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THE BRAHMAVÂDIN

"एकं सत् विप्राबहुधावदन्ति."

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

—*Rig veda*, I. 164. 46.

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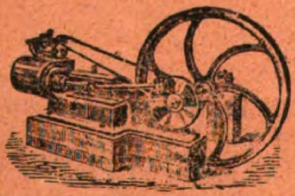


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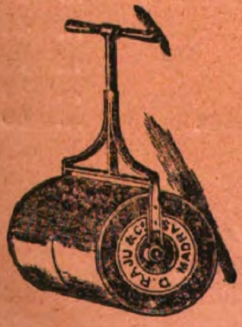
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SIVAYOGADIPIKA.

OF PARAMASIVA YOGINDRA.

CHAPTER IV.

We have pointed out in the last chapter that the mind force was the subtlest of the vital forces and that the aim of *Hathayoga* was to transform all other kinds of forces working in parts of the body below the head, into this higher force of the mind by bringing them under the control of the mind, and then drawing them up and concentrating them into the *Antahkarana*, organ of the mind. The effect of this process was to dissolve the *Pranas* into the mind so as to heighten the mental powers of perception. No doubt, a strong mind is a blessing, for, man's greatness is measured by his mental capabilities. An intellectual man is always superior to a physically strong man. But, when this mind is used spiritually, it lifts him still higher in the scale.

According to Hindu psychologists all perceptions arise from the modifications of the mind. When a person senses an external object, the knowledge of that object comes to him by certain

modifications in the mind caused by the stimulation of the cerebral centre corresponding to the sense which is brought into requisition in carrying out the sensation. So all preceptions may be said to take place within the mind. Mind is the source of the knowledge of things with which it is in communion. When the mind is destroyed the things which constituted its knowledge should vanish with it. Another idea of the Hindu psychologists to be remembered in this connection is that the real mind is not the gross organ in the brain. It is some thing subtle and persistent. Even after the gross body dies the mind persists in other bodies. And as long as the mind persists to exist the force which characterised its modifications is bound to exist with it. This force is no other than the soul manifested in the mind. The soul may therefore be said to form the essence of this force. When the mind is ultimately dissolved, what becomes of this force? The Yoga theory is that it returns to its source or abides in its cosmic essence which is the *Brahman*. To realise this *Brahman* in one's self and become one with it is the aim of *Yoga*.

We are always accustomed to connect the mind with its active worldly states. To make the mind strong is therefore to make it more active in this sense. How then are we to dissolve it and let loose the soul which is bound by it? That process of Yoga which teaches a person how to do this is known as *Raja Yoga*. This Yoga teaches us that force is indestructible. The more we attempt to check the mind from being active, the more vehement and uncontrollable does it become. The best method of annihilating its activity is therefore to turn it on the stimulating principle within itself. When the mind is so directed, its external activities will be at an end, but it will be made internally very active. It is something like making a body possessing a tremendous velocity to stand still by its spinning round itself. To an on-looker such a body will appear calm and motionless though moving itself very rapidly. When a mind reaches this stage it is said to become God-conscious. All the senses which hitherto helped the mind to see external objects will now be re-helped by the mind to see the force acting within the centre of the mind.

The so-called knowledge of the things of the world will disappear, and in its place will come the knowledge of the self or *Atman* in its real sense. So long as the mind cognises it moves and is distinct from the moving force. But when it gets merged into the object meditated upon and forgets itself, it is said to attain dissolution in *Brahman*. Mind exists as an instrument of monition only so long as it under-goes modifications and brings to the soul the knowledge of objects. When it gets merged in the one only existence of perfection and universal knowledge it ceases to go out and grasp objects and to exist as a dual instrument of perception.

This mind-body of the soul is no doubt the subtlest of the sheaths which characterise its active manifestation. But the mind which stands apart and tries to see the soul as a distinct entity cannot see it in the body presented by itself. It therefore sees it in some other body outside itself. This is known to the *yogins* as the sound and light body, the *Pranava* and *Jyotis Sarira* of the medium of *Akasa*. The mind first sees the universal principle of self in this body within its own inmost centre, and by constant meditation on it loses itself in the ultimate Principle of life and activity. The individual-soul is then said to attain union with the supreme Self.

The subject of the last two chapters is the *Rajayoga* or that process by which the yogin attains the state of hyperconsciousness in which he gets the vision of God as embodied in sound and light and body and then brings about the dissolution of the mind in God. As the dissolution of the *Pranas* in the mind is the aim of *Hathayoga*, so also the dissolution of the mind in the one supreme and spiritual existence is the aim of *Rajayoga*.

So this *Rajayoga* is divisible into two stages or parts. There is the first stage in which the yogin sees God and enjoys God and God alone and gives up every other thing as unreal and misleading. Then comes the higher stage in which, by dissolving the still lingering mind, he becomes one with God. As Bhagavan Sri Ramakrishna used to say, in the first stage, he tastes sugar, but in the second becomes the sugar itself. Such Upanishadic passages

as "The freed and eternal souls always see him" refer to the state in which, the souls though they have conquered the *samsāric* state live at will enjoying and seeing God. This seeing and enjoying cannot be done without the instrumentality of the organ of mind. Such texts as "I am He," "Thou art that," refer to the higher stage in which there is the disappearance of even the atomic appendage of mind and the existence of the souls as the supreme and attributeless *Brahman*.

As direct perception of an object always involves the knowledge of that object, the first stage may be said to have two aspects—one in which the yogin achieves the knowledge of the God-Principle and the other in which he actually sees God with the mental eye. The former is called the *Sankhya-yoga* and the latter *Tarakayoga* or more properly *Murta-taraka*, the *Taraka* with a body. Taraka means the pupil of the eye. Murta-taraka is therefore that Yogic condition of the mental eyes in which the supreme being becomes visible within the inmost region of the mind as a visual image embodied in light-form. The above two aspects of the first stage are dealt with in the fourth chapter. The fifth chapter deals with the higher stage in which there is no mind and consequently no mental eye to see, both of them being dissolved in the *Atman*. Hence this stage is called the *Amanaska* or the *Amurta-taraka*. From an worldly active and conscious mind to a worldly inactive but fully God-conscious mind, and from a God-conscious mind to the transcendental state of consciousness *per se*, where there is no limitation of time place and causation, is the consummation of Yoga.

1. I take refuge for ever with the Teacher Sadasiva, the lord of the Yogins, who is of the form of *Linga*, the

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1. The *linga* or the emblem of Siva praised here is the luminous form of Him which becomes internally visible to a yogin within the region of the brain and in consequence fills both his internal and external fields of vision. Any person who tastes Him once can have no more tastes for worldly happiness.

divine emblem, who is all-pervading, who is the one primordial Being that is the sole subject of the *Upanishads*, who is of the nature of light, who is attainable by those that have firm renunciation and who is situated in the etherial region of the intellect.

2. For this reason *Rajayoga* is fit to be practised by the learned. *Hathayoga* of the eight limbs which is mentioned here is only a means to the *Rajayoga*.

3. The eight sorts of limbs already described by me are, no doubt, as taught in *Hatha*. But each of them is again abridged by me in a single stanza. Listen to them.

4. The conquest and peace that come to those that are devoid of hunger, sleep, all activities of the senses and the

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2. *Rajayoga* has already been derived to mean the prince of *yogas*. But in this connection the derivative meaning given by some of the authors on this system of *yoga* will not be out place. The *Amanaskakhanda* after giving the popular definition adds: "That yoga which causes embodied beings to attain that supreme *Atman* who is imperishable and who shines being illumined is called *Rajayoga*."

3. The manipulation of *Pranas* formed the fundamental characteristics of Hatha. The manipulation of the mind so as to open the internal eye in it and make it see the vision of the soul within is the chief object of *Rajayoga*. All those limbs of *Hathayoga* which were once described, require to be defined anew from the standpoint of the attitude of the mind necessary for the *Rajayaga*. As Hathayoga which also indirectly deals with the mind though directly with *Pranas* is only an antecedent step to *Rajayoga*, the variations in the definitions are only slight. Each is therefore disposed of in a single stanza.

4. *Yama*, self-control, is defined as the establishment of equanimity of the mind by overcoming the agitative influences of the senses and of such other alternations as heat and cold acting on the body.

body, heat and cold, shall form the limb called *Yama* or self-control. This is fit to be accomplished slowly and gradually.

5. Such qualities as devotion to teacher, intense longing for the path leading to the supreme truth, non-attachment, contentment with what comes of its own accord, devotion to secluded life, retirement of the mind from external activities and a feeling of renunciation—these alone are the *Niyamas* or the observances arising from self-restraint.

6. The state of always abiding in one's own true nature is the comfortable posture or *Āsana*. Also, the feeling of indifference to all objects is mentioned by some as *Āsana*.

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5. The obligatory duties *(Nyayamā)* pointed out are such as have the power to purify and chasten the mind and make it competent for the attainment of *Brahmagnana*.

6. That posture is the best which enables the mind to remain undisturbed in meditation. The state of the mind in which it constantly goes out and grasps objects is not its real state; for in it, it is subject to incessant modifications which connote destruction. When it ceases to undergo these modifications, it is said to have attained its real state. Till the dorment fine impressions *(Samskaras)* of past modifications are completely worn out, the mind may not be said to have regained its natural state. Hence from the practical point of view some have defined *Asana* as a feeling of indifference to all modificatory objects.

Four states of mind are described in the *Amanaska Khanda*. "*Vikshipta gatagata*, *Suslishta* and *Sutinaka*—these four states are to be known by the learned. *Vikshipta* is called the *tamasa* state, the *Gatagata*, the *Rajasa* state. The *Suslishta* is called the *Sattvika* and the *Sutina*, that which is devoid of the above three *gunas*. The *Vikshipta* and *Gatagata* states are subject to indecision *(vikalpa)* and the grasping of objects; while the *Suslishta* and the *Sutinā* states are without indecision and the grasping of object." An *asana* should be conducive to the production of the last two states.

7. The steadiness of the vital currents brought on by the active regulation of breath composed of *Rechaka* or exhalation, *Puraka* or inhalation and *Kumbhaka* or stoppages, and the steadiness of mind caused by thinking that the whole world is unreal—these are known by wise men as the import of *Pranāyāma* or the control of *Prāna.*

8. By turning inward that process of remaining within itself of the mind, which is struck by the clustering waves of manifold sensations and thereby made to undergo various and extensive mental modifications, is called by adepts in *Yoga*, the dissolution of all those various modifications. This alone is called *Pratyāhara* or the drawing in of the senses towards the mind. When shall I with a good mind attain this state?

9. That state which is brought to light by reflection on the concept of "I am He" is the real internal essence which

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6. *Pranayama* is not mere control over the vital currents of the body by means of *Rechaka Puraka* and *Kumbhaka*. But it is the dissolution of the *Pranas* in the mind by retaining them in that organ. The fully vitalised mind should then be brought under control by thinking that the objects of the world are illusory and misleading and consequently unfit to be concentrated upon, and by directing it to the realisation of the one only existence, the *Brahman*. In brief *Pranayama* means the control of the mind-prana.

9. The last four limbs pertain to the manipulation of the mind itself and so their import is clear.

Dhyana or meditation is defined as the concentrotion of the mind on the internal self with the idea that the essence of that self is no other than the supreme and all pervading self until as the effect of such a meditation, the meditator is able to see the same supreme self in every being. When a person reaches the above

is without a second. Whatever manifests in this world, all that is indeed the external nature of that real existence. By the grace of *Guru* if a person has the clear sight to see in all beings the same essence, he alone, my dear friend, becomes the reveller in ones own internal Self by establishment in the path of meditation.

10. The constant holding in memory with a motionless and pure mind of that supreme principle which shines both within and without every thing,—that state of mind which is devoid of motion and remains pure within itself, I tell you once again what is already clear as day-light, is *Dhārana* or the holding in of the mind.

11. That innate, natural state of the mind which is characterised by continuous meditation without any exertion on a single object and in which there is the constant staying within itself devoid of volitional activities,—such a state is declared to be *Samadhi* or the constant dwelling of the mind in the one all-pervading, eternal Principle.

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stage of meditation, his mind will always dwell in the self and remain merged in the joy of it.

10. The natural state of the mind is not to remain steadily in one place for a time. It should fly there ; it should fly here ; and keep constantly rolling. If such a mind can be made to stick on to one idea, it is said to have attained the state of *dharana*. If the idea is the spiritual one described in *dhyana*, the mind will be freed from the dispersing and distracting causes of the lower state and will become calm and pure like a crystal; it will be fit to reflect the soul perfectly.

11. *Samadhi* is that supremely pure and quiescent state of mind which results from the vision of the supreme being and the realisation of the unity of one's own self with him. It is a state beyond any of the state of ordinary consciousness.

12. The *Brahman* shines in all creatures both within and without; and yet not knowing the great Teacher, the ignorant do not preceive the abode of Him.

13. Listen, then, to this wonderful science designated *Rājayoga*. A virtuous man shall gain this only with the help of a good *guru* but not by any other acts.

14. What good is there in the practical sciences of *yoga* which are hard to pursue and in giving great trouble to the body and mind? When the glance of a *Sadguru* falls, the Brahman will be attained in a moment.

12-14. Realisation through *Rajayoga* always requires the teaching of a guru. In these stanzas the author points out the necessity of a guru and in the next two, who is competent to be a guru?

The theoretical sciences do not require so much the guidance of a *Guru*. But a science like *yoga* which concerns the method of practice always requires careful directions from a Guru. In handling a subtle force like that of the mind great caution is to be observed, because any mishap is sure to be attended with bodily injury and mental derangement. As the experiences of a yogin are unique and novel any danger cannot be foreshadowed and prevented until it comes within the actual experience of the practitioner, until after it is too late. Besides, it is always safe to get the concentration of all the vital energies in the brain centre of the mind within as quickly as possible. For in opening a new passage in the *Sushumna* channel, it is better that it is done with a single stroke. Any delay may tend to the uconscious diversion of the currents along a wrong channel. Even supposing that the currents are safely led to the brain centre of internal vision, when the practitioner is once pivoted to the vision of *Brahman* by the merging of his mind, what guarantee is there that he will return back to the worldly conciousness without passing away in *Maha Samadhi* once for all? An experienced Guru can not only lead a person into the state quickly in a trice

but at the same time can bring him back into the worldly consciousness after the experience is over, in order that he may be of use to others.

This function of a Guru is briefly described at the end of the *Mandala Brahmanopanishad Bashya*. After describing what the final dissolution of the mind by the Taraka method is, the commentator says:—"Now then, I alone am that supreme Self who is the eternal bliss and is of the nature of existence intelligence-bliss; and you have accepted discipleship under me. Therefore you alone are I and I alone am you. So saying, he placed his hand on the head of the disciple. Repeating thrice the instruction "Know well thou art that," he then said, 'See now the *Brahman* by the *Taraka* method.' The disciple said in the hearing of the *Paramayogin*, 'I am *Brahman*' 'This Atman is Brahman,' 'There is nothing whatsoever of diversity here.' Thus pronouncing and seeing the *Brahman* filled with infinite bliss, he prostrated before the Guru and said, 'By the grace of your glance I have accomplished the end of existence.' Then the disciple with his mind subservient to the *akasa*, or vision centre, filled with the presence of Divinity, giving up all worldly attachments, having attained the fruition of the *Unmani* state, having retired from all senses, having carried out the dissolution of the mind in the supreme Brahman as taught by the Guru, having enjoyed unlimited bliss,—by the result of meditation and penance practised for a long time in several births he became the attainer of liberation.

The prince of yogins then said as follows to his follower who was freed of all afflictions by the enjoyment thus of infinite bliss: 'I am thyself, there is no distinction, because the *Paramatman* is full every where.' So saying, he embraced the disciple and brought him back to worldly consciousness."

Also while the subject of other sciences is some thing worldly and intellectual that of *yoga* is the supreme Spirit Itself. The means that would help us to the realisation of this highest spirit should be something uncommon and highly spiritual. In speaking of the need of a *Guru* Swami Vivekananda says, "This quick-

15, In the absence of instruction from a *guru* how can this yoga-knowledge come to persons ?—ignorant men whose knowledge is of limited objects whose minds are bewildered by the darkness of the six systems of agamic religions, whose proficiency consists in the power of discourse in the poetical language of the *Vedas*, the *Pūranas* and other *Sastras*, and whose boast consist in the strict observance of the duties of one of the four *Asramas* or orders of life.

16. In this world how can the grace of the *guru* come to such people whose souls are bound, by land, and other wealth, beautiful house, children, wife and friends, by such disquisitions as those on the doctrines of alchemy, the elixir of life,

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ening impulse cannot be derived from books. The soul can only receive impulses from another soul, and from nothing else. We may study books all our lives, we may become very intellectual; but in the end, we find that we have not developed at all spiritually." The *Amanaskakhanda* says, "Some after knowing all the *Sāstras* becoming filled with pride do not understand the value of personal instruction which cannot be had from hundreds of books even. Some being bewildered by a host of anxieties like meditation which have their source in will (*Sankalpa*), in spite of much trouble fail to attain the goal of their desire."

15-16. In these the futility of learning and religious observances as a capable means for the attainment of the knowledge of self is mentioned; and the necessity of a *guru* pointed out. The *Amanaskakhahand* says, "Without a Guru who is the unique, fabulous gem which is capable of fulfilling all our desires, the highest can be attained neither by means of the *Vedas*, nor by abstract reasoning, nor by Agamas, nor by any of the diverse and and innumerable sciences, nor by meditation and the like, nor by worship." The same work says elsewhere, "Just as by the touch of the philosopher's stone copper becomes transformed into gold, so by the mere hearing of the teaching of a guru a disciple shall become filled with *Brahman* (*Sanmaya*)."

and minerology, and by a variety of well-known practices such as those of the erotic science, *mantra, laya* and *hatha* yogas.

17. At the beginning, if in a guru who is acceptable in accordance with the observances of one's caste and order of life, the qualification of the knowledge of *Brahman* is to be found, him alone one should seek with pains. If such an one is not available then one may seek and serve another *guru.*

18. He alone is a guru who knows, in Its real nature, the *Atman* who is untouched by the dual states of existence,

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17. It is here pointed out that a student should first seek a competent teacher among his family or caste Gurus, or among those who are fit to be his Gurus in accordance with the rules and observances of the society in which he is born. If he fails to find one, then alone should he seek him outside.

18. The characteristics of a competent guru are described. He should have known the spirit of the scriptures; he should be pure and sinless; he should be free from the motive to teach; he should have realised the one supreme existence within himself and should be firmly established in that knowledge. The *Amanaska* is particularly strong in its description of the *yoga-siddha-guru.* It says that he should have risen above all family and caste observances for that is a sure sign that he has destroyed the body and attained spiritual life.

"The gurus who are devoted to the observance of the duties of family or caste are many. A Guru who has given up the duties of family or caste is indeed difficult to be obtained. Just as a fruit which comes out of a flower is the destruction of the flower, so also the Divine *Sattva* which shines out of the body is the destruction of the body. Without knowing the truth of the *Atman* a fool becomes infatuated by the *Sastras.* The fool of a shepherd while he carries the milk of a she-goat in his arm-pit looks at the well."

who is without end and without beginning, who is spotless, whose luminosity is unchangeable and eternal and who is the bliss of supreme immortality which is made of existence and knowledge.

19. By the attainment of knowledge and renunciation having treated as straw the three worlds, and having resorted at first to a virtuous teacher one shall begin to practice the knowledge of the *tattvas* or the principles of matter.

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19. The qualifications of a student are non-attachment to worldly desires, purity, a real thirst after knowledge, and perseverence. Armed with these qualities he should with guidance from a teacher first begin the practice of *Sankhyayoga* or that part of *Rajayoga* which deals with the knowledge of the *Tattvas* or the products of *Prakriti*. This is sure to lead a person to the Knowledge of the Supreme Principle.

(To be continued.)

LIKENESS :—

Oh how could I get my Love's likeness !
Could anything like Him be conceived ?
Could He in cameras be received ?
Could Artist stand to take his picture ?
Could He appear in color and figure ?
The Camera of form did melt away !
His flood of light was too much, too much.
Oh how could I get my Love's likeness !
I focussed the mind to take his portrait,
Adjusted the eyes to take His portrait,
The Camera of heart to take His portrait ;
The apparatus all did melt away !
His flood of Light was too much, too much !
O how could I get my Love's likeness !
Then I'll have Him as I could not have the likeness.

COVERINGS.

They say the Sun is but His photo.
They say that Man is in His image.
They say he twinkles in the Stars.
They say he smiles in fragrant flowers.
They say he sings in nightingales.
They say he breathes in cosmic air.
They say he weeps in raining clouds.
They say he sleeps in winter nights.
They say he runs in prattling streams.
The say he swings in rainbow arches,
In floods of light they say he marches.

SOLICITING.

Yea, Yea 'Tis so,
These forms of space and time

Are garments fine and covers rich, which half reveal
And half conceal that glorious Love of mine.
My darling Dear! Why veils and screens ?
Are you ugly ? Are you proud or shy?
Are you hurt by open appearance ?
Why covers and curtains, why ?
Pray strip Thee naked, do.
I pray Thee do, I pray.
I'll have no Nay
To-day.

ANSWER.

His answer flashed as lightning in my heart :—
No, neither vanity nor shame
Taints me, no kind of blame !
Do you wish me to bare My Self glorious, rare ?
Are you candid, sincere,
Then why don't you, Dear,
Take off all Thy clothes,
And Thy Self do disclose ?
Tear, tear out the blinds
Don't you hide behind.
No curtain, partition,
Name, fame or position.
Body, mind or possession,
Loves, hatreds and passion,
Claims, clingings, designs,
All mine and thine. Renounce, resign.
Tear, tear out the blinds.
Your Self don't conceal,
Burn, burn off the seal,
Rend asunder the veil
Come, hail ! all hail !

Please don't you delay,
I say.
To clasp Me strip Thou naked bare,
And Lo ! 'Tis Thou art Me So Fair,
So Fair !
Delightful ! delicious ! how lovely and sweet !
His covers I find my covers and sheets,
His blankets and quilts my blankets and quilts.
Lo ! off go the blankets,
Off covers and quilts.
He is I, I He,
No He, She, Me or Thee. OM ! Om !
Oh ! the rocks of the white stone quarry and
I are one,
The dump of the marble dust and I are one,
The crystal snows of the diamond peaks and
I are one,
The dimples on the face of the sea and I are one,
The rolling hair of the thundering stream and
I are one,
The mincing steps of the mountain breeze and
I are one,
The blooming rose of the maiden's cheeks and
I are one,
The twinkling eyes of the heavenly orbs and
I are one,
I, these and all are one,
Sun, Sun, Sun.
Om ! Om !
So-Am-I

RAM.

———:o:———

HYMN ON DIVINE FORGIVENESS.

[Sixteen stanzas composed by Vedacharya, the worthy son of Vedavyasa Bhattaraka.]

TRANSLATED BY N. T. SHAMANNA B. A. B. L.

1. O Sriranganatha ! May Thy most-heart-cheering grace, the friend of compassion, flourish for the happiness of all beings, the grace—through which Thou createst, supportest and destroyest the worlds ; and givest enjoyment here and in the next world, or endless pleasure or salvation to whomsoever thirsts for any of them ; and which brings about the well being of the worlds breaking through Thy independence.

2. Of sinners, the foremost am I, if the Sastra is the true standard ; O Lord of Sriranga ! there is no doubt about this ; verily have you witnesses, if after asking them you find that what has now been stated by me is true ; then O Bhagavan ! forgive all that I have done, seeing that I have confessed the truth.

3. Vast indeed is Thy forgiveness, O King of Ranga ; to satisfy it the sin committed by all the living beings is not adequate, therefore (a fortiori) mine ; (but) you ought not to give me up as of no consequence ; for nowhere will you, another sin-doer similar to me, find ; therefore now forsake not whom you have got.

4. There are the two—merit and sin; of the two, what is produced by the former is that which will make all corporeal beings forget Thee ; but the fruit of the latter is that which will remind them here of Thee, the destroyer of misery ; seeing that that very thing has been committed by this child, let what has been done by me be forgiven.

5. If Thy worship becomes merit and if the wish of the doer of that is granted, that will be, O master of Ranga, doing in return what has been done (to you); but all do that. If sin is nothing but an offence against you, in saving the doer of that, Thy forgiveness will *appear* as condition-less and comparison-less. Therefore let (me) be forgiven.

6. If, of my deeds, you should think " of sins, not twos or threes have been committed by this being and the hells that are created are not enough" and begin to create more hells; I too, despicable as I am, will in a moment commit many more; then fruitless surely will be Thy effort; therefore forgivenes only will avail.

7. Being born with all sins, let the various and proper fruits of each be given. All this is possible to be borne by me even when Thou, O Hari, the Saviour, art watching but if wicked minded people here seeing me overwhelmed with misery should speak ill of Thy qualities as forgiveness &c, that is not possible for me to bear.

8. Great is thy excellent quality known as forgiveness, O master of Sriranga, but though it is present it does not shine for lack of a sin-crowded man. Therefore will it attain unparallelled glory through me who am daily devoted to the committing of not one kind of sin and I too will become famous.

9. If, to destroy my sins, Thou should inflict on me severe chastisement, O supreme Lord of Ranga! vast will be my misery because of my committing nothing but sins. Then great and acute will the misery be to Thee also who wilt see it, O All-merciful! Therefore, for Thy happiness too, may all this that has been done by me be forgiven by Thee.

10. Lord! Though I have taken refuge in Thee should miseries torture me who have none others to fall back on,

the promise made by Thee that "From the whole lot of sinners, Thee will I free" will either be meaningless or it will become known that You are incapable in that respect. Therefore let Thy forgiveness save me.

11. If Thou wilt not forgive (all) this committed by me; for the matter of that there is nothing lost whatever; what formerly existed, that alone will again come to pass; let it come on, or if there should be more addition, let that too be a great gain to me. But O Master! such a slave of Thine as this being will through Thine own will be kept a great way off.

12. O Lord of Sriranga! such a being as I, through very vileness, ever thinking of the most revolting vile deeds and wilfully committing them have become foul; and it is not at all meet that this should be the subject of thought for Thy pure holy mind. Therefore forget through forgiveness. Then I, freed from unhappiness, will become happy.

13. All the universe is created by Thee, everything therein according to the respective fruit of its Karma; therefore is it that subjection to Karma may very aptly be predicated of You too; to set that at rest, spurning away through forgiveness the whole of my sin, O King of Sriranga! quickly show Thy most majestic omnipotence.

14. Let my words be heard distinctly by You now, O Lord of Sriranga! merit will not come to me again, soon as I once part company with its fruits. Sin never will such fruit yield; to get rid of it is not possible. By Your forgiveness, to You alone is it possible. Therefore let this be proved true by Thee.

15. O Lord of Sriranga! I am not able to think of even my own self having of my own will immersed my mind in happiness and misery which are the friends of merit and sin and which hold everyone in subjection; how

then can I meditate on Thee, who art seated in the innermost; therefore with Thy forgiveness pardoning, You make me fit to meditate on Thee.

16. If what has been committed by me is little let it be entered up in the not-noticeable column; but if this be somewhat (more) greater, let it be given up looking to my *Gurus*; but if it is endless, O King of Sriranga! let it be perceived by thy forgiveness possessing infinite power (greatness) and let it be dealt with as befits Thee.

17. O Rangaraja! through Thy transcendent mercy forgive me, who have entirely given up every prescribed duty, who am deeply devoted to money and lust and who am ever religiously carrying out every forbidden deed, who am extremely unbelieving and inbued with the knowledge of the senses.

18. This hymn of Sri Ranga was composed by the worthy son of Sri Vedavyasa Bhattar, known as Veda Charya, who was endowed with all good qualities, and who was beloved of Srirangaraja and who was born in the Kadambi* family, of the Koora race as the *Kaustubha* gem was born in the ocean.

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* (Kadambi is in Sanskrit Ghatambu—pot-water)

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LEADING IDEAS OF THE VEDANTA.

V. J. KIRTIKAR.

The Indian Vedanta (which term includes the Sankhya and the Yoga systems also) had long before the beginning of the Christian era reached a stage of development which should have, ere this, received its due share of appreciation at the hands of European thinkers, and the

fact should have been long ago realised that it is one of the best systems, if not *the* best which could be made the basis of religion by every civilised community.

But, unfortunately, there is considerable misconception as to its true character—whether as Philosophy or as Religion. The apparently inconsistent utterances in the Upanishads, which are a record of the metaphysical and rhapsodic lucubrations of diverse philosophers at diverse times, and to which the Indian sages appeal as to a sacred authority, the difficulty of understanding the terminology of the ancient writers and of following with patience the dialectics used by them, the comparative indifference of European thinkers, as a class, to any thing that is Indian—all these have more or less contributed to make the Vedanta as unattractive as it is difficult.

Nor is this all. I find that the almost organic theological bias of most of the European writers on Philosphy and Religion whom I have had ocasion to consult and of most of the Christian Misionaries who come here on the special mission of evangelising India has formed a very formidable impediment to a just and correct appreciation of the Indian systems of Philosophy.

To remove the misconceptions that at present prevail in respect of some of its essential doctrines, it is necessary to expound the Vedanta in a language familiar to modern European thought and show how far it finds confirmation in parallel currents of Western thought—ancient and modern—and likewise in the discoveries of modern science.

With this view, the leading ideas of the *Vedānta* may thus be formulated at the outset.—

1. That there is only one Ultimate Reality, called the Brahman from which the universe proceeds. It is self-existent and it alone *is* (*sat*), and not being orginated it is Eternal and Real. All else, as being the effects of causes, is

a-sat, unreal, because it was *not* before becoming and *will not be*, when its form disappears; it sometimes *is* and sometimes is not. It is subject to the conditions of Time Place and Cause. It is called *sansàra* implying motion and change.

2. Brahman is All-Pervading. There is no object without Brahman as its substratum; divorced from Brahman the object is a non-entity. No object has accordingly any independent existence, that is, independent of or apart from Brahman. Its reality is only relative and phenomenal.

3. While Brahman is thus immanent, it is also transcendent. To use the language of metaphor, only a portion of the Brahmic sphere, so to speak, is occupied by the visible universe.

4. Brahman is All-Intelligence (*chit*), infinite in its nature and therefore Eternal.

5. It is also All-Bliss (*ānand*)

6. The sat, chit, and *ānand*, referred to above are by rigorous monists like Shankar considered to be the *constitutive essence* of Brahman and not its attributes, for, say they, that being Eternal and changeless it cannot have any attributes. Others like Ramanuja say that Brahman is not without the attributes of Goodness, Justice, Mercy, &c.

N. B. Rigorous monists do not in reality deny these attibutes to the Supreme Principle, but their rigorous monism has logically led them to ascribe these attibutes to Brahman, its association with its own power, Maya, in which aspect, Brahman is a Personal God.

7. Though Brahman is One, it has also become many by it is own Will; it is thus also many, when viewed from the standpoint of the universe.

8. The universe is born from Brahman, that is, it is brought into being either by the Word (Logos, thought and Will) or Emanation or Evolution. It lives in Brahman, and in the fulness of time is dissolved in Brahman. In other

words, Brahman is the root of the universe and all creatures and objects in the universe live in Brahman, and in the end find their rest, too, in Brahman.

Brahman is thus that in which we "live and move and have our being." The universe ever remains one with Brahman and is never cognised apart from it.

9. Rigorous monists say that the universe is the product of a power called *māyā* in its association with Brahman, to which it belongs and with which it is ever inseparably connected. Others, ignoring this intermediate power, consider Brahman itself as the substantial and operative cause of the universe.

10. Rigorous monists, like Shankar, say that individual souls are identical with Brahman ; others, like Ramanuja, posit the individuality of the souls but admit that they are the *modes*, Prakārāh, of Brahman and are eternal with it.

11. Brahman is not the author of Sin or Evil. All that is of man's making. It enters the world when man violates the higher laws of his being.

12. Every embodied existence with its environment is the result of one's own past *Karma*—which has become ripe for fruition and which is called *prarabdha*. This can not be avoided but must be worked out.

But as regards the *Karma* which is not yet ripe for fruition and which is called *Sanchitam* it is in the power of man to destroy by good deeds its evil effects which are to arise in future, and thus accelerate the perfection which is his goal.

N. B. *Karma* in the *Vedanta* includes both thought and deed.

13. The *Vedānta* thus recognises the doctrine of the Freedom of the Will. It says that man's happiness and misery entirely depend on himself. He himself is the architect of his own fortune.

14. His life on earth is apparently one of probation and difficulties, since in his ignorance he at first attaches himself to his bodily existence, regards that as his real life and seeks to find pleasure and happiness in "things earthly." In this state his actions are egoistic and selfish.

15. The *Vedānta* accordingly lays down rules for the social, moral and spiritual development of man, and inculcates the performance of duties, by which, with enlightenment, he gradually surrenders his lower self and lives a larger and larger self, so as ultimately to take within one's self, all the other Selves and leave none outside.

16. The duties which the Vedanta enjoins have reference to man's relations to himself, to his kith and kin, to his community, to his country, to the whole of mankind nay to the entire animal, vegetable and mineral kingdoms as parts of one organism.

17. The *Vedānta* says that these duties must be performed as duties—without attachment or hope of reward their performance must be thoroughly disinterested.

18. The *Karma* thus enjoined necessarily tends to the purification of one's heart, the ennobling of one's character, the acquisition of higher powers by which one is capable of realising that the individual self is not simply related to Brahman but is identical with it.

19. True salvation consists in a complete realisation of this identity.

20. *Until this highest state of spiritual perfection is attained, until this sense of "I" and "Thou", "mine" and "thine" has completely disappeared, man has no right to deny the reality of the universe.* He is bound to recognise the three-fold distinction of God, Man and the Universe, and to attend to his duties, social, political, moral and religious. To him the world is not illusory; nor the relation in which he stands to it, and all else in it.

It is only when the sense of individual and personal egohood *Ahankritih* has become completely extinct and the truth of the *mahāvākyam, Tattvamasi* fully realised by self-experience, that the true character of the Supreme Self, the identity of the individual Self with that self and the illusoriness of the world become intelligible and acquire a meaning.

European thinkers consider this last position to be absolutely inconceivable. No doubt, it is so; with the egohood such as we ordinarily have, with the distinction of the ego and the non-ego fully alive and staring us in the face, it is impossible to realise the truth of this position. It belongs to a different plane of thought; and if we cannot reach that plane or will not endeavour to reach it, our attitude should be to let that alone. But it is unphilosophical to comment upon it from the plane which *we* occupy and pronounce it as absurd and nonsensical. Those who conceive the possibility of its truth, and those who have realised it themselves say that it is impossible to realise the highest spiritual truths with "the eyes of the flesh."

I have cited no authorities in support of the propositions I have above formulated; I have reserved doing this till I come to a discussion of the propositions themselves.

(To be continued)

YAMA AND NIYAMA.

BY HIRENDRA NATH SINHA.

(*Continued from page 707.*)

Dana or Charity is another. The giving away of everything one possessed formed an important part of the ancient religion of sacrifice. Without *Dakshina* there can be no sacrifice. Gift like mercy has the two-fold power of blessing both the donor and the donee. To give away the objects of this world is to get in return divine knowledge. Some people are apt to think, "Why should we give to others what we earn with the sweat of our brow. Every bit of property that we possess is like drops of our blood." This is the idea of the low and worldly; this is the shop-keeping spirit.

Vanity is the curse of human life. It has its source in the false perception of individuality, in selfishness which refuses to accept God. Every man has a tendency to think that he is the architect of his own fortune, that his life is his own conquest. This is an illusion born of a false notion of liberty. When our endeavour is attended with failure, a shock comes to our vanity, to our selfish desires, and we learn to believe in external circumstances; we then think that we are all the creatures of circumstances, that we are the developments of some invisible and uncontrollable inner force.

The truth is that there is nothing of acquisition in this world. Everything is a gift,—a gift from some Superior Power who rules all, controls all according to their merits. We are only the recipients of life, happiness and all from that Being. But still the manner in which we receive is ours; and our competence to receive is determined by us. Our religion teaches that our qualification for the reception of supreme knowledge, consists in the resistance of faults, in self-denial and self conquest and in love and charity. Let us therefore know well that acquisition is a gift and that a gift is in turn an acquisition; and try to acquire the highest in life by gift and charity. True charity is the symbol of spiritual democracy. Give whatever you have received to the needy

and suffering and participate whatever you possess with others, for, all are the manifestations of that one Self. Liberality is the sacrifice of the lower self, "*aham*," for the attainment of the universal self-hood.—"*Soham*"

The worldly-minded try to lower this sublime idea of spiritual democracy by confounding charity with inequality of merit and then patch it up with intellectual descretion or some such meaningless theories. True charity is blind to perspicacity and knows no hindrance. In spite of thousand errors of indiscretion in its judgment and application, it thinks of no evil at the thousand and oneth time. Kindness and wariness can never coexist for the same purpose. By attempting to be kind and wary at the same time, we only serve two masters,—love and selfishness. For, while kindness rests on the ignoring of inequality and distinction between man and man, wariness is upheld by the accentuation of individuality and difference. The one belongs to the heart and the other to the head. If we really wish to satisfy the claims of the soul and realise the same God in everything, we must be prepared to sacrifice self-interest and self-assertiveness, surface reasoning for internal truth. Hence charity, gift or *Dana* has been defined from two points of view. From the ordinary point of view it is the giving away of whatever has been acquired by righteous means. In a higher sense it means the willingness to sacrifice one's interest for the sake of another. In the highest sense it means the giving up of 'me and mine' which are the products of our lower nature for the attainment of the Self in all.

In Europe, misunderstanding of the true spirit of charity has led statesmen to the greatest of political and social blunders. In spite of their poor laws and charity houses, the whole land may be said to be covered at present with socialism and anarchism. These are the ruling religions of the suffering masses. The result is, no man's life is safe and every monied man sleeps on a perpetual bed of thorns. In India, all along, charity was recognised as the highest sacrifice and formed part of the everyday religion of even the poorest. No laws were framed to enforce charity. The

result is that to-day there are millions of contented and pious poor who live upon the spontaneous charity of the people. There is a story in the *Aswamedhaparva* of the *Mahabharata* which will throw considerable light on the ancient Hindu idea of charity.

After Yudhishthira performed his celebrated Rajasuya sacrifice and gave away in charity everything precious he possessed, a great feast was held in honor of the sacrifice in which every one partook. When the feast was over, the guests assembled in a big hall specially erected for the purpose. Every one began to praise Yudhishthira's unbounded charity and said that he never heard or saw the like of it. Suddenly there entered a squirrel into their midst with half his body golden and the other half of the natural colour. It rolled itself on the leavings of the feast thrown outside the hall and then came in and addressed the assembly thus ; "Sirs, I just now heard you praise the sacrifice very much and say that you have never heard the like of it. I shall tell you another I saw some time back, when compared to which the present sacrifice dwindles into nothing."

I was living on the roof of a poor Brahmin's hut in a wayside village. Husband and wife, son and daughter-in-law were the members of the family that dwelt in that hut. There came a terrible famine in that part of the country. Men and animals began to die in great numbers. The whole family in the house in which I was living were obliged to starve for several days as they could not get a single morsel to eat. One day the master of the house went out begging and succeeded in bringing home a small quantity of corn-meal. After preparing it for eating, he divided it into four equal parts and distributed among the members of his household. When they were about to eat, a loud knocking was heard at the door. The Brahmin directed his wife to open the door at once, saying, 'who knows ! it might be some respectable guest'. When the door was opened, there stood on the threshold, a cadaverous looking old *Brahmin* who said that he was dying of hunger and begged of them to give a morsel of food to save his life. The master of the house invited him in and gave him his portion of the meal to eat and said that a noble guest was more

than himself. After swallowing the morsel with one gulp, the guest began to clamour loudly. "You have surely killed me. Had you not given me that morsel, I would have lived for some time more. It has terribly increased my appetite and made it unbearable. O Lord, I am dying." For which the Brahmin said, "Sir, I have given you what I reserved for me. I have nothing more to give. I have no right to ask others to give what was already given them." The wife following the example of the husband, gave her share also to the guest to eat. When the son and his wife followed suit and gave their portions also, the Brahmin said that he felt slightly appeased, blessed them and went out. The result of this charity was that the whole family died of hunger in a short time and went up to heaven. I was watching the whole event from the roof, and when everything was over came down to pick the scattered bits on the floor to appease my hunger. The wonder is wherever, those bits of meal touched my body, my body became golden. Since then I wandered from place to place in search of another such sacrifice to get the other half of my body also made golden and I tell you, I have not succeeded till now. When I heard of the grand sacrifice to be performed by Yudhishthira, I thought that the much sought for opportunity at last arrived and I shall have my body completely golden, and came all the way here. You know with what result. I tell you there never will be a sacrifice as great as the one I witnessed." So saying the squirrel went out. Such ought to be the ideal of charity.

Iswarapujana or worshipping God is the next. We have already stated that worship of some kind or other is necessary for a religious man in any stage of development. Abstract love can exist only in theory and is never practicable in human life without a tangible object of some sort. Human nature always wants some object to pin its faith on, some form or symbol to express its emotions towards. The history of ancient religions teaches us that the ancient Aryans who were worshippers of the cosmic energy, found this symbol in fire. The greatest fire-worshippers are to be found even to-day among the followers of Jarathushtra

or the *Vedic Rishis*. A sacrifice represented to them the worship of God; and everything connected with a sacrifice conveyed to them some divine symbol. The *Yupas*, the *Darvis*, the *Sthalis*, the *Vedis*, and even the sacrificial ash had some sacredness about them, on account of the temporary sojourn of their gods or the Yagnapurusha in them at the time of sacrifice. These facts seem to have supplied the germ for the development of other forms of worship in the latter day religion of the Aryans.

Infant minds generally require some concrete material or some kind of tangible symbol to worship. With such men worship would mean, the worship of their God, howsoever almighty, all-pervading and infinite He be, through this material symbol. Such a worship is always shown, by piety, reverence, offering of flowers and incense and similar other holy acts of love. Some religionists are pleased to condemn the above form of worship by calling it idolatry. We believe that those who condemn it are the worst idolaters. Reverence and worship are emotions which come into play the moment the little human mind is brought into juxtaposition with something great, something sublime and beautiful. How can the lmited mind of man be brought all of a sudden into contact with the God of infinite beauty and sublimity? The only possible way then is that with the help of visible, conditioned, material symbols, when the emotions are quickened, the mind expands until it transcends its limitations and gets merged into the Infinite. Till then every one is bound to be idolatrous. The so-called idolater when he prays to an image does not pray to the symbol but prays to the almighty and all-merciful, and omnipresent Being which it symbolises. On the other hand, these iconoclasts say that they pray to the almighty and omnipresent one but cannot do so without a church, a cross or a tomb, without kneeling or assuming some such postures. To these people it is only wrong to see God in "wood or stone," but not so to worship him in "flesh and bone."

When the worshipper advances in thought and culture and learns that the same force which animates the external world also works in him and controls him from within, he tries to adopt

better symbols; he worships God in his own heart, in his own mind. He considers every act, every speech and thought of his as a worship, as an offering given to God within. He does not act for fear of any external power or to please any body other than himself; he has to please and to be in harmony with the all-pervading spirit inside. "A heart untouched by evil passions, speech unsullied by falsehood and other faults and acts free from bodily injury and other sins are the highest worship of God." With these worship naturally becomes mental and the symbol takes the form of a mental image. As there can be no mental image without its counterpart fo a material image, this mental worship is after all a development of the grosser material form of worship and cannot get on without its help. The of these worship is meditation.

When man progresses in meditative worship and rises above ordinary consciousness, above the limitations of the body and the mind, he realises God every where as well as in his self. For such a man every movement, every thought, every thing in this universe symbolises God. He does no harm to any thing but simply adores and worships. This is the highest *puja* of God. "Fire is the God of the twice-born; the God of the sages is in the heart; Images are the Gods of infantile minds; and for those who look on all alike He is everywhere."

Siddhanta sravana or the hearing of religious doctrines does not mean merely hearing with faith the teachings of religious men. It implies a nobler and higher form of conviction that that which is the highest, existence, knowledge and bliss is within one's own self. Such a conviction should precede realisation. True religion consists in life before God as well as in God. God should not only be felt and loved but should be constantly thought of and conceived. A religious man should attach himself to some form of worship or ritual, should be a philosopher or an artist, if his religion should not contradict human reason. We know the efficacy of associations in moulding the characrer of a man. A religious man should try as much as possible to satisfy the needs of the human intellect by hearing religious talks and lectures.

Various other characteristics are mentioned which are intended to give the requisite mental training to a religious man. *Hri* or bashfulness is the feeling of shame to indulge in ungodly acts and thoughts and to pursue a low and degrading path of religion, however much it may promise salvation. Firm faith in the efficiency of the methods and means taught by the *Vedas* and other *Sastras* is called *mati*. *Japa* is the constant repetition of *mantras* and meditation on their meanings as taught in the Vedas, independently for one's self, even though the *mantra* has been once taught by a *Guru*. New conceptions may arise new truths may flash into one's brain as he meditates. As the post *Vedic Sastras* such as the *Kalpa sutras*, the *Dharma Sustras*, the *Itihasa* and the *Puranas*, as it were on the Vedas and inculcate the same ideas taught in the Vedas, the reading of these books is also a kind of *Japa*.

Japa is generally classified into two kinds—vocal and mental. Vocal repetition is again of two sorts—loud repetition and muttering in a low voice so as to be heard by one self only. Similarly, mental repetition is also of two sorts—*manana* or reflection and *Dhyāna* or meditation. These few kinds of *mantric* repetitions may be said to belong to four successive stages of the practice of meditation and ought to be gone through by every one before he learns to concentrate his mind steadily on a single object.

The mind of man is very subtle and easily volatile. It has too many enemies to contend against—the five senses, feelings and emotion, the various physical conditions. For a novice to fix such a mind on a single object or thought is not an easy task. The beginner is therefore advised to resort to a secluded place where there is the least likelihood of disturbance, to shut his eyes after steadly gazing on a mudra or form, symbolising the sun or light or any other ideal and then commence the loud repetition of the *mantra* clearly, so as to present its meaning constantly to the mind and educate it in the method of concentration. Their is an advantage in loud repetition after closing the eyes. It prevents the mind from being distracted by the senses. After steadily looking at a symbol of the ideal, when the eyes are

shut, no other form has any tendency to draw away off the mind. When the *mantra* is uttered loudly the ear is preserved from being disturbed by other sounds. Thus the mind is prevented from going off at a tangent and helped in its concentration both by the eye and the ear. The *Sastras* teach that loud repetition has the additional advantage of bestowing on the hearers of a *mantra* so pronounced, the results of meditation.

With all this there is a danger in repeating aloud a sacred *mantra*. A holy *mantra* should be kept from bad-minded people. Sceptical and undesirable people who happen to hear it are prone to scoff at and ridicule a student and do things which would waver his faith and spoil his meditation. After the student trains his eyes and ears so as not to disturb his mind while it is busy meditating, he should take to the practice of muttering in a low voice. This practice while it protects the *mantra* from being heard indiscriminately by all sorts of people, helps to keep one idea constantly before the mind. After practising this kind of *japa* for some time, one naturally takes to the higher form—that of *manana* or reflection.

In this the practitioner saves even the smallest frittering away of attention by giving up muttering and mentally harping on one idea, by strenuously thinking on one thought over and over again, without giving room for the senses interfere, for other thoughts to rise and disturb. At first some exertion will be necessary for fixing the mind steadily on one thing. By repeated practice one will be able to do it with ease. Finally comes the highest form of *Japa* known as *Dhyana*. In this state, when an idea is once brought into the mind by force of practice, it sticks to it like the bur, voluntarily withdrawing itself from the senses and other lower organs. Such a mind has no fear of being disturbed by the senses, of being distracted by other thoughts rising in the mind. By this highest kind of *Japa*, all physical and mental obstacles disappear the power and of introspection begins to manifest itself and the light of truth comes to a person.

Vrata or austerity is the systematic observance of duties, obligatory and prohibitory, prescribed in the *Vedas*. The effect

of this will be to chasten both the body and the mind and prevent it from exercising undue influence over our will. For one who has faith in the *Vedas*, the knowledge promised therein will come only when one piously and strictly obeys its injunctions. So long as one has faith in the seers of the Vedas, as doctors of human nature, one has no reason to distrust them. He who wants to eat the fruit of divine knowledge should always be prepared to undergo the ordeal of climbing the tree of austerity. Such are the practices required for *Niyama* or the observance of religious duties.

Ancient philosophers classified life into three sorts, the lower or animal life, the human or intellectual life, the higher or spiritual life. In the lower life the desire for happiness and enjoyment and the desire to cling to life is sense-deep and dwells in the lower organs. In human life it is more refined and is situated in the intellectual organs of perception and reason. In the spiritual life it rests in the apprehension of a free and immortal soul beyond the physical and intellectual life. The function of religion is to teach man how to lead the higher life, and to understand the vapid nature of the lower life. Human life is a tiny boat in the restless ocean of *Samsara*, "tossed by the waves up and down, hither and thither, drenched by the spray, stained by the foam, now thrown upon the bank, now drawn back again according to the endless caprice of the water. Such a life of the heart and the passions is the exact opposite of that serene and contemplative life, always equable like the starlight in which man lives at peace and sees everything under its eternal aspect; the opposite also of the life of conscience, in which God alone speaks and all self-will surrenders itself to His will made manifest." How are we to sublimate the suffering and aimless human life to that of serenity and perfection? Is it possible for every one to do so? The teaching of *Yoga* is to bring this higher life within the possibility of every one's reach.

It is one of nature's laws that when growth is prevented in one direction, the vitality running in that direction distributes itself in other directions and accelerates the growth on those

sides. The same is the case with the growth of human life also. The more the life is narrowed on the human plane of individuality and selfishness, correspondingly greater is the growth on the plane of spirituality. Self-expansion begins with self-sacrifice in human life. The pratices of *Yama* and *Niyama* are to suppress the life of selfishness and passions, to narrow the circle of our pretensions, our fears and hopes, our pleasures and pains, our powers and liberty, to help us to withdraw one personal claim after another and to make ourselves small and humble, until we recover something of real life, a spark of the divinity at the bottom of it, until we enter upon a disinterested and impersonal life of renunciation and intelligence, devoid of all subjective miseries.

Self-distrust, humility and self-abnegation are the certain signs of renunciation. When we feel our impotency and nothingness, then alone will we resign ourselves into the hands of God and trample the self under foot for God. When such a renunciation or non-attachment comes, we will quietly accept the cup that has been earned by us with its honey and its gall as it comes, will bring down God into our heart and create within a temple for the Holy Spirit, and will expect nothing in return for the good works we do, for the love and happiness we are able to give to others. In the place of the intellect which would fain forget itself before the things of the world, there will come a heart which yearns to live in all beings. We will completely cease to will and exist for ourselves; we will lay down our assumed personality and willingly lose ourselves in supreme love and contemplation. With this new life will come new beauty and new sublimity; new light will shine in our faces; new powers will be at our call. We will be able to live, as Sri Krishna says in the Bhagivadgeta, like drops of water on a lotus leaf, in the world but not of the world. These are the virtues which self-control, self-denial and pious conetemplation bring to a devotee.

(To be continued.)

RELIGIOUS AND ETHICAL IDEALS OF LIFE.

The idea that religious instincts are the products of superstition and ignorance born of childish imagination and priestly imposture has almost disappeared from modern philosophical speculations. The best thinkers of Europe have now come to believe that religious instincts are the deepest seated in human nature and have consequently a natural and eternal function to fulfil in the evolution of man which no rational thinker can fail to take account. But they have not been able to recognise the importance and significance of these essential instincts of human mental constitution and the part they are destined to play in enabling man to realise his highest ideal. Their analysis of human nature has not carried them beyond the ethical man.

Ethical manhood is their highest ideal; and its full realisation is regarded by them as the highest end of human life. But it will be easily seen that this view is clearly defective in as much as the ethical man is not the whole man but only a part of him. Ethical man is the active man considered in his right relations to his fellow beings in this world; he is not the man himself, man in his essential nature, man as he is; but only phenomenal aspect in relation to humanity. In fact, take off the conception of man as a member of society, the ethical man disappears altogether. Consequently, the conception of ethical manhood does not and cannot represent the highest manhood so long as it does not include within itself the conception of man in his essential nature, in other words, transcendental or spiritual manhood. However noble and magnificent may be the conception of ethical manhood, yet it

must be conceded by all rational thinkers, that it does not represent the highest ideal of man; and that his highest ideal must be something higher than that, namely, spiritual or religious manhood.

No other system of philosophy or religion has so carefully and scientifically drawn the distinction between these two ideals of ethics and religion as the Vedanta of India. The Vedanta has not only differentiated ethical manhood from spiritual manhood but has also clearly put forward the essential difference between the two kinds of life, ethical and religious. We believe that it will be highly instructive to our readers if we detail at length the views of the Indian philosophers on the two ideals of ethics and religion, and the consequent difference between the two kinds of life required for their realisation. At the outset, it must be clearly understood that the religious ideal does not exclude the ethical ideal. Religious life only takes a higher standpoint than the ethical; it is more comprehensive than the latter and includes it. It is only on an ethical basis that the whole ideal of religious life is built, and the realisation of the ideal of religion is impossible without the corresponding ethical realisation. From the higher standpoint of religion man is not only looked at as an active willing agent whose right relations with his fellow-beings are sought to be determind, but also as a spiritual and eternal entity whose essential nature is intended to be realised. Consequently, religious realisation rises above the ethical so as not to exclude it, and comprehends the real and the whole man, not only as he is in himself but as he is in relation to other existences in the world. It is this comprehensiveness that sets up the religious ideal above the barely intellectual and ethical ideals of life proposed by modern speculators in philosophy under the influence modern scientific thought.

It is well-known that the philosophy of the Vedanta recognises three different attributes or qualities in all forms of embodied nature—*Sattva Rajas*, and *Tamas*—the qualities of intelligence, passion and ignorance. These three are supposed to form the directive forces that guide the progress of individual consciousness throughout its course of evolution from the lowest to the highest. They are supposed to exist combined in all forms of *Prakriti* and in the nature of all embodied beings, one of them always dominating the other two, till their liberation from the trammels of Prakriti. Says Sri Krishna "There is not an entity, either on the earth or again in heaven among the Gods, that is liberated from these three qualities of *Prakriti*, *Rajas* and *Tamas* being overcome, *Sattva* remaineth, O Bharata, *Rajas* and *Sattva*, then *Tamas*; *Tamas* and *Sattaa*, then *Rajas*." These qualities remain in human nature till the individual consciousness rises above the three qualities of Prakriti and realises the universal *Atman* or spirit. This Atmic realisation is the highest spiritual ideal of man and constitutes his salvation and immortality. Till this ultimate goal is reached, the individual consciousness has to pass through certain well-marked stages in its course of moral evolution of which the realisation of ethical manhood, is according to the Indian philosophers, only a stage, though a very high stage.

Now according to the Vedanta, throughout the earliest stages of the evolution of consciousness, till self-consciousness manifests itself, the quality of *Sattva* is latent, and the qualities *Rajas* and *Tamas* are absolutely in the ascendent. We have here the non-moral stage through which the individual consciousness slowly emerges to the moral stage after the manifestation of the *Sattva* quality. The distinction of moral and immoral comes in only after the *Sattva Guna* has manifested itself to struggle for supremacy over

Rajas and *Tamas*. This takes place only after humanity is reached where self consciousness manifests itself owing to the prevalence of the *Sattva Guna*.

Man is the real battle-ground for these three mighty forces of evolution; the struggle takes place consciously in human nature and hence man's accountability and moral responsibility for his actions. The struggle between *Sattva* on the one hand, and the combined forces of *Rajas* and *Tamas* on the other, must go on through lives till *Sattva* is able to effect its complete conquest over the lower *Gunas*. In this stage of evolution, man passes through three distinct stages before he is able to realise the final goal of life, namely, Atmic realisation. So long as he allows the immoral forces of *Rajas* and *Tamas* to predominate over *Sattva*, he is in the lowest or the immoral stage. In the moral stage he gradually passes from this Rajas-Tamasic stage to the next higher, which has been called in the Hindu Scriptures, through the *Sattva-Rajasic* and then gradually to the pure *Sattvic* he reaches the final one of *Nirguna* in which the *Atman* is realised in its true nature.

We shall now briefly indicate the essential characteristics of the three stages before the individual rises to the highest stage of *Nirguna* wherein man finds his ultimate salvation from *Samsara*. The earliest stage of Rajas-Tamasic is characterised by selfishness, vice and ignorance beyond which civilised humanity has long ago risen to a consciousness of the superiority of virtue over vice. In the next or the moral stage commences the conflict between virtue and vice. It is characterised by activity in which evil is attempted to be overcome by active good and philanthropic works. Modern ethical writers regard this ideal of Satwa-Rajasic stage—the success in the moral conflict in the inner man, as the highest that is

possible of attainment. They do not recognise any other ideal higher than this which man should attempt to reach. But Christianity and Buddhism teach the next higher ideal of pure Sattwa, is the state of mental tranquillity in which Rajas and Tamas have been entirely overcome by Sattwa; and virtue and humility and sweet patience become the very nature of man. Even this ethical ideal does not rise to the one which the Vedanta regards as the highest. It is the Nirguna ideal—that in which the human consciousness rises above the three Gunas of *Sattva*, *Rajas* and *Tamas*, and realises its essentially spiritual and eternal nature. This is the *Brahmic* stage in which the consciousness of man feels itself one with universal life and consciousness, and forgets all differences between his Self and other selves. One with humanity, he rises above all dualities, for him there is neither virtue nor vice, neither friendship nor enmity and so forth. Such a man is above all qualities as he has realised himself and the universal *Ātman*; he is above all good and evil, virtue and vice; for he has realised his unity with the universal spirit which is the essential foundation of all virtue and good. He is above all moral law, for he is one with it and there can be no conflict between virtue and vice in him. Says Vidyaranya Swami, "For those whose lives are on the path which lies beyond the three gunas, how can there be a *Vidhi* or *Nisheda*—any injunction or command, Shastraic, legal or otherwise, to do or to avoid." For in them there can be no evil at all. This highest religious ideal is found nowhere else except in the religious teachings of the ancient Hindu sages, and we cannot do better then conclude this short examination of the highest ideal of life, with the following quotations from the *Gita* which set forth admirably the essential traits of the *Nirguna* stage of life, the ultimate stage which alone can lead to spiritual realisation and *Moksha*; "He who hateth not

Sattva, Rajas and Tamas, O Pandava, when present, nor longeth after them when absent ;"

He who, seated as a neutral, is unshaken by the *Gunas*, simply thinking "The *Gunas* revolve," he who standeth apart, immovable "Balanced in pleasure and pain, self-reliant, to whom a lump of earth, a rock and gold are alike, the same to loved and unloved, firm, the same in censure and in praise. "The same in honour and ignomy the same to friend and foe, abandoning all undertakings,—he is said to have crossed the *Gunas*."

"And he who serveth me (*Paramatman*) exclusively by Bhakti Yogâ, he crossing beyond the Gunas, he is fit for the abode of *Brahman*."

"For I am the abode of *Brahman*, of the indestructible nectar of immortality, of eternal righteousness, and of unchanging bliss."

—:o:—

THE VEDANTA WORK.

THE VEDANTA SOCIETY SAN FRANCISCO

A Short Idea About Its Doctrines

(1) There exists only One Absolutely Ever-lasting Blissful Intelligence. The universe is but the manifestation of that One All-pervading Universal Energy. We, the so many apparently individual souls, and all else in this universe, are but like the waves on the Ocean of that Great Absolute. We all again subside, merge in, and become One with that Great Ocean.

(2) All ideas of heaven, hell and earth are but relative, and not at all everlasting. Even the God Himself (when taken in the sense of the Creator, Protector and

Destroyer of the world), is but a Big Wave on the Ocean of the Absolute, and has therefore a mere relative existence.

(3) We are not born-sinners; and on this very earth we can by spiritual, moral and metaphysical culture make ourselves as holy and as happy as God Himself; nay, even more than that; we can by actual realization liberate ourselves from the bondage of all relative ideas, and thereby can become as high as One with the Absolute.

(4) Man's present life is but the resultant of his own works in all his past lives, and his good and bad works of his own in this life of his are the additional conditions by which his future life or lives will be moulded either towards progression or towards retrogression.

(5) All the religions of the world are but many different paths, leading to one and the same destination. They differ, because ages, minds and nations differ so much from each other. Consequently, there should not be any kind whatsoever of sectarian or jealous feelings within us.

(6) God being Almighty in His powers, can do anything and everything, can do any miracle. He can change, repeal or renew even the very laws of nature which He Himself has made. He can therefore even come down to and appear on earth in some human form to do some work after His own will. It is no wonder if there does not exist any *human* explanation to a work of the *All-powerful Divine Agency*.

(7) All such sorts of psychic powers of the mind, as thought-reading, mesmerising, foretelling, healing diseases, etc., are looked upon as awful hindrances in the spiritual growth of the individual self. Although within a Hindu Yogi, such powers spring up of themselves in the course of his spiritual advancement, he very steadfastly overlooks them and never uses them.

(8) The main method of all our spiritual culture, either by intellect or by practical lives, is not based upon blind faith in any person, society, scripture, or even in any church or divinity, but absolutely upon science and reason.

(9) Persons of all sorts, even the Agnostic or the Sceptic, have a place in Hinduism which with high trumpet voice proclaims hope for all—man and woman, high or low, believer or non-believer, virtuous or sinful, civilized or savage, educated or illiterate. In short, it excludes none.

(10) Hinduism is a religion that emanates from the Vedas—the ancient literature in the world as ascertained by the most eminent linguistic scholars of the day. The term "Hinduism" is synonimous with the term "Vedantism," the latter meaning the philosophy of the *Vedanta*, i. e. of the last and best portion of the Vedas. It is from the Vedas that the common origin of all the nations of the world has been discovered; and this very Hinduism was the religion of the Aryans, the most anicient forefathers of all the civilized nations of the world. All other sects and religions of the world are but the branches of that great religion of the Hindus.

2.—Its Object

To propagate the Hindu philosophy, as we have already, some idea from the works of the renowned Swami Vivekananda of the Ramakrishna Mission, for the welfare of humanity; and particularly, to have its effects in our own practical lives in all probable ways and respects.

3.—Scope

The ideas of the Vedanta Society are to spread broadcast in all directions without any limit or reserve or restriction whatsoever; any person of any rank, creed or cult, be he or she a member or a follower of our Society or not,

is ever welcome to attend our classes and lectures or to discuss freely with us. Any such person may kindly co-operate with us in any way he likes.

4.—Method of Work

By starting one or more centers in this and other cities, where class lectures and public lectures on Hinduism and individual instructions for spiritual practices may be given, and question-classes on the same thoughts may be held ; by supporting a Hindu monk of the Ramkrishna Mission therein who may teach Hindu philosophy both by life and intellect ; by holding meditation classes and privite interviews ; by giving individual instructions ; by publishing, if necessary, pamphlets, book and magazines on Hindu thought ; by corresponding with newspapers and other magazines, about anything concerning the Vedanta-Society ; by holding communication, if necessary, with the religious centers of ours in India ; by practising meditations ourselves regularly at homes ; by doing other good works in our every day practical lives ; by establishing, if possible' peace-retreats, where living instances of practical Vedantin lives can be witnessed ; and, if practicable, from time to time by resorting to such peaceful places for a few days to live in company with holy persons there, or to practice Yoga ourselves in our own lives.

7.—A Short Sketch of the Vedanta Society of San Francisco

At the conclusion of a course of lectures given by Swami Vivekanada, in San Francisco, in the spring of 1900, an organizaton was formed called the Vedanta Class, " to assist Swami Vivekananda in his work in India, and for the purpose of studying the Vedanta Philosophy."

The class numbered 25 members at its origin, with Dr. Mary Plumb, of Oakland, as President ; Miss Meizner,

as Secretary, and Mrs. Helen Moore, as Reader; the meetings being held at the parlors, No 6 Geary street.

On the 24th day of May, 1900, the Swami gave a lecture on the Gita, and in June gave a series of three lectures on the same, at the private hall, 770 Oak street.

In May, 1900, the President, Dr. Plumb, resigned, and Mrs. Mary Wilmot was elected to preside; Dr. Plumb accepting the Vice-President's office, from which she resigned October 18th, when Dr. Logan was elected.

Mr. Chas. Neilson was made an honorary member of the class in recognition of his valuable instruction.

Swami Vivekananda, having returned to New York, was tendered, through Swami Abhedananda, of that city, a large tract of land in the San Antone Valley, Santa Clara county, California, the gift of Miss Minnie C. Boock. The gift, carrying the idea of founding an Ashrama, or permanent "peace retreat," was accepted by Swami Vivekananda, and the Swami Turiyananda, who was then in New York, was authorized to assume the charge of the establishment of this Ashrama, together with the general work on the Pacific Coast.

On the 8th of July, Swami Turiyananda arrived at Alhambra, near Los Angeles, from New York. Then he went to Los Angeles and worked there for a couple of weeks. On the 24th of July he left Los Angeles, and arrived in San Francisco on the 26th. He lectured to the class at 6 Geary street, and on the 29th instant also gave an address on the Gita at the California street "Home of Truth." The Swami held daily meditation classes at 10 a.m. at the home of Mr. and Mrs. Patersen until August 3rd, 1900, when, accompanied by twelve students, he went to establish the Shanti Ashrama.

On the 24th of January, 1901, the Swami renewed his work in the city, and from January 31st to March 26th

daily meditation classes were held at 10 a. m. at the hall, 770 Oak street, with regular lectures, alternately, on the Gita and Raja Yoga, on Tuesday and Thursday evenings

March 26th, the Swami left for Los Angeles, where he taught and lectured for several weeks, returning later to the Ashrama. Upon his departure from the city, the Swami left Miss Lucie G. Beckam in charge of the class. during his absence.

During these various changes the membership of the class fluctuated somewhat, but the original interest and purpose was maintained throughout, and the money collected was sent to the Indian Relief Fund, and to the Ashrama, for necessary improvements there.

April 14, 1901, the annual election of officers took place. Mrs. Wilmot having resigned, Dr. Logan was elected to that office; C. F. Peterson, Vice-President and A. S. Wollberg, Secretary and Treasurer.

In July, 1901, the class greeted Swami Abhedananda, who reached the city on the 29th, going later to visit his co-laborer, Swami Turiyananda, at the Ashrama. During his visit to this city, the Swami met the class at its regular meetings, and gave one public lecture at Union Square Hall, September 1st, on the subject, "What is Vedanta?' Friday, September 6th, the Swami lectured (by invitation) before the Philosophical Union of the University of California, Berkeley. After a visit of ten days in Los Angeles, the Swami passed through San Francisco on his return trip to New York.

In September, Swami Turiyananda, in company with a few students, made a trip from the Ashrama to Lake Donner, in the Sierras, and from there returned to the city, where he remained until December 31, 1901, when he again went to Los Angeles In January he returned to the Ashrama.

April 10, 1902, the regular election of officers took place, with the result that the same members were unanimously re-elected to office.

May 22nd a letter was received from Swami Saradananda, of the Math, India, under date of April 3, 1902, relative to the request of Swami Vivekananda that arrangements be made for Swami Turiyananda, on account of his illness, to return to India, for a vacation. Accordingly, arrangements for sailing having been made, the Swami arrived from the Ashrama on the evening of June 3rd. On the following Thursday he took leave of the class at a meeting arranged for his farewell, and on the 6th he sailed for his native home, a large delegation from the class bidding him Godspeed.

July 24th a communication was received from Swami Abhedananda conveying the sad tidings that Swami Vivekananda passed out from this life, July 4, 1902, at the Math, India.

In response to a request of the Math, for a teacher to assume the guidance and control of the Pacific Vedanta work, the Swami Trigunatita arrived in San Francisco, January 2, 1903. A reception was tendered him, by the class, at the home of Dr. M. H. Logan, January 7th, and the Swami immediately entered upon the active discharge of his voluntary duties. Under his prompt and efficient guidance, the class, so long without a teacher, has been thoroughly reorganized, its flagging energy revived, and its hope and zeal for spiritual enfoldment—and its practical demonstration—aroused to renewed vigor.

Though present but a few months, the Swami has established, on a firm basis, a "Home" for the Vedanta work, at 40 Steiner street, this city, and from definite and decisive plans, which meet the hearty co-operation of his

class, there is every hope for the rapid advancement of the cause in San Francisco.

The present officers, elected at the first meeting in April, are as follows: C. F. Petersen, President; A. S. Wollberg, Vice-President; Mrs. M. Whelan, Financial Secretary; Mrs. C. H. French, Recording Secretary; Mr. C. H. French, Treasurer; Mr. L. M. Juhl, Auditor, and Mrs. C. F. Petersen, Librarian.

8.—Lectures and Classes

(1) PUBLIC LECTURES: Every Sunday evening at 8 p. m., a public lecture is given by the Swami at the Society's headquarters 40 Steiner street, San Fancisco. Admission, 25 cents. (Members or non-members).

(2) CLASS LECTURES: Every Monday evening at 8 o'clock a class lecture is given on the Bhagavad-Gita (a short history of the Sanskrit or Hindoo Philosophies of India) by the Swami at the above place. Admission, 50 cents; three tickets for $1. Members free.

Another class lecture is given by the Swami at the same place every Thursday evening at 8:30, on the Vedas —the oldest and grandest literature of the world. This class is free and meant only for members.

(3) MEDITATION CLASS: Every Thursday evening at 8 o'clock, at the same place, the Swami holds a meditation class. Free and for members only.

(4) QUESTION CLASS: On every Sunday, Monday and Thursday evenings after the lectures, about half an hour is given to questions and answers on the moral and spiritual culture of the mind. Free.

(5) SANSKRIT CLASS: The Swami also holds two literary classes at the same place, one on Wednesday afternoon at 1:30 p. m., and another on Friday evening at 8:30 p. m. In these classes lessons on Sanskrit language

are given. Each lesson, 50 cents; besides, the first admission fee is $1.50. This class has no connection with religion or philosophy; simply the Sanskrit language is taught. It was started on the 2nd of October, 1903.

(6) OUTDOOR LECTURES: The Swami also goes out to give public lectures and hold classes at other places. Last year he went south to Los Angeles for three months—May, June and July.

(7) YOGA-CLASS: The Vedanta class goes out for at least one month in the year to the Shanti Ashrama, to practice Yoga with the Swami. They act there according to the rules and regulations of the Ashrama.

Last year twelve students of the Vedanta class went south to the Ashrama with the Swami in November to practice Yoga.

PUBLIC LECTURES.

(a) *For the present year,*

On the following Sundays at 8 p. m., at the Society's Head-quarters, 40 Steiner Street, San Francisco (corner Hermann: take Filmore or Haight car), on the following subjects; by admission fee of 25 cents.

January 3—The Unmanifested Energy or the Spirit.
January 10—The Manifested Energy or Force.
January 17—The Ego or the Jivatman.
January 24—The Mind.
January 31—Matter.
February 7—Science of Breathing or Hatha Yoga.
February 14—Science of Meditation.
February 21—Psychic Powers.
March 6—Science of Religion.
March 13—The Infinite.
March 20—Secret of Success.
March 27—Friend or Foe.

August 7—Philosophy of Faith.
August 14—Philosophy of Reasoning.
August 21—Philosophy of Prayer.
August 28—The Philosophy of Worship.
September 4—What is the Soul according to the Vedanta ?
September 11—What is God according to the Vedanta ?
September 18—What is Man according to the Vedanta ?
September 25—What is the Saviour according to the Vedanta ?
October 2—What is Vedantism ?
October 9—Practical Vedantism.
October 16—The Four Stages of Human Life.
October 23—What is Marriage (Part I).
October 30—What is Marriage (Part II).

(b) *During the last year*—On every Sunday afternoon during February, March and April, on the following subjects :—

Message from Heaven. The Great Mystery of the Universe Unveiled. The Grand Solution of the Cosmos. The Wonderful Discovery of the Great Mine of Wealth. Life of Sri Ramakrishna, a Model Vedantist at the Present Age. Indian Homes. Indian Manners and Customs. Child Marriage in India. Duties of Indian Women. The Anatomy and Physiology of the Internal Man. What Remains After death. Nature of the Ego. Nature of the Soul.

Then on every Sunday evening during August, September and October, on the following subjects :

Basis of Christianity on Logic and Science. What Is Christ ? The Real and Beneficial Explanation of the Bible. Is there Any Difference Between a Christian and a Hindu ?

How to become a True Christian. How to Overcome Sensitiveness. How to Become Most Happy. How to Become Most Beautiful. How to Become God. Theory of Creation. Purpose of Life. What is God? How to See God.

LIBRARY AND PUBLICATIONS.

(a) The Vedanta Society has two English magazines, viz.: The Brahmavadin ($2.00 a year), and The Awakened India ($1.00 a year). These magazines are published in India and contain articles and lectures by the Swamis. There is also a library containing a number of Vedantic and metaphysical publications.

OCT. 4th.—THEORY OF CREATION.

CREATION IS BRINGING SOMETHING OUT OF NOTHING. A theory, the exposition of logic or science. By analysis we find an external universe and an internal—either method, if understood, leads to the same point. Creation is evolution. Cause and effect are the same in nature—the tree is involved in the seed, the seed comes from the tree. The cloud calls and forms river, river rolls to sea, evaporates and becomes cloud, etc. To know the absolute is to get beyond the law of cause and effect. Reaching that point of consciousness man loses his individuality and cannot return. Only those who get a glimpse tell us that *prakriti* is the true balance—the equilibrium of all forces. When at some point this equilibrium becomes disturbed it vibrates and becomes other-from other air, then heat, gas, liquid and solid, in fine essence. Then in grosser form, earth, vegetable, animal, man, and the evolution and involution making one cycle or *Kalpa*.

Theory of *Purusha* or sacrifice:—God in sacrifice divides Himself into all these forms of the visible world, therefore He is in everything. Another theory of the golden Egg:—God become thought, water, seed, egg with divine lustre—golden egg. In this egg God placed Himself and it the universe was produced. There is also the theory of water and of the light of the sun.

Theory of evolution or creation:—Creation out of nothing, or evolution from something. Creation has before it God, evolution, primerdeal existence; both are the same in reality.

Bible theory:—from nothing, no form, light was created, the first day—beginning of roletivity. Second day, the heavens, or firmament—space (time, space, and causation). Third day, earth, out of deep waters. Seeds, reproducing causation. Fourth-day, constallations—seasons of the year-time. Fifth-day, life, vegetation, fish, animals. Sixth-day, Man, in His own image. This is the ultimate of evolution. Seventh-day, is rest-the peace of the Absolute-the involution.

OCT. 11th.—THE PURPOSE OF LIFE.

Behind the nature, and all action in our daily life, we find some purpose. Back of this present, what is the purpose of our life? Why do we live? Why do we go out in death? Our beginning is unknown; our end is unknown. Why are we here? Many claim we cannot know, but the Vedantist is determined to find the purpose of life. Our life is one of accident, a freek of Nature, unless we can determine its meaning, and govern its actions. As life is a thing given by Nature, we will go to Nature to learn this meaning. From Nature we learn that everywhere there is uniformity of love and perfect development or expression its purpose. So in the human life, evolution is its purpose. We eat, drink and work, but not until we thoroughly grasp the underlying purpose shall our lives be properly conducted.

To some, life means misery, to others happiness. All lives differ in degree of expression, but the uniformity lies underneath in the experience itself. And life is made up of a series of experiences. From these experiences we learn our lessons. Unless we apply these lessons in our practical lives it is of no more avail

than to a parrot. On the mineral plane we observe only growth; in the vegetable kingdom growth, life and force. Still further, even in the lower forms of animal life we find growth, life, force, feeling, sympathy and karma. And upon the human plane, we have all these expressions and also responsibility. We are responsible for our lives. Life as defined is the union or soul-hand body. As we did not unite these, to Nature we owe the debt, and must pay our debt by life, not by death, as is customarily thought. Some scientists say life is continued series of deaths, but Vedantists say life in life; it cannot be death. How shall we realise we are living and not dying. If we live good lives we can never die. Only in the sense of animals can we die. If we die we do not thus pay the debt of Nature. As Nature united soul and body, only by separating them can we pay this debt. We are conscious of our existence, of our actions, and of our soul. We must not identify ourselves from these then will we find eternal life. The few moments spent in meditation, in real thinking of God, we live; all other times which we employ in enjoyments are death. The world is Nature's factory, to manifest fuller and fuller expressions. First the preconscious state then the conscious which we know, then the superconscious. That is the purpose of life; continual progress from one state to another.

OCT. 18th:—WHAT IS GOD?

The root from which the word 'GOD' is derived is the Sanskrit 'Gurhan,' meaning secret, mysterious, or unknown. Some say GOD is our Father, the Holy Ghost, or the Son. Some say there are many—as among the Greeks and Romans and ancient Hindus. The growth of GOD advances with the advancement of civilization. Not that GOD Himself changes, but our ideas and conceptions of Him advance with our growth. In the primitive state, we conceive of GOD in some shape or form; to some GOD is the Son, or India (ruler of the God's of heaven,) or Christ. To some GOD is Ruler of Life. Ruler of the Universe? Unity of Souls, Unity of the individual soul with the Universal: to each according to his stage of advancement. Logically, there is no

definition of the word, because definition means limitation, and to define we must commence the full extent of a thing. We cannot describe GOD, for we have not seen Him; we have heard of Him, but we doubt the descriptions. Only those of perfect faith have seen Him.

The Vedantist says, first one can get an idea of GOD in a negative way; to anything put before us say "Not this, not this?" this in not GOD. With analysing everything, we say He is First Cause. But if GOD is Creator, then there must also be the instrument and the material out of which He will produce the Universe. But that is to limit GOD. Whatever is limited is finite, changeable, and has a beginning and end. Some say He is the Designer of the Universe, and therefore it is beautiful. But why then disasters, floods, plagues and misery in spite of all tears and prayers to Him. Further, some say that He is Creator Preserver and Destroyer: then man, in his essence divine, and to become God ultimately, can also be ruler, governor, and preserver of the universe. Is it possible? Can there be harmony when some create and some destroy? Can men then not become God?

A study of Nature reveals how exceedingly limited our conception is of even things in the universe close at hand. We see tree, but only in parts, not as a whole. Then there are the roots branches, veins, sap, the light and shade, its internal organisms how it grows, how it draws juice and air. Those things we do not see .Or a drop of water with its innumerale animalcubles, etc. Nature is the garment of God, on which the living embroidery is worked. The universal energy is the power which permits exisence. The wave is not separate from the ocean; out of the tame clay we can shape an elephant of a horse or cow. The origin is the same, but the expression is different.

We call Nature *Maya*, and *Maya* unreal, then is God unreal? The universe in the form of God, and the Universe unreal, then is God the Universe? In the external shape or appearence Nature is unreal, and changeable, but not in the essence, which is God. That is the God of the Vedantists. It is called in Sanskrit "*Saraka* and *Niraka*," imperfectly translated

meaning personal and impersonal, formless, spiritual. Some say He is invisible; others He is neither visible nor invisible; others, that He is both, and anything beyond that you can conceive beside He is a person; He is matter; He is formless and impersonal. He is spirit; He is beyond matter and spirit. We cannot limit or define Him, so long as we are in the realm of time, space and causation. The Vedantist says, when we describe God as "Not this, not this?" that means the Absolute. God is ever-existent, and He created the universe not as First cause, but out of Himself. He Himself is the cause, the instrument, and the material. Man cannot create God, still he is to become God. He will sometime know that he is God. The Vedantist says God has produced Himself in the form of the universe. The universe means variety and God means unity. Unity is the origin, variety in the middle and the end will be again unity. He created the world in various forms, and one form is the creator of the universe. That Creator is eternal and no one else can be creator. God created all living beings, and these living beings will become God the absolute. That is liberation from the bondage of *Maya*. If he were creator he would still be under some bondage to relative laws. Man, having attained freedom, cannot again come into the relative world, and so cannot be its creator. In the course of his progress, man attains powers unlimited, except the power of creation. That belongs to God. On account of *Maya* we cannot understand why, we simply know the fact.

October 25, 1903:—HOW TO SEE GOD.

Through ordinary ways we see many things; by the aid of science we see many more things. But no amount of science nor the finest instrument produced can make us see God. Is it then impossible to see Him? The dualist philosophers say yes, it is impossible but not with these mortal eyes. And the Vedantists say we can never see God. God is impersonal, invisible, all-pervading. God is spirit, etc. Still even see God. Seeing is perceiving with the senses, whether through eyes, hearing or touch. The eyes are the best organs for perceiving, yet their limitation causes doubt to arise in the mind. The naked eyes see

many stars, yet the telescope discovers many more to us, and the more perfect the instrument the less reliable our natural sight is proved. Still the most perfect instrument cannot discover God to us. The dualist says to eat sugar is better than to become sugar. The Vedantist says we are to see God and enjoy Him. If we eat sugar we enjoy it, if we become sugar we become sugar we cannot enjoy it. But the true Vedantist sees both are the same thing. When we can truly see God we become God. If we concentrate deeply upon anything, by the law of nature we become transformed into that thing become one with it. Then how shall we see God? For a person who has seen God becomes God and can no more return to the worldly existence. A few have returned; such incarnations as Buddha, Jesus, Krishna, to show the way. They can see God but cannot show Him to us; the utmost they can do is to show the way to God. The soul has wondered through many experiences and explored many places on its pilgrimage to find God. Consciously or unconsciously it is ever searching for Him. The task is to see God; the highest aspiration man can have. But he may have to wait, to go through thousands of experiences still before finding Him. Consider the mother who has lost her child: her search is relentless; the inquires of every one she meets for tidings of her child. She can neither eat or sleep or rest till the child is found. Consider, too, the child. Its cries are unceasing for its mother, and will not be pacified. No candy or cake or toy will make it forget, even for a moment. He chokes with deep sobs, and nothing will console him. And when the mother comes and he sees her, and feels her, and enjoys he, then he may accept the candy or toy, not before. How can we who are bent on loving the objects of the world, expect to see God? Have we ever cried for God as the lost child for its mother? If we have tried—still our mind and senses are pulled by contact with the world like a rusty wire, which cannot give pure and sweet vibrations. We must clean and make bright the wires, the mind and senses, then can we cry to God; then shall we pray so run ardently that our prayers will reach the throne of God and He will be moved to come to us

But it must be with our whole hearts and life and soul, nothing short of it. By closing the outgoing senses, and turning inward then may we learn to see God. If we close our eyes to the world the inner sight will grow—the eye of wisdom. With that eye we may be able to see GOD. Patience and practice in concentration will cause this inner eye to open. By its light the inner self will be revealed, and when the self is revealed we will see God and become God. Then shall the soul be satisfied.

Especial interest has been attached this year to the opening of the winter classes and lectures because of the coming of another Swami to aid in the work. For the outside observer this is the most tangible proof yet given of the growth and permanency of the Vedanta movement in New York; and a strong feeling also prevails in the Society itself that the step marks a new period in its development. Few, however, beyond those who have watched the organization from the beginning can appreciate through what vicissitudes it has passed and what an inexhaustible store of determination, courage and perseverance it has needed to bring it to its present condition. People in India assume that in America all undertakings must be easy because of the country's great material resources, but they do not see that these very resources constitute a serious obstacle in any purely spiritual cause. The churches so far recognize this that with few exceptions they have adopted a policy of compromise in order to hold their congregations and receive from them the necessary support. A religion, on the contrary, which like Vedanta, attempts no compromise but boldly preaches practical renunciation and non-attachment, must necessarily find a limited number of followers at the outset and these will

inevitably be among the thinking class rather than among the rich.

The Vedanta Society has therefore had to make its way slowly; but this very struggle has undoubtedly meant added vigor, and to-day every member has good reason to feel that the seed sown by the Swami Vivekananda has through the Swami Abhedananda's tireless care and devotion sprung up into a sturdy deep-rooted plant. The reports, indeed, read at the regular business meeting held at the first of the month showed a better financial condition, a longer membership list and a fuller corps of active workers than ever before in the history of the movement.

The attendance at the Sunday lectures has also been excellent and keen interest has been manifested in the subjects, which represent a departure from those usually treated. In order to clear up the confusion existing in most western minds concerning the different religions and religious Teachers of the East and their relation to Vedanta. The Swami Abhedananda through November and December is giving the following course:

SUBJECTS FOR 1903.

NOVEMBER

1ST—DUALISTIC VEDANTA, THE BHAKTI-YOGA.
8TH—DEVOTION AND LOVE.
15TH—KRISHNA, THE HINDU CHRIST, AND HIS TEACHINGS.
22ND—WORSHIP OF KRISHNA IN INDIA.
29TH—WORSHIP OF BUDDHA.

DECEMBER

6TH—LAMAISM IN TIBET.
13TH—TEACHINGS OF BUDDHA AND VEDANTA.
20TH—IDOL-WORSHIP AMONG HINDUS AND

CHRISTIANS.

27TH—WORSHIP OF CHRIST AND CHRISTMAS.

The Swami Nirmalananda arrived on last Wednesday after a continuous passage from Bombay to New York by way of Naples. He has already won the sympathy of all those who have met him and every one is confident that he will prove an invaluable addition to the work in this country.

The Swami Abhedananda has also returned from his five months in Europe full of new power and strength and all things point to a season exceptionally rich in results.

THE RAMAKRISHNA SHEBASRAMA,

KANKHAL.

To

The Editor of the Brahmavadin.

DEAR SIR,

I shall be highly obliged if you will kindly publish the following report of the "Shebasram" for the month of November 1903 in an early issue of your much esteemed Journal:—

There were 178 outdoor poor patients, of whom 169 were cured, 7 left treatment and 3 are still under treatment.

Of the 76 Sadhu-outdoor patients, 11 were cured, 2 left treatment and 2 are still under treatment.

Indoor patients were 4, of which 3 were cured and 1 is still under treatment.

Receipts.	Rs.	As.	Ps.
S. Rajagopala Aiyar	2	0	0
K. Narayanasawmy	5	0	0
Collected by. S. N. Dassan	2	0	0
Sympathy	6	3	0
Total Rs..	15	3	0

Disbursements.	Rs.	As.	Ps.
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Clothing	3	14	0
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Establishment and Servant's wages	12	4	0
Postage	0	7	8
Medicine	2	1	0
Total Rs...	32	14	6

Besides the above Rice 42 seers, Flour 54 seers, Dal 10½ srs. milk worth Rs. 6 received from a kind friend were all consumed.

All donations and subscriptions will be very thankfully received by the Swami Kalyanananda, "The Ramakrishna Shebashram" P. O. Kankhal, Dt. Shahranpore, U. P. or by the Editor of "Prabuddha Bharata," Mayavati, P. O. Lahaghat. Dt. Almora. U. P. and acknowledged in the Prabuddha Bharata.

Yours truly,
KALYANANANDA.

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To

The Manager "Brahmavadin"

Dear Sir,

Will you kindly notice in your most esteemed journal that I thankfully acknowledge the receipt of the sum of 51 cents. (American money) or Rs 1-6 of Indian money kindly donated by **Mr. Archie Jarrold** of New Jersey U. S. A. in the month of December 1903? Please also notice that on the occasion of Sri Swami Vivekanandaji's Birthday Anniversary we fed some 400 poor with poori, tarkari and sweets and a pice was given to each. I spoke on the Swamiji's life and work, in the morning and read and explained the Upanishad (Ishabhashya) and Prosadam was distributed among friends.

With love and best wishes,
Yours truly,
SIVANANDA.

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—*Rig veda*, I. 164. 46.

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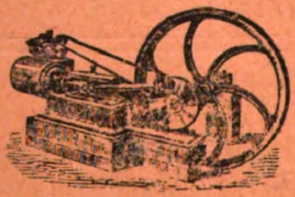


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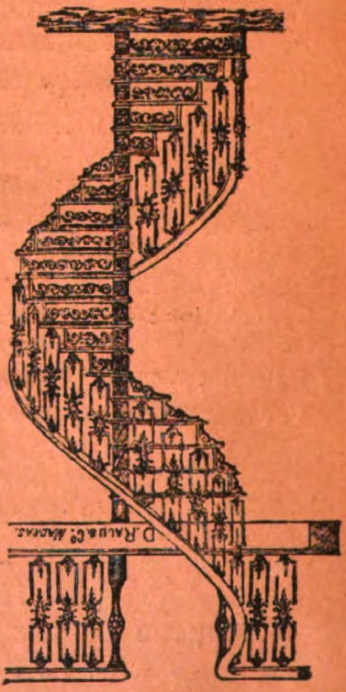
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LEAVES FROM THE GOSPEL* OF SREE RAMAKRISHNA †

(ACCORDING TO M, A DISCIPLE)

Paramahamsa Ramakrishna at the house of Giris (Ghose) a beloved disciple. Present—Narendra (Swamy Vivekananda), Giris, Balaram, M., Chunilal, Latoo, Narayan and many others.

CHAPTER I.

Wednesday, the 11th of March 1885 and 29th Falgun of the Bengali year was the tenth day of the dark fortnight of that month. On this day Sree Ramakrishna has

* The Gospel of Ramakrishna to be shortly brought out by the Vedanta Society, New York.

† Ramakrishna Paramahamsa, the founder of the religious movement so ably represented in America and England by Swamy Vivekananda, his chief disciple.

come from the Temple of Kali at Dakshineswar to the house of Balaram, a disciple at Bagbazaar, Calcutta. In the evening he is to go to Giris's house close by. It is about 9 p. m. The Master leaves for Giris's house, followed by several disciples.

Going downstairs from the first floor he has become like another being. He looks as if he is lost in thought of God, he looks as if he has drunk deep ! He is followed by Narayan and M. A little behind are Ram, Chuni and others.

Yes lost ! It seems as if sense-consciousness is beginning to leave him. Narayan goes forward to hold him by the hand lest he misses his footing. The Master seems annoyed. A short while and he says to Narayan with great tenderness, " If you hold me by the hand people will say, he is a drunkard ; let me walk on without any help."

He crosses the next turning at Bosepara just a little way off Giris's house. What makes him walk so fast ? The disciples are left behind. One knows not what Divine Idea has found its way into his heart. What makes him walk like a mad man ? It is because he is thinking of that Being Who in the *Vedas* is said to be beyond the reach of word and thought ? Just a little while ago at Balaram's house he declared that the Being is not beyond the reach of the (Purified Super-sensual) Mind ; that He may indeed be *realised* by the Pure Mind, which is the same thing as the Pure Reason (*Buddhi*); which again is the same thing as the Pure Soul. Then it may be that he is just at the present moment beholding that Being as a Reality, Is this realizing " Whatever is, is God ? "

Ah ! here is Narendra coming ! Many a day has the Master cried, saying, 'Narendra, Narendra Narendra,' like one mad ! But Narendra is here before him and yet he exchanges no word with him ! Is this what people

call Bhava (God-consciousness), a state into which Gauranga is said to have been constantly thrown. Who is there to penetrate the mystery of God-consciousness? He has come up to the end of the lane, just leading to Giris's house. The disciples all follow. Now he will speak to Narendra. Says he, "Is it well with you, my child? I had not till now the power to talk to you." Every word that falls from his lips is marked by tenderness. He has not as yet come up to the door of the house. All at once he stops! He looks at Narendra and says "one word—this is one of the two (the human soul?) and that is another (Cosmos?). Was he indeed looking at the soul and the world? if so in what light? he was looking on speechlessly! One or two words have dropped from his hallowed lips—like some solemn texts from the Inspired Scriptures, the Vedas—or like unto the blessed word of God! or was it as if one has gone to the side of the Infinite Ocean and stands up there speechless, looking on the Boundless Expanse and hears one or two echoes from the Never ceasing Voice that comes up from the Eternal Deep?

At the door stood Giris. He has come to receive the Master. The Master comes up, the disciples coming after. At the blessed sight Giris falls at his feet prostrate like a rod. The sight is indeed a blessed one and the disciples look on with admiration. Giris rises at his bidding. He receives on his head and person the dust of his hallowed feet. He leads the way to the drawing room where the Master and the disciples take their seats. The disciples are eager to sit close to the Master. They long to drink the nectar of his words that bring Everlasting Life.

(NEWSPAPERS AND SREE RAMAKRISHNA.)

He is about to take his seat, when he finds a newspaper by his side. Newspapers have to do with worldly

minded men and with subjects referring to worldly matters, with gossip and with scandals. Hence they are unholy objects—in his eyes. He makes a sign and the paper is put away. Upon this he takes his seat.

CHAPTER II.

(ALL ABOUT GOD INCARNATE.)

Of the Disciples who sat at the feet of the Master were Narendra, Giris, Ram, Haripada, Chuni, Balaram, M, and many others.

Narendra does not believe in the Incarnation of God. On the other hand Giris has a burning faith that God Incarnates Himself from age to age in this world of ours. The Master wishes that they should discuss the matter before him.

Ramkrishna—(to Giris): I shall like to see you both talking over the matter in English. The discussion was commenced. It was carried on not in English but in Bengali mixed with one or two English words. Narendra said "God is Infinite; it is beyond our power to conceive Him by means of our poor intellect. God is in every human being. It is not the case that He is manifest only in one particular individual."

The Master—(affectionately): I quite concur. He is in every object, in every human being; only there is a difference in the manifestation of Divine Energy in those objects. The Divine Energy manifest in some objects leads one away from God and is then called *Avidya* (Nescience). It leads Godward in others, when it is called *Vidya*. Again, the Manifested Energy is greater in some "Vessels" and less in others. Thus it is that all men are not equal.

Ram: what is the use of all this idle talk ?

Master (annoyed): There is a good deal of meaning in all this.

Giris (to Narendra): How do you know that God does not take a human body ? and thus incarnate Himself?

Narendra.—Oh, God cannot surely be realised by words or by the finite conditioned mind.

Master.—Quite so, not by the finite conditioned mind. But He can be realised by the mind stripped of its sensuous nature by means of culture. Then this very mind becomes the same as the Pure Reason or the Faculty of the Unconditioned ; which is the same thing as the Pure unconditioned Soul (Atman). The Holy sages (Rishis) did behold the Pure Unconditioned Soul in this manner.

Giris (to Narendra): Don't you see that if God is not incarnate there is none to make all these matters clear and solve all these problems ? God incarnates Himself and becomes man with a view to teach man what is True Knowledge, what again is True Devotion or the Love of God. Who else is to teach ?

Narendra. Why ? He will certainly teach me within the heart.

Master (affectionately). That is indeed so. He will teach as Ruler of the heart within (*Antaryamin*).

The discussion grew warm. It turned on matters too high for human comprehension. Infinite—is it divisible ? What does Hamilton say as to the limits of human knowledge and Herbert Spencer, Tyndall or Huxley ?

Ramkrishna (to M). I for my part do not like these things ! God is beyond the power of reasoning. Something more.—I see that *whatever is, is God,* assuming forms perceptible to the senses. What then is the necessity for reasoning about Him ? I do actually see that *whatever is, is God.*

THE SAINT RAMANUJ AND HIS DOCTRINE OF QUALIFIED NON-DUALISM OR VISHISHTADVITAVAD.

Ramakrishna: It is He who has become all these things. 'It is this and it is also that which seems to contradict this. There is a stage at which the mind and the determinative faculty (*Buddhi*) are lost in the Absolute which cannot be conceived as made up of parts. At the sight of Narendra my mind is lost in the Absolute—what, pray, do you say to this ?

Giris (smiling): I hope, Revered sir, you don't think that we understand everything except this! (Laughter). Ramakrishna: Thereupon I must come down two notes at least below the highest note in the scale before I can utter another word.

" Vedanta has been explained by Sankara. Another point of view is that of Ramanuj, who put forward the doctrine of Vishishtadvitavad (or qualified non-dualism).

Narendra (to Master). Sir, may I ask what is meant by *Vishishtadvitavad* ?

Ramakrishna (to Narendra). There is a doctrine called Vishishtadvitavad—the view of Ramanuj, i. e. Brahman, the Absolute must not be considered apart from the world and the soul. The Three between them form One—Three in One and One in Three.

" Let us take a *Bell* fruit. Let the shell, the seeds and the kernel be kept separate. Now suppose some body wanted to know the weight of the fruit. It would not do now to weigh the kernel alone of the fruit. The shell, the seed and the kernel are then all weighed with a view to know the real weight of the fruit. No doubt we reason at the outset that the all-important thing is the kernel—not either the shell or the seeds. In the next place we go on reasoning, saying that the shell and the seeds belong to the same

substance* to which the kernel belongs. At the first stage of the reasoning we say, not this, not this. Thus Brahman (the Absolute) is not-soul (not the finite soul). Again It is not-world. Brahma (the Absolute) is the only Reality, all else is unreal. At the next stage we go a little further. You see that the kernel belongs to the same substance to which the shell and seeds belong, hence the substance from which your derive your negative conception of the Absolute (Brahma) is the identical substance from which you derive your conception of the finite soul and the phenomenal world. Your 'Relative' (*Lila*) must be traced to that very Being to which your 'Absolute' (*Nitya*) must be traced. Hence as Ramanuj says Brahma is qualified by the finite soul and the phenomenal world. This is the doctrine of qualified non-dualism.

---

* Substance—Vide Spenoza's Ethics.

CHAPTER III.

[GOD VISION.]

Ramakrishna. (to M.). I see that Being as a Reality before my eyes! Why then should I reason? I do actually see that it is He Who has become all things about us, it is He Who has beeome the finite soul and the phenomenal World! One must have an awakening of the spirit within to see this Reality. How long must one reason or discriminate, saying, 'Not this,' 'Not this'? Why! so long as one is unable to see Him as a Reality. Of course, it would not do for a person to say 'I have seen that it is He Who has become all.' Mere saying is not enough. By the Lord's grace the spirit must be quickened. Spiritual awakening is followed by *Samadhi* (trance). In this state one forgets that one has a body; one loses all attachment to things of the world—'Lust and Gold;' one

likes not any other words than those relating to God ; one is sorely troubled if called upon to listen to worldly matters.

"The spirit within being awakened, the next step is the realisation of the Universal Spirit. It is the spirit that can realise the Spirit.

[GOD-INCARNATE AND REVELATION.]

After the discussion was over the Master said to M. "O I have observed there is a good deal of difference between the realisation of God by reasoning or discrimination and that by meditation in solitude ; and again between these on the one hand and the realisation through His Grace ! If out of His abundant grace He makes us realise what is God-Incarnate, then all reasoning would be quite thrown away—it would need no body to explain what is Incarnation. Let me make this clear to you. A person, suppose, is in a dark room. He rubs the matches on the side of the match-box and all at once a light is struck ! If the Lord is gracious enough to strike the light for us, then it is that all doubts shall cease. This sort of disputation shall never carry us far.

[GOD THE ABSOLUTE OR IMPERSONAL, AND GOD PERSONAL.]

Upon this the Master invited Narendra to be seated by his side. He made many kind inquiries about him and caressed him.

Narendra (to Master). Why, Revered Sir, I did meditate in solitude on Kali for three or four days together, but nothing has come of it.

Master : All in time ; don't be impatient. Kali is not a different Being from God the Absolute (Brahma). Kali, the Mother, is the Personal side of God, the Absolute. When thought of apart from his works the Being is called God the Absolute (Brahma). Again when we think

of God as creating, preserving and destroying i. e. in relation to His works, we call that same Being the Personal God (Kali or Sakti).

The same Being to whom you apply the name of Brahma of the Vedanta, I call by the name of Kali.*

God the Absolute or Impersonal and God Personal are the same, just as fire and its burning power are the same—in the sense that the one cannot be thought of without the other. If you postulate the Personal you must postulate the Impersonal; if you talk of the Impersonal you must have already taken the Personal for granted.

It is getting late. Giris must go to the theatre of which he is the manager. He says to Haripado, "Be good enough, my brother, to call in a cab;—I shall have to go to the theatre."

Master (smiling, to Haripado): Mind, a cab, bring you must! Don't forget.

Haripado (smiling): No, Revered Sir, I am going on that errand; you may be assured I cannot possibly forget it (Laughter).

Giris (to Master). I am afraid I must have to leave you, Revered Sir, and go to my place of business, the theatre, unfortunate that I am!

Master: No! You must serve both parties. *Janak* who served God unattached to the world thus looked to the interests of both, this world and the next. He drank of the cup of milk but did not forget the soul.

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* Kali:—Mother of the universe, the Consort of Eternity or the Absolute—the Personal God or God in His relations to the Conditioned.

Giris: I am thinking, Revered Sir, of giving up the theatre making it over into the hands of the younger fellows.

Master:—No, no; that is all right; you need not have any such idea. You are doing good to many.

Narendra. (softly): Just a moment back he was calling him God-Incarnate! I suppose he must now leave his God-Incarnate and be off to the Theatre!

SIVAYOGADIPIKA.

OF PARAMASIVA YOGINDRA.

CHAPTER IV.

(Continued from page 13.)

20. The state of being a knower (the individual self) is ether; the digestive vital current, *Samāna* is air; the ear is fire; sound is water; and speech is earth. These five form the *tattvas* of ether.

21. The organ of internal perception (*manas*) is ether; the diffusive vital current, *Vyāna*, is air; skin is fire; touch is water, the hands are earth. These five form the *tattvas* of air.

22. The intellect is ether; the vital current rising up-

20-25. The human body is conceived to represent the whole universe and to contain within itself all the twenty-five *Tattvas* of the *Sankhyas*. This body is said to be made of the five *Bhutas* or elements. Each *bhuta* is conceived not only to evolve its grosser successor but also one of the organs of *Antahkarana* or the internal organ of perception, one of the five *Pranas*, one of the *Gnanendriyas* or external organs of perception, one of the

ward to the head, *udāna*, is air; the eye is fire; form is water; the legs are earth. These are the five *tattvas* composing fire.

23. The organ of reflection (*chitta*) is ether; the downward passing vital current, *Apāna* is air; the tongue is fire; taste is water; the generative organ is earth. These are the five *tattvas* of water.

