mercy-ocean, think not that this is due to my knavery (hypocrisy). The hunger and thirst tortured think of the Mother.

11. O Mother of the universe, what is there to wonder if to me Thou showest Thy kindness ever-full; a Mother never casts off a son be he ever so guilty.

12. There is no sinner like me and no destroyer of sins like Thee; thus knowing, do so as it seems to Thee fit.

[Thus the sin-forgiving-hymnto the Divine Mother composed by Sri Sankaracharya, theforemost Guru of the Sri Paramahansa Sannyasins is finished.]

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*Literally "Mother of the long- bellied one."

†Lit Marrying.

FUNCTION OF RELIGION.

An intelligent study of the Indian Scriptures will convince every impartial reader that the conception of religion, according to Eastern sages, is essentially different from that of Western thinkers. It is true that the importance of religion, both for the salvation of the individual man and for the progress of humanity towards its highest goal, is recognised by all competent thinkers both here and in the West. They all agree that it is religion alone that can elevate humanity by pointing out to man the superior nature of his highest self and the loftiest destiny that awaits it. It is also agreed that there are religious and spiritual instincts in human nature—natural cravings for things higher than the intellectual and the physical, which nothing but religious teaching and spiritual training could satisfy. But the Western conception of religion is defective in one important respect, in that it dissociates the intellect altogether from religion and relegates it to the realm of mere faith. It is supposed that religious truths are absolutely beyond the reach of the intellect, and that all that could be done to satisfy the spiritual longings of our inmost nature is to supply a body of truths for the guidance of human life from an extraneons reliable source as for instance the Christian revelations.

It even goes so far as to deny the truth of any other possible revelation than that of Jesus Christ. We are not prepared to deny that revelatians from higher sources both human and divine are necessary for man's guidence in life towards his highest goal of spiritual realisation. We know that all truths come to us either by direct experience or by

teaching and revelation. But we are sure that whatever truths we are able to get by teaching or revelation should not be regarded as ours, and do not and can not serve any very useful purpose—nay, may even prove harmful in in many cases—so long as they are absolutely incapable of conscious verification somehow by direct experience physical or spiritual. The human mind cannot rest satisfied for long with bare faith and gratuitous assertions. It always leans to what is certain or verifiable and what with its natural physical and intellectual craving on the one hand and what with its ever lingering doubt about the truths of religion on the other, the human mind is sure to lose its balance, and the consequence will be that the very object of religion will be defeated. Religion will then become purely a formal thing, an unnecessary encumbrance incapable of exerting any influence on the life and character man. Faith cannot sustain us so long as no possibility of its conscious realisation is held out to us. To sustain and encourage the human mind in the pursuit of religion and spirituality, our opinion is that revelation must be coupled with its possibility of realisation in this life, if the conditions of realisation are satisfied. This is what Christianity has failed to do; and it is the reason why we believe that Europe is really pursuing a different ideal from that of Christ, though it nominally clings to his name and professes to follow his teachings to the very letter. The pursuit of wealth, power and scientific achievments has taken the place of search of God; and what is called purely spiritual or religious life is becoming rather rare in Europe. Christ's ideal of religious life has been altogether forgotten or purposely misinterpreted and misapplied so as to suit the aggressive and greedy spirit of modern times. Christ, indeed, gave to the world his revelation and showed the life in himself,; but his method of realisation, he did not

reveal to the world but reserved it for his immediate disciples which in course of time has, it seems, been altogather forgotten. Religion, then, is intended to satisfy the spiritual wants of man and to exercise a beneficent influence on his life and character. To do this successfully the function of true religions is two-fold ; to supply a body of abstract religious truths obtained from revelations or the inspired utterances of great sages, and to point out also the several modes of life and the psychological methods necessary to develop the spiritual vision by which the truths of revelation may be verified by personal experience. The modern conception of the function of Religion is defective in as much as it disregards and even denies the possibility of spiritual vision in man and and the power of to develop it. Hence it is that the true religious ideal has lost its hold on the minds of the Western people. But the conception of true religion, according to the ancient sages of India is as perfect as it could be. It includes both revelation and realisation, of which the latter is the more important. Of what avail are revelations, and what permanant influence can they exert on the life of man, unless there be methods to rouse his dormant spiritual vision so as to enable him to verify spiritual truths face to face ?