24. Similarly the organ of egoism, respiratory vital current, *Prāna*, the nose, smell, and the excretory organs,—these five are declared by those versed in the knowledge of the *tattvas* as the fivefold principles of earth.

25. Thus the *tattvas* are twenty five and they are situated in the five elements, *Bhutas*. That knower of the *tattvas*

Tanmatras or the *gunas* of the senses, and one of the *Karmendriyas* or the external organs of action. Thus the 25 bodily *Tattvas* arrange themselves into five progressive groups of five each, the groups and the members of each of the groups corresponding respectively to the five elements, ether &c, after which they are named.

From the Atman who was the one only existence at the beginning, these twenty five bodily *Tattvas* may be said to have been derived as follows. From *Atman* there came ether which gave birth to the soul of beings, the *Samana*, ear, sound and speech. Ether originated air which in its turn gave rise to *manas*, *vyana*, skin, touch and hands. From air came fire which produced intelligence (*chit*) *Udana*, eyes, form and legs. Similarly water which originated from fire gave birth to the organ of reflection, *Apana*, tongue, taste, and the generative organ, and earth originated from water and gave birth to the organ of egotism, *Prana*, the nose, smell and the excretory organ. Each of these groups of five represent in order the five *bhutas* commencing from ether. After knowing within one's own body all these *Tattvas* well from the nature of their functions one shall understand the *Atman* to be distinct from all these and to remain behind all these and yet to work in all these.

who understands these—he is Siva and he is the attainer of freedom.

26. Then the divisions of *Adhyātmika* or relating to the Self, *Adhibhuta* or relating to the gross elements and *Adhidaivika* or relating to the presiding deity shall be made in order in each of the senses of knowledge and of action of a being as also in each of the members of *Antahkarana* or internal organ of perception &c.

27. He shall then live contemplating thus:—"I am not the elements (*bhutas*), their properties (*gunas*), the senses (*indriyas*) nor am I any of the internal organs, the organ of internal perception (*manas*), the organ of egotism (*aham*), the organ of reflection (*chitta*), the organ of discrimination (*buddhi*), nor am I the body, the *Pranas*, and touch &c. I

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26 Of these several *Tattvas*, fifteen composed of the five organs of internal perception and the ten of external perception and action, carry out all the organic functions of the body. The function of an organ involves the vitalising principle of the organ itself which is *Adhyātmika* or that which pertains to the soul within, the object of perception or action which is something external to the organs and is *Adhibhautika* or that which pertains to the material elements and lastly the presidentship of the supreme self being necessary in some form of cosmic manisestation so as to help the activity of the organ by its means it is called the *Adhidaivika* or that which pertains to the presiding deity. So each of these fifteen organs is to be sub-divided into these functional parts in relation to the above three elements of *Adhyatmika Adhibhautika* and *Adhidaivika* qualities.

Of the *Gnanendriyas*, the ear is adhyatma, and audible sound and the etherial space are the adhibhuta and adhidaivika respectively. Similarly, skin, touch and Vayu; eye, visible form and the sun; tongue, taste and Varuna; nose, smell and Asvins; speech, words and Agni; hands, that which is to be given and Indra; legs, the place to be gone to, and Vishnu; the organ of

am not bound by any of the duties and rites ; the whole universe I am not. But I am that thing whom the sages call the eternal, the unchangeable, the one, the imperishable, the unborn, the peaceful, the auspicious, the unconditioned, the pure and the illumined."

28. He alone is a great soul who, after knowing that, in the three bodies the modifications or the evolutes which

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excretion, the excretion and mrityu or Death ; the organ of generation, pleasure, and Brahma ; are respectively the trinities of each of the other organs of external perception and action.

The five organs of the *Antahkarāna* are the knower (*Gnatri*) the mind (*manas*), intellect (*Buddhi*) understanding (*Chitta*) and egotism (*Ahankara*). *Purusha* or the unsheathed soul is the knower; *manas* is the organ of discrimination which determines the existent or non-existent nature of an object of knowledge (*samsayatmaka*)! *Buddhi* is the organ of determination or will; *Chitta* is that which exercises the faculty of investigation and understanding ; *Ahankara* is that which individualises a concept as " I " and " mine." Bearing these distinctions in mind the significance of the triad corresponding to each of these will be clear. Mind, the object of thought and Chandra, *Buddhi*, that which ought to be understood and Brahmanaspati, *Chitta* that which should be discriminated and the self *Kshetrajna Ahankara* egotism and Rudra.—these are respectively the *Adhyatma*, *Adhibhuta* and *Adhidaivata* of the several organs of *Antahkarana*. The knowledge of the above mentioned qualities are essential for the knowledge of Brahman ; for it will lead the practioner to know where and how to seek Him.

This is the sort of contemplation in which a person who has achieved the knowledge of the *Tattvas* will indulge in. He will know that he is not any of these but he is the ultimate and Universal principle of *Brahman*.

28. He should not only know each of the *Tattavas* and their divisions and their mutual relations, but also know how these are compounded in the body of man which is the abode

compose them to be sixteen, the components of the *linga-sarira* or subtle body to be seventeen, the *padarthas* or substances to be nine, and the nature of *Prakriti* to be of eight-kinds, lives with the knowledge that the Atman is distinct from all these.

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of the Supreme Self and be able to distinguish the Supreme Self which is not a compound from all these.

The modifications of *Prakriti* (*Vikaras*) are sixteen,—The five *Gnanendriyas*, the five *Karmendriyas*, the five *Vishayas* and and the mind. The soul of man is said to be ensheathed in three bodies.—The *Sthula Sarira*, the *Lingasarira* and the *Karanasarira*. Of these the Lingasarira is said to be composed of seventeen *Vikaras* which are the five *Pranas*, the five *gnanendrigas*, the five *Karmendriyas*, the mind and the intellect. Some substitute the five *mahabhutas* in the place of the five *Pranas* in the composition of the *Lingasarira*. *Karta*, the doer, *Jnata*, the knower, *Bhokta*, the enjoyer, these and their correlatives form the nine substances. The eight kinds of *Prakriti* are the five *mahabhutas*, *Prakriti*, *Ahankara*, or egotism, and *mahat* or the mind-stuff. The *Atman* should be understood to be distinct from all these.

The *Mandalabrahmanopanishad Bhashya* adds some more to this category of things to be discerned :—The three manifestations of *Brahman* (*murti*) are Brahma, Vishnu and Rudra. The three *Saktis* or energies are *Ichchha* or desire, *Gnana* or knowledge and *Kriya* or action. *Visva* or the all-pervading, *Taijasa* or the shining, *Prajna* or the intelligent are the three *Jivas*. Morning, noon and evening, are the three distinctions of time. *Garhapatya*, *Ahavaniya*, and *Dakshina* are the three sacrificial fires. Heaven, earth and the antipodes (Patala) are the three worlds. Wakefulness, dream and deep sleep are the three states. *Sthula*, gross, *Sukshma* or *Linga*, subtle and *Karana*, causal are the three bodies. *Karmika*, *mayika*, and *Anavika* are the three impurities. *Adhyatma*, *Adhibhuta*, *Adhidevata* are the three afflictions. Wealth, wife and children are the three desires.

29. That *Brahman* whom the *Srutis* declare to be existence, knowledge and infinity and of the nature of freedom and bliss,—that alone indeed art thou who art thought of in concentration.

30. 'Not this am I, not this am I': so saying think of *Atman* (your Self) as distinct from all these. 'I am He,' 'I am He,': so saying meditate on the whole universe to be your Self (*Atman*).

31. 'From knowledge alone comes freedom,'—grasp earnestly the meaning of this clause in your heart and then give your whole mind to the practice of this *gnanayoga* or the *yoga* of knowledge.

Sattva, Rajas and Tamas are the three Gunas, qualities. One should give up all these and rise above.

29-30. If the *Atman* is distinct from all these, how then are we to know Him and meditate upon Him until we attain the realisation of Him? For the guidance of the practitioner, some of the passages of the *Sruti* which describe the real characteristics of *Brahman* are enumerated in these stanzas and the way to meditate on their meaning is pointed out. They will lead to the perception and identification of Him. The *Sankhya* knowledge can deal with the Brahman in a negative way. For a positive treatment of Him, we have to follow the Upanishads which contain the recorded experiences of the illumined sages, Aptas.

31. Our author simply points out that the practice of *Sankhya* or *Gnanayoga* as detailed above is sure to lead to the attainment of *mukti* and reserves the process leading to the actual attainment of unity with *Brahman* to the next portion of *Rajayaga* known as *Taraka* which relates to the direct perception of Brahman.

But some writers like the Bhashyakara of *Mandalabrahmanopanishad* and the author of *Amanaskakhanda* add instructions on the practice of *Laya* or dissolution of intelligence in *Brahman* by employing the *Sankhya* knowledge thus obtained.

According to these the *Sankhya* method is perfect within itself, and does not require the help of the *Taraka* method, though the *Taraka* method is superior in the matter of direct perception to the *Sankhya* we shall see what this *Laya* process of Sankhya is.

"After one has known well the qualities of the bhutas beginning with ether, the rule for the disappearance of the gross in the subtle is prescribed. 'A yogin shall gradually and in steps unite the nose with earth, tongue with water, eyes with fire, skin with air, and ear with ether.' Thus with attention he shall practice the union of the *bhutas* with the *indriyas* or the senses. 'In order, shall he offer in sacrifice the earth in water and water in fire thinking it to be an oblation of ghee; so also in order fire in air and air in ether, ether in *Chitta* and *Chitta* in *Ahankara*. Knowing thus and attaining great pleasure, shall he make egotism disappear in the middle of *Buddhi* or intellect and in the same way shall he in turn dissolve this intellect in the centre of perception and this centre of internal perception in the *Paramatman*. In the above manner a good yogin shall gradually become united with the *Pramatman*. If this is accomplished, the supreme yogins have realised the process of *Panchikarana*. The two distinct kinds of souls, the souls with the senses and the pure souls, should be understood as separate. If by the intellect is perceived the essential character of *Paramatman* as Existence-knowledge-bliss, then as a result of that perception by the contraction of the intellect there will come to him the union with *Atman*. This is the drift of the whole."

The above *Bhashya* then goes on to the description of the methods of certain schools of *Sankhyayoga* which slightly differs from the aforesaid process. According to them, "the body is subject to five kinds of impurities—desire (*Kama*), anger (*Krodha*), the dispersion of vital breath (Nis-svasa), fear and sleep. The method of getting rid of them is as follows:—

Desire is got rid of by being devoid of volition. Forbearance is giving up anger; light meals is the antidote of *Nissvasa*; rectitude, of fear, and devotion to goodness of sleep. This is the means for

32. Listen, then, my bosom friend, to *Yoga* known as *Tāraka*, which is a great secret, is endowed with the power of carrying ocular conviction and is well-proved by my own experience.

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crossing the ocean of *Samsara* which has misery for water, diseases and death for sharks, fear for sea-serpents, suffering &c, for waves, desire for eddies, lust for mire, the various imaginary pleasures for gems and union with *Atman* for the shore. The *Jiva* who is himself very subtle shall betake himself to the subtle route (*Sushumna channel*). Having lifted up the seven *Pranas* (winds), turning inwards and soaring into the beautiful heavenly seat, he shall firmly fix that ether (heaven) into the *Tamas* (chaos) or darkness. After dissolving the *Tamas* in *Rajas*, he shall then merge this *Rajas* into *Sattva* and the *Sattva* into Narayana. He shall finally make Srimannarayana attain the empyrean (*Paramapadam*). He shall then enjoy eternal bliss. *Sankhyas* are those who are thoroughly established in the Supreme knowledge of the self—those by whom the *Atman* is known (*Sankhyayate*), by means of the knowledge that from knowledge alone comes *Moksha* or freedom. Thus alone the characteristic of Moksha is described." This is apparently the doctrine of the *Vaishnava Siddantins*.

The *Amanaska* begins with seven tattvas made of the five Bhutas, mind and the supreme self and describes a graduated and systematic course of *Laya* by means of *yoga*.

32. The author next takes up the *Tarakayoga*. By the use of the epithet " having the power to carry ocular conviction" he hints both at the practice and the meaning of *Taraka*. Taraka means pupil of the eye. In the *yoga* which goes by this name the currents of the eye are turned inward and the eye made impervious to sensation from outside. By the stimulation of the mind caused by the storage of *Prana* within, the sensorium also gets stimulated and a light becomes visible on the retina. This is called by the yogin the luminosity of the soul within, which operates at the centre of visual transmission in the form of energy. When the Yogin once gets the vision of this light, whether he

33. As long as the learned by means of *mantrayoga*, *Layayoga* and *Hathayoga* do not at all know the *Brahman*, so long do they undergo vain trouble.

34. Either by closing the eyes always, or by slightly opening them if a person sees the *Brahman* by the mental eye, he for this reason becomes the prince of *Yogins*.

35. He shall practise the concentration called *Brahmatāraka* by uniting the two points of light of the two eyes in the space between the pupils, the moon and the sun, which are of steady lustre.

36. Intent on seeing the *Brahman*, thou shalt indeed see in the external, internal and intermediate places of concentration all those seen and unseen forms of Him.

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shuts or opens his eyes, this light which has nothing whatsoever to do with any external light will be always visible.

33. This *Yoga* is said to be superior to any other on account of its leading directly to the perception of the *Brahman* within.

34. First the practice should be begun with open eyes. After the vision is established the eyes may be kept slightly open. The vision is said to come at the backside interior of the brain opposite to the point between the eye-brows called the cave of *Brahman*.

35. The two eyes should be concentrated on the one point between the eyebrows. The pupil of each eye is a *Bindu*. The two eyes also represent the visual *Ida* and *Pingala* or the Sun and Moon currents which should be gathered and concentrated at the point where the axes of the eyes meet.

36. The mind should be concentrated within Itself—that is the first condition. After this is fulfilled the eyes may be turned anywhere there will be no external seeing of any object except the lustre of the soul within. When the inner mental eye is once opened in a person, it only requires the shrinking of the mind within itself to see the Brahman and revel in the indescribable joy of Him. Three places (*lakshyas*) are mentioned as suitable

37-38. From the bulbous root of the Sacral Plexus attached to the *muladhâra* up to the aperture of the *Brahman* (*Brahmarandhra*) there runs the *Brahmic* nerve the *Sushumna*, which is moonlike in lustre. In the middle of it thou shalt direct thy mind on the Kundalini which has the lustre of millions of lightnings, which runs upwards and which has a body resembling the lotus fibre and meditate on it which is the bestower of perfection (*siddhi.*)

39. Similarly in the place of concentration which is in the picturesque orb of the intellectual heaven above the forehead a yogin shall always see with his mental eye the brilliantly shining figure of a star.

40. Or else he shall block the passages of his ears with the pointer-fingers and then hear the *ghum ghum* sound issuing from the golden peak of the head.

41. So also he shall see in the space between the eyes the formation of a blue light. This is to be known as the internal object of the vision (*antarlakshya*). Hear then the external object of vision (*bahirlakshya*).

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to adepts for directing the vision to see the Soul-light—The internal *lakshya* the external *lakshya* and the intermediary *lakshya*. Of these the internal is said to be decidedly the best.

37-41. Herein the *Antar lakshya* is fully described. The concentration of the mind on the self within is the chief factor in all these methods. The aim is to merge the organ of mind in the self. Or in other words the mind should be rendered completely actionless and the *Brahman* which was reflecting from within and causing its activity should be left to shine within itself and by itself. This is called the *Amanaska* stage of *Yoga*. So long as the mind has something other than the *Brahman* to perceive, it will be bound by the dual state of existence. The moment it has nothing else to see anywhere, whether inside or outside, it will have existence only in connection with *Brahman* and

42. Outside, at the distances of four, six, eight, ten and twelve finger-breadths from the tip of the nose he shall see in order these five objects,—blue, dark and red waves of light and yellow and wonderfully bright white colours.

43. Or else he shall look with a fixed gaze on the

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based on Him; and gradually it will cease to exist as the organ of mind and become one with the Omnipresent existence of the Self-luminous *Brahman.*

The three *lakshyas* prescribed are for the purpose of training the mind of the practitioner to see *Brahman* and *Brahman* only everywhere, inside or outside, as a preliminary step to *Amanaska.* As the mind is always accustomed to see through the organ of the eye things outside which are other than *Brahman,* the Brahmic vision should first be roused inside and the external eyes made internal and accustomed to it. After that the eyes may be transferred to anywhere on the external space and allowed to continue the vision there also. Finally it may be kept indifferent to the place of vision until it becomes firmly established in the vision of Brahman and has nothing else to see anywhere in the all-pervading pace (*ākāsa*). The mind is then said to attain the nature of *Akasa* which is the state of *lakshya.* This seems to be the upshot of these methods of *Taraka.* The method of internal sight should therefore be first practised in the way prescribed by concentrating the mind on the *Sushumna* inside which contains the accumulated energies of the body which are no other than the active manifestations of this self through organic mediums. Just as the force of Electricity when intensely active through a medium becomes perceivable in light and sound forms, so also the vital or *Atmic* principle within when concentrated and made to vibrate intensely within the medium of *Brahmanāda,* it becomes perceptible to the mental eye as the *Atmic* light and sound.

42-8. These contain descriptions of the external and intermediary *Lakshyas* of the *Taraka* and of the forms which the vision takes in these.

ether directly in front of his face. Rays of light will be seen by yogins who are possessed of minds.

44. Either in front of his eyes or at their outer corners if a *yogin* were to see a shield of lustre bright like molten gold, his sight becomes steady.

45. Or else over his head at a distance of twelve finger-breadths if he were to see a shapeless mass of light, it will be the giver of freedom to him.

46. Wherever the yogin will be benefited by some vision, to all those places he shall direct his sight on ether, *ākāsa* alone. By this his mind (*chitta*) will become like the *ākāsa*-vision.

47. Thus the external object of vision which is one out of a variety of forms has been mentioned. Listen also to the intermediate object of vision, *madhylakshya* which has been described by the sages of yore.

48. If a yogin perceives in his mind either the space (*ākasa*) resplendent with any of the images like the fresh shields of light made of white and such other colours, the perfect discs of the moon and the sun, the lightning flash, and blazing flame of fire or mere vacant space without any such images, that alone is the intermediate object of vision *madhyalakshya*.

49. He shall see either the formless *ākāśa* devoid of attributes, or the supreme *ākāsa* (*Parākasa*) which is characterised by dense darkness and studded with shining stars, or the great *akâsa* (*Mahākāsa*) which resembles the great destructive fire, or the extremely beautiful *Tattvākāśa*, the *ākāsa* of Supreme Spirit, or else the *Suryakasa* (sun-ākāsa) which resembles in lustre millions of suns.

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49. In these methods as the vision of the Yogin is characterised by no changeable objective form but solely by the illuminated *Akasa*, the intensity of his mind is classed according to the nature of the light which qualifies the *ākasa* of his vision.

50. These are indeed the five kinds of *Akāśas* which are situated both outside and within oneself. The man who sees these in his field of vision shall become alike to them.

51. On account of both the teacher and the disciple being enabled to cross to the end, this *Yoga* is technically known as *Tāraka*. Therefore investigate this Truth, *Tāraka*, which causes you to cross the great ocean of *Samsara* or the mundane life of births and deaths.

The more intense is the vibratory force both within and without, the brighter and purer is the light of the *Akāsa* which forms the field of vision and with which the mind is in close communion. According to the intensity of the light which qualifies the *Akāsa*, this Akasa is divided into five grades. First, there is the unqualified, lightless *ākasa*, which is the plain *ākāsa*. Next there comes the *Para* or supreme *ākāsa* which is intensely dark studded with shining stars. This *akasa* may be seen to be qualified by the first glimmerings of the shining spirit. Hence the epithet *Para* given to it. Then there is the *Mahākasa* or the great one which is characterised by the red glare of universal conflagration. The next is the *Tattvākasa* which is bright with pure and white light. It is called *Tattva* because it is of the nature of the Supreme Spirit that pervades the universe. The last is the *Sūryākasa* which is illumined with the brilliancy of miliions of suns.

50. The result of seeing these akasas both inside and outside will be to make the Yogin identical with them aud lead him to the state of *Amanaska* or mindlessness.

51. A derivation of Taraka as that which pertains to the pupil of the eyes has already been given. The author now gives another derivation. Taraka is from the root *Tri*, to cross. This *Yoga* is called so because it causes both the teacher and disciple cross the ocean of *Samsāra*.

We shall consider a little bit what this *Samsara* of births and deaths is and how this *Tārakayoga* enables one to cross this

52. This is the truth that the fruition of both the *Sankhya* and the *Tāraka* methods is one and the same even though the knowledge of the self (*Sankhya*) gained is

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Samsara. The *Jiva* which is subject to births and deaths is simply the reflection of the changeless *Brahman* in *Prakriti.* Just as when a face is reflected in a mirror the reflected image is characterised by the defects of the mirror, so also is the Jiva characterised by the qualities of *Prakriti.* If the mirror is made pure and free from defect it will reflect a perfect image. So long as the mirror continues to be placed in juxtaposition to the face, the image will continue to exist. Destroy the mirror; then there will be no image and no mirror to reflect. Birth, death and suffering come to the soul on account of its not understanding its real and perfect nature, but indentifying itself with the ever-changing *Prakriti* and in thinking that it is something distinct from the *Brahman.* In the language of *Vedanta*, that which keeps up this distinction between the *Jiva* and *Brahman*, that which causes the soul to misapprehend its real nature, is called ignorance or *Avidya.*

By the practice of self-control when the reflecting medium, mind, is purified, by the dawn of knowledge, the interceding *Avidya* is dispelled, by the grace of a guru the spirituality is awakened and by the Taraka method the lustre of *Brahman* is seen the *Jiva* attains union with the *Brahman.* Lastly when the pot of mind is broken the limited akasa of Jiva confined within it becomes one with the universal *ākāsa* of *Brahman.* The Sruti says when non-darkness comes there is neither day nor night, neither existence nor non-existence; Siva alone exists. That is the imperishable and adorable glory of Savita, and thence has proceeded the ancient wisdom. (Swet up IV. 18). Again, "The wise knowing the self as bodiless within bodies, the steady among the unsteady and as the great and infinite, never grieve." (Kata Up 2-22).

52. In concluding the *Tāraka* method of *Yoga* our author tries to distinguish between the *Sankhya* and the *Taraka* Yogas.

without conditioning attributes (*upâdhi*), the *yoga* or the science of concentration of the eye is in itself endowed with conditioning attributes.

He says that though the ultimate result is the same in both, there is difference in the method of practice. The former is a negative process by which everything endowed with qualities is regarded as not self until the supreme knowelge of the self arises. This is therefore an easy and direct process of realising the highest *Nirguna Brahma*. In the Taraka the process employed is a positive one. We continue to gaze on the empty ether until the form of light dawns on the field of vision. In the end as this light alone pervades everywhere it is identified with the universal spirit. This is therefore the indirect and more difficult realisation of the same *Nirguna Brahman* through *Saguna* form. The one tries to attain light by the dissolution of darkness; while the other tries to produce light to dispel darkness.

The Brahman whose knowledge is aimed at in both is attributeless. However the *Yoga* by means of which this knowledge is a attained is with attributes; because it requires the help of the instruments of perception, and the like, and the realisation immediately arising therefrom is *Murtimat* or endowed with a body.

KNOWLEDGE, BELIEF & WILL.

BY S. DORASWAMY AIYAR M. A.

INTRODUCTORY.

To the student of philosophy, the recent developments of psychology cannot fail to be of import. Not only have general methods of research and explanation been indicated—methods of a more satisfactory character than the older mechanical and empirical formulae; we have also obtained certain valuable conclusions. First, certain of those problems which have been sharply distinguished as epistemological, have been brought back to their proper place in psychology and the difficulties of being left in two inconsistent positions at the same time—the cruder and incorrect psychological standpoint and the more rational epistemological one, are overcome. Next, all those dangerous distinctions of subject and object, formal and material, and such like, have been examined and explained, and in some cases, explained away. Again, the study of psychology and that of logic being kept close together, the conclusions of the one are tested and corrected by the other. Modern logic bases itself upon a correct psychology as much as modern psychology (discarding hypothetical states of sensation etc.,) traces the history and gives the explanation of those facts the criterion of whose validity logic aims at finding.

More than all, the science had settled into a state of equilibrium with its supreme principle of mental activity and the organic unity of conscious process and can be compared, not unfavourably, with the state of physics when the determination of the mechanical equivalent of heat fixed the lines of progress for that science.

In the following pages, an attempt will be made to determine the nature and validity of knowledge by applying the above-noted principle. The task will be threefold:— (1) to give an exact account of the nature of knowledge which shall not leave out of consideration its logical features ; (2) to find an answer for the problem of validity in psychology itself; (3) To follow up the conclusions so obtained in their application to cases of volition and the religious beliefs. The success of the attempt would give us not only solutions for certain psychological and metaphysical questions, but in turn, react upon the principles of solution and give them additional strength.

A. Knowledge as Objective.

(1.) Knowledge is the presentation in an individual consciousness of a permanent and unalterable order of things. This, which we may call the objective view of knowledge, must be distinguished from Phenomenalism of every sort. The object in knowledge, we maintain, is The Object—the archetype and the ectype. It is not a case of mere resemblance, conformity or causality between something which is present in consciousness and something which is not. The alternative view involves us in hopeless contradictions. What we are aware of, says the relativist, corresponds to,or is the effect of something not in consciousness. But this resemblance between the X in consciousness and the Y not in consciousness must, it is evident, be present in consciousness, for us to affirm it. If not, we must be speechless.

(2.) But there is another form of Phenomenalism, which is more dangerous, being more plausible. When a critical examination of knowledge reveals the fact that the criterion of knowledge must be sought for in knowledge, the position is sometimes held that whatever is in

consciousness can only be a phenomenon—a form or quality of the mind. The two-substance doctrine gives place to the one-substance doctrine and that which is real, it is maintained, is the 'idea' or 'impression' or affection of the mind or the mental substance.

(3.) This view, again, we must discard as erroneous. For what is it that according to this view, is known ? The feelings. But between feeling as mere affection and awareness of this feeling, there is an impassable gulf. Knowledge, as consciousness of objects, implies "the distinction of the 'idea' from its permanent conscious background and its determination by that negation." Thus distinguished the 'idea' becomes a permanent object—thing or quality—invested with all the relations of objectivity. But a mere feeling does not involve the distinction and is therefore past the range of knowing. It is the unknowable.

(4.) Again, the empiricist does not give a correct account of the process of knowledge. Even if we grant that feeling-felt thing, all objects are, according to him, particular. An object is the totality of impressions received at any moment and therefore in the wealth of its sensuous detail is different in nature from every other object. The theory involves further that all objects are separate and isolated. The universe is but a collection of objects—a multiverse. Generalisations are creations of the mind—abstractions which but inadequately represent the objects referred to by them.

But is this really the case ? Let us take a simple case of perception—that of looking at a rose. Here what is known is the rose—something which is grasped in thought through the concept 'rose' and known only to the extent of being conceptualised. There is not one thing the 'this,' and another the 'rose;' but only one thing

the 'this' which is the 'rose' in so far as it is known as such. The rose is the 'what' which tells us of the nature of the 'this' and except through the *what* the *this* cannot be known. It my be asked whether the 'this rose' is not something richer in content than the 'rose' merely. To this we answer that whatever wealth of meaning there is in the object must be grasped as meaning i. e., through universals. And only when, implicitly (as an apprehended whole) or explicitly (through distinguished attributes) we grasp it conceptually, the object is known. In other words knowledge is meaning. But meaning can only be universal.

Again, it must be noted that this is not a case of abstraction. For, for abstraction there must be two things (1) an apprehended content (2) a few of the features of that content separated from it. But the 'rose,' in the example given, is the apprehended content itself and is general in the sense of transcending the particular act. If we omit that feature the object is unknown entirely. Or, if we say that the object known is the 'this rose,' here too the 'this rose' represents a content which is universal in the sense of being a unit against other possible units. The 'this' itself, in so far as it is apprehended, is a general content. Further knowledge will discover in the 'this' several 'whats.'

Every object is an identity in differences. Present interest now calls the object a rose and the next moment it might be a plant merely. Nevertheless, eace of these descriptions is correct in the sense that, in each case, the object is looked at from a different point of view. The 'identity in differences' is recognised as an identity. And the whole nature of the object can be known only through a completed predication, each of these predicates revealing a feature of the object. It is thoroughly known when it is completely universalised.

(5.) Lastly, empiricism fails to exhibit the most characteristic feature of knowledge—its systematic nature. Granting again, that a series of states of consciousness-the consciosness of that as a series, we have still the difficulty that the only relation between object that we can thus obtain is Association by Contiguity. But knowledge as a system involves the universal relation of parts to one another determined by their meaning or content. An object is, we have seen, a totality of meanings (universals) and as such has its place in the system of knowledge determined by the variety of relations in which each of its universal meanings or predicates places it. It is a centre of absolute relations and only as such is inference possible; for, all inference proceeds from the ground of the *nature* of objects. Necessity is but another aspect of the unversality of the meaning or nature of object.*

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* The conception of universality as the basis of necessity might appear, at first sight, to be a reversal of truth and as a relapse to the empiricist position. Universality, it would be insisted, is the universal necessity of thought and so is grounded upon necessity.

This accounnt is certainly true; but it does not conflict with what is said here. Universality, as we use it, does not mean sameness of significance for different individuals, but identical reference of a thought to the same object in a variety of contexts as presented to the same self. It means nothing more then absoluteness of meaning. But at the same time, this aspect of universality does not exclude change in meaning through growth of experience. But if what meant A before, now comes to mean B, then the meaning A must vanish and can not be used in any context, as long as B is used.

Thus understood, it would be seen that universality is the chief feature of which necessity is but the resultant aspect.

But does not Association by Similarity explain these facts? It does, if similarity is rationally interpreted. But, so interpreted, similarity is a relation which the empiricist cannot make use of; for, when we speak of a system of similars, the system is constituted by identity. The object must be taken as an identity in differences. Arguments through analogy stand on the same footing.

(6.) Thus, knowledge as objective differs from agnosticism in that it places the real in consciousness and it differs from empiricism because this real is an object distinguished by and from the subject and its hypothetical feeling. Such an account of knowledge starts with the recognition of the presentation-continuum as ultimate. This continuum is an individual whole which grows more and more in thought through evolution of meaning *i. e.*, through analytic elaboration of the various whats which it implies and involves. It is not a whole made by putting pieces together; it develops from within.

B. Knowledge as Belief.

(7.) To know, then, is to realise in consciousness the significance of the presentation-continuum. This realisation is possible because of the fact that those elements of consciousness which have or can be made to have significance stand in relation to the system of objective existence. This mode of relation is represented in consciousness by a peculiar mental function—that of affirmation. Affirmation is the mode of consciousness in which a present idea or immediate mental existence receives the fiat of objectification. It is simply the yes-no consciousness. If I affirm that unicorns exist, that cognitive mental state is represented as 'unicorns in a definite position, yes;' if I deny that God is infinite, this again is the no-ing of the idea, infinite God.

(8.) In the logical Judgment, this affirmation is represented *through* the copula, which, it must be noted, does not stand for any idea or meaning, but for the bare fact of affirmation itself. But it is present none the less even in preception. We have seen that in preception there is conception. This concept is affirmed in the cognitive state known as perception. The act of preception is represented properly as "this is a tree," "this is a house" which again are equivalent to this tree is, this house is, etc. Here, each of the predicates refers to the apprehended content, and the total richer content is *affirmed* of reality.†

(9.) What implications this fact of affirmation carries with it will be noted later on. But here it must be said that the psychical fact of belief is identical with this fact

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† Are there two ideas in a jndgment or is there only one,? is a question that has often been asked and has been answered, sometimes one way and sometimes the other. In the account here given, both these interpretations of the judgement have been accepted; but a preference must be given to the latter The very nature of affirmation demands this. What is a affirmed, must, through the affirmation, be referred or related to a general system. And the judgement is the act by which this reference of the idea (or fact) to the system is made.

On the other hand, that about which the affirmation is made is but the definite position in the system to which the fact or idea is referred. This position enriches and makes definite the content of the idea and what is affirmed is the idea in the particular reference. Take e. g, the judgement 'here runs the horse.' Here the horse in perception is the definite point at which running is predicated of the real. But, as such, the jupgement is equivalent to 'the horse running is.'

Even in relational jndgements the two terms of the relation are distinguished aspects of a whole.

of affirmation. In both of them mental contents are referred to a system and what is to be marked is that all such contents are referred to the same system. As facts of an individual considered consciousness, one's judgments and one's beliefs have the same sort of existence. When I say 'I believe in heroes' and 'I know Calcutta,' I affirm, in both of them, that certain mental contents are characteristics of reality.

(10.) Mental states, therefore, in which this sort of consciousness is absent are not, in thought, contents affirmed of the system of reality. Every mental content has two aspects: (1) it is a present idea or mental existence; (2) it is a meaning which this mental existence possesses and which, in most cases, refers this mental existence to the objective system. Through affirmation or belief the present mental content transcends being in present consciousness and becomes fact. *My* object is converted into *the* object.

(11.) But has not the image or mental content meaning even when unreferred? It has, but only as implicitly referred. All cases of consciousness of objects in which the object is not referred to the system of reality are (*a*) cases of doubt, (*b*) cases of interrogation. In the former what we are doubtful about is the exact determinate nature of a general fact. When we say S is either X or Y, we are conscious that S is some P, can only be X or Y. Even when the alternatives are indefinite, we are aware of some subject of whose exact nature we know not. (*b*) In cases of questioning, it is always a feature of the real that prompts the question and as such belongs to the system of reality. These problematic attitudes of mind have their starting-point in reality and their goal is reality. Hence the meaning which ideas in such states possess have reference to the One Objective System.

(12.) It must be noted that the real system we have hitherto been speaking about is *my* real system—*the* real system as I am aware of it. It does not lose its individuality for me; it is *the* world because it is *my* world. It is a world that starts from my present perception and hangs about my experience. And my experience though objective is still individual. (*a*) The psychological conditions peculiar to myself find themselves reflected in my world. When I speak of a Doctor of Divinity's gown, though the object referred to by me is identical with what others refer to still my perceptive experience differs from that of one who is a bit colourblind. (*b*) Again, I divide my world into various simple unities which are different from those constructed by other people. What is a thing to me is not a thing to my neighbour. To me it is a diamond and something belonging to the class of gems; to my chemist neighbour it is carbon and belongs to the class of coals. Subjective interest is something more than objective interest for man as man and as abstracted from the individuality of any particular ego. Thus the object world varies from man to man.

(13.) (*c*) Lastly in the very process of construction, I am involved in certain errors and these I correct later. Every error, it must be noted, before it is corrected, is a judgment explicating a certain aspect of the real. This judgment, further experience proves to be false in the sense of reality involving inconsistent parts when the judgment is affirmed of it. But when I made the original judgment I was aware of no such discrepencies and every detection of error is a case of the consciousness of the disintegration of my system of reality.

(14.) Here then is the problem. An erroneous belief is not consistent with the judgments I make, when all of them are taken together in a system. But all these

judgments, erroneous and correct, are the results of psychological conditions. When, therefore, the harmony of the system of knowledge demands the elimination of some of the beliefs forming part of it, what criterion have I got to adopt? How do we determine the validity of beliefs.

C. The Validity of Beliefs.

(15.) Before attempting an answer, let us try to understand the nature of the question better. The question whether any object is real or not, says Green, is absurd. Everything is real, which is present in consciousness and every belief is true, at least as a fact in the history of one's individual consciousness. This is obvious certainly, but evades the question we have propounded. Our question is "Is or is not an object related"—to use Green's own expression—"in the way it does appear to be related?" In other words, there is a belief as a fact in my knowledge; is this belief at the same time a correct account of truth?—in the sense in which truth is an independent fact which does not depend upon the subjective aspect of my conscious construction.

(16.) To this question Neo-Hegelian epistemology gives but a vague answer. It but gives us the test of self-consistency. To test whether belief is correct or no, see whether it harmonises with your other beliefs. If it does fit in, it is correct; if not, false. Such sorts of arguments ignore one dangerous pitfall. When in any system of knowledge e, g, in philosophising, contradictory truths are given, one might arbitrarily choose a few of them as tests for accepting or rejecting others. All of them, we must remember, are the results of psychological conditions and if mere self-consistency is the only question, any set of beliefs might form the basis of selection. This criterion leaves us helpless.

Further, if it is insisted, that knowledge is the elaboration of certain ultimate self-evident principles, then not only is this account psychologically false, but philosophically useless. For (1) these self-evident principles are the results of induction and therefore represent only our latest obtained truths: (2) they are abstract and devoid of content, and knowledge is more than such abstraction. Take e. g., the axiom things which are equal to the same thing are equal to one another. Here, 'things' represent a degree of abstraction that needs notice. It has no content and has no meaning except when we substitute for it concrete facts like angles, circles, &c. The principle as a definite judgment is the result of a long process of experience.

(17.) The truth of the matter is, that the point of view we have occupied till now is relatively abstract and one-sided. We recognised intellectual activity indeed, but we did not recognise that intellectual activity is an aspect of a wider activity which involves various practical needs. Conation, in the sense of striving, is the ground of all beliefs. If there were no determining necessity one would be loth to commit oneself to a certain belief; for, all beliefs are, in one sense, restraints. Whenever we form a belief it means that we shall never act in the way contrary to that dictated by the belief. Such a restraint is laid by us on ourselves because circumstances demand that we should act under the restraint.

(18.) But, how do these practical needs give rise to beliefs? Three conditions are operative. The first is that present appearance in consciousness (due to psychological conditions) is taken for reality—under appearance we include the complicated percept, the result of long exprience —and forms the basis of a mental activity or conation. Secondly, conation essentially strives to reach its end and

thus satisfy itself. Thirdly, any presentation which interrupts the smooth flow of conation and thus prevents its reaching its end demands that that conation shall not take place or rather that that conation should recognise this limiting condition. An illustration will make the facts clear. Suppose a man sees a paper imitation of an orange on a table. The meaning which that appearance possesses for him, as determined by his previous experience, includes among others that it would be of a certain feel when touched. (1st condition). He, therefore, stretches his hand to take it (2nd condition). But when he clasps it in his hand, it feels different from what he expected it would be like. The flow of conation is arrested by a presentation, which imposes a limiting condition and thus thwarts the conation (3rd condition). He is next led to believe in its being made of paper, a meaning he gives to the touch as determined by his previous experience; and the conation which begains on the basis of this meaning succeeds unhindered.

(19). Thus, there are two factors in belief, the subjective and the objetive factors. The subjective factor is the self-activity which as a psychic fringe present through all the activity determines the nature of the presentations which can form parts or phases of that mental process. Seoondly, the limitations to this selection of presentations. But here a difficulty arises. Since all the limitations to activity can only be presentations, (we are considering consciousness as cognitive here) and since the choice of the presentations is through the activity of the ego, does not the so-called objective factor itself become subjective and is not such limitation not an absolute, but an arbitrary freakish one ? Suppose I am planning a hunting expedition and imagine that I can kill a lion with a blow of my fist. Here, surely I do not say that I can kill it by

looking at it merely ; but by dealing it a blow. This is a limitation, but an arbitrary limitation imposed by my own free conation. Where then is the restraint ?

(To be continued).

YAMA AND NIYAMA.

BY HIRENDRA NATH SINHA.

(Continued from page 35.)

Before concluding the first steps, we will briefly refer to a few hints thrown by Patanjali as helps to the practical characters of *Yama* and *Niyama* and meditation on their meanings; and to the powers which these confer upon a *Yogin.*

In Chapter II of the *Yoga Sutras* after defining *Yama* and *Niyama* he says that when a thought inimical to *Yoga* enters the mind of a practitioner, the best way to check it is by starting contrary thoughts. By thoughts inimical to *Yoga* he means those thoughts which are prohibited or advised to be restrained under the practice of *Yama* ; for, immediately he says, "The obstructions to *Yoga* are injury &c, whether committed, caused or approved, either through avarice, or anger, or ignorance, whether slight, middling or great, and these result in endless ignorance and misery. Hence, the necessity for thinking the contrary." When an objectionable thought enters our mind the best way of putting it down is by evolving a strong current of an opposing thought. Then the stronger will destroy the weak one. Even when the opposing current is not strong enough to destroy its enemy, in their struggle to repel each other, we

will be left some respite to recoup and return to the attack with redoubled vigour. When an enemy rouses evil passions in you, to think of him as your beloved friend is the best way to suppress them. If some event stirs in you a bad feeling, think of another which would evolve quite the opposite feeling. Every vicious and evil thought projected by a person is sure to recoil on him sooner or later with accumulated force. The natural law is that every current that is set in motion once will make a circuit and eventually come back to the starting place. Obstructing thoughts should therefore be carefully avoided.

The same result may be achieved by other persons in various other ways. When a bad thought haunts a man's mind, he may avoid it by engaging himself in a hard work which would engage all his attention and leave him no time to think of it. During such trials he should continue his work till the bad thought dies a natural death from want of nourishment. Men of great political or religious fame and others whose minds are apt to be incessantly engaged by some imminent problem are as a rule good men; for their minds will have no time to brood over bad thoughts. A sharp weapon is no doubt a very useful help but it is at the same time capable of proving dangerous to the possessor when not properly handled. A powerful mind is such an instrument for good or bad.

Some people who are easily overpowered by their thoughts, adopt the artificial means of intoxicating their brains with stimulants while good thoughts are present. When the association of intoxication with good thoughts becomes a habit with these people, they need not wait for the coming of good thoughts to get drunk. Whenever they drink, good thoughts habitually rise in their minds. We often meet confirmed drunkards displaying an abnormal amount of purity and saintliness. Such a practice belongs only

to a low order of men and and is sure to prove detrimental in the long run by draining the sap. Some go to the other extreme by seeking to drive out a bad thought, by utilising the exciting power of fear and such other pain-giving emotions. The way to accomplish this is by suddenly thinking of the consequences of a bad action. The thought of injury may be successfully kept out by the more terrible thought of suffering death by hanging. These methods are useful only as means for temporarily keeping out an evil thought. They lack the wholesomeness and virtue of Patanjali's method. A good thought is as much a virtue in itself and is conducive to happiness and growth as a bad thought is a source of pain and misery and is obstructive to growth. There are some *Hathayogis* who, whenever a vicious idea enters their mind inflict horrible injuries on their persons so that the memory of physical pain may prevent the reappearance of such a thought. This is not a proper method in as much as physical pain has a tendency to weaken the brain. What was originally intended to keep out a pernicious thought may ultimately prove the cause of keeping out good thoughts as well by rendering the very act of thinking a painful process. We should never try to remember an idea by associating it with a painful feeling. Painful thoughts do greater harm to the body than any physical injury.

The delineation of the characteristics of *Yama* and *Niyama* as placed hitherto before our readers is from two standpoints, those of worldly life and the highest spiritual existence. The purpose of *Yoga* is to teach man the method of progressive development from the one to the other. Among the several stages of practice there should, as a matter of course, come that stage in which there is phenomenal perfection, in which a person attains the highest physical and mental powers of this world. Before one transcends into the

sphere of spiritual life, one will have to cross the threshold on the borders of wordly life. Neglecting all such powers and perfections if an adept continues to persevere onward with a singleness of purpose, all the so-called powers will disappear, all phantasms and dreams of the world will vanish, he will become absorbed into the very source of power and perfection. The powers may be said to have their own value. They are so many tokens, and signs indicating that a student of practical religion is on the line of demarkation between the realm of physical and intellectual activities and that of pure spirit, that he is on the right road to progress and perfection. Just as a man who posts himself on the borderland between two adjacent countries can get a prospect of the sceneries of both the countries, a *Yogin* who has got the accomplishments ascribed by Patanjali to these several practices will be in a position to know the significance of the several characteristics from the standpoints of both sides, the lower worldly and the higher godly, as also their intimate relation to one another. We shall mention some of the accomplishments, as stated by Patatanjali, attainable by people who are firmly established in the practices of *Yama* and *Niyama* together with their significance in regard to the highest goal of religion.

When a Yogin becomes well-established in non-injury it is said that others give up all enmities in his presence, be they natural or artificial. The peaceful and loving thoughts of a *Yogin* have the power of shedding a tremendous influence on all those around him. The tiger and the lamb are stated to play together in his presence leaving their natural enmity. Persons are heard to have given up their enmity in the presence of *Sadhus*. When a powerful dynamo is working susceptible objects brought within the sphere of action of that dynamo, get easily affected. Such a dynamo is a *Yogin's* mind radiating its influence to a

long distance. A person caught within the circle of its influence cannot help thinking harmoniously with the benevolent thoughts of the *Yogin*. When we are able to throw such an influence unconsciously around us we may be said to have attained the *Siddhi* of non-injury, not hurting another even in thought, of loving all alike as our own self, as the essence of universal existence.

When the *Yogin* realises the ideal of truth whatever he says will come to pass. Whatever he desires will be attained. Without work he will enjoy the fruits of work; without desire he will command the highest happiness. His powers over the forces of nature will be so great that if he wills the good of another, it will prove a blessing in the case of that other person. If he wishes the cure of a disease, the disease will be no more. To acquire and utilise such a power of influencing others for the good and happiness of one's fellow beings, thinking that ones own well-being is the well-being of others, is the highest truth in this world, and is akin to godliness.

By the accomplishment of non-stealing all wealth is said to come to a *Yogin*. This may appear at the outset quite unnatural. But nature is a very queer thing. The more we hanker after worldly wealth and pleasures, the more they seem to fly off and elude our grasp. But when we turn our back on nature and do not care for her, she begins to dog us and becomes our slave. Wonderful is the power of renunciation. We know of persons who under the vow of not-touching any metal and not asking any body for anything and even with the vow of silence have travelled through out the world like princes having every want of theirs royally attended to by others unknown, and unacquainted. He who has conquered all desires and attachments can never covet another's property, can never think of stealing or asking a thing of another even in his dream. In

spurning nature he gets beyond nature and lays hold of the very substratum of nature, the *Atman* behind whose reflection is this everything. If the physical personality of such a being is in need of any comfort, or if the want of anything is felt by such a person, if any desire arises in the heart of this man it is sure to act on another who is in a condition to attend to a similar want in himself and fulfil a similar desire of his. This other man feeling it as his own will voluntarily attend to the needs of the Yogin and help him. This is the secret of the power of non-stealing. To have no desire for the things of this world is to have the highest things the world can give.

If a man is an ideal *Brahmacharin*, and preserves perfect continence, physical and mental, he will gain tremendous energy in both ways. The *Yogins* say that twelve years of strict *Brahmacharya* even in thought opens in a person a new channel for the nerve currents; the effect of which will be to make him feel perpetual mental joy, more intense than the joy which one would feel momentarily at the time of breaking it. It is also said to have the power of developing in man a peculiar vitality known as the *Ojas* which will surround the body of a *Yogin* with a kind of spiritual lustre. We know what a gigantic will power chaste brains generally possess. All great men who exercised wonderful control over mankind, who displayed marvellous powers of the intellect, were very continent. If this great power of the mind is developed, if it is concentrated on one object, it will ever dwell there until it is completely absorbed in that object. Hence *Brahmacharya* would mean fitting one's self to realise God and live in God.

If a man is firmly fixed in non-receiving. He gets the memory of past lives. This again involves another psychological experience. Receiving ought not to be taken to mean purely receiving of gifts from another. Like *Ahara* it

should be construed to mean also the taking in of new impressions or the reception of new thoughts. Every new thought that is received, every new association that is formed tend to increase our mental *Samskāras* or fine impressions in the brain. So long as our mental energy or memory is kept up engaged in storing new impressions and in reviving modern surface impressions, it cannot spare itself to study the old and faded ones which have become superfine and difficult to read. After keeping out new impressions and keeping out the encrustations on the surface by means of becoming established in non-receiving, when the mind is directed to the study of the old and hidden *Samskāras* within itself, it is sure to get the memory of past lives. We know from psychological study that the intensity of memory generally increases proportionately to the decrease in its extension and vice versa. The greater the number of facts to be remembered, the less is the capacity of memory to remember them. We find from our experiences that while boys our memories are stronger and that as we grow older our knowledge of the world expands and the things to be remembered increase in number, and correspondingly our memories also get weaker. To study the faint impressions of past lives, an intense memory is needed. The best way for attaining such a memory is by suppressing all our dissipating impressions and concentrating the mind on the remaining faded impressions transmitted as subtle memory through our persistent and subtle bodies. The advice that is usually given to young men for developing the faculty of originality is to read a little and think much, or in short to develop the faculty of memory. Memory is that which brings to a person not only a knowledge of the things present but also the knowledge of our past experiences. The principle underlying the philosophy of non-receiving is that when we do not receive from others we are not beholden to others; on

the other hand we become independent and free to act and think as we choose. Every gift that we receive, every thought of another that we take in, unless they be pure and good, are apt to cloud our mind and stunt our freedom and originality and sully them with the impurities of the giver. When we do not receive our mind becomes pure like a chrystal and capable of reflecting our own past lives and experiences, and prepares the way for *Moksha* or freedom at the end of the present life.

Referring to the powers which perfection in the practices of *Niyama* brings to a *Yogin* Pantanjali says, "Internal and external cleanliness being established, there arises disgust for one's own body and non-intercourse with other bodies." We have already explained how non-attachment for the body idea is the rise of the knowledge that we are the spirit. In the next Sutra, Patanjali adds, "There also arises purification of the *Sattva*, cheerfulness of the mind, concentration, conquest of the organs and fitness for the realisation of the Self." We have already described that according to the psychology of the *Yogins*, the soul is pure and perfect by nature and that the imperfections are the results of its identification with the body and the senses. By contact with matter the soul becomes as it were circumscribed and stained with the impurities and attributes of matter. The body is said to be the combination of three sorts of subtle substances, *Sattva* or the pure, Rajas or the active and passionate, and *Tamas* or the dark. According as either of these materials preponderates in a body the character of that person will vary. Purification of the *Sattva* is that state of mind in which the *Sattva* materials predominate. Internal purity would, therefore, mean the purification of the mind in such a way as to make it resemble, on account of its *Sattva* particles, the pure Self within. In this state the mind will reflect the Self without sullying it with its own

impurities. The foremost symptom of this purification of *Sattva* is a feeling of pleasure due to the proximity of the soul. By feeling happy and strong the mind is able to concentrate itself better than in any other state; and the result of concentration is control over the organs. When the mind becomes pure, and is able to concentrate and control the organs as well as itself, it becomes thoroughly fit for the soul. Hence purity is that state of mind in which a man is nearer God than in any other.

The highest power which contentment brings to a person is according to Patanjali, supreme felicity. The philosophy implicated in the idea of contentment needs some explanation. Contentment, in the ordinary sense of the term, is the feeling of happiness which arises to a person from being satisfied with whatever he happens to possess. The degree of this happiness mainly depends on the amount of worth which the object possessed carries in the estimation of the possessor. The same object may be the source of different degrees of happiness with different persons who show the feelings of contentment with it. What is sufficient to produce a certain amount of pleasure in me may not be equal to produce the same amount of pleasure in another. What is precious to me may not be worth a straw in the estimation of another and consequently may fail to produce the same degree of contentment in that other. Again the same thing may vary the degree of contentment in a single person according to the state of his circumstances and also according to the nature of control he has over his desires and passions. I do a certain commendable act and am awarded an iron medal for it. I feel quite honored, contented and happy. After some time I learn that the medal possessed by me is not really iron but gold only covered with rust. Undoubtedly, my happiness increases. Here happiness may be said to depend also on the intrisic value of the thing which is the

cause of happiness, irrespective of the possessor and the nature of his attachment to things.

This contentment may be said to be based on three elements—the degree of refinement in the person feeling contented, the extent of control which he pessesses over the senses and desires which create attachment and the intrinsic worth of the object generating the feeling. For a *Yogin* who is highly refined and who has risen above worldly desires and attachments and thoroughly renounced his self, the first two elements have no potency to induce happiness. The only condition on which his happiness is based is the intrinsic worth of the object of contentment. The highest happiness that would come to a *Yogin*, should therefore come to him with the knowledge that the object he possesses is the highest. Now, let us transfer the changes in the worth of the object possessed to the happiness of the possessor and see what the happiness of contentment means. When the object remains the same and is the immutable self, irrespective of its intrinsic worth we may say that according as the happiness of being satisfied with it increases in a person the value of the thing rises in the estimation when thus happiness is the highest, the object also becomes the highest in his knowledge and is beyond comparison. What Patanjali means is, the realisation of the Supreme happiness arising from the accomplishment of contentment is nothing short of the knowledge of the Supreme Self. The highest contentment is, therefore, to know that we are not the body, not any of the material objects of this world, but that we are the invaluable, immeasurable, desireless, free and happy Self. This is the highest felicity, the *Kaivalya* of the Yogin, which is beyond the paltry pleasures and pains of this world. As the man who attains perfection in contentment realises the highest Self in everything he is quite satisfied with whatever state of life he is placed in and

does not complain against anything. He does not ask for more; for he has nothing more to ask for. He tries to work in harmony with the Universal law by fulfilling his duties. He will feel ever cheerful and happy as he always lives in the presence of God; and will be ready to sacrifice himself for that one God.

Perfection in "mortification" is taught to bring augmented powers to the organs and the body by the removal of their defects. The power of mortification to bring about supreme knowledge of the Self has already been pointed out. It is a universal experience that trials and difficulties have the power of sharpening the senses and the intellect. In moments of sorrow and suffering, visions of truth behind the surface phenomena have often come to persons. Pampered flesh is a strong source of hindrance to deep thought and perception. Approach of danger, starvation, physical suffering, &c, are the best occasions for calling into play the latent powers of man. Buddha after he underwent the greatest privations and sufferings under the Bel tree is said to have attained *Nirvana*. No great thing can be achieved without suffering at first. Often have we to pass through the valley of death before we can achieve success. This is a law of nature. The *Yogins* say that this is due to the destruction of the obstructive impurities of the body by virtue of the mortification of flesh and the consequent setting free of the dormant faculties of man. Our minds are so placed as to be able to transcend the limitations of the body and realise the truth which on ordinary occasions we find difficult to achieve. For one who is established in such a state of mind God is within the reach of an easy spring.

Next it is stated that constant repetition of a *Mantra* helps a man to realise the intended Deity. The effect of the incessant muttering of a *Mantra* is to fix the Deity taught by the *Mantra* in the attention of the *Yogin*. By dint of

concentration even the abstract thought has a tendency to become concretised, take form and appear before the vision of the meditator. When this event happens, the meditator is said to realise his chosen Deity. The magnitude of the Deity which a person wants to realise makes it indispensable that he should project a stronger mental current and struggle hard to achieve it. By perseverance alone he can succeed. No endeavour will go in vain. A strong current of thought is sure to vibrate a sympathetic force of Nature and make it assume the requisite form.

After *Ishtasiddhi* or the realisation of the chosen ideal through the power of *Mantra* comes the worship of the Lord (*Isvarapujana*) through this chosen form. The highest form of worship is, according to Patanjali, self-surrender (*Pranidhana*) to the supreme will of God. To realise God in everything, to act in conformity to His will by abandoning all opposition to it is the highest worship which a mortal can offer in this world. When there is the certainty that God abides in everything, he cannot but show this conformity to the Universal will by refraining from cruelty and other acts of injury to his fellow beings. The glory of self-resignation and self-sacrifice is beautifully described by a Sanskrit poet,—"Wise men who are bold and fearless surely get, into the boat of self-surrender, which is devoid of holes and is capable of reaching the destination, which is built of the base-plank of the consciousness arising from a feeling of one's own wretchedness, which is kept fastened by the nails of faith, which obeys the pull of the tether of prayer, which has the mast of self-resignation and which enables embodied beings to cross the Ocean of *Samsara*." To such as have taken a firm refuge in God and offered themselves to God, the praise and censure coming from worldly minded men make no difference. Praise is censure and censure is praise. They court not the approval of another. They say,—

"O Worldlings, henceforth you are yourselves and we are ourselves. You are devoted to worldly prosperity and sensual enjoyment, but we are devoted to God. There can be no intercourse whatsoever between you and us. Your are the servants of the senses but we are devoted to God." Such men have no desire in this world, for they have reached the highest goal of life.

Various *Siddhis* are mentioned by Patanjali as capable of being achieved by the power of self-sacrifice. The greatest among them, according to him, is *Samadhi* or God-consciousness. When this state is attained by a person, peace and quietude comes to him; he abstains from any kind of worldly activity; he ceases to seek anything from outside of himself. He finds the greatest wisdom and the highest happiness within his own soul; for his soul sees itself and communes with the Divinity and thereby gets united with the source of Infinite Love, Wisdom and Intelligence. Any attainment less than the above, any power other than this power of *Samadhi* is only a temptation, a bait to allure the free consciousness of man to worldly things and stunt his spiritual growth. The *Sas'ras* teach, that those who, adopting other means, aim at the attainment of God are much more spiritually advanced than those who adopt God as the means to accomplish worldly objects. But those who adopt God as the sole means to attain God are the best and have reached the crowning point of life. A *Yogin* who has attained ethical perfection and spiritual enlightenment by attaining such a state of mind, is freed for ever from the bondages of *Samsara* and has realised in himself the highest teaching of religion.

Thus we have shown briefly some of the important functions of the practices of self-control and self-denial which are the accessories of religious life. We have examined their popular significance, the highest worldly powers which they

promise to an ardent devotee and the universality of their character. They have also been pointed out as so many powerful ladders for climbing the giddy bright of spiritual enlightenment, and godly life, having for their lowest rung their significance in the ordinary parlance of mankind and society and for their highest rung the Vedantic and spiritual ideas implied in these. Their special import from the stand-point of a Yogin whose course lies in the spiritual unfoldment of humanity has also been described as pointed out by Patanjali in his *Yoga Sutras*. That everything ultimately returns to its source is the Omnipresent law of nature. Our whole life, whole existence, being the shadow of One Universal existence, every *Sadhana* may be said to take its stand on this universal idea of Self. And so each course or element of human life is sufficient in itself for a progressive course of religious education and the attainment of the highest salvation-giving knowledge and the realisation of the Supreme Being. The requisites of ethical life goad a man to unconsciously utilise the intrinsic virtues of the characteristics of *Yama* and *Niyama* for the perfection of himself and through him for that of mankind in general. The relation of these to the religious ideal, the transcendental significance of these need no special mentioning. But the object in so doing is to put erring man on guard against the false conceptions of morality and religion, the mistaken notions of worldly life in relation to godly life and to teach him the right road to progress and realisation, peace and eternal happiness.

THE SUFFICIENCY OF THE HINDU RELIGION.

We believe that a comparative study of the different religions of the world is sure to convince every dispassionate thinker that it is Hinduism alone which can adequately satisfy the religious needs of mankind. It is well known that the strength of the Hindu religion lies in its recognition and adoption of the universal principle of 'unity in variety' in forms of religious faith as well as in religious rites and observances—a principle whose importance is more than justified by the presence of the manifold variety which characterises man's intellectual nature. It is fairly well-recognised that the Hindu religion, on account of it comprehensive nature, is well able to satisfy the meanest as well as the highest intellect; and that, within its all-embracing fold, not only the most intellectual, but also the most emotional as well as the most superstitious can meet together and find rest and satisfaction for their souls. Surely, no religion which overlooks this essential and all-important principle can lay any claim to adequacy or universality. No religion, with a cut and dry system of dogmas and rites, can afford universal satisfaction to all mankind. Therefore it is, we say that the Hindu religion occupies a far higher place in this respect than any other religion of the world.

Moreover, there is one other principle which the Hindu religion recognises and which, we believe, is a sufficient proof of its universality and adequacy. It is the all-important principle of progress in religious or spiritual realisation.

It is well-known that progress is a universal factor not only in the affairs of the world but of man as well. If this be true, as we all believe it is, surely no religion that does not recognise its importance and that does not make the necessary provision for it in its teachings, can thrive long in this world, much less, can hope to become universal. Those who have studied the several religions which prevail in the world are aware that it is the Hindu religion alone which has recognised several stages in the spiritual progress of man, and has adapted its teachings and observances in correspondence with them.

From this standpoint it will be clearly understood that every form of faith and worship, so far as it is conducive to the religious progress of the individual, or a section of the community has its place and significance in this world; and there can be no necessity for a change till a desire for a better and higher form of faith is consciously felt by the individual or the community. Of course, when that desire is felt, the religion of the people should be such as to present to those concerned its higher and higher phases, till the highest stage of spiritual realisation is consciously reached. It is only a religion of this character that, if at all, can lay any claim to adequacy and sufficiency, and that can be said to satisfactorily fulfil the noble function of enabling man to attain the highest form of spiritual realisation. We believe that no other religion in the world can pretend to have discharged this duty so well and satisfactorily as Hinduism has done. It is in Hinduism only that we find different grades of religious faith and form of worship, ranging from the lowest form of theism and idol worship, to the highest form of the spiritual philosophy of the Vedanta and its yogic realisation. This wise provision, it is needless to say, only the Hindu religion has made; and is it too much to claim for it, therefore, the right to call itself the

only sufficient and adequate religion that can satisfy the spiritual needs of mankind at large ?

But, it may be said that this is claiming too much for a religion, at a time when religion itself is held at a discount. We know that for the last one century, especially on account of the advance of scientific achievements, there has been among mankind, a diminishing hold upon things religious and spiritual. Luxury and worldliness have allied themselves with agnosticism and unbelief to put religious and spiritual life out of court. As the late Mr. Gladstone, the famous thinker and statesman, has said— "There has never been a time in human history to compare, with the last half century in two vital respects; the multiplication of wealth and the multiplication of the enjoyments which wealth procures; two things separate yet concurrent and morally allied. To take a familiar example: men (and the commodities they depend on) now travel at (say) one fourth of the former cost, just when they have also an enlargement of their means to bear the cost of travelling. True, this pervading change has gone, to an immense extent, towards the cure of actual want and towards extending the sphere of that sufficiency, that modest and humble comfort. But it has also extended largely to the spheres of leisure and of comparative affluence; and in those spheres it is generally true that the apparatus of enjoyment has been immensely devoloped in small things and great, that wants and appetites have grown along with it and that if 'when the world was too much with us' when Wordsworth wrote his noble sonnet, it is more with us now than it was then. Obviously, almost mathematically, the increased powers of worldly attraction disturb the balance of our condition, unless and until they are compensated by increased powers of unworldly attraction and elevation." Surely this power of unworldly attraction

and elevation will come sooner or later to each individual and community, and brighten the path towards religion and spiritual realisation. Let it be remembered that, according to the ancient Rishis of India, religion is not for the worldly or the unbelieving, and that the first step in the path of religion is taken only when Vairagya or unattachment to things of this world is realised by man in its full significance.

It is only to those who have felt Vairagya and realised the inportance of religion for the eternal interests of their soul, that Hinduism specialy appeals; and it plainly declares that no one who has not given up his attachment to things of sense and who has not some sort of faith in its ideals and methods, can hope to realise spiritual illumination. It must be clearly understood that religious realisation and worldly attachment are, according to the Shastras, quite incompatible with each other, and success in the attainment of the former necessitates the discarding of the latter. It is, therefore, a mistake to suppose that the test for the efficiency of religion is in its conduciveness to worldly prosperity or national wealth. But it lies only in its power to secure inward peace and spiritual illumination for man, which, of course, may have its own salutary influence in the well being and peaceful progress of the society also. The highest merit of Hinduism therefore, lies in its power to secure this highest end, which is the only end in every way desirable to compass the well being of man and society as well.

No one who has not carefully studied Hinduism in the three aspects in which it is presented in the Hindu scriptures, can realise its sufficiency and comprehensiveness. It has its popular side, and its philisophical side. It has not also overlooked the importance of the highest aspect of religion—that of the conscious realisation of the spirit; on

the contrary, it has made this aspect, the very essence of all the lower forms of religion, and the ideal of spiritual realisation runs through all of them so as to form their bond of union. The popular religions of India, for instance, Vaishnavism and Saivism, are of course intended for the purification and religious efficacy of the unlearned; but at the same time, the religious philosophy of the Vedanta pervades them all and forms, as it were, the real essence of their teachings; and but for the Vedanta, the dogmas of Vaishnavism and Saivism have no significance.

Again, there are the six schools of philosophy, considered orthodox, for the satisfaction of those whose minds are rationally disposed. These systems are so arranged as to culminate in the highest spiritual philosphy of the Vedanta, which comprehends them all and is, therefore, all-inclusive. But it must be remembered that Hinduism does not attach much importance to bare rational speculations which end in nothing. Jignāsa or rational enquiry in matters of religion cannot certainly go far on account of the necessary limitations of the human intellect. Herein lies the importance of the highest aspect of the Hindu religion—namely, the Yogic aspect. It is in the Science of Yoga—the practical method of spiritual realisation—that the ultimate goal of the Hindu religion lies. No other religion in the world has recognised the necessity of realisation in religious philosophy. No other religion has risen beyond the realm of faith, to that of the highest intuition and conscious realisation, as the religion of the Hindus. In these circumstances, we believe that we are sufficiently justified in giving the high place we do to Hinduism, as the one religion adequate in its aim and comprehensive in its method when compared with other religions of the world.

VEDANTA WORK.

NEW YORK.

The 12th of January has been definitely fixed as the date on which hereafter the annual Memorial Service in honor of Swami Vivekananda shall be held and the birthday of the Society celebrated. As this year the 12th. happened to fall on Tuesday, the Swami Abhedananda determined to omit the lecture which usually takes place on that evening; and, beginning at the hour of the regular daily meditation, to hold a continuos service from 4 until 9. Offerings of flowers and blooming plants were sent in profusion and were arranged about a photograph of Swami Vivekananda which stood on the platform under the picture of Sri Ramakrishna, to which it was joined by garlands of flowers and vines. At four o' clock the doors of the inner room were pushed back and every seat was soon filled by students and friends.

The service was opened by chanting and prayer followed by moditation and silent worship, broken at intervals by a few eloquent words spoken by Swami Abhedananda in praise of "the Great Soul that was Swami Vivekananda" or by the reading of the Swami's favorite passages from the Vedas by Swami Nirmalanda. At six this first service closed, but many remained to pray before the altar until eight, when a still larger number than in the afternoon gathered to take part in the Memorial Service proper.

This was begun by a short meditation, after which Swami Abhedananda made a brief address in which he dwellt with feeling emphasis on the noble work accomplished by Swami Vivekananda in America and the eminent fitness in consequence of identifying the Society's birthday with his own, who was its founder and first director.

The Swami Nirmalanda next read a paper, especially interesting to all who listened because of the many facts it gave concering Swami Vivekananda before unknown to his American friends. It described in a picturesque manner some of the events

of the Swami's early life as a Sannyasin when he was preparing for the great mission later achieved by him, and drew a clear picture of the various important philanthropic and religious enterprises which he had started on his return to his own country and which had won for him the little of "patriot-saint of India.

After Swami Nirmalananda, Prof. Parker, the President of the Society, spoke of the strong personal attraction which Swami Vivekananada had exercised on all those who came in contact with him and of how potent a factor this personal power had been in gaining a first hearing for the message of Vedanta in America; while Mr. Goodyear, one of Swami Vivekananada's most devoted friends and disciples, told something of the Swami's early struggles in this country, of the hardships he had endured so cheerfully, of his tireless industry in giving 8 lectures a week besides a question class and a public lecture each Sunday, and of ardent devotion he had inspired in all those who had looked with er for him. He referred especially to the great happiness of the days passed under the same roof with the Swami during the summer holidays on the St. Lawrence River, and declared that no one who had shared in that daily communion with the great teacher could help but carry its inspiring influence in his heart for all time.

The Swami Abhedananda then summed up all that had been said in a few moving words, in which he made plain that if Swami Vivekananada had been the great worker and teacher we all know him to have been, it was because of his unfaltering devotion to his Blessed Master, that it was as the disciple of Sri Ramakrishna that he had accomplished his glorious mission, and that, as that Power had worked through him, so would it work through us all to stengthen, uplift and purify us, if we would but follow the call to consecration and freedom through renunciation as Swami Vivekananda had voiced it in "The Song of the Sannyasin," with the reading of which the Service closed.

The regular annual business meeting of the Vedanta Society was held on the 14th. of January in the Society House. Each

committee presented its report for the year, and all were of a nature to inspire confidence in the continued success of the Vedanta work in America.

The Treasurer said that the regular income of the organization had been sufficient to meet all the expenses during the twelve months just closing and to leave a fair balance in bank. The Librarian announced over 100 accessions to the library; while the Chairman of the Publication Committee was able to report various evidences of growth in that department, the most notable among them being the phenomenal increase of the trade with India, which had jumped from 73 volumes and 756 pamphlets sold there in 1902 to 443 volumes and 1426 pamphlets in 1903.

The most important business before the meeting was the election of officers to fill the vacancies left by the resignations of the Secretary Miss. Faure, and the Treasurer, Mr. Goodyear, both forced to give up their offices because of the demands of their private business affairs. Mrs. Emily Palmer Cape was named in the place of the first and Mr. H. C. Maass in the place of the second. Prof. Parker was re-elected President, Mr. Crossman, Vice-President, and the other members of the Executive Committee were likewise asked to remain. The Swami Abhedananda warmly thanked the retiring officers for the faithful service they had rendered and spoke gratfully of the unselfish work done by all the members of the different committes, whom he requested to continue in office during the coming year. He also spoke of the value that Swami Nirmalananda must have in the Society's work and of the new impetus he had already given in certain directions through the daily meditation and the organization of the Sanskrit class.

One of the interesting features of the evening were various letters read, among them being one from Dr. Hiram Corson, Professor Emeritus of English Literature at Cornell University, in which he begged the honor of becoming both an active and an honorary member of the Society, speaking at the same time in high praise of the teaching for which it stood and of the power

of the teachers to whom it looked for guidance. He declared that there were no modern works on philosophy or psychology which could compare with those by Swami Vivekananda and Swami Abhedananda published by the Society and he transmitted an urgent invitation to the Swami Abhedananda to lecture before the students and Faculty of Cornell University during the month of February.

THE BIRTHDAY CELEBRATION OF SWAMI VIVEKANANDA

MADRAS.

The birthday of Swami Vivekananda has been celebrated for the last two years in a number of places in and outside India. This year in Madras it was celebrated at the Ramakrishna Mutt, Castle Kernan yesterday. A beautiful bromide enlargement of Swami Vivekananda's photo was placed in one of the spacious halls of the Castle splendidly decorated with a variety of flowers by the swamis of the mutt. The proceedings began with worship at 6. a. m. followed by Bhajana which commenced at 10. a. m. and lasted till about 2. p. m. About the same time a thousand poor were sumptuously fed, After the recital of a few national Bengalee songs by Swami Paramanand the youngest sannyasin disciple of Swami Vivekananda an Avadhanam performance was given by Pandit Srinivasa Thathachariar who showed many wonderful feats of memory in the course of which he composed in Sanskrit extempore verses on the greatness of the Swamiji. Towards the evening there was a large gathering of the students of Swami Ramakrishnananda and of many friends and admirers of Swami Vivekananda at which it was resolved after discussion that a meeting of the Vivekananda Memorial Committee should be called for at an early date and that vigorous steps should be taken to have a fitting memorial in Madras in the name of the illustrious Swamiji. The celebration closed with Aratie and the distribution of prasad.

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 Ramakrishna Shebasram for the month of December 1903 in an early issue of your much esteemed monthly :—

There were 40 out-door sadhu patients, of whom 37 were cured and 3 left treatment. Of the 116 poor the out-door girl patients, 4 left treatment and four are still under treatment and the rest 106 were cured. In-door patients were 3, of which 1 is under treatment, 1 left treatment and 1 was cured.

Receipts	Rs.	As.	P.
Balance during November 1903. ...	333	8	1½
	18	3	9
Balance Rs. ...	315	4	4½

Disbursement	Rs.	As.	P.
Food.	9	10	0
Lighting.	2	2	6
Clothing.	1	13	6
Postage.	0	0	6
Establishment and Servants' wages. ...	2	11	9
Medicine.	1	13	6
Total Rs. ...	18	3	9

Besides the above, Flour 70 seers, Rice 50 seers, Dal 26 seers, and milk worth Rs. 3, received from a kind friend of U. P., were consumed.

THE RAMAKRISHNA RELIEF FUND

The Ramakrishna Relief Fund for the Sufferers during the late floods at Vaniyambadi was started on the 15th November last. The sum of Rs. 128 was collected and disbursed as shewn below. As Vaniyambadi town is mostly inhabited by Mussulman merchants, they raised and distributed the sum of Rs. 10,000 for rebuilding the houses and alleviating the misery oftheir suffering co-religionists. The promoters of the Ramakrishna Relief Fund beg of the generous public to make it possible for them to do the same for the homeless Hindus and Panchamas. Any contribution will be thankfully received by M. R. Ry. C. Venkataswami Naidu, President, Vivekananda Society, Puthoor, Vaniyambadi P. O., Salem Dt., Madras.

Subscription collected

	Rs.
Mr. D. G. Muniswami Naidu	50
„ Varadappa Naidu	25
„ C. Venkataswami Naidu...	20
„ M. D. Ghouse Sahib	10
„ Abdul Mazid Sahib	10
„ T. G. Swami Dass Nadar	8
„ Subbaraya Iyer	5
Total ...	128

Expenditure

	Rs.
60 pieces of cloth for Hindus and 25 pieces of cloth For Mussulmans	50
Eatables for helpless boys	12
Cambu	9
Money distributed to Panchamas	10
6 Bags of Rice	37
1 Bag of salt...	6½
1 Bag of Ragi	2½
Total ...	127

AMONG OUR EXCHANGES.

'The Prabuddha Bharata,' 'he Light of the East, 'The Dawn.' 'The Indian Review.' 'he 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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That which exists is one: sages call it variously."

—*Rig veda*, I. 164. 46.

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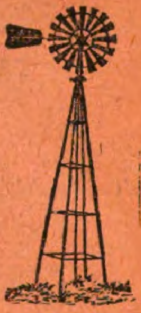
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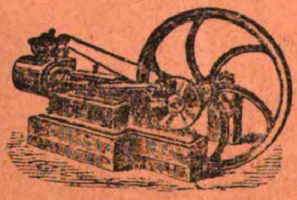


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A SKETCH OF SWAMI VIVEKANANDA'S LIFE.*

1. Parentage.—The Datta family of Seemoolia is one of the oldest families of Calcutta. It was very rich at one time but latterly was not so much favoured by Fortune, and was thus reduced to a good, well-to-do middle-class family. The grandfather of the Swami, who, it is said, resembled him in appearance, renounced the world and became a Sannyasin in his latter days. The father's name was Mr. Visvanatha Datta, an Attorney-at-Law of great note of the Calcutta High Court. His income was pretty large but as he was very charitably disposed, even with this large income he could scarcely meet all his expenses. Hence besides his patrimony, he left, very little to his children after his demise.

* This sketch of Swami Vivekananda's early life we owe to the kindness of one who knew him very intimately and will, we have no doubt, be read with considerable interest. [*Editor.*]

The mother of the Swami who is still living with her other sons and daughters, is a very remarkable lady, especially as regards memory, for she can remember the whole of a song, sung only once by anyone, the tune, wording and all. He may be said to have inherited his spirit of renunciation from his grandfather, his gigantic intellect from his father, and his strong memory from his mother. The old house at Seemoolia (a petah of Calcutta) still exists to point out the birth-place of the greatest Sannyasin of the modern age, who has revolutionised the trend of occidental thought, by introducing the Vedantic philosophy in those materialistic minds.

2. Birth.—The mother had long no male issue. She went to Benares and for several days, worshipped on a very grand scale, Viresvara Siva, who, it is said, being pleased with the devotion of the lady, told her in a dream that He Himself was going to be her child. After her return from Benares, she gave birth to the male child who was to become the future champion of Hinduism. He was born in Brahma Muhurta, six minutes before sunrise, on Monday, the 9th of January 1862 A.D. At the time of his birth, the constellation, Sagittarius was rising in the East, the moon was in the constellation Virgo, the planet Jupiter was in the 11th constellation, and Saturn was in the tenth from that of his birth.

3. Childhood.—He used to be called Viresvara after the name of his Patron Deity, when he was very young. His name was changed to Narendranath when he entered school. Even in his childhood, he had very strong memory, for one of his old relatives who used to sleep in the same room with him and was a very learned Sanskrit scholar, used to make him recite every night before he fell asleep some verses of Amarakosa which he could get by heart in a remarkably short time, so that, when he was five years of age, he is said

to have known by heart almost half of Amara. Even at that period, he evinced a great liking for mendicants, and whenever one came to his house for alms, he would sometimes give him the cloth he was himself wearing. Another remarkable thing about him, just about this period of his life, was that before he fell asleep he used to see a ray of blue light issuing from between his eye-brows, on concentrating on which, it used to break into two, envelop him and then make him lose himself in sleep. His presence of mind and boldness will be brought out by the following incident of his life at this period. He was six years of age and was merely reading an English Primer when he accompanied a party to the Botanical garden of Sibpur situated on the other side of the river Hughly, nearly two miles from Calcutta. The party therefore had to travel a long distance by boat. On returning, one of the party became sick and when they reached Calcutta the boat-men insisted that the boat should be cleansed by the party before they could be allowed to get down. When they were thus quarrelling, Narendranath jumped on the bank, and being very young was not prevented by the boatmen. He ran on until he saw two soldiers coming out of Fort William, politely accosted them, and in broken English made them understand that something wrong had happened with his guardians. Directed by him, the good soldiers came to the place of quarrel and the very sight of them set the boatmen right and they dared not object to the party's going out of the boat. Thus our young hero saved his guardians from being insulted by ruffians.

4. School and College Career:—He was very fond of athletic sports and naturally of a very lively and jolly temperament. He used to play '*meditation*' with his companions, sitting with them for several minutes in a squatting posture with closed eyes, thus showing that the child is really father of the man. He was not very mindful of his class

lessons, but with the help of his strong memory, studying a few days before his annual examination, he would come out successful in it. He had a strong predilection for philosophical discussions when he was very young and could easily understand Compte's system explained to him by one of his elderly relatives who was well-versed in occidental philosophies, when only eight years of age. He himself studied Herbert Spencer's First Principles in his twelfth year and wrote a letter to the philosopher criticising some of his views, which pleased the latter so much that he wrote to him in reply, encouraging him in his philosophical studies. Mr. Spencer's letter is still preserved in the Belur Math. Along with personal beauty, Nature gave him such a sweet melodious voice that whoever heard him sing once, would never be able to forget him. He passed his B. A. in his eighteenth year.

In his youthful days he used often to say that his mind was a *tabula rasa*. He was purity itself. Whenever he happened to come in the midst of evil environments, he kept on repeating prayers to God. His friends used to regard him as their leader. He was very fond of discussing on religious subjects. He did not believe in the forms of God when he grew a little older (12 years of age), although previously he was a great adorer of Rama and Siva. He began to like the Brahmo view of God, and actually initiated himself as a Brahmo ultimately. As he was a good singer, he used to lead the choir in the Samaj or Brahmo place of worship. But after sometime he did not like the Brahmo ways much; for he was not satisfied with mere verbal prayers, but yearned to *see* God. He was asking every Brahmo whether he had seen God, but always got a negative reply. This dissatisfied him and made him doubt their sincerity. How could they really pray to Him whom they had never seen, and about Whom none of them knew anything? He was disturbed in mind

at this period, having no firm faith in anything; so whenever he came in contact with any religious man of any creed, he used to hold discussions with him.

5. Religious Career:—At this period of his life, he accidentally met one of his close relatives named Ramachandra Datta, Chemical Examiner, Medical College, Calcutta, with whom he had some discussions on religious topics. Mr. Datta not being able to convince him asked him to go to a saint at Dakshinesvara, a village four miles north of Calcutta. That very evening Narendra accompanied Mr. Datta to Sri Ramakrishna Paramahamsa. At first sight the saint discovered in him the future great man, and was exceedingly pleased with him. He asked him to come again one day all alone. Our young graduate agreed, and one day came alone to the saint who on the day infused that Divine spirit in him which, a few years later, astonished the whole world. From that day forward, he became the most beloved disciple of the great Paramahamsa, all his doubts got cleared and he became a new man. Sri Ramakrishna loved him with a love which even a mother cannot have towards her only child. The next six years which he spent with his Guru account for all his future greatness. Sri Ramakrishna was attacked with a fatal disease (clergyman's soar throat) in the latter portion of the year 1885, which, continuing for a year, at last took Him away from all his weeping disciples, on the 16th of August, 1886. During this period a group of unselfish boys, headed by Narendranath, not caring for their studies, attended on their Guru, day and night, for several days. On all of these the great Saint conferred Sannyasa during His illness. He left twenty of them, the chief of whom was Narendranath known as Swami Vivekananda.

After the disappearance of the great Saint, the party headed by Swami Vivekananda formed itself into the Sri

Ramakrishna Mission, the members of which began to travel all over India preaching the truths taught to them by the Saint. Our Swami travelled throughout northern India, stayed on the Himalayas for six years, leading the rigorous life of an ascetic, undergoing all sorts of physical privations, till he felt himself *called* to work for the good of humanity and promulgate the grand truths infused into him by his Guru. He came out of the Himalayan seclusion, got down to the plains, travelled southward, came to Rajaputana, made the Raja of Khetri his disciple, went to Bombay, thence to Poona, thence to Hyderabad, thence to Cape Comorin, thence to Pondicherry, and lastly to Madras. The young students of Madras and some of its leading citizens found in him the most gifted teacher of Hinduism they had ever come across, and hence resolved to send him to Chicago. The Swami was staying with Mr. Bhattacharya, Assistant Accountant General, where all of them began to flock everyday. At last sufficient funds were collected to meet his passage money with a little of surplus. From this time his public life begins and is pretty well-known to everyone.

———:o:———

SIVAYOGADIPIKA.

OF PARAMASIVA YOGINDRA.

CHAPTER V.

INTRODUCTION.

This chapter deals with the last and the highest part of *Rajayoga* called the *Amanaska*. The ultimate object of *Yoga* is the union of the *Jiva* or the vitalising self with the Supreme and Universal Self which is beyond all vital functions and activities. The province of *Hathayoga* was till all the *Pranas* were controlled and collected in the organ of mind and dissolved therein. Thereafter commenced the process of *Tarakayoga* which utilised the

strong search-light of this highly developed mind in seeking out and finding the Supreme Self. The energies of the mind were stored in the centre of the eyes and ears and this centre was abstracted from external vision and turned within in the all pervading *Akasa*. In this medium of force the accumulated energies of the mind took altogether a different shape and appeared to the mental eye as internal light and sound. The faculty of sensation forms the characteristic of the lower form of the mind. In the mind there are still higher centres doing the higher functions of intellection, understanding and the like. The highest of all these centres is that of the Self which may be said to transcend even the highest part of the mind. The consummation of *Rajayoga* is achieved only when this mind of man is made to rise beyond itself into the Self. This reaching of the Self by manipulating the higher faculties of the mind belongs to the province of *Amanaska*.

The *Mandalabrahmanopanishad* devotes one whole *Brahmana* to the explanation of the relation between the *Taraka* and the *Amanaska*. We quote it here in extenso as expounded by the Bhashyakara in order to enable our readers to understand the details of the processes which teach the method of dissolving the mind in the Supreme Self located in the *Brahmarandhra* after attaining perfection in *Taraka* which is connected with the sensorium portion of the mind situated opposite to the centre of the eyebrows.

"What is this Amanaska? This *Taraka* alone in its latter half is called *Amanaska*, while in its former half it is known as *Taraka*. Therefore, this latter half of *Taraka* is called *Amanaska-Rajayoga*. The Yogasastra says, 'know the *Yoga* of the Supreme Spirit to be of two sorts by the division of it into the halves. Understand the former as the *Taraka* and the latter as the Amanaska.' 'Also the sages learned in the science of *Brahman* speak of *Amanaska* as the *Rajayoga*.'

"This is the meaning of the above. From the distinctions of *Taraka* and *Amanaska*, *Rajayoga* is of two parts. The first part is the *Taraka* and the Second part is the *Amanaska*. There

is a fitness in the use of the word *Taraka*. By the process of attaining dissolution in the place between the eyebrows, there is the attainment of rest in Taraka (star) to the motions of the moon and the sun which are of the form of left and right eyes. It is also well known in the science of Astronomy that the nine planets move in the Stars which is expressed in such sayings as 'Now the sun is in the first quarter of the star Asvini.' For the above reasons and on account of the pupils of the eye reflecting the moon and the sun, in the Taraka practice, the pupils of the eye ought to be inferred to represent the moon and the sun themselves. If for this reason it be held that the sight of the sun and the moon should be effected by means of the *Tarakas*, then as a result of the conviction that just as in the macracosm the two orbs of the sun and the moon are in the middle of the sky, so also in the micracosm the same two, the sun and the moon, are situated in the *akasa* within the body, it follows that in view of the identity of the macrocosm and microcosm the sight of the sun and the moon by means of the *Tarākas* should be effected in the world of the body also. In bringing about this, the mind is the chief cause; because in the absence of the union of the mind there will be no occasion for the activity of the senses. Therefore, by the process of uniting the mind with the pupils of the eye, the sight should be brought about. When we place the object to be seen within the mind, on account of the importance of the internal sight, it may be stated that the knowing of that object is by means of the pupils of the eye alone. Therefore alone this practice is called *Taraka*. This *Taraka* is of two kinds—with body and without body.

"This is what is said: That which ends with the centre of the senses is the embodied. That which lies beyond the centre between the eyebrows is the disembodied. If it be urged that it is so because that to Ganapati and such other deities whose centres are below that of the eye the Supreme Being above is unknowable and that by rising above through the channel of *Sushumna* in the path of the internal *akasa* (*Dahara*) that lies above the eye centre there will come the peculiar sight above it,

we reply as follows:—In all centres in discriminating the object within, the mind alone is the cause. For the reason that solely by means of the *Tarakas* which are in junction with the mind the vision of the Supreme Spirit in centres above that of the eye is effected, it is to be understood that, solely by means of the internal sight which is in conjunction with the mind, the Supreme Brahman is known to be of the nature of existence-knowledge-bliss.

"A doubt may arise with reference to the definition of *Brahman*. From the text—'That which is white, that is *Brahman*,' it follows that the *Brahman* is made of white brilliancy. If it be said that because white and such other colours are the products of *Maya*, the Brahman should be stated to be that which is beyond this colour, we say not so, for the reason that elsewhere this white colour is specially accepted as *Brahman*. "There neither the sun shines nor the moon and the stars, nor even the lightnings, much less this fire. Only when he shines everything else shines after. By his light alone all this shines bright;" so says the *Sruti*. The rule is that pure white is the colour of water, red colour is that of fire, and the black colour belongs to the lowest nutrimental vesture of the soul. In this connection there is the *Sruti*, "That which is the red colour of the fire, that is the colour of *Tejas* (light); that which is white that pertains to water; that which is black that pertains to *anna* (the grossest body)." Therefore, the conclusion is that the Brahman is made of pure white light. That this *Brahman* is fit to be known by eyes which act in conjunction with the mind by means of internal sight,—this is the result arrived at. The above is the definition of the bodiless *Taraka*.

"The *Tāraka* of the embodied is also perceptible solely by means of the eye yoked with the mind. Because, the bringing about of the perception of form outside is dependent upon the mental eye, and as on the outside so also inside, this work of perceiving form is brought about solely by means of the union of this mental eye with the *ātman*, in the method above referred to, the internal sight employed through the agency of the mind will

be towards the vision of *Tarakaprakasa*. What is *Tarakaprakasa*? Let the sight be directed into the internal cavity in the middle of the eyebrows. Through that channel a light will become visible in the place above. This light is called *Tarakaprakasa*. After firmly fixing on it the pupil of the eye yoked with the mind, let the practitioner lift up his eyebrows a little bit with exertion and with careful attention. Then instantaneously will be produced the state of mind called *Samunmani*, So much for the import of *Purva-Taraka* or the first part of *Taraka*.

"The latter part is the *Amanaska* which is bodiless. This alone is also called *Rajayoga*. Its characteristic is extremely wonderful and will be described. Aided by the *Adhvaryu* of *chitta* (the organ of discrimination), by the Hotri of intellect by the Udgatri of Egotism, the mind who is the master of sacrifice shall offer in sacrifice in the fire basin of yoga the oblations of the Pranas and the senses. By this sacrifice, becoming purified in soul, the sacrificer attains the essential nature of the gods, and becomes fit to be worshiped by all.

"This is the meaning. The Srauta Sutras say 'Declare (this sacrifice) to be of the fatty intestinal membrane of the sheep. Just as in this sacrifice there results the dissolution of the fatty membrane of the animal in the form of sacrifice, so the chitta involves the collection of *Buddhi* and *Ahamkara* and after the offering of the oblations of *Pranas* &c, in the above manner becomes dissolved in the sacrificer (*Yajamana*). Such a sacrificer, having secured the fruition of sacrifice and attaining the state of Samunmani by the excellence of purification arising therefrom becomes dissolved in the *Paramatman* who is not to be reached as the fruition of Svarga. This is the special characteristic of *Rajayoga*; otherwise there will be inconsistency in the dissolution of the mind.

"In the upper part of the root of the palate, there is a field of great light. It should be meditated upon by the yogins and will bestow *Anima* and other powers.

"If the sight devoid of the motion of eyelids is fixed on the object of vision which extends both inside and outside, this

posture is known as *Sambhavi*. This great science forms the most secret part in all the *Tantras*. It alone will produce the result of deliverance from *Samsāra*. By the residence of a person who is well versed in this *Mudra*, a land will become pure. It is a fact that seeing him all people will become pure. The meaning is that the worshipping of such a great yogin falls to the lot of whomsoever, till such persons attain freedom, because the mind of such a yogin is firmly fixed on the internal object of vision (the Supreme Self).

"The internal object of vision is of the form of watery-lustre, for, the concluding part of Gayatri says, 'The Brahman is water, light, the essence of food; He is immortality, and the three worlds earth (Bhuh) fire (Bhuvah) and water (Suvah)." That itself is the *Parabrahman* who is the internal object of vision, who is the secret of secrets, knowable by great sages. When it is said that this *Atman* is perfect every where *(Pūrna)*, it means that he is not to be perceived by the external senses. By saying that he is what abides inside, it is connoted that he cannot be quickly desired even by the mind. But the sages say that this Supreme Self who is of the lustre of water becomes an object of internal vision in the *Sahasrāra* centre when properly guided by a great guru. Some say that the *Paramatman*, who is fully endowed with eyes, ears and the other organs and is devoid of the functions of creation, preservation and destruction, is the internal object of vision in all men in the cave of the intellect and that this is a great secret. Others mention as the internal object of vision the pacific *Nilakantha* who dwells in the middle of the solar orb situated in the heaven inside the crown of the head and who is five-faced and is accompanied by his divine consort Uma. Some others say that the internal object of vision is the *Purusha* who is of the size of the thumb and is visible in the two-petalled lotus centre. For the Srutis declare, 'Purusha is of the size of the thumb and is like light without smoke.' (Kath-Up IV. 13). 'Know Him alone as the *Atman*, sages who are immortal know Him as the immortal *Brahmān*. (Brih-Up VI. 4. 17). "The *Purusha* is of the size of the thumb and pervades the whole body

up to the tip of the finger; He is the Ruler of the whole world, the Lord, who is self-contented and is the enjoyer of all.' (Taitt-Up IV. 71). So also he who sees the *Jivātman* that moves to and fro in the city of the ten senses by conceiving him to be one with *Brahman* either as the non-dualistic existence to be realised in the end (*Sadhyadvaitavritti*) or as the pure monistic existence (*Suddhadvaitavritti*),—he alone becomes established in *Brahman*. He who thinking that the *Jiva* is the twenty fifth principle and abandoning *Prakriti* which is made of the twenty four principles as created by himself, that is, giving up all attachment to it, obtains the firm belief that he is the *Paramatman* who is the twenty sixth Principle,—that person becomes a *Jivanmukta*, one who has secured his freedom in life.

"Thus by seeing the internal object of vision which has been variously described above, a person becomes himself the *ākāsa* of internal vision. This alone is the basis of *Nada* (sound), *Bindu* (spark of light) and *Kala* (their emanations), because it is said in the *Sastras* that the origin of sound, &c., take place from the Brahman alone."

The above teaching may be briefly stated thus. The *Taraka* or the yoga of vision through the mind-centre of the eyes is of two kinds,—the *Taraka* with a body and the Taraka without a body. The Taraka with a body is the Taraka proper; and the *Taraka* without a body is known as *Amanaska* or the mind-less state of concentration. The mind-eye is an instrument essential to all states of Taraka concentration. No mental vision can arise to a person without his being initiated by a perceiving mental eye.

Mind is the name given to the organ of internal perception. Its work is stimulated by a vital principle of force from within.

This stimulating internal principle is called the *Jiva*. The structure of the Cerebro-spinal system of the human body teaches us that the Jiva force has two planes of activity when viewed from the prospectus of the eye-centre. First is the sphere of the senses and the *Pranas*. Higher than this is the sphere of the intellect and other superior faculties of the mind. The mental eye may be said to be situated at the point of contact of

these two spheres. The method of *Yoga* is to turn this eye not on any external object as is the custom for the purpose of grasping it but on the stimulating principle itself within. In doing so the mind-eye is furnished with two fields of internal vision.—One the sense and *Prana* sphere below and the other the intellect and *Chitta* sphere above.

Suppose the Cerebro-spinal system is made of a number of vessels or globes filled with different varieties of colour-pigments placed one over the other in the form of centres and all connected together by a narrow vertical hole bored through in the middle. If a drop of pure crystal-clear water were let fall from the top, by the time it reaches the bottom it will get the colouring of all the pigments. Suppose the eye centre in the mind catches this drop, as it falls, in front of itself. It is sure to see it as mixed or coated with the colours of the pigments in the vessels above. The same will be the appearance of it if seen in any of these vessels. But on the other hand suppose this drop is seen as it passes below through the bore, it will first be seen with the colours of the vessels above and next as taking or accumulating other colours situated below. If instead it were to be seen through the bore upwards as it descends, in each of the vessels above it will be seen to possess the colours of those higher than itself but at the top of them of all it will look pure and crystalline untainted with any colour.

The *Atman* may be represented as this pure white bright water drop descending into the various centres of the cerebro-spinal system of activity through the chink in the *Sahasrara* at the top of the head. The *Yogic* vision of it through the *Sushumna* in any of the centres as qualified by the colours or *Gunas* of the centres above is called the *Murti Taraka* or the vision of the qualified *Atman* or the atman with a body. The vision of it at the top devoid of any of the mind-qualities is *Amurti taraka* or the vision of the Self without a body. The organ of mind so long as it sees an object even though it be internal, through its own modifications or colouring may be said to remain distinct as an instrument of consciousness. But when it sees the same object

without its modifications as something beyond itself, it ceases to exist as mind in the ordinary sense of the term and becomes lost as such in the transcendental state of hyper-consciousness. This state of non-existence of the ordinary mind is therefore called *Amanaska* or the mindless state. It is the same as the *Amurti-Tāraka* described above. The whole process of washing off or dissolving colour after colour until the Supreme *Brahman* is left to shine in its purest lustre in the *Sahasrara* centre at the crown of the head is called *Rajayoga* or *Yoga* of the internal object of vision (*Antarlakshya*).

This process of *Yoga* by which the presiding self of the body divests itself of the physical qualities given to it by the organs is compared to a sacrifice in which the *Yajamāna* stands purified in the end. Light or colour is the form in which any vision of force should be possible to the mental eye. Consequently the *Taraka* practice starts with the vision of the luminous self within. And when the meditating mind is ultimately dissolved in the internal object meditated upon, there is left solely the self-luminous, and pure *Atman* which has nothing other than itself to illumine. The reference to the parallelism of the microcosm and macrocosm is a contrast suggested by the word *Tāraka* and the symbolic names of sun and moon for the two eyes.

The principle of Cosmic energy becomes visible chiefly through the phenomena of the radiant sun and moon. Astronomy treats about the motion and dwelling of these in stars (*Tāraka*). In the microcosmic sciences of the body *Yoga* represents Astronomy. The principle of energy within this miniature cosmos manifests itself preeminently through the orbs of the two eyes in the form of the faculty of seeing. Hence the two eyes are symbolised as the sun and moon. Internal sight is a special phenomenon noted by the science of *yoga* just as the dwelling of sun and moon in a mansion of stars is specially noted in Astronomy. This internal phenomenon of sight, in analogy with that of the cosmic science, is brought about by the dwelling of the bodily luminaries of the eyes in their inner mind-centre of the pupils of the eyes which is called *Tāraka*, thus making the analogy complete.

1. Listen again to the greatest of secrets—that which is the great abode of stars, and is the seat of the divine Emblem of the Self, that which is visible and is of the nature of the internal object of sight.

2. This is not the internal field which is pervaded by

The *Antarlakshya* or the vision of Self within by making it the internal object of mental sight, therefore, forms the chief factor of the *Tāraka* practice. As the vision is lifted up to the various centres above, the Supreme Self which is devoid of qualities in itself becomes visible with the characteristics of the centres which forms the field of vision. At least an atom of instrumental materiality should cling to the perceiving Self in all *Saguna* perceptions of it. Without it there can be no visionary and vision. The process of *yoga* is to minimise this material clinging as much as possible until it gradually wears out and disappears. The perceptions of the dualists represents the former state of *yoga* and that of the Advaitins the latter. This is something like increasing the active force of a body which moves with a fixed momentum by reducing the mass. The greatest force will be obtained when the mass medium is the least. The limiting state of infinity will be reached only when the mass is made to disappear entirely. Spirituality and the organs may be compared to these. The various *Saguna* descriptions as realised by sages are mentioned in the text and the highest *Suddhadvaitic* concept is given at the end.

Bearing these few remarks in mind we will proceed to understand the method of Rajayoga as detailed by our author.

1. The author begins with *Purvataraka* or the preliminary practice of internal vision in which the practitioner tries to see the Supreme Self in the eye-centre of the mind. This is the first step to draw the eyes inward or to open the mental eye and concentrate it on the spiritual field of vision within. Here this internal field of vision is referred to as the seat of the Self which is described to become visible in the form of a radiant Linga.

2. The internal field of vision alluded to above is not the *mahabhuta akasa*, which penetrates every object and serves as a

outside and is characterised by direct perceptibility. *Ākāsa* that is within the all-pervading *ākāsa*—that alone is the innermost object of vision.

3. With the mind and vital currents dissolved in the object of vision, if a person remains with motionless pupils of the eyes (fixed inward), this posture becomes *Khechari*. This alone is the *Sambhavi*. By the practice of this posture he shall be the teacher of the world.

4. In this world not knowing this internal *Khechari Mudra*, some have taken to external *Khechari* and have died from the practice of cutting the tongue.

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medium for the transmission of sound and light. It is something finer than that even and acts as its internal substratum. In the ordinary *akasa* we can see things only externally but in this we perceive the finer existence of the Self mentally.

3. The posture (*mudra*) in which the practitioner sits motionless in contemplation with his internal eye fixed on this field of vision is called *Sambhavi*. It is called so because it is sure to give him the initial taste of the bliss of Siva in the form of His vision. *Sambhavi* means that which relates to Sambhu or the bestower of happiness. It is also called *Khechari Mudra*. *Khechari* literally means moving in the sky. In this the mental eye moves in the internal *ākasa* of vision. When a person attains the vision of Siva in this posture and meditates on Him, he becomes of the nature of *Siva* who is the great teacher of wisdom.

4. The place of this internal vision is located in the centre above the back part of the inner palate. Some have confounded this with the *lambika* process of *Hathayoga* and thought that that which should wander in the sky above is the tongue. And as a long tongue cannot be twisted and thurst into the palatal cavities above, they cut it and make it fit for this purpose. The error lies in the fact of their wishing to taste the Supreme Principle whose presence in the upper palatal centre in the form of accumulated energy is shown by the extraordinary stimulation of the

5. The centre of the interior, twelve-finger breadths above the root of the palate, is characterised by internal radiance. Concentrate the mind in the light appearing in that place and then gradually transfer it to your own heart.

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glands. They have gone so far as to confound this glandular flow with what is known in *yoga* as *Amrita Srava* or the flow of nectar and the drinking of it with *Somapana* or the drinking of the Soma juice. That these mean very different things will be pointed out later on.

5. The details of the Sambhavi Mudra are described in the following stanzas:—The place of vision is first delineated. It is a centre in the brain twelve finger breadths above the interior of the palate illumined by the radiance of the Soul. It probably refers to the Sahasrara centre at the crown of the head. After meditating on the light visible in this centre one should imagine the same light in the heart also and meditate upon it.

The character of this light is described at some length in the *Mandala Brahmanopanishad* as having in the centre the white bright light of the *Paramātman* which is surrounded by concentric rings of various shades of brightness, each ring representing in order the quality of a corresponding organ of *Antahkarana*, or a particular *saguna* form of manifestation in mind.

"First, is the disc of fire (*Agnibimba*). In the middle of it is the disc of the sun which shines with the brilliancy of the diamond. In the middle of it is the disc of the moon which is the source of an unceasing flow of nectar. And in the midst of it is situated the Parabrahman in the form of a tender shoot. This is what some say. This shoot, which is the source of the whole universe, which possesses the nature of existence-knowledge-bliss and which is the principle of *Parabrahman* shines bright. It is a blue light tinged slightly white. In the interior of it is the main light in the form of a cluster of rays of transparent hue which shines like the bright streak of lightning. In the centre of that ray is situated the *Paramatman* in the form of a mote. He alone is Brahma; He alone is Hari; He alone is Isvara; and

6. The sight of the practitioner then is to be understood as *Purnima* or the full-blown. That which is to be seen at the beginning is a field made of darkness. In the middle of it one shall see with his mental eye a linga-form of light which will be motionless.

He is Indra. The teaching of the Sruti to this effect is as follows: 'Situated in the middle of a blue cloud and radiant like a streak of lightning is the slender lady of golden colour who resembles the awn of wild rice and shines like the mote in a sunbeam. In the centre of her fiery flame lies the Paramatman who alone is Brahma, who alone is Siva, who is Hari, who is Indra, who is the imperishable and who is the Supreme Ruler in Heaven."

6. The sight of the practitioner is then mentioned. Three kinds of sights are recognised by the *Rajayogins*, *Pratipad*, *Ama* and *Purnima*. *Pratipad* is the sight with very slightly opened eyes resembling the digit of the moon on the first day of the lunar fortnight. *Ama* is the completely closed sight resembling the moon on the new-moon day when it is completely hid from view. *Purnima* is the fully opened sight wherein the eye resembles the full-moon. The direction and nature of these kinds of sight are known to guide the motion and direction of the mental eye within. The sight that should be practised in *Sambhavi Mudra* is the one called *Purnima*. When this sight is kept free from external affections and in consequence the internal sight is rendered active, first there will appear before the mental-eye of the practitioner a field of darkness. And then in the middle of it there will become visible a steady flame of light which is the emblem of *Sādasiva*.

(To be continued).

KNOWEDGE, BELIEF AND WILL.

BY S. DORASWAMI AIYAR M. A.

(Continued from page 97.)

(20) The answer to this question is to be looked for in the unity of conscious process. Each single striving is not unique and individual but has its significance and purpose determined by relation to one system vaster than itself. Thus the purpose of my imagination is to be looked for in the way it tends to give further meaning to what I already do know, or which shall enable me to get a firmer control over that world which I have constructed for myself. But such a purpose and such a significance can only be attained when satisfaction of the conation or striving is limited by the conditions of the total system of previous beliefs I have formed for myself. If not, the new belief I form can never be a part of the system of knowledge. Thus the killing of the lion in this instance is a purpose whose ultimate function is to relate me in a particular way to my world. But it cannot do so unless the already formed meaning of 'lion' determines the activity. That meaning is that the lion is a strong animal which it would take a certain amount of force to vanquish. Now if this determination is absent, this individual piece of imagination cannot be real. To call it so would involve what Stout calls an error of ignorance.

(21) But even here we have not obtained the sought-for criterion. For certain beliefs are shown to be real only in reference to certain other beliefs. What determines the validity of those ? We must re-iterate the conditions we have been speaking about. (*a*) All appearance is real unless proved false. (*b*) It can be proved false only by a conation starting on the basis of that meaning being unsatisfied. (*c*)

This involves a new belief or modification of the old one and is absolute. It must be remembered that in the process of the construction of the real one is active only in so far as one may be passive. Not that passivity is the determination introduced by our own voluntary decision; but passivity is thrust in conation, which, we must remember, selects presentations in the shape of excluding those that hinder its smooth progress; at the same time it cannot stand still, but must move on. Hence we are forced in certain cases to admit one or the other of two alternatives (1) to leave the striving itself, or (2) to modify it according to the new conditions. Thus a new belief comes to be formed.

(22) Hence the 'reality' we ascribe to percepts. Leaving aside the case of illusions as having been sufficiently explained, percepts are those constructions that restrain the flow of mental activity within definite limits with reference to its unimpeded progress towards its end.

They are made for us not by us. The presentation-continuum thus becomes the real as revealed to us in our consciousness. All significance the world obtains in our eyes is but the evolution of the significance of the presentation-continuum. All judgments we make when they refer to it are descriptions of the real and all our activities too, when they can in any way modify the world thus presented, are practical ways of 'understanding' one of its aspects. Such an activity and the belief arising therefrom differ from ideational activity in which stray and unpleasant associates hinder the activity. In perception it is the keen sense of the want of a 'pleasant idea'; we lack it and we wait for it. In free imagination, it cannot be said that there is any want of an idea.

(23) But, again, there is no opposition between belief and imagination strictly. Perception, we saw, involves the modification of present appearance through past experience

—the resulting percept being the product of either complication or implication. But when this result of past experience does not modify the present appearance as part of its meaning or its content, it starts as a separate systematic judgment or a distinct inference. These judgments and inferences are in the sphere of imagination. But as the imagination starts from the direct presentation-continuum and tends to define it for our consciousness, the belief which this process gives birth to is real i. e. to say, is a feature of the objective reality which starts from the presentation-continuum.

(24) The true opposition, therefore, is between matters of fact and matters of faith. Not that fact is not faith or that no elements of belief enter into what we call fact; but there is a generic distinction between a determinate, conditioned judgment and one which is not so. Whenever the ground of any belief is asked for, it means that we should state the premise or premises for a certain conclusion. If, therefore, we can give the conditions required, the belief becomes the consequent of a hypothetical proposition. On the other hand, matters of faith are just these judgments which we cannot sufficiently well assign grounds for. They are at best 'exhaustive judgments' whose truths are based not upon examined content and definite conditions, but only on enumerated particulars. What is known as Dogmatism in philosophy is another instance of such a matter of faith. It is the extension of certain beliefs valid in a particular sphere, to all reality, without the extension being based on analysis of content and the finding of identity. The application of the law of conservation of energy to the field of consciousness is an instance. *

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* The account of belief given above starts from, but goes much beyond that given by Stout (*Manual of Psychology*). The philo-

D. Belief and Volition.

(25) When, thus, the interdependence of belief and conation is seen, we light upon another aspect of the question. Hitherto we were concerned with one sense in which the Kantian dictum "the understanding makes nature" is true. But there is another aspect as well. Not only do we, in obedience to our practical needs, construct a world for ourselves—a world that constrains our activity, but we also find that we can variously modify, through our actions, such a

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sophical value of Stout's arguments are lessened a great deal by the distinction in kind he draws between sense-presentation and imagination—a difference which, he says, is immediately felt. Sensations, according to him, are distinguished by the force and vividness with which they strike upon the mind. This feature of striking upon the mind, he makes the special mark of a sensation. Hence, the whole question of validity is, from our point of view, begged by him.

But there are, in fact, no such hard and fast lines of distinction between them. Not only are there cases in which we cannot distinguish whether a presentation is a sensation or an image—cases which are abundantly referred by Prof. James (Principles of Psychology); but Stout's special arguments are weak. They make, at most, for a difference in degree only. And when we take extreme cases of complex percepts, his own theory of complication demands that the factor complicated in the percept before us shall have sensational intensity and vividness. We need not call this complicated factor an '*image*' which has these features of a sensation; but, it is present there in perception, though not presented to sense (physiologically speaking). Such facts, Stout explained in the *Analytic Psychology*, by what he called Impressional Revival; but the explanation was too weak to be adopted in the later *Manual* and he has given it up. The absolute distinction of image and percept is not, therefore, even psychologically tenable.

world and this modification is objective in the sense of being true for all. Already, we must have noticed, the world bears the stamp of being known by me—by me not as a particular ego, but an ego as such. Its unity is but the reflexion or expression of the unity of self-conscious experience known to every Kantian as the synthetic unity of apperception and its universality is but the expression of the rationality of experience. We have now got to see whether we can not only construct, but also create this object of experience, and if we can what the limits are of such creation. Also the enquiry must be made as regards the significance of such a fact.

(26) First, for a definition of terms. Conation is the wider term and stands for all conscious striving in general; volition is narrower and represents that form of conation in which the activity is initiated by the presence of the end to be aimed at in consciousness as a distinct idea. This end is not absent even in other forms of conation, but is not present in them as a distinct idea. This can be easily illustrated from the ordinary cases of instinctive activities. It needs no mentioning that all the features present in conation will be present in volition as well, only in a more evolved stage.

(27) Now, the characteristic feature of voluntary activity is the recognition of subjective needs as objectively valid. The *conscious recognition* is the distinctive feature of volition. This involves that the agent or subject in volition transcends the distinction of subjective and objective. An example will make this clear. If A wills to make war against B, then this means (1) that A recognises that this is not a mere intention or isolated idea but fact; (2) that he is the one absolute agent so far as that act goes and demands that the world be modified according as he chooses. It involves the recognition by the self of the fact that the world can be his world in the sense of his being an *author* of it.

But if we recognise this, have we not taken away with one hand, what we have given before with another? Is this not a recognition of the want of order or law in this world? Individual volition are guided by no law and all the vagaries of one's imagination should therefore find expression in this sort of modification of the world.

(23) Such speculations are however premature. There are constraints that determine and limit our volition. There are impossibilities for volition. First, voluntary activity is historically later than instinctive activity. It therefore guides itself through the beliefs formed through the performance of these acts. It finds itself limited by those conditions which are the resultants of the performance of such primary movements and therefore all willing to attain ends contrary to such beliefs must meet with effective checks in the way of frustrating the activity itself. In other words voluntary activity starts from certain performed beliefs. "In all willing the end appears as *possible* object of desire" or of attainment. We believe that we can attain the end. Complete doubt is the paralysis of activity.

Secondly, the fact of voluntary decision itself involves belief. The act which is willed is the end which, we believe, will take place and thus modify the nature of the real.

This belief is the characteristic feature of volition as distinguished from action from fixed ideas. A man on a house-top falls down as he thinks of falling down. Here, although there is an idea and though there is an activity started by the idea, still it is not voluntary. The idea by its own intensity compels movement; there is no belief on the part of the agent that that idea must issue in act. He even sometimes *wills* the opposite. The presence of such a belief in volition is indicative of the fact that that activity is one that is rational in the sense of determining itself so as to secure its own realisation.

(29) These features are not peculiar to volition; they are present equally in every form of mental activity. The difference is that in volition, they are clearly marked and stand out in bold relief, volition being the highest form of evolved activity.

(30) But what is noteworthy is that at the stage of volition we land into where the world is indentified as Object-Reason. For, the success of volition depends upon the universality of condition-consequent sequence and the same means producing the same end. It involves further that human volition can to a certain extent, be consistent with the Object-Reason. From the original position of the world constraining me we pass to the fresh one of my constraining it. My life and the life of the world are both of them aspects of one and the same evolution—the evolution of what Hegel pithily calls 'the Notion.'

(31) But this Object-Reason, in still higher forms, develops into a richer meaning—the consciousness of a social order. The origin of this consciousness, that certain objects of my experience are more than mere objects, that they are objects which are at the same time subjects or active Egos, has been traced back to kinship with Animism, or more correctly to the anthropomorphic interpretation of nature. But this account need not appal us because all significance we attach to objects can only be on the basis of individual experience. The consciousness of a subject is the consciousness of an object as rationally determining its own ends. Whenever, therefore, certain portions of our experience need for their intelligibility, their being colligated into the appropriate concept of self as the only form they can embrace, we are bound to attach this value to those portions of experience.

(32) And further it is incorrect to say that the our awareness of objects as selves is through the extension of

the concept Me. It is rather the finding of a certain identity in certain forms of experience and their being denominated by the same name. "I" is not prior to "You"; both of them originate at the same instant. The Ego then of one's consciousness, the Me, even on its first recognition, appears as an entity in a wider whole. It is not brought into relation with an alien somewhat, but starts as a member in a community.

(33) One other aspect of the same facts needs to be noted—the conception of the social order as moral. This, again, cannot be pronounced to be a belief later in point of time than the others. But its existence is connected with a definite feature of volition. Choice is not a question of decision between two alternatives as objects merely, but involves a definite reference to the choosing self. We do not state the alternatives correctly by saying that it is a case of decision between X and Y; the alternatives are "shall I choose this?" or "shall I choose that?" The act, then, is not a mechanical response to external conditions, but one of *value* and value to the choosing self.

(34.) In speaking of these as beliefs, the meaning attached to the term belief must be clearly noted. We have seen that there is no opposition between knowledge and belief. Knowledge is belief. But a belief need not be a clearly formulated judgment in consciousness. Whatever must be presupposed in any case of consistent and intelligent action is a belief which guides the act. Thus my belief in the rationality of things need not be expilcitly present to consciousness; but every arrangement I make *trusting* to the orderliness of nature is a case of belief.

Hence, Socrates' assertion that all virtue is knowledge is true in a sense. That knowledge which does not determine action, actually or when occasion arises, is no better than a 'pleasing fancy.' I do not weave it into the definite

set of judgments which I make about the real because I do not make it or strive to make it consistent with the other beliefs that guide my life. We must distinguish between knowledge (abstract) and realised knowledge.

(35.) It is from this standpoint that clear light can be thrown on those cases which refer to what Prof James has characteristically described as cases of 'the will to believe'. In voluntary actions, we are engaged in creating 'fact.' This creation, we also saw, was due to our belief that that fact should be. We put ourselves into the attitude of searching as it were for something which we miss, something which is concealed from us. For, it is to be noted, in voluntary action, it is impliedthat the agent is identifying himself with one who controls the Cosmic Process. And the activity creates fact because (1) the fact to be created depends upon our personal action; (2) this action on our part does not appear in any way to be thwarted by the nature of things.

These conditions account for a number of cases which at first appear to be strange. Let us take a simple instance. An hypnotic patient, it is ordinarily believed, does any act and believes in any fact which might be suggested to him. This statement must be modified. First, the patient does not believe in every fact, nor will he do any act which is in opposition to any of his firm original beliefs. Thus it has been experimentally proved that not all patients could be induced to commit murders or forge bank-notes. Secondly, that when the belief induced is one that lies entirely in the power of the agent, in the sense of the possibility of its creation by a strong exercise of will, the fact is created. Now it is a well known fact that the state of hypnosis is one in which consciousness is at a high state of vigour due to direct excitement of all the latent beliefs and active tendencies. In such a state the volitional capacity of the

individual would be at a maximum. And again, no object is more directly under the control of the agent than his own body. Hence the cure of all chronic maladies through hypnosis is easy. A more common illustration can be found in those abundant cases in which valetudinarianism sickens the person and brings into existence the infirmity feared.*

(36.) These states of consciousness, are in the strictest

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* It would seem unwise to rely on facts like hypnotism to support positions of momentous importance. It would be said that all that has been established goes but a little way and cannot bear the weight attached to it. It is not possible to answer that objection in detail here. Now that Mr. Myers's book on Human Personality is published, it needs only to refer one to it. The following are among the most salient conclusions obtained regarding hypnotism. And the evidence on which these are based being reported cases of doctors and medical men cannot be thrown away as having been experiments conducted for establishing this particular theory, in as much as the men who conducted the experiments had never a thought of the conclusions now obtained.

1. All suggestion is self-suggestion.

2. The operator's stimulus is but the occasion for such self-suggestions and not the cause.

3. The hypnotic consciousness is highly intense, due to the extraordinary subliminal uprush during that time.

4. And can be compared to genius, in its nature and functions.

5. The hypnotic consciousness represents a deeper stratum, yet is only another content belonging to the same self as that which rules the normal consciousness.

6. Cases of disintegration of personality are those in which the nature of hypnotism, the nature of the sub-liminal self etc., are best studied and through which the above conclusions can be established.

sense volitional. They are not cases of ideas acting themselves out. Their involuntary appearance is due to the absense of conflict. But conflict is not the test of volition. The only test is the presence or absence of belief in the *moving idea.* And however feeble it might be, and however artificially induced, if it is believed in and action follows, it is a case of volition.

Human self-conscious activity, then, can be pronounced to be a test of belief. Certainly, every thing we will can not be realised. But at the same time, there are infinite cases of belief creating fact, not hypnosis alone. All of them however are facts only when they are created by man, when they are realised through human volition. The stage of self-conscious activity is the stage at which distinct belief, received suggestion and such like can be valued by the agent with reference to their truth and worth. Hence this stage is a stage at which we constrain the world; but still we are constrained, as even now there are iimits to such realisations by volitions.

(*To be continued.*)

ĀSANA,
OR
POSTURE.

After *Yama* and *Niyama*, come the *Asanas* or Postures. *Asana* is derived from the root *As* to sit; and is colloquially used to indicate the material adopted for sitting on, such as, a carpet, a mat, a deer's skin, a board, a chair, or the like. But here it is technically used in the sense of certain modes or attitudes of sitting to be observed by a student of *Yoga*. Just as material seats are necessary for man to protect the body from dirt and vermin by preventing contact with the ground and to give it ease and comfort, so also certain physical postures are necessary for a *Yogin* to train him to reach a superior state of mind and to protect him from obstructions to thought and concentration. Control of the mind and concentration of vital energies is the ultimate goal of all the practices of *Yoga*. As the human body has the power of exercising very great influence on the mind, it should be kept pure and strong in order that it may produce a sound and healthy mind by the inundation of a wholesome supply of energy. According to Hindu psychologists the mind is an organ of the body, subtler than any other and capable of persevering even after the decay of the gross body. Its activity is maintained by the drawing in of energy from the same stock as that from which the muscles and other organs get their vitalising force. In order that this mind may be brought under control and made to put forth great strength, the grosser body which is a great absorbant of nerve energy should be brought under control. We should begin with grosser limbs and muscles and then gradually proceed to the subtler and more unmanageable mind. When we are able to control both the body and the mind, we can use it for any purpose we wish. The object of *Yoga* is is to make them subserve the highest purpose of reflecting the Self

within. Material helps are useful only so far as to keep the external and gross body clean and healthy and give protection to it from injuries. To make the internal one pure and happy and to convert it into a holy temple of the Self, and to cause it to catch the illumination from the Self, the help should come from within the body itself. By subjecting the body to certain conditions, it should be made healthy and suitable for the preservation of mental energy; then it should be so manipulated as to secure the subjective concentration of the mind with the help of this energy. These ancillary conditions are the *asanas* or postures and *Pranayama* or the control of nervous energy. When a man is well established in these two his mind will have unimpeded progress in concentration.

The method of the control of *Prana* or psychic energy will be dealt with separately by itself. Here we will consider only the postures and their usefulness as preparatory means for the development of health and preservation of energy. It may be asked, what has health to do with bodily postures? So far as health is concerned with physical aptitute and freedom from diseases and other detrimental forces, the answer is evident. Postures stand in the same relation to body as bodily exercises. The aim of the healing art is two fold in as much as it renders the body impenetrable to diseases from outside and at the same time it does not allow the vital currents circulating in the body to leak out and get exhausted. The postures may be said to be helpful in both these directions. Health is a very wide term and involves both physical and mental vigour and happiness. The importance of health has been pointed out by almost every writer, ancient and modern. "The first wealth," says Emerson, "is health, Sickness is poor-spirited and cannot serve any one; it must husband its resources to live. But health or fulness answers its own ends, and has to spare, runs over and inundates the neighbourhoods and creeks of other men's necessities."..... Health is the first muse, comprising the magical benefits of air, landscape, and bodily exercise on the mind,..... Get health; no labour, pains, temperance, poverty, nor exercise, that can gain it, must

be grudged. Sickness is a cannibal which eats up all the life and youth it can lay hold of, and absorbs its own sons and daughters." We may add that ill-health is the worst enemy of man's spiritual aspiration.

The first requisite for health is, therefore, to keep out all obstructive agencies, such as, disease and other weakening causes. Patanjali says, "Disease, mental lethargy, doubt, calmness, cessation, false perception, non-attaining of concentration, and falling away from the state when attained are the obstructing distractions." Among the several obstructions mentioned by him he gives the first place to bodily ill-health. Discontentment and uneasiness are the well-known characteristics of a sickly person. When the body is not in a proper condition to exert concentration will not be possible. The body should be able to remain in perfect rest so as to allow every bit of energy that can be spared for the intensification of the mind. Hence physical fitness may be said to form an essential feature in the practice of *Yoga*. The human body is a superior but frail vessel bestowed on us by nature for crossing the tumultuous ocean of *Samsara*—a vessel to set right whose weak points without in any way destroying its individuality is our paramount duty. Mental langour and other defects are only the outcome of physical infirmities. For instance, a man who wants to lie down and do mental work is prone to feel lazy and sleep away. A man who sits drooping is liable to feel pain in the back-bone and loins and become very soon restless. The man who does not possess sufficient energy and strength of will to carry out an idea of his is apt to doubt and disbelieve. Nervous debility is the worst opponent of self composure and calmness.

Patanjali again says, "Grief, mental distress, tremour of the body, irregular breathing accompany non-retention of concentration." All these are undoubtedly the concomitants of physical weakness. When a man fails to concentrate on an object for a long time, we have to understand that some other thing more urgently needs his attention and consquently he is a drawn away from the orginal object of concentration. A weak body which

always carries a heavy load of complaint with it, has a tendency to constantly drag the mind to itself and enslave it. How can such a body let the mind free to concentrate? The mind should have thorough mastery over the body in order that it may work uninterrupted by frequent calls from the body. Men of weak constitution are often found to be peevish and morose, discontented and dissatisfied with the world. The sourness of their temper is, as it were, transferred from the internal world; and they feel that the whole world is at variance with them and that their lives are one continuous struggle against its evils. Some of our best stoics have turned out to be worst cynics on account of this false ascription of the want of harmony inside to the outer world. Internal harmony is, therefore, an important criterion of sound health. When the different organisms of the body are at peace with one another, their master, the mind, will have time to give a good account of itself. In a country torn with civil wars there will be no opportunity left to develop its resources and raise the country to a flourishing state. Similarly, internal peace and harmony should be maintained in the internal of world of man before he can utilise his vital resources for the development of the mind.

We will see later on that in the psychological practices of concentration a good deal of change will occur in the body and in the nervous system. New tissues will be formed; new nerve currents will be let loose; new kinds of vibrations will string the nerves; and the whole body will, in fact, be remodelled to suit fresh requirements of life. The purpose of the *Asanas* and the various exercises for the regulation of the *Prana* is to keep the body at harmony within itself so as to enable the mind to soar high into the region of spirit, so as adapt it to the charges necessitated by the practices of *Yoga*. A healthy body when properly directed will rather be a powerfnl means for the liberation of the soul than an obstacle in the way. When this is properly understood and practised, there will be no more disturbance from inside the body; there will not be mental distress, and physical langour; there result no trembling of the body and irregula

breathing; the mind will grow in power, and concentration will become continuous and steady.

Nature is the same all through, whether internal or external. It is actuated by the same force and governed by the same laws everywhere. The human body has been described by the ancient philosophers as the microcosm and the whole universe as the macrocosm. Any disturbance from outside has, as much power to affect the mind as that from inside. Internal peace and happiness, therefore, means harmony with the external world also. If we want to cross a river we should not swim against the current. If we do so we will simply exhaust ourselves without gaining our end. We should move with the current, and in doing so utilise the very forces of nature for our benefit. Only a small fraction of the energy which will have to be spent in swimming in still water will be enough to divert the force of the current to our advantage. In the same way our internal nature should not oppose the external nature of which it forms a part. As it keeps harmony within itself it should extend it to the outside universe also. As with the atom so also it should be with the infinite. Then alone can the harmony be said to be perfect. Health may therefore be defined as the perfect balance between the different organisms composing the body, as well as the body taken as a unit with the whole universe consisting of other units. Such a harmony is what is aimed at by a *Yogin*.

So long as we are at war with the external world and are unable to bring it under the control of our will we have a tendency to be pessimistic morose and discontented. Almost all the Hindu philosophers start by taking a pessimistic view of the world; and when they come to the realisation of the internal and basic principle, that which was obstructive and inimical to the spirit becoming harmonised with it they turn out to be optimistic *Vedantins*. The secret of true health and unalloyed happiness is therefore complete harmony, internal and external. This harmony of health has a two-fold purpose to serve. On the one hand it serves us in acquiring a knowledge of the external world and a feeling of contentment and cheerfulness arising out

of the consciousness of harmony between the individual self and the universe, while on the other it helps us to loosen our sutures at will so as to retire within ourselves and have a clear perception of the inmost self. Instead of living on the surface tossed by opposing forces, we take possession of this internal self and begin our analysis of it. Ill-health means want of enlivening harmony, restless life on the surface attended with the disturbance of physical and mental equilibrium. Concentration which is the core of peaceful life within the self becomes dissipated; and in its place come its opponents tremor, irregular breathing and all sorts of mental distractions.

At times an abnormal organic disturbance has the power to set the mind at liberty and cause a person to roam in the region of the spirit; to produce the result contrary to what it has been stated to bring about. This ought not to be confounded with the spiritual perception of healthy-mindedness. Such a state, not being the outcome of growth and happiness, can not be said to be permanent and reliable. Extremes are extremes and point out to opposite directions even though they are often found to meet. Persons returning from such a state to that of normal consciousness invariably doubt the temporary experiences of that forced state; because with these people attachment to the lower plane is so strong as to submerge the lingering flavour of their transient experience. This is what happens in the state of swoon and other states arising from physical disorders. Doubt and pessimism are the enimies of truth. Where these enter knowledge of the self can never sojourn. In the case of organic disorders, when the body is disturbed beyond the point of endurance, a person is naturally forced to set up a contrary spiritual equilibruim by withdrawing himself within the soul. This is the only way left to him to escape the torture of physical pain—to violently annihilate the feeling of body for a time. By so doing, body and mind, as objects of thought, do not exist for him for the time and he no more feels that he is the body or the mind; he ceases to identify himself with them. Why talk of organic disorders? With all of us, in healthy conditions, a similar

experience takes place every day on a small scale while we are asleep and our bodies are at rest and our consciousness sinks below the surface. The aim of the *Yogin* is not to seek after this barren and temporary state of mental rest brought on by compulsory unconsciousness to physical suffering, but a permanently conscious state achievable at will by the subjugation of the active body and the senses, by tutoring them to cooperate with his fully grown mind, so that he may retire inward with an intensified consciousness and pleasure and apprehend the soul within—nay, to apprehend it in such a way as not to loose sight of it the moment after it is caught.

Such a state cannot be achieved by any body unless he fulfils all hygienic conditions and puts forth a capable body whose energies when voluntarily transferred to the seat of consciousness, will uplift him to the supreme region of the soul. Perseverance and practice are no doubt very necessary. Ancient sages have transmitted to us the benefit of their experience in prescribing several steps in mental and physical training for overcoming the manifold obstructions in the way one by one. The only gratitude they require at our hands is our following these closely with diligence and care until we reach the goal and realise the truth for ourselves. Though all the trainings given by them is for the mind, we should not forget that health is laid down as the first condition of practice; for, mental perfection is the highest health and strength, is the consummation of physical health. The lower stage of health is only a means to the highest end. When we take exercises for bodily health, when we take care of what we eat and drink, when we act, when we sit and breath, we should never forget to do them with mental effort. The mind is the first thing to be exercised and developed in all these. This principle of making the mind cooperate with the body, bringing the will to bear upon the muscles and its potency to establish perfect equilibrium between the body and the mind are coming to be recognised more and more by the modern scientists. We all know what great stress is laid on it by Sandow in his directions for physical exercises. The *Asanas*, viewed in this light are a set

of exercises for the development of the body and the mind.

Health is generally understood by people to be that physical state in which the body is devoid of diseases, the belief in the efficacy of medicines to cure bodily diseases has made these people associate health with doctoring to bodily wants and such other things. These notions have their origin in an erroneous conception of the true principles of hygiene. This will be seen from the fact that in spite of the tremendous strides with which the science of medicine has been developed of late, subtler forms of diseases have sprung into existence. The effect of medicine is to strengthen the body at the cost of the mind and unwares have it open for the entrance of mental ailments. Medical records will show that there is a great percentage of patients at the present day among respectable and well-to-do classes suffering more from prostration and other nervous diseases than from any others. This is undoubtedly the result of the tendency of the medicines to strengthen the body at the cost of the mind. The most recent theory of the hygienic science to effect natural cure is to administer only so much of medicine as to help nature in the recovery of the lost balance. Nature has no doubt an enormous vitality to recoup, when left to itself it recovers its lost equilibrium. But to say that nature can be helped by medicines is to postpone the present evil to some distant future. How do medicines act on the body? The nervous system is the controlling agency in every body. Any organic disorder means mostly the disturbance of the nervous system therein and through it the disturbance of the mind which is the centre of the nervous system. The method of medicines is to stimulate the nerve centres so as to enable the system to throw out the deleterious substances irritating from within. All stimulation is to cause the nerve centres to draw a greater amount of vitality from the main store and thereby impoverish it considerably. And so the best thing medicine can do is to strengthen one part of the human system at the cost of another and leave that other part to recoup for itself the lost vitality. So the best medicine is that which enables us to develop this central store-house and teaches it to throw out a large

surplus of vitality to the injured part. This the so-called medicines never do. Their helping nature simply means transferring the evil from a grosser part to a more subtle part. The followers of hypnotic and faith cures may say that their methods have the power to set right the root. But their methods have their own defects. They do not really strengthen the will of their patient and leave it to cure by itself. They rather weaken the will of their patient and bring it under the control of their superior will by throwing the weight of their will on their patient's will, and then themselves act through a slave. This is the worst injury that may be done to a patient. What should really be done, in order that the cure may be harmless, is to transmit the strength of their will to that of the patient and leave it there. Such a thing cannot be done by ordinary men. It requires some special training and qualifications.

The method of *Yoga* is adopt such hygienic means as would leave a minimum amount of injury and after-effect and combine them with the best means known to the ancients for strengthen the mind or internal nature. The *Asanas* form a part of such means. We do not say that the ancient Hindus eschewed medicine altogether. In India, the science of medicine owed its development mainly to the *Yogins*. There are a sect of *Yogins*, known as *Hathayogins*, in whose cult the science of medicine is known to play a very important part. The remedies which a man of practical religion wants should be such as would not make him dependent on others as would not unnecessarily encumber him with material possession and at the same time as would help him in developing concentration and mental vigour. They should be as natural and simple as possible and should be within the reach of every one. Moreover these *Asanas* of the Yogins require other hygienic conditions which cannot be attained without the help of the healing art. We shall see later on that some of the practices of these *Yogins*, contain bits from every branch of hygienic science known to the modern world, but the main principle on which these are based, is the one pointed out by us.

We have shown before that the *Dharmas* of *Yama* and *Niyama* in which a *yogin* seeks perfection have their root in the *Vedic* injunctions and are based on principles common to religious natures of all climes. The *Asana* or posture which forms our present subject may similarly be pointed out to be the outcome of the *Vedic Upasana* or worship by meditation. The *Swetasvataropanishad* which may be said to embody nothing more than a collection of ancient *Sukla-Yajur-vedic Riks*, referring to meditation says: "Where the fire is churned, where the air is controlled, where the flow of *Soma* becomes plentiful, there a perfect mind is created.....Placing the body in which the chest, the throat and the head are held erect, in a straight posture, making the organs enter the mind, the sage crosses the fearful currents by means of the raft of *Brahman*." [II-11]. To the ancient Hindus sacrifice represented every kind of worship. Even meditation was a kind of sacrifice. So, the passage quoted above begins with sacrificial symbology, which ought to be interpreted by us in connection with meditation in a physiological sense. Leaving aside the explanation of the symbology, we see it clearly stated that erect posture is conducive to meditation. Again the *Sankhya Sutras* in expounding the method for the suppression of mental modifications says, "By meditation, posture and performance of one's duties, it is perfected" [III-32]; "Any posture which is easy and steady is an *Asana*; there is no other rule." Here also the posture is described as essential to meditation. Let us take another philosophic school whose teachings are exclusively based on the authority of the *Vedas*. The *Vedanta Sutras* in describing the auxiliaries of *Upasana* or worship says; "Worship is possible in a sittting posture;" "Because of meditation;" "Because the meditating person is compared to the immovable earth;" "Also because the smritis say so." [IV, i, 7-10.]. In explaining the meaning of these *Sutras*, the commentators point out that the *Upasana* means the even flow of meditation which is not possible while walking or running; for, walking and such other physical activities in which the body is restless result in the dispersion of the mind. Even while a person is sitting if the mind

is engaged in keeping the body supported, it becomes incapable of perceiving subtle things. For a person who prefers lying down while meditating there is the fear of his being overcome by sleep. But for a man who is seated comfortably and steadily there is no such fear of disturbance by the body or by similar obstructions. His meditation may then be said to become firmly fixed on a single object without being disturbed by the body; his concentration to become unmoved like the earth or mountain or any other permanent object of nature. "With the body, head and neck held straight and unmovable and firm.....one shall meditate on Brahman" [B G VI-12].

All these extracts tend to show that for the purposes of meditation, a posture in which the trunk and the neck are kept in a straight line and in which one can remain long and steady, was held by the ancient teachers as requisite in order that the meditation may be unobstructed. The same is the teaching of Patanjali when he says "Posture is that which is firm and pleasant." Then the art of meditation was developed into a special science and the intensification of the mind was sought to be achieved by the conversion of the diverse nerve currents running through various parts of the body into a huge mental current, the time-honored posture was adopted to serve other purposes also. The spine and the head cannot be interfered with as the laws of concentration required that they should be held erect. The only parts of the body that were available for further manipulation were the four limbs. The forcing of the united nerve currents from the sacral plexus at the bottom of the spine, up through *Sushumna* or the central channel in the spine, to the highest brain centre in the middle of the head was found necessary. Mere action of the mind was found insufficient to bring about this result at one stretch. Certain artificial helps had to be invented to enable the mind to carry this in successive stages. So these limbs seem to have been utilised for that end. By folding them in different postures and pressing them against different parts of the body, the tension of the mind in particular localities might be increased and the roused-up *Kundalini* or

serpentine central current may be caused to rest or advance further up as circumstances needed. This was not the only use to which these limbs were put. The human body is a nest for all sorts of diseases. It cannot rest for a moment without complaints from one part or other of the body. Disturbance from any part of the body meant disturbance to concentration from affection from that part of the body. A practitioner cannot afford very often to break up the posture for treatment and cure; for, the concentration ought to be steady and continuous for speedy success. The effect of the movement of the limbs and posture on the nerve currents and circulation was carefully studied and certain positions of the limbs were found to counteract disturbance in certain quarters of the body. This therapeutic idea seems to have been further added to the significance of *Asana*.

HIRENDRA NATH SINHA.

(To be continued.)

VEDANTA AND SOME MODERN PROBLEMS.

Mr. J. A. Hobson, in his study of Imperialism, says, "The brooding mind of Asia gave to sluggish Europe in past ages the great momenta in religion and philosophy and in mathematics; even in its sleep or what appears to us the sleep of many centuries, it may have had its noble and illuminative dreams. The *reason* of the West may yet need the *insight* of the East. . . . These Eastern civilizations alone have stood the test of time; the qualities which have enabled them to survive ought surely to be matter of deep concern for the mushroom civilizations of the West. It may even be true that the maintenance of the younger and more unstable civilizations depends upon unlocking the treasure house of the wisdom of the East." What is it that confers this stability on the Asiatic civilizations? This enquiry must throw considerable light on those ideals and social aims which have made life in the East stable yet progressive. The East has had and still has its wars no less than the West. Empires have fallen, dynasties have come and gone here as in the West; but there have been no violent perturbations in society. It had its problems of life to solve and solved them as no Western nation has done. Its teachers, its ideals, and its methods have been designed not for one age or country but for all time and all countries. The universality of their character render them adaptible to all new nations. The greatest obstacle which the Vedantic ideals and methods have to encounter in the West is the recent doctrine of Imperialism. The problem of life is many-sided, has many issues to answer. The doctrine of Imperialism presents correspondingly many facets. Based as it is partly on economic

grounds, partly on political considerations, partly on pseudo-scientific theories of social progress it appeals to the vulgar instincts of the Christian propagandist, the pushful merchant and the unoccupied and unthinking masses who delight to sport in man-hunting and human-blood in the absence of less exciting, but more healthy work, no less than it does to the social reformer and the politician. Its weak points are hard to detect. The fascination which the idea of empire exercises blinds the people to its faults. And faults there are of a perilous character. A number of questions must be answered before Imperialism as a system could be accepted by the nations of the world. What is the relation of one Imperialist nation towards other imperialist nations, towards non-imperialist nations, towards Asiatic and other foreign races which are according to the European tests of civilization considered as "lower races"; what are the political, social and economic ideals included in the Doctrine of Imperialism? Does the imperialistic theory of social evolution derive any support from science? Is Imperialism opposed to true religion? If Imperialism gives satisfactory answers to these and such like questions regarding its true character there will be some guarantee that the spread of this doctrine will be beneficent and make for the peace and well-being of the world's nations. If, on the contrary, no satisfactory answers are given by its advocates, in the interests of the world's peace its true nature must be revealed to people too ignorant or too busy to prick this bubble this; else false doctrines will corrupt the people. Whatever may be the form of government it is an admitted fact that the duties of the state are not confined to merely the police duties of the protection of person and property. To afford facilities to the improvement of the population, not in numbers alone but in all those qualities that constitute good citizenship, to the improvement of the type is the

chief object of government. The degree of interference with private conduct which the accomplishment of this end would entail and which would be permitted by the people themselves depends largely on the guarantee that the historical continuity of the nation will be preserved, that higher individuation shall be secured by the agencies of civilized government and that the divinity of the human soul shall be recognised. This guarantee can only exist when the people whose interests are to be advanced and who under the present conditions of civilized life are exposed to the free play of new and powerful forces have the right to control their action. Mr. Hobson after an examination of the conditions of the various dependencies of the British Government under Imperialistic influence has come to the conclusion "that the British Empire is not to any appreciable extent a training ground in the British arts of free government." This is the verdict of an imperial Englishman on the results of imperialism. Imperialism works for the centralization of power in the hands of the wealthy capitalists and for the destruction of the power of the people. As Mr. Hobson has shown "the spirit, the policy and the methods of Imperialism are hostile to the institutions of popular self-Government, favouring forms of political tyranny and social authority which are the deadly enemies of effective liberty and equality." The Asiatic, particularly the Hindu idea of progress is the increasing manifestation of the divine nature of man. According to this theory every man and every community of men is divine by nature and differences in human society are due to the different degrees of manifestation of the innate divinity. It follows from this that every man and society of men can rise to perfection according to laws determined by the circumstance in each case. They have therefore the inherent right to exist as independent

bodies and to develop to higher stages with the growing necessities of each age. The essential character of this system is not to destroy other races and other institutions but to give all that is good in it to others and help their evolution and in turn assimilate all that is good in foreign institutions. Thus harmony is the watchword of the political Vedantin. For this system to work it is not at all necessary that the institutions of the world should be shaped according to one single model. Perfect freedom of growth showing itself in a diversity of forms is the character of the history of Asiatic countries. This diversity in human institutions did not perplex the reformers of India. They perserved the unity, the eternal basic principle, the universal presence that delighted to manifest itself in manifold ways. To these sages and prophets the line of action was not to destroy the existing systems but to reveal the *essential unity and sameness* in them all. Mutual jealousy and hatred which spring from distinctions of superiority and inferiority, of colour, creed and race lost their strength. The elevation of races whose spiritual development was not high, was achieved by indealising and revivifying the customs and institutions they had. This method secured the historical continuity of the race while giving it new life and vigour. The European method of governing subject races is in the first place viewed with suspicion coming as it does from an alien race; secondly, however well-intentioned their policy may be the good intention and motive of the laws and government they impose is not made clear in actual working; thirdly, they destroy and subvert the ancient traditions, customs and institutions of the land by their indifference to the religions of the subject people; fourthly, they are thoroughly secular in character; fifthly, and as a result of these they weaken the moral power of

the race as a political community; sixthly, the latest development of European political philosophy—Imperialism—is aggressive, openly selfish and hostile to the interests of the subject population.

There have been occasional attempts to study the psychology of the Indian races so as thereby to improve and adjust the machinery and policy of Government to suit the feelings of the Indian population but they have not been productive of much good except as an indication of the just and liberal sentiments of the rulers. The actions of rulers like Akbar touched the heart of the people. The Imperial Moghul knew where the soul of the people lay. But the imperialistic pro-consuls of India have yet to learn it. Aurangazeb did not know it and he left his empire in anarchy and confusion. The new-fangled imperialism which would seem to confine its responsibility merely to the protection of the person and property and even that only so far as it will promote the interests of the ruling classes (particularly the capitalist class) neglects the first duty of sovereignty—the promotion of the happiness and prosperity of the subjects. The whole evil is directly due to certain false theories of civilization and to the absence of all higher moral and religious ideas; one of the greatest statesmen of India while discoursing on political philosophy said "The creator created power (represented by the king) for the sake of protecting weakness... The eyes of the weak, of the *muni* and of the snake of virulant poison should be regarded as unbearable. Do not therefore come into hostile contact with the weak... Weakness is more powerful than even the greatest power, for that power which is scorched by weakness becomes totally exterminated." The meaning is that the power which does not protect weaker races with whom it comes into daily and hostile contact will degenerate and

die out in the end. There is no special virtue in particular forms of government as such. A country may have any form of government with its system of checks and counter-checks and a complex machinery of administration but all this avails not to secure the peace and well-being of the nations of the world until the power and spirit of the Vedanta pervades the atmosphere of the world, until the omnipenetrativeness of God and the essential identity of all mankind is fully recognised. The Imperialism of today preaches the gospel of selfishness. Its effective method has come to be more or less the bleeding of the poor and the weak to enrich the capitalist.

The specialization of the different branches has led to rapid advances in science ; at the same time it has produced a narrowness of mind. In the case of abstract sciences no harm has followed but in the case of concrete sciences like political economy, political science and sociology, narrowness of mind is fatal. For example, economic theories are discussed without any reference to ethical or political features of each problem. The result is the absence of any coordination of the different inter-related sciences and of any synthesis of the real facts of the universe. Politicians who base their creeds and their policy on the conclusions of economics and political science lose sight of or pay no heed to the teachings and the grand truths of religion and ethics. Pursuit of individual as well as national wealth is carried on without regard for the sanctity of human life, without any feeling of justice or mercy. In consequence national life deteriorates ; social efficiency is judged by the improvement in power to rule and tyrannize over fellow-men and subject races, not by the higher standard of increased control over the forces of nature. Concentration of energy over a limited area and the attainment of maximum advantages from it by improvement

in the quality of work and perfection in art and methods of work are all viewed with disfavour by the imperialist. The ideal of work is degraded. These are the moral results of the separation of economics and ethics in what is known as the "*real politics*" of the world. The Empire of Vijianagar was not built on such a basis by Vidyaranya, nor the Empire of Asoka by the saintly Emperor, nor the Moghul Empire by Akbar, nor the Mahratta Empire by Sivaji and his Guru Ramdoss. The great Vedantic doctrines of oneness of all things and the universality of Truth applied in practice to politics produce the higher politics, applied to morals and human conduct produce the higher ethics, applied to religion make gods of men. It is this grand character of the Vedanta that we wish the world to recognise.

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VEDANTA WORK.

THE BIRTHDAY CELEBRATION OF BHAGAVAN SRI RAMAKRISHNA.

Madras—As usual the Birthday celebration of Bhagavan Sri Ramakrishna was conducted at Castle-Kernan on Sunday the 21st of February. The day opened with a grand puja by Swami Ramakrishnananda. The friends and students of the Swami assembled as usual in large numbers and more than 10,000 poor of all classes and castes were fed. The serving of the poor was performed with very great love and enthusiasm by the higher classes. As Swami Vivekananda has said God has created the poor in order that the rich may have an opportunity to serve Him by charity and service. The whole day till about 4 P. M. a bhajan party was singing in praise of God. At about 5 in the evening a learned and interesting lecture was delevered by K. Sundararama Aiyar at which Justice Sir S. Subramania Aiyar presided.

The lecturer after a long survey of the history of the Eastern and Western civilizations pointed out that the spirit of Western civilization was mostly destructive and combative while that of the east is spiritual and conciliatory cordination is its method of work. He closed his speech with the remark that the supreme spirit incarnated as Sri Ramakrishna at a time when a great conciliatory force was necessary in the interests of Eastern civilization. The chairman spoke highly of the work done by the members of the Ramakrishna mission in advancing the cause of humanity and exhorted the

audience to help the mission and also to take to heart the grand lessons of universal acceptance, destruction of the spirit of isolation and the elevation of woman taught by the life of Sri Ramakrishna. The proceedings of the day closed with chantings of the praises of the Lord by the Swamis and the distribution of prasad.

The following is extracted from the *Hindu*:—

The Seventy-first birthday aniversary of Sri Ramakrishna Paramahamsa was celebrated yesterday at the Ramakrishna Mutt, Castle Kernan, Triplicane, with the Hon. Justice Sir S. Subramania Iyer, K.C.I.E. in the chair. There was an interesting programme. In the morning, from 7-A.M., to 8-P.M., there was *Puja* and Bhajana, from 10-A.M., to 3-P.M., the poor, numbering about eight or nine thousand, including Mahommedans, low-caste Hindus and others were sumptuously fed with the co-operation of the Triplicane Annadana Samajam. There was a Harikatha Kalakshepam from 3 to 5-P.M., by Mr. T. Venkatasubbayyar. At about 5-30-P.M., the public meeting commenced with Justice Sir Subramania Iyer in the chair. The pandal was packed with anxious hearers. After the report was read, the Chairman called upon Mr. Sundararama Iyer of the Kumbakonam College, to deliver his address on Sri Ramakrishna and his teachings. He briefly surveyed the history of Europe and of India and pointed out that with the hour comes the man, and that Ramakrishna incarnated himself at a crisis in the so-called modern civilisation. The main lessons to be derived from his life were, according to him, three chiefly, realization of truth, harmony of all religions and the idea of the motherhood of God. Professor Sundararama Iyer dilated upon each of these and concluded with an eloquent appeal exhorting the audience to rise from their degenerate condition. The Chairman

while complimenting the lecturer on his eloquent and instructive address, said that in many points he differed from the lecturer. His view was that we were individually and naturally enjoying the fruits of our Karma and that our contact with European civilization was for our own good. He said that amongst the lessons to be derived from Ramakrishna's life was first tolerance of other people's views, and destruction of the idea of caste isolation, and the education of our women on national lines, as is being done by sister Nivedeta in Calcutta. With *Aratrikam* and the distribution of *prāsād* the proceedings came to a close.

The following summary of the Mission's work in the past year is taken from the report:—

"Thus the year that has been under review has been one of steady progress and is full of happy auguries for the future. The chief *mutt* at Belur, and other *mutts* in various parts of India and America are labouring unceasingly to spread a knowledge of the truth and effect the spiritual regeneration of mankind. The Orphanages, Hospitals, Famine Relief Associations and Technical Institutes, established all over the country have been doing invaluable work to bring about the existence of a nobler national life in the land. Thus the attempts to realise in practical life the great ideal of work and workshop which was the cherished dream of our late revered master have been crowned with success. Great and wonderful as have been the achievements of the Mission in the past, we feel that its success in the future will be greater and more wonderful still. A movement which derives its strength and inspiration from so holy a saint as Sri Ramakrishna and which has been organised and led by so great a religious teacher as Swami Vivekananda is surely destined to realise its great object of achieving the salvation of humanity.

Happy are they who are privileged to take a part, however humble it may be, in helping the movement to spread all over the world. We, the citizens of Madras, have now got a splendid opportunity of proving our loyalty to our religion and it is hoped that we shall not be found wanting. Though the Swami Ramakrishnanda has been working unceasingly for our good for the last seven years, without bestowing one thought on himself, we have not yet been able to erect a building for locating the *mutt* here. We appeal to our friends in Madras and the Mofussil to bestir themselves in the matter and see that a building is erected soon in the town of Madras where the members of the Ramakrishna Mission who are to work here may live and carry on their labour of love."

San Francisco—On the evening of February 21, 1904, the members and friends of the San Francisco Vedanta Society assembled at the Society's head quarters, 40 Steiner Street, to listen to the Sunday lecture by the Swami Trigunatita.

The rooms were unusually decorated with flowers and greens, and looked specially festive in honor of the celebration of Sri Ramkrishna's birthday, and the many devotees of the beloved Master had come again to hear their teacher, one of His disciples, speak feelingly of India's Great Saint—the Saviour of this present age.

The atmosphere was laden not only with the sweet fragrance of the garden and the woods, but also was filled with the air of devotion, for all had set the day aside for meditation and prayer. All the disciples of Sri Ramkrishna here meditated especially on that day at their homes; some fasted for the whole day and night.

One of the brightest features of the celebration was the row

of young people,—boys and girls, who received their Sanskrit names given by the Swami. Their faces showed a deep interest in spiritual affairs, and everybody rejoiced at their good beginning.

The first part of the evening was devoted to the regular lecture of this season's series, "Psychic Powers." Here Swami gave a short account of the powers that naturally arise in the consciousness of the student. He showed clearly the hindrance such powers are to the soul seeking true freedom, unless such powers be renounced. The Swami went on to say that later in the path of the devotee, a second set of psychic powers is awakened, which are the true powers belonging to all the Wise Men or Saviours.

At the close of this lecture, the ever faithful "Dhira" sang the beautiful little song that Swami Vivekananda so often sang for the beloved Master Sri Ramkrishna, the words of which are.—

"THE LORD OF MY SOUL.

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

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

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

Then followed a short meditation, and after this, Swami began the subject of the evening—the Life and Mission of the great Avatar of India, the blessed Ramakrishna.

The Swami said that the East had produced all the great spiritual teachers in the world. Each Incarnation had His special work to accomplish, and Sri Ramakrishna came to prove the reality and grandeur of all the religions of the world. Swami gave many points showing His grand, paradoxical and extraordinary Life, spoke of His prophecies, and said that He was the greatest Prophet the world had yet been given since the time of Sri Krishna.

When the lecture closed, each one went away the a deepirw love and faith, inspired by the recounting of the Holy Life of the beloved Master Sri Ramakrishna.

———:(o):———

THE VIVEKANANDA SOCIETY, COLOMBO.

The birthday Anniversary of Srimat Swami Vivekananda the Patriot-Sage was observed by the members of the Society on Sunday the 10th, instant. The hall was tastefully decorated with flowers, ferns and flags and with the pictures of Ganesha, Saras-vati and Lakshmi and the Photos of Sri Ramkrishna Paramahmsa, Swami Vivekananda, Swami Abhedananda and others; "Om" in Sanskrit was artistically designed out of ferns on the front wall and appeared amidst a profusion of flowers, bearing a contrast to the other designs in evergreens. Hangings in tender leaves of the cocoanut and the mango added much to the solemn appearance of the hall that evening. Despite the bad weather there was a fairly good gathering of the admirers of the Swami when at about 7-P.M., Mr. C. T. Ambikapati, Vice-President took the chair. A very long programme of Readings and Recitations was gone through with intervals of music, instrumental and vocal, contributed by Messrs. E. Sreenivasan and V. Murugiah, two well-wishers of the Society. The chairman recited portions from the Sacred Vedas-Ganesha Atharva Siras, which was followed by recital of Devaram by Mr. Murugiah and the reading of the Isavasya Upanishad by Mr. R. S. Subramaniam. Special Songs in Tamil composed for the occasion by the Secretary were sung to the accompaniment of Music. Mr. M. S. Murugiah recited the song of the Sannyasin and Messrs. C. Arulambalam and A. Chellappa read selections from the Gita and Sayings of Sri Ramkrishna respectively, before and after the second recital of Devaram. The chairman then recited Paramacharya Stuti in

Sanskrit and garlanded the photo of the Swami, the whole gathering standing.

The exquisite music contributed by Messrs Sreenivasan and Murugiah was much appreciated by the audience and a vote of thanks to these gentlemen was adopted on the motion of Mr. R. S. Subramaniam.

The meeting terminated with prayer, the distribution of Sandanam and Pansupari and the sprinkling of rosewater. The able amateur musicians kindly kept on the music even after the termination of the proceedings and it was 9·30-P.M. when the gathering dispersed after having spent a thoroughly enjoyable evening in paying their respects to the hallowed memory of the Patriot-Sage.

——:(o):——

The Editor Brahmavadin.

DEAR SIR,

I shall be glad if you will kindly publish the following reports of the Salkia Ramkrishna Anath Bandhu Samitee in the next issue of your valuable journal.

"Of all the influences stirred up by Swami Vivekananda the best is that at Salkia. That part of the city is like an oasis in the desert. Without any help from outside the dwellers of Salkia have hit upon a new plan of being useful to the neglected part of society. They have formed themselves into a committee called Ramkrishna Anath Bandhu Samitee."

"On the 17th January 1904 this Samitee met formally and from the proceedings of the meeting one can easily make out the character of the work done by them. The members work towards the amelioration of the poor and the helpless and it is hoped that Young Bengal will soon make it a self-supporting institution.

"The few energetic young men that were entrusted with the hard task of distributing the food to the poor did their work most creditably. Above 2000 poor were well fed and went home contented carrying away with them lots of food (Khichuri, the favourite food of the Sadhus) and also about 400 gentlemen visitors partook of this meal on this Sacred day."

"The photo of Bhagwan Sri Ram Krishna was tastefully decorated with flowers and placed in a conspicuous part of the building, before which many an enthusiastic Sankirtan party came pouring in and danced round in chorus shouting the name of Hari. The times of Sri Gouranga seemed to have come back. The shouts of Hari's name resounded from the skies and filled the atmosphere with an air of sanctity and holiness all around. On the other side Babu Hari Mohun Mitter with his usual fervour and enthusiasm and zeal for his Guru spoke feelingly on the world-wide reputation and the all-embracing spirit of the teachings of his Lord Sri Ram Krishna.

The party went on till 10-A.M., and every one present went away well pleased and with fresh religious enthusiasm infused into him.

Yours truly,
One of the Swamis of the Mutth.

THE
NRISIMHAPRASAD HARIPRASAD BUCH
METAPHYSICS PRIZE.

1. "The Nrisimhaprasad Hariprasad Buch Metaphysics Prize" of the value of Rupees 200. shall be awarded annually for the best thesis by a University graduate in accordance with the subjoined conditions.

2. Competitors shall be graduates in Arts of any of the Universities of India (Calcutta, Bombay, Madras, Allahabad and Punjab) of not more than ten years standing from the date of

their first receiving any degree, on the day prescribed for the sending in of the thesis.

3. Competition theses will be written in the English language on the subject appointed for the current year, and shall be sent in by the writers to the Principal of the Central Hindu College, Benares, on or before the 1st of January. Each thesis shall be sent in a sealed cover together with a declaration that it is bona-fide the writer's own composition, and also an affidavit countersigned by a local Judicial Officer, or by the Principal of the College or Colleges with which the competitor has been connected in the past, to the effect that the competitor is a strict teetotaler and vegetarian.

4. The subject of the Essay shall be selected, each year, from the Philosophies of the East and the West by the Managing Committee of the Central Hindu College and notified not less than 12 months before the day fixed for sending in the theses.

5. The Judges shall be two in number and shall be nominated by the Managing Committee referred to above. Their decision shall be announced on the last day of March, three months after receipt of the theses.

6. The Prize-money will be forwarded to the successful Competitor immediately after the announcement of the decision.

7. The Prize shall not be awarded unless the Judges pronounce an Essay worthy of it.

8. Should a year pass without the Prize being awarded the interest of the endowment then remaining unexpended shall be spent as the Board of Trustees, Central Hindu College shall think best fitted for furthering the object and purposes of the Endowment.

SUBJECT FOR 1904.

(THE ESSAY TO BE SENT IN BY JANUARY 1ST, 1905.)

"Indian Psychology; or the nature and functions of the Antahkarana. The relevant facts and the statements on the various sub-heads of the subjects, viz: Jnana (cognition, laws of

association, Pramana, etc.) Ichchha (Desire, Emotions, Bhavsa, etc.) and Kriya (Action, Prayatna, etc.) should be collected from the various works on the Darshanas, Tantras, Sahitya, etc. in which they are to be found scattered. These should be presented in a systematic form and their correspondences and differences in Western Psychology should be shown."

BENARES,
December, 31st, 1903.

A. RICHARDSON, PH. D.
Principal,
C. H. College, Benares.

NOTE.—The subject fixed for 1904 is the same as that for 1903, no theses having been received thereon; and the Managing Committee have requested the Board of Trustees to sanction the award of a double prize, *viz.*, Rs. 400 this year for the best essay.

BHAGAVAN DAS,
Secretary, C. H. C.

———:(o):———

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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 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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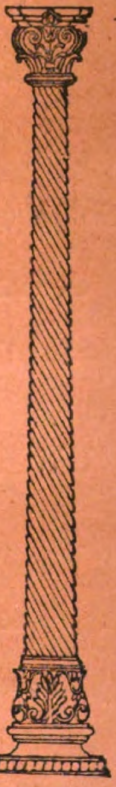




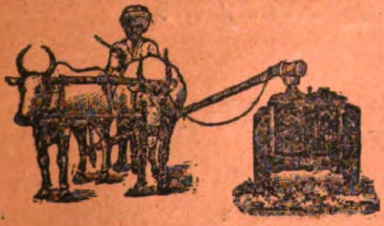
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—*Rig veda*, I. 164. 46.

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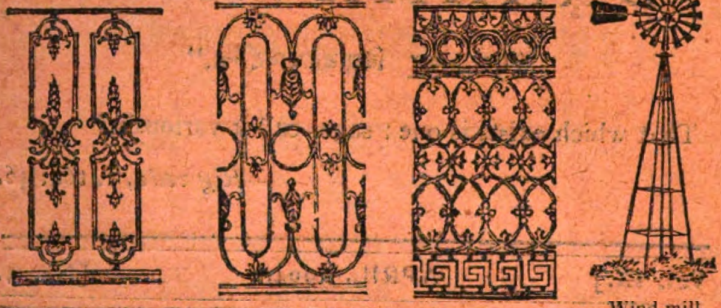
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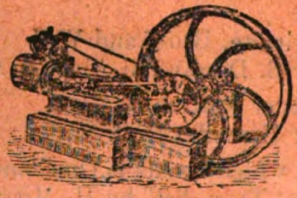


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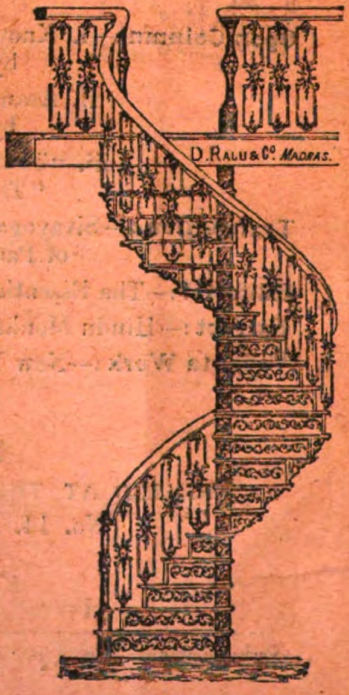
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SIVAYOGADIPIKA.

OF PARAMASIVA YOGINDRA.

(*Continued from page 128.*)

7. With the winkful external sight fixed on the tip of the nose, with the hidden internal sight given to the seeing of *Sadasiva* in the field of vision inside, those yogins that see Him who is of the nature of light, and who is motionless and devoid of modifications have accomplished the end of life in this world.

---

7. The positions of this external sight and that of the corresponding internal sight are described. The field of internal vision, as explained, is the *Sahasrāra* centre at the top of the brain. The mind-eye should be fixed on this centre. The mental eye is situated at the point where the axes of the eyes meet. If this eye should be directed towards the Sahasrara, the axes should be held in such a slanting position as to make them pass through

the top of the head when produced inwards. This is effected by fixing the full-blown external sight on the tip of the nose. The *Purnima* sight is adapted because any other sight will have a tendency to bend the axes by the partial closing of the eyelids which regulate the rays falling from outside and thereby fail to lift the internal eye towards the top. Hence it is said that when the external sight of fully opened eyes is fixed on the top of the nose, the internal sight will naturally be directed to the seat of *Sadasiva* at the crown of the head. He will become visible there in what was before a mere field of darkness in the form of bright light still and motionless. As the mind is fixed on this one object, it will become calm and devoid of modifications. On account of its being kept free from wanderings in other centres of perception. In consequence the object of vision will also be steady and of uniform brightness.

A person who has succeeded in obtaining this vision has seen the Lord and will have no more births and deaths. He is freed for ever. We will quote the description of this Purnima sight as depicted by the *Bhashyakāra* of the *Mand. Brah. Up.* "By means of the Yoga of *Purnima-sight* described above and by the *Taraka path* mentioned if the mind (*chitta*) is rested in the centre twelve-finger breadths above the root of the palate in the front upper portion of the interior a dense darkness will be observed. A practitioner shall unremittingly look into the middle of this darkness. Then there will become visible light in the shape of a perfectly circular disc. Then there will exist the *Brahman* who is existence-knowledge-bliss. Thus dissolving the mind in the *Paramātman* whose characteristic mark is the *Sahaja* or natural innate state if a person keeps the fickle pupils of his eyes motionless, he shall become a *Sadguru* or a good teacher of religion. This is the *Sambhavi Mudra*. "The object of vision is inside; and the sight outside is devoid of the shuttings and openings of the eyelids. This is that famous *Sāmbhavi Mudra* which is held a secret in all the *Tantras*? Some say this is superior to *Khechari*. This should be practised with instructions from a *Sadguru*. If seeing the *Atman* were to be practised for three hours, the mind

8. Thyself facing the East, look again and again at that immensely wonderful Linga which faces Westward to the back and which is of the form of an unbroken circle of light.

9. When sages see that light which is of the form of the sound "*Om*," which is essentially of the nature of Brahma, Vishnu, and Siva, and which is calm, to them that itself is the highest empyrean of Vishnu.

---

and the vital currents will begin to act in concordance. Therefore, if the mind were made steady, by force of it the vital breath will also become steady. If the restlessness of either of these were attained all other things will become restless. Therefore, it is certain that by the practice of *Rājayoga* both the mind and the vital breath become steady. Even though the Hatha is practised for a century the dissolution of the mind and the vital current will not take place. The upshot of the whole is that the mind should be dissolved in *Brahman* by the practice of *Khechari Mudra* in the above manner."

8-9. The nature of the above kind of meditation on the Brahman in the *Sahasrara* is described in these stanzas. As the eye and ear centres occupy almost the same locality in the region of the brain when the eye or the ear is concentrated on the *Brahman*, the other also becomes concentrated on Him at the same time. If the one sees Him in a perfectly circular disc of light, the other hears Him in the perfect sound of *Pranava*. That which is visibel in the light of the solar disc is the same as that which is audible in the sound of Om. The *Bhāshyakara* says:—

"In the *Yoga Sāstra* it is said thus; That *Brahman* alone who is descerned by means of the aforesaid grounds (*Pratyaya*) of light is spoken of as the supreme, the immortal, the form of *Omkāra* water, the seat of light, Siva, and the Empyrean of Vishnu. Those that are versed in the knowledge of *Brahman* say that the *Omkara* is immortality and is Brahma, as also water, the seat of light, Siva, and the empyrean of Vishnu."

10. Like the orb of the full-moon, like the lamp of precious gems, like the midday sun, like the flash of lightning, Oh wonder! the luminous Sivalinga which shines within the field of vision, this alone the yogin sees in front of his eyes.

11. See this Linga of the *Atman.* What is there in other fantastical rituals? Mentally worship the Linga with the eight kinds of flowers beginning with non-injury.

12. These flowers are named non-injury, restraint of the senses, sympathy, forgiveness, knowledge, contemplation, austerity and truth. With these alone worship the Linga which is the natural growth of perfection within one's own self.

13. He whose eyes do not shut and open, whose vital breath is devoid of exhalation and inhalation and whose

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10. The visions mentined here are the means through which the light of the *Paramatman* manifests itself in the internal field of vision of the practitioner. When the eye-centre is stimulated in an animal by an electric current or some such means, it sees flashes of light passing before its eyes. In the same way when the internal eye is stimulated by the concentrated force of the accumulated vital current the vision that arises within is seen as if it took place in front of the eyes. To a Yogin whose mind is concentrated in the *Paramatman* there will be nothing but one mass of light visible both outside and inside. He will feel merged, as it were, in a halo of light.

11-12. Meditation on the light vision of the *Atman* is symbolised as mental worship of the *Paramatma Linga.* The eight characteristic requisites for the *Yogin* are described as the eight flowers mentally offered to this Linga, which is the soul within that has regained its natural state of perfection.

13. The eyes should be fixed in Purnima form on the tip of the nose devoid of the power of shutting and opening the eyelids. The vital currents should be kept still and calm without the motions in and out. Similarly the mind should also become calm and free

mind is free from all doubts,—he alone is the real follower of the path of *Rajayoga.*

14. He who restraining his mind in the *Sringataka* centre of the cerebrum thence wends his way upwards in the triangular path of *Sushumna* accompanied by the moon and the sun of the eyes—that practitioner of the *Rajayoga*

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from agitations and should be in complete harmony with the vital currents. When these are attained by a person he may be said to be in the right path of *Rajayoga* which leads to *Amanaska.*

The *Hathayogins* not fully grasping the secret relation between the mind and the *Pranas* waste time in controlling the *Pranas* before they reach the mind. But the Rajayogins have studied this secret well and know that the *Pranas* are merely the projections of the mind-power in the lower centres of sensation and action. The nature of the ordinary human mind is to run from place to place, object to object, like a deer on the green banks of a river, not satisfied with anything. From psychology we learn that without a willing mind to cooperate there can be neither an afferent current nor an efferent current in the body to act. If the activity of such a mind on the physical plane is dissolved by raising it above this plane and submerging it in the fascinating sight of the *Paramātman*, the subservient vital currents will get calmed naturally and of their own accord and perfect harmony established between the two. The result of the calmness of mind will be to induce rest into all the higher centres of the mind. Doubt and such other forms of activity which belong to the organs of will, &c., will cease to exist. The activity of an electric battery is determined by the currents running to and fro from it. So also the activity of an organic nerve centre is understood by the running to and fro of the *Prānas* in it The inactivity of the one is therefore synonymous with the inactivity of the others.

14. As pointed out, *Rājayoga* begins with the preliminary *Tāraka* in which the internal eye in its centre is directed to the study of the vital energy accumulated there. This centre of the

which is the consummation of *Hatha*, on account of his senses being kept intent on onething both inside and outside, becomes the concentrator of his attention on eight things at one time.

15. The end to the distinction of the sight and the seen which arises from the complete union of both shall be understood to be the state of *Unmani* or the up-heaved mind. This is sage! the secret of *Sivayoga* which ensures freedom to one even in his life time.

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eyes is called *Sringataka* or the place of junction of four roads, because the paths of the ears also join it there. The eye centre is the topmost of sense centres in the mind. Hence when the sun and moon of the eyes are withdrawn and placed in the mind for the purpose of internal sight, all the other centres also become placed there. The mind in this centre is therefore not an ordinary mind, but one that is puffed up with the energies of the senses by being accompanied by them which are shrunk within the mind itself and made identical with it. When such a mind is bent towards the *Sahasrāra* centre of *Atmic* vision, it naturally gets super-added with the energies of the three *Antahkarana* centres lying between the *Sringātaka* and the *Sahasrāra*—*Chitta*, *Buddhi* and *Ahankara*. Consequently, the mind which is made to dwell on the *Paramatman* in the *Sahasraric* centre may be said to be attended with the faculties of the eight organs—the five senses, *Chitta*, *Buddhi* and *Ahankārā*. It is *ashtavidhavadhani*, a concentrator in eight ways.

The *Muladhāra* centre wherefrom the *Sushumna* starts is described by the *yogins* to be triangular in form. Hence the path of this channel is called the triangular path. Starting from the *Sringataka*, the mind will have to reach the *Sahasrara* through this path only; there is no other way.

15. When this mind is completely submerged in the Atmic vision of light so as to loose its identity as a seer, it is said to

16. Rays of light, lightning, cloudy color, *Bindu*, *Nada*, *Kata*, star, glow-worm, the sun-shine and moon-shine as also several other premonitory and auxliary signs of the *Atman*, the chief among which are gold, lotus-filaments, stem and the nine gems, will appear to a yogin.

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have attained *Unmani* or the uplifted state. It is as it were lifted up beyond itself into the *Sahasrara* seat of Brahman and held enraptured by it. This is the state known to the Neo-Platonists as ecstasy. When this state is reached by a person he is said to have reached the realisation of his inmost Spirit which ensures freedom to him.

16. As already described when the vision of *Brahman*, comes it will not appear all at once stunning the internal sight of the seer. It will come slowly and gradually in an increasing series of brilliant light visions and sound phenomena. While it blights the sight to see an ordinary magnesium or some such strong light, how much more should be the effect on an ordinary unaccustomed sight of the pure white brightness of *Brahman* if it were to announce itself before the vision without any previous preparatory warning. It is therefore a provision of nature made in the arrangement of the internal organs of perception to introduce the grand final vision by a series of premonitary and graduated visions of auxiliary lights.

Each organ of the mind contributes its own quota of qualifying colour varnish so as to mitigate the purity of brightness of the radiant Brahman. As each of these organs is transcended in succession by the mind, its colouring effect becomes dissolved, as it were, in the mind and the light of vision is made one shade purer and brighter and the character of radiance more and more unremittant and continuous according to the degree of perspicacity of the seeing mind. These fantastical light figures of the vision are variously described by writers in contrast with the structural forms of the organs which act a prominent part in the production of the vision.

17. Filling the face with vital breath and drawing in the *Apāna* current into the abode of fire (*Mulādhāra*), seating oneself in the posture formed by closing the holes of the ears, eyes and nose with the six fingers of the two hands commencing with the thumb, the brave alone see all those premonitory visions with their minds completely absorbed in various kinds of meditation on *Pranava*, the sound '*Om*."

18. Otherwise when the sight is united with the lustres of the sun, moon and fire by being lit in the presence of the actually risen moon and sun and in front of the steady flame of a house-lamp, the visions of the Spirit will be seen bright and distinct not only mentally within but in front of the eyes even by the unintelligent. To such, whose minds are devoted to *Brahman* and whose endeavours are towards this one end, sage! all attachments fall off.

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17. The author next describes the manner of seeing these visions without becoming destracted by external sights and sounds. This precaution is necessary until one becomes completely absorbed in the full vision. Then his sight may be allowed to assume any posture, but *purnima* being the best and most successful. Just as the ultimate light vision is preceded by various forms, the sound phenomenon corresponding to it is also foreshadowed by various grades of sounds according to the intensity with which the spirit within vibrates. The practitioner will have to meditate on all these sounds until his mind becomes absorbed in the highest sound of *Pranava*.

18. Until one gets a strong vision of light in the mental eye one cannot become fixed in the *Antarlakshya* method. As the mental eye is always accustomed to go out and see external objects through the instrument of eyes it is not easy to associate it all at once with a direct vision of light within the mind itself. Some accordingly employ artificial means for bringing about this result. This is done as follows :—

They sit before a lamp lit bright or before the sun or moon risen in the sky and gaze at it till the form of the luminous object is well impressed on their minds. They then shut their eyes and keep meditating on the mental image of light so formed. When the image fades, they again open their eyes and continue to gaze till another strong image is formed inside their minds. This process is continued till the image gets firmly fixed in the mind and does not fade away soon. and even when it fades away it is capable of easy revival with slight exertion of the mind without seeking once again the help of the actual image in front. After this stage of practice is reached, if the mental image is once formed, even when the eyes are opened, the same image should be visible both inside and outside alike. This tests for the fitness of a practitioner for the internal vision of *Brahman*. If he by the *Antarlakshya* process directs his internal sight to the crown-centre he will surely get the vision of *Chandramandala* there.

The above method is with reference to the training of the eye-centre in *Antarlakshya*. A similar method is adopted by some for the ear-centre also. In a secluded place, in the dead of night when there is no sound to disturb the practitioner's attention he shall ring a bell or sound any instrument made of bell-metal used for keeping time and try to carry its sound in his mental ear. He shall continue the practice of concentration on this sound as in the case of light till he is able to hear this sound continuously both mentally and physically. When he becomes steady in this practice it will be easy for him to realise *Brahman* in the form of *Pranava-dhvani*.

To one who has attained perfection in this *Antarlakshya* method all attachments fall off. No duty, no ritual can bind him. He will become free as air. The *Bhashyakāra* of the *Mand. Brah. Up.* Says:—"Devoid of the shutting and opening of eyelids, with the fullmoon sight, with a will freed from doubts, a supreme person will become a *Rajayogin*. Caste and such other duties pertaining to the conditions of birth and such other environments shall not affect him. Even those *Karmas* (rituals) which ought to be performed as long as life lasts do not touch

19. Beyond the belief arising from the instruments of knowledge is the calm Being who is of the nature of light. The supreme *Brahman* is declared by the wise to be even beyond that.

20. The *Bhavayoga* or the realisation within one's self of an idea or concept is the wonderful means for getting

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a *Rajayogin*. It may be argued by the *Purvapakshin*, that the morning and evening rituals should be performed, because it may be said that devotion to the Sun is the result of *Karmas* and that it is absolutely necessary that the morning and evening rituals should be performed; for, the Sruti declares, 'A learned Brahmin meditating on the Sun who rises and belabours darkness and perform religious rites shall enjoy all the prosperities'; and in consequence, in the morning and evening times *Karmas* should be performed. To this we reply we ourselves admit that it is not at all possible for one to be a *Rajayogin* without devotion to the Sun; because, to him the sun always remains in the middle of his (mental) *akasa* on account of his having accomplished the realisation of the supreme Spirit. Therefore the conclusion is that as there is no morning or evening to such a person, there can be no *Karmas*." As such a person has attained the highest object in the world, he can have no more attachment to or desire for any other thing.

19. The instruments of knowledge herein referred to are the internal organs of perception such as the mind, *Chitta*, *Buddhi* and *Ahankara*. The light of Brahman situated in the crown-centre is beyond the ken of all these organs. It is calm and free from the modifying influences of the organs. Even the form of light is a conditioning cause, as also reference to him in place as beyond all these. So the absolute and Supreme Brahman is declared to be even beyond this Calm Being, unconditioned by any of the active organs.

20. The highest idea of the Supreme existence that a human mind can form is a concept of It as an ideal. The ideal is that which is always above the actual. If the mind rises above

rid of the intellectual functions of resolution and indecision (*Sankalpa vikalpa.*) When such a *Yoga* is attained by a person the state of him is indeed the *Unmani* or that of the upheaved mind.

21. That state of the self which pervades the middle of the heart centre is of the nature of *Nada, Bindu* and *Kala.* That state of its existence which trancends this is alone the supreme state (*Paramam padam*).

22. He who attains with his mind that Supreme Siva

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the conditions of the actual and gets merged in the concept of the ideal it is known as *Bhāva-Samādhi* or hyper-conscious realisation of a particular ideal. The realisation of an ideal is therefore mentioned here as the best means of elevating the mind above the organic conditions of the will and such other faculties. The mind of such a person is said to have reached the state of *Unmani* or upheaved hyper-conscious state of existence. It is a state in which the practitioner rises above the ordinary human conventionalities of time, day and night and sound and form and the like.

21. Some of the above conventional conditions of life are described; and the Supreme state is pointed out to be that which is beyond all these. These conditions of life are classified in the order of their fineness and superiority from the standard of the highest spiritual existence and a characteristic name is given to the state beyond each class.

We have seen what the state of *Unmani* is. Here the state called *Paramapada* or enjoyment in the empyrean of Vishnu is referred to. The centre of the heart is called *Anāhata* or unstruck sound. It is supposed to be the seat of the sound manifestations of Brahman into *Nāda, Bindu* and *Kalā*. When the mind rises beyond all these sound concepts of the self, it reaches the state of *Paramapada.*

22. Higher than sound is the basis and medium of sound called *akāśa* which possesses the essential nature of *Brahman.* If one rises above the concept of this *akāśa* and realises

within his heart who is supportless, who is the essential principle of the baseless *akasa*, who is changeless, conceptless and indestructible,—he becomes of the nature of *Brahman* (*Tanmaya*).

23. If to the wise one even an iota of the feeling of existence on earth were to remain, that alone will prove the cause of his bondage. He shall therefore give up both the ideas of existence and non-existence.

24. Knowledge and the known, meditation and the

Siva within his own heart as the eternal, changeless conceptless principle of this akasa, he attains the state known as *Tanmaya* or the essential nature of *Brahman*. "That state of fulness and perfection in which after the distinctions of these correlatives of the meditator, meditation and the meditated are dissolved, the practitioner remains steady and calm like a lamp in a windless place or like an ocean without waves, is called *Tanmaya*."

23. When a person fully realises this state of *Tanmaya* within himself he becomes liberated forever and attains the state of what is called by some *Kaivalya*. "He alone attains the perfection of *Kaivalya* who with modificatory activity devoid of the conditions of existence and non-existence and having attained the state of immortality renounces all states of life." Patanjali defines *Kaivalya* as "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." The supreme *Purusha* is beyond all conditions and has therfore no motive for any kind of action in this world. It is only when this *Purusha* projects itself into the organ of motive or will and such others and becomes limited as the *Jivatma* that it becomes subject to limitations of the nature of existence and non-existence and the like.

24. By attaining the state of *Kaivalya* one becomes what is called a *Jivanmukta*. It is a state which comes to a *Yogin* when he is fully established in *Kaivalya* which has been defined

as the existence, as "knowledge in its own nature." We have seen how when the unconditioned substratum of the Self projects itself into the lower intellectual organisms of *Ahankāra*, *Buddhi*, &c., it manifests itself in the forms of qualified lower knowledge or knowledge in the form of conceptual ideas and the like which are got through the instruments of internal perception. When a person rises above these instruments of knowledge, this knowledge becomes abstracted, as it were, from the limiting instruments, and the state in which there is no knower distinct from the instruments and knowledge is realised. Such a person is said to have escaped from the clutches of the lower individualising and binding knowledge. The power of pure knowledge is so great in him that it dominates and keeps shining through the attenuated and powerless organs even after he returns to his usual routine of life. He is really a *mukta* though apparently alive like other active beings of the world. *Mand. Brmh. Up.* says:—

"He also is a *mukta* who with acts devoid of self in both external and internal organs of perception and with an unceasing enjoyment of bliss, wanders freely. He alone becomes the discriminator between the eternal and the non-eternal who knows the real nature of knowledge which is devoid of the states of not-knowledge and knowledge. If a person were to remain like an ignorant man even though he be endowed with the discriminative knowledge of the Supreme Spirit he is indeed the attainer of freedom. To him whose will is destroyed comes the perfection of becoming the highest (*Bhāvajoga*), as also the attainment of the highest mind matured by the state of *Unmani* or the upheaved mind. If there is the least clinging to volitional existence that alone will prove the cause of his bondage. Therefore, giving up existence and non- existence, by means of knowledge completely full in all ways, a person becomes freed. He who remains with a motionless mind after repeatedly giving up activity in all states and abandoning all distinctions of knowledge and the known, meditation and the meditated, the perceptible and the imperceptible, the seen and the unseen, inferences aid and reasonings,—He alone becomes a *Jivanmukta*."

meditated, the perceptible and the imperceptible, volitional existence and non-existence, inferences and reasonings, the instrument of sight and the object to be seen,—after giving up all such distinctions the yogin becomes a *Jivanmukta* or one who has secured freedom in the existent life.

25. Without undergoing exertion in all conditions of life, without the thought of care, such a person remains like a dead man. Like an ocean devoid of waves, like a lamp-light in a windless place full of the Supreme Spirit (*Tattva-maya*) he shall remain merged in bliss.

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25. The person who reaches the above described state in which he transcends what may be called the human personality is called by the *Srutis*, *Brahmavit*, or the knower of *Brahman*; because then alone is perfection possible to the human soul. And "he who knows *Brahman* becomes Brahman alone." Hence the state in which the mind becomes merged in its supreme essence being calm and inactive on the plane of human consciousness and extremely active and full on the hyper-plane of spiritual consciousness is called *Tattva maya* or full of Supreme Spirit. A person in that state does not enjoy bliss, but is completely merged in bliss, or has become the bliss itself.

The several states mentioned above are all more or less synonymous and represent the different aspects of the highest state in which a yogin becomes a *Brahmavit* and a liberated soul.

(*To be continued.*)

KNOWLEDGE, BELIEF AND WILL

BY S. DORASWAMI AIYAR M. A.

(*Continued from page 149.*)

(37) The true test of a belief, it has just been shown, is the dynamic efficiency of that belief—its power to make our strivings successful. But this success, again, is not the immediate satisfaction of that mental activity; nor does success mean satisfaction in the sense of obtaining immediate pleasure. It consists, for the most part, in the harmonious adjustment of desires in a systematic fashion for the complete success of life *as a whole.* We have seen also what part the social environment plays in originating some and in modifying others of our beliefs. Matters of fact are commands that require obedience when their reference to our 'practical reason' is considered; and in this reference lies their justification. But, as regards the religious beliefs, how do we establish their validity?

(38) It is the opinion of some that religion lives more upon the voice of authority, upon our consciousness of our ignorance, than upon a positive basis of facts. But, even on this assumption, if we can show that the religious hypotheses give us firm guidance in our practical necessities, their justification is established; for we have seen that knowledge is but the theoretic expression of the way in which we answer our practical needs. But it must be insisted that the practical needs that engender the religious beliefs are more vital, of greater consequence, and more momentous, than demands of mere curiosity as regards the distant and the dark.

(39) Every religious belief flows from the demands of life and from the activity which is the essence of life. It is

but completing this theoretic interpretation of activity by application of the teleological concept. We have hitherto spoken of activity both of the ego and that of its environment; but whereas we applied the concept of end to the former kind of activity, we looked at the latter activity as mere succession. But such a summation can never satisfy our rational demands; for the concept of activity has no meaning except with reference to the end. All activity is purposive activity. That activity which is made known to us in self-consciousness (self-activity) always is an activity directed to an end and as all basis of explanation can be through experience only, we do and we must in correctness interpret any activity we come across, with reference to an end;—in correctness, because, abstract activity without direction to an end is a phrase which has no meaning there being no experience corresponding to it.

(40) A single illustration will suffice—the belief in God, in a Personal God. The conception of a Personal God is the conception of the Universe as representing the life of a Thou, instead of its being a mere It. Such a conception is possible only when the changes in the object-world can be synthesised as the successive expressions of the *organic* life of an individual. (Under the term Universe is included not only the material universe with its underlying unity as it is expressed in the various causal laws, but equally well the objective purpose that governs the social and moral universe). When, epistemologically, the so-called matter is seen to be sufficiently explained only as one aspect of the object in knowledge, all the laws that regulate the continuous changes of this universe under definite conditions are seen to be expressions of the realisation, through evolution, of the One Objective Purpose of God. This is the first position.

(41) Let us connect the foregoing account with the objective purpose of the moral universe. It is sufficiently

established by evolutionary science that such a purpose, instead of being opposed to the course of the world, as Huxley said, is really a furtherance of it. The process of spiritual evolution is one aspect of general evolution. Hence what we saw to be the One Purposive Life, the immanent spirit of the Universe now becomes a Being richer in meaning. He is the sustainer of the moral universe and the physical universe exists for the sake of the moral.

Thus, there is justification for the belief in God. In so far as we are aware of a real succession in the material universe, and in so far as there is real succession in the social world, we are bound to interpret both teleologically. Such an interpretation reveals one increasing purpose running through the Universe—a purpose which represents the life of God. The necessity for such interpretation is found in our consciousness of law in the material world and in our consciousness of the reality of actions and the ends they flow from.

(42) The account here given of knowledge closely resembles the modern conception of Pragmatism; yet it should not be identified with the latter. The doctrine of Pragmatism briefly stated is this:—All the so-called necessary truths, axioms, theories, laws, *a priori* principles are but hypotheses framed under pressure of practical needs. They have an origin and a history, if not in the individual, at least in the race. It is an extension of the principle of Natural Selection into the sphere of knowledge. And this application is twofold (1) Natural Selection necessitates man to equip himself with the best possible theoretic consciousness to secure for himself a victory in practical strife (2) And the various hypotheses, (which correspond to the *new features* presented by the evolving types in Biology,) strive with one another and that succeeds which serves to adapt the individual to his environment. Hence, in a changed relation of individuals to one another, in a more

evolved state of society, those principles which were serviceable in the previous stage may not be serviceable. Truths, like organs, die when they are not needed.*

(43) There is much to be said in favour of this view especially as regards the position that necessary truths are hypotheses. The distinction and the distance between fact and hypotheses have, in some text-books of logic been exaggerated (due probably to the influence of Kant.) Fact, it is said, is objective; Hypotheses are subjective. Fact is fact eternally; hypotheses can be modified. Fact is certain, hypotheses are only probable. But if we examine the process of knowledge, we never light upon any strong basis of difference. Both facts and hypotheses are interpretations of presentational data; both of them go beyond the data. The

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* The account here given of Pragmatism has left unconsidered its psychology. This latter has not anywhere been clearly formulated; but a general view of it might be obtained from the essays in Prof. James's Will to Believe, in the introduction to which book the alternative name *radical empiricism* is given to the theory.

The Pragmatists, though they do not hold with the empiricists that sensations are the first things by way of knowledge, maintain that concrete individual existences are revealed in knowledge and that relations between them are later introductions or provisional forms of organisation. This is a vague statement; but what James is driving at cannot be mistaken. He disputes the idea that knowledge is systematic. But if we accept what he says, the following two conclusions are inevitable. (1) All that is known and all that is done need not be *correct*; a new turn of the kaleidoscope might reveal a feature of existence which demands an entirely new adaptation and a cutting off from the life we lead at present. (2) Correctness and the reverse being left undetermined, all human ideals are left in jeopardy and we land, if we argue out the theory consistently, in scepticism.

interpretation is, in each case, made on the score of previous experience and a recognised identity between present presentation and the former. Lastly, the validity of the meaning given in each case depends upon verification.

It is a mistake to suppose that facts can be true without verification and that hypotheses, even on the strictest verification, can only be probable. The account of knowledge given in the previous pages is an easy refutation of such a position. The supposition arises by a confusion between what we have called matters of faith, guess-work, induction by simple enumeration and hypotheses proper which are *verae causae*, whose truth we are convinced of from the necessity of reconciling observed data and which are verified by experiment. Such an hypothesis is a theory, is fact.

(44) But this theory, as put forth by its strongest upholders, has certain drawbacks. The application of Natural Selection has been carried to excess. Schiller, e. g., attempts to trace the origin of the distinction of subject and object from that conception. Such an attempt even though technically justifiable, brings us dangerously near the agnosticism we have refuted. For, if practical needs justified this distinction, it involves the existence of consciousness which was sense-experience without being sense-cognition,—an hypothetical construction which is not based on any form of experience.

Again, the tracing of the categories to the original needs cannot be pushed very far. It would imply the tracing of the regulative principles of thought themselves to practical needs and giving these principles an origin in time in the history of them. Such an account, such an argument that the rational itself is the fittest that has survived the unfit (or irrational), implies (1) either that the nature of the practical demand itself is rational, or (2) that the universe as we find it now is the chance result of blind forces acting. The

second is obviously unsatisfactory. But if we admit the first, then we cannot see any difference between this position and the position of the absolutists whom Schiller takes such great pains to ridicule. No absolutist (barring Kant) ever fixes the number of categories that can be the expression of rationality in knowledge; all that they say is that the categories we employ, one and all of them, are interrelated, systematic expressions of the rationality of existence.

(45) The positive basis of Pragmatism is, as that of every other correct metaphysical theory ought to be, the general theory of evolution and individual adaptation as manifested in individual activity. But it is not true to say that natural selection and struggle are facts prior to and inclusive of such determinate adaptation.

The trueer account is what has been suggested in the previous pages. Evolution of knowledge goes along with and is proportionate to our general practical needs. These needs have, for their ideal, the adaptation of the individual to the social and moral universe. The objectivity of such adaptation alone guarantees the objectivity of knowledge as manifested in its universal significance—its necessity, conceptual and systematic nature. The validity of beliefs can be tested only by the intensity of 'the internal and external pressure' upon the conduct of the ego and the reaction of the ego on such pressure; but this, at best, means that our strivings and our volitions are objective and move towards an ideal.

Hence the scientist's account, that morality and conduct, human freedom and responsibility are unintlligible from the point of view of strict knowledge is far from being true. For what is called the point of view of strict knowledge is a position which assumes that the ordinary knowledge of the external is real in some sense and can serve for a standard of criticism. But when, instead of proceeding on such

assumption, we turn to an examination of all knowledge, scientific and ethical, from the only correct stand-point, the philosophical, we find that the tables are completely turned and freedom and responsibility are the real conditions of knowledge.

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ĀSANA,

OR

POSTURE.

BY HIRENDRA NATH SINHA.

(*Continued from page 161.*)

Human nature may not be said to be uniform. Besides all persons may not be taken to suffer from the same sort of complaint always. So various postures are recommended by the *Yogins* as conducive to health and concentration. In all these the central principle is the same—a steady and comfortable seat to the student of concentration. Each person has to choose for himself a seat to suit the nature of his requirements and the state of his body. A posture in which it is very easy for one man to think may not be so for another. Two persons, however similar their bodily conditions may be, cannot be expected to hold their bodies in the same posture for a long time with the same amount of ease. As we have already pointed out the chief aim of the *Yogin* is to bring about firm concentration of the mind on a single object, to create intense activity in the brain by converting this centre into a huge battery of nerve-forces. In trying to effect this new nerve currents will have to be set in motion and new channels will have to be opened. The nerve currents running to the different parts of the body will have to be arrested for a time and collected in the plexus at the lower end of the spinal chord

and pressed up through this chord so as to strike from below the *medulla oblongata* and carry a flood into the brain centre through the passage forcibly opened a new for it. For this purpose the muscles of the limbs and the body should be kept under the control of the will and subjected to the least tension possible and the spinal column held erect and free. It will be evident later on that breathing has a good deal to do with the control of nerve currents. To have this unhampered the lungs will have to be kept free from pressure and exertion. Conceding all these conveniences, the most suitable postures for the practice of *Yoga* or meditation are those in which all these conditions are more or less satisfied without in any way infringing the natural demands. Sitting erect, holding the chest, neck and head straight and free, causing the whole weight of the body to rest on the loins and ribs and folding the limbs in such a way as to squeeze out the nerve current towards the brain is for all practical purpose an easy and natural posture. The conditions mentioned above form the main principles on which almost all the important *Asanas* of *Yoga* are based.

If they can be conveniently made to serve other purposes than the main ones without in any way injuring them, so much the better. As a matter of experience we all know that in certain postures we can think very high thoughts. Certain postures in reading are known to bring on headache to students. All these conveniences should be combined with the posture one selects for himself. There is a new science of healing introduced into the Western world, known as the "Movement Cure" This science teaches us that by throwing the body in particular postures and by moving the limbs in particular attitudes diseases can be cured. So fas as India is concerned this science may be said to be as old as *Yoga*. The *Yogins* whose habit is to resign the world and seek shelter in secluded spots are not the people to carry with them a whole paraphernalia of a medicine-chest, surgical instruments, blankets, rugs and other necessaries of a life of luxury. Many a time they have to contend unarmed against diseases and other enemies of the body, cold and such other inclemencies of nature.

How can people who shun artificiality do otherwise? And yet these are the people who are noted for enjoying ideal health. How much of healthy is due to the influence of the mind we leave it to our readers to judge. Sitting in one of the postures the *Yogins* are known to make their bodies perspire even when surrounded by biting cold. By adopting a suitable posture they can be free from indigestion, rheumatism and other complaints On account of the exercise of concentration, a *Yogin's* brain is liable to be heated very often, and he will have to feel, even in chill weather, a burning sensation through out the body and also suffer from restlessness. He should know how to escape from all these, how to cool his brain. All these he tries to effect with the help of *Asanas* and nothing else.

Patanjalis definition that posture should be made firm. therefore means that the body should be so kept that we do not at all feel the burden of the body. Ordinarily when we sit for a few minutes all sorts of disturbances come to the body, our nerves get irritated and we become restless. The consequence is that the mind is inveigled and concentration gets spoiled. By dint of practice and perseverence and by proper regulation of the mind if we succeed in conquering the body and get beyond the idea of a concrete body, the body will cease to disturb us. No pleasure or pain arising from it will be felt. After some time when we become conscious of the body again we are sure to feel it perfectly rested and highly pleasurable. Patanjali next suggests a practical method for steady meditation by the annihilation of the body idea. "By slight effort and meditating on the unlimited (the posture becomes firm and pleasant)." The same appears to be the intention of Badarayana when he compares a "meditating person to the immovable earth." How then are we to meditate on the Infinite to get the seat firm? Though it is impossible to think of an abstract, Infinite Being, it is quite easy to think of a huge concrete object. Think therefore of the infinite sky over our heads, or of the infinite earth, or of the gigantic Himalayas; think of any of these first and then think your body is like it strong and adamantine, firm and immovable. Then the body will cease to

disturb you; and your concentration will also become firm and immovable. When your body sinks beneath your attention, the dual manifestations of nature inevitable to the sensations of the body, such as, heat and cold, light and darkness, pleasure and pain—all these, will have no power to disturb you. These are fundamental objects to be realised by firm establishment in *Asāna.*

As is the case with other things connected with religion so also with the *Asanas.* These have given room to a good deal of misconception and misuse. Superficial students of religion begin to consider these as an end in themselves. The way in which these have been multiplied by the Pauranic and Tantric writers and the too much importance attached to their therapeutic side have almost nullified their use as helps to mental training. The word *Āsana* became synonymous in certain quarters with the art of controlling the body and bodily organisms. There are *Hathayogins* who maintain that physical health is every thing in this world and when that is acquired every other thing will follow. Their ambition is therefore to make the physical body strong and invulnerable, a proof against the wear and tear of nature. Such people are not peculiar to the Orient alone. Even in ancient Europe there were philosophers who devoted their life and energy to the discovery of what they called "the elixir of life" which would make the body immortal. Such extremists are the natural out come of every doctrine in one of its stages of development. The full growth of a doctrine involves the development of each one of its parts. Very often it happens that the several features are developed independently without an eye to the harmous development of the whole. Extreme votaries, who do not look beyond the immediate object of their worship, are the people who do not hesitate to push the special feature of their devotion to a fantastically extreme conclusion. These men in spite of the harm that they may do by misleading people in some respects, really benefit the society in the end by bringing to light hidden truths, and inventing new methods for overcoming unknown difficulties and obstructions, all of which are essential for the healthy growth of a science.

It is no wonder that the Indian advocates of physical health took up these *Asanas* and constructed out of them a regular science of gymnastics. They treated all sorts of diseases to which flesh is heir to by prescribing various postures of manipulating the body. To-day the national physical exercises of the Hindus will be found to consist in a series of postures in which the various muscles of the body are thoroughly exercised. It is something akin to the exercises of Delsort and other modern teachers of the West. Mere muscular development may not be said to form the sole feature of the teachings of the Indian *Hathayogins*. Their aim is different from that of the Western savants. These have shown to the world that there is not one organ in the body, one nerve in the system over which a mind cannot have voluntary control. The nerves running to every part of the body and every organ as well may be made to contract or expand at will. We have seen persons who can paralyse any portion of their body at will and render it impervious to sensation. Somewhere in Europe a person is said to have had the power of arresting the action of the heart at will; and by an injudicious use of this power came to be victimised by it. The idea of the *Hathayogin* is not health by the blind development of the muscles, but health which would give perfect control over every part of the body. Then alone can they mould it to any end they choose. They can have long life and ideal health by exercising this power of control and make the body proof against weather time and disease. To have a giant's strength is very good; but to use it like a giant is very bad. What is the use of a long life of many hundred years, if it cannot be instrumental in bringing about spiritual progress, and attaining the goal of life? A banyan tree even though it be 5000 years old is after all a banyan tree and nothing more. A man who can manage to live hundreds of years of healthy life, if he does not realise God, can only be a healthy animal. This is given to me as the opinion of a person who is believed to have lived a fabulously long life and who still lives and is known to exibit wonderful powers of historical memory. Persons more than a thousand years old, whose memories have

almost become extinct, were either his acquaintances or mates. He can give the minutest details of their lives. Such a person is very sorry that he cannot be useful to any one in any way, that his life was one vast life of an animal and nothing better. Originally to the *Hathayogin* health was not the *Summum bonum* of life; it was only incidental. Subsequently as every thing undergoes' deterioration, the science of health too was made to ignore the highest spiritual ideal for which it was originally intended.

However this may be, there are a few points to be learned from the *Hathayogins* in connection with the preservation of health. The Human body is the most sacred gift of nature. It is the greatest blessing which a being born in this world can possess, and a being in any other world can aspire after. The spiritualists are cognisant of the fact that disembodied spirits always seek the medium of a human body to communicate their ideas and are said to be very fond of it. Our religions teach us that man alone is capable of attaining perfection and not the *Devas* even. *Vedantic* eschatology is to the effect that the soul of man goes to other worlds only to enjoy the fruits of its good and bad actions. But in order to attain perfection and final beatitude it should be born again in a human body. "According to the Jews and Mahommedans," says Swami Vivekananda, "God created man after creating the angels and everything else; and after creating man, he asked the angels to come and salute him; and all died except Iblis. So God cursed him and he became Satan. Behind this allegoy is the great truth, that this human birth is the greatest truth we can have. The lower creation, the animal is dull and manufactured mostly out of *Tamas*. Animals cannot have any high thoughts, nor can the angels or the *Devas* attain to direct freedom without human birth." For this reason the desire to keep the human body healthy and strong is very natural, as it is the best medium for the development of a higher spiritual life. Every man should try his best to make hay while the sun shines. If he is prevented from doing this, he should at least try to preserve the body which is the only thing that can give life nearest to the ideal.

When the first signs of having realised the highest ideal appear to a man, the ideas of body and health and preservation will naturally quit him. He will not then care how the body is or what the body is; for he can not even for a moment take his mind from God and concentrate it on the body. While the body is strong and healthy, if one fails to do the needful for higher life, it is better that the desire to preserve the body for some time more continues so that one may have further opportunities for redeeming the soul. None of us can know what will become of the soul after death; what series of births it will have to pass through before it can take up the human body, before it can get one more chance for perfecting itself. Attachment to physical health is, therefore, quite necessary for the ripening of the mind. When the ripening is complete the severance from the stem will happen of its own accord. This is one of the lessons that we have to learn from the *Hathayogins*.

Some of the practices of the *Hathayogins* are very essential for those engaged in meditation. Many of these are not only beneficial to health but are conducive to the increased tone of the mind. These are especially useful in cases where the affection of the mind is due to bodily weakness or in cases where the mind requires to be set right through the agency of the body. For instance, there is a practice of drinking water through the nose as soon as we get up from our beds. This, when it is systematically practised, is known to have the virtue of checking the tendency to catch cold and at the same time it is said to be the best specific for strengthening memory. We need not say here that a powerful memory is an essential condition of concentration. There is again the practice known as *Bhastri* or the bellow-like action of the lungs and that known as the *Sitalikumbhaka* or the stoppage of cold breath. These are intended to be practised with *Asanas* for special purposes. But when these are practised before going to bed especially by those who do excessive brain work during the day, they have the power of cooling the brain by bringing down excessive circulation and inducing sleep. It is a very good remedy, when systematically observed for those who

suffer from insomnia. Besides these there are several other practices of the *Hathayogins*, such as, gazing at the sun, gazing at the North pole in a particular posture, breathing in particular manners, drinking water kept in particular kinds of vessels which are all supposed to be beneficial to mental vigour.

Various methods of cleansing the body are adopted by the *Hathayogins* which are known to be not only natural cure for certain diseases but are efficacious means for training the body for the practices of *Yoga*. These are known as *Kayasodhanas* or means for cleansing the body. According to the *Hathayogins*, the so-called external *Saucha* or purification of other religionists are only a set of rules for keeping the outer surface of the body clean and as such they are insufficient for the purposes of *Yoga*. Such practices as the *Mritsaucha* or the mud-washing underwent by the orthodox every morning may perhaps serve as an internal remedy also by acting like a "friction-sitting bath." Bathing at regular intervals and starving at fixed seasons may serve as hydropathic cures. But these are slow in their action. Economy of time ought to be the rule of a student of *Yoga* whose business lies with the delicate instrument of the mind. Before the remedies of external cleanliness take effect, the mind may be irremediably damaged. He therefore requires the more drastic method of cleansing the inner surface of the body. The dirt inside the system and which is the perennial source of diseases should be thoroughly cleaned. Then alone external *Saucha* may be said to be perfect.

This idea seems to have led the *Hathayogins* to the invention of various methods of inner purification as preparatory to the practice of *Yoga*. These are known as *Sodhanas*. These form, as it were, the preliminaries of *Asana* as they concern the healthy state of the body whose manipulation and control are the *Asanas*. Just as *Pranayama* which will be seen to teach the control of nerve-energies requires a previous preparation of the nervous system, so also the *Asanas* or postures which involve control over the various organs of the body require a preliminary purification of the body, both internal and external. The former may be said

to be the purification of the subtle organs of the body and the other that of the gross body. The various forms of cleansing the body are collectively known among the *Hathayogins* as the *Shatkarmas* or the six acts of purification on account of the division of the body by them into six parts and directions being given for purifying them. They are technically called *Dhauti*, *Vasti*, *Neti*, *Laukiki*, *Trataka* and *Kapalabhati*. These names are chosen to indicate the part of the body specially cleansed by the process or some tunes to indicate the name of the instrument employed in the processs. These are variously subdivided in *Tantrika* works and various processes of doing them are taught therein. But we shall give below a brief summary of their methods according to the classification given in *Gherandasamhita* and *Hathapradipika* two well known works on *Hathayoga*.

Dhauti is the general name given to the process of washing the inside of the body. It is variously subdivided and named according to the part of the body to which this washing is applicable. We have *Antardhauti* or washing the intestines, *Dantadhauti* or washing the teeth, *Hriddhauti* or washing the stomach and *Mūladhauti* or washing the rectum. In all these washings, the material for washing with is generally air or water and the instruments of washing or the hands and fingers and other limbs; other things are brought into requisition only where the washing cannot be done without their help. In certain extreme cases prepared water, such as hot water, and prepared air are at times used.