The Religion of the Vedanta, true to its universal nature, not only rises above all sectarian beliefs, but also insists upon realisation as the important function of religion that can reconcile all contraditions in religious teachings and methods. Revelations and teachings of great men may apparently contradict one another ; opinions may differ, Sabdha Brahma (Revelation) is but a means to the attainment of the higher Brahman (Realisation). As the Mahabharata says "Manifold are the teachings of the Vedas ; manifold are the teachings of the Smrithis ; there is not one thinker (Muni) who does not hold a diffierent

opinion; the essence of Truth is as it were hidden in a cave; and the only path of humanity is the path of great men." The cave referred to is the cave of the heart as it is elsewhere explained in the Mahabharata itself. It is in the heart the *Atman* resides; and till the spiritual vision of the *Atman* is roused to speak to the mind, the contentions, rivalries of opinions which produce so much vexation of spirit cannot cease. Here is the importance of the path of realisation or, as it is in the Hindu religious scriptures, the path of Yoga. Of the reality of spiritual vision in man, and the man's power to attain it the ancient Rishis and the yogis had no doubt, and they have given their practical testimony to the reality of spiritual experiences, throughout in their writings. The recent revival of the religiousspirit in the West is slowly tending towards a belief in the possibility of spiritual vision and of man's attainment of it as his only highest ideal in life. Says a Western writer, "It is perhaps possible for every man to overcome himself, and to become full of eyes within, that can see the eternal and universal as searchingly as they see his local and temperal self. He may rise to the mysteriously divine within him—,to that empyrean and 'more than personal' soul of himselt which is the soul of all things—to the authoritative light which dwells in his high spiritual places, noiselessly moulding his conscious life, and directing it to its secret destiny. So shall he have in him a solemn authority that is neither his sensual self nor a material Hope upon a material throne; and the judgments that shall spiring from that authority will be as the august and steadfast stars that steal forth in the night, though the judgments of the man's lower self would be as the lewd and fickle clouds that come from the earth's vapours. His actions, too, will be luminous with a universal significance; and they will take upon them a

ceremonial stateliness and symbolic beauty, and be as acts in a spontaneous ritual slemonised by an invisible priest."

This highest and truest function of religion, the Indian Vedanta alone has always kept in view. It does not attach much importance to all outer forms of religion or the mode of life that a man leads so long as they are conducive to the awakening of that spiritual power within him. It is ever conscious of its highest function—to effect a change in the inner life of man so as to enable him to realise the higher life and the universal nature of the spirit that abides in him. That life is the real and enduring life of man—the life in the illimitable and unchangeable Brahman—of *Satchidānada* and he who ignores that life ignores his duty to himself and still lives the lower life. The higher life of *Atman* is possible only when man subjugates his passions and desires and retires into his own higher Self within. As the Vedantic teachers put it, man is the dupe of his mind, and until he masters and subdues his mind and realises his Atman or rather lets his Atman realise itself within him, he cannot be said to have fulfilled the object of his mission in this world of *Samsara* ? This Atmic realisation in one's-self is the end of existence, or *Moksha*, and it is a conclusion of the Vedantic teachings, that, till that is accomplished the rounds of births and deaths and their undesirable accompaniment of grief and trouble will never cease.

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VEDANTA WORK,

SAN FRANCISCO U. S. A.

The following is the synopsis of some of the lectures delivered by the Swami Trigunatita under the auspices of the Vedanta Society. The Swami left New York in the company of twelve students on the 31st of October to spend a month at the Santi Ashrama. He will take a month's rest and then resume his work on the 1st of January 1904:—

HOW TO OVERCOME SENSITIVENESS.

September, the 6th 1903.

Introducing this subject, Swami traced the manifestation of sensitiveness through the evolutionary development; first the purely physical, from the innanimate through the plant and animal stage to the human plane. The human plane, then through mental processes, becomes less sensitive to physical sensation but keenly alive to any mental disturbance. A word of criticism and the balance is lost, the power of discrimination is dulled. Rising even to the spiritual plane, an attack on one's faith or belief lays bare the sensitiveness. How then to overcome this bitterest enemy of true growth ?

Naming three ways: through Knowledge, Devotion and work, the Swami stated that due to the already darkened condition of the state of sensitiveness the power of discrimination is precluded. The reasoning powers are not to be relied on, therefore through devotion or work must the end be attained. Love is a powerful means, but open to this disadvantage that unless practised in its highest form is liable to, consciously or unconsciously, create a thought or disire of recompense: we have done so much therefore we expect much. Thus, the safest method would be that of work—work for duty's sake alone. Inwardly conscious of one's duty, and working for duty's sake alone, one cares neither for praise or blame.

By resenting a criticism we spend our force and become more miserable; accept it kindly, as a means of uplifting, and we retain our own energy and add to ourselves the spent force of our critic.

HOW TO BECOME MOST HAPPY.