Washing the intestines *Antardhauti* is said to be effected in four ways :—The first method is that in which one contracts the mouth into the shape of a crow's bill and slowly takes in a full and large draft of air into the intestines, if necessary with a gulping action, and then after retaining it inside for a time by holding the breath and shaking the abdomen it is thrown outside. As air is the means of washing in this case, it is known as *Vātasāra* or the power of air. For those who are accustomed to the virtues af ærated waters, the benefits of the above mentioned crude process of cleaning of the *Yogins* with fresh air from nature's store need not be explained. Next comes the process by which

a large quantity of fresh and pure water is drunk and then by the whirling of the abdomen it is forced down and expelled out at the lower orifice. This is called *Varisara* or the potency of water. The motion of the abdomen referred to in the above two processes is rather a peculiar one practised by the *Yogins*. It requires perfect control over the muscles of the abdomen and continuous practice. Accumulation of fat in the lower abdomen in ordinary men prevents them from exercising this control. If by proper exercise this fat is removed, with a little practice this motion may be done by every one. At the commencement, the lungs should be cleared and the body thrown to the front in a recumbent posture so as to cause the two things press against the sides alternately and a rotatory motion produced round the navel so as to cause the ascending and descending colons ebb and flow alternately. The effect of this action is to stimulate the peristaltic action of the intestines and make the water in the stomach flow immediately into the larger intestines and then be in a position to be discharged out. If this can be done easily and successfully, what the irrigatior, the stomach pump and a host of other artificial means of cleansing cannot do will be achieved. It is the panacea for all diseases. Then comes the process known as *Agnisara* or potency of heat. It is the process in which the breath is held and the navel is drawn in and made to strike a hundred times against the vertibral column. In this process the body is held as in the case of *Varisara* the trachea kept tightly closed after exhausting the lungs fully and the lower orifice also tightly closed. Then the two colons will stand like a double column above the navel. By alternately contracting and relaxing the muscles of that part the navel should be drawn in and thrown out alternately. The power of this is to produce a sort of internal friction which accelerates digestion and clean the intestines. This is capable effecting what any amount of external local friction cannot do. The fourth process consists in taking in air through the mouth contracted into the shape of a crow's bill as in the case of *Vatasara* and then after retaining it in the intestines for an hour and half, in expelling it through the lower orifice. The

practical method of doing this is similar to that of *Varisara*, only the element of air is substituted for water.

Dental washing or *Dantadhatui* consists in the purification of the teeth, the tongue, the cavities of the ears and the foramen on the crown of the head. Cleansing the teeth is generally effected by means of a dentrifice of catechu or clean earth; that of the ears by rubbing the orifices with the index and ring fingers, and that of the head by rubbing it with the thumb; that of the tongue by scraping it with the index, the middle and the ring fingers. Washing the stomach or *Hriddhauti* is taught to be practised in three ways. *Dantadhauti* or the cleaning with a stick is that in which the tender leaf-shoot of a plantain or turmeric plant, or a soft cane is passed through the mouth into the stomach and shaken inside and then drawn out. *Vamanadhauti* or cleansing by vomiting is done by drinking a large quantity of water and vomiting it out. The process of vomiting out the contents of the stomach at will is a special practice of the *Hathayogins*. It forms a part of the exercises on breathing and posture and in which by means of control over the muscles of the gullet, the contents of the stomach are drawn up and thrown out. It is technically known a *Gajakarani*. We will refer to it later on. This is usually done with the help of a stomach pump or an India rubber tube inserted into the mouth. *Vasadhanti* is another method of cleaning by swallowing a strip of cloth, two inches wide and fifteen cubits long and then drawing it out. To facilitate swallowing the cloth is generally moistened and made soft. This is not only supposed to clean the stomach but to clear the accumulation of phlegm in the throat. *Mula sodhana* or cleaning the rectum is effected with washing the part with water with the aid of a finger or the stalk of the turmeric plant.

Vasti is that process in which the lower intestines are purified. The word *Vasti* means the abdomen. It is practised by repeatedly contracting the fundament while firmly seated in water up to the navel so as to cause the water to get into the larger intestines and flush them. This is known as *Jalavasti*. Sometimes it is also practised on dry land with the help of a tube inserted

into the rectum. Then it is called *Sthalavasti*. We have seen people do it with great ease. Once when the process of manipulating the muscles of the abdomen in the requisite manner is acquired, it will never be forgotten afterwards. With the help of an adept it can be very easily learnt; a few directions as to the method of doing it will give an idea of the process to our readers. First the body should be held in such a posture as to make the two things press against the sides of the lower abdomen. The lungs should then be completely exhausted and after that kept tightly closed by drawing in the gullet. Next by an effort the walls of the abdomen should be so drawn in against the vertebral column as to press the two colons on their sides and squeeze them vertically into the centre like the pillars of a sugarcane-mill. When this is done on land a churning motion will be observable about the pillars by constantly drawing in and pressing them against each other by the alternate contraction and relaxation of the muscles. Placing the fundament in water, if the muscles are contracted as described above and then relaxed, by a sort of pumping action water will get into the larger intestines. What is done generally after drawing in water, is to close the lower orifice tightly by contracting the sphincter and then carry on the churning motion for some time before the water is discharged out. The churning with water is known as *Naulikarma*. This process is to be repeated till one feels that the intestines are completely cleaned. It may be asked why all this botheration while this cleansing can be carried on without any effort with the help of an irrigator? It is not that the use of the irrigator was altogether unknown to these *Hathayogins*. But the fundamental principle in all these practices, is to bring the muscles in every part of the body under the control of the will so as to utilise this power to some higher and better purpose than mere cleaning. The accumulation of fat in the abdomen and the consequent losing of control over the muscles of that part is a sign of bad health in the eye of the *Hathayogin*.

(To be continued.)

THE ESSENTIALS OF VEDANTIC LIFE.

'Religion is nothing if it is not realisation,' says one of the modern Vedantic teachers of India; and it is absurd to suppose that even full acquaintance with all the speculative teachings of the Vedanta is enough to secure for one the highest end of human existence. It must be remembered, that in religion, as in other fields of human thought, an ounce of experience is worth more than tons of theory. No wide reading of the Vedantic scriptures, no amount of speculation or discussion is worth so much as even a little of that which the Vedantins call *Swanubhava* or the experience of spiritual reality. That such a living experience of spirit is possible and even realisable in life is vouched for by almost all the great thinkers of ancient and medieval India. Even to-day, in spite of the subversive tendency of Western thought, there are not wanting men who have had experience of spiritual vision in life and whose testimony is worth far more than all the speculations of mere laymen in Vedantic studies put together. Forgetful of this fact, many people seem to suppose that questions of religion and of transcendental philosophy could once for all be settled by mere speculation and discussion. The history of religion and philosophy for the last four thousand years has shown, beyond a shadow of doubt, the impossibility of solving metaphysical and religious problems by any such simple means; and to rely upon speculation and discussion, for the ultimate settlement of religious problems, even after a trial of more than forty centuries, is we believe, entirely unwise and unwarranted. It is fully realizing this fact that the Indian *acharyas* recognised the scriptures or the accumulated spiritual experiences of

God-men as authority superior to logic in their philosophic speculations.

From what we have stated above, it should not be supposed that spiritual problems are absolutely incapable of any satisfactory solution. We firmly believe that spiritual life is a reality and that it could be brought within the pale of experience by a peculiar mode of life and a peculiar mode of mental training. We also believe that spiritual experience is purely subjective and pertains to the individual alone; and no other man can partake of that experience unless he has also developed that peculiar faculty of spiritual vision in himself. It is therefore clear that to attain to a perception of spiritual reality, we must undergo a course of psychological training and lead the sort of life conducive to it; in other words, the religious life must be lived and experienced; and not simply speculated upon and discussed, as it is now generally done by people who talk so much about religion and the Vedanta. True it is that amid the stress and struggle of modern competitive life, to live the life of the real Vedantin is extremely difficult, and we may say, almost impossible. But on that account, to leave off our legitimate task and take to something which can never secure our object in life, is but waste of time and labour. It is one of the essential teachings of the Vedanta, that, without Yoga, spiritual realisation in life is impossible; and Yoga is no speculative philosophy but a practical course of training and conduct. No religion lays so much stress on the psychological training and conduct of Yogic life as the Vedanta for the attainment of spiritual perception. If the Yogic life is cast off, then the Vedanta descends to a mere dogmatic system of religious philosophy, incapable of exerting any beneficial influence on the life and conduct of men, in this age of agnosticism and doubt. For these reasons, we

believe, that a fair trial should be given to the Vedantic life, before we are able to pronounce judgment upon the validity and usefulness of its philosophical theories.

We are not concerned here with the Yogic method of psychological training as it is a thing which should be learnt, if it is to be of any practical use, under the direct teaching and guidance of a Guru. But the mode of conduct which constitutes the Vedantic life is absolutely necessary not only for the development of spiritual vision, but also for the welfare of the individual and the society and we shall therefore here mark its essential features so far as we have understood them.

The essential feature of the Vedantic life consists in the entire subordination of all the lowest ideals of the world to the highest ideal of spiritual realisation. Man's nature is subject to two forces, one tending it Godward and the other towards the world. Sanat Kumara says that *Māna* and *Mouna* are the two forces that are in perpetual conflict in human nature and Māna--the desire for enjoyment--impels man towards the lower ideals of life, and *Mauna*—the discarding of lower nature—raises him towards the blessedness of Brahman. Both these set before man two ideals, one of which must be sacrificed for the realisation of the other; and it is impossible to secure both together as it is impossible to serve both God and Mammon. It is therefore our duty to choose whether we will subject ourselves to the action of the law of material gravitation which draws us downwards or to that of spiritual elevation which lifts us towards the Paramatman or God. As the Vedantin deliberately chooses the higher in preference to the lower, his life is absolutely free from all that concerns the lower ideals of life. It is wholly permeated by Vairagya or renunciation, which, is characterised by self-denial with regard to worldly enjoyments, and self-surrender with

regard to actions due for the good of humanity.

The second feature of the Vedantin's life is its absolutely Satwic nature. The Vedantin always takes to whatever is conducive to the development of his Satwic nature; for of the three qualities of Satwa, Rajas and Tamas, it is the first alone that is conducive to spiritual realisation. A constant attempt to conquer the Rajas and Thamas nature is peculiarly characteristic of the Vedantin's life, and he is not satisfied till he has effected a complete conquest over his nature of Rajas and Thamas, which impel him towards unrighteous thoughts and deeds. It is the conquest over his lower nature, that enables him to realise his complete ethical manhood.

And lastly, a constant habit of psychological self-examination, with a view to the purification of the mind and heart is also an important feature of the Vedantin's life. The Upanishad says that none but the pure in heart can realise Paramatman. It is the nature of man, generally to yield to whatever forces good or evil, that impel his mind to action, without deliberation and thought. But the Vedantin, by his constant practice in mental introspection develops the power to restrain his mind at will, so that he is not drifted here and there, aimlessly, by every move of passion and desire. He is thereby able to secure complete mastery over his mind and thought, and enjoys peace which an ordinary man cannot realise. It needs no saying that this power over the mind enables the Vedantin to develop that pecular psychological condition, in which his mind is brought in contact with Atman or Spirit and realises it face to face. Apart from these essential features, the Vedantin, in common with other ethical sections of humanity, has his social, political and family duties to perform. It is erroneous to suppose that the real life of the Vedantin consists in his separating himself from the

family and the society to which he belongs. As the Mahabharta says a man becomes a Muni (sage) by means of *Mauna* (silencing of passions and control of mind) and not by living in a forest. Whatever duties the Vedantin has to do, he does, not with any idea of enjoying the fruits of his actions, but with a view to self-purification. What he guards against, in this performance of actions, is attachment to things of sense and worldly ideals. In other respects he is pure like any other moral being, quite alive to his responsibilities and ready to perform them to the best of his ability.

These are the essential features of the life of the Vedantin, and it will be seen the Vedantic life is neither difficult to practice nor inconsistent with our life either as a citizen or a member of a family or society. A strong faith in the efficiency of this sort of life, and a general prevalence of it amongst the Hindus, once made our country what it was, great and noble in the eyes of the world; and now, too, it will not be too much to expect, that it may rise once more from the depth to which it has fallen, if our countrymen should only realize their defect, and recognise the superiority of their ancient ideals of life and conduct and adopt them once again, in practical life.

———:(o):———

"THAT WHICH EXISTS IS ONE" AND "THAT THOU ART."

H. MITRA.

1. The eternal Self (the Para Bramhan) assuming various forms, by His will has created this universe. He is the wise, the ignorant, the free, the bound, the Guru, the disciple, the creator and the creation i. e.; He is the All and this is His *Lila*. The men bound to this world by its religions and prejudices are not expected to profit themselves by *Vedantic* discourses, but those who have determined to be free and are sincerely attempting to find out true knowledge are earnestly requested to accept or reject the *Vedantic* conclusions after seriously going through them.

2. Human language is the expression of man's ideas, the utterances he gives to them being the origin of language which is therefore the sum total of human ideas based on his experience. No language will therefore be found adequate to express human ideas which are transcendental. Yet they shall have to be explained as best as possible in ordinary languages, and this is the reason why so many of the disciples misunderstand their Gurus and arrive at conclusions never intended. No religious teacher ever claimed himself to be God, yet the disciples have made him so and have fallen into errors.

3. What is true of the spoken languages is also true of written ones, the writer's intention is differently understood by different interpretors and the same text is explained differently according to their preconceived opinions. This is the reason why there are so many different religions and philosophies in vogue at present.

4. Just as two lovers unacquainted with a common ordinary language can express their ideas by means of signs and other means, similarly persons having introspect-

ive knowledge can exchange their ideas without recourse to any recognised language.

5. Several men, all their life, worship God with or without form without ever seeing or realising Him, they do so till death by sheer force of habit just as they eat, sleep and do other things every day. The question never troubles them why their prayers are not answered or why they cannot see or realise their God, nor do they appear to be much anxious about it ; but those who are sincere, who have been convinced of the transient nature of every thing worldly, cannot remain satisfied till they get some satisfactory solution of the problems of life. Persons fondly attached to this world worship and pray their God because they consider it is good to do so, but a sincere searcher after truth will go further and try to see what good comes out of his worship. Till one gets rid of his desire for the worldly things, there is no hope for him nor will he ever realise his God, his worshipping God with or without form, his Yoga, Dhyan and the like will be of no avail, to him ; on the contrary they will prove mere formalities and so much waste of time and energy ; they will run in every direction in search of happiness which they can never find. Yet they do not feel shy to condemn other forms of religion with a show of reason and logic as if they had personal experience of the truth they hold. There is no real existence of the personal God. He is the creation of man's imagination. Some get terrified and astonished to hear this and he who dares to tell this, is condemned in no measured terms, as if the personal God, they worship, is their old acquaintance, and as if they saw Him creating this universe ; indeed so great is their indignation that it cannot be appeased. Bigotry and habit have completely made them blind and they are unable to distinguish truth from falsehood.

6. A sincere and earnest searcher after truth was once advised by his Guru to worship the God Siva, he worshipped the God with all austerity and devotion for eight days; but as he could not realise Him on the ninth day, he threw the idol of God Siva down and gave up its worship and told his Guru, that either the God Siva was non-existent or the method of worship prescribed by him was false, because he could not see, feel, or realise Him. He gave up his Guru and met another man who taught him the truth. The man was sincere and had self-confidence.

7. When a man thinks this universe a creation, he sees it, and then only must he imagine a creator of it, and call Him God, the creator, after his own imagination and fancy, and this is the reason why there are so many Gods so many forms of religion. If this creation must have a creator, who is the creator of the creator, he has created God out of his own imagination. He has no independent existence of his own; whatever comes out of man's imagination is grotesque and this is the reason why there are so many different religions in the world. If there was a real creator-God of this universe, He would have been recognized the same every where, but such is not the case with God, He appears differently to every one amongst those who worship Him in form. Those who believe in a God with form give Him attributes, and call Him omnipresent, omniscient, omnipotent, Allmerciful and an ocean of love and symbolise these qualities in an idol made of earth, wood, stone or metal; believers in incarnation attribute the said qualities to a man of wonderful powers and firmly believe that though he was like a man he was born in a wonderful way like a God; they do not take into consideration that those which have name, form, and qualities are not ever lasting, that they have birth, existence and destruction and that they cannot be

worshipped as Bramhn, the eternal Self. The worshippers of formless God attribute all those qualities to Him, but He is something, nobody knows of what character. Oh my beloved worshippers of personal God, you see in your God all mercy, all love and all the good qualities but how is it that you do not find in Him the opposites' the cruelty, the hatred and all the bad qualities ? Whence come the opposites ? Who created them ? Is your omnipresent God present every where excepting in you ? Or is He in you also ? If he is in you, why not become introspective and search for Him in you ; eternally running after the shadow created by you in your own imgination will be of no avail, if you can't see Him in you, you will not see Him anywhere. The religion which believes Him to be incomprehensible is like a naughty school boy without memory, who failing to learn by-heart his text book shortens it by tearing its pages. If there is a personal God he must be realised by a sincere and earnest worshipper.

8. The believers in incarnation think their God-incarnates occupy different places in heaven after their death according to their merit ; if such be the case God is not complete without His parts, the *Avatars* ; or this creation is without a personal God so long as He remains in His incarnation.

9. All the religious sects prove the truth and superiority of their faith and the falsity and inferiority of the others, and in the name of religion, various battles have been fought with untold misery to humanity.

10. The fact is that all religions are true as well as false under certain circumstances and they vary with societies, it is no good quarrelling with any of them ; as the social manners and customs vary with varrying conditions for the good of the society, so also the religion and the idea of God must also follow the society for its good. All

religions are good because they are the honest attempts of societies to express their religious ideas and to make them good and happy. Societies are made up of men of different natures, and so the philosophy and ritual of different religions must be various to suit them.

11. If this creation is seen from a certain standpoint God, religion, society and every thing else appear as the creation of imagination and non-existent and "That which exists" is one. When a man is fondly attached to this world with its ties of relationship and emotion, he will turn a deaf ear to all the philosophies and reasons however transcendental they may be; he has los all his sense by attachment. Similar is the case with great devotees and ascetics; they become blind in love and devotion and austerity and cannot give up the gods they have created for themselves, or others have done so for them. So foolishly do they become attached to them that they can not suffer to hear a word against their gods. The foolishly attached worldy men are the slaves of affection, fondly bound to particular objects. The chains of affection and habit are more difficult to break than iron chains. Their unsatisfied desires, cause misery while in reality there is nothing like misery and happiness; the same things produce opposites under different circumstances. The fire that burns a town is the same which cooks food, plies steamers and makes the engine work. Children are good only when they are healthy and obedient; yet man wants happiness, he does not know how and where it can be had; at first he searches for it in this life, in wife, children, riches name and fame and this is the effect of *Tama* and *Raja*, ignorance and activity; but not finding it in them he tries to obtain it in heaven or paradise, in a future life after death and does pious acts and worships his God after his own way and this is the effect of

Satvaguna, Goodness but he finds peace and happiness no where. Desire of happiness or self-satisfaction is the cause of attachment to different objects, this attachment having different names Bhakti, friendship and affection. But no attachment is disinterested, for even behind the disinterested love and devotion, the desire for happiness remains concealed. This love is again considered virtue or sin according to the nature of the objects of attachment ; thus lust is condemned by society and is considered sin (effect of Tama) ; when the same love is directed towards one's wife it is virtue and meritorious (effect of Raja) and when the object is God it is considered the best (effect of Sattva); but the love which has its source in selfishness is nothing but bondage, the first is a chain of iron, second of silver and the last of gold.

12. There is no real happiness or satisfaction in selfish love ; on the contrary there is intense pain in separation, one is troubled with the idea of would be separation even in actual union, and no actual union can be realised on the highest plane of love. In the ideal love described by the Vaishanavas between Radha and Krishna, the lover and the loved lament each other's absence, intense love makes them blind, and they forget themselves. The bodies come in the way of the union of the hearts when a lover is attracted by the personal beauties of his loved, then only the pleasure of union is felt for a few minutes, but no such love was attributed to Radha and Krishna. Love is the function of the mind, man cannot know himself by his mind, how can he know and see others, and far less can he see God (Bramhan). True knowledge only can show that man, God and the universe are one and the same and then only can the diversities be reconciled and can one be consoled. This is not possible by emotion and love. Can bondage bring in peace. Eevery thing

tries to be free. As long as there is the false knowledge of duality, the lover and his love, the devotee and his God, cannot be united, cannot become one; one plus one cannot make one, but always two; and this false knowledge of duality can only be got rid of by rightly discriminating the things internal, that is by true introspective knowledge. My beloved Bhaktas! My Devotee friends and my brethren! Search and enquire within yourself sincerely and earnestly and you will find your ideal within you and in this union there is no fear of separation.

13. In some religions, the Devil is said to be the creator of sin, he induces men to commit sin and the merciful God keeps them off from it and saves them; so there is constant war between the Devil and the God from about the very beginning of creation; but if there be two creators, then your creator-God is neither all powerful nor infinite. He is limited by the Devil and if he is the creator of both good and evil, you can't call him all-merciful. If one does not warn a blind passer-by of the well on the road, we call him cruel, what should we call the merciful God if He has created sin and placed us under temptation, and enjoys the un when we fall into the scrape? Even if He saves those who pray and bribe Him, He cannot be called the God of love and mercy. The playfulness of God does not end here, the fallen ones, who do not ask him to save, are taken out of the well of sin and consigned to Hell-fire, the God of love has himself created it before hand so that He may punish those who are caught in his trap. The ignorant man does not know this well of sin, its creator, its laws and regulations, and that he can be saved if he can coax his God some how, yet he is made to suffer for his ignorance. God is the creator of men, of sin, of temptation and of desires. He is therefore responsible for the fall of man, should we call him merciful God or the

wicked Devil ? A man driven by hunger and thirst entered a pious rich man's house for alms, the servants took him to be a thief were assaulting him mercilessly when the pious man ordered them to desist from beating as it was cruel and throw him into a disused well. The poor beggar thanked them for their kindness ! ! And we like the beggar say, what a meriful God Thou art ! !

14. Some say God has given men free-will and they suffer or enjoy as they choose ; there is very little sign of freewill ; environment, heredity and chance appear to be the patent factors in man's destiny. Every one wishes to have personal beauty, strength, knowledge, riches, name and fame, contentment and happiness but few get them to their satisfaction. Who desire to be blind, lame, deaf, ugly weak, stupid and poor ? Yet they are the majority and every one cries he is unhappy and is not satisfied with his lot, and this cry is from the King down to the street-beggar. From the most pious down to the most abject every one feels something is wanting to make him happy. If a portion of the animated world were happy and the rest unhappy, then only can we console ourselves with the free-will theory ; when every one becomes happy and miserable at times, this theory cannot hold. God has created vice in the garden of pleasure and given temptation to man and as he is said to be Omniscient he must have known the consequences. God is not visible to us, his heaven and hell are known only by hear say, the objects of pleasure are before us and the hearts are burning with desires, how can man under these circumstances resist temptation and use his free-will to the best advantage. If God and His commandments, His Heaven and hell were equally realised as the pleasures of the senses, then only can the sinful be considered to have been rightly punished. Would you blame the tiger, if he is attracted by the bait

and gets killed? Or would you blame the hunter who allures him? The all-merciful good God could never have created temptation and hell fire for man, if he wanted to create a beautiful and happy world which for all practical purposes, as is understood by the majority, is an ugly miserable hell. In reality God, heaven, hell and free-will are the child of man's imagination; what are considered virtue and heaven by some are considered respectively vice and hell by others.

15. According to some God has a court where justice is dispensed to men after their death according to their merit, one favourite son of God pleads in His court, those who give him the power of attorney are safe; on the day of judgment, if the pleader admits them as his clients they will be honourably acquitted whatever be their merits and sent to heaven but those who have not appointed him as such, knowingly or unknowingly, will be eternally damned irrespective of their merits and no other pleader will be of any avail. They think men are born sinners, eternal dammation is their destiny, but the merciful God to save mankind has been pleased to appoint His favourite son their attorney for their salvation. Thank ye merciful God! wonderful is your mercy, beautiful is your love and your justice surpasses them all.

16. It is human to respect superiors, one, superior in power, knowledge and wisdom, is respected everywhere by those who come under his influence and this is the reason why Jesus, Ahura Mzda, Buddha, Mohammed, Nanak, Chaitanya, Sankar, Socrates, and several others are so respected. Those who have respect for them are welcome to make them their ideal and shape their character accordingly, but to call them Gods is nothing but ignorance; one who is a created being cannot be the creator, nor can he be worshipped as such,

even as his incarnation, because every thing in his incarnation are qualified as self-existence. Bramha, Vishnu, Siva down to the meanest worm and organic and inorganic substances are all nothing but the Self, who should then worship whom when all are the same ?

17. Worshippers of God with form imagine their Gods to suit their own nature, their Gods reside in Swarga, Kailas, or Vaikunth; wives, children, servants, even door-keepers are assigned to them ; at the time of worship, these Gods are bathed in hot water and sweet delicious food is offered to them, and the imaginary Gods are supposed to enjoy themselves as they themselves do.

18. If the buffaloes have imagination and ide as of religion they would have a big buffalo with huge legs and gold horns and diamond hoofs as their God, a muddy river bank with green grass and shade would be their paradise and they will offer green grass and cold water to their God and ask him to give a corner in his abode after their death, so that there may not be any worry and bother from herdsmen and no dragging of ploughs and carts. Some of them would imagine a Godless buffalo and would be content to lie at her diamond hoofs.

19. The worshippers of the formless God attribute every thing grand and perfect to their God and do not much trouble themselves to think how and where the opposites have come from. In their inner most heart they imagine a form and they are not a whit different from the idoloters; their prayers and worship betray them, they attribute front and back to their formless God!! In trying to realise a formless God, they create a shade of their own and beguile themselves in sweet ignorance. How can the limited knowledge of man imagine an infinite God ! As long as he is a man his emotions and imagination must act. The infinite Parabramhan is beyond the range of human know-

ledge which is false at the best.

20. Man, being disappointed with his present life, being tossed to and fro in hopes and disappointments, in pleasure and misery, in disgust accepts asceticism, (Bramhacharya, Vanaprasta and Sannyas); while a householder, he made himself miserable thinking himself the owner of wife, sons, riches, honour and dishonour; after giving up worldly attachments he becomes a Sannyasi, but by force of habit he takes upon himself the duties rules and regulations of these lives (Asrams) and makes himself equally bound to these rules and this is no better than going from the frying pan to the fire. There is no hope of peace as long as you think that you and your body are two different identities. The false knowledge of duality is the darkness which can only vanish in the effulgent light of true knowledge.

21. In Hatha Yoga, a part of Raja Yoga, the exercise of all parts of the body, extreme cleanlineess, several extraordinary postures and various other modes of controlling the breath have been enjoined as means to control the mind; but this Hatha Yoga is only so much waste of labour and dissipation of energy if the main object in view is forgotten, and the means have been mistaken for the end. The mind of the Hatha Yogee which during his householdership acting on the various things of the world, is now engaged with the body, a tiny small part of the universe. Do what you may, so long as you do not curb your desires and get rid of them the mind will never be controlled. The highest ambition of the majority of the Hatha Yogins is the attainment of the eight kinds of perfection (Astasidhi) so that they may become heavy or light, can go anywhere and every where and do similar wonderful things at pleasure; but these are only possible for the material body, the eternal self is not limited by space time

and causation, like its encasement, so they are no better than a grand manifestation of power and this is quite different from mukti, the realisation of Self in self and enjoying the indescribable infinite happiness without any taint of misery; and *Siddhis* very often come in the way of mukti; like the pride of wealth, knowlege and fame, it very often drags the Sadhu down and he forgets himself and forgets that "that which exists is one."

22. No offence or criticism is meant in whatever have been said above about the various religions. Man will be worse off if all these religions die out. They are necessary for him and so they are existing and will remain for ever; but the truth, the conclusion of all the Vedas and the sciences must be stated without fear of abuse and criticism. The religion of enjoyment invented by men through their imagination is good for them, as long as they see variety, as long as they have the knowledge of duality. Human society would have been crushed down and gone out of existence, if the ideas of God, heaven hell, sin and virtue were not there. These habits (Samaskars) have kept society safe from the mandevils, full of Tamas. These restrictions and fear gradually take them from Tamas to Rajas and then to Sattva. As men differ in circumstances, environment, heredity and chances these different religions are necessary for them, but the road to *mukti* is far beyond all these Gunas (Sattva, Raja and Tama). How can one realise a state which lies beyond him and the Gunas. Fragrance is only possible in ripe open flowers and not in buds.

23. The Eternal-Self (Chinmaya Bramhan) alone is real. He, in his sweet pleasure, has assumed the various forms, and they have forgotten themselves in his Maya. He, in trying to know himself by external things, has imagined several Gods with and without forms, He is the wor-

shipper and the object of worship, this is His Lila and ignorance is the religion of the ignorant.

"The religion we are born in"

24. Even when a person thinks he is convinced of the imperfections and falsity of the religion he is born in, he should not give it up easily. Hindus learn to be religious from boyhood. It is better to be ruined in one's own religion rather than court the doubtful chances of being saved by the adoption of a new religion; other's religion is always dangerous,—"Sva Dharma nidhanam sreyah, Para Dharma Bhayava,ha." Here by Svadharma, they understand the religion of his father and conclude that it is sin to give it up; but they do not take the trouble to understand the relation they bear with their present fathers and their religions.

25. I am not the body, mind or intellect, I am the eternal indestructible self (chinmaya Atma) when I assume body composed of elements, I have my present, the immediate cause of my body containing the Atma; but in reality my Atma has no creator; I am eternal; as long as my soul has any connection with my present body, so long only, I am related to my present parents. I have no relation now with my parents of my former births, and as soon as I die no relation will remain with my present parents, and I shall again establish the same relation with my future parents. Religion is not for the body, the embodied soul is the enjoyer of the fruits of action. My present body is caused by the present bodies of my parent but the embodied souls of the parents and children have no such relation, they are the same, though the bodies differ. The present knowledge of body and soul establishes the parent relation and it will entirely cease with the destruction of the bodies, and each embodied soul will reap the

fruits of its own actions. If an embodied soul (Jiva) successively takes births in the families of a Hindu, Budha, Mohomedan, Christian or of any other religious sects, he shall have to accept one by one the religions he is born in, by shere force of custom and habit. The time taken up by these births is nothing in comparision with eternity, so the embodied soul may be said to be changing its parents every moment and this is the Lila of the eternal self. This is the end of the religion we are born in. Mukti is far off from all these religions, as long as we have the knowledge of duality so long we have the knowledge of different religions we are born in, and there is so much fight and blood shed amongst the different religious orders. When the effulgent sun of true knowledge rises, the false knowledge of duality and bigotry cease and then only the true meaning of the word Swadharma that is the religion of the self is properly understood.

26. Buddha, Jesus, Mohomed, Chaitanya and Nanak all left the religions they were born in and accepted and preached new religions; and hundreds of their followers left the religion they were born in and accepted new one's.

(To be continued.)

EXTRACT.

HINDU MONKS IN NEW YORK.

(The New York Paper.)

No doubt there are many people who would be shocked, if not frightend, to learn that a couple of Hindu monks, who avowedly found their teachings on the words of "the Blessed Lord Krishna," have obtained quite a large following in this city and are constantly increasing it; that they have organized a society, something like a church and something like a club, and that this society maintains a large

house in Fifty-eighth street, where there are shrines and holy emblems, and where one of the monks conducts daily meditations, guiding the contemplations of the participants in these exercises. If this is not heathenism "in our midst," the timid persons alluded to might like to know what could be.

They might be further alarmed if they went, at the appointed day and hour, to the house at 102 East Fifty-eighth street, and were admitted to the front parlor. They would find a room pretty nearly full of men and women come to confer with the head of the house, Swami Abhedananda, with regard to the principles and application of the philosophy he teaches. They might suppose, at first, that they had got into a busy doctor's office. In the adjoining room the Swami, in his red-purple robe, receives the people one at a time, as a doctor receives. It is their souls, however, not their bodies, that he is attending,

The number of people here, and their evident earnestness, would indicate to the visitor that the doctrine taught by the Swami is taking hold.

THE VEDANTA SOCIETY.

However, the more the work of the Swamis Abhedananda and Nirmalananda is looked into, the less "heathenish" and dangerous it looks. The Swamis and the house in Fifty-eighth street are maintained by the Vedanta Society, to which the members of all religious sects and bodies are eligible, and which in fact has members belonging to about all the Christian sects—its present secretary, Miss Cape, being a Roman Catholic. The announced object of the society is, among other things, to "explain through logic and reason the spiritual laws that govern our lives; to establish the universal religion which underlies all the various sects and creeds of special religions." It was founded

by Swami Vivekananda, also the founder of the order of Swamies. "Swami" means teacher, and "ananda" means bliss, these names are spiritual titles, assumed on entering the order.

Vivekananda was an eminent Vedantist thinker, now dead, whose teachings, tending to reconcile the most ancient of religious and philosophical systems with the demonstrations and accepted hypotheses of modern science, caused a considerable furor in the country some ten years ago. He came to represent the Vedanta, which is the most orthodox and yet the broadest of the philosophical systems of India, at the Parliament of Religions and Chicago in 1893. He was taken up by philosophical societies and religious quidnuncs all over the country, and lectured, and in a sense, proselytized, from Main to California.

He organized a circle of inquirers in this city, and was maintained here for a while by them. After his return to India, another teacher of the same order was sought, and Swami Saradananda came for a time. In 1897 Swami Abhedananda, who was then lecturing in London, was invited here. He lectured at first in Mott Memorial Hall—that delightful refuge for all wandering cults. In 1897 the Vedanta Society was organised, under the presidency of Francis H. Leggett. Swami Abhedananda began to lecture on Sunday afternoons at the Carnegie Lyceum for six months in the year, The attendance and society grew, and the house in Fifty-eighth street was taken as a residence for the Swami and a headquarters for the literature and the meditations of the members.

Eventually the work grew until it was found desirable to bring the Swami Nirmalananda, a younger man, from India to assist him. And from this centre the propagation of Vedanta seems to be going on with increasing activity. The present head of the New York society is Herschell C. Parker

instructor in physics at Columbia University andamong its honorary members are Dr. R. Heber Newton, Prof. Charles R. Lanman, of Harvard, and Prof. Hiram Corson, of Cornell.

SWAMI ABHEDANANDA.

Swami Abedananda is undoubtedly the most interesting part of Vedanta to the majority of the attendants, usually from 300 to 500 in number, who resort to Carnegie Lyceum Sunday afternoons in the season. He is a native of Calcutta. Educated in the university of that city, he speaks English almost perfectly. Sometimes he departs a trifle from the strict idiom, but his language is always terse and expressive, never for a moment soaring into hyperbole.

His ', services," if they may be called that, are impressive.

At the appointed hour you see a man of middle height, clad in a long belted tunic of reddish purple, enter in stately manner, and set himself in a high backed chair at the front of the stage. After the audience has become thoroughly quiet he rises stands looking upward a moment, and begins reciting in resonant Sanskrit an invocation to the Universal God. The words, which are sung rather than spoken, and which to the American ear sound more like musically delivered Chinese than anything else, are good to listen to, though not one of them be understood. The Swami—for it is he—then repeats the invocation in English.

He is a particularly good-looking young man, of the dark-brown Bengali tint, and with full and expressive eyes. He is a man of really Oriental tact and grace, apparently with a knack for meeting people's natural curiosity about the most inclusive and ambitious of all philosophies without treading upon any one's theological corns. Beginning his lecture straightway after the invocation, he talks for a full hour extemporaneously, or apparently so. At the close of the

discourse he announces that he will answer questions concerning it, which are passed up in writing while the contribution box goes around; and these questions—when they are not too vague for foolish for comprehension, he does patiently and luminously answer. Then he calls upon the audience to rise, and delivers a benediction in Sanskrit, which also he translates into English.

SOME PERSONS REALLY UNDERSTAND.

His discourses are an extremely clever elucidation of the deepest Indian philosophy. They expound the ideas of reincarnation, of Karma or causation, and of Nirvana, or the attainment of the eternal God-consciousness—all with due and constant relation to Darwin and Herbert Spencer. Swami Abhedananda tells me that he thinks about one-quarter of the people who come to hear him really understand these ideas. So many would not follow him if it were not for his exceedingly clear way of putting things, and his unqualified adoption of the Western logic and terminology.

The Vedanta Society of New York has some of the characteristics of a club. The members pay $25 a year. Some of them pay $250 down to become life members. For this they get class instruction in Yoga, or the paths toward the Eternal Goal, in the house where the Swamis live. They get the privilege of daily meditation under a Swami's guidance. They get the privilege of reading the Vedanta books at the headquarters, and the satisfaction of knowing that, by maintaining the Swamis' work, they are contributing to the propagation of a doctrine that they believe in.

J. E. C.

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VEDANTA WORK.

NEW YORK.

As in India, the special celebration of Sri Ramakrishna's birthday for the Vedanta Society and its close adherents was held on Thursday, February 18th., while the public observance of the anniversary took place the following Sunday at the Carnegie Lyceum when the Swami Abhedananda delivered an eloquent lecture on the Blessed Master under the title of "A Real Mahatman." Never before had he portrayed the Master and His teachings in so stirring a manner and every one in the large audience listened to his words with wrapt attention and in some cases with deep emotion.

At the celebration proper this attitude of devotion and love was even more evident. On and around the altar, placed as always on the platform under Ramakrishna's picture, it was not possible to find room for the many offerings of flowers and fruit brought by students and friends, and all who came seemed filled with a new spirit of reverence and worship. The service, which began at 11 and which was conducted by Swami Abhedananda, consisted of the usual chanting, prayer, meditation and the reading of the Holy Master's praises. At half past twelve there was an intermission until one, when for two hours Swami Abhedananda chanted the praises of Divine Mother before the altar, and from half past three until five there were further devotional exercises led by Swami Nirmalandada.

A certain number still remained before the shrine in meditation until seven when the Swami Abhedananda opened the evening service by reading an account of Ramakrishna's life with extracts from His Sayings, after which he gave an address on the value and significance of His teachings, which made a profound impression on all who heard him.

The results are already manifest in an increase of activity

and interest in every department of the Society's work. An immediate outcome has been a definite effort to establish a Vedanta centre at Brooklyn. The first step to this end was taken last evening when the Swami Abhedananda delivered a public lecture there on "The Universal Religion of Vedanta." The hall was crowded to the doors and great admiration and enthusaism were shown for the Swami's brilliant exposition of the principles of Vedanta. A second lecture on "The Mystery of the Soul" will be given next week and it is then probable that a Yoga class will be formed and a branch of the Society organized. The charge of this may be entrusted to the Swami Nirmalananda, who has also in great measure assumed the direction of the Yoga classes at the Society in order that Swami Abhedananda may be left free to accept invitations to lecture elsewhere.

His lecture at Cornell on February 24th was attended by some three hundred students and professors and aroused such interest that he was requested on the following afternoon to hold a conference at the house of Professor Hiram Corson whose guest he was. The leading journal of Ithica referred to his lecture in these terms:

"Those who heard the celebrated Swami Abhedananda lecture in Barnes Hall last evening on "The Vedanta Philosophy and Religion" were deeply impressed by the ability and appearance of the speaker. . . The Swami surprised the audience by his marvellous command of English. It was the unanimous testimony of those who heard him that seldom has an American speaker at Cornell displayed such fluency and polish in using his native tongue as did this Hindoo preacher. He described the famous philosophy of the Brahmin cult with rare sympathy and power."

The public course of lectures at Carnegie Lyceum has closed for the season and during March and April religious services will be held on Sunday morning in the Society House.

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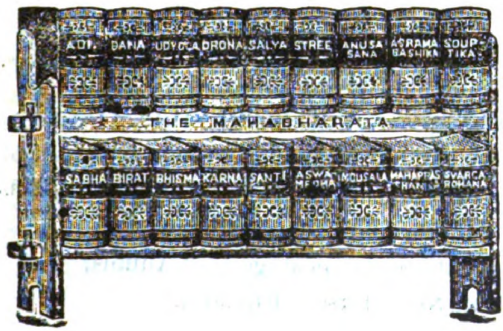
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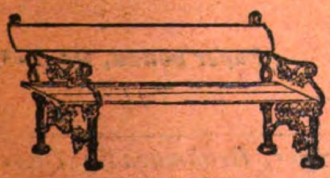


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SIVAYOGADIPIKA.

OF PARAMASIVA YOGINDRA.

(*Continued from page 192.*)

26. Listen, I shall mention to you the method of worshipping Siva who is made of intelligence. It is a secret, the essence of all *Sastras* and the bestower of instantaneous freedom.

---

26. In the fourth chapter it was mentioned that *Yoga* is internal worship, while sacrifice and image-worship are external. *Hatha Yoga* was treated as this worship and its limbs were symbolised as the materials of worship. In the introduction to this chapter a parallelism was drawn between sacrifice and this internal worship of *Yoga*. Here again *Rajayoga* is described as a sort of internal sacrifice or worship, the several qualities of a *Rajayogin* representing the different materials of *puja*. It may be questioned what connection is there between sacrifice

and worship and worship and *Yoga*? How is sacrifice external worship while *Yoga* is its internal counterpart?

An analytical study of the Vedas will show that the whole universe was conceived by the ancient Aryans as the manifestation of a universal principle of energy, life and activity. Each individual is a part of that Principle of power, however insignificant it may be. The sun, the fire, rain—cloud, the Maruts, and in fact, every natural phenomenon is a visible form of that Supreme Principle, is a medium for the manifestation for a certain purpose under particular circumstances and conditions. The radiance of the sun, the light and the heat of the fire, the rain, thunder and lightning from the rain-clouds, the variously blowing force of the winds are the *Saktis* or the active emanations of that one Supreme and all-pervading energising and vivifying Cosmic Principle, and hence are commutable terms in the symbolic language of the Vedas, in the same way as Indra, Varuna, *Yama*, Agni &c., are interchangeable names of Gods who are higher and wider manifestations of that ruling Principle. Coming down to the categorical classification of the visible phenomena into elements we find that the elements, whether organic or inorganic are the modifications of the one Primary Principle, Prakriti; and their qualities, sound, heat, light, the purity of water and the like, as also others like, intelligence, egotism &c. are the different perceptible forms of the One universal *Sakti* or energy; and as such they are all interchangeable terms.

Sacrifice or *Yajna* is the means adopted by these Vedic Aryans to realise the subsisting relation between the smaller individuals and the whole of which they are parts and through this between the individuals, *Vyashti*, and the universal, *Samashti*. The best way of securing our own prosperity and happiness is by propitiating the superior and more extensively controlling powers of the universe which are not only outside us but also within us and act for us only. This propitiation is a worship carried on with a view to help and strengthen the gods in their work of doing good and maintaining the well-being of this world of ours. Sacrifice is the means adopted by the Vedic Aryans for this worship.

Of the different cosmic manifestations of the universal power Fire or Agni is that which is within the easy reach of all and at the same time possesses some of the characteristics of the prominent agents of power such as the sun, clouds &c. While itself is of all-form, Visvarupa, it is the consumer of limiting forms in other objects. When an object is sacrificed in fire the ray of cosmic spirit which inhabited it is liberated from the body which confined it and made to join the source. Fire, therefore, represents all gods in itself and is at the same time the mediator between man and the gods by carrying the food offered by man in sacrifice to the gods. The worship that is symbolised by sacrifice is, consequently, of the nature of dissolution of the lesser forces in the omniformed and all-prevading *Fire* to augment the greater ones for the happiness of the worshippers. The annual *Satra* known as *Gavām ayana* or 'cows walk' was that which was made by the ancient Aryans to add strength to Indra to enable him to conquer the Asura, *Vala* and release the waters or the rays of the sun (cows) from the cave of the nether world in which they were confined so as to cause to the Aryans cold, darkness and suffering. Similar is the case with every other form of sacrifice. Sri Krishna says in the *Bhagavadgita*. "In times long past Prajapati created all men and with them the sacrifice, and spoke thus: 'With this sacrifice you shall increase and multiply. Let this be the milch-cow of all your desires. Worship, i. e. strengthen the gods thereby, and the gods shall help you to happiness thus by mutually strengthening each other you attain the highest prosperity."

Such being the significance of sacrificial worship, is external sacrifice in fire the only form of performing this worship? The *Brahmanas* teach other forms of sacrifice without the help of external fire. This sacrifice is advised to be performed internally when circumstances do not allow the maintinance of a sacrificial fire. When an Aryan goes to war or trade, or is obliged to travel in non-Aryan countries, or is put under some such circumstances as would disable him to perform sacrifice, he can then perform the sacrifice internally after having deposited the fire within his self (*ātmani samāropya*). What then is this *ātma-samāropana*

ceremony? The same Spirit which manifects itself in fire and other external agencies or powers does so in your internal soul also. So, think that fire out side through which you were sacrificing hitherto is within your self itself. Then you can give up the external sacrifice. All those ceremonies which hitherto characterised the performance of *Yajna* take a new form and necessitate a new kind of worship. Similarly the effect which prompted the sacrifice assumes a new significance in the attainment of *atmajnāna*, the lost light of the soul-sun and of the supreme felicity arising from the internal sacrifice of the lower self made of desires. This internal worship is called *Yoga* and the method of sacrifice *Laya* or dissolution.

As the ancient Aryans dispersed from their joint-home of plenty and happiness and sought other homes in strange lands living for some time at least with no other companions but beasts and trees of the forests, a special impetus was given to the development of the latter phase of sacrificial worship. This is what is known as the *Gnānakanda* or the teaching of the *Aranyakas*. This relation between the *Karmakānda* aad the *Gnanakānda* as two phases of the same Vedic worship of sacrifice will not only explain the much misunderstood relation between the two but will also disabuse the minds of many of false theories tracing the origin of the two from ethnically different races. It will also explain the intimate connection between the liberal *Vedanta* which threw open the gates of salvation to all alike and the narrow *Karmakanda* which confined external sacrifice to certain families only to whose lot the preservation and transmission of it fell. The sacrificial nature of *Gnānakānda* is fully borne out by the teaching of the *Bhagavadgita*. "Some who are devoted to the yoga of works perform external sacrifice which pertain to gods. But others perform sacrifice with the intelligent self by offering him as an oblation in the fire of Brahman." It goes on then to describe the various kinds of Yoga and other-forms of *yajna* which are only extensions of the original significance of external sacrifice to altered circumstances. The *Amanaskakanda* describes the sacrificial significance of *Rājayoga* thus:—"*Chitta, Buddhi,*

27-28. Thoughtlessness itself is the contemplation of Siva; inactivity is His worship, motionlessness is going round Him in veneration; the realisation of the state of "I am He" is prostration before Him; Silence is singing His glory; the feeling of fullness is the muttering of his name; knowledge of what ought to be done and what not, is good character; looking on all alike is the supreme bliss.

---

and *Ahankāra* are the officiating priests, the mind which is the drinker of Soma juice offers the oblation of the ten senses and *Pranas* in the disc of light."

27-28. *Rājāyoga* is, as pointed out an internal worship of *Brahman*. The several limbs of such a worship are more fully detailed by the *Mand, Brah. Up.* Bhashya "For a man who has attained the state of perfectly developed consciousness, remaining without thought on the lower conscious plane is meditation on the higher plane of spirit; giving up all activities in works is the invocation of the deity; firm knowledge is steady seat; the state of *Samunmani* is water for washing the feet; to remain always in the state of mindlessness is oblation to the deity; the constancy in being illumined is the ceremony of sipping water; the overflow of the supreme nectar of immortality is bath; the meditation yoked to *Brahman* is clothing; knowledge filled with all is the investiture of the sacred thread; the dissolution of all things in the self internally perceptible is sandal unction; the sight remaining without the organ is coloured, unbroken rice; the attaining of *chit* is follower; the seeing of this *chit* in the form of a fire-disc is incense; the appearance of the same in the form of sun is lamp; the unification of it with the nectarine flow (*amritarasa*) from the full-moon is food-offering; motionlessness is going round in veneration; the realisation of the state of 'I am He' is prostration before the deity; the praise of the Supreme Being is the vow of silence; to be delighted with all is the dismissal of the deity invoked: Thus to a *Rājāyogin* who is perfect in every way all worships relate to the Atman only."

29. That state which is devoid of all the senses and their qualities (*gunas*), which transcends form, which is untainted and calm, and which is far away from the concepts of existence and non-existence, is called the *Sahajāvastha* or the natural innate state of the self.

30. *Jāgrat*, or the wakeful, *Swapna*, dream, *Sushupti*, deep sleep, the *Turiya* fourth, then the *Turiyātita*, that which is beyond the fourth and the *Sahaja* or the innate,—these are the six conventional states, beyond which a yogin shall have nothing to think of.

31. Giving up all sinful acts and taking up all such

---

29. The highest state of perfection which naturally comes to a person as the result of this *puja* or internal worship is called the *Sahajavastha*. "He who has attained the state of *Sahaja* is seen by persons near him like a lamp situated in a windless place, his own state concealed by the accomplishment of the voidness of every kind of qualified existence (*Bhāva*), devoid of activity, with his limbs and organs like those of a dead body, with a state completely absorbed and without modifications of any kind, and resembling a lifeless dried stick on account of the vital currents having been destroyed to the very root. Just as water which is not exposed to wind and waves becomes clear giving up muddiness and attaines its innate purity, when the clearing nut is placed into it, so also the Supreme Spirit which is devoid of parts shines bright as an entire whole (*Sakala*) abandoning all this manifoldness (*Nishkala*). This is the pure innate nature of the self which is productive of *Amanaska*.

30. After mentioning the highest state of *Sahaja*, the author mentions the several states of life common to all beings with a view to distinguish the lower ones from the highest. These are mentioned as six in number,—*Jāgrat*, *Swapna*, *Sushupti*, *Turiya*, *Turiyatita* and *Sahaja*.

31. The above six states may be divided into two groups of three each. Before we try to understand their significance we

acts as are endowed with merit, if a person is bent on attaining *Swarga*, such a person has no right even to the wakeful state.

---

should consider a little the relation between them and the purpose for which they are defined here. Let us take the first group composed of *Jagrat*, *Swapna* and *Sushupti* states and try to understand their applicability and import.

Consciousness is a vague term used in an infinite variety of senses, varying according to the nature and capacity of the organic medium through which it manifests in a being. According to the Hindu *Sāstras* the baise principle of consciousness or intelligence is the infinite Omnipresent Essence of all things which is projected and made visible by the organs of beings, of various capacities. The various limited individual consciousnesses may therefore be arranged in a progressive order according to the degree and power of manifestation put forth by them. An infinite progressive series has always two limits which may be said to meet. The one is on the negative side and is characterised by minus infinity, and the other is on the positive side and is characterised by plus infinity but both point to the same infinite consciousness. In fact the variously limited consciousnesses lie on a circle, the point at infinity on its circumference being occupied by the infinite intelligence.

If any one wants to trace the course of this consciousness in a person through his different states of mind he has to start from a certain point on this circle. The point chosen for this purpose should be one that is nearer to us than any other and well known to us. Such a point is furnished to us by our normal consciousness of the wakeful state. Proceeding from this state there are states of consciousness on either side of it,—on the negative side where it becomes more and more shrunk in states that may be called sub-conscious and on the positive side where it expands more and more in states which may be called hyperconscious, the goal on either side being the Supreme Spirit who is of the nature of infinite consciousness.

Whenever we judge the nature of a conscious state we do so externally by the degree of manifestation allowed to it by the limiting conditions which determine its force or intensity. The strength of a ray of consciousness which becomes visible depends on the condition of the organs as well the quality of the ray projected out side. The organs may be opaque and allow only a very small ray to escape outside, or the organs may be less opaque and the ray that is allowed to escape through it may be proportionately smaller. The result of external visibility is the same in both cases. What is meant is that the consciousness displayed in a dull inactive state of the organs may be of the same degree as the consciousness in a more active state on account of a large portion of its current becoming diverted in a different channel or withheld inside. Thus it is possible to have states which are alike in appearance on either side of the wakeful state (*Jagrat*). Taking this *Jagrat* as the standard state two states are recognised on either side of it. These are called the *Swapna* or dream state and *Sushupti* or the state of deep sleep. By some these names are used for the subconscious states only while other names are used for the corresponding hyperconscious ones like *Samanmani* and *Samadhi*. As the Yogins' work lies with the states of mind above the wakeful they freely use these terms *Swapna* and *Sushupti* to higher conditions.

We stated that the display of conscious activity by a person depends upon the qualities of the material organs which modify its manifestation. These material qualities are classified into three kinds *Sattva*, *Rajas* and *Tamas*. *Sattva* is from the root *Sat* which means existence,—spiritual natures. *Sattva*, therefore, represents the pure state of spiritual and intellectual activity in which there is less of the clouding material influence. *Rajas* is from *Ranj* to glow. In this state the organs are, as it were suffused with the material activity emanating from the spirit in the same way as the mote is reddened by the sunbeam. *Tamas* is from *Tam* to choke and means darkness in which the light of consciousness is choked. *Tamas* indicates the condition of matter in subconscious states; Rajas that in the wako

full states of consciousness; and *Sattva* that in the hyper-conscious states of activity. In the first state there is less activity both internally and externally and consequent dulness. In the second state there is an equal and harmonious amount of activity both internally and externally. In the third state there is a less amount of external activity compensated by an increased amount of internal activity. The Yogin's endeavour is to cultivate the *Sattva* quality within to the highest degree so as to develop the internal mental activity in the direction of spirituality. In consequence his application of the terms *Swapna* and *Sushupti* is with reference to the *Sattvic* states unless they are purposely used to indicate bodily conditions. In the same way as to an ordinary man the wakeful state comes after the sleep state ends, so to a spiritually wakeful *Yogin* his wakeful state comes after the worldly wakefulness which is his sleep, ceases. To be worldly conscious is to him to be spiritually asleep The distinction between these states in their twofold significance is clearly explained in the *Mund. Brah. Up. Bhāshya.*

"By That he sees the end both of waking and of sleep, understanding that *Atman* who is great and infinite, the wise do not grieve," says the *Sruti.* When by means of the fourteen organs commencing from the mind which are cherished by the sun, the sound and such other gross objects of the senses are perceived, it is the state of wakefulness. When, at the time of the cessation of all the senses, the mind alone remains, it is the state of sleep. In these states the character of the witness alone remains to the *Atman.* So it is clearly said that he who knows Him by inference becomes a knower of *Brahman.* At the end of wakefulness when the senses cease to act, *Sushupti* alone takes place; and after that comes the state of sleep. This is the proper order. For instance, as there is always the existence of a desire to enjoy the bliss of union with *Brahman* to a person endowed with the organs, in the state of wakefulness, even though he be bent on outward activity, he takes on sleep, quickly attains submersion in *Brahman* and by force of the *Karma* which acts in the form of his present condensed body becomes overpowered by *Tamas*

Therefore in *Sushupti* the *Jiva* becomes united with *Brahman* who is characterised by *Tamas*. After happily staying with Him for sometime, sees dreams by means of the mind which is concealed within its own inside. This is the conclusion: At the end of *Swapna* (dream), mental perceptibility happens to a person endowed with the organs. Therefore alone it is said that by the knowledge of the Supreme Spirit ensues freedom.

"When we thus examine the three states, there is no distinction between *Sushupti* and *Samadhi*. If it be held that the dissolution of the mind itself is *mukti* because the dissolution of the mind is common to both states, it should not be done so. For, here the character of mukti-production by means of *Sattva* is not attributable to the mind. Which then is the producer of *Mukti*? This special quality should be understood therein: In *Sushupti* dissolution takes place only to a circumscribed mind; but in *Samadhi* unlimitedness comes to Iswara who has trampled over the mind, because the *Antahkarana* becomes infinite and perfect by being made to assume the nature of Him. When both become one the dissolution of the universe occurs, for, the universe made of the great elements is the creation of the mind. After this as there is not the slightest scent of distinction, *Mukti* arises."

The upshot of the above teaching may be briefly stated thus: In all these states of consciousness a constant struggle may be said to go on between the two factors, spirit and matter, each of which contend for supremacy. The fight is sure to end when one of them puts down the other and stands over it. In the state of *Sushupti*, the *tamas*, matter, over-powers the Spirit and thereby causes the cessation of the struggle. In *Samadhi* the Spirit holds down the *Sattvika* matter and puts an end to the struggle. In the former state the mind is completely inert and keeps down the shining of spirit through its force. In the latter the mind is intensely active inside and by becoming absorbed in Spirit completely retires from external activity. But in both these states the existence at least of an atom of the mind is necessary, though with different qualities. In the states which are above these conventional states the existence of the mind is completely overlooked

52. If he at any time, saying "enough, enough with all the worlds of enjoyment," takes away his mind from these, he attaining the wakeful state turns his mind towards freedom (*moksha*).

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and made to vanish as it reaches its highest minimum limit owing to the spirit or consciousness having attained its maximum limit.

Consequently to a Yogin real wakefulness commences when the mind begins to withdraw from external activity and turns inside towards the spirit. It is the wakefulness not towards worldly activity as in ordinary beings but towards the realisation of the *atman* within and freedom.

Incessant activity is the chief characteristic of the mind; when this activity is external it is for the purpose of selfish enjoyment and in consequence develops bad *Karma* or sinful acts and prolongs suffering. But when the mind is turned inwards towards the self within, it checks, as it were, the outgoing self and keeps it away from selfish acts. A person with such a mind (*Pravritta*) will always indulge in meritorious acts, which show that he is on the threshhold of spiritual realisation and has entered into the wakeful state.

32. But it is not enough. He should become a *Nivritta*, one who has given up even meritorious acts; for, the result of meritorious acts is temporary enjoyment of happiness in *Swarga* as long as his merit lasts and the returning back to earthly life. If complete freedom should be attained, he should turn a recluse and meditate on the destruction of births and deaths and by the realisation of the Self. Then alone is he said to be really wakeful; then alone the real practice of Yoga is said to commence to him.

(*To be continued.*)

ĀSANA,

OR

POSTURE.

BY HIRENDRA NATH SINHA.

(*Continued from page 210.*)

Neti is the process of cleansing the nostrils. It is so named from the technical name *Neti* used for a thread which is passed through the nostrils and drawn out from the mouth with a view to purify the nostrils. The thread used is generally a smooth, soft one sufficiently thick and strong. By some it is smeared with honey to make it stiff and palatable and easily moveable. After gently inserting the thread into one of the nasal cavities, if the other is closed and a strong current of air, if necessary, inhaled and then exhaled through the mouth the thread is as it were sucked in. By repeating this process several times the inner edge of the string is brought into the mouth. Then by holding the two ends with the two hands, it is gently moved to and fro until the cavity of the nostril is cleansed. The same is to be repeated with the other nostril also. In this method of cleaning the nostrils the Hatha-yogin has one additional object to be gained—the widening of the inner nasal cavities in the upper palate. This will be useful to him, as we shall see later on, for another higher practice known as the *Lambika*.

Laukikikarma is the practice of shaking or swinging the intestines repeatedly from one side to the other. This is differently named by different writers. It is by some called the *Nauli-karma* and by others *Laulikarma*. The method of this practice has been described at some length in connection with *Vasti*. In this particular form the churning is converted into a rotatory motion round the navel of the whole abdomen. The action of this is to dislodge all fecal matter and throw them out with increased peristaltic action by manipulating the muscles of that region. This

may be done without any water inside and is a good cure for constipation and indigestion.

Trataka or the purification of the eyes is practised by fixing the eyes on a single point. The point generally chosen is the tip of the nose, the point between the eye brows or some distant object. The eyes should be kept at a fixed gaze without the least twinkle until tears flow in abundance and wash the eyes. Fixed gaze is one of the practices requisite for other purposes also.

Kapalabhati is the process of cleansing the inner portion of the occipital foramen. Several practices are mentioned under this head. The air is drawn in by the left nostril and expelled by the right imitating the action of a bellow; then the operation is reversed and performed. This is alternately repeated several times until the intended cleaning is complete. This method is known as the *Vatakrama*. Instead of air when water is drawn in by the nostrils and thrown out by the mouth, it is called *Vyutkrama*. The reverse process, in which water is sucked up by the mouth and thrown out by the nostrils, is called *Sitkrama*. This operation is sometimes done in a still more striking manner. Water is drawn in by one nostril and thrown out by other. We often find Indian Jugglers imitate these *Hathayogins* and keep a continuous drawing in of water with one nostril and a flowing out through the other. This is no doubt more difficult than the others. The effect of this is to cool the brain from undue excitement when not required and to prepare the cavities in the upper palate for what will be explained as *Somapana* or the drinking of Ambrosia.

Properly speaking this *Karma* should form an accessory of *Pranayama* as it involves some of the exercises on *Pranayama*. According to some all the six *Karmas* of purification are preparatory steps to *Pranayama*; while according to others, *Pranayama* by itself is capable of purifying the whole system and all these *Karmas* are unnecessary. We have preferred to include these under the preliminaries of *Asana*; for the reason that the physical and external conditions necessary for the practice of *Yoga* really commences with the *Asanas* and that the *Asanas* themselves

are only anciliary to *Pranayama* which forms the cream of external *Yoga*. Moreover, besides the *Karmas* mentioned above, there is a host of others, all of which involve in some form or other the exercise of breathing and is known to purify the nervous system. As the highest *Pranayama* is the control of the nerve currents, for which the control of breath is only preparatory, those others naturally come as preliminaries to *Pranayama*. Most of the *Shatkarmas* concern only the cleaning of the body and making it healthy. They have therefore been included under *Asanas*. *Kapalabhati* or the cleansing of the occipital foramen, though it is chiefly dependent on the requisites of breath control has been mentioned here as it forms part of the six purificatory *Karmas*.

The *Tantras* will be found to team with descriptions of similar other modes of purifying the body and the result they produce. The main point to be attained in all these practices is preservation of the body from diseases and establishment of thorough control over every part of it, by the achievement of which the body may be made to rest in any posture that the *Yogin* may find convenient. Some of the *Rajayogins* whose work consists in the manipulation of the internal organ of perception condemn all these as unworthy of the student of *Yoga* and advocate only such of the *Karmas* as are connected immediately with mind and concentration. The extremist on the opposite side, the end and aim of whose practice is sound health do not aspire beyond the necessaries for securing health. If perfect control over every part of the body is secured everything else will come of its own accord; and the mind will be able to achieve concentration by itself. But those who take a progressive view of the whole system of *Yoga* lay it down that a person, in order to reach the highest ideal of *Yoga*, should successively pass through every stage of practice, from the first condition of physical health to the highest state of mental vigour. Then alone will it be possible for him to positively attain the hyper-conscious state of spiritual existence. Unless we attain perfection in a lower exercise, there is no use of going to a higher one. Our progress should

always be in grades. Perfect health naturally leads to establishment in *Asana*, control of breath will then be easily accessible and so on.

The *Hathayogins* who paid special attention to every thing connected with the development and control of the body has invented a vast number of *Asanas* with a view to give exercise or rest as circumstance needed to every part of the body. In some of the ancient Hathayogic books we will find 84 *Asanas* generally recommended as appropriate for the *Yogins*. Gorakshanath and other writers of later date have mentioned the *Asanas* to be 84,000 in number. But those who maintain that *Rajayoga* is the end of all *Yogic* practices have recognised only a few of them as essential. Some of the minor *Upanishads* advocate a limited number of these ranging from three to sixteen. *Sandilyopanishad* mentions eight; *Darsana* nine; *Patanjali Bhashya* and *Varāhopanishad* eleven; *Srisikhibrahmana* fifteen. Of these only three are recommended by some as sufficient for all purposes. We shall give below a brief description of some of the main *Asanas* common to both the *Hatha* and *Raja Yogins* and in which the characteristics of the *Asanas* pointed out above as essential for the purposes of meditation are not in any way violated. We shall begin with the *Asana* called *Svastika*.

The posture in which we sit, holding the body, erect neck and the head vertically straight and with feet placed under the opposite thighs is called *Svastika*. The word *Svastika* means cross. This *Asana* is so named on account of the crossing of the legs characteristic of it. It is the *Asana* familiarly known to every Hindu who gets used to it in his everyday squatting posture. It is the easiest and most convenient of *Asanas*.

Gomukhāsana. If we place the right ankle on the left side of the back and similarly the left ankle on the right side, you have the shape of a cow's face. Hence it is called the *Gomukhāsana*. This posture is generally varied by placing either of the legs above the other to suit one's convenience and slightly twisting the body in the direction of the upper leg. The effect of this twisting is to lighten the muscles of the lower half of the trunk.

Padmāsana. In this posture a person sits placing the right foot on the left thigh and the left foot on the right thigh, and crossing the hands firmly holds with them the two great toes, pressing the chin on the chest directing the eyes to the tip of the nose. Some call the simple crossing of feet on the thighs *Padmāsana*, and the crossing of the hands on the back and catching hold of the two great toes a *Baddha Padmāsana*. This *Asāna* is supposed to be a cure for all diseases.

Virāsana or the heroic-posture is that in which each foot is placed under the thigh of its side. In India just as *Swastikasana* is familiarly used by all religious men, *Virasana* is commonly used by all military people, especially by the Rajaputs of Northern India.

Simhasana is that in which the ankles are placed such that the left ankle is on the right side of the suture and the right on the left side, the hands being placed on the knees with the fingers extended and the mouth kept wide open and the sight centred on the tip of the nose while remaining in deep meditation. This is called the posture of the lion, because in it a person will resemble a lion.

Bhadrasana. Place the ankles on the sides of the suture, the right ankle on the right side and the left on the left side, and then hold the feet on the sides firmly with both the hands so as to keep the sides of the soles pressing against each other. You get the posture known as *Bhadra.*

Muktasana. Pressing the line of suture with the left ankle and the left with the right and resting the hands on the knees we form the *Muktasana.* Some describe it differently. According to these the *Muktasana* is formed by placing the left ankle over the membrum virile and the other ankle over to it. This Asana has been variouly named by the Yogins on account of its importance. Some have called it *Vajrasana*; others *Siddhasana* and some others *Guptasana.* This is a favourite *Asana* of the Yogins, and is supposed to be a sovereign remedy for suppressing passion.

Mayurasana is that in which we plant both the hands on

the earth and prop up the sides of the naval with the elbows keeping the body erect in the air like a staff. Owing to the resemblance of this posture to a peacock, it is called the *Mayura* or peacock *Asana*.

Sukhasana. There is no particular posture under this name. Any posture that would give comfort and infuse courage to a man of weak health is called *Sukhasana*. The only condition is that the posture should not in any way be obstructive to meditation.

These are some of these *āsanas* commonly employed by the yogins. As we have seen, these are consistent with the fundamental principles of *āsanas* and do not require strenuous exertion on the part of the *Yogins* to maintain them. Whenever the limbs are completely rested, we may be sure that they will not thrust themselves on the attention of the mind. On the other hand, the large amount of energy that would have been absorbed by these from their restlessness, will naturally be spared to so swell the mind as to help its intensity of meditation. The rest spoken of should not be the rest arising from weakness and incapacity, for, in that case it will have no energy to spare the brain. The rest should therefore be the rest of healthy limbs trained and controlled to remain at ease. Hence the primary object of these *Asanas* is to make healthy nerve currents course through every limb and then to so control them as to get over the body idea entirely. The ultimate object after the body idea is conquered is to make the body itself a potent means for healthy concentration. The Upanishads teach, "By whomsoever the posture is conquered, he has conquered the three worlds." A man who is healthy and has perfect control over his body will have control over the Asanas; and to such a man the forces of nature will be subservient.

As health is of primary importance to the practices of *Hatha*, various other postures have been invented to suit the requirements of a *yogin*. We shall mention below a few more of these which are not in any way inconsistent with the other auxiliaries of meditation. Atmarama, the author of *Hathapradipika* in whose opinion

Hathayoga is only a lower stage of *Rajayoga* recommends some more as useful for the practices of Rajayoga. A description of these will not be out of place here.

The posture called *Padmāsana* has already been described. There is another variety of it which is stated to have been the favourite posture of Matsyendra and hence known as *Matsyendrā-padmasana.* After placing one's self in the lotus posture, if the legs are turned up with hands inserted between the thighs, the eyes concentrated on the tip of the nose and the tongue fixed at the root of the canine teeth, we form the above *Asana.*

Chakrasana or the circle posture is the one in which the left thigh is placed on the right ankle and the right thigh on the left ankle with the body held erect.

Dandasana is that in which the legs are spread so as to rest the feet, the shanks and the thighs to rest on the ground completely and the fingers are rested on the ankles.

Kurmasana or the tortoise-posture is that in which we block the lower orifice with the ankles brought together in an inverted manner so as to squat like a tortoise.

Kukkutasana or fowl-posture. Having formed the lotus posture, if the hands are thrust between the thigh and the legs and firmly planted on the earth and the body is raised aloft, the posture like that of a fowl with wings spread is attained.

Uttanakurmasna. Pleacing one's self in the posture of the fowl, and resting on the back should the two hands be bent and placed on the sides of the neck instead of on the floor, it would make the posture like that of a tortoise upset. Hence this Asana is called the upset-tortoise-posture.

Dhanurasana is obtained by lying down in an inclined posture and holding the two great toes with the two hands and drawing them towards the ear as one would draw a bow-string.

Matsyendrasana. To form this, place the right foot at the root of the left thigh inside and surround the right knee outside with the left foot and sit with the body twisted to the left side. This is supposed to be the best *Asana* for rousing the *kundalini.*

Paschimasana is the *Asana* in which the legs are stretched

in front on the earth like a stick and then the toes are held with the hands while the forehead is placed on the knees. This posture is supposed to destroy fat in the abdomen and to turn the energies upwards.

Savasana is the picture in which one stretches himself on the floor like a dead body completely resting the body and the limbs. It is supposed to give rest to the mind.

The above are a few of the Asanas of both the *Hatha* and *Raja yogins*. Before concluding this portion of the accessories of *Yoga* attention must once again be drawn to the rationale of these *Asanas*. Their aim is not the perpetuation of animal life by ensuring immunity from ailments to the body. But it is something nobler—the purification of the nervous system and the bringing of it under the control of the mind by these means and thereby collecting the vital energies distributed to the different parts of the body in order to maintain the local activities and transmitting them into the mind-centre so as to create a huge and powerful mind which will boldly penetrate into the Supreme region of the *Atman*. To the Yogin the difference between physical and mental activities consist in the condttions of manifestations of the same essence of *Prana*. Health and psychic strength are, therefore, synonymous to him; and these can be accomplished only by establishing harmony between the two by bringing the one under the control of the other. As all *Yoga* is merely a development of the ancient *Mantrayoga*, the *Hathayoga* which forms an accessory to *Rajayoga* cannot but be the growth of the same *Mantrayoga* in one of its earlier stages and have meditation for its ultimate object. That this is so will be evident from the fact that a lot of other postures called the *Mudras*, the *Karanas* and the *Bandhanas* have been introduced into the *Yoga system*, all of which while they are based on the *Asanas*, are intended to develop meditation. While the *Asanas* simply involve the manipulation of the limbs, the other postures require something more connected with the concentration of the mind; such as, the exercise of breathing, the direction of the eyes, ears and the tongue to particular centres of the body and the like.

For understanding the scope of these postures it is quite necessary that we should be able to distinguish them from other meditation postures. The Tantras take special care to differentiate between the technical significance of the Asanas and other postures. We have seen in the definitions of the Asanas mentioned above that their distinguishing features consisted in the disposition of the limbs. But in *Mudras*, the *Asanas* are superadded to the regulation of breath, and concentration of sight or some such symbolism. The very name *Mudra* indicates that it symbolises the internal changes effected by it. In *Karanas* the several organs of the body employed in forming a posture and the particular nerves brought under control are given a prominent place. The *Bandhanas*, as the name indicates, imply the arrest or storage of the nervous energy in certain ganglianic, vertibral centres by the fixing of the mind in those centres. The object of these is to lead the accumulated central current in graduated stages to the highest one. In fact, these postures may be said to symbolise externally the psychological processes that are going on in a *Yogin's* body. An adept by merely looking at the posture of a *Yogin* will be able to know how far the *Yogin* has advanced in practice, or to what degree he is able to control his vital energies and concentrate his mind on an object. But their intrinsic value does not stop with mere external symbolism. They may be said to be the propellers on the onward path of spiritual realisation. At each step they teach the Student the further way and how to reach the next higher. As we deal with the different *Mudras*, *Karanas* and *Bandhanas* in connection with the higher limbs of *Yoga* we shall note what the connotation of each of these symbols is, what the pervading principles of these are and what forces in the body are affected by these.

Some are apt to mistake the *Yogic mudras* or postures with the so-called *Mudras* or symbols of Tantric ritualism which are formed by holding the hands in particular attitudes, and twisting the fingers. The latter *Mudras*, we may say, have no connection whatever with controlling the body or vital energies. They are symbols invented to aid concentration, to tutor the mind to fix

itself on special forms of a deity which forms the object of an *Upasaka's* worship. It is not altogether easy to form an idea of an abstract being. The *Upasaka* is therefore allowed to choose for himself a special form of a deity and taught to meditate upon it. When he succeeds in steadily fixing his attention on it, he throws it off and rises higher. At the beginning an image of his chosen deity is kept in his presence and the worshipper is taught to look at it steadily until its form gets fixed in his mind; and then he shuts his eyes and meditates. The difficulty of owning property and taking care of them is always too much for a *Yogin*. He therefore prefers the method in which he can conveniently avoid the possession of an image. He manages to manipulate his hands and fingers and form a temporary image or symbol of his chosen deity and tries to get the impression of its form in his mind before he begins to meditate. Similar artifices will be found to be made use of even by the Yogin in his manifold forms of meditation. These should on no account be confounded with *Mudras* or physical postures.

Thus health is one of the chief conditions of *Asanas*—health not got by making the external appearance nice and sound and leave the care to pester and die. It is identical, in the language of the *Yogins*, with control over all the bodily organs, and over the nervous system and with the help of such control to make the inner man strong and healthy. He does not wish to submit the body which is the holy temple of God to be contaminated by medical poison, or rather, we may say, by medical witchcraft. Natural cure is the most approved from of treatment for all diseases. Diseases generally take their birth from blood poisoning, the accumulation of impurities in the system. They are not to be got rid of by counter irritants. The best way to purge the body of these is to educate the body to throw these out of its own account. The *Yogin* therefore prefers quietly going to work in privacy. His method consists in purifying the blood by the regulation of the breath and by various other natural processes. By an effort of the will he brings under control the nerves traversing the affected organ; and then by flushing the part with an exhuberent

blood supply, expels the deleterious matter from the part and thereby restores it to its normal health. *Yogins* are known to increase or decrease the excretions of the body at will. All these things mean concentration of the mind. Without concentration there can be no control over the organs, over the nerves, no conquering of diseases. A perfect mind therefore means cooperation of the mind with the body. Artificial means should be the last resource of the *Yogin*. Even while he uses these he cannot but call it a *Yoga*. In India the various simples and surgical instruments of medical men are the products of the highly developed minds of the *Yogins*. Prescription of a recipe by proportionately mixing the simples for the cure of a disease is called the *Yoga* of *Ayurveda* or the science of health. We shall mention one or two authenticated incidents in the lives of Yogins.

A great Yogin of Northern India lived in a narrow hole burrowed in the ground amidst a pleasant company of serpents and other venomous insects. While walking out of his hole one day in darkness, he chanced to tread upon a cobra and was bitten by it. He was noticed suffering from the effects of cobra-poisoning by those who were in the habit of attending on him when out of *Samādhi*. Even though he was much entreated by these to take the supposed antidotes brought by them, he wouldn't take them. But on the other hand he entreated his devotees to leave him to himself and went into *Samadhi*. Two days after he came out of it hale and cheerful to the immense surprise of his friends. When people who visited him asked him how he managed to get out of the poisonous effects of the bite, it seems, he used to say in his own sweet way that the Lord in the Serpent showed mercy on him. Such is the kind of effect which the power of concentration is capable of giving. This is only as long as at least a small particle of the body idea clings to the Yogin. When this idea is thoroughly rooted out, no diseases can exist for him and therefore no cure is sought after.

Another great man whose mind was known to dwell always in God had an attack of the throat disease known as the "Clergyman's

throat." The doctors who were brought to attend on him dissuaded him from talking and sermonising. He would not listen. He used to say that if a few words from his lips could give consolation to the poor sufferers who came to him walking many miles, he would prefer many deaths to seeing these people suffer even in the least. The medicines which the doctors gave had no effect on the disease and his disciples found it rather a difficult task either to prevent visitors from seeing him or dissuade him from talking. So some of the more thoughtful of them entreated him to concentrate his mind on the throat for a few minutes and check the disease. He would not do it either. He replied, it seems, that he could not take his mind off from God and concentrate it on the worthless throat. The result was that inspite of the best medical treatment that was given him and the most devoted attention from his disciples, his body succumbed to the disease. This shows that the mind is veryessential to health. The ideas of health and concentration of mind on the body to secure health will remain to the *Yogin* only as long as his mind does not reach the highest state of consciousness. When that state is reached all ideas of health and body will quit him of their own accord. The *Hathayogin* who pays particular attention to the requisites of health, does so, only to rise above the idea of health and reach the same goal as the *Raiayogin.*

The only objectionable point in the practices of *Hathayoga* is the erroneous submission of the body to torture with a view to bring it under control. This is rather pricking the eye which one wants to cure. It is the false way of destroying the body in order to realise the conquest over the body idea. Attaching undue importance to the idea of health at the cost of higher ideas is also equally bad. The practice of Asanas should be free from all these defects. Then alone will they be helps to meditation; and the meditator established in them will become immovable like a rock.

Moreover in all these practices of *Yoga* indefatigable perseverance is very necessary. "An ounce of practice is more valuable than a cartload of theories." We may read a whole library of

books on *Yoga*, but if we do not practice it regularly under the guidance of a competant teacher we will not advance a step. Our knowledge depends on our own personal experience ; we should be able to see and feel everything for ourselves. Then alone will we be competent to enjoy the results. Mere listening to theories will be useless. A number of persons once went into a grove to eat mangoes. Almost all of them were intelligent men. Soon after they entered the garden, they were captivated by the beauty of the trees and their foliage. They forgot the purpose for which they entered the garden and began to count the number of branches, the number of leaves and take notes on their formation, structure, height and other particulars. One of them was a practical man. He did not care for all these. He quietly sat under a tree and began to eat the fruits. We should set aside science and theorising and be like this man in practising *Yoga*. In practicing the Asanas we should not attach undue importance to their theoretical perfections or the health arising from them but should always have an eye to the ultimate result. Those who seek health seek it with one of two objects —the realisation of spiritual perfection or the enjoyment of worldly happiness. A man who incessantly imposes on himself all sorts of physical torture for the sake of longevity cannot have a happy life. The man whose eyes are directed to spiritual life can cross the ocean of worldly life in a frail boat; he cannot realise supreme bliss unless he knows how to see it even in this life. Hence these *Asānas* can have only one significance to all,— happiness and comfort to those that practice them and Supreme Knowledge to those who persevere in them with the clear understanding of their true import.

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THE ARCTIC HOME IN THE VEDAS.*

We owe Mr. Tilak an apology for not being able, unavoidably, to notice earlier, his admirable book, which happily is not of the sort that grows stale by the Reviewer's delay. It is a solid contribution to the literature of Indology and deserves more attention at the hands of Indians who have had modern education. Beyond the handful of scholars who are specially interested in Indian antiquities, nobody seems to be aware of the high importance of the work as a new key to the interpretation of many Vedic Texts and legends. Indian chronology of the Vedic period has till now been altogether conjectural and scholars have based their conclusions chiefly on the internal evidence afforded by the books. Thus the dates were almost entirely relative without absolute fixity in time. In his Orion Mr. Tilak struck a new path and utilising the statements in the Vedas concerning the position of the Vernal Equinox arrived at conclusions concerning the date of the Brahmana's and the Samhitas, whose definiteness is not their only merit. This line of astronomical research commended itself to Prof. Jacobi of Bohn who on independent though similar grounds corroborated Mr. Tilak's results. But we ought not to forget that it has been said of this method that it is 'invalidated by the assumption of a doubtful, and even improbable meaning of a Vedic word which forms the very starting point of the theory.' Mr. Tilak in following up his researches on the

* Being a new key to the interpretation of many Vedic texts and legends: by Ball Gangadhar Tilak. Published by The Manager, Kesari, Poona city.

lines of the Orion was irresistably led to conceive, in the light of recent advancements in Geological and Anthropological science, the hypothesis the validity and proof of which form the subject matter of the 'Arctic Home in the Vedas.'

By way of clearing the ground for the discussion of his hypothesis Mr. Tilak devotes the first three chapters of his book to the results of the sciences he has found so suggestive. We cannot help thinking, that the glacial epoch or rather the time of its occurrence with which Mr. Tilak is so directly concerned might have been more fully handled, the more so as Mr. Tilak himself is aware that "it is difficult to decide, in the present state of our knowledge which of the estimates (the American or the English) is correct.' The American geologists base their calculations on the known rate of recession of the Niagara and Missouri rivers since the survey was begun and the distance of these recessions from the last signs of glaciation and estimate that the glacial period must have closed 7000 years ago. But this estimate lacks the support of the eminent English geologist Prof. Gekie, on the ground that it is inconsistent with the high antiquity of the Egyptian civilization. In view of this important difference it would have been more helpful to the reader if Mr. Tilak had set forth not only the details of this controversy but also the reasons which induced him to adopt the American in preference to the English view. The statement that "if no traces of glaciation are yet found in Africa this objection loses its force" seems hardly adequate. No doubt Mr. Tilak claims to have furnished, by his researches into Vedic chronology and calendar, independent corroborative evidence for the American geologists. But we are of opinion that this claim is a little premature. His theory is beholden to the American Geologists for lending it probability; and in

the absence of further evidence, to make it confirmatory of the American view savours some what of the circle. Evidence for the identification of the catastrophe which drove the Aryans from their home with the glacial phenomena is yet to be found—the bare approximate agreement in the time-estimate being hardly enough. These results make Mr. Tilak's hypothesis not improbable on *apriori* grounds merely. The evidence in support of it is both direct and indirect: the former consisting of Vedic texts which, if Mr. Tilak's interpretation is sound refer to the meteorological or astronomical features of the Arctic regions, the latter, of the deductive application of the theory to the Vedic myths and legends.

The search for Arctic features in Vedic texts is the form the enquiry takes. To begin with, a reference to the revolution of the celestial hemisphere is given and then the widely prevalent tradition that the day and the night of the Gods are each of six months' duration, though not found in the Rig Veda, is justified as a reminiscence of the ancient Polar home. The extremely obscure statements about the Devayana and Pitriyana find luminous explanation here; and it is extremely interesting how the sister-revelation to the Veda, the Vendidad, comes to the help of the theory and clinches the argument. The characteristics of the Arctic dawn are next handled and it is shown how long dawns are meant in the various passages referred to and not the short dawns of the temperate regions. Mr. Tilak's interpretation of three Rig Vedic verses, hitherto obscure and unintelligible, establishes that the long dawns of the Veda are Polar in origin and it is refreshing to note that with due respect to the ancient interpreters he feels free to criticise and reject the explanations of Sayana in this regard and thus condemn unthinking adherence to customary methods of exegesis. The

long dawn and the long night receive similar scholarly treatment. The correct meaning of the word *Dasa* (power of darkness) is given ; and the conjectures about conflicts between the Aryan and non-Aryan races based on the word is shown to be groundless. "The exploits described are all heavenly and it jars with the contest to take a single sentence in the whole hymn as referring to the victory of the Aryan races." Coming now to Arctic months and seasons Mr. Tilak finds abundant traces of the same in the sacrificial system of the Brahmanas. The legend of the seven sons of Aditi, and the seven horses of the sun are shewn to refer to a year of seven months' sun-shine. Thus the mystery which is supposed to attach to the number seven finds an easy and natural explanation. It is significant that the books in mentioning these facts refer to them invariably as of *purvye yuge* i e of by gone times. Even at the time of the Brahmanas these matters had become fading memories of a dim and distant past—a fact which throws considerable light on the character of the Brahmanas themselves. As a result of the luminous discussion on the meaning of *Yuga* we are told that *Manusha Yuga* refers to the period during which the sacrificial session was held and that *Yuga* means a month. The legend of Dirghatamas as well as that of the Navagvas and Dashagvas contain, we are told, a reference to a period of nine and ten months' sun-shine during which the sacrifices were performed. Commenting on the verse of the Rig Veda X, 140, 6, Mr. Tilak courageously rejects the explanation given in the Brahmanas in perference to his own—an instance of the real scientific spirit in which he pursues the investigation and the rational method of explanation adopted by him throughout. The tenth chapter containing a discussion of the sacrificial system of the Brahmanas, yields striking corroboration of the result already established—viz that the Aryans knew of

a year of ten months' sun-shine and closes the direct evidence for the Arctic Theory. We are then led on to consider the explanatory power of this theory when applied to the myths and legends with which the Veda abounds. The theory has here to reckon with old rivals in the field. The Dawn, the Storm and the Vernal theory have each contended for supremacy in this region. The indigenous Nairukta school, whose followers the modern orientalists are, long ago broached the Storm and Dawn theories but their explanatory power has been very poor indeed. Out of the various legends about the Ashvins, Yaska could explain only one by the Dawn theory, namely that of the quail being rescued from the jaws of the wolf. The Dawn theory in as much as it refers only to the daily, short lived dawns of low latitudes is inadequate to cope with the importance and magnificance with which *Ushas* is invested in the Vedas. Both the Storm and the Dawn theories as applied, for instance, to the legend of Indra and Vritra, could not explain all its features. The Storm theory can account for the release of the waters but not the recovery of the dawn ; while the Dawn theory can account for the dawn but not for the release of the waters. The Arctic theory can cope with all the features of the legend even including the *annual* character of the fight between Indra and Vritra and the time of its commencement which was (in) *Chathvarimshyam Sharadi*. In the discussion about the meaning of this phrase the advantage of Indian scholars applying themselves to the critical study of Indian Literature is forcibly borne in upon the reader, for, who but a Brahmin accustomed to say his *sankalpa* every day could have had the acumen to establish a result which though not in accord with strict grammatical interpretation is yet shewn to be the only one admissible in the context. "In the fortieth autumn," though the grammatically

correct translation yields no good sense; while "in the fortieth day of Autumn" is correct Sanskrit *idiom* as used down to the present day. The theory of the cosmic circulation of aerial waters is a valuable bye-product of the inquiry in this chapter shewn to be mentioned in the Parsi books also.

The Vernal theory fails to explain the Ashvin legend; and various other legends are shewn to yield good sense only on the application of the Arctic theory which is thus triumphantly piloted through the troubled waters of Aryan mythology. The explicit reference in the Parsi scriptures to the Airyano Vaejo and to its destruction by the advent of ice is a remarkable confirmation of the Arctic theory affording what logically is termed evidence *aliunde*. The traditions of the various Aryan peoples fully dealt with in the chapter on comparative Mythology, have a similar logical character and tend to drive home the hypothesis which is so brilliantly conceived and so ably defended throughout the book.

This sketchy outline of the argument is hardly adequate to give our readers the impression of profound Vedic scholarship which a study of the book itself produces. The great merit of this brilliant and fascinating theory is that its deals only with *Verae causae* and its wonderful explanatory power; and it has been expounded with such scientific rigor and logical perspicacity and in language of such limped clearness as not only to win respect for the author's scholarship but also, in a measure, to wipe off the reproach, made by friends in admontion and by foes in derision, that the Indian intellect is unequal to original research of any kind whatever. These are features which assign to the hypothesis considerable scientific value. Logically put, the crux of the problem may be stated to be this:—There are certain passages in the Vedic Literature

whose meaning has not been satisfactorily elucidated by any theory. Is there any other which alone can do this? Mr. Tilak in effect tells us that if we assume that the Aryan ancestors once lived in the Arctic region and that the coming on of ice during the Glacial epoch drove them from their home, everything becomes clear and natural. The foundation for the theory has been abundantly and well laid and its explanatory power richly exhibited; but the main question appears to be one of interpretation. Until Sanskritists generally are agreed that the passages in question can bear the interpretation put by Mr. Tilak on them, the uneasy feeling that something has yet to be done before the hypothesis can be declared to have been proved will remain. The absence of distinct reference to the Aurora Borealis, to the Arctic lunar phenomena, and to a summer of eight or eleven months' duration seem to weigh against the theory. An Archaeological find in the Arctic regions by the polar explorers or the discovery of a verse containing a clear and direct reference to the Arctic Home will put the theory on a higher logical plane and tend to raise it to the dignity of a recognised scientific fact. The book is a brilliant achievement and an ornament to Indian scholarship. It has vindicated the substantial trustworthiness of Indian religious tradition all along the line and weakened to a degree the claim of latter day schools, which shunning the broad road of science, strike into dark and devious bye paths and and give mystic hints of 'hidden' lore and 'occult explanation.' This mental attitude confounds the intellect and depresses the moral nature; and whether Mr. Tilak's theory finally triumph or not, his works ought to be dear to every thoughtful Hindu for the spirit in which they are conceived and as being the fruits of the first scholarly attempt to apply to Indian religious history scientific

methods of investigation. Though Mr. Tilak, in discussing the bearing of his theory on the views of Hindu Theologians seems disposed not to press his theory to its inevitable logical conclusion and thereby offend orthodox susceptibilities, we are confident that as scholars of his type increase and let in the light of disciplined reason into the dark regions of Indian History the sacred books of the Hindus will stand revealed in their native purity. The work of the 'Higher Criticism' bears not merely intellectual but also moral fruit; and only when the Indian Renan comes and does for our sacred books what has been done for the Bible will the past be like an open book before us, the future foreshadow itself, and courage to dare and to do arise in the Indian breast.

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"THAT WHICH EXISTS IS ONE" AND "THAT THOU ART."

BY H. MITRA.

(*Continued from page 229.*)

The Guru.

27. Religious teachership has become a profession, and the professional Gurus do not understand, nor do they think about the serious nature of their duties; with the increase of disciples there is an increase in income, so they are busy to increase their number.

28. The duties of a Guru are to assist his ignorant disciples with religious instruction, and to advance them in true knowledge; the name itself conveys the meaning fully and beautifully. Before one takes to the profession, he must see if he himself has the true knowledge he wishes to impart, if he is willing and able to impart it to his disciples, and if the would-be disciples have real thirst for knowledge and are qualified to understand and follow him. Before one becomes a disciple (Shishya), he must make enquiries and satisfy himself as far as possible that his chosen Guru is a fit person to believe in implicitly, and as in the previous case, the name conveys the meaning exceedingly well. When the blind lead the blind both are likely to fall into the ditch. If these points are well understood and if there is no personal gain on either side, the relationship of Guru and Shishya must be noble and beautiful.

29. There was a king whose family Guru used to teach him religion every day with learned philosophical

expositions and extreme erudition but finding no advancement even after an year, he told his Guru "Gurudev, Rajarshi Janak had true knowledge and was satisfied after being instructed by Ashtabakra Rishi in a single day, Sukdev had the same from Janak in a week, but how is it that I am not in the least profited though you are teaching me all these years?" The Guru was never before questioned by any of his disciples in that way; they were perfectly satisfied with his lectures and never cared for any advancement of this kind. He was taken by surprise and said the question was indeed interesting but that he would reply to it the next day. He was sad and morose when his eldest son asked him what the matter was with him. He explained his critical position because if the reply proved unsatisfactory, he would be summarily dismissed and put to loss of income and disgraced. The boy said the answer was easy enough, and that he would give it to the king if he was questioned by him. Next day the Guru told the king that he was not in a position to solve his difficulty but he had a son who said he would satisfy him. The boy was sent for and when questioned by the king promised to give a satisfactory solution if he was granted an hour's full liberty. And it was granted. The boy ordered that the king should be tied hand and foot and kept in a dark room, and it was done; then he ordered that his father should be similarly bound and kept in the same room. The king heard that his Guru came into the room but could not make out in what condition. He implored his Guru to set him free as the pain was unbearable and the Guru said that it was impossible for him to do so as he was also bound hand and foot. After sometime the boy set both of them free and explained that since he was free having full liberty from the king, he could imprison and set free the king and his Guru in

on time, and as both the Guru and his disciple were bound it was impossible for them to teach and learn profitably. Astabakra Janak and Sukadev were all unaddicted to the world (Jivan mukta) so true knowledge was imparted in no time, but here both the Guru and his disciple were bound to the world, so realisation was impossible. The King and the Guru were satisfied with the solution and commenced to improve by becoming *Anasaktas*.

30. It is the duty of the disciple to worship his Guru with sincere devotion and to try to advance towards true knowledge; but some think that they will get salvation by devotion to Guru only. In a school a naughty boy may please his teacher by personal attention and presents without preparing his lessons, but he wouldn't be able to please his examiners and pass his examinations; and at the time both the teacher and the taught would surely come to grief.

31. The great sages (God-men) never condescend to accept the responsibility of a Guru, they only answer the queries of sincere enquirers and throw light on difficult questions by a few common illustrations

Cosmology.

32. What is this universe, with suns, moons, stars, planets, infinite beings, plants and stones, whence has it come, where will it go are questions which naturally trouble every thinking mind; the sages of different generations have given different solutions and produced different schools of philosophy, often contradictory and some appear opposed to reason and common sense. It is not our intention here to criticise and reconcile these theories. Certain facts which are in consonance with the accepted Western sciences and the Eastern Advaita Philosophy are stated here for the earnest attention of our readers.

33. This universe (Brahmanda) remains in a potential form in the essential Bramhan just as a tree remains involuted in a seed from which it is evolved. This universe is exhibited to our senses by His imagination just as a seed develops into a tree by the earth the air and the sun.

34. If Brahma the creator is considered different from His creation, then He is limited by it. If you say in the beginning there was only one Brahma, then He created this universe by His desire. And you shall have to admit that Brahma is not perfect, because desire comes out of a want and want is misery and such attributes are not applied to Him. If you admit the existence of Purusha and Prakriti, Brahma and maya, or any two different identities, then the Brahman can not be infinite and without a second.

35. If the essential Brahman and the universe are considered two different identities, then the question will naturally arise with what did Brahma create this universe. In the beginning there was only one Brahman, where has this material world come from ? If the existence of something fit to become the universe is admitted then the Brahman is not without a second, nor is He the cause of the creation. Therefore the essential Brahman must have created this universe out of His own essence, and this is quite in accord with the conclusions of the Physical Sciences.

36. Solids and liquids become gaseous when heated, and gases become super-attenuated when heated further, so much so, that they cannot be sensed. Solids and liquids are therefore super-attenuated gases, cooled sufficiently to become perceptable to our sense-organs.

37. Divide a piece of substance into two equal parts, leave half and divide the other half into two equal parts, again repeat the process as long as possible, then at last you will reach a stage when its existence can only be imagined but cannot be proved by any delicately con-

structed apparatus. The sum-total of all cosmic matter is the universe, and this is quite in accord with the Nebular theory of Astronomy. This cosmos is the Brahma.

38. Western philosophers without introspective knowledge, have tried to explain this creation with matter alone; they have gone so far as the molecule, the atom and the electric *ions* but what this atom and the *ions* are have yet to be determined. Prof Crookes reached to his electron and force and then in his "Radio Activity and electron theory" states "I think we have almost reached the stage, where matter and force seem to merge into one another." Lord Kelvin holds that "The material world is produced from mobile ether which under certain circumstances appears as matter." Herbert Spencer in his psychology says "matter, motion and force are not reality but the symbols of realities, and the same reality is manifested objectively and subjectively." Now let us see what are these "force" "mobile ether" "atom" and "reality" of these philosophers; they are existence in theory or mere imaginings, beyond the senses and this is the *chaitanya* of the Advaita-School. The Western philosophers knew every thing to be known excepting themselves but when they proceed a little further, they will see nothing exists excepting *chaitanya* which under certain conditions appear as creation, that is this material universe. It looks as though the recent investigations regarding Radium and its mysterious activities will drive them to this conclusion.

39. Without limited knowledge we can not understand the minutest divisions of time; our comprehension of this universe as composed of matter is similar. We see a man growing from infancy to age, a tree from its germination from a seed to its destruction but we cannot see the change

which takes place in them from day to day. We see the growth and decay in men and plants according to our comprehension of time, which is nothing in comparision to infinity, and this is the reason why we see men and plants and other things as different; if we had a finer comprehension of infinite time and its smallest divisions we could have seen them all to be the same and also perceived day to day the increment in them, and would have understood "That which exists is one; the sages call it variously." The above explanation will perhaps be clear if you imagine a potter's wheel, coloured red yellow green and black, rotating at different speeds, when the speed is slow the four colours will be distinctly visible, but with the increase of velocity it will appear of one colour and stationary; similarly if we have a true knowledge of infinite time we would notice unity in all.

40. Things and animals seen in dreams have no real material existence, they rise, assume form and dissolve in imagination, yet as long as the dreams last, they appear very real; even happiness misery and love produced by the contact of men and things, seen in dreams, appear real; similarly the imagination of Brahma is the cause of the apparent existence of the universe; our ignorance is like a dream and though every thing is really *chinmaya* they appear to us as matter; when our dream of ignorance ceases we shall see nothing but *chinmaya* essence in all. Here it may be asked, how the Brahman without qualities (Gunas) have imagination attributed to Him. Though in our ignorance we attribute imagination to Him, He is not affected by it; every material thing throws a shadow, which is not matter, it is caused by light, which may here, for the sake of explanation, be assumed as ignorance. Shadow cannot be said to inhere to matter, and exactly in the same way we attribute imagination to Him.

He has no qualities (Gunas) but it is natural to attribute essence to matter or to a part of it.

41. Suppose the waves in the ocean have body, life and intelligence just as we have, each one of those waves may be said to consider itself a separate entity, but they are only waves; nothing but water caused by the movements in sea-water, but the waves themselves have not this knowledge, nor can they understand the cause of their rise and fall. As soon as a man-wave rises, it is afraid to fall; in contact it is pleased, it becomes sorry, and engages itself in play, some it loves, thinking them its friends, others it hates as its enemies and quarrels with them. Some of these waves not being satisfied with the ordinary sources of things, become thoughtful and commence to reason and determine to know their beginning, existence and end; a few of them are not now satisfied in playing and moving with the other waves, they determine to know their maker, and whatever strikes them as wonderful, they think that to be their maker and commence to worship it; sometimes a big wave is taken as their maker and in the next moment it is given up; after a good deal of theory and speculation, a few of them conclude, that the ocean is their maker, but not being able to know what an ocean is, they pray and worship it and some want to be dissolved in it. Various waves propound various theories, establish different societies, firmly believe their theories to be correct and write voluminous books, fight and quarrel with other waves which do not believe them and so the play goes on, as long as the ocean water is in motion. When a wave learns that he is nothing but sea water, the wave, water, and ocean are different names of the same thing, then there is no pleasure, no misery and no two things in the universe; water dissolves in water and this is *Nirvana*.

42. When the ocean is calm without waves then is

the Brahman without qualities (Nirguna), when it is full of ripples and waves and not calm then is Bramhan qualified (Saguna), and the creation like the wave appears to have separate existence; this creation (universe) is nothing but qualified Brahman. The water and steam are the same thing, they differ only in density; water is composed of oxygen and hydrogen which again are produced from the atom and this is chaitanya. From this it can be concluded that this universe has come out of the imagination of the essential Brahman, it appears material, but in reality it is unreal like a mirage, it has no separate existence and it was never created, how then can there be a creator-God who has no existence; and the conclusion is that the creator and creation are the imaginations of men with false knowledge.

How to get true knowledge.

43. The different relations existing between *chaitanya* (self) and matter are exhibited as mind (Mana), intellect (Buddhi) intelligence (chitta) and self-knowledge (Ahankar). The mind is said to be that which desires an object and gives it up; when it determines firmly, it is called Buddhi, when it analyses things, it is chitta, and that by which we call our material body as the self is Ahankar, but all these for the sake of brevity are often called the mind.

44. The mind has three qualities (Gunas) called Sattva, Raja and Tama. This mind, when in contact with things external, gets desire from which the false knowledge of duality, Dharma, Adharma, happiness, misery and the like, springs up; this mind fancying creation builds up the theory of creator-God, after-life, heaven, and hell. In reality I, the self, is without qualities (Gunas) Sattva, Raja and Tama. I have no sin, no virtue, no birth and no death. You can realise this state when you transport yourself beyond

the mind and the attempt to reach this state is called Yoga.

45. As long as there remains the fuel of life's desires, so long the fire of mind will never cross its present limits; wife, children, riches, respect, virtue, heaven, name, fame, desire to see God, desire to get into trance, even the desire of moksha, nay, desires of all kinds act as fuel to the mind, and the Self in self can never be realised till you have completely got over all desires by controlling the mind. When the desires are not satiated, it is very difficult to curb them by sheer force; several persons give up worldly enjoyments by force, but they forget, that desire is in the mind and not any where else; it follows him therefore even into mountain caves and deep forests. In the case of those who become recluses (Sannyasi) being disgusted and dissatisfied with the world, the unsatisfied desires remaining concealed in their inner most heart seriously prevent them from controlling their mind. They get disheartened and disgusted with things and persons from which or from whom they expect happiness but never get it, and however much they may love or hate these, wordly attachments constantly present themselves to their minds and prevent them from bringing them under control. Try to think on one subject for a few minutes and you will realise this.

46. The desires which are inherent to the nature of man must be satisfied by enjoyment, with the knowledge that controlling the mind is the object and satisfying the desires is the means to an end, and that these desires which come to him from seeing them in others must be satisfied by reason and discrimination and remembering fully that he had no idea of them till he saw them in others. Enjoyment is of two kinds (Bhog and Upabhog). Bhog is the enjoyment of a thing with the object of curbing the desire and *Upabhog* is for the satisfaction of the sense

organs by an aimless worldly man ; Upabhog is therefore just like fuel to the fire, it increases the desire more and more till it makes the man miserable. There is not much apparent difference between Bhog and Upabhog but in Bhog the desires get satiated and in Upabhog they increase more and more.

47. Several earnest searchers after truth (Sadhak) want to curb their desires by eating selected food, some live on fruits and tubers, some eat only once a day and some once a week, their object being to curb the desires by decreasing the strength and emaciating the body. These weaken and often bring in diseases but the desires do not get curbed at all; with the weakness of the body all the sense organs get weakened, and with them the mind, intellect, powers of thinking, concentration and courage; and all the qualities necessary for the attainment of true knowledge and freedom, also become weak and they become unfit for the enjoyment of worldly pleasures as well as for the concentration of mind. Food and body do not appear to have much connection with the desires. When the body is strong with good food taken regularly, the mind too becomes strong and then only can men do any work good or bad as they please ; but when the body and mind are weak, they are good for nothing. The lust of goats and the anger of buffaloes which live on grass only, are hundred times more than those of the carnivora ; vegetarians do not appear to be less lustful than those who take animal food.

48. The Mind is the Master, the body is its obedient servant, without the promptings of the mind no sense organs do any work. There is no use in troubling the body without controlling the mind, by controlling the external sense organs it is impossible to control the internal ones. It is a false step, and the castrated animals are its

living examples. It is not also uncommon to notice that men becoming impotent by old-age or disease, often become great slaves of their passions and try every means to satisfy them. Passion and lust do not belong to the body but to the mind.

49. It will be seen in Hindu mythology that several of the sages are said to have lived on dry leaves for years together in remote caves and dense forests but seeing only once Urvashi, Menaka, Rambha or any other beautiful female lost all self control and this is the result of unsatisfied desires and of the attempt to check them by emaciating the body.

50. The process of controlling the mind is neither unnatural nor very difficult, the food we are accustomed to take from our childhood should be taken moderately, so that both the body and the mind may become strong and the aim and object of life namely controlling the mind, should be constantly kept in view, and gradually the desires should be controlled and ultimately got rid of. Practice of self control with a desire to become one with Brahman or equal to Him is like moving an anchored boat by rowing hard. All our attempts will prove futile, and he will remain where he is, but the man, who with a belief that himself is the eternal self embodied as jiva, by his own imagination, for his own pleasure, tries practically to realise his true nature, he is the real candidate for freedom, a true yogin.

51. Some Dvaita Bhaktas and worshippers of a personal God erroneously consider the trance (Samadhi) as the state, when they become one with their ideal, the creator-God; in thinking upon their ideal, they sometimes become so much absorbed that they loose all knowledge of the external world and even of themselves, and this state they consider the highest goal (Tanmaya Atma);

it is not necessary to dilate on this state, as every one must have experienced it in his life some time or other; a student in his studies, a lover in waiting for his love, a miser in his speculation, even a pick-pocket in his profession, very often experience this sort of concentration, but this is simply the play of the mind, and for the time being it is deeply engaged on a particular object and that is all.

52. Man is afraid of death, simply because he has not true knowledge of the self and of the universe; when he knows full well, believes firmly, and is convinced that as long as the self is embodied so long there is this false knowledge of birth, death and rebirth and that the self is never born, never dies, never suffers. He cannot then be afraid of death, he must always be cheerful and happy. Good men, sincere worshippers of a personal God, pray to their Gods for salvation (mukti) or absorption into him but who saves whom? What is absorbed in what? As a child cannot be transformed into a youth by mere prayer or wish so the Jiva, embodied self, cannot become free by prayer, devotion or austerity; when childhood is over, youth comes by itself, so when the ignorance or false knowledge of embodied self (jiva) disappears, true self-knowledge shines forth with effulgent light. Jiva and Brahman are different conditions of the self; when it is embodied it is Jiva, and when free it is Bramhan. You cannot see the sun when the cloud is between you and the sun. The cloud is only a transient trifling mass of water vapour but it looks like a huge deep black hill covering up as it were the brilliant sun. The mind made up of maya (illusion) without any substance similarly covers up the effulgent sun-like self-knowledge by its ignorance. The sun shines forth with all its lustre when the cloud passes off. With the disappearance of the mind the ever effulgent infinite sun

of self-knowledge shines with pure brilliant light. The appearance and disappearance of this cloud-like mind in the self, are its embodied and free state respectively. A true yogin every day perceives these two states. Really the small cloud cannot cover the sun which is larger than the earth, it throws a shade over our eyes, so we cannot see the sun ; the cloud-like mind too cannot cover the eternal infinite Self, it only covers up the true knowledge of the self.

(*To be continued.*)

THE PERSONAL AND THE IMPERSONAL.

A LECTURE BY SWAMI ATMANANDA.

Our theme of discourse just now is the study of the Personal and the Impersonal. But before we enter into the subject let us have a look at what we are and what we see around us. Standing here, I am taking note of many things. I am seeing this wall before me, I am percieving the presence of so many gentlemen gathered together to hear of something, to know something. But we do not know what is going on outside. Besides, even if we know that, there will still remain something unknown beyond that and so on. In this way, if we analyse everything and think over it, we cannot but admit that the unknown factor is always keeping pace before us.

Again, let us take our stand at some remote historical period, say a century back, and view the things from that point in time. What do we find ? What at that time seemed unknown and unknowable, has become known and we have been enjoying the advantages of it. Who knew then, that a

man could go from Madras to Bombay in 25 hours? Now, not only one but hundreds are doing so every day. Who knew then that a news could be sent from one extremity of the world to the other within a few minutes? Why, even a few years back, none could imagine that a news might be sent without the help of wire-connection. So many things have been added to the knowledge of the last century. If any body could have talked about those things then, the place for him would have been either the lunatic asylum or he would have been pelted almost to death as had fallen to the lot of some steam engine inventors. But with all that, what was unknown is coming to be known though slowly, bit by bit, leaving something, beyond its own province without its own boundany line, to be struggled for, to be searched after. Now, one question arises here. Why did we not get all this knowledge before, and why do we not know, even at this moment things which will dawn on us a century after? There must have been a great barrier standing on our way, blocking the passage, and it is this that is also preventing us from knowing things that are to come. But after the previous century's experience we have found out its vulnarable nature. Though it blocks our way still we have been able to penetrate behind the veil and to have a look at what seemed to be unknowable. That shows that we are able to proceed further without being discouraged, in search of what is still unknown and seems to be unknowable.

There is another point which we have to study,—this "I." I do not know what I am. How can I? It is I who am knowing every thing. "How or by what can the knower be known"? So I am unknown and unknowable at present,

Now three facts stand together side by side. Here I stand unknown without the slightest hope of ever

coming into the region of the known. Secondly, there is something beyond in the outside world always unknown too, ever alluriug us two move on. A third thing stands in the middle which prevents them from embracing each other and becoming one. Let us give it a name and call it Ignorance, while the other two unknown factors may be called "I," the "subject," "Purusha," the unknown beyond, the "Object" or" Prakriti." Now we should not forget the fact, that, though Ignorance stands in the middle it gives way, who to the person knocks at its door, as we have seen before.

The subject or Purusha starts on his pilgrimage to embrace the object or Prakriti through the region of Ignorance "Samsara." He has got on his back his own unknown self and thus he begins his search. He moves on and on for a long time to find out his own unknown self in the place of Prakriti, in search of which he has been going forward through the region of Ignorance. For we have seen that Ignorance is not invulnerable. If a man meets it boldly it gives way, and thus if he keeps on attacking, it recedes to lead him ultimately to his own unknown self which he never cared to look back upon. If he just cared to turn back and look to himself and before the arduous journey, he would find out the very thing for which he undertook so much trouble. But his case has become like that of a man standing by the beach with his back turned towards the sea and preparing for an onward march in search of the very sea which he is leaving behind. There are a few men who first try to have a look at the unknown at their back and soon find it out without much trouble.

"Some wise men, desiring to know the truth, turn their senses inside and discover it." (Katha) But the majority of mankind travel onland on for the unknown, thinking that it is quite different from that behind them. But they

scarcely think that when a thing is made up of two sides (the inner and outer) if we can know the one the other is known very easily. What will be the case of those, who are looking forward? Will they not get the object of their search? Certainly they will. Only they shall have to make a great circuit. "As there is no motion in a straight line", every man must have to come to from where he started, *i. e.*, to himself; he will have the same thing in his front as the man who, instead of going forward turns back and sees the Unknown self before him, only it is a question of time and trouble. Now when both of them have come to their journey's end, one just turning his front towards the self and the other making a great tour round, each has the same self just in front. One has never entered the domain of Ignorance, while the other has gone across it. And now neither of them is under its influence. At this stage they are standing on such a delicate point, that if they take one step more, their individuality is gone, and they dissolve themselves into the Unknown where there is neither knower, knowledge or known, and only one infinite existence prevails. This is what they call the Realisation of Brahman or Impersonal God. But if they do not take that step and keep themselves back, if they do not lose that little bit of individuality, however fine that line of separation between himself and Brahman it remains, and they must have something known before them, something separate from them, though that difference is no difference at all because it is a mere line which has no breadth that separates. They cannot proceed a step further to investigate what is before them if they do not like to lose their individuality. Thus keeping back they see something before them, and that something is what is called Personal God. He is Personal and Impersonal in one—Personal to the seer or the devotee and Impersonal to those who

dessolve themselves in Him. As a doll made of salt when it goes to measure the depth of the sea, so long as it remains just on the verge of sea water it looks at the infinite ocean before, but as soon as it enters the water to know the depth it becomes the sea water itself. So God has one foot in Personality and another in Impersonality. His one aspect is that of the Creator, Preserver and Destroyer of the Universe and the other is beyond space, time and causation ; one aspect goes by the name of Shakti, the other by the name of Shiva.

EXTRACT.

THE KARMIC LESSON: A TALE.

BY MAHARATTA ALAKENANDA.

I.

This is the story that the stars told me.

In the East there lived a man who was called Amru, the son of Jarub. Now the form or body known by that name contained a soul whose Karmic account had not been balanced for several incarnations, and, as a perfectly natural result the man was proud and haughty as well as cruel and heartless, for he had prospered greatly at the expense of others so that he had come to defy the Almighty, as well as to scorn all of his creatures.

Now, Amru loved no one, neither his wives, his children, nor his brethren, but he held undying hatred for many, and chief among these was one, Onab, a merchant

like himself, who was his rival in business so far as he was able; but having neither the intellect nor the unscrupulous nature of Amru, Onab was at a disadvantage.

In the course of time Amru secured all the trade of the Royal Court, which had before been divided with Onab; but he was not content with this, for nothing would satisfy his hatred but the complete ruin of the man who had dared to oppose him; so he laid a plot whereby certain men of undeveloped souls and ready to perjure themselves for gold, swore before the ruler that Onab had spoken evil against one of the princes attendant at court. This was followed by the public disgrace of Onab and the confiscation of all his property.

Amru was satisfied in part, but his persecution did not cease until Onab, now a beggar, had died of starvation, cursing his enemy with his last breath.

The evil deeds of Amru were too numerous and too revolting to be related; but, withal, he prospered until the minds of the ignorant were filled with the idea that since no punishment came upon the evil-doer here there must be eternal torture waiting beyond the grave, or else there could be no just power overruling the earth.

But the Infinite Power has made a just law and Karma was neither dead nor sleeping; the Infinite Future was left in which to balance the Account of Amru. It was not necessary nor just that he be punished on the spirit plane for that which he had done while on the material plane.

The time of settlement would soon be ripe.

Amru the great, the wealthy, the envied, the admired, the hated, was as easily conquered by death as the humblest of his slaves.

II.

The soul of Onab was far from having attained wisdom and after a period spent in passing through the states of

spirit life it returned to earth and was reincarnated, this new form or body which it had taken on being called Omar.

When he had grown to manhood Omar was wedded and his wife bore a son for her first child. This man, of course, knew nothing of Onab or Amru; but the hatred that Onab had for Amru, and Amru for Onab, remained, forming a strong, attractive power and bond, so that to Omar was born a child whose soul was that of Amru. The child was named Imshi, and like most of those born to this earth remembered not his former lives.

But while Imshi retained the nature of Amru it was modified greatly in one way through his parentage. Omar gave to his son a small and weak body and the soul within was made timid thereby.

The boy, as he grew, hated his parents; but at the same time feared them, and the same thing was true of Imshi and his young companions, so that he was disliked by all and found himself an outcast early in life. Moreover, this soul was not born to wealth in that incarnation, but to poverty; hence the sufferings of Imshi began in the cradle. As a child he was disobedient and undutiful to his parents, thereby bringing upon himself many punishments.

When he was yet very young Imshi was compelled to work at hard labor for his father; this he wished to escape, but his cowardice was great and he dared not refuse to obey his parents. Then the time came that his father hated him and sent him forth into the world to earn his own livelihood or to die, as might happen. After a time, during which he lived by begging a morsel here and there, Imshi secured employment for which he was to receive food and a small wage. The food was coarse and barely served to keep body and soul together, and at the end of two years he had received no pay for his labor; but when

he complained his master told him that he was idle and worthless and deserved nothing, and thereupon sent him away empty.

The youth left with hate and bitterness in his heart and much concern over his unhappy fate.

After a year of wandering Imshi again secured employment. He was now a man in age, although small of stature and weak of body; his master was a hard man, who compelled the weakling to perform the same labor as the man of strong sinews and Imshi suffered, again and again, the pangs of utter exhaustion and would have gladly died only that he had a great fear and horror of death. But he survived the contract with his employer, and finding himself with a small sum of money began to devise a way of spending it to advantage.

Now Imshi, though full of hatred for all the world, was hungering for love and sympathy; he therefore concluded to purchase a wife, that he might have a family to love him, as he supposed they would. The womon was easily secured and for a period he was contented and almost happy in his married life, but then trouble returned and seemed more bitter for the short respite.

Work became scarce and food hard to get, so that for lack of nourishment his favourite child was taken with a sickness and died; then the two others followed and only his wife remained to him, and she hated her husband because of his weakness and inability to provide, and one night she fled and went to another man, leaving Imshi alone.

For some years the man lived and labored, solitary, despised and mocked by all. Then a famine came to the land and Imshi was not able to secure food for himself, so that he suffered the pangs of hunger until his body became a mere sack of bones and his eyes grew back in his head.

But that was not the end; plenty came again, but there were other troubles for Imshi; he was now crippled and unable to work and could only keep himself alive by begging his daily bread; and his appearance, the look on his face stamped there by the hatred he had carried in his heart for so many years, repulsed those who would have given alms, so that he often went hungry.

And all these years the longing for love and sympathy remained in his heart and there appeared no way of satisfying it. With age it grew to be an agonised craving; the soul was suffering within its innermost depths. The body had long ago experienced almost every conceivable pain and still continued to feel them, but that was nothing to the agony that had taken possession of the soul. But from that agony was to come the relief. In his intense longing for love, hate died within the man and the soul was born anew.

The change did not come all at once, but, as the old feeling was disappearing, Imshi saw another beggar, a blind man, and a feeling of kinship came into his heart for the first time and he spoke kindly to the other unfortunate. The blind man was glad to talk with the lame man, and there Imshi formed his first friendship, which lasted until the death of the other. The soul had begun to know itself, but Karma still had a large item of the account to settle besides other small ones that might wait.

Imshi learned to love others, but never another like unto Jumna, the blind man. And Jumna returned the love to a certain extent, so that at times Imshi felt the touch of true happiness.

The years passed by and the two friends in poverty grew to be very old men. The feeling of hate had left the heart of Imshi and in its place had come a great tenderness, not only toward his blind friend, but toward all

mankind. But none beside Jumna showed any return of the feeling, and he sparingly, until his death. When this occured he was tended by Imshi, who, during the last sickness of his friend, begged for both, and at last Jumna cried out his love for his comrade and the heart of Imshi rejoiced.

But when Imshi had buried the blind man with his own hands he felt his bitter loneliness, and the heart that had once been so hard broke, and the soul in anguish left the crippled body, thereby settling the last great item which the Karmic account called for, and Imshi had paid what Amru owed.

* * * * *

In the spirit world a soul is waiting to take on another material body, certain of entering into an earth life where it will find itself surrounded with love and friends and other accompaniments of a pleasant existence; for the soul, having lived many earth lives in ignorance, the culminating one in the form called Imshi, has learned the great lesson of love while enclosed in that material form, and has thus taken a great step forward in the path of being that will never have to be retraced.

"And," said the stars, "every soul must pass through this experience on the Way to Attainment, for Karma is just and sure and fails not; so that every thought and every action brings its own result, which men call reward or punishment, and which is necessary that the account of Being be made to balance; so that each has only to pay the debts which he has contracted and which are but the price of Wisdom and final Attainment."

The Mind.

———:(o):———

BIRTHDAY CELEBRATION OF SWAMI VIVEKANANDA.

We invite the attention of our readers to the following speach by Mr. N. N. Ghose on the occasion of the last Vivekananda Birthday celebration at Calcutta which admirably hits off the life work of the greatest sanyasin of modern times. Mr. Ghose said :—

Mr. President, Ladies and Gentlemen :—I sincerely sympathise with the promoters of this meeting in their desire to commemorate the life and work of Swami Vivekananda. I am not sure, however, that annual meetings are the best mode of commemoration. They have a tendency, after a short time, to degenerate into a mere formality. Once started they ought not to be given up. But there is a difficulty in keeping up their freshness and significance. However that may be, there is no doubt that Swami Vivekananda deserves commemoration. His work has been of exceptional value, and he has a special claim to our grateful remembrance. No Bengalee has done so much to interpret Hindu philosophy and religion to the Western mind, or to vindicate them against unworthy prejudices. He was an exponent of Vedantism. That system of thought was expounded by him not merely as a philosophy but also and essentialy as a religion. The expositions are accurate in substance and are finished literary productions. The Swami did not believe in a religion of mere *deshachara*. At the same time he employed Vedantism in no militant way to expose or explode Hinduism, but he identified it with that religion. In interpreting Vedantism he was doing the work of a champion and apostle of Hinduism, and not of an assailant and seceder, nor even of a critic and reformer. The Vedanta was to him the *rationale* of the Hindu creed. In it he saw the principle that was to unify the varieties of its modern aspect. He preached it not as a gospel of quietism or of universal asceticism, but as a religion of love, and therefore

for householders at any rate, of active duty. In his view it was to be the great unifying and regenerating principle for the entire Hindu race, opening the minds of men to the essential oneness of their faith and stimulating them to exertions of beneficence. He saw in Vedantism a religion that was destined to conquer the world by reason of its unsectarian, catholic character, by the profundity of its basic truths, eternal as life and mind. Amongst these who have expounded the Eastern creed in a Western language, I am not aware of one more sound, more refined and more impressive. His writings and speeches are the most popular exposition of Vedantism that I am aware of, I say 'popular; not by way of reproach. They are singularly free from pedantry, from metaphysic verbiage; they are plain and direct. They anticipate popular objections and answer them. They shirk no difficulties; leave no corners obscure. And, what is most remrkable of all, is that the Swami lived the life he preached. He was at once a Yogi and a man of action. He had renounced the world, but no man could be more brave or adventurous in doing his duty, in raising his countrymen and diffusing the Eastern light over countries it had not yet penetrated. His schemes of beneficence were the logical outcome of his creed.

How should we commemorate such a man? Either by holding meetings like this and talking of his life, his character and his work; or by devoloping institutions like this students' home embodying the very principles of his work. Another suitable mode would be a memorial edition of his writings and speeches. They ought to be popularised. If possible they out to be in every Hindu home where English can be read. At present, I regret to say, they are not generally well-known and not easily accessible. But, after all, the best memorial of a man is men. Great men live through their disciples, the men who seek up their traditions, follow their examples and continue their work. True Christians are the best memorial of Jesus Christ. Swami Vivekanandâ was the greatest memorial of Sri Ramakrishna Paramahamsa. That saint and sage now lives on in his other disciples. And the best memorial of Vivekananda would be a

band of men inspired by his principles, fired by his zeal, imitating his qualifications and carrying on his work. If even a fraction of he young men assembled here to-day, boarders in an institution associated with his name and assisting in this work of commemoration, were to be or to seek to be, each in his own way, a little Vivekananda religious, unselfish, heroically dutiful to his creed and country like the Swami, they would be a living memorial, more real, more significant, more serviceable, than bronze or marble.

—:o:—

VEDANTA WORK.

THE RAMAKRISHNA SHEBASRAM, KANKHAL.

To

The Editor of "Brahmavadin,"

Dear Sir,

Following are the reports of the Shebasram for April and May 1904 for your kind perusal.

I shall be highly obliged if you will kindly publish it in an early issue of your much esteemed journal.

There were 131 sadhu and 224 Girhastha out-door patients:—of the sadhus 123 were cured, 1 died, 6 left treatment and two are still under treatment:—of the Girhasthas 199 were cured, 10 died, 2 left treatment and 13 are still under treatment.

In-door patients were 7, of which 1 is still under treatment and the rest were cured.

Receipt	Rs.	As.	P.
Balance in March 1904.	244	0	10
Dr. N. C. Haldar	9	14	0
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Late Soudamini Bose	5	0	0
Lala Amernath Shaha	2	8	0
Late Sunithi	5	0	0
Babu Ramakrishna Bose	5	0	0
R. Anantachala Aiyar	3	7	0
M. Chidambaram	1	0	0
S. Srinivasa Row	1	0	0
B. Venkoba Row	1	0	0
Anatha Chithy	0	8	0
Nagabhusan Naidu	0	8	0
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Collected by G. Ranga Doss ...	4	11	0
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S. Srinivasa Row	1	0	0
B. Venkata Row	1	0	0
Bruj Nandan Prasad	10	0	0
Mr. S. N. Pandit	100	0	0
C. G.	2	1	0
Collected by G. Ranga Doss... ...	6	5	0
Total Rs.	489	4	10

Disbursement	Rs.	As.	P.
Food.	36	2	0
Clothing....	2	15	0
Lighting....	2	6	0
Medicine.	0	11	0
Postage.	7	15	6
Establishment.	4	5	3
Servants' wages.	10	13	6
Labour.	0	11	0
Gift.	1	0	0
Raising a Hut.	13	11	3
M. O. Fees.	0	8	0
Total Rs. ...	81	2	6

	Rs.	As.	P.
Total Receipts.	489	4	10
Disbursments.	81	2	6
Total Rs. ...	408	2	4

Balance in hand.

Besides the above, Rice 72 seers (7-8-0), Flour 180 seers (12-0-0), Dal 28½ seers (2-12-0), Salt (as. 4) and milk worth Rs. 7-8-0 received from a kind friend were consumed.

Yours truly,
KALYANANANDA.

———:(o):———

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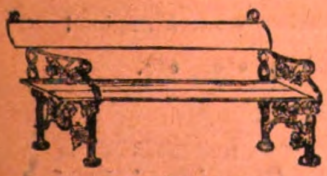
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That which exists is one: sages call it variously."

—*Rig veda*, I. 164. 46.

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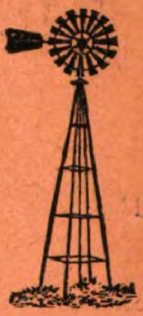
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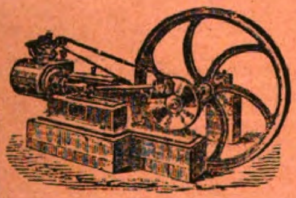


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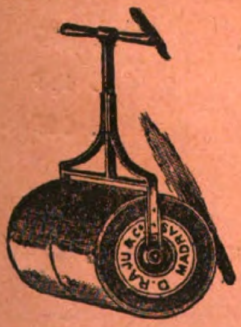
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Steam, Oil and Gas Engines for all purposes.



Ornamental diamond cutpattern piral staircase



Garden Rollers of all sizes.



Dumb-bells.

THE

BRAHMAVÂDIN

"एकं सत् विप्राबहधावदन्ति."

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

—*Rig veda*, I. 164. 46.

Vol. IX.] JUNE, 1904. [No. 6.

SIVAYOGADIPIKA.

OF PARAMASIVA YOGINDRA.

(*Continued from page 245.*)

33. Endowed with the characteristics of the wakeful state and thinking within himself "how shall the crossing of *Samsāra* happen to me," a person will engage himself in devout service to his *Guru* and will seek the company of the wise. Without any desire, observing the obligatory duties prescribed in the *Smritis* as well as silence, with a mind filled with renunciation and faith in the *Srutis* and *Sāstras* causing the destruction of lust and such other enemies of the mind, he shall attain the practice of yoga which is free from pompous show.

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33. The characteristics of a person who has entered the spiritually wakeful state are herein described.

34. Dieing in a state of wakefulness should a person happen to take another birth, under the influence of former practice entering into the state of 'dream' he returns to earth.

35. Within his mind perceiving as if in a dream the whole world like the fleeting form of the autumnal cloud, remaining solely as existence *per se*, he wanders endowed with the state of dream.

36. When the dual state of existence is gone and

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34. If a person who has entered into the wakeful state and has begun the practice of Yoga dies before he reaches the end of his practice, he will take birth again after enjoying the pleasures of *Swarga* for some time and working out his meritorious Karma. Such a person will shun all desires and attachment to the senses, because he carries with him the characteristics of wakefulness; and the effect of practices in his previous birth will be recollected by him as if in a dream. He will instinctively take to them again and avoid *Karmic* acts. While busy with the active affairs of the world an under current of spiritual consciousness will always linger in him as sub-hyper-conscious recollection. Hence this state is called *Swapna* when compared with the full hyperconscious wakefulness.

35. In this state a person even though he be alive to the activities of the world like other persons, has not his mind in the world. Like a lotus leaf in water though in the world he is not of it. Before the newly awakened consciousness of the spiritual world the old consciousness of the common world is a fading phenomenon which had its existence in the self-deluded mind of the preceiver and which now exists to him only in a dream form. When he ultimately enters into the deep sleep of Samadhi even this dream is destined to vanish leaving the person in entire communion with Brahman.

36. When this dream gradually gets condensed into realisation, he sees the whole world as impermanent as if in a dream dreamt in an autumn and then by means of the *Antarlakshya*

when the residuum of peace, accompanied by the state of luminousness and the shining of intelligence and bliss, alone exists, what wonder! the yogin, though possessed of external activity, has retreated into his heart, and staying in a state of deep sleep (*Sushupti*) shines like a picture.

37. Though not immortal having in his mind a perfect abode of immortality, possessed of a body illumined and peaceful, devoid of egotism, with the qualities of his senses (*Guna*) rid of all flavour, he who remains so is the attainer of the *Turiya* state. He lives indifferent to the thought of existence and bears freedom.

38. Just like a completely filled pot in the midst of

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method realises the Lord who is the real existence in the lotus of his heart. "In the state of *Sushupti* having obtained the recollection of the bliss of *Brahman* mentioned above, he meditates as follows: I am one only without a second. But for sometime by the activity of ignorance I thought I am the whole universe (*Visva*). Then by force of the innate tendency of wakefulness I thought I am the subtle essence in everything (*Taigasa*). Now by getting rid of these two states, I am the illumined (*Prajna*).' Thus obtaining the discriminative knowledge—'I am one only but by the distinctions of place became the possessor of different states; there is nothing other than me,'—and condemning the tendency to dual perception by the knowledge, 'I am the Brahman who is purely the One existence,' and endowed with meditation on the solar disc disclosed within his own interior is caused thereby to take its form. In this way even though he is on the path to liberation saying 'I have become the *Parabrahman*, assuming the characteristics of the external world through his eyes, and retiring into his own heart, devoid of worldly tendencies like a form in a picture, he sees the whole universe as possessing the nature of *Brahman* and lives endowed with the qualities of forgiveness, truth, and purity."

37-38. The three states that follow characterise the highest

the waters of the ocean, just like a completely non-existent pot in the interspace of the sky, both inside and outside spread with this full and non-existent state, he who has attained the Turiya state shines like a lamp, painted in a real picture.

39. By some he is praised as *Brahma*, by some as Hari, by some as Siva, and by others he is marked by such distinc, tions as the void, and the intelligence and as possessing the characteristics of *Prakriti* (Primordial matter), *Purusha* (soul), *Kāla* (time) and *Artha* (idea). By some others he is called by various kinds of distinctions. Such a person-reaching the state beyond the *Turiya* (*Turiyatita*) called *Sama* or the identical, though possessed of a body becomes eternally freed.

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hyper-conscious state of Samadhi. In these there still lingers to a Yogin the insignificant material quality of a minimised *Sattvic* mind. Though he is liberated he can return to the bodily activities and experiences at will, but cannot do anything for his self, for he is completely rid of his lower self.

The culminating point of the previous states is to realise that he is the illumined. To be illumined requires an illuminator. So in the *Turiya* or fourth state, he rises beyond and begins to feel the all-absorbing force of the arch illuminator of all, the essence of light itself.

39. Beyond the *Turiya* state is the *Turiyatita* state in which the soul of the Yogin has reached that limiting condition in which it has become one with the ultimate state of existence beyond all conditional states characterised by God-head. Such a person is variously described by various people. Whatever is the highest conception of ultimate existence of a person, all that is the person who has realised his self in the *Turiya* state. His body has the purity of a divine incarnation while his soul that of Supreme Existence, eternally free.

40. Therefore, by all possible means and by dint of perseverence and yoga-practice attain to the state of *Turiyatita* and become happy,

41. Even though you have attained all states never think of any of them; entirely give up all attachments as also the mind which possesses an inside and an outside.

42. Retire from all other acts and devote thyself to *Sivayoga*. Attain that innate state of *Sahaja* which is the mindless one (*Amanaska*) and the posture (*Mudra*) which is characterised by existence-knowledge.

43. Making one-self the infinite space (*Gagana*) of *Brahman* so also making oneself the infinitesimal point (*Bindu*), you shall make these two identical in essence. This is indeed the science of *Amanaska*, the highest mindless state.

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40. By becoming completely filled with *Brahman* and eternally merged in Him, even the atomic mind becomes completely detached from the Self. A supreme state of indifference to worldly activity comes to the Yogin; as a consequence He is in everything and is of all forms and concepts. Whichever a person thinks to be the highest existence, that the Yogin is. He has attained the supreme state of mindlessness and become merged in infinite bliss.

41-42. The fundamental characteristic of the mind of an ordinary being is desire and attachment to sense-objects. By the uprooting of this desire and attachment, the mind becomes holdless and inactive. But the mind which is made externally objectless and supportless still exists internally, becalmed and waveless. Even this internal mind should be thrown out so as to give room to the unimpeded shining of the Supreme Self in its full effulgence. When a *Yogin* attains this mindless state both internally and externally he is said to attain the natural state of perfect spiritual existence (*Sahaja*).

43. This Stanza explains how this highest innate state of

44. Beloved master! when shall we attain the state named *Swāmanaska* which transcends the states of dream and wakefullness and which is devoid of death and life.

45. The whole universe made of sentient and insentient creatures, whatever exists at present, is what is visible in the mind. If such a mind were made to attain to the highest intensified state of *Unmani*, how shall it not become the supreme truth?

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mindless perfection is attained by the *Yogin*. In ordinary beings the self is that which is qualified and circumscribed by the mind. Such a self may be said to float in the infinite water of *Brahman* or in the infinite *akāsa* of *Brahman*. When the attributes which give the ordinary self its individualising form are destroyed, the individual disappears in the universal. This is accomplished by gradually reducing the self to an infinitesimal point proportionately enlarging the Brahmic counterpart of it to an infinite proportion and thereby making the two poles meet. The resulting Principle of being is the one ultimate existence who is both the "greater than the greatest" and "smaller than the smallest" in one. This is the highest mindless state in which the mind gives place to the *Brahman*.

45-7. In these stanzas the process of Laya or the dissolution of the mind is described. When the mind on the lower plane is completely reduced and correspondingly enlarged and strengthened on the higher plane of spirit it becomes subtle and detached from the illumining Self within. How should such a mind be kept in check in a being who has not given up the body? How can it be thoroughly dissolved? The Yogin who has reached this stage is fully established in *Brahmagnana* and has nothing to fear from the world. He no more needs the services of the mind for good or bad. If the mind is left to itself it will work out its own dissolution, by slowly exhausting itself and wearing itself out. When it is once fixed in *Brahman* its fate is sealed. There is no chance of its getting itself attached to any un-Brahmic

46. Or else, wherever the mind goes there alone that mind should be fixed, for that will cause the dissolution of the mind. When the mind is prevented from going in this way it will grow strong and unmanageable.

47. If the mind goes wherever it pleases, it will return of its own accord in the same way as an infatuated elephant does without any order from the goad of the mahout's hook.

48. Of the *layas* (dissolutions) that in *Nāda* is the best. Of the postures of meditation (*Mudras*) *Khechari* is the best. The highest of yogas is the *Nirālamba* or the supportless. Among the states (*avasthas*) *Manonmani* or that of the upheaved mind is the highest.

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object, and there is an equal possibility of its becoming a vanishing quantity so long as it is attained to and fostered. The existence of the mind even in the smallest degree should be thoroughly ignored. It will then disappear of its own accord. When objects of the mind's creation in which it lived hitherto cease to exist, it is bound to non-exist without any force from outside.

48. In the importance attached in *Yoga* to the dissolution in *Nada*, there is a reference to the Yogic doctrine of *Sphota*. In the first chapter *Rajayoga* has been pointed out as a development of *Mantrayoga*. *Mantra* indicates the collocation of words as those of the *Vedas* which symbolise the eternal Spiritual laws. No concept has come down to man without its having a primordial sound symbol. But a variety of symbols exist for a single concept. Hence all the manifested sound symbols should have their source in a primordial unmanifested sound, which alone has multiplied into a diversity of form and sound. This is what the Yogin calls the *Nada-Brahman* and is symbolised by *Pranava* or *Om*. The *Atman* in whom the Yogin dissolves all his organs is this *Pranava*. *Nada-laya* is therefore the highest *laya* of *Yoga*.

Of the restraint of vital currents in the centres of the body that in the highest centre of *Antahkarana* is the best. For, from here commences the *Yoga* of realisation.

49. A yogin, reaching the state of *Manonmani* which is the (*mudra*) mark of *Rājayoga* wanders all the worlds like either a child or a lunatic or a disembodied spirit.

50. *Yoga* is the only method for attaining *Jivanmukti* and there is no other. It alone engenders perfection well and is approved of by all religions.

51. The *Mantra* and *Laya Yogas* are technically known as the *Ārambha*, beginning, and *Ghata*, active,

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Niralamba Yoga is the same as the *Nirbijayoga* of *Patanjali*. In this the mind is waveless, supportless and in consequence ceases to exist as such. In such a state the soul which is otherwise conditioned by the mind shines in its full effulgence.

Manonmani is the state of upheaved mind in which it is highly conscious internally and is completely absorbed in the appearance of the Atman. In it the physical activities are not altogether at a stand still as in the state of *Samadhi*. While the major part are withheld in the mind which is made to dwell on *Brahman*, a small portion is given to the maintenance of physical activities.

49. A person in such a state can live in this world only automatically without any purpose. He can have no thought or care for the body, no object to fulfil here.

50. Sacrifice and such other forms of external worship, *Hathayoga* and such other kinds of lower forms of internal worship by which the propitiation of powers is made are for the securing of the worldly prosperity of beings. But the highest *Yoga* is for the realisation of the universal spirit which is within the self of every being and is infinite, perfect and supremely blissful. The happiness that is aimed at by it is therefore what is beyond the scope of this world and is characterised by freedom from the bondages of this world. This is the common-goal of all religions.

51. Here the author again points out that *Mantra*, *Laya*, *Hatha* and *Raja* form a complete evolution and mark the four successive stages in the practice of *Yoga*.

states of practice. *Hatha* is the state of *Parichaya* or familiarity. But the great *Rājayoga* is the state of *Samanishpatti* or proficiency and accomplishment,

52. Therefore the path of yoga described above should be devoutly followed in this world for the prosperity of the yogins—it should be practised having conquered the great diseases of laziness, the company of rogues, anger with one's own people, and ignorance of the Sastras which are all obstacles to the progress of the mind, and having rejected all the divine *Siddhis* or powers which arise from this great *Yoga* and living in a good place surrounded by virtuous men and situated in a righteous kingdom where there is no kind of trouble.

53. The three kinds of miseries, the nine kinds of colloquial expressions used of worldly transactions, the six bodily sheaths, the six enemies of the mind, the five sheaths of the soul, the six changes born of the condition of an object, and the six *samsaric* waves—to great men who have attained proficiency and perfection in yoga, these things do not at all exist on earth.

54. Just as a tremendously blazing fire burns alike both dry and wet fuel, in the same manner if all *Karmas* of the natures of merit and sin are completely burnt down by the fire of knowledge, that very moment an accomplished yogin attains freedom.

55. Just as an extremely tiny lamp will forcibly destroy darkness however great and dense, so also this hyperconscious state of *Yoga* (*samadhi*) however slight will destroy good and bad *karmas* (actions).

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52. The chief conditions necessary for the successful practice of *Yoga* are briefly enumerated and a summary of the whole teaching is given.

56. Whosoever is engaged in the practice of Yoga he, after enjoying endless prosperity in this world, attains the *Swargaloka* and after enjoying there for himself everlasting happiness will take birth in a good family of yogins who are learned in the *Vedas*. There attaining contentment and indifference, he shall return away from this samsara of births and deaths. Such a yogin is called the Supreme Siva (*Parama Siva*).

57. The parents of the person whose heart is completely merged in the supreme *Brahman* and whose mind always revels in Him will have accomplished the end of their good conduct. All those that are born in his family will be freed from sin, and all will be prosperous and victorious. Even the earth trod upon by him will be highly sacred.

58. All those secrets of *Yoga Sastra* which are the established facts of the paths of the *Siddhanta* school have been abridged and made intelligible, hence the title *Sivayogadipika* or "The elucidator of sivayoga" of this work.

59. This science of Sivayoga which is a secret ought to be taught only to him who is bold and clever in practising, who has conquered the senses and who has love and firm faith for the Teacher Siva. He who teaches it to a fool shall be a patricide (*Gurupataki*).

60. This work has been composed with a network of words and a variety of metres by me who bears the designation of *Siva* with the prefix *Param* (Parama Siva) in five chapters which contain respectively 53, 59, 64, 52 and 59 stanzas. On the whole it is made of 287 stanzas treating on various topics of Yoga.

PRĀNĀYĀMA
OR
CONTROL OF BREATH.

BY HIRENDRA NATH SINHA.

We have learnt from the foregoing lecture on *Āsana* that health indicated the harmony between the gross physical organisms and the mind, and that the establishment in *Āsana* is inseparable from control over the organs on the physical plane of life. We shall now try to describe the method of the next step in the practice of *Yoga* known as *Prānāyāma*.

The word *Prāna* is from *An* to move and means that which moves the body, that which causes the activities of the various parts of the body. Hence *Prāna* signifies the vital energy pervading the body. When viewed superficially the organs of sensation and other gross organs appear to carry on their respective functions. But when we make a deeper analysis of these we shall find that these are only instruments which receive and manifest power from some other source; these are the media for converting the same vital energy into different forms of activity. *Prānāyāma*, therefore, literally means the control of this vital energy. The history of the transformation of the meaning of the word *Prana* from vital energy to breath will be of great scientific interest. In the *Upanishad* we often find stories which attempt to identify *Prāna* with the vital breath. In the *Yogic* science there are no separate words for vital energy and breath. We shall investigate this relation between the two later on. For the purposes of this chapter we shall take *Prānāyāma* to mean control of the breath.

Just as Asana indicated conquest of the body on the physical plane, *Prānāyāma* may be said to indicate conquest of the body on the mental plane or the conquest of the subtle body. In this the health of the *Hathayogin* which was pointed out to begin with

the *Asānas* may be regarded to attain perfection. The Hindu psychologists maintain that every being is sheathed in two kinds of bodies—a gross body composed of the organs of sensation and action and easily susceptible to change and disintegration, and a subtle one made of the internal organs of consciousness not subject to change but persistent even after the destruction of the gross body until the soul attains final liberation. The latter is the repository of all our experiences. Our thoughts and actions get recorded in it in the form of fine impressions and are transmitted by it from body to body. It is the imperceptible thread which knits together the various bodies, past and future through which the soul migrates and forms out of them one continuous and variegated garland of life. In the same way as the *Asanas* by means of the purification of the body enable us to exercise control over every part of it, so also *Pranayama* with the help of the purification of the nervous system enable us to control the subtle body. The conquest of the body will be complete only when both the gross and subtle bodies are subjected to the will. The *Asānas* considered by themselves will form but a series of gymnastic exercises for keeping the body clean and healthy. But when it is studied as an accessory to *Prānāyāma*, it would indicate a good deal more than mere gymnastics. It would make a series of mental exercises for strengthening the will power.

The subtle nature of the mental energy and the organisms always renders the latter difficult to be grasped and mastered. The best way of subjugating them is therefore to let them work through a more tangible medium and then grapple with them there. The first step in the process of self-control has therefore been to learn to bring under control the gross and dull body. But as even this control involves the cooperation of the mind, the mind gets its first discipline through physics. It is, as it were, prepared, for a more direct strenuous discipline in the coming ordeal of *Prānāyāma*. Patanjali says, "Controlling the motions, inhalation and exhalation, follows after the conquest of seat." (II. 49). The intimate connection between breath and nerve-currents made some of the Indian *Yogins*, hold the "control of the

breath" almost identical with the "control of the vital currents." As we advance we shall learn that though *Pranayama* is ushered in the former sense, psychic *Prānāyāma* is carefully distinguished from the ordinary one by every Indian writer of note. Among the several remedies pointed out by Patanjali, in Chapter I of his Aphorisims, for overcoming the "obstructing distractions of the mind," "the throwing out and restraining of *Prāna*" is mentioned as an important one. The breaking and controlling of this motion of *Prāna* can be brought about, according to him, only when the posture has been conquered. Hence the control of *Prāna* forms the next step in the practice of Yoga.

This *Pranayama* or control of the breath, may be said to occupy a very important place in the religion of India every man and even women have to practise it every day, morning and evening, in their daily worship. Their rituals are so arranged, whether one wills it or not, one has to practise it every day. It is symbolised in the ancient religion of the *Vedas* by meditation on *Gayatri*. It precedes every religious practice of the Hindus. Before he eats, before he drinks, before he resolves to do anything *Pranayama* should be performed first and then the nature of his determination should be clearly enunciated and placed before the mind. The fact of its preceding every effort of the will is a surety that that effort will be crowned with success, that the mind will be properly directed to bring about the intended result. Some of the excellent qualities of the head which the Hindus are known to possess may be attributed to their religious practices.

A writer in "Nature" once wrote an article admiring the wonderful faculty of memory possessed by the Hindus. We may refer here to the feat of memory practised by the Hindus under the name of "concentration on a hundred things" (*Satāvadhana*). A hundred questions are put to an *Avadhānin* or concentrator in rapid succession by hundred persons, some testing the verbal memory of the performer, others his power of mental calculation, some others his artistic skill, without giving any time for comitting the questions to

memory. After the questions are over, the performer begins by reproducing the questions in any order in respect to the questions with their answers. This is generally done in three or more turns; at each turn giving only a portion of the answer to each of the questions and then continuing from where he left off in the next turn. If the questions are of the nature of mathematical problems whose solutions are required, they deliver the answers along with the problems having solved them mentally. This faculty of concentration is often exhibited not only with reference to the intellect, but also with reference to the five senses. A number of bells may be marked differently and their sounds may be allowed to be studied and made mental note of with the mark given to it. A number of objects of similar shape and color which are likely to cause deception to the eye of an ordinary man may be secretly numbered and shown once to the *Avadhānin* with their marks. While he is attending to other things if a bell were to be struck or one of the objects suddenly exhibited before his sight he will at once mention the mark of the bell or the number of the object shown. Simalarly his keenness of touch is also put to the test. Such feats of memory are not commonly known to any other country. The secret of all this memory and concentration of the Hindu may be said to be due to the training which he receives from the daily exercise of *Prānāyama*.

Our Western friends, whose modes of life are very different from those of the Hindus would have already been frightened at the description we gave of some of the *Asānas*. We hope that *Pranāyama* will not drive them away from the very ideal of the Hindu religion. The carping criticisms that have been hurled against *Yogic* religion by some of our Western Orientalists who characterise it as mystical, fantastical, repulsive, dreadful, obscene and give it such other names cannot be explained unless it has its origin in the utter incapacity of Western scholars to judge things which are foreign to them or in their rash jumping into conclusions from mere surface-knowledge of a foreign religion. Every man has the weakness to think that his customs and manners are the only

perfect things in the world. The *Mudras* and *Asanas* which may appear to a Western mind as horrible are natural facts of every day experience to a Hindu who is trained from his infancy to sit in one of these postures squatting on the floor. But this does not justify the Hindu's calling the kneeling posture in praying or the sitting on the chair and doing mental work followed by the Westerns as fantastical, absurd and irrelegious. The merit of a thing does not consist in one's being familiar with it. A true critique ought to judge everything not by comparing it with what he knows but by its effects, by its utility in serving a noble end. Judging from the above point of view we may boldly say that there is nothing either in the *Asanas* or in the *Pranayama* to make them appear fantastical and absurd. When fairly viewed they will be found to possess their own useful purpose, their own utility in the economy of religion. No body need be scared away by the strangeness of these and try to throw religion overboard; no body need be frightened at the difficulty of performing these. *Pranayama* in its popular and preparatory form may be practised by every one in any posture whatsoever, sitting or walking and and yet it is sure to show its effects. But to those who practise it in accordance with the specific methods prescribed fructification will be rapid. We shall see what this preparatory *Pranayama* indicates.

Pranayama in the popular sense no doubt indicates the control of the breath. But in its real sense, as was pointed out, it has very little to do with the manipulation of the breath. Regulation of the breath is one of the important exercises prescribed for the attainment of the real *Pranayama*. No amount of description of this will convey a clear idea of its significance to our readers unless one is thoroughly acquainted with the principles of the real *Pranayama* and the nature of its relation with breathing. We shall therefore try to give a brief description of the *Pranayama* of the Yogin of which all other practices are preparatory. The word *Pranayama* is the combination of the two words *Prana* which means vital energy and *Yama* which means control. The whole word therefore means the restraint of the vital energies. It is the control of the vital energy which tingles through the nerves of every person,

moves his muscles and causes him to sense the external world and think his internal thoughts. This energy is of such a nature that it may be called the *vis viva* of the animal organism. One of the *Upanishads* says, "Sage, by *Prana* is meant that vibratory energy which is energy active both inside and outside the bodies of beings." The control of this force is what is aimed at by the *Yogin* by means of *Pranayama*. He who conquers this, is according to him not only the conqueror of his own existence on the physical and mental planes but the conqueror of the whole world. For this *Prana* is the very essence of cosmic life,—that subtle principle which evolved the whole universe into its present form and which is pushing it towards its ultimate goal. To the *Yogin* the whole universe is his body. The matter which composes his body is the same that evolved the universe, the force which pulsates through his nerves is not different from the force which vibrates through the universe. The conquest over the body does therefore mean to him the conquest over the forces of nature.

According to Hindu philosophers the whole nature is composed of two principal substances. One of them is called the *Akāsa* or ether and the other *Prana* or energy. These two may be said to correspond to matter and force of the modern scientist. Every thing in this universe that possesses form or that has material existence is evolved out of this omnipresent, and all pervasive subtle substance, *Akasa*. Gas, liquid and solid, the whole universe consisting of our solar system and millions of huge systems like ours and in fact, every kind of existence that may be brought under the word created are the products of this one subtle and invisible *Akasa* and at the end of each cycle return to the starting point. In the same way, all the forces of nature that are known to man gravitation, light, heat, and electricity, all those that can be grouped under the generic name of energy, physical activity, nerve currents, all such as are known as animal forces, and thought and other intellectual forces also, may be said to be the manifestations of the Cosmic *Prana*. From *Prana* they spring into existence and in *Prana* they finally subside. Every kind of force in this universe, physical or mental, can be resolved

into this original force. There can be nothing new except these two factors in some one of their forms. Conservation of matter and conservation of energy are the two fundamental laws of nature. While the one teaches that the sum-total of *Akasa* forming the universe is constant, the other teaches that the sum-total of energy that vibrates the universe is also a constant quantity. At the end of each cycle, the different manifestations of energy quiet down and become potential, as also the *Akasa* which becomes indistinguishable; but at the beginning of the next cycle the energies start up again and act on the *Akasa* so as to involve the various forms. According as the *Akasa* changes and becomes gross or subtle the *Prana* also changes and becomes gross or subtle. As the human body is only a microcosm to a *Yogin*, his body composed of the nervous system and the internal organs of perception represent to him the macrocosmic *Akasa*, the the nerve currents and thought currents, the cosmic *Prana*. To understand the secrets of their workings and to control them is therefore to get the highest knowledge and conquest of the universe. *Pranayama*, in the language of *Yoga*, really means that process oy which we understand the secret of *Prana* or vital energies and control them.

One peculiarity of the Hindu mind is that it does not attempt to put to practice any theory before it is able to demonstrate that that theory is the highest possible generalisation and is capable of including within its scope every possible concrete phenomenon that has bearing on it. The first question with which a student of philosophy or religion begins his lessons in the *Upanishads* is "What is that knowing which we know everything?" The aim of every philosophy and religion has always been to ascertain that one thing by knowing which we know everything. Unless this is done it is not possible for man to wade through an ocean of particulars before he can attain perfection in knowledge. The same method forms the basis of the doctrines of the *Yogins*. Behind the infinite particulars of concrete ideas, behind the innumerable manifestations of forces, there is reckoned an abstract and highly generalised principle called *Prana* by grasping which

we grasp everything else. He who has grasped this *Prana* has grasped the very core of cosmic life and activity. He who has conquered and controlled this very essence has not only subjugated his own body and mind but every other body and mind in this universe. Thus *Pranayama* or the control of *Prana* is that means by which the *Yogin* tries to realise in his little body the whole of cosmic life, tries to attain perfection by getting at all the powers in the universe. His various exercises and trainings are for this one end. But how does he manage to understand the secret of *Prana*? What methods does he employ to achieve it? Is it possible in the first place to have voluntary control over this subtle force?

The *Yogin* says that it is quite possible. The only proof is the demonstration of it in his own body. The best means employed by him for it is the one furnished by nature. He seeks it confined in some gross medium, in some limited area, imprisoned in such a place where he can have easy access to it and successfully attack it. What better means is there for man than to control this Prana in his own body. Even among the several organs of the body, the mind of man is the immediate and the most suitable medium for this purpose. On account of its subtility and pervasiveness it is very much nearer the source than any other. If we know how to control the little wave of *Prana* working through the mind then the secret of subjugating the universal *Prana* will become known to us. The *Yogin* who becomes an adept in the knowledge of this secret will have no fear from any power; because he has mastery over all manifestations of power in this Universe. He is known to become almighty and omniscient. What is commonly known as the power of personality is nothing more than the natural capacity on the part of a person to wield this *Prana*. Some persons are more successful in life, more influential and fascinating than others. It is all due to the power of this *Prana*. Such people manipulate every day, unconsciously perhaps, the same influence which the *Yogin* uses consciously by the command of his will. There are others who by chance tumble unawares on this *Prana*

and use it for lower purposes under false names. If we analyse the doctrines of all these and fathom their secrets at the bottom we will find the working of the same subtle *Prana*, the same hidden universal force.

This Prana may therefore be defined as the finest vital force in everything which becomes visible on the physical plane as motion and action and on the mental plane as thought. Thought is not to be considered as anything different from action. Being the manifestation of one and the same *Prana* in the human body, it is only the finest and subtlest action through suitable organs. This thought is again of various kinds according to the intensity of its power. In the lower state when it is subconscious and degenerate it is called *instinct*. In a still lower state when it remains as unconscious automatic action, it is called reflex action. In instinct there is a sort of spontaneity of expression brought into action by the force of environments; in reflex action some external stimulus evokes action in response. When the egg of a duck is hatched the duckling spontaneously rushes to the water. This is instinct. When a foot of an animal is pricked by a thorn, it is suddenly withdrawn. This is reflex-action. All these actions may be said to be the manifestations of thought; but only they are different degrees of expression of the same. As all these belong to the lower strata of what might be called conscious thought, in the same way there are others which may be said to belong to a strata higher than that of conscious thought. Of such the well-known kind is what is known to the psychologists as reason or intellect. Certain thoughts are now present in our minds. We take and combine them and evolve out of them new thoughts. We think, reason and judge the pros and cons of certain facts and form out of them fresh inferences in our minds. The *Yogin* says that we ought not to stop here. There is yet a higher region of thought to which the mind of man may be raised. Even the highest reason is only limited. It cannot rise beyond a certain pitch, a certain intensity in each person. Often times we see marvellous facts rush into the sphere of human consciousness like a comet from somewhere outside and disappear

the moment they flash into consciousness. Our reason being limited such a thing cannot be supposed to have arisen within the sphere of its action. However sudden and strange the flashing of knowledge may be, at the time we have a clear consciousness of the fact as if it occurred within the precincts of our consciousness. It should have therefore come from somewhere outside and entered our region of consciousness; for, such occurrences have always a tendency to widen the field of our consciousness. After the vision passes away, if we are able to comprehend the fruits of such a knowledge, we call it the invention or discovery of a genius and are content to add it to the common stock of human knowledge. Even after perception if the facts remain an enigma, as they often do, and cannot be accounted for by all the known canons of reason, they are called supernatural; and the person who sees them is said to be inspired. Invention and similar terms are merely cloaks invented to hide our ignorance. All phenomena seen by a person under inspiration have value provided they serve to bring about the probability of similar experiences by other persons. According to the *Yogin* such experiences are possible to every person; because the mind of man can be made to transcend ordinary experience and exist on a plane higher than that of reason, known as the hyperconscious state of *Samadhi*. When the mind attains to a perfect state of concentration and gets beyond the limit of concentration it comes face to face with facts which ordinary consciousness cannot comprehend. This is sought to be achieved by proper training and manipulation of the subtle forces of the body so as to cause them to give, as it were, an upward push to the mind into the higher regions. When the mind is so raised into the hyperconscious state of perception, it begins to act from there and experiences higher facts. Such is the ultimate object of *Yoga*.

If *Pranayama* means the control of the vital energy vibrating through the mind, what connection is there between it and the knowledge of the self or *Atmagnana*? For a lucid explanation we have to go to the root of all knowledge, the *Vedas*. In these ancient scriptures we find fire or *Agni* is described as the

phenomenal manifestation of the *Atman* or Self and *Marut* or wind as that of its activity or energising essence. So we often meet with pictures of wind kindling the fire or shorn of metaphor, vital energy generating the fire of *Atmic* knowledge. Returning to our psychological conception of these we have seen how the phenomena of the universe is one continuous mass of existence on whatever plane it is viewed. On the physical plane it appears as the manifestation of the one infinite basic substance *Akasa* or the substratum of material existence. Every individual form is a whirlpool in this infinite ocean of matter. New particles of matter enter into each of them every moment and the old ones are thrown out to go and form others. This change goes on continuously for ever. There is no such thing as my body and your body except that there is one vast mass of matter unceasingly evolving and involving countless forms. The same is the case with the mind also. Just as matter is the manifestation of the supreme *Akasa*, the mind is the manifestation of the supreme and universal force, *Prana*. Every little mind is a whirling vortex in the infinite nebulæ of *Prana*; every thought is a passing vibration caused by this *Prana*. So the mind also may be said to be in a continuous state of flux. New thoughts enter the mind and leave their impressions on the mind stuff and the old ones disappear. According as the action of *Prana* is subtle or gross, the *Akasa* which it vibrates will be subtle or gross, will suitably represent the mind and will be as infinite as the other. Such is the acme of phenomenal existence.

But if we try to dive a little deeper and question the basis of this *Akasa* whose manifestations are the several forms of this universe, we will find that it points to a more subtle and pervasive existence, the essence of the mind. This will be evident by viewing them from a negative aspect. When there is no mind, there can be no matter. Matter therefore is a gross manifestation of the mind or of the same essence as the mind. If we leave *Akasa* out of consideration and look at the vibrations or thoughts alone we reach nothing but an infinite universe of vibrations and thoughts with myriads of vortices floating in them.

Thus there is a continuity and unity even in the universe of thought. All these vibrations and thoughts could not have come into existence by themselves, but should have had behind a vibrationless quiescent existence causing all these; for, otherwise when old things die new things cannot arise unless there is some attractive centre still left. If we can transcend this thought plane and get a peep into the hyperconscious regions above we can form an idea of the cause of these manifold vibratory manifestations below. Every kind of intellectual manifestation will be seen to be due to the reflection of a soul on the mind-stuff and the whole universe of thought and action is due to the reflection of the universal self on the cosmic mind. There will be a unity even on the spiritual plane, one motionless Self behind all motion. The control of the vibratory *Prana* therefore means to a Yogin the kindling of the fire of supreme knowledge, the realisation of the Self in *Samadhi*. This is the highest goal of evolution. Everything in this universe from the lowest amœba to the highest godhead is progressing towards this one ideal of perfection.

The whole universe is an infinite ocean of life connected at one end with huge crests of waves and at the other end with small bubbles. There are gigantic men with wonderful brain powers but there are at the same time tiny little insects rising and disappearing every second. Every one of them floats in the same ocean of life, is actuated by the same infinite store of vital energy behind. This is the common heritage of even the apparently lifeless protoplasm and the most intensely active beings. Wherever there is life, protential or kinetic, wherever there is activity and change, there is the infinite storehouse of energy propping them up. The change that is seen everywhere is change in form, in the capacity to suck in and throw out from this infinite store but not in essence. Hence the same laws are observed to work in every atom of the universe. Starting from very minute microscopic forms everything goes on changing and developing into higher and higher forms of life always drawing its vitality from the same inexhaustible store behind all—plant life, animal life, on and on until there comes man and ultimately a god. We cannot say

what time it will take to complete a circle of evolution. Aeons and aeons may pass away still the circle may not be complete. Time is therefore another name for this change, this evolution, and duration for the speed with which change takes place. By increasing the speed we may shorten the time. The struggle for existence is the perpetual craze of life; and the inexhaustible stock of cosmic energy ever keeps supplying the sinews of war, manifests itself in every desire of beings to perpetuate life and to conquer death. Increase of speed therefore indicates an increase of struggle and a rapid drawing in of a large proportion of this vitality. The *Yogin's* theory is that the æons of nature may be condensed into the short compass of a life time by the conscious intensification of action and thought—not by any aimless thought or action but by proper and well directed ones. A man when left to himself, we cannot say how many ages he will take, what struggles he will have to undergo before he can change his man-form into a higher one; and who knows whether he is after all destined to reach the goal of perfection? Progress, every one must. Why delay? Delay means so much additional suffering and misery. Let us increase the speed; struggle harder and harder until we succeed in bridging over the vast chasm of time. Let us draw in more and more of this infinite quantity of energy and lessen the time of fructification by accelerating growth. It is not impossible, when properly pursued and endeavoured, to reach perfection, if not in a few months, a few years, at least in one's life time. If perfection were to be the goal of every being, why not the soul of man by the quickening and intensification of its thought and action attain to this end at once, in one body, in a single life? Why not we get that infinite knowledge and infinite power now alone? The solution of this problem is the teaching of *Rajayoga*. The whole science of *Yoga* has this one end in view—to enable man to cross the ocean of *Samsara*; to increase power, to develop within one's self the capacity for assimilation, instead of letting one to crawl like an ant from point to point exposed to the ruthless tossing of the waves hither and thither, to and fro, until the whole human race has come out and become perfect. The

process of controlling energy and augmenting salvation-giving force and wisdom is what is meant by *Pranayama*. The end thus achieved is what the Buddhists also aim at—it is *Nirvāna*.

(To be continued.)

"THAT WHICH EXISTS IS ONE" AND "THAT THOU ART."

BY H. MITRA.

(Continued from page 379.)

53. There is no real existence of the mind; it is that which connects the embodied self, with the free-self, it disappears with the appearance of true knowledge; this state is often felt, very slightly, at the junction of sound sleep and the awakened state. Just as childhood, youth and old age appear one after the other and cannot appear simultaneously, so the embodied self (Jiva) cannot realise or become Brahman as long as it has ignorance, that is false knowledge; but he desires to have it, and with the false knowledge of dualism creates various religions, all of which have desire at the bottom; ignorant man does not know that the embodied self and the true self are one and the same under different conditions, disappearance of the one gives rise to the other.

54. The darkness of the mind disappears with the rise of the sun-like true knowledge by discrimination, one who realises this state of existence even for a moment is said to be the candidate for Moksha (Yoga Margarudha); one who sits in a particular posture (Asan of Hatha Yoga) with a desire

for trance (Samadhi) can never have it, because here the mind desires, whilst the dissolution of the mind is the realisation of Self in self (Samadhi), and in this state there is no language to talk in, no thought to think upon, and when the Yogin returns from this state he cannot describe it in human language, for it is not sufficient for the purpose.

55. In the passage from the knowledge of the embodied self to the true Self (Jivabastha to Mokshabastha) there is a peculiar condition called the enchanted state (Mugdhavastha) which comes in the way of the Yogees; in this, they loose the knowledge of the universe as well as of the true self for a few minutes, but immediately afterwards get them back aud remember that they had a peculiar experience. This state of a Yogi is like the sound sleep of a jiva; several experienced Yogees mistake this state for real samadhi and try to have It for a longer duration. Samadhi is the realisation of the eternal Self in self, and in this state all false knowledge of dualism disappears; in the Mugdhabasta all knowledge including the knowledge of the self, disappears; so it cannot be called samadhi. In Nirvan and Laya (dissolution of the self in Self) one loses the knowledge of the universe and of self but they differ from the Mugdhavasta and sound sleep in as much as the latter are experienced by the worldly minded men and the former by the earnest searchers after truth. Worldly men with the false knowledge of duality believing in his separate existence enter into the states of Mugdha and sound sleep and then coming back to the awakened state again believe themselves to be separate entities, just as Rama gets the three states often; but an earnest searcher after truth (Yogi) forgets his separate existence for a long period and realises the eternal Self more often and for long periods.

56. If there was a separate creator-God, he must have been realised by the Yogees in Samadhi, when the

false knowledge of duality disappears, then the pure eternal self alone exists and nothing else. Where then is God and where is the creator, all these are false and imaginary. The self alone is real. In the commencement of the concentration of mind (Yoga) a Yogi with introspective insight sees various unusual lights and hears peculiar sounds and he very often mistakes Brahman as such lights (eternal prana) or sounds (*aum*). When the introspective mind is purified by true knowledge it realises Self in self and this is samadhi or Brahmabasta; if then it thinks of this body, the *kundalini* is awakened and it knows all about the body; if it thinks of the external universe, it sees the effulgent light and hears the sound *aum*; if it thinks of life and death, it remembers all its former births and deaths; and if it thinks of any thing but the true Self, it shall have to come down again, but if the true Self is realised even for a moment, it will remain like a burnt piece of cloth and will do no work.

57. Discrimination and practice are both necessary for a sincere Yogi to realise Moksha. Practice is the constant attempt to annihilate the mind and to realise Self in self, and discrimination is to constantly think of the transient nature of all the things perceived by the senses. A sincere Yogi must practice them unattached and work for the sake of work only and not with a desire for any thing. A bird has to spread both its wings to fly, a man has to move both his hands to swim; similarly one who sincerely and earnestly wishes to solve the mystery of this universe must use for the purpose both discrimination and practice.

Religious Societies.

58. When the self (Atma) leaves this body we call it death; when it gives up the false knowledge of duality, it it is salvation (Mukti, Laya or Nirvan). In death the

Atman leaves behind wife, children, wealth, name, fame, happiness and misery with its body and remains alone, the heart-felt cries of relations, the lamentations of friends and the innumerable unfinished worldly duties cannot prevent its separation; the embodied self comes into this world naked and without any provision, plays for a few days, and goes back naked without any provision, leaving behind even the body with which it came and for which it took precious care all the while. Smilar is the destiny of the Yogees; with the rise of true knowledge, the relation between him and the universe becomes one, the ties of love, affection, respect, name, fame, devotion, hatred, anger, envy, temptation and other feelings, get broken; the creator, creation, religion, irreligion, virtue, vice and all knowledge of duality cease living him alone without a second. This is the reason why the Advaitavadins have no societies, they are only possible where the false knowledge of duality exists; in Advaita the knowledge of duality must cease. For whom then are the societies to be formed, who are to be loved and to be hated, when everything is the same; it was never a religion or sect or society and it can never be. This is the only road to the realisation of Self in self and the number of earnest sincere Advaitins is very few and they are scattered in different places.

How to resist temptation.

59. Young children beguile themselves with their toys, thinking play to be their highest and only happiness; then they do not feel that they have other duties to discharge or better happiness to attain, though they freely mix with their elders and see them doing different sorts of work; they do not realise their mistake. These children, when they grow older, give up the ideals of their childhood as

useless and trifling, and take to different sorts of playthings, as wives, children, name, fame, wealth and happiness. When they get true knowledge they give up all their former ideals and see plainly, that every thing in this world is transient and unreal. Men in their ignorance beguile themselves with the knowledge of a personal or impersonal God, they cannot grasp the words of wiser men. This however is the first step towards true knowledge. When they grow wiser their horizon expands and they understand personal gods as playthings of childhood and see this universe as the manifestation of the eternal Self; this is the second stage. In the first stage the false knowledge of duality prevails and men distinguish between the things to be accepted and things to be rejected, things to be loved and things to be hated; in the second stage, the knowledge of duality ceases, and they see every thing as the Self and in this state chaste, unchaste, gold, earth, honest men and thieves all appear as the true Self in different conditions; then there can be neither love nor hatred, no two things any where. When this universe appears as imaginary, the Yogi sees nothing but the Self, then he cannot feel anything beside himself. As long as there is duality, the self and the universe, then only there is good and bad; in true knowledge Self is seen in all. An earnest searcher after truth must always try to keep this in his memory and it will be easy for him to resist all temptation.

Atheism.

60. Believers in a personal God consider the Advaitees as atheists, because they do not believe as they do; but they cannot understand that the knowlege of duality is real atheism. Belief in particular person or persons, book or books and experience from childhood are the foundation of religions; this knowledge

of a personal God is received from others without realisation. Advaitins and the believers in personal God are atheists till they realise Self in self or realise their God and true knowledge. The Gods of the Dvaitvadins are the creatures of their own imagination, from whom they expect all good things by coaxing. Advaitavadins with true knowledge see this universe as the Self conditioned for its own pleasure (Lila), there is nothing but the Self. Whom to coax and whom to pray to? To them this universe is like a mirage; to the Dvaitvadeens this universe is real, so it must have a creator who is something. No body knows what, so the Advaitins are atheists as regards creation but theists as regards Brahman, the true self, and Dvaitvadeens are theists as regards creation and atheists as regards Brahman.

Knowledge of Self.

61. In life there are three states, childhood, youth and old age; then comes death which is not a state, as it is not realised in this life; the self (Atma) may be said to have these three states as well; its childhood is the conditioned self (Jivabastha) when the creation appears various and different and we in mind imagine good, bad, birth, death, and all the pair of opposites and the creator and God. The youth of self is the rise of true knowledge; at first one intellectually understands that the same essence prevails in all; then he is convinced of it and with further advance he finds that he himself is the creator and destroyer of this imaginary universe; he is the son, the stars, the planets, the plants, animals and minerals; he is all in all; he is Hindu, Mohomedan, Christian, Buddhist, Sakta and Vaisnav, so there cannot be any quarrel with any religion; he is the king, subject, rich, poor and to him there is no knowledge of high or low; he is the killer, the killed

the thief, the robber, the drunkard, the virtuous, the sannyasin and the Bramhacharin; no opposite knowledge of virtue and vice, every thing is the same; he has no birth, no death, no this life, no after life and then he realises that he the true Self, plays under different conditions and circumstances; he is the sum total of all these imaginary different things; and this is the Youth of the Self. When the false knowledge of separate existence of this universe disappears then the Self is without qualities (Gunas) Satva, Raja, and Tama, so there cannot be any imagination, every thing disappears and dissolves into nothing and that which exists is one, this is the old age of the Self. This pure essential-self gradually without attempt dissolves in nature, just as the sun becomes less strong in the evening and sets in the West; this is the Laya, Nirvan or Mukti, the death of the Self.

62. When alive man enjoys three states, awakened state, dream and sound sleep; when awake, he has the different knowledge of his own existence, of other things and feelings; in dream his nature gets changed, he creates various things, day and night in imagination, and plays with them, in feelings only; in sound sleep nothing remains active. Manifested self (Bivat) Samadhi (Trance) and Laya (Moksha or Nirvan) are the different states of the eternal-self (Atma); when false knowledge imagines various material things, it is Bivat; when it imagines various things in essence only, it is Samadhi; and when Self exists in self and every thing is the Self, then is the Laya or Moksha, the sound sleep of the self. The true Self (Bramha) like the manifested self (Jiva) enjoys at times these three states, but the sleep is in all, it is chinmaya in Samadhi, Bivat in manifestation and all powerful, omnipresent and eternal in Laya, Moksha or Nirvan. He is the Brahma, Vishnu and Maheshvar of all things and worshippers of

them all. Brahma with his imagination is Jiva, and Jiva with true knowledge is Brahma. When a Yogi returns from Samadhi he realises the embodied self, and by practice goes back to Samadhi again, and often in his embodied condition realises the Samadhi state. From trance to the embodied condition, he understands the universe truly; the mind gets changed, he understands everything to be imaginary, and by practice the knowledge of the conditioned self decreases and the true self is realised when it becomes the indescribable Nirvan.

The Brahmanda circle.

63. It is impossible to describe in language the realisation of Self in self and even when imperfectly described, it cannot be understood by men on different planes; the depth of the sea cannot be measured by a finger. In the Bramhanda circle, this description has been attempted with what effect the earnest searcher after truth will judge.

64. The eternal true self is the whole circle; half of it is manifested (Byakta) and the other half unmanifested (Abyakta). The manifested half can only be understood by the conditioned self; the other half is the imagination of Bramha and is known to Him only. The manifested half is divided into two parts, one half is the path of work (Pravritti marga) and the other half is the path of renunciation (Nivirtti marga). For the men of Pravriti marga the existing religions and societies of the world are necessary, for those after the other marga a different course is necessary. Each half of the manifested half is again divided into ten parts for convenience. The thick line of division between these two quarter circles, can only be crossed with the help of true knowledge. The manifested half may

also be called Prakriti and the unmanifested half as Purush.

Pravritti Marga.

65. The ten divisions of the Pravritti marga are :—

(1) The knowledge of existence ; this is the knowledge that it exists.

(2) The knowledge of the embodied self; the knowledge which has been called false knowledge.

(3) The knowledge of good and bad; in this discrimination commences to bud or germinate.

(4) Desire ; in this we love those which please us and hate other things.

(5) Feeling of happiness and misery with the satisfaction or non-fulfilment of desires.

(6) Devotion, gratitude love hatred and other feelings; we love those which assist us in gaining our object and hate those which prevent us from obtaining them.

(7) Knowledge of virtue and sin ; that is we call that virtue which makes us healthy, wealthy and happy and those which make us miserable, unhealthy and poor we call sin. This is the foundation principle of all society and wise men, to give this knowledge a divine authority, assert that these are the commandments of God and the rulings of the shastras but in reality they are the creation of the human instinct for the preservation of society and the pleasures of individuals.

(8) Imagining heaven and hell and God. To give the social customs and instinct a more powerful authority heaven hell and God have been imagined so that the fear of them will be for the good of society.

(9) Prayer and austerity; these have been imagined to appease the anger of God and to coax him to give us happiness.

(10) The rise of true knowledge and the desire of Moksha; men dissatisfied with all these worldly pleasures try to get something real and permanent.

The line of division.

66. One believes in a personal God as long as he is weak and has no confidence in himself. Weak sickly boys becoming thirsty call out to their mothers to give them some water, but not seeing the mothers or getting water they foolishly believe that their feeble voice has not reached them, and never doubt that their mothers may not be at home. But if a strong healthy boy calling his mother once aloud, does not see her, he at once knows that she is not at home; his voice resounded the whole house, she would have replied to him if she were there. Weak men having no self-confidence, addicted to desires worship their imaginary Gods all their life without seeing or realising them; a sincere devotee having faith in himself can know the truth in a very short time; he at once understands the utility of his prayers and devotion. And if he is not satisfied his true knowledge buds forth and he is dissatisfied with the transient pleasures of the world and keenly desires Moksha. Then only can he cross the line and follow the Nivritti marga.

Nivritti Marga.

67. The ten divisions of Nivritti marga are as follows:—

(1) Constant thinking of what is real and what is unreal and what relation he the embodied self has with them and what for.

(2) The disappearance of false knowledge and the budding forth of real knowledge when man knows that Brahman alone is real and that the rest are all unreal and evanescent like the mirage.

(3) With the rise of true knowledge, desires get satiated and then they become weaker and weaker every day.

(4) With the further strengthening of this conviction, desires disappear entirely and all false knowledge of duality vanishes.

(5) The rise of true knowledge, that is, the realisation of the Self in self; this is Samadhi; duality-knowledge exhausts itself like a fire without fuel.

(6) Gradual increase of the Samadhi state, when a Yogee apparently does work but his desires are like the burnt cloth. He perceives the next four states whilst in this.

(7) Gradual increase of the Brahmic state in samadhi and firm conviction of the Self in self.

(8) Complete annihilation of the knowledge of the embodied self; when a Yogee cannot do any thing and gives up the body.

(9) The state in which the true self remains in Samadhi

(10) Annihilation of the Samadhi state and absorption of the self in Self in its unmanifested condition.

"Control the mind by any means you can".

"Soham"

———:o:———

HOW TO REALIZE GOD.

BY SWAMI ATMANANDA.

Every one of us tries to advise others to meditate upon God, to love God, to worship God. And the question arises "how to meditate upon him whom we do not know, how to love him whom we have never seen, how to worship him whom we do not see before us." It is very natural and reasonable. Can we think of any thing which we have never come in contact with? No rational being will answer in the affirmative. Even what we call imagination is only an imitation of what we have already seen. Then how are we to solve the problem? Are we to go on without any thing like God or is there any way of seeing Him? Would to God every one remained satisfied with whatever one has got. But that cannot be. If it be true that God is and we have come from Him, if it be true that He is the final cause of every thing that exists,—the cause of the creation, preservation and destruction of this universe, which nobody has as yet been able to deny, we cannot rest satisfied until we have seen Him, until we have realised Him. The heavenly spark is within us and it is trying to assert itself, to reunite with Him to whom it ows its existence. We know the well-known theory, every thing tries to revert to its cause. Hence all the struggles and activities of this world. Every soul is trying to manifest this Divinity within, and it cannot stop, cannot rest until the goal is reached. Every man loves his wife and children, sacrifices his own comfort for their sake, and why, because the Divinity is within them, though he does not know it. Consciously or unconsciously all are struggling towards this

Divine unification, and this restlessness will cease only when they have done so. The insect is thrusting itself against the glass panes of the lantern for the light within, and recoils with great rebuff with broken heart and feels miserable, because it does not know that the light there is the same as that within its own self, within its own lantern. Such is the lot of the majority of human beings. This Divine light is percolating through every thing which we are struggling to get at, in the form of love, because God is Love, though it is so dim faded, and sometimes colored, on coming through matter, through flesh, bone, and blood, that we think the luminosity belongs to these material things. The result is that as soon as the image vanishes from our eyes we are stranded in darkness, miserable, broken-hearted. In this way we are tumbling down through life, taking up something or other as real, as something which will give us eternal happiness, to find out at last, hopeless and disappointed, that no such thing can exist as God or eternal happiness. These are words coined by cheats to rob their neighbours. Grapes are sour no doubt. Again the beauty is that these very men do not rest satisfied.

So, is there no way out of it? Is there no way to see God, is there no way to love Him, to know Him who is shining behind every thing, whose light every thing has borrowed? Yes, there is every hope only if we know how to approach. Hence before trying to know Him who is the fountain-head of all knowledge let us analyse how we know ordinary things with which we are surrounded. Here is a book before me. I try to read it, to understand its meaning, to know what it contains. What do I do at the commencement? I concentrate my mind on the words, on the phrases, on the passages. The meaning becomes clear and I say I have known what the author says and I love his sentiments. The more I concentrate my mind the

more easily and clearly do I understand them. Through this concentration all the knowledge which our modern civilization can boast of have come to exist. It is with the help of this alone Newton succeeded in discovering the laws of gravitation, the astronomers the secret of the stars and planets, the scientists the various laws interpenetrating nature. This has helped the philosophers in solving out the most subtle and intricate questions of our inner nature, and this will help us in seeing God, if we can patiently and perseveringly practise it in the proper way. As the rays of the sun converged into a focus through a lens reveals every thing when projected into the darkest corner so the mind of man when collected and gathered together becomes so powerful that in whatever direction we may throw it everything will reveal its secrets by its illumining power. Now the question comes what do we understand by this concentration of the mind. It consists in collecting the mind or detaching it from its various attractions or attaching it to a particular thing which we want to know or understand. Thus it is when we want to read a book we take away our mind from every other thing and apply it to the subject on hand; without this, no one will be able to make out any thing he reads. Often do we see them pouring over their books for hours together and still not advancing a single step in their studies. Why? Because though they are straining their eyes with all their might, their mind is perhaps playing foot-ball or cricket in the field or buying a pair of new shoes or toys in a shop. How can they know anything so long their mind is roving here and there instead of attending to the particular thing they want to know? It is the repository of all knowledge, only we do not care to search it out. Whenever anybody complains that he has been exerting all his powers for long without seeing God we must know that his case is like that

of the boys. Many of us have seen how pious people count their beads and at the same time make bazar purchases or cheat their brothers by telling thousands of lies, nay, some are so thoroughly devoted to their God that they never scruple to break His skull and limbs or keeping Him locked for months together without offering a drop of water, because they want to enjoy some rights or perhaps somebody has put certain mark on his forehead. You may understand how thankful God will be to such enthusiastic devotees. So long our mind is attached to a single thing but God Himself, there is no hope of seeing Him or knowing Him or realizing Him. Where there is even a single desire or attachment there is no Ram and where there is Ram there is no desire, no attachment but to Him. Our whole mind should be attached to Him and Him alone. There is no other way to know Him. So this concentration is absolutely necessary in the path of knowledge whether material or spiritual. But there is one thing which we should always keep in mind. This is the means and not the end and aim of our life. Our goal is to realize God, see God and love God. People generally forget and take the means to be the sole object. Since this is means simply, we can practise it even before we are advanced in the knowledge of truth. Then the question is how are we to do it? We have already seen that, in order to detach the mind from various things, it is necessary to tie it to some thing; and love is the strongest tie in this world. It is through this love the whole universe is tied together. As the thread, in a necklace, keeps the pearls from being scattered hither and thither so the God of love keeps the universe together from destruction. So, if love is the important factor necessary in concentration, where to place it, whom to love? There are so many things here; money, women, name, fame and thousands of things like these.

Certainly they cannot give us what we are striving for, because our aim is God and not any thing else however beautiful and alluring they may be to others. Can we get legal advise in the dispensary of a medical man or quinine mixture in the library of a High Court pleader? Certainly not. They can advise us, at most, of what they know. A beggar can not make an endowment of thousand pounds even if we die at his feet. So only those great souls who have seen God can advise us how to reach Him. Hence to these holy sages we must direct our love, our attachment and to none else. But in the majority of cases, unfortunately, this love is misplaced and we get, at best, a kiss, a handful of dust in the form of gold or a bit of praise in mere dry, worthless words. But the difficulty is where to get hold of such men? They are not seen here and there in the streets. Such holy sages very rarely come into this world, sometimes at the interval of many centuries. And even at the time of their advent there are very few who can recognise them. Only those who are very fortunate have this privilege. However, since such is the case, we may take, for the object of our concentration or love, an image, photo or statue of any of these holy sages. They help us a good deal in cultivating our mind, bringing in holy thoughts, and concentrating our mind because so many pure associations are attached to them. What is a man but the expression of his thought, Here is a man standing before you and you admire him, as a pious person, though he may be quite ugly to look at. If the cause of admiration were sticking to his flesh and bones, you would not have any regard for him. It is due to his holy thoughts, to the purity of his heart. Besides when we think of a man, it is his qualities that come to our mind first. So whenever we meditate upon a saint in his image all the qualities associated with him rush into

our thoughts and make them pure as the saint himself. Thus our thoughts being purified we ourselves become pure and perfect. So even when we can not find any Godly men to love, to meditate upon, to concentrate our mind upon, we may be greatly benefited by loving their image and worshipping them. This is the reason why image worship is necessary in most cases if not absolutely. Aye, it is very easy to talk of worshipping or meditating upon *Nirakasa*, the formless one. If men do not meditate upon God or worship Him in the form of man, they will do so, at least, in the form of dull, dead matter, space, ocean or things of the kind. It is thousand times better to worship an intelligent being than something quite unintelligent, for in human beings alone we find the greatest manifestation of intelligence. Has God any superficial area like space? How rediculous the idea is! So we can not but worship the images of godly men if we want to see Him, realize Him. Here the true searcher after God must worship Him with external means, what they call external worship. He brings beautiful flowers and offers at His feet or decorates and feeds Him with all sorts of sweet things and delicacies. He bathes his God with scented waters, provides for Him nice bed to sleep on. May he devote in this way his mind entirely to His service. Here the whole heart and mind of the devotee are absorbed in the image. There is no other thing for him in this world to think of. Even when he goes out to bring anything the Image is there with him because whatever he does it is for the sake of the thing he loves. Every body knows how the people in this world run mad and sacrifice everything, father, mother, sister, brother, name, fame, money, even personal comforts for the sake of a beautiful girl he loves, many times careless of her beauty too. Such intense love to

God is necessary for those who want to see Him. Still it is not complete. He has not been able to give up the image-idea and bring God in its place. Still he is worshipping Him in the image by external means. Still he has to keep connections with the world outside, because, he cannot conduct the worship without material things for which he must have other people's help. Besides, his love has become so intensified that he is not satisfied with offering mere worldly things which can be had for a handful of gold. So he offers his body, mind, soul, everything he has to call his own, which are most dear to every being; may be, offers his own egoism, which calls "I", 'I'. This "I"-ness, too, must be sacrificed; and then alone our love, our attachment, our living down of the mind, our concentration will be complete, though externally, because the beloved is still outside. The next step will be to take him from outside, into our own heart. How can we keep him outside whom we love most? The mother tries to hug her child to her breast when love overflows, and she would make an abode for the child in her own heart and place it side by side with her own self, if there were nothing external to prevent it. But here in this case we can do even that. We can take the Image from outside, place Him in our own heart and meditate upon Him there, giving up all connection with the external world. At this stage we can sit quietly, shut our eyes, and go on meditating upon Him for hours together. The devotee who has reached this stage does not go anywhere. His mind is completely detached from every thing outside and absorbed within himself. What makes the mind run outward? It is attachment to external things. And when he has succeeded in breaking down the bondage he goes on loving and doting upon the Image within his own heart, till his mind is so much

concentrated, so much absorbed that he does not feel inclined to eat, drink and be merry which are the chief things to do in this world. He does not know where the sun rises or sets, he does not know whether he is sitting under a tree or living in a king's palace, hurricanes and storms cannot disturb him there, he forgets the external world entirely, and so he does not feel the influence of anything outside. So long as the mind is attached to external organs we feel the pressure of external things, but here the mind of the devotee is pouring down incessantly on the object of love within, as the oil flows without break when we change the vessels. Now we have completely concentrated our mind and if we like to realize God, the next step will be to project this concentrated mind inward, and we shall come face to face with God. As the sun's rays, when concentrated into a focus through the lens and directed properly reveals everything in the darkest corner, so with such a concentrated mind we can realize the highest truth, God himself. It is true God is in everything but still we do not see Him or feel His presence. Why, because we have not realized Him within ourselves, we have not taken the proper channel to reach Him. There are so many lanterns, some made of stone, some of wood, some of mud, some of colored glass. Though a flame is burning in every one of them we do not see it, because the light is so obscured and coloured in coming through thick material covers. The proper way will be to take advantage of the natural aperture and have a peep at the light within, and this aperture is one's own self, wherein we find the highest manifestation of intelligence. We cannot trace this light even if we succeed in dissecting a man who has attained the highest truth. We can, at most, cut to pieces a dead body and examine the muscles and bones, but we can easily find out the source of the

light which shines within by introspection by throwing our mind inward and searching it out. So we must try, first, to see the lamp burning within our own lantern; and when we have succeeded in doing so, we will be able to see that the same lamp is burning within every other lantern, however obscured, or colored the light may appear to us in coming through different materials which they are made of. However dark the clouds may be, we can still know that the sun is shining above the horizon because we have seen sunshine before somewhere. We know things because God is shining behind all; otherwise, knowledge would have been impossible. If we keep a lantern without a flame inside in a dark corner, can we know its existence? Certainly not. But let us put a lamp into it and at once we see the lantern. So the Almighty is shining behind everything; hence every kind of knowledge is possible. Because if He shines everything is shining, through His light all these are manifested.

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INDO-ARYAN MYTHOLOGY.*

There is no study more fascinating than that of the mythology of a nation. Myths have been the parent of all science and all philosophy, and the inspirers of all poetry and art. Myths include all human activity, all that is historical in the realm of the intelligence and feeling of man as applied to the interpretation of the world, of the individual and of the society in which his life is passed. It is not merely the form of the imagination and the effect of the metaphorical language in which human intelligence and human action express themselves but the inward function of intelligence according to which the human mind as it is projected on the external universe or even on the internal self tries to present the facts of apprehension and to apply them to man's individual and social nature. The early history of every nation can be traced in its myths in which are woven the results of its efforts to grasp and express its ideals. The earliest conceptions of science, of philosophy are often clothed in mythical forms. Man's first attempts to paint the sublime and the beautiful in language took this form. The exploits of great men, the heroic deeds of ancient warriors were more intensely *real* and became covered up with a glory and a charm that appealed to the imagination of the early man—none the less the element of truth was there. What appears to us to be a mere metaphor or the product of fancy was to primitive man a stern reality. It is the merit of Andrew Lang that he conclusively established this. In fact, Mythology, as Jevons points out, may

* Essays on Indo-Aryan Mythology in two vols. by Narayana Aiyangar, Retired Assistant Commissioner, Bangalore.

not be the source of religion but it is primitive man's romance as well as his history, his science and his philosophy. These myths had imbedded in them some great spiritual truths or some great event in the life of a people. It is during the last few decades that the scientific world has awakened to the value of mythology apart from its poetical interest and the charm of its stories. The application of scientific method has already yielded many hitherto unknown facts relating to the early civilisation of historic nations,—their faiths, their social life and manners and even their political activities. It is beside our purpose to go into the origin of the mythical faculty. Whether it arose out of the infantia or dementia of the human race, the disease of the tongue or the mind, riddles and puns or ancestor worship, dreams and doubles or whether it is a necessary function of human intelligence, one thing seems to us to be certain that myths have grown and changed in interpretation with the development of the human mind and the evolution of myths conform to the general law of the evolution of human thought, and of all its products and arts in their manifold ramifications. If the mythology of a nation is the test of a nation's civilization in any particular age, these myths ought to be judged by the interpretations given them by its best men at the greatest height of its civilization. To Indian orthodoxy the source of myths lies deep in the spiritual nature of man. To them the Vedas are a revelation, and the word myth as applied to their contents is heretical. The beautiful myths of the Hindus, far from being the freaks of mere imagination as the vulgar suppose, convey, as Goethe has pointed out, spiritual truths in the most perfect symbolism. No other race lived the poem of life as these children elect of the Aryan race, the enjoyers of Satchidananda. *Ekam Sat Vipra Bahudha Vadanti* is the keynote

of that marvellous harmony, sympathy and sublime unity which saw the same Brahman or divine energy embodying itself not in man alone but throughout all nature, in earth, water, air and heaven ; it is the secret of the Greek logos and of the teaching of the Asiatic sage who said, "raise the stone and there thou shalt find me, cleave the wood and there I am." This, animating the whole universe with life, from being the first axiom of primitive man's belief, became the acme of their realisation with the Vedic seers.

By revelation the Hindu means the expression of universal spiritual laws perceived intuitively by seers of truth or Rishis in their ecstatic or hyperconscious states. As Goethe says every myth has a moral law underlying it. All phenomena are ephemeral symbols indicating the laws of the eternal substratum underlying them. With such ideas as these it is no wonder that the Hindus very early proclaimed the ideas of law, order, truth and harmony and also the conception of Maya.

Like other nations, perhaps, the Hindus also proceeded from the external to the internal, from the mere sensuous representation of this mystery of life and the universe to the spiritual entity beneath all, from mere physical force to the *Ekam eva advitiyam* of the Vedanta.

Their ancient God-men, the Rishis, had the simplicity and openness of children but the strength and insight of the gods. They saw things *per se*. They wondered and worshipped this mysterious universe and felt it alive and throbbing with the life of the Eternal One. They stood face to face with things which they perceived to be filled with God. A blade of grass was a binocular through which they had visions of the infinite. Thus it is no wonder that the Hindus saw even in man the visible revelation of the Supreme and propounded the doctrines of re-incarnation and proclaimed

that the essence of our being is God. That thou art, O Nachiketas, says the Upanishad. This little self of ours is only a vesture of the unnamed unknown and unspeakable Brahman. The soul of a people is not in outer vesture and mythology which takes no account of the deeper spiritual nature of a people and treats only of the externalities of life and the outward trappings of civilization is neither true nor inspiring. The attempt of early man to solve the mystery that surrounds him and express all that is beyond his horizon of reason perhaps gave birth to nature-Myths. These myths are the heritage of the whole of humanity and being the expression of the mind of the common man always exist in society as a great conservative force. With the evolution of human thought, literature, philosophy, religion and ethics assumed well-defined forms. Literature by pruning these myths deepened their expression; philosophy by interpreting them so as to fit in with higher ideas used them as an effective vehicle to reach the inner theogenic national consciousness. Thus the continuity of national development and of religions beliefs through a long course of evolution was preserved by mythology. As Prof. Jastrow points out mythology is the scarlet thread that has been woven into the pattern of national life in such a way as to be apparent everywhere. There are a few religions or philosophical doctrines which, when scratched, do not reveal a lower surface of myth.

To return from our digression, the mythology of a nation touches then the very core of national existence. Any interpretation of these myths will have to meet criticism from two quarters; from the orthodox who would not like that their sacred tradition should be roughly and irreverently handled by every body and the free man of science who is cut off from all tradition and sentiment. Whatever might be the opinion of these two sets of critics

about the book before us, all will agree in thinking that it is a suggestive and scholarly preformance and as such must be read by every earnest student of Indian antiquity. It is sure to throw light on many a difficult and obscure passage of the Vedic and Puranic literatures. Or at least will suggest newer and better methods of approaching the study of myths, as the author himself remarks at the end of his preface to the second volume.

A scientific interpretation of the sublime outpourings of the Vedic poets is most difficult to achieve and hard to have accepted. Thousands of intervening years and antagonistic environments add greatly to our difficulties. Besides, it is not every body that can be an interpretor of the Vedas, certainly not the mere man of science ; for as John Ruskin remarks with true insight, it requires a vision like that of a Dante or a Milton to understand a Homer. To pass through the long vista of ages and grasp the full significance of the several periods of the dim past—the Mantra and the Brahmana, the Upanishad and the Dharma Sutra, the Purana and the Tantra periods is no easy task. Superficial readers are apt to think that Mr. Narayana Aiyangar's work lacks scientific unity and is the product of desultory scholarship, that the evolution of ideas has not clearly been traced through the different strata and not being free from confusions of historical periods the interpretations are sometimes strained. Even if this be true it can be no disparagement of Mr. Narayana Aiyangar's work. The labourers in the field are very few and the work of individual scholars cannot but be defective. "With that tendency towards complication, amalgamation, and assimilation which we have seen to be the characteristic of the development of Myths, it is perhaps impossible to solve all the problems involved. This much at least is certain that there is no single key that will unlock all

mythology." Mr. Narayana Aiyangar's is certainly a very creditable and consistent attempt to unfold the mystery of the myths. In every nation the ancients themselves have attempted to interpret the myths. Amongst us the Brahmanas contain the clue to interpret many of them. The symbological and the ethical interpretations are abundantly referred to in them. The whole of the Hindu rituals are derived by the Brahmanas from these myths. Religious rites, customs and most of our festivals are of Brahmanaic origin and have their foundation in Mythology. The Vedanta has tired to interpret them psychologically and philosophically. The Puranas on the other hand has given these myths the color of historicality. What was intended at first to account for the phenomena of nature was gradually transferred to persons and became sacred history. The examination of Indian Mythology in its different aspects and the formulation of a rational and scientific canon of interpretation which will explain historically the growth of a myth through successive ages and which will also to some extent trace the migration and transformation of myths as they travel from one country to another can only be accomplished by Indian scholars. Mr. V. Fausbol whose view of Indian Mythology is principally ethnographical-historical says—"If we are ever to find our way through the Jungle of Indian Mythology which stretches over so many different places and times, and the prolixity of which is as great as that of Indian nature itself, and if we wish to arrive at a general survey of it, particularly at an exposition of it for the public at large that does not care or trouble to go into details, nor attend to disputed and contradictory matter,——then we must, first have mustered and mastered the different stadia through which it has developed itself. Not until we have had correct and reliable reviews of these stages and have seen

what all the different periods have in common, not until then will it be possible to compile a general Indian Mythology. For it will not do to mix up the different periods and call such a mixture or jumble Indian Mythology." Mr. Narayana Aiyangar's work in this regard will surely lighten the task of future orientalists interpreted along a certain line. So full is it of facts and explanations.

Mr. Narayana Aiyangar's book will surely be of special value to students of comparative mythology in the study of the quasi religio-historical legends of the East. Taking his cue from Prof. Max Muller and other eminent philologists who have followed to some extent in the foot-steps of Kumarila Bhatta, and the still more ancient Niruktakaras he has tried to interpret the whole Hindu Aryan legends as solar and lunar myths, as referring to the whole heaven depicted in their poetic outpourings. This valuable book coming as it does at a time when the great German Assyriologist Winckler is trying to prove that the legends of the Old Testament are solar and lunar myths will be held opportune even by the higher critics of the Bible. Abraham, Isaac and Jacob are described as lunar heroes, and David and Soloman as solar heroes. Saul and Jonathan correspond to the constellations Gemini and Goliath the wild hunter and tyrant, Orion &c. There is no doubt about the fact that Christian traditions form a part of the oriental folklore which is a common Asiatic heritage. That Christianity should stand alone among the religions of the world with its boasted historicality is what seems to us to be unintelligence. It is a great French philologist, we believe, who pointed out that the whole history of Christ is a fire-myth. The Cross, Resurrection and Rebirth are only forms of the Vedic churning of fire from the *arani* wood. The result which Mr. Winckler thinks of most significance is this :—"That the materials

which the legends of the east have worked into semblance of history is derived from mythology. The Semitic peoples, however, whose Gods were local Gods—originally the stone or tree—could not develop a mythology. The myths the lesser Semetic peoples had were borowed directly and indirectly from Babylonia; Egyptian influence too is not excluded." We will add even Indian. For Mr. Winckler himself suspects the Judgment of Solomon to be one of the Buddhist Jataka tales.

All phenomena may roughly be classified as cosmological and celestial, terrestrial and atmospheric, and psychological. The ancient Niruktakaras followed by some of the *pauranicas* have suggested some of the theories, such as, the dawn theory, the storm theory, the solar and lunar theories and so on. Our modern orientalists are simply special pleaders to one or other of these, Mr. Narayana Aiyangar being a special advocate of the astronomical theory with special reference to the stellar phenomena. That great Mahratta scholar Bala Gungadara Tilak in his latest book the 'Arctic Home in the Vedas' which we reviewed the other day, reads geological facts and phenomena of circum-polar regions in some of these sacred collections of the ancient Aryans and tries to prove that their ancient abode was the Arctic home. There are not wanting men in India who read into these myths descriptions of phenomena appertaining to certain psychological experiences of the human body. Thus, for example, Ganga, Yamuna, and Sarasvarti are the ida, pingala and sushumna of the Yogin; Mitra, and Varuna are afferent and efferent nerve currents; Surya is the light of the Sahasrara; moon, the mind in which the light of the soul is reflected. To them each god is an expression of the force working in each of the many nerve centres of the body. The mythical language seems to give

room for diverse interpretations. They all only express the external aspect of the one universal spiritual fact. All these interpretations given by scholars cannot be wholly true. These *mantras* are the expressions of the projection of the one universal Self, Brahman, on the plane of phenomenal activity. The universe is the play ground of the one Brahman. Every atom pulsates in the same manner as the solar system. Hence the same phenomena may be interpreted in various ways. Says John Ruskin in his Queen of the Air that a perfect myth must contain in it three elements—a natural element, a personal or historical element and a moral element. It appears to us that all these are not distinct elements as John Ruskin seems to make out but they are different aspects of one common fact expressed in symbolic language. When once an idea is clearly grasped and typified it may find its varied expression in nature or society or the mind of man. Yet the fundamental meaning is not lost and all these expressions are identified with and viewed as different aspects of the same Nature. As Swami Vivekananda has said, "Philosophy is the essence of religion, mythology the symbol or expression of religion and ritual is concretised religion."

For example, whether Rama is the historical personage who destroyed the demon Ravana to regain his consort Sita or is the sun who gains the golden star Rohini killing the moon on the new-moon day or whether Rama is the Soul, Sita the divine energy and Ravana the sins that keep man away from God, the basic idea in all these is the same, the struggle between the powers of darkness and of light. It is impossible to quote extensively from the book. It is full of vedic and puranic stories interpreted with a wealth of ancient wisdom and profound puranic scholarship not often found in interpretors of myths and is sure to be

interesting even to the general reader. The whole of the second volume is devoted to the exposition of the ten avatars of Vishnu. In treating of the puranic myths and the characters figuring therein the author has tried to collect and put together vedic references and has shown where the vedic myths are reproduced, or amplified or modified although the old original element has not been clearly distinguished from those added later on with a clearer intent. The astronomical, sacrificial and Vedantic interpretations of these Riks are given everywhere. That the Riks are capable of sacrificial and Vedantic interpretations becomes clear when we look into the connection between the Vedantic and ritualistic portions of the Vedas. There are those who view them to be identical, as different forms of one and the same. Sacrifice means *laya* or dissolution. When Brahman is viewed as all this external universe, the macrocosm, all the objects that man can own are offered through the mediumship of fire, the symbol of Brahman, the carrier of oblation, that they may get dissolved, become one with the more subtle and thus reach Brahman. This is the very meaning of the mantras uttered at the crematorium of the Hindu Aryan, which form the subject-matter of the Brahmana or Vedic rituals. If Brahman is viewed as the self within, then all the grosser forces of the human body may be dissolved into the subtler, the prāna in the mind, the mind in the spirit, the Jiva finally becoming one with the Brahman. This is the thesis of the Vedanta. This perhaps explains why the orthodox refuse to hold that the Karma-Kanda and the Gnana Kanda are two fundamentally differing dispensations.

The book closes with an interesting discussion about the age of the Rigveda in which the author refutes the theory of India's borrowing from Greece its conception

of the Equinoxes and slghtly differs from Mr. Tilak and Prof. Ranga Charya in his culculation and fixing of the age of the Rigveda. The book teems with interesting matter throughout and is certainly a scholarly contribution to the study of Indian Mythology. We commend it to the attention of all those interested in vedic studies.

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EXTRACT.

SHALL WE LIVE AGAIN?

SCIENCE AND THE RIDDLE OF LIFE.

THE VOICES OF THE DEAD.

One of the most famous French savants was asked whether he had proofs of the existence of the soul. "While I am Professor—no," he replied, "but when I retire and become plain Monsieur—yes!"

The layman, says Mr. Harold Begbie in a Home paper, does not realise, I think, that the orthodoxy of science exercises over the minds of investigators a kind of despotism precisely similar to the old despotism of religious orthodoxy. I have talked to many men who shrink from telling their spiritual experiences for fear of losing their prestige as authoritative men of science. Every age is an attempt to awaken from the hypnotic trance cast upon it by the preceding generation and at the present time scientific men are still deep in the spells of the agnosticism of the nineteenth century; they give no quarter to the daring

soul who challenges the materialistic position, and asserts the possibility of the existence of a spiritual world.

The reasonable critic asks of believers in immortality two questions: (*a*) How is it so many of your messages from the dead are unintelligible or silly? and (*b*) How is it that the dead do not communicate with the earth in greater numbers and with greater consistency? The answers to these questions are the beginning of psychical wisdom.

UNIVERSAL PROGRESS.

The ether has been in existence since the creation of the universe, perhaps from eternity, but we are only now beginning to employ it in the service of man. And even now, if the electrician has not a "sensitive" at the other end he may send his etheric waves travelling through all infinity without impressing their intelligibility upon any single mind. So too, the means of communication between the living and the dead have been in existence from the beginning, but we are only now rousing our minds to investigate them, and we cannot be sure that those with whom we desire to communicate are working on the same lines.

To suppose that the soul of man on leaving the body becomes perfect in wisdom and power is unscientific. We must suppose that the processes of gradual growth and evolution persists throughout the universe, and that those who have passed from the earth are still gleaners in the infinite fields of God's enormous scheme. They are struggling to communicate with us, we opine, as we are struggling to communicate with them. The media of communication are not yet apprehended on either side; we are fumbling at the end of our telephone and they are fumbling at the end of theirs.

But we have innumerable records of appearances after death, of stammered spiritual communications through the mouths of unpaid mediums and of marvellous messages from the dead by means of automatic writing. These are open to two interpretations; either they are marvellous instances of messages "getting through," or they are instances of telepathy—a mystery almost as wonderful. I venture to tell two stories which seem to me to establsh the former hypothesis. They have not been published, they have not been investigated by the Society for Psychical Research; but he who told me the stories is a man eminent in science whose integrity and critical acumen are not to be doubted and he himself inquired into both stories and found them true.

THE INVISIBLE HAND.

A lady who knew nothing of psychics and had never heard of automatic writing, was mourning the death of her husband—the best, the gentlest, the kindest of men—when she found herself one evening moved to sit down and write at her escritoire. Until the pen dropped from her fingers she was unaware of how she came to be writing and of what she had written. When she read the pages it was to find that she had written a painful confession from her dead husband and a passionate and imploring demand for her forgiveness. A name and an address were given in the letter and inquiry proved that for many years the husband had been living a double life.

The second story was told to me during the Boer War. A young girl whose brother was in South Africa suddenly found herself constrained to write, and the words she wrote were from her brother, who told her that he had been shot through the heart at such a place, that he had fallen into the arms of two friends to whom he desired her

to make certain gifts from a specified drawer in his wardrobes, and concluded by telling her that he was in a world like her own, that he suffered no pain in dying and that he was then about to explore his new surroundings. Telegrams and letters from the two friends who had tended him bore out the facts.

Kant, as we know, was impressed by the marvellous faculties of Swedenborg. What does science make of them? Here was a man of the profoundest learning and the most earnest spirituality, who described a fire at the moment of its breaking out 300 miles away, who accurately foretold the day of his own death, and delivered to the Queen of Sweden a message from her dead brother, of which the Queen declared, on coming out of the swoon into which this intelligence had thrown her, "There are only God and my brother who can know what he has just told me."