September. 13, 1903:—

To become most happy means to increase the intensity and the duration and to decrease the conditions of our happiness. Real happiness is not conditioned. The greater the sphere of happiness the less the degree. Happiness is first external and second, internal, the first comprising political, social, domestic, and physical happiness. The smaller the circle the greater the happiness. Going still further we reach the internal happiness, which is also expressed in four ways: sensual, mental, moral, and spiritual. In the progression, mental happiness cannot be satisfied by the senses, but the greater and broader the mind the greater the happiness. Moral happiness even overlooks the mental, and no amount of mental trouble, domestic, social, or physical, can disturb one who has a strong sense of duty. Higher still is spiritual happiness, which is the greatest of happiness one can know. If we attain spiritual happiness no disturbance on any plane can affect us; it is not conditioned by anything, cannot be restricted or decreased. By our very existence we are happy. If we would discover the fountain head of real happiness we must seek within, not in the external world. It lies not in the gratification of the senses, but in self-denial. To be happy, give-give what we have, give of ourselves, give without expectation be self sacrificing; live for others. If we find the true source of happiness within, then only shall we find happiness amid external relations and conditions.

By meditation we may learn to know ourselves and our relations to others.

HOW TO BECOME MOST BEAUTIFUL.

September. 20, 1903:—

All are lovers of beauty, more are less, in some form or other, but we love it in the external, Close observation of nature shows

that the beauty is an enfoldment from within, not a veneer. The subject is "How to *become* beautiful," not how to look beautiful. We should cultivate beauty of soul. One of our Western philosophers terms "beauty" as most usefullness. The desire for beauty of external appearance is vanity and self love, and that beauty is destroyed by age, Real beauty is in possession of the divine virtues; that alone is lasting beauty, and incites those virtues in others. Not physical but mental, moral, and spiritual exercise will highten that beauty which is everlasting. The growing power is within us, and not on the skin. Think of beautiful things, of cheerfulness. Think of Him, the creator of nature, the source of all beauty, and then we will come to express the divine beauty within-the beauty that cannnot die. When the beauty in nature fades away.

HOW TO BECOME GOD.

Sept. 27, 1932:—

The promise is that we are not satisfied with our present condition, and seek a higher state. If we can become GOD we can be satisfied. It is not that man becomes GOD, but that he may come to realise his real estate, which is Godhood. We have forgotten, and we want to call back that state. To deal with the subject, we must consider our progress as divided in, four parts, the world, the body, the mind, and the ego. Primarily we see the world, and in order to realize our proper state, we should first understand everything we see; how to live in the world; and what is the world. Observation of the world discloses one very conspicuous feature: forgetfulness. We forget our real nature and engage in that which is unreal. We think this world the best—the place happiness; this body and mind the great source of happiness; this ego the great doer and enjoyer, not realizing that we belong neither to the world, nor body, nor mind, nor ego. If we give the world, our own body, our mind, the ego, even the individuality, like the onion peeled layer after layer, still we reach the fine essence which seems to be nothing, then only do we reach the beginning of realization of our proper state. So long as we identify ourselves with body, mind or ego, we cannot expect to

realize the real Self. Under its gilt coverings the world is full of bitterness, and ever our divine nature is calling us to come home. If we do not heed the call so much longer will it take for us to return. While we embrace the world, we are frittering away precious time and energy, and must pay dearly for it. Only by conserving all our time and strength, and checking all progress of the senses toward the world, may we hope to open that main channel to the Spirit within. Mercy begins at home; we must first get our own position assured, and then help the world. As the face reflects the beautiful within, so our thoughts and actions mould our lives. If we think of God, we become God. Not by hypnotism, but by thought; not by transferance of thought, but by realizing the truth that is hidden within us, like fire within ashes.

———:o:———

THE RAMAKRISHNA SHEBASRAM
KANKHAL.

To

The Editor of Brahmavadin.

DEAR SIR,

I shall be highly obliged if you will kindly publish the report of the Shebasram "for the month of October 1903 in an early issue of your much esteemed monthly.

There were 220 poor patients, of whom 206 were cured, 5 left treatment and nine are still undertreatment.

Of the 147 Sadhu out door patients, 142 were cured, 2 left treatment and 3 are still undertreatment.

Indoor patients were 8, of whom 6 were cured and 2 are stil under treatment.

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Babu Balkishen Das, Banker	25	0	0
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Mr. B. Krishna Aiyangar	5	0	0
Mr. T. S. R. Serma	0	9	0
Sympathisers	2	0	0
Collectedly V. A. Harischandra	3	0	0
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Food	15	0	6
Lighting	1	4	3
Postage	0	8	0
Establishment and Servant's wages	0	15	0
Medicine	6	3	6
——Total Rs.	23	15	3

Besides the above Rice 37 seers, 8 chs Flour 38 seers, Dal 10 seers. 8chs, and milk worth Rs. 6 received from a kind friend were consumed.

Contributions will be very thankfully received by Swam-Kalyanananda, The Ramakrishna Shebasram Kankhal, Dt. Shaha-ranpur, U. P. or by the Editor of Prabuddha Bharata, P. O. Lohaghat Kuman, Himalayas and acknowledged in the Prabuddha Bharata.

my love and best wishes to you
yours faithfully,
KALYANANANDA.

———:o:———

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