With such stories I could fill books. But the purpose of this article is only to show that we have knowledge sufficient to warrant our belief that immortality is demonstrable, and that science is steadily moving forward to that end.

It is not contended that Science should believe every ghost story in existence—it would make small difference to us if she did; but we argue that there is sufficient evidence is existence to draw Science away from much of her unprofitable materialism to consider the large and more worthy subjects of man's spiritual consciousness.

"Materialists" says Tolstoy, "mistake that which limits life for life itself." It is a mistake which Science is beginning to see, even if she has not yet begun to acknowledge it.

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———:(o):———

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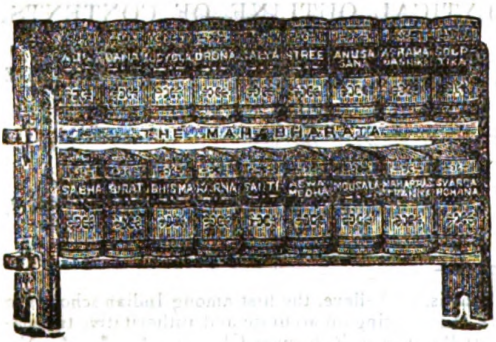
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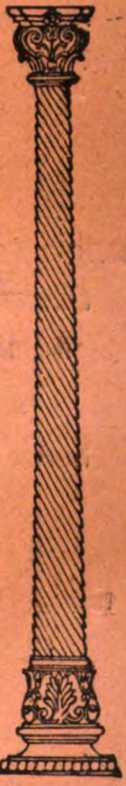




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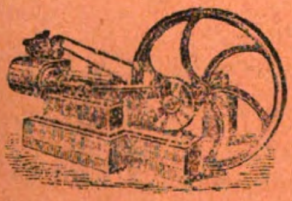


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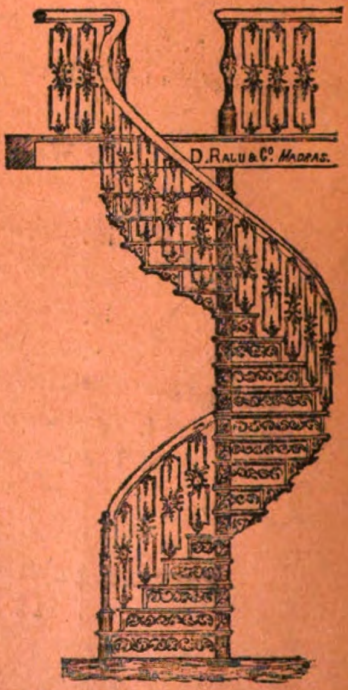
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PRĀNĀYAMA
OR
CONTROL OF BREATH.

BY HIRENDRA NATH SINHA.

(*Continued from page 418.*)

Thus *Pranayama* is the unfailing and potent means by which the *Yogin* brings under control the basic *Prana* and aspires to attain through it all the powers and knowledge under the sun. Wherever there is manifest any extraordinary exhibition of power either on the physical or mental plane, it is undoubtedly due to the assimilation and action of this wonderful universal energy. There is no mysticism or occultism about it. These are simply names invented by ignorant people who by chance tumbled on some of the secrets of this power without being conscious of the fact that they were all along attempting to control nothing but the *Prāna*. Every achievement in power and knowledge which the human mind can boast of in the riddle of the

universe, every manifestation of nature is included under the one word *Prānāyāma*. Light, heat electricity, magnetism, and every natural force are the projections of one and the same *Prana* or the essence of force. The wind moves by this *Prana*; the fire burns by this *Prana*. To control this *Prana* and to know its secret is therefore to control all the forces of nature. When the forces are external and phenomenal, we call the science of *Prānāyāma* by some other name. Physical and other natural sciences are some of these external methods of *Prānāyāma*. *Yoga* is only the internal method which teaches a man how to control the internal forces in his body. Hence the method of *Yoga* is far superior to those of other sciences. The end in both kinds of sciences is the same. By *Prānāyāma*, the *Yogin* tries to control the *Prana* which manifests itself in the human body as mental and physical forces by means of meditation and concentration, whereas, in Physics and other natural sciences the scientist endeavours to control the same *Prana* as manifested in the external world as natural forces. Mental power being more subtle and of a higher order than other kinds known to man, those that have mastered this power are sure to wield a greater power in this world. To those that are conversent with the secrets, of *Prānāyama* there can be nothing unknown on the physical and other lower planes of existence. On the other hand these are said to attain to the knowledge of the Universal *Atman* and become *Jivanmuktas* or those that have realised freedom and perfection in their current life.

From the above definitions of *Prānāyāma* in its real sense, it appears to have very little connection with the exercise of breathing. But in reality the control of breath forms an important factor in *Prānāyāma*. We often meet with, in ordinary treatises on *Yoga*, descriptions of *Prānāyāma* as an exercise in breathing. This can not have come to be described as such unless the *Yogins* had reasons to believe that the control of breath was in itself a sufficient means for attaining the highest results of *Pranāyama*. We propose now to try to investigate the connection between the control of breath and the restraint of the vital energies.

The Swetasvatara Upanishad says, "The man of well regulated endeavours controls the *Prāna* and when it is become quieted breathes out through the nostrils. The persevering sage holds his mind as a charioteer holds the restive horses." Though the above passage describes *Prāna* in the sense of breath, two things become clear from it. The highest aim of *Pranayama* consists in obtaining thorough control over the mind; and this control is to be achieved by the regulation of breath. The author of *Sivayogadipika* describes three kinds of *Prānāyāma*—*Prakrita*, *Vaikrita*, and *Kevala kumbhaka*. "If the *Prana* or vital energy is in the form of breath inhaled and exhaled, on account of its natural quality of going out and coming in the *Prānāyāma* is known as *Prakrita*. If the *Prāna* is restrained by the three fold means of throwing out, taking in and stopping the breath in accordance with the rules prescribed in the *Agamas*, it is called *Vaikrita* or artificial. But with great men who have risen above these two kinds of restraining breath, the sudden restraining of the vital currents directly is *Kevala kumbhaka*." This is the teaching of almost every treatise on *Yoga* wherein while the control of the vital energy and its chief manifestation, mind, is recognised as the ultimate aim of *Yoga*, the control of breath is universally adopted as the initial means of achieving it. The same writer continues to state further on that *Prakrita Prānāyāma* belongs to *Mantrayoga* and the *Vaikrita* to *Layayoga* or the *Yoga* of absorption. Every Hindu is familiar with the fact that *Pranayama* or the control of breath forms part and parcel of his daily meditation on the sacred *Vedic Gāyatri Mantra*. The idea intended to be conveyed by this is that for the steadying of the mind sought to be achieved by a worshipper by the mutterring of a sacred *Mantra*, the regulation of the breath is the first essential. Hence the former kind of *Prānāyāma* is an important limb of the ancient *Mantra Yoga*. In the latter *Vaikrita Prānāyāma*, the characteristic feature is the *Kumbhaka* or restraint of breath. Taking for granted that the motion of the mind is determined by the motion of the breath, we find that in *Yoga* that the mind should not only be regulated and steadied

but should be taught to concentrate on a single object for a long time until it becomes absorbed into the object. As *Kumbhaka* or the stoppage of breath implies the quieting of energies and the mind, the latter *Prānāyāma* may be said to form a limb of *Rajayoga*. So also from the writings of other adepts we are led to infer that according to the science of *Yoga* that the control of the vital energies of the body can best be practised with the help of the regulation of breath. We shall next see what connection there is between breath and vital Prana and how the control of the latter is brought about with the help of the former,

Physiology teaches us that of the several organs of the body, the lungs, the heart and the brain are the most important. The functions discharged by them are very essential to the proper working of the economy of the human system. They are, as it were, the main stay of our frame; and any injury caused to any one of them is sure to prove dangerous to life itself. These three vital organs of the body are consequently known as the tripod of life. Each of them may be said to perform a two-fold function for the maintenance of the body. They supply suitable nutrition and vitality to the different parts of the body and at the same time remove from these the deleterious and waste substance. They are so closely knit together that no one can subsist without the help of others. Each provides such a kind of food as will not be enough in itself to meet the requirements of the body. If any injury occurs to any one member of this republic, the others receive it as if it fell on them. If by chance the lungs are rendered useless, the supply of oxygen to the blood becomes stopped, and at the same time the clearing out of the poisonous accretions of carbon dioxide from the overloaded blood is prevented; these two being the functions of the lungs. As a consequence, the blood gets clogged and thickened more and more with deleterious matter until it is unable either to circulate any more the vivifying oxygenous food supplied to it from outside or to throw out the putrid and smothering refuse deposited into it by every active tissue of the body. So also the brain

gets emptied of its store of animal magnetism and is so affected as to lose its power of control over the net work of the nervous system, and the nerves themselves are rendered inert and functionless. The heart is no more able to propel the heavy blood or attend to its heat spreading function. When the actions of the heart and the brain cease the whole system becomes deranged and destroyed. Similarly, when the brain is damaged the same result ensues in a different order. The nervous system is thrown out of order and the supply of controlling-and-regulating-nerve currents to the different parts of the body are stopped. And in consequence, the heart and the lungs fail to discharge their functions. Similarly, when the heart fails the circulation of blood is stopped, and in consequence the supply of nutrition to the tissues and vitality to the nerve centres is withheld; and the distribution of heat ceases. Human organism resembles a steam engine. In order that an engine may be kept in motion, three things are necessary—a supply of liquid and solid fuel which generate heat and energy, the transmission or circulation of the gaseous energy formed to the different parts of the engine, and the regulation and control of it so as to produce the needful motion. Or the human body may be compared to a well organised Government. The lungs and the intestines are the people that pay taxes to the Government; the heart is the ministerial office which collects them through the ramifying agents of blood vessels, attends to the wants of the people and remedies evil; and the brain is the king who controls the whole system of Government and directs the function of the different parts. In order that the whole system may be in a healthy condition each part should discharge its function properly. According as each part varies, the whole changes.

Of the three important organs, the lungs is of special importance to a *Yogin*. Unlike the others their functions are both voluntary and involuntary. While they carry on their work independently of the will, they can at the same time be checked and regulated by the will. Moreover they are the connecting links between the external and internal universe, the medium

through which an unceasing trade between the agencies of one's own countries and those of the foreign countries is kept up. The fundamental energising food is taken in from the universal stock outside and distributed to the various central agencies inside so as to keep up their continuous activities and their waste and surplus is received and thrown out. Breathing and circulation may be said to be closely connected with the action of the mind and nervous system. The function of the lungs is breathing; the function of the heart is the circulation of blood and the distribution and preservation of animal heat; the function of the nervous system and brain is the ruling powers of sensation and intellection. By the control and regulation of breath which is under the control of every one, the whole system which depends upon it may be changed in any way one pleases. Hence regulation of breath forms the primary factor of *Prānayama*.

It has been pointed out that the phenomena of nature are the mere the manifestation of the infinite *Akasa* and of the infinite *Prana* behind all and that every particle is saturated with both these. According as the state of *Akasa* is gross or fine, the *Prana* vibrating through it is also gross or subtle. The human body is made up of both of these, every particle of matter, every tissue of the body is *Akasa* clarified; every movement, every thought is *Prana* manifest. Physiology teaches us that the body is not a fixed something, that it is in a continuous state of flux. New particles of matter and new drafts of energy enter it every moment from outside and the old ones are replaced. The body may be said to take these through the air it breathes in and the food it takes in, through the sight it sees, and the sound it hears. These are, as it were, decomposed and transformed into the substances of the body and transmitted by the blood to the several organisms. The fine material food is assimilated into the substance of the body and the *Prana* or vitalising energy into heat and other forces. When this *Prana* which is thus absorbed and converted into the vital forces of the body acts through the senses we realise it as sensation; when it acts through the muscles we get muscular motion; when it manifests itself through

the organs of mind, we perceive it as thought and intellection. The function of the lungs is therefore very important when viewed as an accessary to the mind. With every new breath taken in, we inhale a fresh supply of the *Prana*-producing stuff, with every breath thrown out we discharge some dissipated *Prana*. So the lungs are the fly-wheels which keep on a steady in-and out-flow of *Prana*. Whenever the supply is greater than the expense, there is sure to be a superfluity of activity in the body; when the waste is greater than the supply languor, torpitude and physical exhaustion is the result. When both of them are balanced there will be physical equilibrium. The chief aim of the *Yogin* is to minimise every kind of lower physical activity and utilise the *Prana* usually spent on them for intensifying and augmenting the activity of the mind. This cannot be successfully achieved unless one has perfect control over the supply and distribution of *Prana*. Such a control is what is sought to be achieved by *Pranayama*. Physical equilibrium which is the first condition of *Pranayama* depends, as was pointed out, to some extent on rhythmical and regulated breathing. Hence, the control of breath may be said to be a preliminary step in *Pranayama*. The heart also plays an important part in the practice of *Pranayama* to which we will have to refer later on.

Of the different parts of *Pranayama*, restraint of *Prana* has been mentioned to be the chief. If *Pranayama* were to mean control of breath, the stoppage of *Prana* would mean stoppage of breath. It may be asked, is it possible for a man to live without breathing? In the first place by the stoppage of breath it does not mean the complete cessation of breathing but it means the restraining of breath between an inspiration and an expiration. Morever the *Yogins* have proved it beyond doubt that it is possible for man to live without breathing for a long time if other necessary conditions are fulfilled in the body. The process of the *Yogin* is, as was stated, to convert all other physical energies into the mental. And the mind which is the ultimate subject of all practices is closely connected with breathing. The mind may be said to move as the breath moves and stop in a place as the

breath stops. In advanced treatises on *Yoga* we often meet with such expressions as *Manorechaka* or the exhalation of the mind and *Manopuraka* or the inhalation of the mind and *Manokumbhaka* or the stoppage of mind's activity. When a *Yogin* is able to convert the various kinds of activities in the body into mental activities, he will have nothing but mental activity within himself. Then breathing which is the sustainer of activity will correspond only with the motion of the mind. The mind will be regulated according as the breath is regulated. In the highest state of concentration when all the activities of the mind are at rest and a person enjoys quietude, the breath should naturally be at a standstill. There are persons whose training is such that their bodies will continue to live even though the breath is stopped. We have heard of persons who buried themselves under ground for several days and yet were found to live. Such a state at times comes to persons without any training. We shall narrate an incident which is said to have happened to one well-known person.

This person, while he was a boy, was in the habit of going to a tank nearly a mile distant from his house for bathing. Swimming is generally learnt by boys in India with the help of a dried gourd which acts like a buoy in keeping the body afloat. Our friend one day while swimming with the help of a gourd became desirous to know whether he could not swim like others without any help and let loose the gourd. The result of the experiment was that he went to the bottom of the tank and never rose to the surface again. Some of those who witnessed this tried to rescue him from a watery grave. They dived and searched for him but could not find him. They gave him up for lost. Some of his friends ran to his house and informed his father that his son was drowned in the tank. His father immediately ran to the tank and renewed the search. He was anxious at least to fish out the lifeless body of his son. So he dived and searched throughout a large area for more than quarter of an hour until at last he found his son couching on the steps beneath the water near the edge a few yards off from the place where he was first

drowned. When he lifted the body of the boy up, lo! to the surprise of every one present he was found laughing and feeling as happy as if he was all along playing hide and seek. The interval between the first drowning and the rescue should have been, we are told, not less than an hour. Years after when he was asked how he managed to live for such a long time under water and what were his experiences at the time, he said that he had no idea of the time he was under water. The day on which this incident occured was one of the festive days of the Hindus and the custom is that a particular kind of sweetmeat known as *Modaka* is prepared in every house. The young boy was very fond of it. The one idea when he came to the tank was to finish his ablutions soon and go home and have plenty of the sweetmeat. When he was under water he had no other thought than this favourite sweetmeat, and so he wanted to find the way to get out and go home soon. He groped and searched for the steps in the mire at the bottom, he knew not how long, until he found them and began to climb up crouching. He then felt suddenly caught hold of and lifted up bodily to the surface. When he knew that it was his father who picked him up, he was afraid of being scolded. We find in this instance that it was the concentration of our youth's mind on his beloved *Modaka* that saved his life. It clearly shows that when the mind is thoroughly concentrated on a single object, all other activities become absorbed into the mind which quietly rests in the object of its meditation. The result is that all physical activities are stopped and with them breathing also. The *Yogin's* method is to establish concentration of mind by means of the reverse process of regulating breath. This is the preliminary *Pranayama*.

There is no doubt that there is a close connection between the activity of the mind and the motion of the breath. We invariably observe that when persons are mentally excited their respiration is proportionately quickened. Strong emotions and desires are generally known to bring about hard breathing. When the mind is excited the whole nervous system over which it rules is also excited and the mental condition finds its correlative expression

in physical attitudes. So it is quite natural that the nerves which regulate the motion of the lungs should also get excited so as to quicken the action of the lungs. In such moments we find it rather very hard to control the action of the lungs, unless with an effort we bring down the excited mind to cool. Besides an excited state of the mind means more demand for the thought generating fuel which is supplied by the lungs. So, if the lungs work in consonance with the mind, they need be more active to suit the requirements of the mind. When a person is intently engaged in some one work or thought, his breath has a tendency to stand still, till the mind is taken out of that object. But it is not all people that can give their whole attention, to a single object at any time. The mind of an average man ever keeps running from place to place like a dear on the banks of a shore without grazing even a mouthful at any one single place. And yet we now and then meet with a few who cannot do anything without throwing the whole weight of their attention into it. Such a habit is a blessed gift of nature quite conducive to concentration. Even in those whom nature has made otherwise, it can be partially cultivated by giving them a suitable training from a very early age. People who have attained eminence as mathematicians may be said to come under this type. The method of the training received by them is to learn to concentrate their full attention in solving a problem. Unless they are able to do so they can never hope to become clever mathematicians. The moment a problem is suggested to a person, he should take in at one grasp all the data given, concentrate his mind on the end to be achieved through them and accordingly plan and regulate all his operations towards that one end. Then alone can he solve an abstruse problem successfully. However richly nature might have endowed a person with this power, good training to a certain extent is absolutely necessary. Quickness of comprehension is not always congenial to thoroughness. The cessation of breath when the mind is fully concentrated and the rapidity of it when the mind is excited are provisions of nature. The over-active mind rapidly throws out a large quantity of used up

Prāna and consequently needs to be replenished quickly. A calm and collected mind throws out almost no *Prāna*, and so needs protection from being disturbed and ruffled by external motion and excitement. The best means of doing it is by the stopping of breath and thereby diminishing the energising influence. Thus it is that nature adjusts the motions of the mind with those of the lungs. What the *Yogin* wants to achieve by means of the several exercises in *Prānāyāma* is complete control over the mind by bringing under his will the motions of the energies of the body. As the vital currents of the body are dependent to a large extent on the breath currents, he tries to accomplish this end by means of the regulation of breath. Later on, we will deal with one of the preliminary processes of *Prānayama* known as the *Nādidhyasana* or the purification of the nervous system in which the regulation of the breath will be found to play a very important part.

According to *Yogic* psychology, the brain is not the sole seat of consciousness or intellection. It is only the main and subsequently developed centre containing a larger number of nervous ganglia than any other; and hence it has the power of acting as a greater organic medium for the secretion of thought. The Yogin's complete organism of mind is made of the various nervous ganglia that are interspersed throughout the body chiefly on and by the side of the spinal column. These can never be treated as a single though complex centre unless the different parts are closely knit with one another; so that in case of necessity each part should be in a position to discharge the functions of the whole. The theory of the Yogin is that such a thing is quite possible for his organism of mind when a person is properly trained and taught to practice. As a matter of fact the *Yogins* are known to possess control over every muscle of their bodies. In India we are often confronted with such feats performed by common jugglers as are called *Gajakarna*, *Gokarna* &c.

Gajakarna, is the feat in which the ears are shaken to and fro like those of the elephant. But *Gokarna* is a more difficult feat rarely observable even in India. In this a person shakes any

portion of his body at will like a cow. We shall briefly narrate a short story familiarly known to many. Once upon a time a man went to a king to exhibit some feats known to him. The king asked him to show the feat in which the man was proficient. He told the King, "Sire, of all the feats that you might have seen the one I know is inappreciable. I can best disguise myself like a cow." The king could not understand what real skill there was in disguising one's self as the cow. Still He permitted him to wear the disguise in order to see whether there was anything really worth appreciating in the imitation. When the man disguised as a cow came and stood in the presence of the King, the king saw only a poor apology for a cow and nothing more. Among the crowd assembled there to see the tamash there was a common peasant, who with a view to test the real worth of this man, threw a small stone on the body of the imitation cow. The cow at once shook that portion of the body on which the stone fell. The man struck with wonder at once took out the only best thing he had in the world, his blanket, and covered the cow with it, saying. "I am a poor peasant and cannot reward your ability suitably". The king when he was told of the peasant's appreciation of the masquerade, by testing it with the characteristic feature of the cow in shaking that part of the body alone on which a fly sits, he satisfied himself by a similar examination. He told the audience that it was the most wonderful thing that he ever saw man do. This is the feat known as *Gokarna* in which man exercises perfect control over the surface muscles in every part of the body.

To return to our main subject every gangalionic centre in the body may be conver d e of consciousness and so trained as to do the functions of the brain and so developed as to comprehend in its sphere of action every other centre including even the brain. Any one set of nerves may, by proper training, be taught to do the functions of any others. There was, it seems a blind man in Calcutta who was in the habit of discriminating the colour of a cloth by mere touch. The wonderful way in which the faculty of touch is developed in some so as to

exercise the power of descrimination which is attributed by modern physiologists to the brain centre makes us believe that the *Yogin* gets the power of what might be called "*Cellular Consciousness*" by which each cell in the body is capable of doing the functions of the whole body. We will leave the rationale of this question to the consideration of physiologists. But this much we can say that the *Yogin* has the power of bringing under the control of his will every nerve in the body and of reviving all the lost or degenerated connections between the various nerve centres and the brain. By systematic practice certain motions of the body which in ordinary men have become dormant may be revived and brought under the control of the will. We have already referred to the possibility of a person bringing the action of the heart under the control of his will. Similarly we shall see that other organs of the body may also be brought under this control. The lungs are the common purveyors to these several centres; and the breath is the indicator of harmony between them which consists in the perfect controllability of every one of them by the will. Whatever power a person wishes to develop by practice, whatever new connections between two centres of his body he wishes to establish, he has to begin his practices somewhere. He can begin only with a connection already existing, with powers already possessed. Of the several organs of the body, the lungs are the chief ones capable of being brought easily under the control of the mind and made to influence the working of all the nerve centres. For this reason the regulation of the breath is made the first exercise in *Pranayama*.

(To be continued.)

WHAT IS GOD?

BY SWAMI ATMANANDA.

If any question has been repeated to a teacher of religion more than any other, if any question has puzzled the head of a philosopher to explain and that of a student to understand, it is this "What is God? And again if any question is more simple, at the same time difficult to answer, it is this, and this alone. As every phenomenon in this world becomes more and more simple as we proceed towards generalization while its diversities and manifold nature increases as we move away from it; as, when we try to approach the centre of a circle, the distance between the radii decreases till they converge to one point, while going away from it in the direction of the circumference the distance also increases, so in this "unity in variety," which is the plan of creation, "unity" being the simplest, and "variety" the most complicated having no end. The case is the same with the question above mentioned. If we can leave off all the sectarian squabbles which give a particular sect the sole right of knowing and defining God; if we can give up all individual prejudices which we have imbibed from all our surroundings or which arise from self-interest; and if we boil down all the philosophical technicalities, some of which are sometimes "fifty syllables long," to their last residue, the anwer to this grave question becomes as simple as God is God; and it is as rational, natural, logical. There is nothing in this world or any other with which we can compare Him; neither can anybody see or know Him, because both of these actions bring the idea of limitation. Besides there is another point which we should study along with it. Here I am looking at a thing

and trying to know it. In this process the thing to be known or looked at must be different or separate from the seer or knower; and hence it follows logically that there must be something in the middle which separates or stands between the knower and the thing known, seer and the thing seen. So when we look at a thing we must have to do so through this medium. Hence every object of perception appears to us as the medium is, and not as the thing in itself. What the thing in reality is, we do not know. We can know only as it appears to us through what stands in the middle. In the case of human knowledge, every man knows or perceives through his own mind. Through this telescope he tries to catch a glimps of things outside of him. But since the mental attitude is different in different individuals, the same thing will appear in a different light according to the mental constitution of the man. Here is a poet looking at a rose and is so enamoured with its beauty that he has forgotten altogether to eat drink and be merry which are the most important things in human life. But to a man who has not been so disposed the very flower will appear to be disgusting and he will turn his head thinking the poet a fool or half crazed, who, instead of enjoying the world like himself, is immersed in the poetry of an ordinary flower which can be crushed between the fingers. How can this be accounted for? Certainly both of them are looking at the same flower at the same time still it appears to be beautiful to one while it is disgusting to the other. This can be explained by stating that each is viewing the flower through his own mind; hence it appears to him according to his mental constitution. This is the reason why there is so much quarrel and dissension in this world. This is the reason why every man differs in opinion from others. Every one tries to assert that his view of things is alone correct

forgetting, in his enthusiam, that he is as much looking through his own glass as others, and that he has as much right to stick to his own opinion as every one else. If we can keep these facts always in our mind, I think we can better tolerate one onother and thereby smoothen our journey through this world of turmoil by greasing the wheels with love and sympathy. After studying these facts the conclusion is that whenever we want to see something which must, necessarily, be separate from the seer himself, this mind is unavailable, because it is that which separates the object from the subject. Hence everything will appear to the observer as the condition of his mind is. Besides so long as there is difference between man and man, that is in men's mental attitude, their view of the same thing will differ. As in ordinary things so the same process will hold in relation to God also. As long as we want to see God or know Him as the object, as some thing separate from us, we must have to do so through our mind. Hence, He will appear to us as our mind is; and as long as creation will last different men's ideas of God also will be different because creation means differentiation. People generally ask, even if there be a God, where does He live, why do we not see Him? It is not that we do not see Him. We are surrounded by him on all sides everywhere, in Him we live, move and have our being, at the same time we cannot safely say we know Him, because we are looking at Him through our own mind and so our visions are different. There is full sun-shine in which we are bathing every moment of our life, only every one of us has got our own spectacles, blue, red, yellow or white; hence the very sunshine, which has none of the colors of the spectacles, appears to us according to the color of the spectacles we put on. This is the reason why a saint, though a mortal man like ourselves, sees the pure

and perfect God everywhere because his mind is so. To a wicked man the same God will appear as wicked because his mind is full of such thoughts. So those who have stuffed their minds with worldly ideas, see God as this world. Hence, if any one wants to see the pure and perfect God it is absolutely necessary for him, first, to make his mind so, that is, purify it. There is another point which will be useful to mention here. In the example of the spectacles each pair may be different from the others. Naturally therefore, any amount of rubbing will not change them into pure transparent ones, but in the case of the mind it is different. It is not that one man's mind is naturally colored or different from that of others, only some dirt has been allowed to be deposited on it, and by assiduous struggle we can remove it. So mental difference between man and man is not one of kind but of degree. One man's mind vibrates in one way, another's in another; and hence every one, through his own exertion, can regulate his mind. The pure saint's mind vibrates with purity, the wicked man's with wickedness. And unless we change it there is no hope of seeing God in the light in which godly men do, at whose feet the whole world sits to learn of a drop of what they know. Therefore, my friends, if we have any desire to see a loving, merciful God we must have to be loving and merciful ourselves. If we have to see a just God we shall have to become so; and if we want to see a worldly God, it is very easy because we are seeing Him in that light already, and no further exertion is necessary. So God is God. He cannot be called either this or that. He cannot come under the expression He is He. There is nothing like Him anywhere, and He appears to us as our mind is.

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UPANAYANA.*

M. SESHAGIRI PRABHU M. A.

Upanayana is the ceremony which symbolically represents the spiritual regeneration or the second birth of an Arya, that is, a Brahmin, Kshatriya and Vaisya. This is a sacrament that authorises an Arya to enter upon the study of the most sacred and ancient Religion of the Vedas. In consequence of the spiritual birth originating in the Upanayana ceremony, the person who has gone through it is called Dvija—twice born, and is, according to orthodox views, the only person permitted to study the Vedas.

THE AIM OF UPANAYANA.

Religion is the one great force that binds and holds together the individuals of a society; it sustains and strengthens social life; it impresses upon man the gravity of its social and moral responsibilities; and above all, it elevates the human mind and enables man to catch a glimpse of the infinite, the unknown, and the unknowable God. With our unaided and untrained senses we cannot fully grasp and comprehend the truths of Religion in all their mutual bearings. As in the case of all the higher knowledge of the external world, the truths of religion also cannot be acquired without mental discipline and proper training. Knowledge does not, all on a sudden, dawn on the mind of a child, but it has to be acquired with great efforts and concentration of thought and attention. As the child grows, its mind also grows; it becomes capable of understanding many things which it did not till then know. It takes a real pleasure in exercising these newly acquired powers and troubles its parents and friends with

* A lecture delivered to Students at Mangalore.

countless questions, and though these will find it very difficult to answer all the questions, the child is not satisfied until it gets answers to its queries. With the growth of the mind, the child's stock of knowledge also increases. The child gathers new facts, compares them with previous knowledge and experience, verifies its new gains, rejects false and worthless ones, and accumulates the real and useful ones in the treasury of its memory. Your experience as students will bear out the truth of this fact, and you will find that the human mind becomes qualified to understand the higher truths of the material and the spiritual world by gradual, persistent exercise, by constant concentration of thought and attention, and by the sincere and earnest love of truth and knowledge. The Upanayana ceremony was intended to give us such a training for comprehending the truths of Religion and philosophy.

Transitoriness of Worldly Possessions.

To satisfy modern culture, let us for a moment look upon our Religion as a natural Religion and let us try to account for some of the phases. The daily rising and setting of the sun, the waxing and waning of the moon, the flash of dazzling lightning followed by blinding darkness, the roar of furious storms succeeded by solemn calmness, the scorching heat of summer and piercing cold of winter, the refreshing showers producing a jubilee of nature and the dreadful drought spreading famine and pestilence and producing terrible havoc, these pairs of opposites must have produced on the minds of the Aryans of India in their primitive settlements on the banks of the Indus and the Sarasvati, the impression of the transitoriness of all sublunary things. Corresponding to these changes in the moods of external nature, there were many changes in their homes and in the community. Births

and deaths, unions created by wedlock, friendship and other interests, and separations caused by death, enmity and deceit, peace and war, youth and old age, health and disease, happiness and misery, pleasure and pain, opulence and poverty,—these alterations in human society must have taught them the insecurity of worldly pessessions.

The Reality beyond the Phenomenal.

Our ancestors very early became thoroughly and painfully conscious of the transitoriness of worldly possessions and sought to find out the grand and sublime reality hidden behind the veil of the phenomenal world. Though they perceived order and law pervading the whole universe, they did not believe in the reality of the phenomena of the world. As the phenomena passed and repassed in succession before their eyes, they thought them to be unreal and believed that there is a cause underlying all the changes of phenomena. All the multifarious phenomena of the world they summed up in three terms—names, forms, and acts. All things existing in and constituting the world become the object of our knowledge through the instrumentality of any one or all of these three costituents of our knowledge. We cannot conceive a thing as existing unless it is furnished with a name and a form or looked upon as possessing certain activities. Every name when analysed according to the principles of Philology is found to be made of a root and a suffix or demonstrative particles. All the roots are of a predicative nature and imply actions. Actions are prompted by our will or volition : so the roots express actions of human beings and others that have come under the observation of men, and consequently the names formed from these roots can properly and reasonably express only sensuous objects. Our ancestors attempted to name the Nameless and to see

the Formless. Name after name was made and applied to the Supreme Creator of the universe, and being derived from sensuous objects and quite unfit for naming God, these names were rejected. They centred all their thought and attention in this one grand and all absorbing subject of naming the Nameless and seeing the Formless, and consequently they paid little attention to the other activities of life. "They simply despised history in the ordinary sense of the word, and instead of burdening their memories with the names and dates of kings and queens, and battles, cared more to remember the true sovereigns in the realms of thought and in the decisive battles for the conquest of truth." Truth they called *satyam*—existence, derived from the root 'as' to be. Truth is what exists as a reality. God is truth—God alone exists; everything else must pass away, being subject to the limiting conditions of Time, Space, and Cause. Though all things seen in this world exist for a time, they cannot exist for ever without undergoing any change in their name and form. They are subject to the operations of causes over which they have no control and are consequently liable to such modifications as bring about a change in their name and form. Therefore these external things do not exist in the same sense as God is believed to exist, without being subject to the conditions of Time, Space and Cause. None of these can be *satyam* and as God is different from these, God is *satyam*, the only real existence. The first verse of the Bhagavata *Purana* concludes thus—*satyam param dhimahi* —Let us meditate upon God, the Highest Truth, or better, Let us obtain God the Highest Truth.

God.

We cannot say, 'this is God,' 'that is God,' for this and that must refer to the objects of this phenomenal

world, must have names and forms, must be liable to modifications and destruction, and therefore cannot serve to point out God—the only eternal existence. Hence God cannot be defined. God cannot be compared with anything in the world. We may, however, say that this is not God, that is not God. This is briefly expressed in the Upanishads by the term 'neti, neti.' We may thus exclude everything known to us from God. We suppose our sphere of knowledge to consist of only two items—God and the universe and by a law of thought, the denial of the one is the affirmation of the other. Thus a negative definition of God may be framed. But this does not help us to form an adequate idea of God. The Taittiriya Upanishad has succeeded in postulating three attributes of Brahman or Atman or God :—*Satyam, Jnanam, Anantam Brahma.* Truth is God, knowledge is God, and the Infinite is God. Brahman and Atman are supposed by the Vedantins as the most appropriate names of God and have not been excelled by other terms. As the exposition of the aphorism—*Satyam, Jnanam, Anantam Brahma*—will lead us to the regions of abstruse metaphysics and cannot be undertaken without certain preliminary enquiries, it must be reserved for a future occasion ; in the meanwhile let us confine ourselves to the subject in hand and find out what the ancient Rishis did after making the above grand discovery of the transitory nature of worldly possessions. We thus see how inadequate language is to explain the nature of God.

Life and the World.

Few, few indeed can realise this truth fully ; it is a truth that cannot be altogether ignored. In spite of persistent efforts we forget it ; we fancy and act as if we shall never die, as if we shall never grow old and decrepit.

How fondly do we suppose that we shall live as long as we choose, that our health and vigour will ever remain unimpaired, and that we shall always be able to work with the same energy and intelligence. While Death is loudly knocking at our door, we are building hopes upon hopes of future aggrandizement, and devising means either for advancing the fortunes of a friend or for ruining the prospects of a foe. We forget our duty and mission ; we forget ourselves, we lose sight of our spiritual welfare, we willingly and gladly submit ourselves to be chained to the little that we call our own. Is it really our own ? The greatest of ancient philosophers—King Janaka of the Videhas—is reported to have said when the palace was on fire, "Nothing that is mine will be burned by the fire." The king means—"What I call my own is my Self—Atman, and that the fire cannot touch." I do not invite your attention to the king's supreme indifference to his worldly possessions, but to the value he attached to Atman, and to the interest he took in knowing his Self. What we call life is a dream in which we forget our Self, we identify ourselves with the unrealities foisted before our dreaming mental vision, and thus we fail to do what we ought to do to save ourselves.

Cause of our attachment.

Regard and respect for parents, love and affection for family, attention and assistance to friends and relations are attractions that localise our energies, enable us to bear up against all the vicissitudes of fortunes, inspire in us hopes and courage to fight out the battle of life, and fire us with ambition in the matter of worldly prosperity. The expectation of enjoying future advantages reconciles us to our present miserable lot and the acquisition of these advantages inspires us with hopes of obtaining some benefits

looming in the distant future. While thus actively engaged in the pursuit of these objects of desire, we are apt to lose sight of our spiritual welfare. Relations, friends, society, beauties of nature, the melodies and harmonies of music, the pleasures of table, downy beds and silken cushions placed on ivory couches, mansions beautifully disigned and exquisitely constructed, and simply furnished, granaries and cellars richly stocked with excellent supplies, stables teeming with the best horses and vehicles of every description, rich gardens resounding with the songs of feathered bipeds of every variety and abounding in luscious fruits and fragrant flowers, extensive fields yielding a golden harvest, dairy forms producing an unfailing supply of rich milk, nice butter, and sweet cream, with all the pompous grandeur and paraphernalia of an oriental court combined with boundless influence, supreme power, and unquestioned authority,——these and many other things too numerous to be mentioned, increase man's attachment to the world, sharpen his hunger for the enjoyments of life and prevent him from doing his duty towards himself.

Is it a mere vanity to have these good things of this most wonderful world? Do they not make life really enjoyable and worth living for? Do they not help man to drown his cares and anxieties in the enjoyment of these? Do they not enable man to conquer his griefs and sorrows, his privations and bereavements by immersing himself in pleasure? Is not the world designed for the enjoyment of man—the Lord of creation? Is it in any way degrading to make the best use of this beautiful pleasant and admirable world?

We find it very hard to persuade ourselves to believe that the world in spite of the manifold enjoyments is full of vanities, contains nothing of permanent value and real worth and is an impediment to our progress towards

spiritual excellence. Day by Day we become attached to the world, we centre our thoughts and interests in it, we forget that worldliness disqualifies us for the proper discharge of our legitimate duties towards ourselves. Forgetting our object and our sacred duty we take care only of the pleasures and conveniences of the world and try to escape the pains and miseries.

The Sage Nachiketas.

The sage Nachiketas requested Yama to instruct him in the knowledge of the secret of death. Yama says that it is a very difficult subject and that even the gods cannot comprehend it. Yama requests Nachiketas to choose another boon instead. Nachiketas replies that since the subject is not known to the gods and there is no teacher better than Yama, there is no boon equal to the one he has chosen. Yama asks him to choose sons and grandsons living for hundred years, many cows, elephants, horses, abundant gold, a vast empire, beautiful women accomplished in music and inaccessible to man, and any other objects of desire he likes to ask. Nachiketas without yielding to the temptation manfully replies—"O Yama, the things you offer are of a transitory nature, the longevity you offer is nothing when compared with eternity, keep your dancing and music and your steeds to yourself; for they destroy the vigour of our senses. Man is not to be gratified with wealth which he may acquire by a kind glance of yours. We may live as long as you rule the dead. No man who has reached the world of the immortals, free from old age, will set his mind on the contemplation of skin deep beauty, sensual pleasures and worldly enjoyments. Man, living in this lower world, if he has succeeded in discriminating the real and the transitory must not seek pleasure in these things of a degrading nature. I therefore

prefer spiritual knowledge to worldly goods." Let us learn this sublime truth from Nachiketas—the teacher of Brahmavidyâ.

Difficulty of Combining Karma and Jnana.

Thus there will be found two forces of contrary tendencies and results, one trying to bind us down to this world and make us worldly, and the other trying to free us from the bonds of the world and make us godly. On the result of this tug of war depends our destiny. You will now realise the importance of the problem and appreciate the difficulties attending its solution. Let us see how the ancient Rishis solved this problem and understand the means they devised to enable us to enjoy the world without being tainted and contaminated by it, and to discharge our religious duties without revolutionizing and disorganising society. The world must go on ; but the world cannot get on without society. So man in his individual capacity must live in society until he shall have paid his dues to it. Every Dwija is born with three debts—Rina-traya, or in modern phraseology, he is by his very birth bound to discharge three duties. They are debts to the gods, debts to Rishis and debts to Pitris, or in other words, they are our duty to the gods, our duty to our sacred Literature and, our duty to society. Debts to the gods are cleared by worship, debts to Rishis are discharged by the study of the sacred lore, and debts to Pitris are payed up by marriage and the perpetuation of the race. When he has paid off all his debts, he must retire from the active world and spend the sunset of his life in the contemplation of the eternal truths of the Upanishads and the Vedanta-sutras, and after comprehending the real truth he must renounce the world, perceiving everything in Brahman and Brahman in everything. So when he renounces society, he must leave behind representatives that

would be ready to take upon themselves the social duties he was till then doing himself. Man, while living in the midst of society, must enjoy the innumerable good and excellent things which this world affords him, but he must take care not to make the enjoyment the sole end and aim of his existence. Man must have relatives, friends and neighbours, must contribute to their happiness and welfare and must alleviate their sufferings, but at the same time he must not jeopardize his own real spiritual interests by too exclusive a devotion to the material progress of others. Man must have wealth and all the other good things of the world, but he must also aspire to other things higher and nobler than worldly things. In short, while providing for his natural and physical wants, he must, at the same time, without yielding to the temptations of the fascinating world, work out his salvation. This was the problem that the ancient philosophers of India had to solve; they boldly met all the difficulties and solved the problem in a most scientific and beautiful way. You will find that no other nation on the face of the earth approached this problem in a true scientific spirit, tried to grapple with its difficulties and offered a solution for it.

(To be continued.)

EPISTLE OF SWAMI VIVEKANANDA

CHICAGO, 3 MARCH 1904,

54 Dearborn Avenue.

Dear ——,

I have received all your letters but did not know what to write. Your last letter comforted me so that I think your solution is complete.

I agree with you so far as *faith* is a wonderful insight and that it alone can save. But there is the danger of its breeding fanaticism and barring further progress. *Gnanam* is all right but there is the danger of its becoming dry intellectualism. *Love* is great and noble but it may die away in meaningless sentimentalism. A harmony of all these is the thing required.

Ramakrishna was such a harmony. But such beings are few and far between but, keeping him and his teachings as ideal we can move on. And even amongst us one even may not attain to that perfection, still we may counteract, equipoise and adjust and fulfil each other and this would be *harmony* of a number of persons. Even if we cannot show the harmony in each life, that will be a decided advance before all other forms and creeds.

For a religion to be effective enthusiasm is necessary. At the same time we must try to avoid the danger of creeds. We avoid that by being a non-sectarian sect and at the same time having all the advantages of a sect and the broadness of a universal religion.

God, though everywhere, can be known to us in and through human characters, no character was ever so perfect as Ramakrishna and that should be the centre round which

we ought to rally; at the same time allowing every body to regard Him in his own light as Teacher, Saviour, God or Model or Greatman as he pleases.

We preach neither social equality, nor inequality but that everything has the same right before Ramakrishna and insist upon freedom of thought and action in every way among his disciples. Social matters would take care of themselves. We reject none, neither theist, pantheist, monist, polytheist, or agnostic or athiest, but the only condition of being a disciple is modelling a character at once the broadest and the most intense. Nor do we insist upon particular codes of morality as to conduct or character or eating or drinking except so far as it injures others.

We leave them with this definition that whatever retards the onward progress or helps the downward fall is *sin*. Whatever helps in coming up and becoming like Him is *virtue*.

But we leave free everybody to know, select and follow whatever suits and helps him. Thus, for example, eating meat may help one, eating fruit another. Each is welcome to his own peculiarity but he has no right to criticise the behaviour of others because that would if followed by him, injure him, much less to insist that others would take it up. A wife may help some in this progress, to others may be a positive injury. But the unmarried man has no right to say that the married disciple is wrong, much less to force his own ideal of morality upon his brother.

We believe that every being is divine, is God. Every soul is a sun covered over with clouds and that the difference is made by the thickness or thinness of these layers of clouds. We beleive that this is the conscious or unconscious basis of all religions and this is the whole history of human progress either in the material, intellectual, or spiritual planes.

The same spirit manifesting through different planes. We beleive that this is the very essence of the Vedas. We believe that it is the duty of every soul to treat, think and behave to other *souls* as such *i. e.* as Gods and not hate or despise or vilify or try to injure them by any manner or means. And this is the duty not only of *Sannyasins* but of all men and women, that the soul has neither sex nor caste, nor imperfection.

We beleive that nowhere throughout the Vedas, Darsanas, or Puranas or Tantras it is ever said that the soul has any sex, creed or caste. Therefore, we agree with those who say what has religion to do with social reforms? But they must also agree with us when we tell them that religion therefore has no business to formulate social laws and insist on the difference between all beings. While its aim and end is to obliterate all such fictitious and monstrous differences. If it be pleaded that through this difference we would reach the final equality and unity—we answer that the same religion has said over and over that mud cannot be washed with mud. As if a man can be moral by becoming immoral.

Social laws therefore were created by economic conditions under the sanction of religion. That the terrible mistake of religion was to interfere in social matters and at the same time how hypocritically it attempts to contradict itself by saying that social reform is not the business of religion. True what we want is that religion would not be a social reformer but we must at the same time insist that religion has no right to become a social law-giver at least at the present time. *Hands off*; keep yourself to your own bonds and everything would come all right.

1. Education is the manifestation of the perfection already in man
2. Religion is the manifestation of the Divinity already in man.

Therefore the only duty of the teacher in both cases is to take all obstructions from the way, "hands off" as I always say and everything will be all right. That is, our duty is to clear the way. He does everything.

So especially you must bear this in mind when you over and over think, that religion has to do only with the soul and has no business to interfere in social matters. You must also bear in mind that this applies *logically* to the mischief which has already been done. It is as if a man after forcibly taking possession of another's property cries through the nose when that man tries to regain it—and preaches the doctrine of the sanctity of human right. What business had the priests to interfere (to the misery of millions of human beings) in every social matter.

You speak of the meat eating Kshatryas. Meat or no meat, it is they who are the father of all that is noble and beautiful in Hinduism. Who wrote the Upanishads? Who was Rama? Who was Krishna? Who was Buddha? Who were the Thirthankaras of the Jains? Whenever the Kshatryas have preached religion they have given it to every body and whenever the Brahmins wrote anything they would deny all rights to others. Read the Gita and the Sutras of Vyasa or make some one read it to you. In the Gita the way is laid open to all men and women, to all caste or colours. ... ... Is God a nervous fool like you, that the flow of his river of mercy would be dammed by a piece of meat? If such be, his value is not a pie. Apart from joking, my son, let me tell you this. In this letter I have given you some hints as to your line of thoughts.

Hope nothing from me, but I am convinced as I write to you, spoke unto you, India is to be saved by the Madrasis. So, you, young men of Madras, can dozens of you become almost fanatical over this new idea, with this new God—

Ramakrishna as a centre. You take thought, get materials, write a sketch of the life of Ramakrishna studiously avoiding all miracles *i. e.* the life should be written as an illustration of the doctrines he preached—only his, do not bring me or any living person in that. The main aim should be to give to the world what he taught and the life as illustraing that. Other things in his life are not for the vulgar gaze. I, unworthy though I am, had one commision, to bring over the casket of jewel that was placed in my charge to Madras, and make it over to you. ... ...

Think of me as one who has done all his duty and now gone and dead, think that the whole work is upon your shoulders, think that you were—young men of Madras—destined to do this. Put yourselves to the task. Lord help you. Leave me, throw me quite out of sight. Preach Ramakrishna, his doctrines, his life. Preach against no body, against no custom. preach neither for or against caste or any social evil, preach to Let "Hands off" and everything will be all right. With my blessings on you all my brave steadfast and loving souls.

Yours

(Sd.) Vivekananda.

———:(o):———

"THE WEB OF INDIAN LIFE."*

The course of events during the last seven months in the Far East has directed the eyes of the great powers of the West on Asia,—particularly on Japan. Something inexplicable, some element in the life of the Asiatic which has evaded all analysis renders predictions and prophesies regarding the future of these races false and misleading. Every book that treats about Asia contains a long and detailed description of the customs and manners of these peoples, their character, surroundings and country and ends with the remark that there is some aloofness in the thoughts as well as in the behaviour of these Asiatics. Such a description is to us a mere dry catalogue without life or truth in it; but the European finds in it a great revelation inspite of the fact that all that discription is valueless as it is vitiated by a total ignorance of the character of the people for, aloofness denotes only the ignorance of the writers. Missionaries and merchants who have lived long in the East publish their experiences; orientalists and ethnologists classify in their own way the races of the East according to the capacity to evolve higher forms of civilization; every European statesman and ruler of the East adopts an Asiatic policy of his own based on his own reading of history and his view of the destiny of Asia. The whole literature on this subject is every day increasing in volume and interest but

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* By Sister Nivedita of the Ramakrishna Vivekananda. Published by William Heinemann, London. Price 2s. 6d. For copies of the book, apply to the Manager, Brahmavadin, 14 Baker St., Black Town, Madras.

very rarely do we get any book showing real insight into Asiatic moods. The gullible European public will swallow any book dealing with the East provided it does no outrage to the cherished feeling that the European is and is bound to be, for ever, the master of the world. As an instance, we might mention Abbe Dubois's book on the Hindus. Nearly 80 years after its first publication that book has been republished and the British Government has gone so far as to prescribe it as a text book for junior civilians. The reason for this is not far to seek. The picture of Hindu society contained in it, and the portrayal of Hindu character given by the good old Abbe are comforting and encouraging to the Englishman apprehensive of the security of his hold over India. Such a book will find favour with our modern short-sighted imperialists. Inspite of this that Sister Nivedita's Web of Indian Life, should have been received favourably by the pro-Imperialist English Press speaks highly of the book.

Sister Nivedita's book is not a book of travel. It is a contribution to Asiatic Sociology. No European statesman who has anything to do with Asia can afford to neglect it. No philosopher who cares to know how the ideal can be the inspirer and motive of daily action can pass over it. Even to the Indian it is a book of revelation, and of new hopes. Traits of character which through habit and intimacy he regards as of little national value are here presented in their true proportions and a larger and fuller life is opened out to his view.

As the title clearly indicates the book is an attempt to show a unity in Indian life, to trace the inter-relation of the various elements of civilisation in Indian life,—to lay down, rather to suggest a law of progress in the case of Indian peoples. Indian readers will find that in this attempt Sister Nivedita is successful.

The book consists of sixteen chapters. The first six chapters describe the place of Hindu Woman in Indian Society and her work in the making of an Indian Nation. We have no wish to mar the effect of what she has said on this subject but merely draw the attention of our readers to one great defect in Indian women noticed by her—the absence of "the power to grasp clearly and with enthusiasm the ideas of nationality, national interests and the resposibility of the individual to race and country." She adds, "When the women see themselves in their true place as related to the soil on which they live, as related to the past out of which they have sprung; when they become aware of the needs of their own people, on the actual colossal scale of those needs; when the mother-heart has once awakened in them to beat for land and people, instead of family, village and, homestead alone, and when the mind is set to explore facts in the service of that heart—then and then alone shall the future of Indian womanhood dawn upon the race in its actual greatness; then shall a worthy education be realised; and then shall the true national ideal stand revealed."

Such a change, however, is only possible as a direct growth out of old conceptions. The National idea cannot be imposed from without,—it must develop from within and this will be in full congruity with the national religions for "neither Hinduism nor Mohammedanism has been weak in putting forward the claims of soil". To achieve this object it won't do to fight shy of western science or submit resignedly to its power. The Hindu must grasp the idea of science and pursue it for its own sake,—a thing which he has known how to do—and new worlds of mental conquest must be found, new subjects opened and a new development initiated. To make this possible there must

arise throughout the country persons with a synthetic habit of mind and heart. The Unity of India must be fully realized to create a noble emotion,—a passion for nationality which must pervade home, school and market place and from there manifest its supreme power. The Indian women as well as the Indian masses can learn to grasp this idea, not through conventional forms but directly through education and experience.

The seventh chapter entitled Indian Sagas treats of the Ramayana and the Mahabharata. Of these two great works she says,—

"What philosophy by itself could never have done for the humble, what the laws of Manu have done only in some small measure for the few, that the Epics have done through unnumbered ages and are doing still for all classes alike. They are the perpetual Hinduisers, for they are the ideal embodiments of that form of life, that conception of conduct, of which laws and theories can give but the briefest abstract, yet towards which the hope and effort of every Hindu child must be directed."

Referring to the changelessness of the East, she says "If Alexander, capable of organising the largest number of his fellows most effectually for a combination of military, commercial, and scientific ends in that most difficult form, an armed expedition over hostile territory—if Alexander be taken as the type of Occidental genius, then, as the culminating example of the Oriental, we must name Buddha; for clear and intense conceptions of perfect renunciation and inner illumination are the hidden springs of Hindu living, around which the home itself is built. These it is of which the Epics are the popular vehicles, these it is which give its presistence to Indian civilisation through the centuries, and this is why no examination syllabus, no alien's kindly inspiration, no foreigner's appreciation or

contempt, can ever hope to have one iota of permanent influence on the national education as its core."

Chapter eight, is about the Indian caste; we shall pass on to the next chapter with only one extract from this very interesting study which we have in our leading column described as a classic on the subject.

"There are some who believe that there is no task beyond the ultimate power of the Hindu peoples to perform. The nation that has stood so presistently for righteousness, through untold ages has conserved such vast springs of vigour in itself, as must ultimately enable her to command Destiny. The far-seeing wisdom and gentleness of her old constitution may unfit her for the modern world, but they are a sure proof, nevertheless, of her possession of sufficient sense of affairs to guide her to a full development once more."

Next follows the chapter which explains the nature of Yogic experience and the inadequacy of Western religious Doctrines. We cannot refrain from quoting here the remarks she makes about the value from the national point of view of the three fold paths to realize God.

"Very few in the West can be said to have grasped the whole secret of that for which their country stands. Very few will be found to understand deeply any given idea or subject. The very reverse is the case in the East. Men who have no emancipation into the scheme of modern knowledge are emancipated into the sequence of renunciation and freedom. Though India is daily losing her grip on her own character, she is still the motherland of hundreds of the saints. And amongst that people of ancient aristocracies the realm of the ideal is so completely democratised that the poorest peasant, the meanest workman, comprehends what is meant by the great daily prayer of Hinduism.

From the Unreal, lead us to the Real!
From darkness, lead us unto light!
From death, lead us to immortality!
Reach us through and through ourself,
And evermore protect us—O Thou Terrible!—
From ignorance, by Thy sweet compassionate Face."

The Doctrines of Reincarnation and *Karma* are clearly explained in the next chapter with reference to their rational basis. The charge of pessimism brought against Hinduism on this score is also met.

The story of the great God, Siva or Mahadev, this story or myth is beautifully interpreted in this chapter. Physical symbolism is here taken as a system of notation merely and not as the direct and adequate expression of spiritual conceptions as in the classical mythology of Europe.

Chapter thirteenth is a short and very appreciative study of the Bhagavad Gita; the theory of incarnations, one of the cardinal teachings of the Gita is here explained. The meaning of that incarnation is shown to be the assurance of Divine grace and freedom to even the lowest and most ignorant. The Gita further is really a battle cry, a call to action, and the renunciation that it preaches is that mental state in which the results of action do not enter. Such a frame of mind manifests itself in sustained and unceasing energy of action, in which all considerations of self is absent and the person is calm and self-controlled.

Of the Gita Sister Nivedita observes, "The Gita is to-day the gospel of the Indian Revival and never was a book so well suited to such function. For its 18 chapters are the expression of an overwhelming national vitality. It is as true of peoples as of individuals, that when the age is full and rich, living is apt to outrun knowing.

It is then that large questions press for solution. Great areas of experience require to be related to their common centre and to each other. And so pre-eminently does the Gîtâ do this, that the Mussulman and the Christian can sit indifferently with the Hindu to gather its interpretations."

The other great religion of Asia distinct from Hinduism yet sharing with it the common Asiatic thought is Islam. And the chapter on "Islam in India" is of hence considerable value. Regarding the character of Islam and its civilization certain grave misconceptions have been prevailing which have created a deep prejudice, against it by associating it with the fanatical outbursts and violence that marked the age of Muhammadan expansion. These misconceptions are removed in this chapter. We have before this shown that there is no proper basis either on philosophical grounds or historical facts for the alleged opposition of Hinduism and the religion of Mohamet. Islam has given to India statesmen and rulers like Akbar, a style of architecture clearly indicative of real national feeling; it has given a warmth of colour to Indian poetry; the spirit of Islamic culture has given a boldness of development to Indian music and made it more powerful, more popular and capable of effectively appealing to national feelings. The puritanic teachings of Islam have greatly influenced the Hindu religious movements of the Muhammadan period; to add to all these Muhammadanism has given India saints like Sheikh Ahmad, Nagore Miran and Kabir Das. With such a record before the Indian he cannot but agree with the conclusion of Sister Nivedita that the blending of these races on a basis not merely of common interests, but of a faith and devotion to the ideal which they possess as Asiatics is not a dream.

In an Indian Pilgrimage Sister Nivedita finds further

evidence of the possibility of a synthesis of the various races of this continent. The pilgrimages were the centres from which the culture of the Aryan radiated in all directions. Even to-day they are so though in a lesser degree. These shrines and pilgrimages were confined only to this single continent. If the Hindu is to fulfil his *dharma* he must establish his shrines throughout the world wherever nature's beauty and sublimity stands as eternal symbol of the One who manifest himself in various forms, to spread from there once again the Aryan culture which shall unite in one great synthesis the nations of the world.

In the chapter entitled synthesis of Indian thought Sister has traced the growing universalization of Hinduism until at last the doctrine of Ishta Devata emphasized by Swami Vivekananda has revealed to the world Hinduism "Not as a sect but as a synthesis, not as a church but as a university of spiritual culture—as an idea of individual freedom, amongst the most complete that the world knows."

The present age is witnessing the realization of this vast synthesis—an all-embracing ideal. India, or rather the synthesis of religious culture briefly described as Hinduism is destined to reveal to the world the grand principle of the oneness of all truth and the all-pervading harmony of the universe—but whether we shall be able to do this depends upon the clearness of our grasp of the ideal before us and the strength of character and devotion to the ideal, that we in our every day action bring to bear on our conduct. It is only by such strenuous striving after the ideal that we can make every individual action and individual life a part and an integral part of the vast organic movement of nations for the actualization of the peace and harmony of the universe; it is only such a passion for the ideal that can cement the races of India and of Asia into

a great nation fit to achieve a great ideal. The London Correspondent of the Amrita Bazaar Patrika would seem to hold that the Indian problem is mainly economic. We do not say that there are no economic evils which are sapping the strength of the people; the evils are too patent to pass unnoticed even by a superficial observer. But if economic reform is all that is needed then there can possibly be no meaning in all the agitation in India.

This correspondent is an old friend of India. We fully appreciate his work towards the political and economic advancement of the Indian people. But we cannot see how the question as to whether this or that particular reform should have precedence is at all pertinent to the present discussion. In questions affecting large masses of men the first concern of the leaders of society out to be the strengthening of the healthy sentiments of nationality, of self-reliance and independence of all evil and weakening influences. When these sentiments are sedulously fostered and brought into play one night be sure that the activities of the people would not be productive of any results prejudicial to the common interests. Signs are not wanting that healthy influences have come to prevail creating a sort of organic unity—a synthetic conception, very happily described by Sister Nivedita as "India." It is wrong to begin to differentiate one movement as economic, another as religious, the third as political and the fourth as social and work on as if they were antagonistic in their aims. The spiritual culture and the strength of character which practical Vedanta comprehends, the power for organisation and the skillful adjustment of means to ends which Western science and Western political system develop are both equally necessary. All these movements fulfil their purpose only when they coordinate in the ideal. It is therefore of supreme importance that the habit of viewing things as a whole,

of viewing individual questions always with reference to the future of *India* as a whole should be cultivated. The path of such a progress has been described thus by Sister Nivedita in her own forcible and inimitable style. "The sacraments of a growing nationality would lie in new developments of her old art, a new application of her old power of learnedness, new and dynamic religious interpretations, a new idealism in short, true child of the nation's own past, with which the young should throb and the old be reverent. The test of its success would be the combining of renewed local and individual vigour with a power of self-centralisation and self-expression hitherto unknown."

It would be impertinent on our part to say anything about the literary merits of the book. The predominant note of the style is strength. The high standpoint from which the subject is viewed and discussed in the book impresses itself on the reader by the literary power of the writer. The book is full of power—power born of a firm grasp of the ideal,—of the strength and loftiness which the Master inspired in every one who know him, saw him, or talked to him. And it is not easy to find a nobler or truer expression of the spirit of the Master than in this remarkable book of this—his English disciple.

———:o:———

MEDITATION.

Out through the air my consciousness went,
Out through the sparkling light—
Where dancing and whirling specks all float,
Like glints of diamonds bright.

Colors all pure, and exquisitely blent,
Forms transparently shine,
A gladness and charm filled me through,
On, on, floods the ether so fine.

Away, and Beyond, to an atmosphere
Where forms I do not see,
And yet so *alive*, and *awake* am I,
That a Presence is close beside me.

A glorious Light I am floating in,
I am I, yet not the same,
As the little I, which I left behind
In the realm of joy and pain.

Grander and purer, and stronger now—
My entire Being fills—
All is One, and One is All—
The very Silence stills.

All consciousness of I is gone ;
An existence in Pure LOVE !
Where Knowledge, Bliss, and perfect Faith,
Is around, beneath, above.

There is no sense of up or down,
There is no " You and me,"
I am the Spirit ! I Am—All—
I Am ! I Know ! I See !

E. P. C.

EXTRACTS.

TWO THEORIES OF CREATION.

The object of the present essay is to contrast two theories of creation, the opposition between which lies at the root of the most, if not all, of the philosophic differences in modern religious thought.

Whatever we understand by creation, whether with the generality of mankind we regard it as a temporal process with God as its cause; or whether, from a philosophic standpoint, we reject the categories of Time and Causality as wholly inadequate to express the eternal relation between God and that which has its being through Him, some self-limitation on His part is implied. This may mean one of two things, either that God brings into existence a universe which has a certain measure of independence, which is of Him, but not Him; or that the universe, conceived and willed by Him, has no independence, but holds the same relation to the Infinite mind that a chosen line of thought holds to a finite mind, with this immeasurable difference: that the Infinite Thought in conjunction with the Infinite Will constitutes the data of the Infinite experience, and thus forms within itself a universe of concrete being.

This second alternative is the Monistic hypothesis and it obviously precludes the idea of Creation altogether if by Creation s meant the bringing into being of what is not God. For if the life of finite existences is wholly determined by the life of God (as that of the twigs of a tree is by the life of the tree), then there is no not-God, and the sole meaning of Creation is the play of Infinite Thought upon and within Itself, constituting a universe in which a quasi-independence appears in order to complete the circle of the Divine Life, but in which there exists no finite freedom whatever, no finite power of moral choice, no genuine finite responsibility.

There are without doubt very real spiritual attractions in this mode of regarding the relation between God and the universe —between God and man. It satisfies that sense of the absolute nothingness of man, and all-sufficiency of God which is a chief note of the higher mysticism, and enters in a greater or less degree into all sincere religious experience. At the same time obliteration of the human element is antagonistic to any true recognition of moral obligation; and to the existence of an ethical basis for religion. The latter requires not merely a spiritual universe, one which lives with the life of God, but a universe of spirits, of agents who, though finite are free, who though they do indeed derive their life from the Divine Life are not merely integral parts of the Divine experience, but to whom is allowed an experiance of their own, a will of their own, a power of moral choice which is distinctly theirs, and for which they, not God, are responsible.

The objection made by Monistic Idealism to this demand for freedom is not ethical or spiritual but intellectual. It imposes—so we are told—a limitation upon the Infinite. God himself becomes finite if the finite be not wholly determined by Him. The ethical difficulty is, however, so far recognised that strenuous attempts are made to show that it does not exist, that men may be integral parts of God and yet free, that in fact being integral parts of Him they must be free, each with a unique bit of freedom which is theirs by right of their entering intrinsically into His Life, and constituting a unique experience in it. Readers of Prof. Royce's works will remember with what force and originality these arguments are presented, and yet doubtless to many other minds than that of the writer they are unconvincing. Despite the manifest sincerity and earnestness of the author, there is an uneasy feeling that our intellectual acumen and our ethical insight are being blunted and dulled—that a brilliant dialectic is forcing us to burn what we adored, and to adore what we burned, against the conviction of our reason.

It is true that Monistic Idealism presents a more complete and rounded system of philosophy than is to be found elsewhere

No other appears in any comparable degree so logically conclusive. But is logical conclusiveness that which we before all things require in a philosophy of religion? Surely not, if in order to obtain it we ignore any fundamental problem. Science is forced to take this course as the sole way of self-preservation. To her, moreover, ethical considerations do not and need not exist. But if philosophy is not comprehensive enough to be morally as well as intellectually satisfactory, it fails of its object. It does not rise high enough, nor sink deep enough. This, then, is a radical defect of Monistic Idealism: on account of its ethical inadequateness, it fails as a philosophy of religion, for at bottom religion and ethics are one; they must stand or fall together.

But even from an intellectual point of view, the superiority of Monistic Idealism is less assured than at first sight appears. Its advocates would have us believe that it imposes no limitation on the Infinite, the finite being simply a partial aspect of the Infinite Itself. But as was observed above, if a universe of concrete being exists in and for the Divine Thought, it so exists by the Divine Choice. Other possible universes are excluded. Consequently there is at any rate a self-imposed Thought-limitation. In simple words, God wills to think this particular universe into existence, and not another. In order to form some distinct notion of what this means, let us contrast it with the other conception of creation to which we have referred—that, namely, which regards God as bringing into existence a universe which is of Him, but not Him, or any integral part of Him. To it He indeed communicates His own life, but in such a way as to leave it distinct as a whole and in all its parts from Himself, thus constituting a relation better symbolised as that of son to father than as that of Thought to Thinker. The latter relation limits the creative power in method. Thus and not otherwise does the Divine Will determine that the Divine Thought shall be expressed, the Divine experience be fulfilled. The former relation, by admitting the Creation to be endowed with a degree of independence, appears to limit the Divine Experience in content as well as method, because the very gist of the admission is that

the experience of the finite is no integral part of, but is distinct from, the Infinite.

On reflection, however, it becomes apparent that limitation of content is true on the Monistic Hypothesis also, for the latter precludes the existence of an Other. If in the last resort there is but One, it is ex-hopothesi impossible that that One in the last resort should be conscious of an Other. Consequently all the content of experience which depends on consciousness of an Other is ultimately absent. This conclusion cannot be reasoned away by any ingenuity of dialectic, though the latter may be so brilliant and plausible as to deceive us into thinking it successful. It is true, indeed, that a recognition of the presence within the Infinite of more than One Personal Consciousness (which Royce for instance regards as an inevitable consequence of the idealistic conception of the Divine Being) points us to that Being as the Source of Otherhood as of all else; but such complementary, though distinct, Consciousness *within* the Divine, gives no experience to the Divine as a whole of that which is not Itself. What we really have to choose between is not, as the adherents of the Monistic hypothesis would have us believe, limitation or no limitation of the Infinite, but whether this limitation should consist in the impossiblity (since Otherhood is precluded) of any veritable Creation, in the non-identity of the experience of the Creator with that of the Creation. The former limitation is by far the greater of the two, for it touches, the very essence of the Divine Being, asserting that God can in truth only love Himself, only sacrifice Himself to Himself.

Further, it contains an implication with regard to moral evil from which the religious mind shrinks with instinctive fear and horror—viz, that evil is not merely present to the Divine Consciousness as that which it eternally repudiates, but as that which forms part of the Divine experience. Integral parts of God are, on Monistic premisses, liars, sensualists, murderers, evil-livers, and evil-thinkers of every description. Their crimes and their passions enter intrinsically into the Divine Experience. The Infinite, Individual in his Wholeness may reject them indeed

but none the less are these evil finite individuals constituent parts of Him, even as (to use a former illustration) the twigs of a tree, though they are not the tree, and though the tree transcends any or all of them, are yet constituent parts of it. Can He whose universal Consciousness includes and defines all finite consciousness be other than responsible for all finite actions and motives?

There is indeed convincing weight in the argument that ignorance of evil is incompatible with holiness, which is not mere innocence, beautiful, weak and undivine, but that mighty power which faces and overcomes the enemy in absolute and eternal triumph. Infinite knowledge implies knowledge of evils; Infinite holiness implies rejection of evil. But Monistic Idealism implies more than this—namely, the existence of evil Divine Ideals. No such conclusion follows the acceptance of Non-Monistic premisses. We may then regard each finite spirit as free to win a unique moral victory, able to actualise in his own experience the Divine ideal of him. Into this ideal neither coercion nor defeat enters. It is an ideal of voluntary attainment.

We are thus led to form a clear conception of the relation which the Divine Ideal of any individual man holds to the ethical freedom of that man. It determines what, if he attains perfection, that perfection shall be; and in so far the Ideal makes the man, but it leaves undetermined his own individual perception of the Ideal, his own endeavours to attain it, his own failure or success. In a word, the ideal is the very basis of the man's responsibility, because—in so far as he recognises it—it reveals his capabilities, but leaves to him the task of developing them.

It may be said that in the case of the vast majority of human beings, total, in the case of all, partial, ignorance of the Divine Ideal exists, and that consequently they cannot be held responsible for failure to attain it. But this is not the fact. It is true indeed that any adequate recognition of the Ideal is a slow process both in the individual and the race, that large portions of mankind are in a state of gross ignorance and blindness, that numberless individuals seem hopelessly cut off by personal

limitations and by environment from any possibility of perceiving what they might be. But we have to remember that development, attainment by degrees, is a law of the temporal process, of the whole universe as it appears to finite intelligence, and we must look for no exemption here. The germ, if we may so put it, of recognition of the Ideal is everywhere present in man. There is no tribe or nation so benighted, no individual so ignorant, so sunk in the mere brute life, that the voice of duty never makes itself heard. Every individual who feels, however faintly "I ought" recognises something however little, however distorted, of the Divine Ideal, and in proportion as he obeys the dimly seen and perhaps not at all understood demand it makes upon him, does the light grow clearer, the purpose stronger, the achievement nearer, distant though it may be yet.

And here in the midst of an adverse criticism we touch upon one great spiritual attraction of Monistic Idealism. A very deep-seated longing of the human heart is to feel assured of the Divine sympathy and understanding in the struggles, conflicts and ideals of our earthly life and what can make this so certain as identity of experience between God and man? Cannot each individual human being then say: "God feels what I feel, for I am part of God?" Yet, but if so He does not only feel *part* of what we feel, He feels it *all*. What then about the open or secret fall, the welcoming of temptation, the living lie, the sense of guilt, remorse and shame? Is there spiritual strength and comfort in regarding these as an intrinsic part of the Divine Experience? That God should know that we feel them, that He should appreciate what they mean to us, that indeed we deeply need and desire and of that the all-penetrating insight of infinite love assures us; but that God in us should actually fall, feel guilt, remorse and shame, would not that be too high a price to pay even for divine sympathy? Would it not cast a soil upon that vision of Infinite perfection which it would be something like a spiritual death to forego? That *suffering* should be a Divine Experience is a thought of strong and unspeakable consolation. It is not so with guilt. Yet there seems no other way of regarding the latter

on Monistic premises, unless indeed, we take it to be in some way an illusion, a dream perhaps,* as one very interesting little modern work suggests in any case not a reality of experience.

Whichever philosophy we adopt as a religious basis, Monistic or Non-Monistic, we shall not surmount all difficulties, resolve all problems, do away with all paradoxes. And yet our choice is of great moment. It makes, it must make, a vast difference in our conception of God and of our relation to Him whether we regard him as Absolute Goodness or not; whether we believe in human responsibility or not; whether we look upon Creation as indeed a reality, an outcome of that Divine Self-Sacrifice, which true Creation, a creating of Creators, implies, or whether it means to us no more than the constitution by the Divine Thought of the data of the Divine Experience, a way, *the* way in which God possesses Himself. In the former case, we can at any rate recognise that sacrifice is the law of life and not of death, and thus that a deep hope underlies the darkest problems, the bitterest experiences of our earthly existence. In the latter case there appears no meaning in the passion of sacrifice which so often characterises human love, in the self-less pursuit of noble aims, and high moral purposes, in the unswerving devotion to truth for truth's sake which compel our admiration and sympathy in the history of mankind. In so short a space it is impossible to attempt more than an outline of the considerations which the writer desires to present. Much remains to be said, but an indication has been given of some fundamental difficulties which beset the acceptance of Monistic Idealism as a philosophy of Religion, difficulties which many of its adherents and especially of its Christian adherents, hardly seem to realise.

EMMA MARIE CAILLARD.

Contemprorary Review.—

* "The Mission of Evil" by the Rev. G. W: Allen.

THE PERMANENT ELEMENTS OF RELIGION.

(BY RAMANUJA).

I.

All changes in the universe are "Rhythmical" in the material world. The truth contained in the above sentence is obvious and arrests our attention, whether we will or not; but the sentence is no less true in the case of the mental world also, the domain of the Ego. Thus in the history of philosophy or of religion, we see dogmatism followed by scepticism, or a vehement assertion of the existence of God having in its train a vehement denial of God's existence, and *vice versa*. Nor is the truth less vividly displayed in the other departments of men's activities. Now in accordance with this inexorable law, India is fortunately awakened to the necessity of a deep religious feeling; and as many men with their hearts, aglow with religious sentiments, are exerting themselves to the utmost to inculcate lofty ideals and conceptions into their comrades, it will not be out of place, were one to strike into a rather abstruse path of the subject and by a comparative study of the extent as well as the non-existent religious systems of the world, to seek out the elements that go to form a religion in the true sense of the term. But before falling to the duty proper, it will be in the fitness of things to say a word on the two closely related questions, viz., the genesis of religious feeling and the necessity of religion.

Religion is not a new invention. As soon as we know anything of the thoughts and feelings of the primitive man, we find him 'in possession of religion' or rather 'possessed by religion.' Religious feeling is not exoteric or extraneous in origin or something superimposed on

human nature; it is something that lies deep-imbedded in human nature. What is then at the root of all religious thought in man? It is the idea of the Infinite. This idea is not simply evolved out of nothing by reason, but supplied to man, in its original form, by his senses. The pre-sentiment of the Infinite rests on the sentiment of the finite and has its roots in the sensuous perceptions of the finite. It is the senses which give man the first intimation of the Infinite and this indisputable sentiment of the infinite is the first pre-historic impulse to all religion. From the first flutter of human consciousness, the perception of the Infinite underlies all the other perceptions of man's senses, imagining, concepts &c.. In a word, the tragectory of religion rushes towards the Infinite beyond. The first impulse to religion having proceeded from an incipient perception of the Infinlte pressing upon human beings through the great phenomena of nature, we are naturally led to the correlated question ot its necessity.

It has been truly observed that no other phenomenon in the history of man has passed through so many phases and has met with so many counter-theories as religion has. Religion has passed through multifarious phases as henotheism, monotheism, polytheism, pantheism, theism, fetichism, &c. and it has encountered many counter-theories as atheism, materialism, secularism, positivism, agnosticism and so on. Though it had to face many such anti-religious theories, it has been slowly gaining ground in human breast and the tendency of the world is in the direction of acknowledging its claims as an inborn craving of the human heart. All this means that it has come to be looked upon as a necessity. Now on what does this necessity rest? Or interpreted in other words, the question comes is, religion natural to man? The answer to this is that religion is natural to man, is a necessity with man.

For, firstly, it acts as a great moralising factor. The indispensable elements of real morality are conscience, intelligence and will and these can only be preserved and developed by religion; in other words, it is ethically helpful to mankind or to state the same briefly, it gives a sort of eternalism to Righteousness, and to be righteous is the very law of human nature. Secondly, the necessity of religion and the permanence of man's nature are correlated. The permanence of man's nature means the permanence of certain spiritual conditions or priciples which may be called laws. They are four in number—(1) The law of environment which may be stated thus: "as we think, we are." This means that thoughts are as a cover and environment round our hearts and spirits; in other words, the law is that conduct follows ideas. (2) The law of organism, which is "as we are, we see." (3) The law of sacrifice, *i. e.* no pains, no gains, sacrifice is the law of progress; and it finds its place in all religions, which aspire to guide men and win an abiding dwelling place among them. (4) The law of indirectness, which is that a man cannot perfect himself in anything if he seek perfection directly; for if he does so, the shadow of himself intervenes and spoils the work. Thus to sum up, the necessity of religion means that in the nature of man as an intelligent self-conscious being there is that which forces him to rise above what is material and finite and to find rest nowhere short of an infinite, all-comprehending Mind; or as Prof. Caird remarks "in all religious experience there are involved feelings and acts which are possible only to spiritual and intelligent beings, which are grounded in certain necessary relations of the human spirit to the divine and which, therefore, do not rise accidently but in unconscious obedience to the hidden logic of a spiritual process."

Having discussed the two correlated questions, we come to the third question, namely the question of the permanent elements of religion, and herein our task is in a large measure simplified by the above considerations. The permanent elements of religion are, dependence, fellowship and progress. These we can cull out after a carefull consideration of the various transformations through which religion has passed and of the conceptions respecting thereto held by many master-thinkers and great theologians. Be it noted that these three elements are the features of religion; none of them alone can constitute religion; nor can any one of them be ignored by religion, if it is to be a religion in the strict sense of the word. Now it is true that all these traits are not present and do not stand out equally prominently in the cruder phases of religion as Physiolatry, Zoolatry, Fetichism, Idolatry and Psycholatry and even in some of the more refined forms of religion as polytheism, pantheism, &c. Also we see that all the great thinkers and theologians do not lay stress on all these elements. Thus one emphasises one element, another accentuates another element and only few recognise all these elements as the bed rock of religion proper. Hence is religion defined as "the synthesis of dependence and freedom." Schelling defines it as "consciousness, the highest unity between what we know and what we do." Sehleiermachir defines it as "a feeling of absolute dependence." In Martineau's view, "religion is a belief in an Everliving God *i. e.* of a Divine mind and will ruling the universe and holding moral relations with mankind." Reville views it as "the determination of humau life by the sentiment of a bond uniting the human mind to that mysterious mind whose domination of the world of itself it recognises, to whom it delights in feeling itself united." Now let us see what the terms, Dependence, Fellowship

and progress mean? Dependence means a man's recognition of his significance and feebleness before the might and majesty of the object of worship. Fellowship is the satisfaction of that craving for harmony which is strong in human nature, the reconciliation between what is and what ought to be, the peace between conscience and character; or in Dr. Carpenters' words, "It is that desire for inward harmony, which is the longing of the spirit for oneness with a higher law or life." Progress expresses belief in the forward and upward movement of creation, the belief in personal spiritual progress and the conviction that not for ourselves alone do the wheels of time move forward, but that they bear all things forward to a Golden age, in which men will be blessed. Thus a sense of dependence, a desire of union or self-identification with God and a glance towards the future, all of these being witnesses of man's needs, ought to be beneath all religious phenomena.

II.

We have seen that the permanent elements of religion are Dependence, Fellowship and progress; that these are human needs...are what human souls hunger for. Now having secured so much *terra firma* we can look about us confidently to tackle the question, which, in the nature of things, crops up to wit, what form of religion best reveals these elements and thus best satisfies the spontaneous cravings of the human heart? But it will be far better first to see what forms of religion do not manifest all these elements, so that the discussion thereof will serve as a sidelight to partially at least dispel and illuminate the darkness in which the subject is enshrouded.

It is now admitted on all hands that while mankind was in its swaddling clothes, it had hardly any clear and

well-cut idea of the presence in itself of will, Intelligence, reason or that "small and still voice," viz. conscience as Lytton puts it somewhere. It had no conception of the order and design in the universe, the ends and purposes for which it is meant; nor had primitive men any notion of their destiny, any adequate idea of the Infinite Power, which is beyond human ken or comprehension. All that impressed their minds with awe and grandeur was the power and potence of Nature. Powers of Nature alone struck awe and reverence into their hearts and made them feel themselves as pigmies before them; and naturally they were led to view these objects with a sense of "supra-humanus." Hence sprang into existence the crudest forms of religion as Physiolatry, Zoolatry and Fetichism. Physiolatry is the worship paid to natural objects which impress; Zoolatry is the worship of animals as serpents, cows. Fetichism is the veneration felt and testified for mere rubbish. Now as in the infancy of mankind, men were conscious and cognisant of only tangible things and had only a faint, flickering idea of the Infinite, and as these crudest froms of religion were more concerned with material objects, these forms proved adequate enough to meet their demands. Or rather we can say that their conciousness of only material things prompted them to bring into existence forms like these, which are wholly concerned with material objects. Be it as it may, the immanent religious feeling was satisfied with these froms *i. e.* with the objects of Nature and these latter were worshipped as things possessing super-human powers. And as men in those prehistoric times lived upon roots and fruits and as the wrath or kindness of nature made them quake with fear or bound with joy, the sense of "Dependence" was generated in their hearts; but they had not the vaguest conception of the other two elements of religion, namely

fellowship and progress. Nay on the contrary, we have strong grounds to believe that primitive men were so strongly impressed with the power and *abhumanuers*, if we may so put it, of Nature that they were fain to clothe her with the attribute of exclusiveness, of stand-aloofness —that they considered her far too above human beings to ever come in communion with them, much less to get herself identified with them. Thus we can say that in the babyhood of mankind, the religious feeling manifests itself more in men's recognition of their own littleness before the all-crushing potence of Nature and does not partake of the Nature of that higher and deeper religious thought which the later stages in its evolution open out to our view. And consequently that religious feeling vents itself out in the worship of natural objects of stupendous strength and in men's recognition of their own dependence upon them, whose anger or leniency goes much to the aggravation or advancement of their woe or weal.

Gradually in the career of mankind's evolution, as reason, will, &c. begin to dawn upon its consciousness, with some claim to clearness and definiteness, the current forms of religion are seen to fall short of its growing needs. Men in primitive times come to have a notion—though not so clear as a twentieth century man has—of some hidden, invisible powers in themselves as Soul, Reason which until then were passed over unnoticed. But as yet they do not come to look upon these powers or forces as wholly immaterial. They consider Soul &c. as something inside the body, yet something that is material, e. g. they consider the soul as air, ether or 'fiery breath.' But though invisible and material (not in the sense in which we call a dog or a log material), yet they soon are struck with their superior power—power far transceding the bodily strength. In other words, they begin to recognise the

Soul, Reason &c. in man as far surpassing body in the matter of power and regulative force and consequence, attach more importance to the former than to the latter. And their inherent religious emotion makes them transfer this conception *in toto* to their objects of worship. Thus their expanding conciousness leads them to conceive rivers, mountains &c. as possessing will, soul &c. after the analogy of human beings only devoid of speech and actions. Then come into being idolatry, psycholatry, heno-theism.

Idolotry is the worship of an image only, of a symbol of something else. Psycholatry is the worship, the great reverence paid to the spirit of the departed. Heno-theism is "a belief and worship of those single objects, semi-tangible or intangible, in which man first suspects the presence of the invisible and infinite, each of which is raised into something more than finite, more than natural more than conceivable, (Max Muller). Though these forms mark a comparatively later stage in the evolution of man's religious feeling, yet they manifest the element of dependence only. Men are still deeply aware of the vast gulf that yawns between human power and the transcendent power of the objects of worship; and the idea of communion, of self identification with these objects, is entirely alien, aye, even irreligious to their nascent consciousness. Thus when we rightly interpret some of the extant hymns of the primitive men, chanted in praise of their objects of worship, we meet with this very conception of the vast chasm that lies between the ephemeral and filigree like power of man and the everlasting and all-overwhelming power of the objects of worship. In course of time the ever-evolving and ever-expanding consciousness of mankind makes men supplant these forms and in their stead substitute the higher forms as polytheism and deism

Polytheism is the worship of many deities which together form one divine polity, under the control of one supreme God. Deistical conception in Prof. Fraser's words is "that under which, what is called God, is imagined as existing in a place apart,—determined at a certain time to create the things and persons that have appeared—all these after creation being left by this remote Deity to supposed forces of Nature—God at a distance—usually doing nothing—occasionally interfering with the natural order, by miracle or providence—a whole transcendent and *alien* (mark the word) God—an individual among individuals, instead of the One Absolute Reality." Now *prima facie* these forms do not reveal any other element of religion except Dependence. We find an approach made for the first time to the conception of fellowship in that form of religion known as Pantheism, which we shall handle next time.

III

We said last time that all the cruder forms of religion as psycholatry, henotheism &c. manifest only the element of Dependence and have little or no conception of the remaining two elements, to wit Fellowship and Progress. Now let us see whether in Pantheism we can come across all these elements. Pantheism is a word of very vague and wide import; closely examined, every pantheistic system contains some atheistic, polytheistic, theistic, materialistic and spiritualistic elements and it is on account of this fact that pantheism generally vibrates between atheism and acosmism. Pantheism is that theory which regards all finite things as merely modifications of one eternal and self-existent Being—which views all material objects and all particular minds as *necessarily* evolved out of a *single* infinite substance. It is thus the combination of monism and determinism. In Prof. Fraser's words in

pantheism "God is the ever-evolving infinite Being: individuals, modified by innate necessity, could present no other appearances than those they present in nature: finite things and persons are related to God as its waves are related to the ocean, whose surface they occasionally disturb—the waves not of a finite but of infinite ocean. But as waves are always water, even so ever changing things and persons are always God." It, as regards the relation of God to the world, is the opposite extreme of deism. The latter theory, as we saw above, represents the world as created by God, but now independent of Him and God as a personal Being, who exists only above and apart from the world. Pantheism, on the contrary, represents God and the world as necessarily and eternally co-existent, as "the indissoluble phases of an absolute unity," to quote Prof. Flint.

There are many kinds of pantheism; some hold materialistic pantheism, some maintain the dynamical one. There are also pantheists who have thought of the absolute unity as a vast organism. There is the mathematical pantheism as that of spinoza. We see psychical pantheisms when they are based on such considerations as a universal Me, an absolute idea and so on. Pantheism has flourished in many countries and marks a decided advance in the evolution of the religious thought of man. Next to theism it is the system that claims more merits and advantages. For it gives some answer at least to the religious cravings of man and presents some sustenance to spirit. It has a decided advantage over polytheism in virtue of its emphatic affirmation of the unity and infinity of God and thus responds to the imperative demands of reason for unity. It has superiority over every doctrine which leads men to think of creation independent of the Creator. It also ministers in some degree to man's devout emotion

and affection as it teaches men to rise above the good and evil of the temporal world and to yearn after eternal rest in the world of immutable Being.

These good points notwithstanding, it is full of defects and open to many objections. For when it represents God as 'plastic force,' law or substance and not as reason, will or love and when it divests God of rational, pure and holy love, it falls short of giving full and complete satisfaction to the religious wants of man. It also fails to give a solid and well cemented foundation to morality, though it is true that this form of religion has produced a legion of men, ethically the best. Moreover when it looks upon both good and evil as necessary and thus wipes out the distinction between them, it runs counter to conscience which asserts that sin is not necessary, that right and wrong are exclusive of each other and that there can be no compromise between them. It always stumbles at the idea of creation. And last but not the least, when it requires us to regard as delusive the consciousness which each man possesses of being a self or person, it asks us to abandon the fundamental moral convictions and aspirations of humanity. From all this we can see that though pantheism can rightly claim superority over the cruder forms of religion, yet it cannot claim as many merits and vantage grounds as a true theism does—a system which shows all the elements of religion clearly and vividly and which is the doctrine that the universe owes its existence and continuance to the reason and will of a Self-existent, Benevolent, Omniscient, Righteous and Personal Being.

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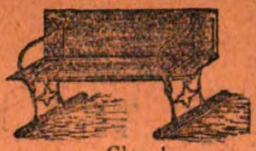
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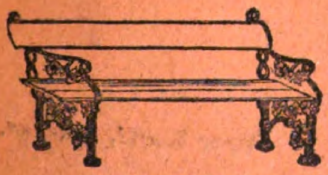
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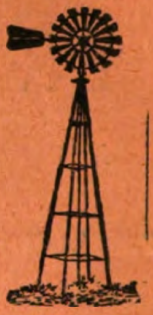
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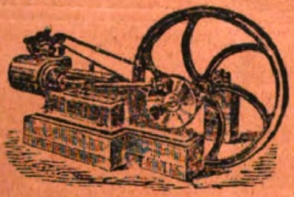


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LEAVES FROM THE GOSPEL OF SRI RAMAKRISHNA*

[Steamer trip with Keshab Chandra Sen, leader of the Brahmo movement in Bengal.]

CHAPTER I.

THE MASTER IN A TRANCE.

This day the Goddess of wealth (Lakshmi) will be worshipped. It is the full moon after *Durga Puja*, Friday 27th. Octobor 1882.

He was seated in his room in the Temple talking with Bijoy (Goswamy) and Horalal. A gentleman came in and said Keshab Sen has come; he is on board a steamer which has just come up here and is lying at anchor before the ghat.

* By M., A Disciple of the Lord.

A short while and Keshab's disciples came in and bowed down before Sree Ram Krishna. They said, "Sir, here is the steamer for you; Keshab Babu is on board and has sent us to you with a request that You should get on board and join him. You may be assured that you will enjoy the trip."

It is just 4 o'clock. A boat took the Master to the ship. Stepping into the boat he loses all sense-consciousness! He is in a trance (*Samadhi*). With him is Bejoy.

M is on board the steamer. As the master's boat is coming up M. looks at the strange unique sight—the picture of this great saint with the senses all standing still and motionless at the blessed vision that his soul now enjoyed. He got on board the steamer at about 3 o'clock in the after-noon. He was very eager to see the meeting between the Master and Keshab and witness the joy that was sure to spring up at such a meeting. He would like very much to listen to their conversation. The mind of many a young man like M. was captured, so to speak, by the saintly character of Keshab and by his unrivalled eloquence. Indeed many regarded him as their own flesh and blood and thus gave him their heart's love.

Keshab has received an English Education; he is well versed in English Philosophy and Literature. In the next place he has on different occasions called the worship of Images by the name of 'idolatry.' It is certainly curious that such a man looks upon Sree Ram Krishna with reverence and admiration and that he visits him at the temple off and on! It would be most interesting for M. and others to find out the common ground on which they both met together. The Master indeed holds that God is 'without form.' He is thus at one with Keshab on this point; but he also holds that *God is 'with forms'* too! He

meditates upon God, the Absolute (Brahman). At the same time he does not neglect to worship with flowers, incense and other offerings, the Images of 'God with forms' manifest as Gods and Goddesses in the Hindu pantheon! What is more, he sings and dances before them with the madness that comes of the joy of the Lord. The Master unlike an ascetic lies down on a bed supported by a bedstead; the cloths that he puts on is red-bordered; he uses coats and stockings and slippers! With all this he is not of the world. The signs of him are all like those that mark out an ascetic from a householder; hence people call him a Paramahamsa. On the other hand, Keshab holds that God is without forms; he lives the life of a householder in the midst of his wife and children; he delivers lectures in English; he brings out a newspaper dealing with religious subjects; he does also attend in his own way to worldly affairs.

CHAPTER II.

The Master in a Trance.

The boat has come along side. Everybody is eager to see him. They crowd to the gangway. Keshab is anxious to see that the Master gets on board the steamer in safety. It is with great difficulty that he gets back into sense-consciousness once more and is thus taken inside the cabin on the upper-deck. The state of Divine ecstasy (*Samadhi*) has not left him even now. He leans on a disciple as he is led into the room. He takes his steps mechanically but the mind is fixed on God.

He has now entered the cabin. Keshab and others bow down to him; but what little sense-consciousness has been left is beginning to leave him. Within the cabin are a bench, a table and a few chairs. The master has been seated on one of the chairs; Keshab on another; Bejoy

has also taken his seat. Other devotees, most of them *Brahmos*, are also seated—many of them on the bare floor. The cabin is a small one. Many remain standing at the door and the windows and eagerly peep in.

Is it that the Master looks upon men of the world as beings that are shut up within the prison-house of the world (*Samsar*), that cannot get out into the free air of God-consciousness, that do not so much as see the Light Divine, that in short are bound hand and foot by affairs of the world? Men of the world can indeed see only the things within their 'prison-house' and they naturally think that the end of life is pleasure of the senses and attention to worldly affairs. Is it thus that the Master says to the Divine Mother "Why hast thou brought me here?" There is Nilmadhob of Ghazipur at this meeting. Observing that the master has come back to sense-consciousness, he and a Brahmo devotee begin to talk of *Powhari Baba*—the great saint of Ghazipur.

A *Brahmo* (to Master). Sir, these gentlemen have been fortunate enough to see *Powhari Baba* at Ghazipur. The Baba is another holy man like your good self.

The Master has not even now got back the power of speech. The heart is full, he cannot speak. He only smiles on the good man who talks of the *Baba*.

Brahmo (to Master). Sir, *Powhari Baba* has got your photograph, too, which he has put up in his own room.

The Master smiles again and points to his own body with his finger. He, at last, in a subdued tone says, 'A pillow-case! It is nothing but a pillow-case!'

The Master is now in a trance. Absolutely devoid of outer-consciousness! Everybody watches his face. Keshab sees that many people have come together within the cabin and that the Master is in need of more air.

Bejoy until lately a follower of Keshab has after the schism become a member of another sect, the *Sadharan Brahmo Samaj.* He spoke against Keshab on different occasions with reference to his having given away his child-daughter in marriage to the young Maharajah of Cooch-Behar in opposition to the well known principles recognised by his sect. Keshab is thus a little unprepared to meet Bejoy whose visit to the steamer was most unexpected. Keshab leaves his seat. He will open the windows.

The devotees all look on with fixed eyes. The Master comes down from his trance. Even now the consciousness of the Divine Presence continues to be as intense as before. He talks to the Mother of the Universe in words that are hardly articulate! Says he, 'Oh Mother! why hast thou brought me here? They are hedged round and are not free! Is it, indeed, possible for me to save them out of their prison-house?'

CHAPTER III.

[ONE GOD WITH NAMES DIFFERENT]

'THE PILLOW AND THE PILLOW-CASE—THE SOUL AND THE BODY'.

Does the Master say that the body alone dies and the Soul dies not; that the photograph is of the body which will not last for ever? Does he, for this reason, say 'Let us not set a very high value on a photograph which is of the body, let us rather worship Him who is the Ruler of the soul within?'

The Master went on:—"But there is one thing to be borne in mind. The heart of the devotee is the Temple of the Lord. It is indeed a fact that the Lord is more or less manifest in all things. But He is manifest in a special sense within the heart of the devotee (Bhakta). Thus a

Zemindar can be met at any of the houses of which he is the Lord. Still people would say, the Zemindar may be usually seen in a particular drawing-room. The heart of the devotee is the Lord's Drawing Room. If one wants to meet the Lord, one should seek audience in this Drawing-Room.

GOD IMPERSONAL AND PERSONAL.

[GOD OF THE GNANI, THE YOGI AND THE BHAKTA]

"The same Being whom the *Vedantists* call Brahman (The Absolute) is called *Atman* (Universal Soul) by the Yogis, and *Bhagavan* (God Personal with Divine Attributes) by the Devotees or God-lovers (Bhaktas).

The Brahmin in the various relations of life is one and the same person. When his duty is to worship the Lord he is called the priest; but if the same man is employed in the kitchen he is called a cook.

The Vedantist who seeks to realize God the Absolute reasons, saying "Not this, Not this;" *i. e.* the Absolute is not this, not that, not any finite object, not the individual soul or the external world. When, as the effect of this kind of reasoning the mind is not moved by desires; when, in fact, the conditioned mind goes out of sight; then it is that one can attain 'True Knowledge' (*Brahma Gnan*); then is it that one's soul gets into a trance. Such a man realizes God the Absolute to be the only Reality, and the Phenomenal Universe to be consequently unreal. He realizes that Names and Forms applied to finite objects are like dreams; that God the Absolute cannot be described by words; indeed that one cannot so much as say that God is a person.

Thus the *Vedantists*. The Devotees or Lovers of God (Bhaktas), on the other hand, think and feel a little differently. Unlike the Vedantists, they look upon the 'waking

state' as a real state and upon the external world as a *reality* and not as a dream. They, also, believe in the reality of Names and Forms. They say that the objects before us of the Universe are the works of God; who is a Personal God and is possessed of many attributes. The starry heavens, the Sun, the Moon; the mountains, the sea; men, birds and beasts; all are His glorious works. He is the rich man and these are His riches. He is both within and without. The most advanced among the devotees further say that it is He who has become manifest before us as the *Human Soul* and the *external world*—as in fact all the *twenty four Categories* mentioned by the philosopher. The Devotee unlike the Vedantist does not want to be the *same* as sugar itself; he would rather have a taste of it (Laughter).

"Do you know how the devotee actually thinks and feels? He says, "O Lord! Thou art the Master, myself am thy servant; Thou art my Mother and I thy child; or again, Thou art my child and I Thy father, or Thy mother." Or thus; "Thou art the whole and I thy part." The devotee will not say, "I am God (Brahman)".

"The Yogi (the Aspirant who seeks to be joined to God) wants also to realize the Universal soul (*Atman*). His object is to bring into communion the finite soul with the Universal Soul. He tries, first, to put together his mind lying scattered, so to speak, in the act of running after the world of the senses; he then seeks to fix his mind on the Universal Soul. Hence the necessity of meditating on Him in solitude on a seat which causes no distraction.

"But it is one and the same Substance,* the difference is only as to the names. It is the same Being whom man

* Substance--"Substantia." Spinoza.

calls by the name of the Absolute (Brahman), the Soul of the Universe (*Atman*), God Personal with Divine Attributes (*Bhagaban*). The first is the name applied by the Vedantist philosopher, the second by the Unionist (Yogi) and the third by the Devotees or God-lovers (Bhaktas).

CHAPTER IV.

[THE RECONCILIATION OF THE SACRED BOOKS—THE *VEDAS* AND THE *TANTRAS*:—GOD THE ABSOLUTE, AND GOD AS CREATOR, PRESERVER AND DESTROYER].

The steamer has already left and is on its way to Calcutta. Many are those that look on Sri Ramkrishna with eyes that do not move but drink the nectar of the living words that drop from his hallowed lips! They cannot feel that the steamer is in motion. The Temple-garden of Kali is left behind. The eye can no longer see the picture of that beautiful Temple. Beneath are the sacred waters that reflect the blue firmament above. But the murmurs of the waves with crests of foam, into which they are broken—as the steamer passes cleaving along, are lost on the ears of the devotees. The magic of the blessed vision before them has thrown charm over them all. Before them is a wonderful Being—a God-in-Man and a Man-in-God with smiles playing on his sweet face filled with the joy of the Lord, with eyes the beauty of which was enhanced by the collyrium of Divine Love. They look as it were charmed on one who has given up the world and its pleasures—on one intoxicated with the love of the Lord, on one who looks not for anything in the world except the Lord!

The conversation went on.

Sri Ramakrishna : According to Vedanta Philosophy as understood by *Sankara*, God the Absolute (Brahman) is the only reaiity ; and the world before us is unreal. Thus God Personal (Sakti or Kali) who manifests himself to us as the Creator, Preserver and Destroyer is not a Reality in the sense in which God the Absolute is Real.

"But it is impossible to go beyond the jurisdiction of God Personal (Sakti) however one may reason 'Not this', 'Not this'—unless, indeed, stripped of one's sensuous nature, one's soul is made one with the unconditioned God, in that ecstatic mood, 'blessed and serene' called Trance (*Samadhi*). When you say I am meditating, thinking, upon God, even then, you are going about within that jurisdiction. O, you can not shake yourself free from the idea of a personal God possessed of Attributes.

Thus God the Absolute and God Omnipotent and Personal are the same. A belief in the one implies a belief in the other. Thus, fire cannot be thought of apart from its burning power. Nor can its burning power be thought of apart from the fire. Again the Sun's rays cannot be thought of apart from the sun ; nor can the sun be thought of apart from its rays.

"What sort of thing is milk ?" Well, people say it is a whitish sort of thing. Now you cannot think of the milky whiteness apart from the milk ; nor can you think of the milk apart from its milky whiteness.

Thus God the Absolute, cannot be thought of apart from the idea of 'God with Attributes' or God Personal and *vice versa*. The Unconditioned, the Absolute, the *Noumenon*, the substance, on the one hand and the conditioned, the Relative, the Phenomena, the Attributes, on the other hand, are correlatives—the one cannot be thought of apart from the other.

God Personal with Attributes, the Primal Divine

Energy, as we conceive that Being to be, creates preserves and destroys. The sacred books, the Tantras, call that Being by the name of *Kali* or Sakti, the mother of the universe.

Thus God Personal (*Kali*) and God Impersonal are one and the same Substance. I call that Being the Absolute or unconditioned when I cannot think of Him as Active or as creating, preserving or destroying. I call that Being Personal and possessed of Attributes when I think of Him as Active—Creating, preserving, destroying.

The Being is the same; only the names are different under different aspects. Thus the same substance expressed in different languages is called *Jal*, water and *pani*. A tank may have four *ghats* (landing places with steps). The Hindus drink at one *ghat*; they call it water. The Mahommedans drink at another and they call it *pani*. The English who drink at a third call it water.

God is one; only the names are different. Some call him by the name of *Allah*; some God; some Brahman; others Kali; others again Ram, Hari, Jesus, Durga.

GOD PERSONAL, THE MOTHER AND CREATION.

Keshab (smiling). Do say it once more, Revered Sir, in what different ways Kali the Mother of the Universe, is making herself manifest in this world of Her sports.

Sri Ramakrishna (smiling): Oh! The Mother sports with the world, Her play-thing under various aspects and various names. Now she is the Goddess Unconditioned, Absolute, Formless (Mahakali). Now the Everlasting as distinguished from Her works (Nitya Kali). Under another aspect, She is the Goddess of burning *ghats* and cemeteries, the dreaded Being that presides over Death (*Smasan Kali*). Now again does she stand forward before us ready to bless, to preserve Her children (Rakshya Kali). Under

another aspect, She appears pleasing in the eyes of devotees as the Mother of the Dark Blue Color—the Consort of the God of Eternity and Infinity. Those sacred books, the Tantras, speak of *Mahakali*, the Goddess Unconditioned, the Absolute. When nothing was—no sun, no moon, no planets—nothing but Darkness Deep, there was alone my Divine Mother. As Mother of the Dark Blue Color (Syam) worshipped in Hindu homes is more accessible to man, and calls up human interest in a greater degree—coming to us with Her favours and saying to Her children 'Fear not.' She is the Goddess that is worshipped in Hindu households. As Preserver She appears in times of plague, famine, earthquake, want of rain or excess of rain. At cemeteries or burning ghats, she appears in the form of Death. The dead body, the jackal, the spirits of destruction (Dnakini, Yogini) are Her terrible companions. She lives in the midst of those horrible scenes, those fearful environments. Streams of blood, a garland of skulls thrown round Her neck, a girdle made of the hands of those that are dead are the symbols that mark her out as the Dread Mother, as the All-Destroyer."

"Now look at her mode of creation. At the end of a cycle upon the destruction of the world, my Mother, good Matron that she is, puts together the seeds of creation. The mistress of a house has a hodge-podge pot of her own in which to keep sundry things for house-hold use (Keshab and others laugh).

Sri Ramakrishna (smiling): Yes, my friends that is indeed so. The Mistress of the house has such a pot in her possession. In it are kept the 'sea foam' in a solid state small parcels containing seeds of the cucumber, gourd etc. She brings them out when wanted. Much in the same way, my Mother keeps the seeds of creation after the destruction of the world at the end of a cycle (Laughter).

My Mother, the Primal Divine Energy is both within and without this phenomenal world. Giving birth to the world she lives within it! She is the Spider and the world is the Spider's web that She has woven. The Spider brings the web out of herself and then lives on it. My Mother is both the Container and the contained.

Is Kali the Mother of a black colour? Oh! no. She is so far away from human ken that She seems to be black.

Does not the sky look blue from a distance? The sky near you is colorless. Pretty much the same is the case with sea-water. It is of a Dark Blue Color when looked at from a distance. Come near it. Take a little up in your hands and you find it colorless. Thus go near and realise Kali, God Personal with Attributes; and She will appear to be the same as God the Absolute about whom no attribute can be predicated.

And the Master sang drunk with the wine of Divine Love. (Song)

[IDENTITY OF THE MOTHER AND THE ABSOLUTE]

My Mother, is She actually of a black color, O My Soul?

O! She has the various cardinal points to make up her dress and the thought of Her brings light to the Lotus of the heart.

CHAPTER V.

THE ENIGMA OF LIFE.

Sri Ramakrishna (to Keshab and others). Bondage and Freedom are both His making. That man is bound with the chains of "Lust and Gold" is due to the illusion (Maya) that my Divine Mother has created as part of her plan of the Universe. Again, the fact that

man can shake himself free from his fetters is due to the mercy of the same Being, my Divine Mother. She will take Her children across the Sea of the world and take off the chains with which they are bound hand and foot.

And the Master sang divinely with that voice which in its sweetness rose superior to the voice of the gandarvas, the Gods in heaven, who sing there the glories of the most High. (Song)

"My Divine Mother is always in Her sportive mood! The World indeed is her plaything. She shall have her own way! It is Her pleasure to take out of the prison house and set free one out of a hundred thousand of Her children!

A *Brahmo*. Sir, She can if she pleases set every body free. Why is it then She has bound us hand and foot with the chains of the world.

Sri Ramakrishna. Well, I suppose, It is Her pleasure. It is Her pleasure to go on with the sport with all these beings that She has brought into existence. The player amongst the children that touches the person of the grand-dame need no longer run about and thus cannot take further part in the exciting play that goes on.

The others who have not touched run about to play to the great delight of the grand-dame. She would by no means be glad if everybody should touch Her Person and thus bring the sport to a close. Hence Her joy and her clapping of hands when one only out of a hundred thousands snaps the string that binds the Kite of the human soul to the world (Joy of the devotees).

It is my Divine Mother that has said to the human soul as if in confidence with a twinkle of her eye, "Go and live in the world until further orders." "Surely the human soul is not to blame! It is quite possible that She, out of Her grace, can turn away the mind from things of the

world and thus give it freedom once more and pure devotion to the Lotus of Her feet.

And the Master sang placing himself in the position of the man of the world and laying the troubles of his heart before the Mother. (Song)

It is my Divine Mother that has created this delusion which has left man struggling in this sea of the world! Prasad says, "O, Mother, Thou hast in giving me the soul secretly bidden it live attached to the world"!

CHAPTER VI.

Work without attachment or the Means of Union with God (Karma Yoga).

A *Brahmo.* Sir, Is it a fact that one cannot realise God unless one gives up the world?

Master (smiling). Assuredly not. It is certainly not for you to give up everything. You are very well off as you are. There is both the Real Gold and the dross! The pure crystals of the treacle are there and the liquid solution too, with all its impurities. Are they not both sweet! (laughter) Oh, I should think you are very well. Do you know No. X. a kind of play with cards. Having taken more cards from the player than was neccessary, I have lost the play. You are far too clever for him! You rest content some with ten, some with six, some others with five! You have been clever enough not to take more from the player. So you have not lost the play. The play still goes on. That is all right; don't you think so! (Laughter).

Verily, I say unto you, it is no matter that you live the life of a householder, and that you are men of the world. Only you must fix your mind on God. Do your work with one hand and touch the feet of the Lord with

another. When you have no work in the world to do, hold his feet into your heart with both hands of yours.

"The mind you know is everything. If the mind has lost its liberty, you have lost yours. If the mind is free you are free too. The mind may be dipped in colours red, orange, yellow, violet, green. It is like the white cloth just returning to you washed from the washerman. This white cloth you may dip in any colour you like. You read English ; then you must talk in English in spite of yourself (Laughters), you put on boots, you whistle ; in fact you do your level best to behave like a native of England. The pundit reads Sanskrit ; so he must quote couplets (*Slokas*). If it is bad company that the mind is kept in it will colour one's thought and conversation. Placed in the midst of devotees, the mind will meditate upon God and talk on God and God alone.

"The mind is every thing. On one side is one's wife, on another side is one's child. The affection for the wife is of one kind and the affection for the child is of a quite different kind.

———:o:———

PRĀNĀYĀMA
OR
CONTROL OF BREATH.

BY HIRENDRA NATH SINHA.

(*Continued from page 465.*)

Real *Pranayama* has been described as the regulation of the motion of *Prana* or vital currents in the body. These currents are subtle and difficult to be controlled by every one. To reach these subtle currents, we have therefore to begin with something grosser and more tangible, something more obvious and then gradually proceed to the subtle. What can be more obvious than the manifestation of this *Prana* through the motions of the lungs. The lungs are, as it were, the flywheel which sets the other forces of the body in motion. By controlling the breath we begin to control the muscular power which moves the lungs and thereby get control over the whole system. *Pranayama*, is that method by which we learn how to convert the whole body into one gigantic battery by means of the control we exercise over the lungs which fill the body with *Prana* or vital electricty. Physiology teaches us that the centre which regulates the respiratory system is immediately connected with the main centre of the whole system and always acts in consonance with it. Its elevated position in the spinal column enables it to exercise a sort of control over the secondary centres below. Probably for this reason the lung centre is capable of influencing the nerve currents of the body. This influence is observable in the pathological diagnosis of diseases affecting the lower centres. When the heart is affected the lungs also get affected. In cases of strong indigestion where the centres connected with the organs of digestion are affected the lungs and the heart are affected. That is to say, whenever a lower centre is affected, those higher also get affected on that account. This shows that there is some sort of connection between the

lung centre and the other secondary centres, and that the lungs exercise control over the actions of other organs. We have also seen that the lungs influence the nervous system indirectly through the mind. Swami Vivekananda in his lectures on *Raja Yoga* has explained the nature of this connection between the lungs and other organs and has pointed out in what manner well regulated breathing helps a *Yogin* to generate tremendous will power. He says, "In the first place from rhythmical breathing will come a tendency for all the molecules in the body to have the same direction. When mind changes into will the currents change into a motion similar to electricity, because the nerves have been proved to show polarity under action of electric currents. This shows that when the will evolves into the nerve currents, it is changed into something like electricity. When all the motions of the body have become perfectly rhythmical, the body has, as it were, become a gigantic battery of will. This tremendous will is exactly what the *Yogin* wants. This is therefore a psychological explanation of the breathing exercise. It tends to bring a rhythmic action in the body and helps us through the respiratory centre to control the other centres."

Thus we see that just as *Asana* is auxiliary to the exercise of breathing, breathing itself is essential to the regulation of nerve currents in the body. When we are able to make the whole body rhythmical and bring it under the perfect control of the will by harmoniously filling it with vital electricity all diseases will be dispelled from the body; all kinds of miseries will cease to torment; perfect health will be the result. Perfect health not only means the conquest of one's own body and the control of the physical forces within but it involves the conquest of other bodies as well and the control of the other forces of nature also. The two forces of nature are *Raja* or attraction and *Viraja* or repulsion. A thing should either attract or repel another. Generally the like things attract each other and unlike things repel each other. Attraction is a sign of health and growth and repulsion is a sign of weakness and degeneration. If we are strong and healthy everything that lives near us will have a tendency to come

under our influence and to become strong and healthy like us. If we are weak and repulsive, everything will have a tendency to be away from us and be weak and sickly. Everything around us will always tend to show the same state of tension in which we place our body and mind. Our *Prana* is being continuously transmitted by us to other bodies about us. At times it is possible even for a weak man to transmit strength and courage into another provided he knows how to do it, how to control the *Prana* better than the person whom he wants to influence. A person who knows how to handle this *Prana*, can transmit it even to distant objects. For him there can be nothing like distance. Every object is a bubble floating on the same infinite Ocean of *Akasa*; is a part of one continuous mass of existence. A stone thrown at one spot causes a ripple which widens and widens until it disappears in the ocean.

The transmission of health is not only the theory of the Yogins, but it forms the basis of some of the practices of our modern scientists and healers. A healthy healer tries to transmit his health to his patients. The process generally adopted by these is to breathe on a glass of water and make the patients drink it, or to make the patient gaze on a thing possessed and handled by the healer. These are some of the effective ways of healing; but there is another kind of healing known as the "mental healing" which is far superior to any of these and requires a thorough control over the *Prana*. We often hear people talk of the virtue of the hand that has given the medicine. (*Hastaguna*). When the same medicine is given by two persons we often find that given by one of them is very effective while that given by the other does not at all act. The secret is that the giver of medicine does not merely give medicine but unconsciously gives something more than medicine. The first person may be said to possess greater control over his *Prana* and to transmit it to others with better success. In giving medicine to a patient he brings his mind to a certain state of vibration and transmits it to others so as to arouse in them a similar healthy state. It is not all that can do this even unconsciously. The object of *Pranayama*

is to develop in every one this power to transmit his own health. Hence the secret of health may be said to consist in *Pranayama*.

Patanjali says, "The fourth is restraining the *Prana* by directing it either to the external or internal objects." *Pranayama* has been described as the method by which the Yogin acquires tremendous will power, through exercising control over the motion of *Prana* and inducing harmony between the divergent vital currents of the body. This according to Patanjali can be brought about either by directing the *Prana* to external objects or to internal ones. Before we understand what is meant by health we shall examine the meaning of disease or non-health. Disease is that state of the body generated by some organic disturbance. And all organic disturbances are characterised by a disturbance in the balance of *Prana* in the body. So the best way for keeping the body free from disease is by preserving an even circulation of *Prana*. Any disturbance of the balance of *Prana* may be brought on in either of two ways—either by an excess of flow or by want in a particular locality. In the former case the balance may be restored by removing the superfluity of *Prana*; in the latter by supplying the want. The effect of directing the *Prana* on some external object is to diminish the supply of *Prana* to the body and thereby remove superfluity; that of directing it inside is to increase the flow inside. In order to cure a disease or set right a local affection, the Yogin should first know in what part of the body *Prāna* runs in excess and in what part it runs low; and then an attempt should be made to restore the disturbed equilibrium either by taking away from or infusing *Prāna* into the affected part. *Prānāyāma* proposes to teach the control and direction of *Prana* on different planes, how to obtain mastery over the energies vibrating in the body. Such a thing will have to be attained only gradually by a patient and persistent practice. Consequently various lessons are taught under *Prānāyāma* partly bearing on the control of breath and partly on the regulation of nerve currents—but all intended to teach ultimately the concentration and regulation of *Prana* or the nerve energy. We shall mention some of these below before taking up the next subject.

The first requisite for success in *Yoga* is patience and perseverence. Control over the subtle powers of the body over *Prana* cannot be attained unless we persistently practice. The proofs that a student is on the right road to success will come of their own accord. No amount of reasoning will bring conviction to a person. Everyone should be able to bring everything under his own experience and demonstrate it in his own body. The moment one begins to feel the motion of nerve currents in the body which in ordinary persons are imperceptable all doubts will vanish. Daily practice is what is necessary. There is nothing to restrict a person. Irrespective of age, sex, or creed everybody is entitled to practice. But there are certain restrictions laid with reference to time and place. According to some *Prānāyāma* should be practiced four times a day; while others recommend three times a day. But one should practice, at least twice a day both mornings and evenings—the two *Sandhyas* when night passess into day and day into night. These are recommended as very good time for beginners to practice. These are the parts of the day, when the whole nature tends to be calm. Early morning is the time when both the body and mind pass from a state of rest into that of activity; and evening is the time when nature again returns from activity into rest. We note this every day in the chirping of birds, in the voice of street criers, in the activities of the whole animal creation. We should take advantage of the conditions offered by nature and begin our practice. Then alone our bodies will have a tendency to become calm by keeping harmony with the surrounding nature. We should always make it a rule not to eat unless we have bathed and practiced. The rousing of appetite has a tendency to sharpen the senses and intellect of a person and to driveaway laziness. Bathing not only produces the feeling of cleanliness and purity but freshens the spirit of a man and makes him fit for religious duties. Religious people in India generally bathe twice a day, once before every time of practice. When this is inconvenient we should at least bathe once every day early in the morning and at other times after performing what they call in

India *Mantrasnāna* or mental bathing with the recital of *Mantras*, we should change our clothing for fresh ones. After the ablutions, at least with the muttering of prayers mentally, are over, we should sit to meditate for at least half an hour. When we are able to make a regular habit of these we would not feel hungry unless we have bathed and practised for the day. These are some of the conditions of practice as to time.

Also a good deal depends on the place we select for meditation. Books on *Yoga* teach that for a monastery or place for secluded practice a fine site should be chosen on the top of a mountain or the bank of a river. A cool place with a plentiful supply of fresh air and water is what is necessary. The site should be in an out of the way corner, in a place where there is no fear from hail, fire or water; but at the same time it should be in a country abounding with food and other necessaries of life, peaceful and free from wars, which is thriving and where religion prevails. In such a place the cell of an ascetic should be built not larger in size than a cube of six feet. It should have a small entrance and be without windows and other openings. Its interior should be free from holes, crevices, inequalities of surface, high steps and low descents. It should be smeared with cowdung or chunam and kept completely dry, free from dirt and vermins or any other kind of noxious insects. It should be terraced and in front aujoined to a big hall varandah, a good well; and the whole site surrounded by a compound wall. The monastery should be well furnished with deer and tiger skins, prayer-beeds (*Rudraksha*), Kusagrass seats, sweet smelling flowers, incenses and other kinds of puja materials. The interior should be nicely matted and furnished with cushioned sofas and chairs, soft bedding and pillows and all other comforts of life. It should also be supplied with simples and other kind of necessary medicines. Dwelling in such a place, free from anxieties and cares, one should begin the practice of *Yoga* on the lines chalked out by his teacher. From the above descriptions of the cell of an ascetic, it is evident that the Yogin should never allow

himself to be disturbed on any account while practising meditation. He should not only be able to command all the wants but also the comforts of life within his own monastery. In early stages of practice he should avoid free intercourse will all sorts of men as it is liable to influence him in the wrong way and deter his practice by shaking his faith. The *Swetas vatara Upanishad* says, "In lonely places as mountain caves, etc., where the floor is even, free of pebbles or sand, where there are no disturbing noises from men or waterfall, in places helpful to the mind and pleasing to the eyes *Yoga* is to be practised (mind is to be joined)." The above restrictions with reference to the abode of a practitioner are intended for a man or woman who has renounced the world and taken the *Brahmacharivrata* or the vow of celibacy. But by this we are not to infer that a householder has no right to the practice of *Yoga*. Though for a householder, the place where he resides is the cell, certain conditions with reference to the preservation of a separate room for meditation and worship are also necessary to be observed.

A separate building for the purpose answering to some of the comforts mentioned for an ascetic will be preferable. If a householder cannot afford to have a separate building, he should at least set apart a room situated in a quiet part of the house solely for this purpose. It should be kept neat and tidy and perfectly holy. No kind of bad thoughts should be associated with that room. None should be allowed to sleep or do any other human act in that room; nor should any one be permitted to enter it until he has bathed and is perfectly clean both in body and mind. The walls should be hung with pleasing pictures of Gods and Godesses. Flowers should always be placed and incense burnt morning and evening. One who goes into that room should do so only to meditate and should be surrounded with everything agreeable and holy. We should never allow an angry or unholy thought to enter our minds while in that room. When our minds are agitated, not calm and pure, we should make it a point not to enter that room, nor allow others to do it. We should allow only such persons as are of the same mind as ourselves.

If we thus carefully protect the room for some time, then there will gradually arise a sort of holy atmosphere and occupy the room; and the room will become an abode of spirituality and goodness and happiness. When we feel miserable, or sceptical, whenever our minds are disturbed, the very thought of entering that room will cure us of everything and calm us. People will be afraid of doing an impious act even in its vicinity. A man who is affected with weakness and fear, when made to enter that room will become strong and healthy. This is the idea of all our temples and holy places. If a person were to enter a temple at the close of a festival, however badly kept the temple may be, he is sure to feel a sort of holy vibration in the atmosphere inside and a soothing influence. If one cannot manage to set apart a room like this, let one practice any where he chooses, either on the road side grass plot or amidst a crowded gathering. Practice every one must; but we should keep our minds calm and free from impious and harmful thoughts.

It is also necessary that we should observe certain regulations as to the food we eat. We have already referred to these in some other context. After securing all these conditions we should earnestly begin to practise. Referring to how the practice should be begun Swami Vivekananda says, "Sit in a straight posture, and the first thing to do is to send a current of holy thought to all creation; mentally repeat: "Let all beings be happy, let all beings be peaceful; let all beings be blissful." So do to the East, South, North and West. The more you do that the better you will feel yourself. You will find at last the easiest way to make yourself healthy is to see that others are healthy, and the easiest way to make yourself happy is to see that others are happy. After doing that, those who believe in God should pray—not for money, not for health, nor for heaven; pray for knowledge and light; every other prayer is selfish. Then the next thing to do is to think of your own body and see that it is strong and healthy; it is the best instrument you have. Think of it as strong, as adamant, and that with the help of this body you will cross this ocean of life. Freedom is never to be reached by the weak; throw away

all weakness; tell your body that it is strong; tell your mind that it is strong; and have unbounded faith and hope in yourself." After this make a *Sankalpa*, mental determination that you will practice *Prānāyāma*. Think and have a mental picture of your favourite deity; or if you do not possess one, think of your master, or teacher or any text in the holy scripture which has inspired you strongly and then begin the exercise of *Prānayāma*. The thinking or meditating on the favourite one is sometimes done by imagining its picture in the heart. The exercise of *Prānāyama* is accompanied by the muttering of the *Gayatri Mantra* or simply by that of "*Om*."

We shall briefly describe the nature of of this *Prānāyāma* or control of breath. We have pointed out more than once, that *Prānāyāma* refers to breathing only in its primary significance. Its ultimate significance is control and concentration of the vital energies of the body. For this reason the exercise of breathing should not be considered apart from the real object. But for our present purpose we shall confine our description and classification of *Prānāyāma* to the changes observed to happen in what we may call external *Prānāyāma* apart from the corresponding internal transformations in the nerve currents of the body caused on account of the cooperation of the mind and the breath. In many of the modern treatises on *Yoga* a good deal of confusion is to be seen arising from the twofold sense of the *Prāna* as breath and as vital energy. Some of our translators have perpetuated this confusion by substituting where ever the word *Prāna* occurs, the English word 'breath' as a synonym. The original misunderstanding might be traced partly to incompetent men writing books on *Yoga* and partly to the imperfect knowledge of physiology possessed by some of these authors. The tubular appearance of some these nerves might have led the half educated votaries of *Yoga* to think that these nerves were hollow tubes like blood vessels whose function was to circulate fluid air propelled into them by the lungs. So, in distinguishing the exercises relating purely to breathing from those concerning the nerve currents we have to use considerable caution. As every exercise in breathing

has its counter part in mental exercises we can to a certain extent avoid confusion by judiciously describing them together as is done by later writers on *Yoga*. We shall consider below the division of breath into three kinds and the manner of their practice and leave the rest to the next chapter under which the preliminary steps of the real *Prānāyāma* will be described.

A complete act of breathing may be divided into three portions according to the changes in the action of the lungs. We have the action of the lungs in which the breath is drawn in, that in which it is thrown out and a third in which the breath is retained in the lungs or outside the lungs without motion. These three are called *Puraka* or inhalation, *Rechaka* or exhalation and *Kumbhaka* or stoppage of breath. Like every other action breathing also requires a certain time to complete each of its acts. There should always be a change of rate between the motion of the air entering into the lungs and that of the air coming out. In an act of breathing in, the air current has to act against the walls of the lungs and expand them so as to create more room for further letting in of air. In breathing out there is no such resistance; the pump action of the lungs simply drives the air out. Hence breathing in is done more slowly than breathing out. The stoppage of breath in the lungs indicate the time requisite to adjust and make proportionate the other two kinds of motions. The aim of *Yoga* being prolonged stoppage of breath so as to steady the mind and nerve currents controlled by breath, the *Yogin* proposes to modulate the differences in the breathing of inspiration and expiration and evolve out of them a system and rhythm which will enable him to achieve his object. The fundamental object of *Prānāyāma* is therefore to teach a person how to breath in a measured way and to introduce a sort of rhythm into this natural act of breathing. Natural breathing may not be characterised by any kind of rhythm or regularity. The mind and other internal states of man are known to be ever changing and in consonance with it his breath also. Consequently we cannot expect any harmony or rhythm in the breathing of man at all times, and much more so in that

of mankind in general. The breath of one man does not resemble that of another; nor does the breath of a man resemble that of a woman. To bring the three steps in breathing to a regular proportion and order is to cause the mind to flow in a particular direction so as to remain under check. To bring under the influence of the will both the physical and metal conditions by introducing rhythm into them is the method of the exercise of *Prānāyāma*. What then is the meaning of rhythm in breathing and how to achieve it?

Rhythmical breathing is that breathing of a trained man in which all the erratic tendencies of nature are checked and the inspiratory and expiratory motions of the lungs are taught to occur at regular intervals so that the ratio between the times of their duration may ever be constant. When one gets thoroughly accustomed to such a kind of breathing, the next object of the Yogin, namely—to retain the breath in the lungs for some time before it is expelled out, or outside the lungs before it is inhaled,—will become an easy task. The stopping of breath is very essential as it is the best means for bringing about concentration. This is attempted to be achieved in two ways. The first is by gradually lengthening the amplitude of the rhythm and thereby lengthening both the times of inspiration and expiration and correspondingly the time of stoppage. Some try to achieve the same by slightly altering the rhythm; that is, by gradually lengthening the time of expiration alone so as to indirectly cause a prolonged restraint. But the method that is generally followed is such as would combine both these means for effecting long stoppage. In every healthy constitution there will be found a natural rhythm in breathing. As the *Yogin's* method is the reverse way of catching the mind through breath, he adopts an artificial rhythm by reversing the order of nature with reference to the duration of the parts and their intervals. The result of this method is to give a longer respiration than the natural one. The varieties in *Pranayama* is generally determined by the differences in the duration of *Kumbhaka* or restraining of breath and the peculiar characteristics of the rhythm employed in them to suit

special purposes of the *Yogin*. Each of the three stages of breathing is called by some a kind of *Pranayama*.

One of the classifications of *Pranayama* is, as was pointed out, to divide it into the three kinds—The *Prakrita* or natural, the *Vaikrita* or artificial and the *Kevalakumbhaka* or the isolated stoppage. *Prakrita* is that process in which while the natural rhythm is observed in fact, the object of *Pranayama* is achieved by increasing the duration of *Kumbhaka* alone or of the whole respiration. *Vaikrita* or the artificial is the reverse of the natural; in which the object of *Yoga* is realised by reversing the natural order of the rhythm as taught in the science of Yoga. This means may be said to afford a twofold advantage by not only lengthening the duration of *Kumbhaka* but also prolonging expiration. Besides these a third advantage may also be pointed out. As *rechaka* or expiration naturally follows a *Kumbhaka* or stoppage, by a continuous practice of prolonged *Prechaka*, a *Yogin* may learn in course of time to forget the very idea of breathing out and thereby become firmly established in *Kumbhaka*. Similarly by a process of stopping the breath outside we may reduce the inspiration to an almost imperceptible quantity. *Kevala* or the isolated is that kind of breathing in which the *Yogin* ignores both inspiration and expiration and confines himself solely to the retention of breath. The above classification is abridged by some into two—*Sahita* or 'with' and *Kevala* or isolated. The *Sahita* is that in which the important element of *Kumbhaka* is always accompanied with inspiration and expiration. But the *Kevala* is the one in which the *Kumbhaka* is practised purely by itself.

As *Kumbhaka* stands at the root of all *Pranayamas*, in treatises on *Hathayoga* various kinds of *Pranayamas* are named according to the nature of the *Kumbhakas* brought into requisition in them. We shall at present content ourselves by mentioning the names of some of these and reserve their detailed descriptions to a feature portion. *Hatapradipika*, a well known treatise on *Hathayoga* mentions eight kinds of *Kumbhakas*. These are—*Suryabhedana*, *Ujjāyi*, *Sitkari*, *Sitali*, *Bhastrikā*, *Bhramari*, *Murchchhā*, and *Plāvini*. All these *Kumbhakas* are

recommended to be practised only after one attains perfection in *Pranayama* and knows how to place one's self in *Kumbhaka*. When one can bring about *Kumbhaka* at will, then alone he will be able to utilise it for any purposes he chooses. Thus the stoppage of breath forms the most important part in almost all the practices of *Yoga*—not only in *Pranayama* but even in higher practices.

The Yogin may not only be said to be natural in his methods but is very simple. He does not at all care for the grandest at the beginning. He attends to only one thing at a time. Inhalation is not so very important by it itself; and yet he begins by concentrating his mind on this very act of inhalation. Then he takes in along with it exhalation also and tries to see that they are rhythmical. For same time he attends to both these until they are well established in rhythm by measuring both these by the muttering of the *mantra Pranava*. Then he gives up inhalation and attends solely to exhalation. This is very important. After taking in a deep breath we are always in a hurry to throw it out. This hastiness should be curbed and expiration made as slow and steady as possible without much exertion. The *Yogin* therefore attends to this alone for some time until his breathing out becomes slow, steady and uniform. Then he begins to increase its duration little by little. Time is more abstract a conception than distance. He therefore measures the length of duration by distance, that is, by increasing the length of the expired air. As distance is measured by the interspace between two concrete objects, first take the chest and send the expired air from the tip of the nose up to the chest; then run the current up to the navel. After practising for some time in this way increase the distance to the feet in the seated posture. The Yogin is expected to sit erect in one of the familiar postures. Distance up to the feet therefore means the length between the tip of the nose and the ground on which he is seated. At first some strain will be experienced by the practitioner. But by dint of practice everything will become natural. He will be able to breath slowly without bestowing any attention on the act. This

tendency to breath slowly will correspondingly increase the power of *Kumbhaka*. As the effect of all exercises in breathing is to steady the mind, by the time we get control over breath our minds will commence to show symptoms of steadiness and calmness. After this the practice of *Kumbhaka* will be very easy. Only we have to turn our attention to it, we will accomplish it very easily. In the practice of *Kumbhaka* depth is some times taken into consideration. The object and meaning of *Kumbhaka* will be fully explained later on. But here we will mention that the highest *Kumbhaka* is something more than the mere retention of air in the lungs; it is to draw in the air and in imagination send it down as far as the sacral plexus or so as to strike the bottom of the seat. This aught to be done repeatedly as long as the breath can last, and the current of air should be imagined to pass through the spinal column downwards.

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YOGA FROM THE STANDPOINT OF THE VEDANTA—

Unlike the Western schools of philosophy, the Vedanta of India has a practical end in view. It is well-known that Yoga is an essential feature of every form of Hindu religion. Without Yoga, even the religious philosophy of the Vedanta will descend to the level of a mere dogmatic system of theology or at best a rational system of speculative philosophy. What the Vedanta has done with regard to the speculative aspect of Hindu religious philosophy, Yoga has achieved with regard to its practical or realisable aspect. While the one attempts to systematise, in a logical and coherent form, the fundamental laws and principles which underlie all manifestations of concrete religious experience, the other tries to embody, in a system, the methods and practices, both physical and mental, which are required for the realisation of spiritual realities and the ultimate attainment of the supreme end of human life ; while the one may be called the abstract religious philosophy of the ancient Hindus, the other may be said to be their practical science of religious realisation. Both these are complementary to each other, and one without the other is not only incomplete, but practically useless. Thus while Yoga without the Vedanta is blind, the Vedanta without Yoga is obviously barren.

The objects of a true system of religion should be to teach a method by which a person may be enabled to develop in himself the power to perceive and realise spiritual truths. Simply to ask a man to believe in the dogmas of a particular religion is to ask him to remain for ever ignorant. The mind of man can never rest satisfied with blind faith ; and a time will come for each individual when every doctrine that he believes in will have to

justify itself before the bar of reason. One reason for the decline of religious faith in this century is that every one of the popular religions of the world has failed to discharge its noblest function of rousing to activity the dormant spiritual sense of humanity. The human mind, on account of its long contact with matter, and also on account of the tempting nature of recent intellectual exploits in the field of science and speculative thought, has, so to speak, become spiritually blind and lost all power to feel or intuit spiritual truths. Such being the case, in the present conflict between rationality and religion, every one of the religions of the world, which has no power to reach the heart of man and rouse his dormant spiritual faculty, is bound to disappear; and it is to the glory of the ancient Rishis that they have not only bequeathed to mankind a rational system of religious philosophy but also a scientific system of spiritual training so as to enable man, should he be so disposed, to develop his spiritual faculty and realise spirit which is truth eternal face to face.

The Vedanta declares that there are two kinds of knowledge one born of the scriptures and other books and the other born of discrimination and Yoga. The former is obviously of no use, and it will surely prove a burden to the mind so long as it does not lead to the latter which alone is true knowledge. The knowledge born of Yoga is the only real knowledge in as much as it is knowledge resulting from self-experience, independent of opinions, dogmas or doctrines, no matter from what authority they may proceed. Knowledge, even of the best and wisest of men, if only communicated to us through words or books will be to us nothing more than mere opinion, so long as we fail to realise its truth in our own interior selves. The certitude with respect to spiritual knowledge is possible only when we are able to intuit

spiritual truths directly with our spiritual consciousness. Yoga training, as the Vedanta declares, is the only method that enables us to penetrate into our own soul and realise the essential reality of spirit and spiritual experiences face to face. Hence is the importance of Yoga for the Vedantin, and without it it is impossible that our speculative doubts with regard to religious questions can ever be solved satisfactorily. As the Sri Bhagavata puts it "It is only after the universal spirit (Paramatman) is realised in the self of man, all bonds of the heart are broken asunder; all doubts are shattered; all karmas (sins) fade away". It is thus only after the experience of the living reality of the spirit in the heart of man, that certainty with regard to religious truths is possible of attainment. It is one of the essential teachings of the Vedanta philosophy that Brahman or the universal spirit is the All in all; and that knowledge of Brahman is the only true knowledge. The Supreme Soul resides in the heart of every human being and it is itself man's highest Self. It is therefore useless and unprofitable to look for truth elsewhere outside man himself; man is himself a part of the whole; and it is only by realising the soul in him, that he can gain any realisation of the whole. The search for truth eternal must, therefore begin in man only; for he possesses in his inmost heart of hearts the Supreme Spirit which holds communion with all that is. This search for truth is impossible but by the methods of Yoga; and no Vedantin however learned he may be in the Hindu Sastras, need hope to attain to a recognition and appreciation of spirit but by the physical and mental disciple of the Yogic method of realisation.

More over it is a fact that spiritual understanding is not a normal condition of the human mind. According to the psychology of the Vedanta, the mind of man, in its

normal condition is ever under the influence of the one or the other of the three qualities of Satwa, Rajas and Tamas. These in combination or in succession impel the mind's activities always in the direction of thought or emotion or will to act.

That state in which the mind after effecting a thorough subjugation of Rajas and Tamas remains perfectly steady and peaceful, and fit for soul contemplation and meditation is not a characteristic of the natural mind. It is a condition, produced only by special psychological and physical training with a definite end in view. Satwa leads to happiness and real knowledge; and to establish permanently the satwik condition of the human mind and make it, by long training and habit, the normal condition in man is the ideal of all forms of Yoga practices. Permanence of the Satwa condition in the human mind, in whatever state it may be, and in whatever activities the man may be engaged, is what has been called the Brahmic state of the understanding in which the mind is well-poised so as to be fit to receive spiritual impressions directly.

Thus according to Hindu psychology the spiritual Soul of Man, functions in two different planes so to speak. In that condition of perfect equilibrium and harmony when the pure Satwa quality is an absolute possession of the mind, the Soul is active in the spiritual plane and is capable of understanding and appreciating spiritual truths. This is the Yogic state of the mind; and the other is what is called the Yuthana state in which the soul descends to the normal physical plane where it receives sensuous and intellectual impressions. In the waking state, the soul falls from its own natural sphere of spirit, and with the triple quality of the mind, discharges its normal functions in man. It is true that in the state of profound sleep, the spirit of man is in its own natural sphere, and receives spiritual impressions. But the experiences of this state, exercise no

beneficial influence in the ordinary life of the individual in as much as his physical consciousness can have no memory of such experiences. Unless the experiences of the spiritual soul could be transformed to the physical brain consciousness of the man, they are, to all intents and purposes, useless for man's guidance in life. The transference can take place, even in sleep, if, instead of the mind being over powered by Tamas, it be made to retain its Satwik aspect permanently.

The subjugation of Tamas and Rajas, and the absolute prevalence of Satwa in the mind are the main characteristics of the mental state of a trained Yogi which has been called the mind's *Samadhi avasta*. We believe that a sort of erroneous impression prevails even among learned Vedantins with regard to this condition of the human mind. It is supposed that the Samadhi parinama of the mind necessitates the absolute forgetfulness of all the outer spheres of human thought and activity. It is true that to realise that state in its fulness and perfection, the mind must thoroughly cast off all external impressions, and attain a state resembling deep sleep. But the spirit of man is capable of functioning in the two planes of spirit and matter at one and the same time. If by practice and training, the physical consciousness could be merged in the spiritual consciousness of the soul, there is nothing to prevent the soul from exercising its function both inside its own sphere and as well as outside. A person, who has attained to this state, could live in the world and carry on all the ordinary avocations of life without any detriment to his power of realising spiritual impressions even in the ordinary waking state. In him the light of the spirit shines always; and it ennobles and sanctifies all his thoughts and activities in life.

The scriptures tell us that there is no wisdom like that

of the Sankhya (speculation philosophy) and no power like that of the Yoga. Yoga is the only remedy for all the ills that humanity is subject to; it alone can give us Prana (higher consciousness) and mental strength. The aim of Yoga could be realised with ease as it involves only a peculiar mental discipline which could be undergone without seriously affecting our ordinary duties in life. Purity of life, faith in the scriptures and in the words of the Gurus, meditation and concentration are the only things necessary for this self-conquest, which is called Yoga. If this is difficult to attain, then no-body need speak of religion and religious problems. Of what use is controversy where all controversy is useless? The path to realise spirit is clear; all the the great religious minds have felt this truth and have proclaimed it to the world in unmistakable terms. All the great religious founders of the world have given out to the world the same essential teachings, however different and antagonistic, their so called religious forms and dogmas might appear. "Conquer thyself, and feel the truth in thine own heart" is the essence of the teachings of all religions and it is the last word of all religions for the welfare of humanity.

The failure to understand and appreciate this essential truth of religion has for centuries been been disastrous to the cause of religion and the progress of humanity. It has only bred disputes and controversies, which to a really thinking mind, appear not only fruitless but harmful. "Controversy," as a writer has well put it, "is merely mind speaking with the mind, not spirit communing with spirit; shallow parleying with shallow, not deep calling to deep." Every earnest Vedantin, nay all those who are interested in the cause of truth and spiritual progress, should therefore, cease from controversy and seek realisation for themselves

and others in self conquest and purity of life. Realisation, not mere speculation or controversy, must be the motto of every truly religions man; and we believe, that humanity will become better, and the spiritual progress of man will be more assured, should people, giving up all their false ideas of religion, seek refuge in Yogic life which combines in itself all that is really worthy and true, in ethics and religion.

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UPANAYANA.

M. SESHAGIRI PRABHU M. A.

(*Continued from page 479.*)

OUR CONDUCT AS DESCENDANTS OF RISHIS.

At every *sandhyavandana* and at every important ritual, we are required to announce our Gotra and Pravara, to remind us of our noble descent from the illustrious Rishis—the seers or discoverers of the hymns of the Vedas. Gotras were not invented but yesterday to impose upon credulous Indians and foreigners. Asvalâyanâchârya, our greatest authority on all *Srauta* and *Smarta Karmas*, devotes the last chapter of his *Srauta* sutras to the enumeration of the Gotras and Pravaras. He is mentioned by Pânini in his Grammatical Sutras and might have been his contemporary or might have lived before him. As there is no reference to Buddhism in Asvalayana's work, he must have lived at least before 500 B. C. Chandogya Upanishad appears to be older than Asvâlâyanâchârya and records the initiation of Jâbâla by Gautama on the former's expressing his inability to state his Gotra. *Dharmasastras*, and Grihyasutras interdict marriages between the members of the same *Gotra* and *Pravaras*. We may reasonably claim for the institution of Gotras and the social changes consequent on it, an antiquity of at least 2500 years. Thus it will be found that through an unbroken series of Vedic Teachers the present Gotras may be traced back to the original founders of the Gotras and the Singers of the hymns of the Vedas, and that we are distanced from them by at last 3000 years. In order that our pride of noble descent may be pardonable and justifiable, we

must behave ourselves in a spirit worthy of these illustrious sages, we must try to understand what they thought and did for us, and we must spare no pains to act up to their instructions.

I therefore request you will kindly pay serious attention to the important solution of the most difficult problem of the possibility of leading a religious life amidst the temptations and troubles of the charming world, and to be true to yourselves, spare no pains to show yourselves to be worthy descendants of those ancient teachers of mankind. I hope and trust that this consideration will, above all, inspire you with noble thoughts and enable you to act your part honestly and conscientiously and will deter you from doing any unworthy act.

THE DUTIES OF CASTES.

In ancient India there were four castes—Brahmans, Kshatriyas, Vaisyas and Sudras. All other tribes and nations not belonging to any of these four were comprehended under the general name of Nishâdas or Mlechchhas. Manu and other Smriti writers enumerate various other castes springing out of these by intermarriages. At the present moment, the castes are simply countless. But the Purusha-Sukta of the Rig-Veda enumerates only the four principal castes. There are some references scattered here and there in the Rig-Veda which point to the existence of the caste system, but of course without the rigour and restrictions of the caste rules of our enlightened century. In the eyes of theologians though they enumerate many castes, there are only the four parent castes inasmuch as they prescribe religions duties only for these. I do not enter into the origin, development and history of the castes. Neither do I enter into a discussion about the advantages and disadvantages of the caste system.

Mine is a humbler task which consists in telling you that Brahmins, Kshatriyas, and Vaisyas are called Dvijas—twice born, and they are all equally entitled to study the Vedas. Only the Sudras were not allowed to study the Vedas, nor were they permitted to do any Brahminic rites. The duties of castes are called Varna Dharmas. Manu (i. 88–91) enumerates the various duties of the several castes. Studying and teaching the Vedas, performing a sacrifice and officiating as a sacrificial priest, making and accepting gifts are the duties of a Brahmin. Study of the Vedas, sacrifice, making gifts, protection of subjects and abstinence from sensual pleasures, are the duties of Kshatriyas. Study of the Vedas, sacrifice, making gifts, rearing and protecting cattle, commerce and banking and agriculture are the duties of Vaisyas. The service of all the three higher castes without any ill-feeling or malice, is the one duty of Sudras.

From the above enumeration of caste duties you will find that the right of teaching the Vedas, of accepting gifts from others, and of officiating as a priest at sacrifies belonged exclusively to the Brahmins and that no occupation necessary to sustain and maintain one's self is presented for Brahmins. They are to live on sacrificial fees (Dakshina) and gifts (Dâna). A Brahmin who does any manual labour, serves another for wages, or who follows the occupations of other castes is treated by Manu as one who has lost his status of a Brahmin and is barred from all Srauta and Smârta rites. Kshatriyas and Vaisyas cannot teach the Vedas, cannot accept a gift from other castes, and cannot officiate as a priest. Bear in mind that the statement that *Brahmins* did not allow *other castes* to study the Vedas is utterly false. Only Sudras were excluded, for they were not qualified for higher truths of Religion and were required to worship God in such forms

and under such names as they can best understand. The reasons and object of this exclusion will be explained in the sequel.

The Asramas or Four Stages of Life.

By the institution of the four stages of Life called the Āsramas—Brahmachârins, Grihasthas, Vanaprastha, and Parivraj—the Rishis have offered the most satisfactory solution of this serious question. Though the ancient writers on Smritis or Dharma Sastras make it incumbent on all Dvijas to go through all these stages, their modern successors allow the Brahmins only to have recourse to these four stages; they do not permit a Kshatriya to be a Parivraj, and a Vaisya to be a Vanahrastha or a Parivraj. Sudras are allowed to lead the life of a Grihastha, but of course without the rites and duties enjoined on Dvijas. A Brahmacharin may remain a student all his life and he is in that case called a Naishthika Brahmacharin. After the completion of his religious education, he may either marry or at once enter upon the fourth stage. Without taking to the forest life, a Grihastha may become a Sannyasin. At present only the first two stages are in favour. Vanaprasthas are not to be met with any where in Southern India, and according to one of the modern smritis this mode of life is prohibited in the Kaliyuga. Sannyasins are now and then found here but most of them come from Northern India. In Southern India, for purposes of appointment as the spiritual head of a community, Brahmacharis or Grihasthas, are according to the custom in force, inauguarted as Mathadhipas or Swamiyars. When the end is drawing near, or life is despaired of, some Brahmans have recourse to Sannyasa or the renunciation of the world, and then they are known as Apatsannyasins. Remember that after once accepting the

responsibilities of a Sannyasin, a Dvija can under no circumstances change his Asrama; he must die a Sannyasin. He cannot enjoy married life and if he violates his vow of renunciation, he becomes an outcast and must be avoided like a leper.

Responsibilities imposed by Upanayana.

For a better appreciation of the solution, I will give you a short description of the mode of performing the Upanayana ceremony and try to explain its significance. There are additional reasons why you should know the explanation of this important ceremony. Most of you are Brahmacharins and you must feel the nature of the responsibilities imposed upon you by your Upanayana. You are fully aware of the large sums of hard-earned money spent in investing you with the sacred thread. Did you seriously ask yourselves why for the investiture of a Yajnopavita which in itself is not worth more than three pies, such an enormous expenditure should be incurred? Is it simply folly and ignorance combined with the desire to gratify the national vanity fostered by tradition and superstition, that induce people to waste their fortune on this ceremony? This hard-earned money, I may say, this dear life blood, is sacrificed for securing your spiritual welfare. If one fails to avail himself of this golden opportunity so generously and benevolently placed before him, he does not deserve his parental care and protection and he is not true and faithful to himself. With your Upanayana you are initiated into the secrets of a very ancient religion; you are authorised to read and study the most ancient religious books of the Aryan Race. You are admitted to the most illustrious hierarchy of Rishis who even after the lapse of thousands of years continue to exercise their influence on the teeming population of

India and whose profundity of wisdom and philosophy commands the respect and admiration of the civilised world. Have you no reason to be proud of your ancestors —these Vedic Rishis ? All the treasures which these sages gathered together with patient labour and preserved for your sake in a miraculous way, are now bequeathed to you and with your Upanayana they are transferred to your safe custody. It is your bounden duty to make the best use of this untold wealth, not to waste it in any way, not to bury it in oblivion. You have to hand it on to your successors so that they may preserve this ancient heritage and bequeath it in their turn to their successors. You have been taught the prayers to be said at the dawn and the sunset—the very prayers which these our ancestors said every day thousands of years ago, in the exact way in which they pronounced them and accented the words. You are expected to be very punctual, earnest and zealous in attending to this part of your duty, most essential to the concentration of thought and attention and to the purity of mind.

SAMSKARAS.

A Samskara is a purificatory ceremony intended to authorise the subject to enter upon certain duties, to create in him certain rights and privileges which he did not possess before, and to purify him from certain taints and sins incidental to birth and existence. Even before the child is born its parents have to perform certain ceremonies on its behalf, without which the child will be unfit to be a member of society. They are ceremonies to be performed from conception to death and even after death. Sudras are not admitted to these Samskaras, while Dvijas who fail to perform these Samskaras are considered to be no better than Sudras. Manu styles those who have not

undergone the Samskaras, Vratyas—out castes, those beyond the pale of Aryan Community. All these Samskaras may be studied in the Sutras of Asvalayanacharya, the greatest authority for us—Rig-vedi Brahmans. Upanayana is one of the forty Samskaras and means the leading of the student to his spiritual preceptor for the study of the Vedas. In the description of Upanayana and other ceremonies I will confine myself only to the procedure adopted by the Bahvrichas or Rig-Vedis as taught by Asvalayana and his modern followers.

The following is a list of the forty Samskaras* and as I shall have to touch upon these in the course of my exposition of the Asramas, I do not wait to explain the nature of these Samskaras at this stage.

1. Garbhādhāna
2. Pumsavana
3. Simantonnayanam

} These three ceremonies are performed before the birth of a child.

4. Jāta Karman
5. Nāma Karana
6. Annaprāsana
7. Chaula

} These four ceremonies are performed after the birth of a child and before the Upanayana ceremony.

8. Upanayana.

9. Prājapatya
10. Saumya
11. Agneya
12. Vaisvadevam

} These four are called Veda-Vratas enjoined on Brahmacharins while studying the Vedas under their preceptors.

13. Snanam or Samāvartanam.

14. Sahadharmachārini—Samyoga or Vivāha.

15. Deva yajna
16. Bhuta yajna
17. Pitri yajna
18. Brahma yajna
19. Manushya yajna

} These five are called the Pancha Mahayajnas which a Grihastha is bound to perform every day of his life.

* See Vidyaranya's introduction to the Taittiriyopanishad.

20. Ashtaka
21. Parvana
22. Sraddha
23. Sravani
24. Agrayani
25. Chaitri
26. Asvayuji

} These seven are called the sapta Pāka Yajnas which a Grihastha is required to perform at certain parts of the year.

27. Agnyadhana
28. Agnihotra
29. Darsapurnamāsa
30. Agrayanam
31. Nirudhapasubanda
32. Chaturmasyam
33. Sarutra mani

} These seven are called the Sapta Havir Yajnas.

34. Agnishtoma
35. Atyagnishtoma
36. Ukthya
37. Shodasi
38. Vajapeya
39. Atiratra
40. Aptoryama

} These are the seven Soma-yajnas.

To these must be added the funeral rites (Antyeshti the final sacrifice).

Age suitable for Upanayana.

According to Asvalayanacharya, the Upanayana of a Brahman may rake place in the eighth year eighther from conception or birth (Gr. S.I. 19.1 ff). *i.e.* it may be performed in the seventh or the eighth year. It may also take place at any age between eight and sixteen. Considering the hard lot of the Brahmacharins in former times, we must say that the age limit prescribed by our Acharya is most reasonable. But modern Smriti writers encourage the performance at an earlier age, by mentioning various merits arising from celebrating it earlier. The Upanayana is to be performed at the fifth year if the father wishes for Brahmanic lustre (Brahmavarshas); in the

sixth year if he wishes for wealth; in the seventh year, if he longs for the education of his son; in the eighth year if he likes to have all good things, and in the ninth year if he wishes to have beauty. If the Upanayana does not take place by the sixteenth year, the boy forfeits all his social rights, becomes an outcast, disqualified for all ceremonies and will be known as Patita—Savitrika (A.G. S I. 19.6). one who has follen off from or rejected by his spiritual mother Savitri. No Brahman shall undertake to teach him Vedas, to perform any rites for him, and in any way associate with him. He is disqualified for all sacred rites and duties. This prohibition may be looked upon as useless or inoperative in as much as one becomes qualified to perform any ceremony only after Upanayana. But the force of the prohibition will be appreciated when you remember that he has no social status and that though even before the Upanayana ceremony the eldest son is permitted to perform the funeral rites of his parents, the Patitasāvitrika in the same predicament cannot perform the obsequies of his parents. Bear in mind that the sole end and aim of married life is to perpetuate the memory of the departed by the Pinda-pitu-yajna, and that Sraddha is more obligatory than other rites and ceremonies. What a disgrace it is to be thus disqualified for the performance of the last rites due to one's parents.

Time suited for Upanayana.

The ceremony of Upanayana is to be performed only in the Uttarayana, during the sun's course towards the north after the winter solstice, that is, from the month of Magha. The reason for the prescription of Uttarayana will be explained in connection with the Upakarma in Sravana. Upanayana is to take place in the Sukla-paksha when the moon is increasing. This time is considered to

be auspicious is the moon is believed to store ambrosia for the Gods, and as the rays of the moon are believed to help the student to grow in lustre like the moon. It must be on a day with an auspicious Nakshatram, on any Tithi beginning with the Dvitiya which is not a usual or an extraordinary holiday, and in the forenoon. You know that our Vedic schools begin work on the Dvitiya of every month, and close on the Ashtami, Dvadasi, Triyodasi, Charurdasi, Paurnami or Amavasi, and the Pratipad. These six days are called Anadhyayasm days—non-reading-days. Thunder, Lightning, Storms, Rain, Death, Birth or any other cause likely to disturb the study was sufficient to close the school for that day. Such days are called extraordinary holidays. As the Brahmacharin is to repeat the Veda for the first time on the Upanayana day, the day must not be a holiday. No one shall be invested with the sacred thread in the month in which he was born; nor shall the eldest born be invested with the Yajnopavita in the month of Jyeshtha.

PERSONS QUALIFIED TO PERFORM THE UPANAYANA.

The father is the best person to initiate his son. In his absence, the grand-father, in the absence of the grand-father, the paternal uncle, in his absence, the brother are the persons permitted to invest the boy with the Yajnopavita. An orphan without any male relations may be initiated by his Kulapurohita (his family priest). The person who initiates the boy is called the Acharya, and the boy is called Sishya.

MATERIALS.

Besides the things required for the Homa, the following articles must be kept ready on the day preceding the Upanayana ceremony.

1. A piece of new cloth to serve as a screen.

2. A piece of new cloth with a flower border, slightly washed but not used by any body.

3. A pair of robes and a pair of upper garments both dyed red.

4. A piece of antelope skin, three or four inches broad and of sufficient length to go round the chest like a belt passing from the left shoulder.

5. A Yajnopavita of cotton.

6. A girdle made of Munja grass or in default, of Kusa grass. The girdle made of Munja grass is called Maunji whence the ceremony is also called Maunji bandhana. If would appear from this designation of the ceremony as well as from the primitive fashion which the Namburi Brahmans observe, that the Brahmacharin was to confine himself to a Kaupina, girdle a piece of cloth round the navel, and wear an antelope skin as an upper covering.

7. A straight, beautiful, pointed stick of the Palasa tree as high as to reach the hair of the head of the boy when he stands up. If Palasa is not available, a stick of the Indian fig, or the Boel tree may be used instead.

8. A piece of cloth for a Kaupina.

9. A piece of cotton yarn twisted three for weasing the Kaupina on.

10. A begging bowl.

Duties of the Person who is to perform the Upanayana.

To be entitled to invest the boy with the Sacred thread and to discharge other duties connected therewith the Acharya (father or any other authorised person) must perform two Krichchhras and repeat 12000 Gayatris. An expiation for acting, speaking and eating according to his own sweet will and pleasure and without any restraint,

the boy must perform three krichchhras. Krichchhra consists in purifying oneself with Panchagavya and taking one meal for the whole day. As the father takes upon himself the responsibility of the spiritual welfare of the son, it is hardly necessary to invite the attention of fathers to their duly.

The Preliminary Ceremonies to be Performed on the day Preceding the Principal Ceremony of Upanayana.

1. A common prayer to kuladevata &c.
2. Sankalpa.
3. Ganapati Puja.
4. Matrika pujana.
5. Svasti—punyaha—vachana.
6. Nandi—Sraddha.
7. Mantapa—Pratishtha.
8. Kuladevata—Sthapana.
9. Graha yajna or Navagraha—Homa.

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ONE AND MANY.

BY SWAMI ATMANANDA.

Once a question was put to a certain philosopher "How can one become many?" and he replied by repeating the same question to the enquirer "How can one become many." The import is that one cannot become many, but it may appear as such through ignorance, through mistake. Though the statement seems to be very simple yet it has needed from such a great man as Bhogaban Sankaracharyà, so many comentaries, and we do not know how many more are being, written and shall be written hereafter. The difficulty lies in the first and superficial appearance of the things. As soon as a man stands up and surveys what he is surrounded with, so many varieties meet his eyes, that he is puzzled to find out anything common in them. Each and everything appears to him quite distinct from the others, and the natural conclusion is, that there cannot be anything like a back ground behind this differentiation. But to a close observer from whom the veil is being lifted up, this assertion does not seem altogether sound. In order to illustrate this let us analyse what makes one thing differ from another. Here is a father and his son standing side by side. If there were nothing between them then there could not exist two different bodies. Both of them would have become one. But since space stands in the middle each has been able to keep his individual body separate. So this space is one factor which differentiate father from the son. There is another thing that adds to this process. The father was born perhaps some thirty years before the son came into this world. So had it not been for this period of thirty years

between them nobody could have seen them as such. Here the second factor that stands in the middle is time. Then there is something which the philosophers call technically causation. It means that the son has come from one set of parents while the father from the other. So their cause of birth being different they themselves are seperate individuals. Had it not been so there would have been no father, no son. So causation is the third factor in separating one thing from another. What applies in this particular case applies the whole universe, because it is made up of the individuals. In this way after trying to search for the causes of differentiation we arrive at these three things,—space, time, causation.

Now the point to be considered is whether these three entities are limited or not. If they are infinite then we cannot even suppose that there can be anything beyond where all these converge and unify. But if it can be proved that they are limited then there is every chance of finding out something which can exist on the other side, where time, space and causation ends, and the back ground as the basis of all the differences, stands out beeft of differentiation, because the latter comes only within the region of time, space, causation. In order to solve their nature, limitted or unlimited, let us take space into consideration as the first enumerated in order. If this separated one thing from another, the natural conclusion is that it is limited by those very things themselves. Besides we cannot have any idea of it unless it is bound by two things. Even if a person imagines that there does not exist any thing else but himself still to him space begins from his front, as it were, and ends behind his back, because whatever has beginning has end also, and whatever has end has got something beyond its limit. Again the idea of space is in mind alone. So when mind is limited space cannot but be limited. There

is another proof to show the limitedness of its nature. That which is not limited cannot be bounded by any thing else. But here we acknowledge the existense of three things—time, space, causation. Hence each limits the other. So the result is that every one of them is limited. The arguments which we have produced to prove the limited nature of space may be applied in the case of other two factors because what is the idea of time but a certain period between the occurence of two events. Beyond that we cannot have any other idea of it. Besides it exists only in our minds. Hence it cannot be unlimited. The same is the case with causation also. So these three factors—time space, causation being limited, there must be something beyond them. Again we have seen in the beginning what important part they play in differentiating one thing from another—they are the only conditions under which differences and varieties. Hence that which is beyond the province of these factors, cannot have any varieties in it. It must be one and one alone. And yet that one appears to be many when viewed through time, space and causation, This phenomenon is stated, I think, by the word Maya in Hindu philosophy.

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EXTRACT.

BUDDHA-GAYA.

There is a mischievous tendency to misread history in the case of Buddha-Gaya, which cannot be too quickly ended by the spread of accurate knowledge on the subject. The idea that there were once in India two rival religions, known as Hinduism and Buddhism respectively, is a neat little European fiction intended to affect Asiatic politics in the way that is dear to the European heart. It cannot be too often repeated that there never was a religion in India known as Buddhism, with temples and priests and dogmas of its own. Neither was there a religion called Hinduism. The very idea of naming and defining Hinduism was impossible, until after the Mahommedan era, and cannot in fact be considered ever to have been accomplished until the famous oration of the Swami Vivekananda at the Chicago Parliament of Religions in 1893 was accepted and authenticated by the whole of India. It is then, absurd to think of Buddhism in India as superseded by Hinduism, at a definite moment in its career and the care of the Buddha-Gaya temple passing from the one sect to the other. That is to say, the supposition would be absurd, were the whole attitude of mind which it involves not so extremely uneducated. As a matter of fact, the village and temple of Buddha-Gaya from a historical monument so extraordinary, being a record of human faith absolutely continuous during a period of almost twenty-five centuries,—that there is nothing in the world of its own kind to approach it in value. We are able to-day to trace the position of the house of Sujata—a village-woman who gave food to Buddha on the eve of the Great Enlightenment;—we can gather an idea of the ancient village,

forest, tank, and river; we can point to the actual spot on which grew a certain tree; all at a time between five and six centuries before the birth of Christ. There is a tree on the West Coast of Norway which is mentioned in the Sagas. But the sages were not written till the eleventh century A. D. The city of Athens has a history as sustained as that of Buddha-Gaya, but the city of Athens has had political significance. Jerusalem may be even older, but the Israelitish tribes have had to surrender to other Arabs their right of guardians. Buddha-Gaya is unique of its kind. It is unique also in the intimacy and detail of its personal revelations. Few reliquaries thrill one like the long masonry structure, marked with nineteen lotuses, that covers a portion of the path-way inside the rails of Asoka. "Buddha," we are told, "for seven days after the illumination, did not speak. He walked up and down in silence and at every footstep a lotus blossomed." Do we not understand the story?.....The world has become a poem, when at last we find ourselves at the foot of the Tree—growing behind the high altar, and within the rails—that is, in good sooth, the spiritual centre of Eastern Asia to-day. Or we may, if we will, trace the gradual growth of the Buddhist world, from the Tree—the dead Tree and the Tree miraculously restored,—in the cameo-pictures of Asoka, through the memorials. Chinese, Japanese, Siamese, Burmese, Singalese, which are the accretion of ages about the spot. But too little is known in India of that Buddhist world and the relation of its different parts to one another. Buddhism is divided, many of our readers may be surprised to hear, into two schools, the Northern and the Southern. To the Northern schools, adhere China, Japan, and Tibet; Ceylon belongs to the Southern. If we imagine Hinduism deprived of caste; with the same good-natured tolerance of images and image-worship of all kinds; with the same exaltation

of meditation ; and the same inclusion of all sorts of strata in the religious consciousness, from the Nihilism of the philosopher to the doll-pujas of the child, we have a clear picture of that Northern Buddism, to which Japan belongs. It is practically the same thing as the nexus of Hinduism. The Southern school, on the other hand, is by no means of this character, Singhalese is related to Sino-Japanese Buddhism, as an extremely puritanical and protesting sect might be related to Hinduism. It is strictly philosophical in its tenets, and this implies that it excludes, instead of including, popular worship. Perfection is its goal. The world God is to it a superstition. It will thus be seen that while Japanese of Northern Buddhism might be trusted to comprehend the Southern sect the opposite could never be the case, and authority given to the Singhalese church would be of the nature of a disaster to the Sino-Japanese world, which would have the right to claim that an invidil ous standard of Buddhist orthodoxy had been created. Indeed, the inborn feeling between the different schools is comparable to that which exists between Christians, Catholic and Protestant. The children of Japan are brought up to glory in the fact that they were born in the "Mahayana" or Greater Vehicle, and to think—sad to say, a little contemptuously,—of the unfortunates who belong to the "Lesser Vehicle", the Hinayana or Southern school. These things being so, and indeed they could not have been otherwise, we can easily see the advantage that it has been to Buddhism, to have its central holy place in the hands of a people whose sympathies are commensurate with their own most comprehensive thought, without being identified in any way with their sectarian animosities. To the Hindu, on the other hand, few things can be such a source of pride as the hospitality and courtesy shewn to foreigners by the Giri monks of Buddha-

Gaya. There is a royal character in the entertainment offered, for no sooner is the guest installed than the Mahant—strict Hindu ascetic as he is himself—sends to enquire whether he desires meat or wine, urging him to express his wishes without hesitation. It is clear that the Abbot of Buddha-Gaya represents a dynasty accustomed to receive ambassadors. And is it not true? Is not the religious pilgrim, coming from abroad, in some sense an ambassador? And is not the courtesy here extended in the person of the Mahant, the friendliness and welcome of the whole of the Indian people to the sister-nations of Asia?

Few subjects of historic investigation are more directly stimulated by a visit to Buddha-Gaya than that regarding the personality of Sankaracharya, and his relations to the thought and teaching of his immediate predecessors. In treating of Buddhism and Hinduism as rival sects, thoughtless, and more or less illiterate persons shew their failure to realise the immense distance of time that separates Sankaracharya from Buddha. It is much the same mistake as would be committed were a historian of the church of Rome to treat the Jesuit and Benedictine Orders, as rival sects,—the fact being that they were formed at different times to meet different needs and co-exist in perfect harmony. Buddha called the goal "Nirvana." Sankaracharya named it "Mukti". But these were only two different names for the same thing. Sankaracharya made himself recognised as the leader of his day by sheer force of superior scholarship and spirituality and it was absolutely natural from the current point of view, that he should take special steps to guard and preserve the then probably neglected temple and shrine of Buddha-Gaya. Of how it has been preserved, India may surely be proud. The offering of sweet balls and the saying of certain texts at

the foot of a particular tree may seem meaningless to the modern mind. The unlearned men and women who practise the rites, may themselves be unaware of the historic link that they are perpetuating. But these Kindergarten methods are the only possible means by which the memory of a great epoch could be preserved by the People. Was there ever, then, a religion like Hinduism in the pains which it has taken to preserve the fly in clearest amber? That Bhddha was so loved by the disciples of Sankaracharya that to memorialise him has become an integral part of modern Hinduism, is a striking fact, possible only in Asia, and therefore never understood by European students. To these, Nagarjuna, Asvaghosha, Bodhidharma, were all the apostles of an idea consciously rival to that of Sankaracharya and would have destroyed or been destroyed if possible. Very different was the exclamation of a Japanese Buddhist priest who was visiting Buddha-Gaya for the first time—"At last I understand Sankaracharya! He was simply another Nagarjuna!" This, needless to say, is the true view, and the more so that it requires the whole of Asiatic culture to make it intelligible. The temple of Buddha at Buddha-Gaya then, is the heart of a perfect tangle of worships, just as it might have been, had it been situated in China or Japan. Here we may see how Saivaism and Vishnavism formed the bifurcating stems into which the tree of popular religion divided after the Asokan period. The diamond throne of Buddha,—the famous "Thunderbolt-Stone"—consists with the Vishnu Pada, and the temples of the Mother and of Siva, and as we pass from one to the other, we recover the whole sequence of religious thought, throughout a period of many centuries. And, perhaps most significant of all, we are struck by the difference between the Adwaita of the East, which guards and protects every form of symbolism,

and the Protestantism or Unitarianism of the West, which is apt to be exclusive and condemnatory of every thing that it regards as superstition. The true heir of Buddha or of Sankaracharya will protect and encourage the worship of others, knowing them all as so many means by which the great realisation may be attained.

Still one other point, however, makes Buddha-Gaya of supreme value to-day to the Hindu people. The modern consciousness has made many things inevitable. It necessitates the recovery of the historic relation of the various parts of Hinduism. But from most Hindu temples, the modern Hindu,—unless indeed he goes in disguise,—is shut out. This is not so at Buddha-Gaya. There the tradition of the Math has been the responsibility of protecting the worship of foreigners. All, therefore, that can be demanded is that one come in reverance, and the modern Hindu is as welcome at the altar itself as the most conservative of the Orthodox. Not only do the monks invite him to enter, but they feel responsible for feeding him while he remains to worship. This fact makes Buddha-Gaya a great national as well as religious centre. The role that Puri aspired to play, and could not, has fallen now to her. Here all the children of India, even the disciples of the Prophet, may enter and offer solutation. For the heart of the Buddha was it not wide as the world? And shall the gates of his house be shut against any of his brethren?

(NEW INDIA).

———:o:———

A VALUED CORRESPONDENT AT SHOLAPUR WRITES AS FOLLOWS:—

Sri Ramkrishnanand Swami of the Ramkrishna Mission came to Sholapur on his way to Madras from Calcutta on the 19th instant. He delivered a lecture on Thursday the 21st idem in English on "Universal religion" in the Sangit Theatre, which was highly appriciated by the Sholapur public. He very lucidly and impressively sketched the lives of Jesus Christs Mohammed and Buddha and proved satisfactorily, that the aim and object of all the religions is the same and that they are all the honest attempts of the different schools to realize the "self" and concluded by advising the audience not to quarrel with any religion however apparently contradictory, at the same time to sincerely practise the religion one is born in. The Swami delivered another lecture in the Ripon Hall on the 28th instant on "Happiness" and proved very satisfactorily that real happiness cannot be had from anything changing or "*Asat*," the true knowledge of the "self" is the only means by which one can only be happy. The audience, more than 300, heard the lecture with deep attention for more than an hour and half. At the request of the public the Swami has agreed to deliver another lecture in the same hall on Sunday evening the 31st intant on "The Swami Vivekananda." The Swami holds conversational meetings every morning and evening and explains the difficulties of any person who calls on him. He goes to Madras in the 1st week of August.

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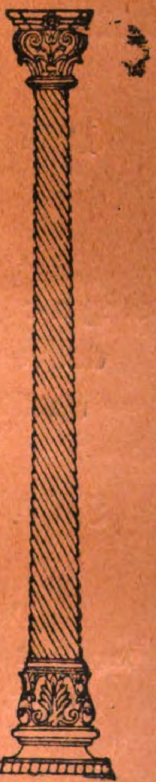




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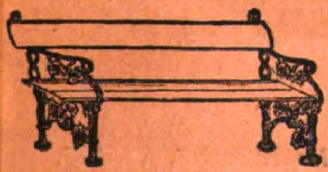
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NĀDISODHANĀ.

OR

THE PURIFICATION OF THE NERVES.

BY HIRENDRA NATH SINHA.

To an ordinary reader the full import of the word *Nādi-sodhana* or the purification of the nervous system may not be explicit like the meanings of *Kāyasodhana* or the purification of the body and *Manosodhana* or the purification of the mind. Even these latter had to be explained in order to enable one to understand their special significance in connection with the practice of *Yoga*. But the purification of the nerve-system requires special description on account of its forming an important accessory to the essential practice of *Yoga* and of its usefulness to students of science. The end and aim of *Yoga*, as explained, is to raise the mind to the hyperconscious state of *Samādhi* by harmoniously blending the *Prana* that fills the various nerve-centres of the body and by bringing under the control of the will the divergent nerve-currents that run to and from each of these

centres. This bringing of the different nerves under the complete control of the mind-centre so as to give to or take energy from them is not an ordinary task. Certain centres are well known as not controllable by will in ordinary persons. The modern psychologists hold certain nerves to be associated with certain functions only and know only the functions some of these, while there are others of whose functions they yet know very little. The *Yogin's* method should not be criticised by the canons of our science of psychology. It is sufficient for our purpose if we know that, whether knowingly or unknowingly, the *Yogin* sets right the accustomed defects of the nerve centres and nerves by means of his exercises and brings them all under the influence of the will before he manipulates them for higher purposes. The preparation of the nervous system is what naturally precedes the utilisation of the currents running through them by the will for carrying out any injunctions that may be imparted to them. Just as a pure body is very necessary for securing physical health and *Asana* as well as for performing spiritual acts, a pure and powerful mind for thinking holy and high thoughts, so also pure nerves are necessary for achieving the conquest of *Prana* and inducing into them the highest state of tension. *Nadisodhana* may therefore be defined as that process by which the way is prepared for the re-establishment of lost connections between the several nerve centres and the chief of them all, the mind centre and for increasing the capacity of the nerves to do any functions that may be intrusted to them by the will, to implicitly obey any commands that may be communicated to them. The *Pranayama* which is ultimately the controlling of the mind by the restraint of the vital currents cannot be achieved unless first the medium through which the *Prana* circulates and acts is made pure and fit. The exercise of breathing, as it is the main source of *Prana* about which we have been treating all along forms as a matter of course one of the main factors of this *Nadisodhana* whose end is to make the channels of the vital fluid healthy and obedient.

The *Nadisodhana* is held by some in low esteem as not

pertaining to *Rajayoga* whose object, according to them, is the attainment of the knowledge of *Brahman*; and it is considered as the invention of the so-called *Hathayogins* whose highest aim is the development of mental and physical powers and the perpetual enjoyment of worldly happiness. Such a condemnation is quite erroneous and contrary to the science of *Yoga*. *Yoga* is the psychological process by means of which the highest knowledge is attained. Knowledge of the innermost essence of man is not a thing to be attained easily without sufficient search and scrutiny. The whole body should be throughly revolutionised, new forces brought into play, new centres opened and the whole system brought under the complete subjection of the will; then alone the mind's eye will have the direct vision of truth. Wonderful powers of action and enjoyment attributed to the *Hathayogins* will, as a matter of necessity, come to every student of *Yoga* in the course of his practice. But a wise man whose path lies towards the highest goal will not be drawn away by any of these temptations but will reject these as low and vulgar. The possession of and the capacity to exercise higher powers and enjoy higher pleasures should rather be held as a certain sign that the practitioner is on the proper road to the realisation of truth. So long as we maintain that *Pranayama* is essential to the practice of *Yoga*, we cannot deny that *Nadisodhana* which forms an important factor of *Pranayama* is useful as an accessory of *Yoga*. We have therefore not to judge *Nadisodhana* by the name but we have to value it by the result intended to be achieved through its means.

The importance of *Nadisodhana* as an accessory to *Pranayama* seems to have been recognised by writers on *Yoga* from very early times. Such a great authority as Sankaracharya while commenting upon a passage in the *Swetasvataropanishad* says, "The mind whose dross has been cleared away by *Pranayama*, becomes fixed in *Brahman*; therefore, *Pranayama* is pointed out. First the nerves are to be purified, then comes the power to practice *Pranayama*. Stopping the right nostril with the thumb, with the left nostril fill in air, according to one's capacity; then, without any interval, throw the air out through the right nostril,

closing the left one. Again, inhaling through the right nostril-eject through the left according to capacity; practising it three or four times at four intervals of the day, before dawn, during midday, in the evening and at midnight, in fifteen days or a month purity of the nerves is attained. Then begins *Prānāyāma.*" Yagnavalkya who is held by many as the father of the *Yoga* system referring to this subject says:—"After practising the postures as desired, according to rules, then, O Gargi, the man who has conquered the postures will practise *Prānāyāma.* On a seat of earth spreading the Kusa grass, and over it a skin, worshipping Ganapati with fruits and sweetmeats, seated on that seat, placing the two hands on the knees, holding the throat and the head in the same line, the lips closed and firm, facing the east or the north, the eyes fixed on the tip of the nose, avoiding too much food or fasting, the *Nadis* should be purified according to the above mentioned rule, without which the practice would be fruitless. Thinking of the seed-word "*Hum,*" at the junction of *Pingala* and *Ida*, the right and left nostrils, the *Ida* should be filled with external air in twelve *Matras* (seconds). Then the *Yogin* meditates on fire in the same place and the word "*Rang;*" and while meditating thus, slowly rejects the air through the *Pingala* (right nostril). Again filling in through the *Pingala*, the air should be slowly rejected through the *Ida*, in the same way. This should be practised for three or four years, or three or four months according to the directions of a Guru, in secret (alone in a room) in the early morning, at midday, in the evening and at midnight (until) the nerves become purified. And these are the signs: lightness of body, clear complexion, good appetite, hearing of the *Nada*. Then should be practised *Prānāyāma*, composed of *Rechaka* (exhalation) *Kumbhaka* (retention) and *Puraka* (inhalation); joining the *Prana* with *Apana* is *Prānāyāma.*"

From the above quotations it will be clear that *Nadisodhana* was recognised as forming no mean part of *Prānāyāma* from very early times not only by the originators of the science of *Yoga* but also, by those who recognised in *Yoga* a potent means for reaching the highest spiritual ideal. Sri Sankaracharya who

was avowedly an apostle of *Rajayoga* could not have given a prominent place to *Nadisodhana* in his writings had it not been recognised by him as a limb of *Prānāyāma*. The same may be said of Yagnavalkya the founder of *Sukla-Yajur-Veda* in which are to be found the first references to many of the Yogic and Tantric and Buddhistic practices which have come to pervade the latter day religion of the Aryans. In Patanjali who is held to be the first systematiser of the doctrines of *Yoga*, there is no explicit mention made of *Nadisodhana*. This does not in any way disprove the usefulness of *Nadisodhana* for accomplishing *Pranayama*. For, beyond doubt, Patanjali's treatise on *Yoga* is intended to investigate purely the theory of *Yoga* but not its practical possibilities. That he intended by *Pranayama* to convey only the control of nerve currents coursing through the body is clearly inferrable from the way in which the modifications of *Pranayama* are described by him. "Its modifications are either external or internal or motionless, regulated by place, time and number, either long or short." By place is not meant the abode of the *Yogin* but is meant that particular part of the body in which the *Prana* is held and moved; and by time is meant the period during which the *Prana* should be confined to a certain place. The commentators explain the result arising from the regulations of the motion of this *Prana* in the body as *Udghata* or the process of knocking and opening in which the coiled up energy at the bottom of the spinal column known as *Kundalini* is awakened Such a rousing of the dormant power, as we shall see later on, i also the main purpose of the *Nadisodhana* which precedes *Pranayama*.

Health has been pointed out to be a necessary condition for the attainment of the highest state of *Yogic* mind in which the *Atman* is realised. And this health has also been shown not to mean mere animal strength or even intellectual vigour but to indicate perfect equilibrium between the vital currents of the body resulting in mental calmness or complete harmony between the external and internal natures so as to produce peace and happiness. When such a state of health and happiness comes to

a *Yogin* he may be said to be absorbed in the contemplation of the *Brahman* or to have attained unison with the Universal *Prana* In physical science we speak of a body as electrified when all its particles are vibrated or set in motion in the same direction. The different particles of that body are then said to be in complete harmony. The moment the particles begin to change their motions relatively and assert individuality in action, the body becomes electrically disturbed and the harmony or internal balance is lost. The *Prana* may be compared to electricity. It is perhaps a sort of electricity subtler than what is known to the physicist. This electricity of *Prana* pervades the universe and continuously vibrates the cosmic substance *Akāsa*. The so-called will-force of man, and the nerve-currents of the body are only the manifestations of this *Prana* in our bodies. So long as we do not continue to preserve harmony with the infinite universal *Prana* which acts through every thing in this universe we may be said to cause disturbance in the cosmic *Akāsa* and to live the life of individuality. But when we succeed in bringing both our body and mind to the same state as that of the Supreme and Universal Being, in establishing thorough harmony between our own existence and the Universal existence, we may be said to have become one with the universal existence and ceased to live individually separated from the Supreme Existence. We shall be able to understand this much clearer with the help of an ordinary example. Let us suppose that two trains are moving on parallel rails. When they are moving with different speeds or in opposite directions, relative motion is distinguishable. A person in one of the trains will see those in the other moving. When the trains move in the same direction with equal velocities no one in any of the trains can distinguish the relative motion of those in the other. A person seated in a compartment of one of the trains will feel as if he is seated side by side with others who are seated in an adjacent compartment of the other train. People in each of the trains will almost forget the idea of two separate trains running parallel. The same sort of thing a *Yogin* wishes to bring about within his own body. The human body is

composed of one huge system of nerves. Various nerve currents are running to and from in different parts of the body. The result of establishing an equilibrium between the currents running to the different parts of the body will be to forget the existence of bodily parts which require each individually special attention. When the *Yogin* establishes harmony between the body and the mind, the body-idea will be altogether swept away from his mind and he will exist only as mind. Finally when he learns to cause his mind to vibrate in unison with the Universal Mind, he throws away his mind and lays the axe at the very root of individual existence. This highest state of mind in which the individual self gets dissolved in the Universal Self and remains one with it, as the essence of infinite knowledge, infinite bliss and infinite existence, is the consummation of the practices of *Pranayamas* and the end and aim of health.

This highest state of mental existence, though it is characterised on the external plane of consciousness by peace and tranquility, internally it is of the nature of intense activity and vibratory force called by the Yogins the *Unmaniyavastha* or the state of mental upheaval. The means employed by the *Yogin* for bringing about the intensification of mind is the *Prānāyāma*. The organ of mind is the highest nerve-centre, though it is only one of many such centres, which is capable of ruling and controlling others and forcing them to subserve its purpose. What the *Yogin* wishes to bring about with the help of *Prānāyāma* is to convert the whole of the cerebro-spinal nervous system into a huge and continuous battery for the working of the mind by the process of utilising the rich supply of energy stored in the various small batteries of nerve-centres for the benefit of the mind and by so intensifying the activity of the mind at the will of the *Yogin*. Such a state is not possible unless the *Yogin* holds the key to the secrets of the nervous system and knows how to establish intimate connection between the main centre and the minor centres and to absorb the energies stored in the latter into the mind and convert them into thought. He should be a proficient in the art of converting the diverse sensory and

motor currents into thought currents. Then alone the mind of man can be made to vibrate with great intensity, to boil and bubble within itself so as to throw everything hidden beneath the surface, out on the surface. Physical science teaches us that all manifestations of force on the plane of human consciousness, such as light, heat, sound, electricity &c., are capable of being perceived only so long as they are between certain degrees of vibratory limits. Either when they vibrate below the minimum limit or when they do so above the mixiumum limit they are not perceivable by the ordinary senses. The same is the case with the mind also. Up to a certain stage it appears to ontside observation as subconscious; then it appears as conscious and further on it becomes superconscious and disappears according to the degree of vibration characterising the mind. When the *Yogin* succeeds in setting the molecules of the mind-stuff in rapid vibration, he turns his mind inward and prospects the mind itself by that means. Where he saw nothing at first, all sorts of visions spring up. He hears unusual lights, hears strange sounds, feels intense heat. When the vibrations are raised to a still higher pitch, the visions and sounds cease, the mind becomes quieted on the plane of human consciousness but passes in to a higher state of hyperconsciousness. Then it is said to become inspired and see spiritual truths which are beyond the horizon of ordinary human comprehension. Such being the *terminus ad quo* of *Prānāyama*, the *Nadisodhāna* may be said to be the path that leads to it.

In order to understand the full drift of the process known under this name we should have a preliminary knowledge of the physiology of the nervous system as taught by the *Yogin's* together with its symbology. We should be familiar with his conception of the manifold centres from which the different nerves take their origin, the various parts of the body which they traverse, the nature of the energy transmitted by them, their functions in the economy of the human body, all these together with any other peculiarities intimately connected with them. The standard for measuring distance commonly adopted by the ancient Hindus is the unit of finger-breadth. Employing this

system of measurement, according to the *Yogin* the height of every man is 96 finger breadths measured with one's own hand. In such a body, commencing from the middle and extending up to the head, the spinal column runs in the centre of the back. With the skull placed above it, it presents the appearance of *Vina* (a kind of musical instrument). The spinal chord which runs within the bony rings of the column made of a number of nerve columns joined together so as to give the appearance of one huge mass of nerve substance. At the lower extremity it ends in a root-like protuberence known as the lotus of the *Kundalini*, wherefrom the main nerves of the main column are supposed to take their origin. This termination is described as triangular in form and the store-house of dormant energies. To rouse the sleeping energy from here and make it reach the mind centre at the top comprises the method of the *Yogin*. The power kept here sealed in ordinary beings is described as the coiled-up *Kundalini;* and it is characterised as subtle and fiery. The energy that flows through the nerves is also described by the *Yogins* as manifesting in one of the three forms,—externally as motion or thought, internally either as light, heat or fire. The *Kundalini* hidden at the bottom of the spinal chord is some times described to be bright as fire, some times as possessing the heat of many suns. For the *Yogic* sacrificer this forms the sacrificial fire hidden in the fuel or *Arani*. Hence it is technically known as "fire." On account of its flowing unrecognised it is also called the *Sarasvati* or *Guptaganga* which is mentioned in the *Puranas* as an under-ground river.

Among the nerves which take their root in the nether-most plexus of the spinal chord, three are mentioned as the most important for *Yogic* practices. The fine empty canal resembling a lotus fibre is the first, and is known as the *Sushumna*. This canal is closed at the bottom in what corresponds with the sacral plexus of the modern physiologists, after running for some distance through a fine fibre in the lumber vertibræ. All the exercises of the *Yogin* concern this canal alone. Next come the two nerve columns to the right and left of this

called the *Pingala* and *Ida*. These two are technically known as the *Sun* and the *Moon* in the same way as the middle hollow canal is known as "Fire." By virtue of the peculiar practice of *Yoga* known as the "rousing of *Kundalini*," the closed-end of *Sushumna* is caused to open; and then the Kundalini being awakened forces its way up through the hollow canal till it reaches the top-most centre in the brain called the *Brahmarandhra* or the cavity of *Brahman*. On account of this *Sushumna* directly leading to the *Brahmarandhra*, it is called also the *Brahmanadi*. As the *Kundalini* finds its passage upwards gathering more and more strength from the different centres on its way, the mind of the *Yogin* is said to acquire greater and greater intensity and layer after layer of the mind becomes open; and various kinds of visions and super-human powers come one by one to the *Yogin*. During the passage of the *Kundalini* through the *Sushumna*, it not only crosses the manifold centres of the spinal canal; but also penetrates through a knot or bulb (*Granthi*) at the top of the spine. After this it traverses the centres of the brain, until it ultimately reaches the crown of the head. When it thus reaches its destination, the *Yogin* is said to reach the highest state of *Samadhi* during which he becomes perfectly detached both from the body and mind.

Among other columns of nerves which surround the *Sushumna*, some more are also recognised by the *Yogins* on account of their being brought into requisition in the course of practice. These are eleven in number and are named *Saraswati*, *Varuni*, *Kuhu*, *Sankhini*, *Payasvini*, *Alambusa*, *Gandhari*, *Pusha*, *Hasti-Jihva*, *Yasasvini*, *Viswodari*. From the way in which the positions of all these are mentioned in books on *Yoga*, we are led to infer that they have been named more after a geographical analogy though some of them appear to bear functional names. The history of their names is not very much to our purpose. Some of these are reckoned in pairs running to the double organs such as eyes, ears &c. Each is said to terminate in a net work of ramifications like the nerves on the leaf of an *Asvattha* tree. *Ida* and *Pingala* are said to terminate in the highest spine centre which

controls the nervous system of the lungs, and send branches as far as the tip of the nose. In the same way others are described as running to the eyes, ears, tongue, face, feet, and the regions of the pelvis, the thorax and the abdomen and connect the ramifications of nerves there. These appear to correspond with the columns of degeneration known to the physiologists. The nerve currents that run through these are variously classified and named. But the most common divides them into ten kinds. They are called the ten *Pranas,—Prana, Apana, Vyana Udana, Samana, Naga, Kurma, Krikara, Devadatta, Dhananjaya.* Of these the first five are important; and of the five the first two are still more important.

The names of the first five are observed to be derived from the root *An* to move; and an *Upasarga* or indeclinable prefix is added to each so as to indicate the particular kind of motion represented by each of the names. Taking *Pra* to mean *prati* or towards and *Apa*, from or away; *Prana* and *Apana* may be interpreted as the efferent and afferent energies, alse otherwise known as the sensory and motor or centripetal and the centrifugal forces of the body. The main seat of *Prana* is supposed to be the topmost plexus on the spinal chord in the region of the throat corresponding to the cordiac plexus of the sympathetic system from which nerves branch off to the lungs thorax and abdomen. The seat of *Apana* is the bottommost one, corresponding to the cordiac plexus, from which nerves branch off to the limbs and other parts of the body. The idea intended to be conveyed by the two names seems to be the efferent and afferent energies of the whole body viewed as ultimately joining through the several subcentres into the highest of cerebro-spinal centre. The word *Vyana* literally means moving everywhere and it appears to express the energy diffused through out the body in the ramification of the surface. The word *Udana* means going upward into the region of the neck and the cerebral centres of (bad) the head. The top of the neck is supposed to be the seat of the energy whose function is to bring into order the complex and harmonious motions of the limbs and the other organs in

walking, lifting up weights and such other actions. The word *Samana* implies balanced motion. The energy so named is that which works in the acts of digestion and other abdominal organic functions; and is stated to have its centre in the region opposite to the navel corresponding to the hypogastric plexus. The next five kinds of Pranas are those that are brought into requisition in occasional and special actions of the organs such as coughing, sneezing &c.; *Naga* is that which causes the ejections of matter from the body; *Dhananjaya* is that which produces blush; *Kurma* is that which causes winking in the eyes; *Krikara* is that which is connected with the sensation of hunger; and *Devadatta* is that which produces the feeling of drowsiness and langnor.

Before dealing with what might be called *Nadisodhana Pranayama* we shall consider a little more of the physiology of the *Yogin's* as contrasted with that of the modern scientists. Modern physiologists divide the nervous system of the body into two classes—the cerebro-spinal nervous system and the sympathetic system composed of nerve cells and ganglions which serve to act as so many reflex centres throwing out fibres to distant parts. Of these, the latter, though in certain respects independent, is almost subservient to the former and is not so very important. The cerebro-spinal system may be said to absorb every other kind of nervous mechanism in the body. It consists of the brain which covers a large portion in the system and the spinal chord which is appended to it like a tail. The brain is divided into the two distinct organs of the cerebrum and the cerebellum and is the seat of all the higher intellectual activities. The spinal cord which protrudes from the brain is tapering at the tail end and gradually expands until it reaches the brain where it terminates into a bulb known as the medulla oblongata which crowns the chord like the capital of a pillar. In the centre there runs a fine fissure from the tapering point of the chord to the crown of the head. The whole chord is a column of nerve matter; white and grey, equally and symmetrically arranged in two halves on either side of the fissure. The portion immediately on the

sides of the fissure are columns of grey matter. The grey matter being the substance that generally goes to form the centres or cells, these grey columns may be described as two chains of numerous nerve-centres coalesced into an elongated mass which preside over the various reflex acts and especially over those of respiration. These grey columns are surrounded by a ring of white substance composing several columns of nerve fibres, called the columns of degeneration. Some of these fibres connect the different centres of the spinal chord with one another; others are sensory and conveytactile impressions from the surface of the body inwards and upwards to the medulla oblongata of the brain; whilst some others convey motor impulses from the brain to the different muscles of the body. The medulla oblongata where the spinal chord ends forms in itself a collection of minor nerve centres which govern the functions of respiration, circulation and nutrition both directly and by transmitting the injunction of the will from above. Thus the spinal cord together with the medulla oblongata, though comparatively small in mass, forms the most important part of the nervous system.

The same things constitute the important elements of the *Yogin's* nervous system. In his terminology, the hollow canal running through the middle of the spinal chord is called the *Sushumna* or the *Brahmanadi* and has important function to discharge in the heirarchy of the nervous system. It resembles the string of a garland, as it were, in connecting the different parts of the cerebro-spinal nervous system into a continuous whole. It begins where the spinal chord begins and extends through the *Vishnugrandi* or the knot of *Vishnu* (medulla oblongata to the cerebellum and cerebrum and terminated at the crown of the head known as the *Brahmarandra*. The manifold centres of the cerebro-spinal system are so many beads hung on this hollow chord. On the left and right sides of this *Sushumna* stand the two nervous columns called the *Ida* and *Pingala*. Reception and transmission of vital energy to the different organs form the chief functions of these. Anterior, posterior and lateral to these are various other columns of nerves, whose

names have already been mentioned which not only connect the important nerve centres situated on the spinal chord but also radiate branches of nerves to the different parts of the body. The names, position and functions of several of these centres are mentioned. Some mention these as nine, while others recognize only six as the most important. The bottommost or the basic centre or the nether extremity of the spinal chord is called *Muladhara*. Above it in the lumber region is situated the centre known as *Swadhishthana*. Next to it comes the *Manipuraka* which is situated opposite to the navel. Then comes the centre which commands the region of the heart, known as the *Anahata*. Above it, opposite the knot of the neck is the centre known as *Visuddha*. Lastly comes the *Ajnachakra* which is located between the eyebrows and is the seat of command. The highest seat of knowledge is the *Brahmarandra* or the *Sahasrara* centre. Those that mention nine centres place one opposite the canine teeth (*Rajadanta*) and another high above the *Brahmarandhra* in the external ether or *Akasa*. Each of these is described as a lotus variously petalled, the topmost *Sahasrara* being thousand-petalled and the bottom most the *Muladhara* being three-petalled; or as a circle (chakra) with spokes instead of petals. The idea of the *Yogin* is that the brain together with the spinal chord forms one continuous system of nerve-centres all strung round the *Sushumna* or the hollow canal.

(To be continued.)

THE CEREMONIES OF THE FIRST DAY.

M. SESHAGIRI PRABHU M. A.

LECTURE II.

The rites and ceremonies mentioned at the close of the last lecture are ancillary to the chief Upanayana ceremony that is to take place on the following day, and are of secondary importance. They will be now explained in the order of sequence.

COMMON PRAYER.

These rites begin with a common prayer to the Kula-devata,——the deity that has been worshipped by a particular family from time immemorial, the Gramadevata —the presiding deity of the town or the village, and other Deities and Pitris, for the success of the undertaking and for the welfare of the boy who is to be initiated. As all the elders of the family and the maternal relations of the boy are to join in this prayer, it is called Common prayer. This prayer is offered in the chamber set apart for the worship of God. The parents of the boy make an offering of flowers and *Tambulam* and prostrate before the Deity. The boy does the same, and afterwards bows to all the elders and is blessed by them.

2. SANKALPA.

The man sits on a seat covered with a silk cloth; seats his wife on a similar seat to his left, and makes the boy take his seat next to his mother. He performs two achamanas, a pranayama, meditates on Vishnu, states the Pauranic Chronology from the creation of the world, and specifies the present time as determined by the age of

Brahma, and by the motions of the heavenly bodies. Then the position of the place were the ceremony is to take place is marked out. He is to enumerate the rites that he is going to perform as a necessary preliminary of the Upanayana which is to be celebrated on the following day. If the chowla ceremony (Tonsure) is not performed before, it is to be included in the Sankalpa.

Sankalpa is the solemn ceremonious determination of the person who engages himself in any religious work to the effect that while so engaged, he shall not devote his mind and attention to any other thing and that he shall perform the ceremony at the specified place and time. This is essential to the continuity of the work without any interruption and relieves him for the time being of all other religious obligations and social responsibilities. He cannot undertake any other work till he shall have finished the one begun with the Sankalpa. He must therefore pay all his attention to the sole object before him, and to nothing else.

You will understand the reason why we are prohibited by Smriti from saluting a man engaged in any religious work, for though, according to the rules of polite society, he is bound to return our salute, he cannot do so consistently with the Sankalpa he has formed, and he will be pained and disturbed to find his inability to do a mere act of courtesy. All these civilities must be exchanged after the completion of the religious work. In the Raghuvamsa, Kalidasa represents Dilipa as visiting his Purohita at the close of Vasishthas evening rites (1.56). Such is the rigorous stringency of the Sankalpa—undivided attention and devotion to duty at one time. It also shows how important were the religious duties in the eyes of the law-givers. In case of any emergency occurring during the course of any ceremony for which a Sankalpa has been

proclaimed, the ceremony even if it be one, like the marriage, requiring several days, has to be concluded at once and the emergency must be then attended to.

An exposition of all the mantras connected with the Sankalpa will be explained in connection with the Sandhya vandam.

3. GANAPATI PUJA.

Ganapati means the Lord of Hosts and is an epithet used by the Vedic Rishis to denote the Supreme Lord of the Universe. At the beginning of every auspicious act, His grace and protection are sought so that these may be proceeded on without impediment or obstruction.

Procedure. A diagram of two equilateral triangles intersecting each other with their vertices in opposite directions is drawn on the ground north of the place where the Homa is to take place. A circle is drawn round this diagram. A figure of a crown and a trunk-like curve complete the Symbolical Ganapati. Over this drawing are placed two plantain leaves on which some rice, a cocoanut, and two Vitikas of Tambulam, are kept. The Yajamana performs two Achamana, and a Pranayama, and bows to Mahaganapati. He declares his intention to worship Ganapati as a subordinate act of the Upanayana ceremony he is shortly to engage himself in. To invoke the blessings of Ganapati, he recites verses from the Rig-veda (II.23.1) *Gananam tva ganapatim.*

"O Lord of sacrifice! We invoke thee who art the Lord and Leader of the hosts of Gods, the wise among the wise, the most famous of all, the Supreme King of prayers. Listening to our prayers, come with thy protection and sit down in this sacrificial hall." Fixing his mind on the symbol of Ganapati and meditating on the meaning of the mantra just repeated he is to realize in the symbol the

presence of Ganapati who fills the earth (Bhuh) the air (Bhuvar) and the heavens (Svar), who is accompanied by Riddhi (Plenty) and Buddhi (Intelligence) with his companions and followers with all his weapons and energies. "Bow to Ganapati who is Om or Supreme Brahman, who is Bhuh, who is Bhuvar and who is Svar. I meditate on him". He then offers the sixteen Upacharas. Upacharas are certain acts and presents intended to propitiate a Deity or a venerable guest.

1. Āvāhana,—the invocation of Mahaganapati by means of the three Vyahritis—om, bhuh, bhuvar, and svar, and by showing the Āvāhana Mudra. "I offer this invocation to Mahaganapati who is Om, who is Bhuh, who is Bhuvar, and who is Svar." He is to meditate on Ganapati as Om—the Supreme Soul of the Universe, whose Infinite Life animates all the manifestations of His own forms perceptible in this terrestrial world, in the firmament and in Svargaloka.
2. *Asana*—a Seat. "I offer this seat to Mahaganapati".
3. Pādya—water for washing the feet.
4. Arghya—water rendered fragrant by means of sandalwood and to be used for washing the hand.
5. Achamaniya—Scented water for rinsing the mouth.
6. Snāna or Abhisheka—water for bathing.
7. Madhuparka, a mixture of curd, butter, honey, sugar and water.
8. Chandana—Sandalwood paste.
9. Alankara—Jewels.
10. Pushpa—flowers.
11. Dhupa—Incense.
12. Dipa—lamp or Arati.
13. Naivedya—Eatables offered to the Deity.

14. Tāmbula—Betel-leaves, arecanut, chunam mixed with camphor, and spices.

15. Pradakshina—going round the Deity and repeating hymns in His praise.

16. Prostration—Namaskara, the complete surrender of one's self to God.

These Upacharas are made by means of grains of rice, Tulasi leaves, flowers, plantains, sandalwood paste. He then recites *Ni shu sida Ganapate* (R-V. X. 112, 9).

O Lord of hosts, be seated among the bands of the singers of Thy praise, [for] they say that Thou art the most intelligent of the sages. Without Thy help nothing is done even here or at a distance. O Bounteous one, honour this great wonderful hymn of ours [by deigning to accept it.] "To Mahaganapati pervading the whole Universe, I offer this Durva grass." He then prays that Mahaganapati, obviater of all calamities and impediments, may be propitious to him and may enable him to accomplish his object successfully.

It is a cardinal doctrine of our religion that for the successful accomplishment of any undertaking, the Deity who is declared by scriptures to be the one whose function it is to further such works, should alone be adored. For the removal of hindrances, God must be worshipped in the aspect of Ganapati.

4. MATRIKAPUJA.

The manifestations of the Divine energy engaged in the work of the evolution of the world are conceived as the Mothers of the world. There are two groups of these mothers. To the first group belong sixteen Deities—Gauri, Sachi, Medha, Savitri, Vijaya, Jaya, Devasena, Sraddha, Svaha Matarah, Lokamatarah, Dhriti, Pushti, Tushti, and one's own Kuladevata. To the second group belong the following seven mothers:—Brahmi, Mahesvari, Kaumari,

Vaishnavi, Varahi, Indrani, and Chamunda The conceptions of these Goddesses and their functions will form the subject of a separate paper.

Procedure. Next to Ganapati towards the North is drawn a square and it is divided into sixteen smaller squares. The big square is covered with twenty-four pieces of plantain leaves, twenty-three cocoanuts with twenty-three tambulams are placed on the rice. This is to represent the sixteen and the seven mothers. The sacrificer repeats the names of the mothers and invokes the Deities to be present in the heap of rice placed in his front. With the mantra——Grihavai pratistha——he is to believe that the Deities have taken firm stand on the heap of rice, and to say——"May the Mothers pervading the Earth, the air, and heavens be comfortably seated here." He adores them with the sixteen upacharas and repeats the mantra—*Gaurir mimaya* (R. V. I. 164. 41.)

"Forming the streams of rain, Gauri becoming one-footed, two-footed, four-footed, eight-footed or nine-footed or thousand-syllabled, has produced the sound, in the sublime heaven."

This is the literal rendering of the mantra taken from the 164th hymn of the first Mandala of the Rig Veda. This hymn consisting of 52 mantras is composed by the sage. Dhirgha-tamas, is very obscure and abounds in many enigmas. It marks the dawn of philosophic speculation among the earliest Aryan settlers on the Sarasvati. It has taxed the ingenuity of many a commentator. Sayanacharya explains Gauri as heavenly speech endowed with the function of irrigation. Relying on the interpretation of this stanza by the earliest commentator Yaska as given in his Nirukta (xi. 44), Sayana says that one-footed means "having one footing or prop," or "abiding in the cloud." He proposes another rendering—"having Vayu (air) as

the means of conveyance." "Two-footed" means "having two supports in the firmament and the Sun" or in Vayu and Aditya; 'four-footed,' 'having four quarters for support' or 'having the four quatrains; 'eight-footed,' having eight supports in the four quarters and the four intermediate points of the compass; 'nine-footed' having nine resting places—in the Zenith or the Sun and the eight points of the compass. It is impossible to count the forms and varieties of speech, for she has become thousand-syllabled or has innumerable words; she has unobstructed application everywhere. She in the character of a flowing stream abounds in water pervading various regions. Where is Gauri to be found? 'In the sublime heaven'; it is said to be sublime as it is the highest place of water which supports life in this world.'

Sāyanāchārya quotes the opinion of another commentator who explains Gauri as Brahman manifesting itself as articulate speech. It is called Sabda-brahman or Sphota-brahman. In as much as speech furnishes us with words denoting objects, etc, and as these words produce in our minds the conceptions of the objects, speech is spoken of as producing or creating things. Every thing that we do or intend to do must be first planned in the mind. In communicating this plan to others, we make use of suitable words which being pronounced produce in the mind of the hearers the ideas originated with us. So our words are the causes of the corresponding ideas produced in others. These ideas work, call forth energies both in us and in others, and enable us to accomplish the plan. So the ideas conveyed by words are the mighty forces that rule the destinies of nations.

Before creation, Isvara thought out the whole plan of creation,—origination, sustenance, development, dissolution, and the agencies to carry out the work of evolution,

As He is Satya Sankalpa—one whose very wishes can be actualised, without any exertion on His part, the whole creation is the result of His thought. Before creation the whole universe existed in an unmanifested state (*avyākrita*) without differentiation of names, forms, and actions. But the archetypes of the various objects lay in a dormant state. This is called Pralaya. When Isvara begins to think, He becomes active and evolution proceeds on as planned out in the Divine Mind. The cause of His activity is called the power of *Māyā*. We do not know what Māyā is. May it not be the name of our inability to account for the cause of Isvara's activities which result in creation? Grant the existence of Māyā and the Advaita philosopher is able to expound the whole process of creation, satisfactorily, accounts for all the inequalities and incongruities of nature and society and beautifully reconciles the ways of God to Man.

So Gauri, reasoned-out-thought, corresponds to the Logos of the Greek philosophers. This speech before its expression in outward sounds is undiscriminated or is avyakrita and, being of one nature, is one-footed; has no distinction of parts of speech. The profound silence that prevailed before the creation of the Universe was broken by the sound Om. The *Pranava* or *Om Kāra*, the highest and holiest name of God is the first manifestation of the divine energy which resulted in the creation. Om is a composite sound consisting of *a*, *u*, *m*. The vowel *a* is articulated by opening the mouth and allowing the voice to pass freely. It symbolically represents the manifestation of unrestrained creative energy. The vowel *u* is pronounced by rounding the lips and allowing the voice to pass through the narrow passage of the lips. It symbolically represents the controlling of the spontaneous outpouring of energy and conserving it. This *u* is the directing and the regulat-

ing force in the created Universe. The consonant *m* necessitates the closing of the passage of the mouth and thus symbolizes the temporary cessation of the manifestation of the creative energy. Isvara who is the cause of creation, preservation and re-absorption of the world is therefore called Om---the One Essence that manifests as Brahma, Vishnu and Mahesvara. Before discrimination Om is one and when discriminated according to the functions Om is three. So the three murtis are one.

(To be continued.)

EPISTLE OF SWAMI VIVEKANANDA.

YOKOHAMA 20th, July, 1893.

Dear——,

Excuse my not keeping you constantly informed of my movements as I should. In a long journey one is so much busy every day and especially myself who am quite new to the life of possessing things and taking care of them, that that alone is quite consuming all my energies. It is really an awful botheration.

Within a week from leaving Bombay we reached Colombo. Our steamer remained in the port for nearly the whole day, and we took the opportunity of getting down and have a look at the town. We drove through the streets and the only thing I remember was the temple of Sri Buddha Bhagavan, where there is a very gigantic *Murti* of Lord Buddha in a lying position entering the *Nirvāna*. I tried to talk to the priests but they do not speak any other language but Cingalese and so I had to give up the attempt. Kandi, a city 80 miles to the interior, is the centre of Cingalese Buddhism, but I had no time to go there. The lay Buddhists here, both men and women, eat flesh and fish and only the priests are vegetarians. They are nearly the same in look and dress to your Madras people; and I do not know any thing about the language they speak; but judging from the sound it seems to be similar to your Tamil.

The next station was Penang which is only a strip of land along the sea in the body of the Malay Peninsula. It is a very small town, but like all other newly built

towns is very neat and clean. The Malays are all Mahomedans; and in old days were famous pirates and quite a dread to merchantmen. But now the leviathan guns of modern turretted battleships have forced the Malays to look about for more peaceful pursuits.

From Penang to Singapore. On our way we had glimpses of Sumatra with its high mountains and the captain pointed out to me several places as the favourite haunts of pirates in days gone by. Singapore is the capital of the Straits Settlements. It has a fine botanical garden with the most splendid collection of palms. The beautiful fan-like palm called the traveller's-palm grows here in abundance and bread-fruit tree everywhere. The celebrated mangostein is as plenty here as mangoes in Madras but Mango is *non perail.* The people here are not half so dark as the people of Madras although so near the line. Singapore possesses a fine Museum too and drinking and debauchery *ad infinitum*, for that seems to be the first duty of the foreign settlers and at every port more than half the ship's company would go down to seek for places where under the spell of wine and music hell reigns supreme. But of this more anon. Next Honkong. From Singapore although it is in the Malay Peninsula you feel that you have reached China, the Chinese element predominates so much. All labour, all trade seems to be in their hands. And Hongkong is real China. As soon as the steamer casts anchor you are beseiged with hundreds of Chinese boats to carry you to the land. These boats are rather peculiar with two helms. The boatsman lives in the boat with his family. Almost always the wife is at the helm managing one with her hands and the other with one of her feet. And in ninety cases you find a baby tied to her back with a peculiar peace of bag leaving the hands and feet of the little Chin free. It is a quaint sight

to see the little John Chinaman dangling very quietly from its mother's back, whilst she is now swelling with might and main, now pushing heavy loads or jumping with wonderful agility from boat to boat. And there is such a rush of boats and steam launches coming in and going out, baby John is every moment put into the risk of having his little head pulverised, pigtail and all; but he does not care a fig for all that. This busy life seems to have no charm for him and he is quite content to learn the anatomy of a bit of rice cake or two, the madly busy mother giving him from time to time. The Chinese child is quite a philosopher and calmly goes to work at an age when your Indian boys can hardly crawl on all fours. He has learnt the philosophy of necessity too well. This extreme poverty of the poor is one of the causes why the Chinese and the Indians have remained in a state of mummified civilization. To an ordinary Hindu or Chinese everyday necessity is too hideous to allow him to think of anything else.

Hongkong is a very beautiful town. It is built on the slopes of hills; and on the tops too which are much cooler than the city many rich people reside. There is a tramway going to the top of the hill dragged by wire rope and steam power almost perpendicular.

We remained three days at Hongkong and went to see Canton which is 80 miles up the river. The river is broad enough to allow the biggest steamers to pass through. A number of Chinese steamers ply between Hongkong and Canton. We took passage in one of them in the evening and reached Canton early in the morning. What a sight of bustle and life! What an immense number of boats covering the waters! And not only boats that are carrying on the trade but thousands of boats which serve as houses to live in. And quite a lot of them so nice and

big. In fact they are big houses 2 or 3 stories high; with verandas running round and streets between and all floating ! !

We land on a strip of ground given by the Chinese government to foreigners to live in. Around us on both sides of the river for miles and miles is the big city, a wilderness of human beings, pushing, struggling, surging, roaring. But with all its population, all its activity, it is the dirtiest town I saw; not in the sense in which a town is called dirty in India, for as to that not a speck of filth is allowed by the Chinese to go waste, but the horrible stink arising from the body of every Chinaman who has, as it seems, taken a vow never to bathe. Every house is a shop people only living on the top floor. The streets are very, very narrow, so that you almost touch the shops on both sides as you go. At every ten paces you find meat stalls and there are shops which sell cat's and dog's meat. Of course, only the poorest classes of Chinaman eat dog or cat.

The Chinese ladies can never be seen, they have got as strick a zanana as the Hindus of Northern India. Only the women of the labouring classes can be seen. Even amongst these one sees now and then a female with feet smaller than that of your youngest child, and of course they cannot be said to walk but hobble.

I went to see several Chinese temples. The biggest in Canton is dedicated to the memory of the first Buddhistic Emperor and the 500 first disciples of Buddhism. The central figure is of course Buddha and next beneath him is seated the Emperor and ranging on both sides are the statues of the disciples, all beautifully carved out of wood.

From Canton I returned back to Hongkong, from Hongkong to Japan. The first port we touched was Nagasaki. We landed for a few hours and drove through

the town. What a contrast! The Japanese are one of the cleanliest people on earth. Everything so neat and tidy. Their streets are nearly all broad and straight, regularly paved. Their cage-like neat little houses, their pine-covered evergreen little hills forming the back-ground of almost every town and village, the short-statured, fair-skinned, quaintly dressed Japs, their movements, attitudes, gestures, everything is picturesque. Japan is the land of the picturesque. Every house almost has a garden at the back, very nicely laid out according to Japanese fashion, with small shrubs, grass plots, small artificial waters and small stone bridges.

From Nagasaki to Cobe. Here I gave up the steamer and took the land route to Yokohama with a view to see the interior of Japan. I have seen three big cities in the interior Osaca, a great manufacturing town, Kioto, the former capital and Tokio, the present capital. Tokio is nearly twice the size of Calcutta, with nearly double the population.

No foreigner is allowed to travel in the interior without a passport.

The Japanese seem now to have fully awakened themselves to the necessity of the present times. They have now a thoroughly organized army equipped with guns which one of their own officers has invented and which are said to be second to none. They are continuously increasing their navy. I have seen a tunnel bored by a Japanese Engineer, nearly a mile long. The match factories are simply a sight to see. And they are bent upon making everything they want in their own country. There is a Japanese line of steamers plying between China and Japan and which will shortly be running between Bombay and Yokohama.

I saw quite a lot of temples. In every temple there are some *Mantras* written in old Bangalee characters in Sanskrit. Only a few of the priests know Sanskrit. But they are an intelligent sect. The modern rage for progress has penetrated even the priesthood. I can't write what I have in my mind about the Japs in a short letter. Only I want that numbers of our young men must pay a visit to Japan and China every year, especially the Japanese to whom India is still the dream-land of everything high and good. And you, what are you? Boobies talking twaddle all your lives, vain talkers, what are you? Come, see these people and go and hide your faces in very shame. A race of dotards. You lose your caste if you come out!!! Sitting down these thousand years with an ever increasing load of crystallized superstition on your heads, for a thousand years spending all your energy upon discussing the touchableness of this food or that, sucked in and into the very depths of gyrating foolery of priesteraft, with all humanity crushed out of you by continuous social tyranny of ages, what are you? And what are you doing now? Fools prominading the sea shores with books in your hands—repeating undigested stray bits of European brain work and the whole soul bent upon getting a 30 Rs. clerk ship or at least to become a roguish lawyer, the height of Young India's ambition. And every student with a whole hoard of beastlings crackling at his heels and asking for brood!! Is there not water enough in the sea to drown your books, gowns and university diplomas and all?

Come, be men—first kick out the effete priests, because these brainless brutes would never mend, the zero of their hearts would never become big. They are the offspring of centuries of superstition and tyranny—root them out first. Come, be men. Come out of your narrow holes and have a look abroad. see how nations are on their march.

Do you love *man?* Do you love your country? Then come, let us struggle for higher and better things, Look not back—no, not even you see the dearest and nearest cry—look not back but forward march.

India wants the sacrifice of at least a thousand of her young men—men, mind and not brutes. The English government has been the instrument brought over here by the Lord to break your crystallized civilization and Madras supplied the first men who helped in giving the English a footing—how many men, unselfish and thorough-going men is Madras ready now to supply to struggle unto life and death to bring about a new state of things—sympathy for the poor—and bread to their hungry mouths—enlightenment to the people at large and struggle unto death to make men of them who have been brought to the level of beasts by the tyranny of your fore-fathers?

———:(o):———

So' ath it come to me—not pride,
Nor yet conceit, but on the 'Ole
(If such a term may be applied),
The makin's of a bloomin' soul.

But now, discharged, I fall away
To do with little things again. . . .
Gawd, 'oo knows all I cannot say,
Look after me in Thamesfontein!

(Rudyard Kipling).

To one who can see through things the above lines give a sad picture of the English masses. Spiritual culture, the making of a noble manhood, the growth of a high character, or, as the poet puts it, "the makin's of a bloomin' soul,"—where is the university, or the church that could give this to the masses from whom the English army is drawn? It is only on the battle field. No where else. The moment the common man returns from the war he falls away to do wi h *little things* again. It is a deplorable feature of Western civilization that the civic life should be felt after all as one continuous "doing with little things", that the life of the student, of the householder, of the Vanaprastha should there have lost its ennobling and elevating character and have become dull, and uninspiring nay, even depressing. Youth,—neglected and wasted, manhood—a mean and sordid struggle, often unsuccessful, to get the day's want satisfied, and an old age—diseased and wretched preferring death to painful breathing. Such must have become the career of the English population in the lower but

broader strata, when it could find a larger life only in war and not along the path of ones own *Dharma*. It is not England alone that is like this, but the whole of christendom. A little thought will enable us to understand the etiology of this morbid condition of Western countries generally. The belief in the innate perfection of manhood which is a part of the creed of Hinduism, is absent in Christianity. It is this belief that counteracts the influence of Christian missionaries in all Asiatic countries where the spirit of Vedanta has spread. That it lies in you to make yourself a god and to manifest the perfected manhood in you is a belief that gives strength and courage to act in the living present however circumstanced one might be.

It is this belief that has made Japan a nation and is gaining for her, amidst the most unfavourable conditions, her glorious victories in war, as it brings her success in peaceful arts. This central doctrine of the Vedanta working on Shintoism has elevated ancestor-worship so as to be grand service to humanity and it is no wonder that we are told that the Japanese are no maffickers, that their public manifestations are quickly over and that they are back at their daily occupations. The Japanese soldier is deeply acted on by a religious feeling that he is fighting for humanity and against injustice and unrighteousness. That same feeling and habit actuates him to return to his peaceful occupations with zeal and earnestness. He does not feel that he has fallen away and has do with little things again. The full realization of the idea, "I am He", that the purpose of all human activity is the manifestation of that perfection, and that divinity which is in man, is in itself a spiritual culture of the highest order. This explains how the action of Japan, even though it has no religion in the Western sense, is characterised by a sacrifice, honour, courage, and unceasing activity in all the ranks of social life. A fine

sense of honour and of duty is the result of spiritual culture and not the result of the modern system of education. Sri Krishna has said—"Whence, O Arjuna, has this despair, so unworthy of thy Aryan descent, leading neither to heaven nor to glory, overtaken thee in this peril. Do not give way to fear, O son of Pritha, it is not worthy of thee. Cast off this unmanly weakness of thy heart." "Man never attains to freedom unless he performs deeds nor does he rise to perfection by mere renunciation. For, actionless none can ever remain even for a moment; perform thou therefore deeds, to thee allotted, for action is to inaction superior counted . . . . . Apply thyself to action that thou needs must always perform, regardless of results . . . . One's own *dharma*, however inferior it may be, is far better than that of another superior though it may be; even death would be welcome in one's own *dharma*, but that of another will cause fear and the loss of manly virtues like self-reliance. But the ignorant, the faithless, the weak doubters—(who stumble and falter in action) meet with destruction. To them there is neither this world nor the next . . . Let one raise self by self . . . . He who hath conquered self . . . is tranquil in action and inaction, in happiness and misery, in honour and dishonour. Everything done, given, suffered or sacrificed without faith (*Sraddha*) is imperfect. It is neither useful in this world nor in the next." This Sraddha is faith, faith in oneself, faith in one's own strength to conquer the worlds, to capture the secret of the universe. This Sraddha shows itself in action as devotion or "One-pointedness of the mind and sense-organs. It is superior to all dharmas and it is the Supreme Dharma." Such in brief is in practice the religion of all Asiatic races, only here it is stated in the language of the Gita. Professor Inaze

Nitobe says in the recent book entitled 'Japan by the Japanese' that love, as taught by Christ, is feminine. Does this not agree with the homily on love preached by Yagnavalkya, full of power, insight, truth and manly vigour. The only form in which love is not feminine is benevolence and active doing of good to others, for according to Yagnavalkya, in loving my neighbour and doing him good I love my Self and help its fuller manifestation. This is one of the cardinal points of the "Bushido" code of morals as it is of Hinduism. Hence to the oriental, gentleness, sympathy, love, charity, beneficence are not the responses of the human heart to the cries of suffering that reach it,but the spontaneous manifestation of one's spiritual nature. Did not Buddha, overflowing with love, send a good thought in each direction, North, East, South and West ? If the difference between these two types of love is clearly grasped it will not be difficult to understand how Western civilization is aggressive, while the Asiatic civilization even when it marches forward in conquest is not marked by any violent antipathies to races and communities. The reports received from European sources of the Japanese treatment of Russian prisoners does not warrant us in saying that the other Eastern nations would behave similarly but such instances show that the springs of manly conduct are not dried up in Asia. Japan affords another lesson to us. The blind adoption of Western civilization has brought into action forces which the original and basic culture of the peoples discountenance completely. Socialistic ideas are disturbing the progress of the people. This is due largely to the decreasing influence of the fundamental principles of Asiatic culture when set against European social ethics. Here it may be pointed out that are are two ways in which practical religion works in society. The ideals that it holds up to man if

two high, are degraded and made to suit the convenience and comforts of the more influential classes; in which case there is a struggle between the different classes and much social discontent and misery. The second way in which it works is that its ideals are not degraded or lowered but the actions of individuals and communities are directed towards the realization and fulfilment, in however imperfect a degree, of the ideal. In this case the ideal is not abandoned simply because it is beyond reach but individual and communal life becomes one long strenuous attempt to make the ideal a reality. There is thus no internal struggle or social discontent or misery. The one that we have described first characterises the religion of the Western nations, the second is the character of that of the Eastern.

The psychological qualities associated with this character of oriental civilisation are by Hindus termed *Vairagya* and *Dharma*. Vairagya denotes that habit of mind which determines the necessity and scope of human action not with reference to the fleeting and ever-changing ideals of each age or decade but with reference to the permanent spiritual necessities of human progress. This application of idealism to the daily life of the people has secured for it in a very considerable degree tranquility of mind even in action, while the force and intensity of effort does not diminish. The apparent diversity in this world and the seeming conflicts of interests that mark the path of progress are not really such. The habit of mind which views actions always with reference to a distant ideal gives a sense of confidence and an assurance of success which are not at all affected by the innumerable obstacles which seem to drive all hopes away. If now the goal of our action is shown to be near to us and within the reach of us all, the steady and long aimed blow falls with a tremendous

force to achieve the nearer object and we get the rise and establishment of great Asiatic empires. The single-minded devotion of whole masses of men to an ideal which they feel very near to themselves and their mighty efforts to realize it is often wrongly described as fanaticism. To call it by that name is to show very poor understanding of the real elements of their character.

Dharma is not easily translateable in English. Clear-cut definition there is none for it. Its essential principle can be stated but it eludes definition as there is a vagueness about its outlines. Dharma stands for the sum-total of the duties of man in every aspect of his life, in every department of his activity. In his domestic relations he has certain duties to fulfil. As a member of his tribe or community, as the subject of a state he has certain other duties. Towards his own physical self and spiritual Self he has certain other duties. Towards God he has duties. All these constitute Dharma. And the common feature of them all is restrained action directed towards the evolution and manifestation of his moral and spiritual nature. Man's life is thus a life of continuous action and sacrifice.

From the smallest act of man's daily routine to the noble and heroic deeds of its best men—the lights that shine on the firmament of Asia—all these are viewed as sacrifice, the fruits of which are dedicated to the Supreme. In the long history of the Asiatic peoples there have been many wars and many battles have been fought. In every such case the wars that each nation has immortalized in epics, ballads or songs were wars for the establishment of *Dharma*, for the preservation of the ideals which that nation represented in the history of the world's progress. Our readers must have known of the expression, Dharma Yuddha, used in connection with the great war of India. The Wars of the Mahrattas were similarly

believed in by them as Dharma Yuddha for the maintenance and propagation of the Maharashtra Dharma, *i. e.* the ideals which the people of the Maharashtra country represented. The wars of Islam were in the main, of a similar character as any dispassionate reader of History can see. The present war of Japan against Russia is a Dharma Yuddha. If we take the utterances of Japan's best men, her statesmen and generals we find this aspect of the struggle strongly and prominently presented before the public. And the conduct of even its common soldiers is in perfect accord with their professions. If on the contrary we take the speeches of European statesmen on the eve of any war, or whenever the peace of Europe is being threatened the conviction forces itself on us that Dharma in the sense in which the Hindus and other Asiatics understand it is not at all a factor in the declaration, conduct or determination of a war. We have again the word Dharma in the expression Dharmarajya (meaning the kingdom of righteousness). What then, it might be asked, is the meaning of Dharma. It may be roughly defined as meaning and including all actions done or all activities repressed, all pleasures enjoyed or all pains suffered by men or groups of men with a unity of purpose when such acts or forbearences make for the establishment of the type of civilization which these men or groups of men represent. Hence the basis of a Dharmic life is the right apprehension of a nation's ideal or place in the history of the world. It is only this clear conception of the nations destiny that gives a high spiritual note to the nation's activities or quiesence; otherwise national life is *tamasic*. It is these two ideas, Vairagya and Dharma that have made Asia the birth place of all religions. Renunciation and Dharma which constitute the two chief elements of the religion of Asia and from which have grown Buddhism,

Judaism, Zoroastrianism, Islam and all the later religious systems, are the two living principles of Asiatic culture. The distinguishing feature of Asiatic civilization has been the predominance of these two ideas in the practical life of the nations that represent it. While in the West the people have been strugling continuously against nature and the whole world without any national ideals, in the east before even the first glow of spirituality coloured the horizon of the the Germanic and the Celtic races of Europe the Asiatic had clearly perceived his goal and his destiny and regulated the national life accordingly. Whenever such high ideals of Vairagya and Dharma prevailed amongst a people there was an epoch of national elevation and expansion. Buddha was followed by Asoka, Sankara by the age of Rajput ascendency, Mohammad was followed by the Kaliphate of Bagdad.

It has often happened that nations have fallen temporarily through having lost sight of the religious ideals of Vairagya and Dharma. But even when an Asiatic country had fallen on evil days, even when its national ideals were not in high favour with the people, the religious character their ideals had assumed have saved the people from the horrors of secularism, competition and struggle for existence and from that sense of moral blankness which the lines we have quoted from Mr. Kipling so well describe. It is against this arid dryness of secular morality and religion of expedience that Asia now raises its voice. It is not a cry against material progress, as some would imagine it to be. It is a cry for the preservation of the ancient spiritual culture of Asia. In this respect, in setting greater value on spirituality than on Railways or the mechanical eaids to progress, much as we need the latter, "Asia is one" in faith, in ideals.

"FROM COLOMBO TO ALMORA"

A close observer of Asiatic peoples, Mr. Meredith Townsend thinks that in the domain of thought the brown and the yellow men seem to be destined to "the eternal reproduction of old ideas." If this be a correct reading of the history and character of those peoples then their complete extinction would appear to be not far distant from the present age, for intellectual stagnation is the surest sign of the decay of national life. Many of our great men did not subscribe to this gloomy view of the destiny of our race. Nor will any Asiatic who sees what western civilization is feel any warm liking for its religion of convenience and its system of practical morality which favours the ruin of many to strengthen the hands of the rich and powerful.

"The Indian begins with admiring the West when he sees it first. The glamour of its mighty mechanical and commercial civilization fades gradually as he sees more of it. Then he discovers its true nature, its one-sided and partial solutions of large questions of permanent interest. In the end he turns back to the religion and teachings of his forefathers. This is the life history of most of the educated Indians. In the short span of his life Swami Vivekananda illustrated this feature of modern Indian life. Before he took his Sannyas he had passed through it all.

With his sannyas begins his grand service for his motherland. He travelled much, saw many countries and men; with the characteristic insight of the oriental he clearly discerned wherein the true greatness of each nation consisted. He found in the West many things which his countrymen lacked. But he never could see there those supreme virtues which constitute the divine nature of man,—purity, love, calmness

and peace. When he was questioned before his departure from America how he would like his motherland after four years experience of the luxurious, glorious and powerful west, he answered "India I loved before I came away; now the very dust of India is holy to me, the very air is now to me holy, it is now the holy land, the place of pilgrimage, the *Tirtha*." Such was his opinion in spite of his regard and admiration for the West. He lived his life intensely and when he spoke the words came with the force and conviction that is born of a fervid patriotism and the power of a man of action. The enthusiastic demonstrations held from Colombo in Ceylon to Almora on the Himalayas on his return testify to the natural instinct of the Indians to detect and follow the true leader of men. He was a born thinker and leader. He had the fire and soul of those ancient rishis who proclaimed that the world was for the strong, not for the weak; that true love is universal, not sectarian or racial. The later Hindu teachers were weak and neglected the path of *Dharma*, of action and laid much stress on *mukti*. And the result is that the perfection in our physical and social nature which ought properly to have been the first achievement is still a wish to us. No nation, no race can afford to forego the discipline, the sense of strength, the power to act and the moral force the following of *Dharma* gives. The one great service which Swami Vivekananda rendered to his countrymen is, we might say, the *Rehabilitation of Dharma in practical life*. As he put it in his own inimitable way,—"You will be nearer to heaven through foot-ball than through the study of the Gita ..... you will understand Gita better with your biceps muscles a little stronger. You will understand the mighty genius and the mighty strength of Krishna better with a little of strong blood in you. You will understand the upanishads better and the glory of the *Atman* when your body stands firm on your feet and you feel yourselves as men." When he spoke

of religious instruction he never meant the mortifying of the human body. For that is against the spirit of the Vedantic teachings. The mission that he had at heart was the regeneration of India. It was too grand to become a fact in his life time even had he been vouchsafed a longer life. He feared no failure for there could be no failure. It might be that the event does not hasten toward us as we might wish. But even partial success takes us nearer to the goal.

Swami Vivekananda was at his best at conversations. His best experiences and thoughts were communicated in the course of conversations. His learning, his dialectical skill, the readiness of his resources, his large sympathies which were not confined to particular races or nations, his keen observation of men and manners, and his strong patriotism made his talk brilliant, instructive and inspiring. All that has neither been fully reported nor published. His presentment of ordinary historical events so as to reveal their deeper meanings was matchless. The special value of the lectures published under the above title lies in the emphasis he laid on the intense practicality of the Vedanta. Even to-day there are many who believe that the Vedanta is a dreamy philosophy, that its practical effect on human conduct is to produce inaction and indifference and that it tends to weaken the motive for human exertion by its metaphysical doctrines of reincarnation and Karma. Such false notions of Vedanta supported by the superstitions of each caste or community and the narrow influence of the priestcraft have been producing baneful results. In these lectures Swami Vivekananda expounds the cardinal doctrines of the Vedanta philosophy and has freed them from the corruptions and the noxious ideas smuggled into the Vedanta in the name of religion and philosophy by sectarian people. To him antiquity in itself possessed no sanctity. No social reformer could have been severer in his criticism of social institutions;

Yet there was no bitterness in it. A high resolve to set right our social institutions and remove social evils without external aid or interference, an inspiring belief in our strength to successfully do this and a method of reform which secured the widest individual freedom and which offered no violence whatever to our deepest national characteristics,—these made his remarks acceptable to all and at the same time of great practical value. "Hands off" he used often to say when speaking about reform. Freedom was the chief note of his teaching. He was strongly opposed to the social reformers as their work only aimed at imposing in the name of rationalism new restrictions, rules and conventions in the place of the old ones. Their actions virtually amounted to an attempt to establish the tyranny of the social reformers, (or as they now style themselves, rationalists) in place of the tyranny of the priests and purohits. From one tyranny to another was no reform at all. The zeal and spirit of the reformers was fanatical. In their rage for reform there is no guarantee that they would respect the right of every man and group of men to complete freedom, to rise and expand from where they are according to needs and aspirations which sound education creates. The aggressive methods of the reformers are as ruinous as the insidious ways of the orthodox purohits. He preached against them both and advocated a national system of education and perfect freedom as the two essential conditions of any healthy progress.

Another character of his teaching is intense nationalism. But this nationalism had none of that insular and anti-foreign feeling which marks European politics. He inspired the Indians with the lofty idea that their destiny in life is not to be ever in pupillage, that they have some noble things to teach the world, which it much needs. He exhorted them to go out to preach unto the nations of the world the uplifting and soul-inspiring ideals

of the East, which alone would remove the evil effects of Western political and economic systems. This going out, this mission of spreading Eastern ideas and culture he considered a part of his scheme of nationalism. As the inheritors of the noble ideas of the Vedanta,—the solidarity of all mankind and the divinty of the human soul,—the Hindus are responsible not only for their preservation but for their spread as well. The fulfilment of this duty necessarily involves an extensive spread of Sanskrit. The Sawmi thought therefore that in any programme of national education in India Sanskrit language and literature must have a leading place. Speaking about the condition of the lower castes he said as follows: "The only safety, I tell you, men who belong to the lower castes, the only way to raise your condition is to study Sanskrit and this fighting and writing and frothing against the higher castes is in vain; it does no good and it creates fighting and quarrel and this race unfortunately already divided is going to be divided more and more. The only way to bring about levelling ideas of caste is to appropriate the culture, the education which is the strength of the highest caste. That done you have what you want."

Sanskrit, he said, is prestige and culture. Religious instruction may be given as well in the Vernaculars as in Sanskrit. Some of the later religious reformers in India especially the Vaishnavaite saints did succeed in their reforms and created a literature of great merit, just as Buddha did in ancient times. But the influence of such movements waned within a comparatively short time as they were not associated with Sanskrit. So great is the value of Sanskrit in any popular movement.

The present system of education he characterised as a negative education—not a man-making education. "The child is taken to the school and the first thing that he learns is that his father is a fool, the second, his grandfather is a crazy

lunatic, the third that all his teachers are hypocrites, the fourth that all his sacred books are lies. By the time he is sixteen he is a mass of negations, lifeless and boneless. And the result is that 50 years of such education has not produced one man in the three Presidencies." Strong language this, but nevertheless true. Such a criticism as the present education develops, is not a sign of health. It is not the right sort of critical power, nor is the development of the critical faculty the only condition of an efficient system of education, of the well-ordered progress of a society. "Education" said Vivekananda "is the manifestation of the perfection already in man; and Religion is the manifestation of the Divinity already in man."

It is the essence of education, according to the Hindu, that it must help in man's perceiving the larger syntheses that exist in the universe, namely, of nationality, of humanity, in his perceiving the harmony of the universe, its oneness and beauty. This power is already in man. Education, by its discipline and its inculcation of the higher virtues, helps him in manifesting it. It is here that religion comes in. Of all the factors of civilization religion is the most powerful and the most dangerous sometimes. For religion to exercise its most beneficent influence, secular education must prevail in the country in its fulness and completeness. Where ignorance prevails, religion will develop into fanaticism, unless the people are by instinct and hereditary character *sattvic*. But where secular education, works side by side with proper religious instruction, the struggles of competitive life become less severe and scarcely felt; social and political problems are looked at from a broader standpoint; sectional character of the solutions of these problems become absent. Hitherto religion was a secret of the Brahmin classes in spite of attempts to bring it down to the masses. In Europe when religion broke away from the guardianship of the

Catholic monks and from their cloisters and monasteries, and when it worked down to the masses, life became freer and fuller. All progressive and liberal movements took their rise in that age. Almost similar conditions prevail to-day in India. The caste and class privileges must be taken away, religion must no more be the secret of power with the Brahmin. It must come down to the masses. The only way to effect this is religious education. Professor Paranjpye seriously doubts whether religious education is ever possible in India, whether there is a common basis for the different religions and sects that prevail here, whether, even if it is possible, it is desirable. He does not believe in history and in the lessons of history. To him they offer no guide in practical life. His position in this respect is not clear to us. Even a strict mathematician cannot ignore ascertained facts. History does not repeat itself. But historical facts are the basis on which statesmen and economists rest their conclusions. It is open to anybody to doubt the accuracy of a statement of fact or differ as regards the value to be attached to any fact for purposes of sociological inquiry. But to ignore them as if they had no value at all is wrong. The psychology of human societies is still unwritten. What action religion and religious training have on the conduct of men in society or on particular societies none can definitely say at present. Peace and sanity of men being guaranteed, it is within the limits of right action for public bodies to actually give combined religious and secular instruction and see what the results will be. All reforms are tentative, as Professor Paranjpye knows. Experiment is the method in actual legislation and administration. It is proposed by the advocates of religious education to try if by means of a combined religious and secular education the struggles between the various classes of society will not be humanised, if the knowledge of the essential principles of religion and morality,

which do not vary with different nations, would not tend towards mutual love and understanding between the nations of the world. Popular opinion is in favour of this experiment. The question has come within the range of practical politics in European countries and the experiment is being tried. Contemporary opinion, though divided to a certain extent, is not hostile to it. Hinduism, as presented by Swami Vivekananda in the book under review and his other works, is acceptable to all classes, except to the fanatically inclined ; and it contains no offensive features likely to estrange the feelings of the other religionists and divide the people still more. It clearly proves the possibility of writing text-books on non-sectarain lines. These very books might be prescribed as text-books for advanced classes in religious instruction. His books would be an excellent introduction to the Upanishads, the Gita and our Vedantic literature. They would arm us against the evils of text torturing and the other habits of the orthodox pundits. His lectures touch many poins of living interest. They are rich with ideas and high feeling and are very stimulating. Even a hostile reader is forced to respond to such manly vigorous thinking. As Mr. N. N. Ghose says, Swami Vivekananda's works must be in every home where English is known. We have been tempted to digress from the lines of a formal review as the subject of religious education is now agitating the public mind. "Colombo to Almora" is excellently printed at the Brahmavadin Press. The two lectures delivered by the Swami at Lahore have been added in this edition. Marginal notes serving more or less as an analysis of the lectures make the book more useful for constant reference. We hope the publisher will add an index in the next edition. A picture of the Swami enhances the value of the book. The book is priced at Rs. 3 and must be within the power of every English knowing man to purchase it. Even as a literary work it will occupy a high place.

The Indian Progress.

CORRESPONDENCE.

VEDANTA—THE RELIGION OF SCIENCE.

By N. K. Ramasawmi Aiya.

Religion is generally understand to teach the existence of God different from and presiding over this universe of spirit and matter. This is the popular theory of existence. The scientific theory whose latest exponent was Herbert Spencer is that there is but one existence, whose aspects are spirit and matter. In the West, where science is divorced from religion, we find the Monistic theory of the Universe only among scientists, while Christianity is dualistic, though no doubt attempts have been made by scientific men to interpret it monistically. In the East, we find however the unique fact that science and Religion have been blended in one of the schools of Vedanta, the Religion of India. The Advaita Vedanta of Sri Sankara which is adopted by Theosophy corresponds to the monism of the West. Herbert Spencer wrote just before his death with reference to advaitism that "he was gratified to find a Philosophy akin to his own taught in India." Madame Blavatsky says in her "Secret Doctrine" that "Herbert Spencer holds that the nature of the first cause, the Eternal Reality, may be essentially the same as that of the consciousness which wells up within us" and that "this doctrine of Herbert Spencer brings him very near to the esoteric and the advaitic that." Miss Edger writes to the same effect in her "Elements of Theosophy." Har Narain says in his "Vedic Philosophy" that "Mr. Herbert Spencer has arrived at a correct and sound conclusion in his 'First Principles,' that there is only one absolute Reality" and that "Mr. Herbert Spencer agrees with Sri Sankara in holding that there is only one Reality underlying all phenomena, which being only appearances of the Real

Entity are true only in their relative nature." Similar views are expressed by Manilal Dvivedi in his "Advaitism or Monism", Tripathi in his "Sketch of Vedanta Philosophy," and Sitanath Tatva Bhushan in his "Vedanta and its relation to modern thought." Advaitism teaches the unity of existence, though of course it differs from science on some material points (e.g. the existence of an individual surviving bodily death) which must at any rate be considered unproved now. There are two other schools of Vedanta, viz. Visishtadvaitism and Dvaitism which are both dualistic. The Buddhist denies all existence and as such does not agree with science. The other chief religions of the world e.g. Mahomedanism, are also dualistic, though as in Christianity some scientific men have tried to understand them monistically. The two prevailing theories of existence are therefore the monistic and the dualistic or the scientific and the popular. It is noteworthy that science and Religion have been reconciled in the Advaita Vedanta. Theosophy and Advaitism agree with Monism the Philosophy of science (called Atheism in the West as it denies God different from the universe of spirit and matter) in holding that there is but one secondless existence whose manifestation is the universe of spirit and matter. The oneness of advaitism, Theosophy and monism is admitted by Madame Blavatsky and Annie Besant F. T. S. Madame Blavatsky says in her "Secret Doctrine" that "the Esoteric Doctrine, like advaitism, teaches that there exists but one secondless Infinite Existence from all eternity" and that "all the rest is phenomenal as there can be neither two infinities nor two absolutes." Annie Besant F. T. S. says in her "Why I became a Theosophist" that in Theology Theosophy is pantheistic and it denies a personal God and holds that God is all and all is God. Theosophy believes neither in immateriality nor in a supernatural kind of existence. Theosophy only alleges that matter exists in state

other than those at present known to science. Hence as Madame Blavatsky has pointed out, agnostics and atheists more easily assimilate the teachings of Theosophy than do believers in orthodox creeds. "In all I have written and said as an atheist against supernaturalism, I have nothing to regret, nothing to unsay, on the negative side, atheism seems to me to be unanswerable. Its case against supernaturalism is complete. I was satisfied and I have remainned satisfied that the universe is not explicable on supernatural lines." That the Dualism of Religion is not accepted by Theosophy will be evident from the "Autobiography of Annie Besant F. T. S." who corrects the misapprehension about Theosophy of the late Charles Bradlaugh according to whom "An atheist certainly cannot be a Theosophist. A deist might be a Theosophist. A monist cannot be a Theosephist. Theosophy must at least involve Dualism." "Theosophy, so far, from involving dualism, is based on the One which becomes two on manifestation just as atheism posits one existence, only cognizable in the duality, force and matter and as philosophic though not popular theism teaches one deity whereof are spirit and matter." Advaitism and theosophy, though scientific, will not be accepted by the dualists, nor will dualism be accepted by the monists. This theoretical difference which is fundamental is followed by equally important differences in practice, both religious and moral. Advaitism teaches, in the words of the "Advanced Text Book of Hindu Religion Ethics" that "man is reborn, so long as he thinks of himself as to be different from God, but knowinghimself to be one with him, he obtains liberation" and that "all virtue, all that is good, spring from recognizing the unity of the self and all vice all that is evil, similarly arises from disregard of this truth and from the feeling that the self is not one, but many." Both these views will not be accepted by the dualist. Dualism ought not to be accepted as it is unscientific, nor can advaitism or

Indian Monism and much less Theosophy, which adopts but adds a good deal to it, be unreservedly accepted at present, for, though they agree fundamentally with Monism, the philosophy of science, they differ from it in some important particulars (*e. g.* the existence of soul and its survival of bodily death) which must be considered to be not yet proved. It is significant that the phenomena considered to prove the existence of soul and its survival of bodily death by Mr. F. W. H. Myers of the London Psychical Research society in his recent work on "Human Personality and its survioul of bodily death" (which is claimed to be the first attempt to prove soul scientifically) are explained by Sir William Crookes (also of the Psychical Research Society and one who has occupied one of the foremost positions in the scientific life and work of England during the last quarter of a century) by the theory of brain waves. He says that all "occult facts may be reconciled with science by the law that thoughts and images may be transferred from one mind to another without the of every of the recognized organs of sensation. There is a path by which the incidents of this part of the field and the facts of telegraphy without wires might be found eventually to harmonize. All the phenomena of this universe are presumably in some way continuous and it is unscientific to call the aid of mysterious agencies when with every fresh advance in knowledge, it is shown that ether vibrations have powers and attributes abundantly equal to any demand—even to the transmission of thought." With inference to Crooke's theory, Mr. Andrew Lang in his article on "Psychical Research" in the New Edition of the "Encyclopaedia Britaninca" writes that "if it is once admitted that any living brain way infect any other, it becomes practically impossible for a spirit of the dead to prove his identify" But, as he says, a curious chapter of human history is at last within possible reach of scientific explanation.

NOTES AND THOUGHTS.

History of India—Histories of India, there are many. Wars, conquests, invasions, the rise and fall of dynasties and similar events have been described with a fair degree of accuracy by European Historians and chroniclers of India. But the story of Indian civilization in all its changing manifoldness, its ancient culture, its bloodless revolutions, its silent struggles and reforms, the wealth and loftiness of its ideals, the steady progress of the peoples, inspite of political struggles and changes, has yet to be written. Patient labour and liberal patronage by the Government and Indian rulers and princes can alone make it a reality. The field of research is extensive and unless the labourers are sufficiently large in number the work cannot satisfactorily be done. Miss Sarola Devi Ghosal, Editor of the Bharati (Bengal), has drawn up a set of queries which afford a rough working plan for those who feel inclined to do any historical research work. The most troublesome part of it is the collection of materials. Every village, every hamlet, structure or stone in India has got an interesting history. So rich is the country of historical monuments. The Englishman has been in India only for the last two hundred years. The activity, the great interest he shows to conserve the monuments of British rule in India must make the Indian eager to preserve, maintain and explain the many scattered monuments of his certainly not inglorious past. While every European nation is trying to trace and establish its kinship with an Asiatic civilization it is sad to see the inheritors of the Aryan civilization ashamed to own or express their glorious descent. This feeling, it is hoped, is only a passing freak.

THE QUERIES ABOVE REFERRED TO ARE THUS STATED BY THE *Bharati*.

I. A list of the villages in the District having *temples* or *monuments* at least a hundred years old.

To give a full account of such temples or monuments. Points to be specially noted :—(*a*) the structure and form of the edifice : special notice should be taken if any temple shows a curvilinear form ; (*b*) if there be any stone or brick slab containing inscriptions found attached to it ; (*c*) if there be any idol inside—a full description of it should be given ; (*d*) if there be any sculpture outside ; (*e*) if there be any tradition in the village with regard to such temples or monuments.

II. If there are any ruins at least a hundred years old—full details of them.

Points to be specially noted :—

(*a*) The length and breadth of rooms.

(*b*) The situation of windows and roofs.

(*c*) The size of the bricks.

(*d*) Architectural peculiarities.

(*e*) If there be any statues—descriptions of them.

(*f*) The village traditions and the historical associations of such ruins, whether they are connected with the name of any Raja or Zemindar etc.

III. To note if there are any other objects of interest besides buildings such as *old tanks, mounds of earth, stone images* etc. having historical associations.

IV. If there is any village which at one time was very flourishing but is now sunk into insignificance, causes of its downfall.

V. If any image, copper plate or any other interesting thing was ever found in any village at the time of excavating tanks, ploughing fields or in river beds.

VI. If there is any sign of any ancient metalled pathway, or road, or bridges in the district. Full history of these.

VII. A full account of the arts and industries of the place. The following points amongst others may be noted.—

(*a*) Varieties of quality and varieties of price.

(*b*) Wages of labourers. Time required for production.

(*c*) The time when an industry reached its zenith of success.

(*d*) Causes which contributed to its decline.

(*e*) Suggestions as to how it may be revived.

VIII. The ballads and doggerels and folk-lores which may be current amongst the people of any particular village.

IX. Geneological tables and histories of old families in the District.

X. Traditions or accounts of any feats of bravery or heroism or self-sacrifice of any single individual or a community in any village.

* * *

Travancore and Oriental learning—Before the advent of the British in India, the preservation and cultivation of Sanskrit learning was one of the sacred duties of Indian sovereigns. The special patronage and encouragement extended by Princes to oriental scholarship drew the best scholars to their courts. Tanjore, Benares, Navadwip were some of the important centres of learning. It might even be said that they were great Universities. The tide of secularism that has almost swept over India these two centuries has rendered oriental culture and learning more or less an object of antiquarian interest. The aid that it at present receives from the British Government and Indian

rulers has in a measure, saved oriental manuscripts from the effects of neglect and decay. But that reverence and sanctity which formed a special feature of the action of the older patrons of oriental learning is absent. And it is with sincere delight that we learn that H. H. the Maharajah of Travancore has sanctioned the publication at the cost of the state of all unpublished Sanscrit manuscripts. The enlightened ruler of Travancore has earned the grattude of the whole Hindu population for this liberal act. The oriental library of H. H. the Maharajah of Mysore has been doing very valuable work in this direction. Hindu and Mahommadan rulers of India have got behind them a history, literature and civilization of which any nation may be proud. It is a sacred duty they owe to themselves, to their ancestors, and to the land of their birth that they should more actively and liberally help in this work. It would be a very good thing if the princes of India join together and establish an institute for the publication and translation of all oriental works. Such an institute consisting of scholars and experts might determine the value and order of publication. What the Hakhyut Society and Historical Manuscripts Commission do in England for English History and literature might be done for India by an organization of this kind here. Capable and enthusiastic Indians are not wanting. If only our princes and nobles begin to take an active interest in their historical and religious literature the success of the movement is ensured.

* * *

Education of the Priests.—One of the many methods of social reform proposed is the Education of Priests. The proposal is generally treated as a joke by many, and is considered to be not worth serious notice at all. The Hindu priests are a powerful class still. It is no good

making that body the enemy of all progress. The scientific and historic spirit must work there also if the whole Indian people is to be animated by higher feelings or larger ideals. Pandit Din Dayal Sharma, founder of the Bharat Dharma Mahamandal has proposed the establishment of a Patashala to promote Sanskrit learning among the priestly classess. A beginning has already been made. As an experiment the patashala will be worked for two years and be affiliated to the Sanscrit College, Benares. It is not enough to give the priests Sanscrit learning. They must be so trained as to sympathise with the aims and aspirations of the people generally and be responsive to the higher calls of duty, of patriotism and of humanity. Otherwise there will be the danger of our helping them to become worse tyrants by abusing the power and prestige which Sanscrit learning and literature and the new position to which we elevate them give.

* * * * * *

"At first he was one of Khandoba's mendicants,
By good luck he became a Captain of Horse;
But his beggar's cry would not stop,
His original nature would not depart.
At first he was a village astrologer,
Then a king's throne fell to his lot;
But his proclaiming of the almanac would not stop,
His original nature would not depart.
At first she was a servant,
Then she became chief queen;
But her running about would not stop,
Her original nature would not depart.
At first Tuka was the companion of Saints
Then he was identified with Panduranga;
But his repetition of the name of God would not stop,
His original nature would not depart."

(SAINT TUKARAM).

Saint Tukaram was a contemporary of the great Sivaji and his spiritual Guru Ramdas. His teachings moral and philosophical are in the form of Abhangas (or sonnets). The above abhanga shows how force of habit makes even the pure and absolute *Advaitist* cling to the *Dwaita* conception. Dwaitism is as it were, the basis on which he has to work to rise to the conception of oneness of all. Through Bhakti one realizes easily this higher ideal.

"All evil passions are in this human life,
But by invocations we have made ourselves pure,
Now this universe has become holy
We have washed away the sense of differences."

PRABUDHA BHARATA.

We welcome the Prabudha Bharata in its improved form. The influence and power of journals is often exercised not through their lengthy leaders and articles but through the short notes where the editor speaks. The complexities of modern life render the formation of right views on current topics a difficult task. It is of the utmost importance, therefore, that responsible editors and leaders of society, who are looked up to for authoritative opinions on the various details of national life and culture, should express themselves clearly on these matters. The Prabudha Bharata has been doing very useful work in this direction and in its improved form it holds out hopes of greater usefulness. Among the new features of the Prabudha Bharata are such occasional notes by the Editor, a separate page containing a beautiful hymn with English Translation, and choice extracts from English Authors. Some space in every issue is devoted to queries and answers by readers. The journal is issued from Mayavati on the Himalayas, 6000 feet above the sea level, far away from Post offices or Railways. The sacrifice that it means,

the devotion to the cause of Religion and Motherland that it involves, the unceasing energy and attention which alone can bring out the journal in proper time month after month,—all these are claims on our countrymen for greater support and encouragement. The Prabudha Bharata and the Sannyasins of the Ramakrishna Mission are object lessons. They teach the world that the highest Sannyas is the sacrifice and consecration of oneself for the service of humanity,—that the highest Sannyas consists not in mere self-abnegation but in a strenuous and active life of service. We wish the journal a long and useful career.

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—*Rig veda*, I. 164. 46.

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NÂDISODHANÂ.

OR

THE PURIFICATION OF THE NERVES.

BY HIRENDRA NATH SINHA.

(*Continued from page 584.*)

So far we have seen there was not much difference between the nervous system of the *Yogin* and that of the modern physiologist. But when we come to the sympathetic system and the ganglionic cells, the *Yogin* does not recognise these as anything independent of the cerebro-spinal system. Every ganglion or cell, however remote its position may be from the spine, its ultimate seat of action according to the *Yogin* is traceable to one of the centres of the cerebro-spinal system. So every bit of nervous mechanism forms a part of the one only system of which the *Sushumna* is the mystic chord of connection. Besides the lotuses

(*Padmas*) already mentioned four more *Pithas* or seats, which may be called the rest houses of the mind, are also mentioned by some of the *Yogins*. These may possibly be associated, with the sympathetic system of ganglia. They are, the *Kāmapitha* or the seat of desire located in the region of pelvis; *Purnāgiri* or the seat of accomplishment placed in the region of the heart corresponding to *Anāhatā*; *jalandhara* or the seat of meshwork corresponding to the *Visuddha* centre at the neck, and the *Uḍyana* or the refuge of flight which corresponds to the eye-brow centre, *Ajna* of the spinal chord. As all the centres are in one way or another dependent on the highest centre of intelligence, to a *Yogin* there are no separate and independent actions like instinctive or reflex actions in centres. The motion of the whole nervous mechanism is regulated by the presiding will. What are observed to be instincts or reflex actions were, according to the *Yogin*, voluntary actions but subsequently degenerated into lower forms, in the same way as playing on the piano and similar practices which require at the commencement mental exertion and voluntary control become by force of habit, in the end automatic. The *Yogin* accordingly takes the whole of the cerebro-spinal system to furnish a continuous mechanism for the working of the mind. The actions which emanate from the mind are at first only voluntary but in course of time, the mind gets faded and every act, suitably to the varied usages to which it is submitted gets itself associated with one of the manifold centres whose connections with the main centre are more or less degenerated. The existence of the hollow canal uniting the different parts of the whole system is a proof in the *Yogin's* favour for maintaining his theory. He says that all the lost connections may completely be re-established with the help of this canal. All the nerve currents, the afferent and efferent, or sensory and motor, or the centrifugal and the centripetal which carry sensations to these different centres and from these centres to the outer body may be caused to be absorbed into this central canal and by dint of practice converted into the vibrations of the brain or what may be called mind currents.

From the nature of the functions attributed to *Ida* and *Pingala* by the *Yogins*, these appear to correspond with the grey columns of cellular nerve substance located by the physiologists on both sides of the hollow fissure in the middle of the spinal chord. Their function is to store the energy supplied to them in the different centres situated on them and keep them fresh for action. According to modern physiologists the chief conditions necessary for keeping a nerve cell or fibre efficient and fit for activity are the supplying to them a sufficient quantity of nervous cell substance and vivifying oxygen and the removal from them of any accumulation of waste products. These two conditions are fulfilled by circulation and respiration. But the circulation is not a controllable action and as such may be made to depend on respiration which is perfectly under the control of the will in every person. Moreover as was explained, there appears to be a close connection not only between the activity of the mind and that of breath but also between the stimulation of the lung centre brought about in an act of breathing and other sub-centres dependent upon it. Breathing therefore serves in the first as an important means for producing a supply of pure blood to the tissues of the body and for causing the removal of deleterious substances accumulated in them. Next it is the means by which the various nerves centres in the body are continuously supplied with oxygenous food and kept charged with nerve force from outside the body, When the mind which is the greatest manufacturer of vital electricity and the biggest storage battery acts in consonance with breath the process of filling the different centres with the life fluid is facilitated to a greater extent. Experiments have proved that the nerves show polarity under electric currents. When the mind changes into will and sends nerve currents to the several centres, it appears to act somewhat like an electric charge and to change the molecules of the whole nervous system in the same way and to convert the whole body into a huge battery of the will. Hence the importance of mind as an agent for charging the nerves with vital electricity. Rhythmical breathing regulated by

the influence of will has, therefore, the power of purifying the nervous system, as well as controlling all the nerve-centres through the medium of the respiratory centre, and inducing a sort of rhythmical and well balanced activity into the body.

In this connection we have to remember one of the practices of the Yogin in performing *Prānāyāma*. The breath is first inhaled through one of the nostrils and then exhaled through the other; again it is inhaled with the latter and exhaled through the former and so on successively for sometime. There seems to be a good deal of meaning in this practice of the alternation of nostrils in the acts of inhalation and exhalation. Every nerve centre on the spinal chord is double in structure one half lying on each side of the hollow canal and branching off nerves to either side of the body. Taking this fact into consideration we find that two kinds of electricity are necessary to produce an electric current—a positive and a negative. When the mind is drawn in with the inhalation on the left or *Ida* side and thrown out with the right or *Pingala* side and then the process is reversed a sort of churning motion takes place in each of the centres; and vital electricity is generated as from a dynamo in each of these centres. Also when a *Yogin* breathe in with the *Ida* column of cells bringing down a mental current with the breath through the motor column of nerve fibres on that side the left half of the nerve centres become charged with vital electricity and similarly when he breathes out with the *Pingala* column expelling the mind with a sensory current the right half of the centres become liberated from some of their vital electricity. The result is that the *Yogin* by this means always tries to draw out the energy stored in *Ida* half across the empty fissure in the middle into the *Pingala* half of each centre and then throw it out; and similarly by reversing the process he tries to draw it out from the *Pingala* into the *Ida* across the empty *Sushumna*. By alternately repeating this process, he accustoms himself to the bringing of the nerve currents of the body across empty space or into the empty channel so as to be able to pass them from one centre to another at the command of the will, or project them into the space be-

yond. By not allowing the currents to travel through the channel by which they enter a centre but causing them to travel through a similar channel on the opposite side a complete circuit is established and rhythm is kept up. This action as was mentioned may be compared to that of dynamo and the whole body may be said to be converted into a powerful dynamo of the will, either manufacturing and storing a large quantity of vital electricity within itself or projecting them out into the external universe.

It may be doubted whether it is possible for the energy stored one side of the centres to travel to the other side across the hollow canal in the middle. In our days of wireless telegraphy and such other experiments regarding the properties of electricity, such things are not beyond the pale of the comprehension of intelligent people. We have repeatedly pointed out that there is a similarity between the vital energy and electricity and the nervous system and the electric conductors. We shall here describe a well-known experiment of the physiologist on animal bodies which will not only explain the possibility of such a thing as a vital current passing through empty space but will enable us to understand clearly the *Yogin's* process of making the nerve-currents travel through the *Sushumna* as will be described later on. Every nerve-cell is known to act when vibration in the form of a stimulus from outside is communicated to it. When the head of a frog is cut off and the body suspended from a peg, if a camel-hair pencil dipped in a little ascetic acid be applied to any part of the plank, the leg of the same side is immediately drawn up and an effort is made to brush away the acid with the hind foot. If the irritating stimulus is made stronger and concentrated the reflex act is no longer confined to the leg of the same side, but the other foot makes an effort to brush away the offending body. In the latter case the stronger stimulus appears to excite the sensory nerves so powerfully that the impression passes across to the opposite side of the spinal chord and excites the opposite motor nerves. The explanation of the *Yogin* for this phenomenon would be that the sensory current was so strong on one half that it was charged across the empty

space in the middle to the other half of the centre and there it was converted into a reflexive motor current. Here the mandate of the will is to generate a motor current to counteract the offending sensory current. But by strongly directing the current, it may be forced to take any other form. What the *Yogin* wants to accomplish is to first get all the nerve-currents charged into the empty canal of *Sushumna* and then by a strong action of the will draw it up along that channel alone without allowing them to become motor or any other active current. This is the process of *Prānāyāma* by which with the help of a strong mental current the so-called coiled up *Kundalini* serpent is roused.

We have seen how a strong analogy exists between electricity and nerve currents. If the achievement of modern science is to send an electric current without wires, the accomplishment of *Yoga* is to know how to send a thought current without neural wires. There is nothing strange about this. We very often see nature do such a feat. Nature requires no wire to send her tremendous currents. The principle underlying this is what is brought into action in such mental phenomena as thought transference, telepathy &c. Under ordinary circumstances all the sensations and motions of the body are sent into the region of the brain and sent out of it through nerve fibres. The Yogin's doctrine is that it is quite possible to make the mind send and receive news from outside any neural wires, and act and react without the medium of nerve fibres. If we can achieve that power we get rid of the bondage of matter and rise to the higher plane of pure thought. This is what is proposed to be fulfilled by the process of drawing up the nerve currents through *Sushumna*, the hollow canal in the middle of the spinal chord, to the central battery the brain. The mind has created a network of nervous system round it and bound itself with it; and so the mind alone has to undo what it has done, has to break it in order that it may work without any wires. When we succeed in making the mind send its thought currents through the *Sushumna* canal, then will the body idea cease to govern us, then will convert and the empty space into a medium for nerve currents,

supreme knowledge come to us, and the problem of life be solved. Generally this *Sushumna* is closed at the lower extremity and no activity is possible through it in such a state. By means of the exercises of *Pranayama*, the *Yogin* proposes to effect the opening of the *Sushumna* and allow nerve-currents to travel through it. The *Nādisodhana* or the purification of the nervous system implies those steps that are necessary for clearing the way and put the Yogin in a position to effect the opening of *Sushumna*.

Every act of perception, whether we see, hear, feel or imagine will have to be done in space, in the *Akasā* or ether. In the course of *Pranayama* the *Yogin* is taught to see wonderful lights and visions and hear unearthly sounds in such places as the *Akasa* between the eye brows, the *Akasa* within the heart and the like. We should know something of this *Akasa* before we take up the subject of rousing the *Kundalini* in the process of *Nadisodhana*. The ordinary space in which we daily perceive the external phenomena of nature is known as the *Mahakasa* or the great space. But when we think our thoughts, when we remember, imagine or dream things we do them also in an *Akasa* which is different from the former and is called the *Chittakāsa* or the mental space. Whenever a *Yogin* reads the thoughts of other men or perceives super-sensuous objects he is supposed to do it in this space or *Akasa*. There is still a third kind of space beyond this mental space mentioned by *Yogin's*; it is called the *Chidakasa* or the knowledge space. In the first two kinds of spaces two things are essential for a perception—a perceiving subject and a perceived object and the knowledge of perception comes in the end as the result. In the third the two get absorbed into each other and the essence of both coalasce and remains as knowledge-space. Or to express this in the philosophical language, when the perception has become objectless, the perceiving soul is left to shine in its own true nature as the undifferentiated basis of knowledge. And so the *Chidakasa* may be described as the spiritual space, if the term space may becombined with spirit. The vibrations in the molecules of the brain required for a

perception in *Chittakasa* is, as we know, greater than the vibrations required for any perception in *Mahakasa*. This is observable from the fact that thought is more tiring than mere external perception. For the activity of the brain in *Chidakasa* we require a still more intense brain. The object in rousing the *Kundalini* which is coiled up and is sleeping at the bottom plexus of the spinal chord is to bring about these changes in the condition of the brain. The moment this pent up power is aroused in a person and is made to enter the canal of *Sushumna*, all the perceptions of that person begin to take place solely in the mental space (*Chittakasa*). When it reaches the end of the canal where it opens into the brain, the vibrations of the brain become so very intense that his perceptions are rendered objectless. They may then be said to take place in the *Chidakasa* or the knowledge space.

It may be questioned whether any perception is at all possible within the brain centre itself without any stimulus from outside. In the lower centres of reflex action whenever a sensation is brought to a centre, it is instantaneously converted into the corresponding motion by the reaction of the centre. But in the case of conscious centres, any sensation that is brought to it will have to be at first converted into perception and then into a motion. When the stimulating cause is from outside, the perception is the result of an internal reaction to action from outside. The stimuli need not come from outside the body. It may come from anywhere, either directly from outside or from some minor centre from within the body itself. In any case it is from outside the perceiving centre itself. But there is another kind of action with reference to all these centres known as the spontaneous action. This may be said to be due to the presence of an exuberance of energy within a centre which tries to find an outlet in some kind of action. In the higher centre of perception, such an activity would mean perception from within and the consequent motion. What commonly happens is that the higher centre draws at will stemulus from the lower ones. When an activity is begun in the perceiving centre, it is continuously kept up for a long time

by means of the energy stored within the centre itself and which can be increased or decreased with the help of other connected centres.

What is meant is this. In the human body there are a number of centres connected with one another, the centre of consciousness and will being at the head. All these are continuously stored with energy. When a disturbance is caused in one of the centres, it may impart a stimulus to another and excite its activity. In the case of secondary centres which are under the influence of the higher ones, most of the stimuli received are those sent from above and not from outside. But in the case of primary ones the initial stimuli are received from outside or from within itself as also from the disturbance of a neighbouring centre. When the centre disturbed happens to be the highest, whether the disturbance has been started by an external stimulus or by spontaneous activity within itself, the activity does not stop until a strong check is put from within or until the energy stored up in all the connected lower centres is exhausted, and no more available to keep up the activity. This is very well illustrated by some of our ordinary experiences. Certain postures of the body in sleep or overloading the stomach before going to bed invariably brings on disturbed sleep and dreams. On the contrary too much mental activity is always attended with the exhaustion of the other organs. In the latter case the energy stored in the secondary centres is, as it were, sucked up by the mind centre for the maintinance of its activity and the former are left to dry up. In the former undue disturbance in the lower centre transmits stimulus to the brain centre and invokes its activity. This is what takes place in dreams and other phenomena of sleep. In the state of wakefulness whenever a perception or thought arises, it is due either to reaction set in response to the sensation brought from outside or to the internal activity of the organ of consciousness itself. But in sleep when the organs of sensation are at rest and inactive, there is no probability of any sensation being brought from outside objects; the requisite sensory stimulus should, therefore, have been imported into the

centre of consciousness from some other centre or should be due to the activity within the brain centre itself. In the action of the brain in memorising, we find sufficient illustration for all these methods of stimulation. The act of remembering a past perception is generally brought about by an external stimulus brought into action by a present object of sensation and perception which is closely associated with the past perception whose marks are imbedded in the centre of perception. Some persons while in the act of thinking are found to be in the habit of engaging some of their limbs. The reason is to be seen in their having previously associated some of their physical activities with particular impressions of thought. In others certain thoughts are roused into memory by a purely mental exertion. In such persons the memory may be said to be the result of a purely internal stimulus. The method of *Yoga* is to begin from the beginning and to go to the very root of things. A *Yogin* does not want to depend on any chance stimuli from outside, nor does he care to wait for circumstances favourable to the drawing in of incentive from within. His first care is to systematically intensify the activity of the mind centre by regulating the supply of vital energy from outside and then scientifically force all the other centres to disgorge the richly stored up energy in them into the great centre of consciousness.

Of the centres with which the *Yogin* has to deal with in the course of his practice, the lowest and the most distant from the mind is the one at the nether extremety of the spinal chord called the *Muladhara* or the root-recepticle. The energy therein stored up is described as a serpent, coiled up and sleeping. Hence it is named the *Kundalini Sakti*. This centre may be said to be the main stay of the whole system of the body and closely connected with the mind. To liberate the energy stored up here and force it up to the brain therefore forms the important portion of a *Yogin's* work. When this is accomplished everything else may be said to be accomplished. When the sleeping serpent is roused and made to stretch its hood and lick the brain centre, it assumes the shape of an uncoiled serpent whose body is the crooked spinal

chord and whose hood is the brain. In an act of intense medital tion on some object, when the limbs and the lower portions of the body are allowed to rest for a long time, the energy stored in this bottommost centre appears to seethe and bubble by being pent up without an outlet and without the mind coming to its rescue and as a consequence, the *Muladhara* gets heated. On this account the *Kundalini* power is described as the fire hidden in the nethermost centre. There is another reason for the probability of a great quantity of energy being stored up in the lowest centre. Though it appears to be the lowest of centres in the history of growth it is the foremost and the parent of all others. . Besides, this centre where the spinal chord terminates on one side with a fanlike expansion is the largest seat for a great quantity of sensory and motor energies being kept collected ready for use. When this coiled up energy is roused and voluntarily forced to travel *enmasse* through the *Sushumna* canal towards the brain, it is sure to knock at the gate of every center on its way and stir a great commotion in each one of them. This is within the experience of evergy *Yogin*.

(To be continued.)

THE AIM OF OUR MISSION.

By Swami Atmananda.

"Whenever *Dharma* subsides and *adharma* prevails I create myself to protect good people and destroy evil and to establish *dharma*, from cycle to cycle." Says Bhagvan Shri Krishna in the Gita. Now this is true, not only in the case of religion. In the language of the materialist they say, necessity is the mother of all invention. Their word is invention, ours revelation. That is the difference. And if we push the question a little further and inquire who invented the inventor, it comes round and points towards the same thing as was preached in our Bhagavat Gita. Whenever there is a necessity, whenever God's children want any thing He sends somebody or rather He himself comes down in the form of an inventor or religious preacher, because we know from the same holy book that wherever there is special manifestation of power, it is His and His alone. In connection with our incarnations in India we Hindus are often ridiculed and criticised because here alone they find such innumerable incarnations and no where else. But when we compare the East and the West we are at once able to find out why it is so, why India is full of Avataras and no other country. It is said every one gets what he deserves, what he hankers after. What do the other nations want? Their prayer begins with 'O God give me bread and butter' and they have got more than enough. They want wealth, and it is being accumulated. They want machines and mechanics, so they have got their Watts and Stephensons; they want science and they have got Newtons, Galileos, Tyndalls, and Huxleys. They want cannon and guns and they have got their Maxims and Crupps. They are fond of marching their

cohorts into the heart of every country, and they have succeeded in doing so. Their sole desire is to have pleasures of this world, and they have got these in every form possible. But what do we Hindus want ? I do not speak of those who have received English education, for their number is very limited, but of the masses. Let us follow a common peasant who tills his field the whole day. As soon as he gets up from bed, he takes the name of God not for bread but to purify himself. His conviction is that He can be seen, felt, talked to. God is not for him something abstract, to be understood only by logical inference. He wants to sense Him, to sit at His feet, to look at His face and enjoy the highest bliss thereby. The same man while washing his face and hands takes the name of God. When bathing the same name is in his mouth with the same object, namely, purification of the heart. After coming out of his bath he performs special puja as his preceptor has taught him. Even here it does not end. When he goes out to work he takes the name of the Lord, nay when he leans upon his plough for a few seconds to take breath, Rama, Narayana, or Hari, is present there. He cannot even sleep without the holy name, he cannot eat anything without first offerring it to the Lord. And if God does not come oftener to such a nation to whom should He go then. Aye He once thrust Himself, uncalled for, or an ancient race and the reward that He received was, crusifixion. This is the secret why Hindns have so many incarnations. Nobody should be jealous of it. God is impartial. He has given every race what it wants. We Hindus want, not any earthly thing, but Him and Him alone ; nay we are ready to offer every thing called my or mine,—body, mind, souls all—at His holy feet. That is our idea of incarnations. But we must not think that we are always spotless and without blemish. It

makes me shudder when I see the regular bull-fight going on all over our Hindu community. You can scarcely find two men sympathising with eachother, and what for? Simply to build castles in the air and then to fight for taking possession. See the Vaishnavites quarrelling with the Saktas only because they have chosen their own ideal to worship and follow. And this is due to the fact that neither of the party has tried to see and realize his own chosen deity. They spent the whole of their energy in unholy vituperation and spreading of hatred and the result is that they have neither time nor strength enough left to meditate or think upon any ideal. It is said that idleness is the mother of all evil, and it cannot be more true any where else than here at present. Well fattened and nourished by the life blood of poor peasants who have to cultivate and grow corn for these fighters, in the hot sun from morning till evening, their sole object of life is to create disunion and misunderstanding among the peaceful and innocent people, who serve them with all their might. and cannot get a sweet or loving word which costs nobody anything. They are not satisfied with that much even. Whenever anybody extends his hand to help such down—trodden and ill—treated men the whole lot will begin to howl from one end to the other, and exert their whole energy to put him down. I have travelled a little bit throughout India, and found that the leaders of these quarrelsome people such as have got desciples to fall back upon or any temple which is a great source of income or they come from class of pensionors, who have no other occupation. I am glad to hear that some of the lower class people were so much oppressed that they refused to do any work for the higher classes so that they were obliged to cultivate their own lands and I think they are better now because, their time is better occupied

in procuring food and there is no time for them to quarrel.

I have quoted only two sects but India is full of many more. There are Dwaitins flying at the throat of Adwaitins who in-turn never scruple to vilify anybody and everybody who does not come within their fold though their doctrine consists in realizing the same Atman, every where. I have seen them come to blows. At first they begin with *vichara*, which really means discrimination of real (changeless) from the unreal (changeful). But they have brought it down to mean regular wrangling and hence the cock fight. Sometimes it became so hot that most of the sensible men out of disgust were going to throw into a ditch all the family jewels which our forefathers had collected after thousands of years of hard life, enormous perseverence, starvation and what not; many turned their eyes towards Christianity, and those who did not do so became atheists or worse than that. Vedas and Upanishads were considered as the unmeaning talk of common boors and puranas as superstition. It is quite natural. If any body sees such dissension and hatred among religious people in whom intense sympathy and love are expected, he cannot put faith in any of the party. Such was the condition here a few years before. Many did not know the name of Bhaghad Gita to which even the foreign people yield the highest place.

But I have told you in the begining already that God comes down to uphold religion whenever He sees any degeneration in it. We may fight, quarrel and do all sorts of things, through ignorance, but He is wide awake, always watching over us. He will not allow wickedness to triumph. So some one was necessary to point out the real way to solve the contradictions and differences. Here was a Brahmin born of a family pure and sincere,

charitable and self sacrificing though poor in worldly circumstances. When he came to age, these sectarian differences and tendency to athiesm attracted his attention. The question arose in his mind "if there is a God as our scriptures say, why should I not see Him ?" What is the use of fighting about the meaning of a word or a few local manners and customs ? Only a handful of rice ? This thought troubled him a good deal. At last he was employed to perform the daily worship at a temple of the Goddess, the power that manifests itself in the whole universe. Here he prayed day and night to see the mother Goddess, to have a glimpse of her. His intense desire and fervent love brought him success in realizing God as mother. But he was not satisfied with this alone. What about other sects and religions. Are they all true or false ? In order to know this practically, not in theory alone, he followed the paths chalked out by the founders of the different sects. He worshipped Shiva, Rama, Krishna according to the forms prescribed by all those sects, and reached the same goal. Christianity and Mohomadanism were not excluded. Then he found out the truth and was satisfied. He realized that the same God is worshipped by all the different sects, only they give Him different names. His oft quoted saying is, as water is called *vari* in Sanscrit, *aqua* in Latin, *Pani* in Hindi, so one God is named differently, as Narayana, Hari, Shiva, Kalee among the Hindus, God among the Christians, Alla among the Mohomadans. The difference exists in name only and not in essence. So the various sects and religions are so many paths leading to the same goal. Those, who have not realized Him, quarrel about petty differences in the way. Again these paths are necessary, because all men are not of the same type and tendency, one coat cannot fit John, Jack and Henry equally. Each and every one must follow

one's own way but the goal must be to realize the Highest one, the supreme Lord. So it is our duty to help one another and not to bar the progress of anybody in any way. As so many rivers rising from different mountains discharge themselves into the sea, after passing through vallies and forests, losing all their names and forms, so all religions and sects lead to the same goal, the same Almighty One. This is the ideal of the mission established by the renowned Swami Vivekananda after the name of his preceptor Bhagavan Ramakrishna which it wants to convey to each and every man, from the poorest of the poor to the highest princes, from the illiterate common boor who does not know how to sign his name to the greatest scholars who carry whole libraries in their head. This idea must enter into the heart of every individual, without caste, creed or colour, so that babies may suckle it from their mother's breast. This is the aim of our mission in one of its phases. There are other points which I have neither time nor ability to deal with at present. If you want to know more about these I recommend you to go through Swami Vivekananda's lectures.

The aim, you may say, is noble, the idea lofty, but the question to consider is how to carry it out in practice. We have allowed such a big gap to spring up between the higher and the lower classes, nay, have it even within the former so that if I extend my hand to help any man, he will try to avoid me and run away, thinking that I am going to beat him or do him some injury; such panic have we created in them after so many centuries of ill-treatment. We can caress a cat, we can feed a dog and pat him on the head but if a human being like ourselves in every way, sometimes superior in sincerity and truthfulness, comes within the range of forty yards we cry hell and fire upon him. He

has been treated worse than animals till at last he has forgotten that he is a human being. So this big gap must be filled up and ground prepared to cultivate that noble ideal of our mission. We were placed under this critical position once before at the time of Buddhistic degeneration, and I think the present misery is only the balance carried over from then. So we must be careful this time. The truth realized by Bhagavan Buddha was very noble and elevating but it was spread without first cultivating the mind of the masses who are the main prop of every nation and educating them, and hence the total collapse of the whole fabric. So our first duty must be to educate them and prepare the ground and then the ideal before us will take root of itself without any great effort.

These are the outlines of the objects of our mission I place before you, gentlemen, and any body who lends a helping hand will receive the blessings of millions who are suffering now; our mission does not exclude any one. If you are sincere, if you have a kind heart, if you can help a thirsty man by offering a glass of water, nay, if you can speak a few sweet loving and sympathetic words to the miserable down-trodden, you belong to our mission whether you profess it to be so or not. If you have any prejudice, if you feel ashamed in any way to take the name of Swami Vivekananda or his preceptor Bhagavan Ramakrishna, never mind of that, carry out these ideas which are non-sectarian, and we are ready to embrace you to our hearts. Go on, noble souls, with the banner unfurled by the great sage and the blessings of the whole world will follow you. My friends, to-morrow morning I am going to leave this place. If it be the will of God we may meet again, if it is otherwise still my heart, my love, my good wishes will always be with you. Fare well, my friends, fare well for the present.

———:o:———

THE CEREMONIES OF THE FIRST DAY.

BY M. SESHAGIRI PRABHU M. A.

(*Continued from page 593.*)

The study of Sanskrit and of Comparative Philology by European scholars which has altogether exploded the old European theories of the origin of language, and etymology, has conclusively proved that the nine parts of speech of the English Grammar can be reduced to two—nouns and verbs. So Speech in its Avyakrita state has one form in roots, for all distinctions of the Parts of Speech are conspicuous by their absence in the roots. When speech has manifested herself as the most powerful instrument of communication and bond of society, she has two legs to stand upon—nouns and verbs. She is dvipadi—two-footed. This is the most ancient analysis of Language. According to the power of signification and to the degree of vividness produced by the words Sanskrit grammarians have divided the words into two classes—Vachaka and Dyotaka. Words that are capable of producing a definite picture in the mind are called Vachakas—expressions, and those words that become significant only when joined with other words are Dyotakas—suggestives. Nouns, Pronouns, Adjectives, and Verbs belong to the first and the remaining parts of speech to the second class.

Ancient Grammarians, such as Yaska, Sakatayana, Saunaka and so on, divided the words of the Sanskrit language into four classes, Nouns, Verbs, Prepositions and Particles. As these four parts constitute the members of Speech, she is called four-footed (chatushpadi). Since the Nouns in Sanskrit have eight cases, Speech is said

to be eight footed (ashtapadi). Add to these Avyayas, which, according to Panini, are the remnants of nouns left after the elision of the case-endings. Thus speech becomes nine-footed or better nine-worded. Sayana proposes another explanation. Articulate sounds, our vowels and consonants, are produced by the breath coming in contact with certain parts of the mouth,—the throat, the palate, the roof of the palate, the teeth, the lips, the nose, the tongue, the roof of the tongue and the heart. Speech being composed of sounds proceeding from these nine organs of speech is said to have nine legs or props to rest upon.

As manifesting herself in manifold forms and varieties, speech is designated as thousand-syllabled (sahasrakshara). Countless are the forms of words; countless are the modifications they undergo by pronunciation and modulations; countless are the meanings to be gathered from the words; countless are the dialects of languages.

Speech has her seat in the cavity of the noble heart which is called the sublime heaven. The pure heart is in itself the holiest temple and the abode of God. With the increasing purity of the heart, it becomes lighted up with the divine splendour of the Antaryamin, the Internal Controller. The Inner Self that guides the physical self and controls it is called the Antaryamin—the Divine in Man.

Comparative Philology and the Philosophy of Grammar are interesting and profitable studies and deserve your serious attention. I should have very much liked to dwell upon these subjects a little longer, but the fear that the digression might assume a disproportionate length and try your patience, has forced me to return to the subject in hand.

With this mantra the Yajamana adores Gauri and the other Mothers who pervade the earth, the air and heaven,

and he prays—May Gauri and the other Mothers be propitious to me, pleased with this humble prayer."

5. SVASTI-PUNYAHA-VACHANA.

Svasti-punyaha-vachana, generally contracted into punyaha-vachana, or svasti vachana, is the most essential part of all auspicious ceremonies. Its object is to sanctify the day of the celebration and to invoke blessings on those engaged in religious rites, so as to enable them to perform these rites without any impediment or obstruction. The persons performing the religious rites are to request the assembled priests to invoke such and such a blessing on them, and the priests repeat the words invoking blessings on the Yajamana.

Procedure. Kalasa-pratishtha and Puja. On a couple of plantain leaves is spread a small quantity of rice and on the rice are placed two metal jars. These are placed in front of the Yajamana. He is to repeat the following Mantras from the Vedas and to do whatever is therein directed.

Mahîdyauh (R. V. I. 22. 13.)

"May the great Couple, Heaven and Earth (be pleased to) sprinkle this our sacrifice with their sap, and thus feed us with nourishment."

With this mantra he pours water—the sap of Heaven and Earth, into the kalasa-pâtrā.

In their physical aspect, Heaven and Earth are respectively the producers of water and food grains. The refreshing showers of rain sent down by Dyaus quickens the parched up, thirsty earth and deck her in all the glories of vegetable life. In gratitude for the blessings enjoyed, the earth yields a golden harvest to man so that he may, in his turn, propitiate his Father in heaven. So man depends for his existence on his Father Heaven and his Mother

Earth. To represent this relationship symbolically, he puts down two green plantain leaves and over them he spreads grains of rice. The physical body of man (the annamaya kosa) is the product of the food materials gathered from the earth and, without the indwelling spirit, is like the Kalasa-pâtra without water. Water is the principle of life and is obtained from heaven. So the Divine inflow from the Infinite Life of the Kosmos is like the water in the Kalasa-pâtrā. Though it is capable of moving in every direction, it is confined within the walls of the Kalasa and exerts its pressure to get out of its imprisonment, should it succeed, it would be one with the infinite water of the globe. Our Self or spirit is confined within the prison of our body. Though the gates of this prison are always open during wakeful hours, the self cannot escape from the prison. The jailor, Mr. Mind, is such a kind gentleman and has such a charming disposition that the poor prisoner, though he is the master of the whole world, is made to believe that the prison is his real home. Should the Spirit perceive through the deception played upon him by Mr. Mind, and find out that, after the expiry of the term of his imprisonment in the present jail, he would be sent out to another house of correction, he would try to get out of it. Being one with the Infinite Life of the world, the spirit, as soon as he has realised that fact that he is the master of the world, would destroy Mr. Mind and would be one with his father.

In the spiritual aspect, Heaven is our father in heaven and Earth is our father regarded in the more holy and sublime relation of mother. The one father is regarded as two persons according to the dual functions of creation and protection. The attempt of our religion is always to find out unity in the midst of diversity and discern the one principle that guides and regulates the universe.

Oshadhayah sam-vadante (X. 97. 22.)

"With Soma, their king, all the medicinal plants converse together and say—'O King (Soma), we save from death the man whom a Brahmana undertakes to cure."

With this mantra the Yajamana is to put certain medicinal plants into the Kalasa-patras. The Prayoga-Karas are silent as to the particular plants to be put into the kalasas.

Brahmana is one who has the knowledge of Brahman or Brahmavidya. Such a Brahmavadin undertakes to cure those sufferings from the incurable disease of worldliness. Soma is the ambrosial food of Gods. But like us they do not eat and drink ; * their food is intellectual and consists in chewing the cud of contemplation. Thus Soma means the nectar-like spiritual knowledge which enables a man quietly to put up with the pairs of opposites and to subdue all his passions. This is the sovereign remedy for those afflicted with the evils of ignorance. Oshadhi means the store of heat—those that, when consumed, generate heat and maintain life. In its metaphorical signification, Oshadhi is put for the various kinds of Upâsanas which produce the fervour of devotion and keep up the fire of spiritual life. When spiritual life and devotion to knowledge are combined, man is qualified to imbibe the draughts of the Soma of spiritual knowledge. Spiritual knowledge enables the indwelling soul to realise its own nature and work out its own salvation.

Ākala-seshu Dhâvati (R. V. X. 17. 4.)

"This Soma runs to the pitchers. When at the sacrifices it is poured on the sieves, with the songs of the Adhvaryu it grows strong."

* Vide Brahma Sutras Book III. ch 1. Sutra 7. and Sankara Bhashyam thereon.

When spiritual knowledge is imparted by a qualified or competent Guru (Adhvaryu) to an ignorant man, it rushes to seek a home in the heart. When he becomes devoted to God and to spiritual knowledge, his heart is purified and is fit to practise meditation. It defies all the temptations of the world. The dark clouds of ignorance overhanging the atmosphere of his heart are now dispelled; the flame of devotion brightens up the chamber of his heart. Spiritual knowledge now loves to occupy his purified heart.

Imam me Gange (R. V. X. 75. 5.)

O Ganga, O Yamuna, O Sarasvti, O Sutudri, O Parushni, O Marudvridha, with thy tributary Asikni, and O Ārjikiya with thy tributaries Soma and Vitasta, accept ye this my hymn and (deign to) listen to it.

These are the holy rivers of the Brahmarshidesa, the first settlements of the Aryans in India. It was here that the hymns (Brahman) were discovered by the sages (Rishis). The Yajamana, a descendant of those noble sages, is reminded of his distant home on the banks of the sacred rivers. The presiding deities * (adhishthana-devatas) of these rivers are invoked to be present in the water of the kalasas and consecrate the Yajamana as they did his ancestors in the golden days of the past.

Gandhadvārām durādharsham (Supplement to R. V. V. 81.)

To this place I invoke the Goddess Sri, the controller of all beings, who has fragrant portals, who is inapproachable, and powerful, who enriches her devotees as manure fertilises fields.

With this mantra he puts sandalwood paste into the Kalasas. Sri is the divine energy that controls the whole

* See Brahmasutras II. 1. 5. and Sankarabhasbya thereon.

world, regulates and directs it. Her presence is invoked to render the consecrated water potent.

Kāndāt kāndāt (Vajasaneya Samhita XII. 20).

O Durva, that sproutest up from every rough knot of the stem all round, increase us a thousand fold and a hundred fold.

With this he puts the Durvā grass into the Kalasas. This is a grass that spreads very rapidly and thus indicates the power of increasing soon. It is thus a symbol for plenty, prosperity and fecundity. The mantra means, O God, make our family as large and prosperous as the Durva found everywhere.

Asvattha vo nishadanam (R. V. X. 975).

(O Deities presiding over medicinal plants), the Asvattha tree is made your abode; the Palasa tree is made your residence. If you regain this man (for me), you will, indeed, be winners of cows.

With this mantra the Yajamana puts sprouts over the Kalasa Patras.

Asvattha and Palasa are sacred trees, their wood is used in making sacrificial vessels and as fuel in sacrifices. They are therefore said to be the homes of all plants. So the sprouts of these two trees serve to represent all the medicinal plants. But in practice, however, the sprays of mango leaves are placed at the month of the Kalasa patras.

Yà phalinir (R. V. X. 97. 15).

May fruitful plants and fruitless, those that blossom and those that do not flower,—these permitted by Brihaspati (the Lord of Prayers), release us from sin (pain and grief.)

Medicinal plants are potent to relieve us of pain and grief—the results of our own sins, only if God blesses them to work on us. So the Yajamana invokes the grace

of the Lord God on these plants, that they may with His blessing be able to relieve us of all mental and bodily evils. When thus cured of these sufferings, we shall be better able to devote our heart and soul to the service of God.

With this mantra the yajamana covers the mouth of the Kalasapatra with a cocoanut.

Sa'hi ratnani dâsushe (R. V. V. 82. 3).

"The adorable (Bhaga) God, Savita, sends the choicest wealth to me, his worshipper. We implore that admirable portion."

The worshipper offers the little he has, with all his heart. He earnestly believes that in return for the little sacrifice he has made, he will obtain manifold wealth. Since he has already offered his share, God who is the generator (Savita) of the world, shall send him the choicest of his gifts. We therefore implore that the portion which the benevolent God has set apart for us and which will command all our admiration may be conferred on us.

With the recitation of this mantra he puts a small precious stone into the Kalasapatras; but in practice only rice-grains are put.

Hiranyarupah sa hiranya sandrig (R. V. 35. 10).

He the Son of waters (Apam napât), Agni, is golden in form, has golden limbs, is of the splendour of gold, when he is seated, he shines from above his golden seat; those who present gold as Dakshina, give food to feed him.

The Dakshina, the sacrifical fee, presented to a priest, enables him to maintain the sacrificial fires and perform the Vedic rites, such as the Agnihotra. The Yajamanas who give Dakshina at the close of these ceremonies provide for the worship of Agni elsewhere.

With this mantra he puts a small golden coin into the pitcher.

Yuva suvasah parivita âgât (R. V. III. &. 4).

(The sacrifical post) strong, well-robed, and encircled with a cord is come. Springing into life he becomes the most famous (of trees). Pious intelligent sages contemplating in the mind, raise him up.

With this mantra the Yajamana is to put a girdle round the Kalasa or tie a piece of cloth round it.

In his Bhashya on the above verse Sayanacharya refers to the Aitareya Brahmana (2 Panchika 1 Chap. Khandika 2—The ceremony of anointing the sacrificial post—Yupa).

"The Hotar then concludes (the ceremony of anointing the sacrificial post) with the Verse "Yuva suvâsâh parivîtah (III. 3. 8.) *i. e.* the youth decorated with ribands, has arrived; he is finer (than all trees) which ever grow; the wise priests raise him up under the special recital of well-framed thoughts of their mind." The youth decorated with ribands, is the vital air (prana) (the soul), which is covered by the limbs of the body. (By the words) "he is finer," &c. he means that the Yupa is becoming finer (more excellent, beautiful) by this (mantra). By the wise priests (Karis) those who have repeated the hymns are to be understood. Thus by this (mantra) they raise him up." (Haug's translation p. 77).

I draw your attention to the spiritual interpretation. The object of all rites is to purify the mind (sattva suddhi). This is accomplished by spiritual knowledge, which by constantly reminding us of the unreality or transitoriness of the phenomenal, engages our mind in seeking the real and permanent.

Purna darvi (Vajasaneya Samhita 3. 49).

O sacrificial ladle, being full, come to us, and again when full, come to us. O Satakratu (Indra of hundred powers), let us sell (exchange) strength and food like cloth.

(To be continued.)

THE PATH OF REALISATION.

In one essential aspect, the Vedanta of India stands unique when compared with every other system of philosophy or religion in this world. All systems of modern thought begin and end in mere speculation; and there is no religion except that of the Vedanta which can claim the test of actual realisation of its truth in conscious life as one of its essential features. It is well-known that every other religion in the world claims to be based on mere faith and must continue so, without any conscious verification of its reality, to the end of life. Such is not the case with the philosophy and religion of the Vedanta. Of course, like other systems of speculative thought, it has its own speculations on the realities of existence, their relations, and the highest end of human life; but it does not lay so much stress on this side of it as on its practical aspect by which alone it is possible for the human mind to pass beyond its limitations, to the plane of the highest reality whence the totality of existence could be understood in all its essential nature and manifold relations. The Vedanta assures us that in and behind this apparent universe of Infinite diversity there is one unifying principle. It is the highest Reality and the purest Intelligence, and Bliss and the phenomenal universe is supposed to have its origin in it only. The universe appears and disappears by turns throughout, sustained and animated by the one Eternal Reality which is ever the same and unchangeable. It is this Absolute Existence, which forms the basis and life of all phenomenal existences that the Vedantic philosophers of India have called the Brahman or Atman. As one with and as the sustainer of the Infinite totality of phenomena, it is called the Brahman; and in its aspect as the

conscious sustainer and animater of the human mind, it goes by the name of Atman. The Vedanta says that it is impossible for the mind of man to realise this highest Reality through the diversity which constitutes the cosmos; and no searching scrutiny of the external Nature by the senses and the intellect can reveal the God within, and there is only one way to realise it, and that is in and through the study of man himself. Man, as the highest product of Nature's evolution contains the highest Reality in himself, as his Antaryamin or the Internal Ruler; and it is his Paramatman or Supreme Soul, identical with the Brahman or the Supreme Spirit of the universe of phenomena. No where else need man go to study God than to himself; as this proper study of the Real man is the study of God; and the highest realisation, is therefore, self-realisation only. As Ruskin says "But this poor miserable Me! Is this, then all the book I have got to read about God in? Yes, truly so. No other book, nor fragment of book, than that, will you ever find;—no velvet bound missal nor frankincented manuscript;—nothing in the clouds above, nor in the earth beneath. That flesh-bound volume is the only revelation, that was, that can be. In that is the image of God painted; in that is the Law of God written; in that is the province of God revealed. Know thyself; for through thyself only, thou canst know God." With the ancient Rishis, the study of man was not a mere speculative examination of the man as he is with all his imperfections and limitations. Modern Science and Psychology have based their conclusions on the scrutiny of human nature as it is in the normal man. But it is forgotten that the conclusions born of examination of only the phenomenal aspect of man, and that of the ordinary average man of the world, are necessarily imperfect and useless in as much as they do not and cannot tell us anything about the

higher nature of man and his destiny. What are the highest possibilities of Man's nature? and what is man's real destiny and ultimate? are questions which phenomenal Psychology, however scientific it may be, cannot answer satisfactorily. No amount of rational speculation on the human mind can bring to light what its essential nature is and what latent powers and possibilities are locked up in the human soul. Here, then, according to the Vedantic philosophers is the province of religion, whose legitimate function is the proper examination of the human mind and its ultimate destiny with a view to the eternal welfare of the human soul. In its theoretical aspect Religion examines the human soul in its relation to the highest ideal of soul development, and suggests the possibility of the soul or the mind of man rising to that ideal under certain conditions; while in its practical aspect it has with physical and psychological methods calculated to rouse the mind, through all the intermediate stages, to the highest condition, it is capable of attaining. These two aspects of religion, considered in the abstract, without difference to their concrete adaptations in popular forms of religion, constitute the essentials of religious philosophy, both of which are rationally and scientifically dealt with by the Vedanta alone. The path of realisation, therefore, is not theoretical speculation, but practical life both physical and psychological, in pursuit of the highest spiritual ideal of religious thought. And, for beginners, as in the case of every other practical science, faith (Sraddha) in the teachings of the religion and an earnest endeavour to live the life are absolutely necessary for spiritual advancement. The path of realisation is the only path leading to the highest form of spiritual realisation which constitutes what is called Moksha or liberation by Sanskrit philosophers. Whatever may be the concrete expressions of one's life in the path, the essentials

of the life are the same everywhere; and there are, in all cases, fewer aspects which specially characterise such a spiritual life. There are *Charya, Kriya, Yoga* and *Jnana* of the Tantric writers of the Hindu Religion which constitute the real life of the devotee. The first two pertain to the outer life of the devotee, the life which pertains to the physical man in his relations to the outer world and the whole of humanity. The last two form parts of the inner life of the Yogin, of which he only can be aware, and which mark, to his own consciousness, the indications of his advancement towards his goal of spiritual enlightenment. Charya, Kriya and Yoga are the means to the attainment of *Jnana* or spiritual knowledge which leads to the ultimate goal of Moksha or complete self-realisation. Of these, *Charya* is strictly ethical life, without which it is impossible, on the part of the devotee, to rise to spiritual knowledge. Ethical life is the basis on which the spiritual life of the religious man is to be built; and the essential chracteristic of that life is its complete harmony with the laws of right and duty. 'Do thy duty without any regard for their fruits or consequences' says the Gita. The performance of one's duties in life, and an unswerving observance of the moral code with a view to the welfare of humanity and the attainment of a Satwic state of mind, without which spiritual knowledge is impossible, are the essential characteristics of the aspect of life called *Charya.* This forms the highest worship of God and as the scriptures of the Vedanta put it, "The heart untouched by Raja (evil desire), the tongue undefiled by untruth etc., and the body incapable of doing harm constitute the highest and the noblest worship of Kesava."

The second aspect of this life is *Kriya* or the Kriya-Yoga of Patanjali. The writers on Yoga declare that Tapas, study and devotion to God constitute the second

step, and an essential one, in the path of spiritual enlightenment. Tapas is self-restraint or control of the senses, appetites and passions with a view to remove the gloom of *Avidya* or ignorance that stands in the way of spiritual enlightenment. And it is the conclusion of the writers on Yoga that without Tapas, Yoga is impossible. Vyasa Deva in his Bhashya on the Yoga aphorisms of Patanjali distinctly lays it down that Yoga is impossible of attainment except by those who perform Tapas and have learnt to effectually control the lower physical personality. It will also be seen that Swadhya—study of the scriptures and devotion to God is also of great importance for success in spiritual path. The scriptures supply the knowledge and the grace of God gives the power to insure success in the path of religious realisation.

Yoga is concentration of the mind. It includes Dhyana, concentrated meditation; and Samadhi, the highest state of meditation in which the mind intuits the value of things as they are. Yoga is purely a mental exercise, and the progress in Yoga is well-attested by certain marks, which indicate our progress towards the realisation of Atman. It is beside our purpose to enter into the details of Yoga practice. Suffice it to say that unless success in Yoga is attained, realisation and conscious recognition of the ultimate realities face to face, is, in no way, possible for the human mind. Hence is it that so much importance is attached to the practice of Yoga in the Hindu religious scriptures. And lastly comes *Gnana* which constitutes spiritual knowledge; and the attainment of which is the highest duty of man in this world; and it is the conclusion of the Vedanta teachings that until a man attains spiritual knowledge, he cannot be freed from the miseries of births and deaths which constitute Samsara. A *Gnani* is liberated even in life;

he is a Jivan Mukta and he has nothing more to do in this world than to manifest the divine light within to suffering humanity. He has accomplished his life's mission and waits calmly for the day of his release from the trammels of flesh, fully assured of the prize which waits for him after death.

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CORRESPONDENCE.

THE RAMESWARAM TEMPLE.

[The following letter has been sent to us for publication and we insert it because it gives the other side of the picture in connection with the repairs of the sacred temple at Rameswaram. *Ed. Brn*]

Sir,

As there is yet a good deal of misconception *re* the proposed repairs of this temple, I propose to hereunder deal with the question in *extenso*, in order that the public may have an opportunity of taking at least a bird's eye-view of the whole and distinguish chaff from grain in the controversy now raging over the affair, which seems to me to be in effect nothing but a tempest over a tea-pot.

It is not the suggestions made by Mr. Rea in his report that can be taken exception to but some of the observations which, quite unwittingly of course, he has made perliminarily to the same, from the point of view of neither a Hindu nor Hinduism.

Mr. Rea says that, at Rameswaram, a new *Prakaram* with *Gopurams* could be erected wholly outside the present limit. Is not such an opinion diametrically opposed to the Shastraic principles upon which our temples are built, wherein a limit is prescribed to the number of such *Prakarams*? Can it, therefore, be accepted as a Gospel truth? Mr. Rea is, of course, not aware of the opposition recently met by the Manager of the Rameswaram Temple, in his endeavours to acquire certain sites around the temple under the Land Acquisition Act, for the purpose of forming a beautiful garden analogous to that of the Madura Temple.

Mr. Rea says, in another place, that an old cloth may become priceless through antiquity and associations and much more so, a temple. But how can anything, even a temple, built of weak materials endure for ages, escaping the law of 'the survival of the fittest?' Have frequent opportunities arisen or are they likely to arise for the reconstruction of temples of stronger materials than those of which they are now made? After all, however, there is not much to feel sorry for, since, what is now present or modern will roll into the stream of eternity and in its turn become past or ancient also and, as shown below, no serious modifications in the temple are thought of and the original plan or situation of everything in the temple is not at all to be daparted from materially and the Manager himself is prepared to abide by almost all the opinions of Mr. Rea.

Mr. Rea is against the plastering of any ancient carved and moulded stone work (Vide Sub Para 11)), but, though the Manager has justified his procedure in this respect with reference to the South *Gopuram*, he intends to bear such an excellent suggestion in mind and adopt it faithfully in future in regard to other works of the kind.

Agreeably to the wishes of Mr. Rea in sub-paras 11 (4), (5), (7), (14) and (18), the Manager has resolved (1) to erect no rooms, temporary or permanent, between the piers of the North and South Corridors (2) to raise no walls between the piers of the West entrance corridor to provide enclosed shops (3) to remove the present rooms in the East side of the East corridor and erect none in that corridor and (4) to supersede the front portion of the *Anuppamantapam* which now has a thatched roof by a terraced stone roof in the ancient style. These are all the points that appertain to archaeology in Mr. Rea's report.

Some of the points touched upon by Mr. Rea are based on grounds of economy pure and simple (Vide sub-paras 11 (2), (8), (10) and (11)). He admits that the outer-boundary wall of the 3rd *Prakaram* and the high enclosing wall of the 2nd *Prakaram*, which are built of sand-stone, have been somewhat spoiled by two causes (1) the growth of plants in the joints of the masonry and (2) the weathering of the standstone ; but says that the ruined parts can be demolished and rebuilt with the same kind of stone and that, if expense and other matters are of no consideration, granite may be used for the sandstone in *toto*, so that the demolition and rebuilding may be complete from end to end and there may be no employment of the patch-work of two kinds of stone. But, as nothing can prevent the weathering of the sand-stone, though the plants growing can then and there be removed, the Manager prefers granite. In the Rameswaram temple, it is only the *Garbagraham* (sanctum sanctorum or Holy of Holies) that, on account of its relative preeminence, has been originally built of granite, while the other parts have been built of sandstone. This shows that, had granite been easily available in sufficient quantities in the past, it would have been used throughout. If our temples are

symbolical of the human body—a subject which now is being philosophically handled by Mr. S. Ramaswami Iyer B. A. B. L., in the pages of the *Arya* Magazine, can the chief part thereof be of one material and the rest of another? Now, as there are sample funds at the disposal of the Manager, his attempt is to replace by granite the sandstone of all the *Prakarams* (Artha and Mahamantapams and first, second and third corridors.) We read in the *Asitha Agama* a sloka the purport of which is that it is one hundred times better to make the image of a deity of wood than to make it of mud and it is one hundred times better to make if of brick than to make it of wood and it is one hundred times better to make it of stone than to make it of brick. Thus, according to the above authority, the stronger the material of which the image of the deity is made, the better and it follows that a similar *dictum* ought to apply to the temples which are the local habitations of the said deities. This idea receives additional confirmation from pages 226 & 227 of a work called *Sethumahatmiam* being a translation into Tamil (from Sanskrit) by one Swaminatha Sastri in which it is stated that he who builds the Rameswaram temple of wood will attain *Swargam* with three crores of progenies, of brick, *Paramapatha*, of granite, *Brahmapatha*, of rock crystal, *Sivalokam* on *Vimanam* of copper, *Siva Samipam* with the glory of an equal seat with Siva, of Silver *Siva Saroopam* with eternal bliss like Siva, and of gold, *Siva Sayujyam*. A similar thought is enshrined in pages 362 & 363 of *Sethupurana Vachanam* being a translation into easy Tamil Prose (from Tamil Verse) by one K. Loganatha Mudaliar. Further, in pages 228 & 368 respectively of the above translations, it is said that those who repair or renew the Rameswaram temple will acquire immense religious merits.

Thus, both the words, 'repair' and 'renew', occur—the former signifying that the damaged portions can be set right and the latter that the old can be made new. It cannot be that the modern is to be utterly eschewed merely because it is modern, as the modern has also its peculiar features deserving of perpetuation like the ancient. I need not say that we, Hindus, ought to be governed in religious matters by the Hindu *Shastra* consisting of the *Vedas*, *Agamas* and *Puranas*, just as we are bound by the laws of the Government in respect of other matters. Mr. Rea says that it is unnecessary to replace the piers in *Nandi Mantapam* now built of several stones by Monolithic granite piers. But, whoever knows the value of the piers as the real supporters of the whole edifice must allow that the piers built of several stones are like a house built on sand, as at any time they may give way and that monolithicgranite piers would have been used, had they been got at easily. Mr. Rea has expressed his view that it is unnecessary to raise the enclosing wall of the first *Prakaram* to a greater height; but that it is a desirable change will be readily conceded by all the worshippers who are personally aware of the inconveniences accruing from its abnormally small height. I am sure that Mr. Rea would have himself acceded heartily to the above three innovations, had he entered the temple and it is a thousand dities that he did not go into it, in spite of the request of the Manager to do so—offering to bear the cost of the subsequent purification ceremonies. From the Manager's promise, however, according to Mr. Rea in his report, to give consideration to any suggestions which Mr. Rea might make for the retention of any interior buildings and, as far as possible, act upon them, the Manager's favourable attitude towards the whole question can he guaged and I think that it is not yet too late for the Manager to repeat

his request to Mr. Rea and get that well-intentioned officer of the Government to inspect some of the inner recesses of the temple by undertaking, if need be, even the expenses of his journey and such like.

Mr. Rea is for the erection of an iron railing around the *Madhavapushkarani* tank and replacement of its ruinous steps, as it will prevent persons being pushed down the steps by crowds on festival occasions (Vide Sub para 11 (3)).

He does not object to (1) the replacement of the present stone flooring of small irregular slabs in the third *Prakaram* by large slabs (2) the construction of a shed in the North East corner of the third court-yard for the *Goratham* or Car (3) the widening of passages and giving of greater space to the several small minor shrines around the *Amman Kovil* and elsewhere (4) the re-building with granite of the *Siva-Theertham tank* and (5) the provision of greater room for the *Palliyarai* (Vide Sub paras 11 (2), (6), (12), (13), and (17)).

With reference to the proposed re-arrangement of Sethupathi statues in the *Asthalakshmi Mantapam* (Vide Sub para 11 (15)), the Manager has been prevailed upon to think of it ; because. instead of occupying a position somewhat aside of the Astalakshmis which, as worshippers, Setupathi statues ought to do, they are abreast of them or among them, as if they are of equal rank with them : but, unless pressed to take the above step by those interested, he wishes to let the matter lie just as it has been.

The statue of a Setupathi referred to by Mr. Rea in sub para 11 (9) was not broken in the regime of the present manager but several years ago, so, that he is not responsible for the pieces thereof said to have been thrown away.

The Manager himself has given a strong assurance in

his letter to Dewan Bhadur R. Ragunatha Row that he is not going to remove the Vishnu shrine from the temple (Vide sub para 11 (16)) but to have it enlarged and rebuilt of marble. A fresh instance of the good feelings towards Vishnu temples of the Chetties has been supplied by the *South Indian Mail* dated 25-10-04 from which one will find that one Chettiyar has liberally subscribed towards the repairs of the *Gudalalagar Temple* at Madura and the Manager of the Rameswaram Temple himself has given undoubted proofs of his sympathy in the matter.

The Manager is perfectly willing to undertake and execute the repairs of the temple one by one conformably to Mr. Rea's advice in para 12 nor can he do otherwise even if he wills it.

Pro Bono Publico.

EXTRACT.

THE SAGES OF INDIA AND CHRISTIANITY.*

BY M. H. PHELPS.

(From The Open Court.)

There have recently been published in London two books of greatest interest to students of human thought, in that they set forth a comprehensive and harmonious interpretation of two of the Christian Gospels by a representative of the highest religious and philosophical culture of India. These works are "Commentaries," by Sri Paránanda, on St. Matthew and St. John, both being large-paged and closely-printed volumes of about three hundred pages each.†

Two things contribute to make these books conspicuously noteworthy. The first is that a native of India—and one, too, thoroughly imbued with the religious and philosophical ideas of his country—here displays a spirit of the highest reverence for

*Sri Paràmanda's *Commentary on St. Matthew* and *An Eastern Exposition of St. John*, published, respectively, by Kegan Paul and William Hutchinson, London.

†A few years ago there appeared two books, *The Gospel of Jesus According to St. Matthew* and *An Eastern Exposition of St. John*, both written by Sri Paràmanda. Neither should be considered as an exegetical work, but both are interesting if considered as interpretations of Christianity by an Oriental mind, and their appearance is a noteworthy fact, as it indicates the growing spirit of appreciation of Christianity among the educated classes of the East.

The author, who writes under the name Sri Paràmanda, is the Honorable P. Ramanàthan, C. M. G., K. G., a Tamil gentleman of culture and also of great wealth. He holds a prominent position in his native country, Ceylon. For many years he served as the representative of his people in the legislative council of Ceylon, and is now Solicitor General of the island. He commands the unreserved confidence of his countrymen, and his prominence is recognized by the British government. His religious views, therefore, are not only of theoretical interest, but are apt to exercise a great influence upon the native population of his home. This fact alone gives a significance to his publications which cannot easily be overestimated.

the Christian Bible; and the second, that these gospels, as has come to my knowledge, are now no longer neglected by his cultured countrymen. Indeed, since the interpretation of Sri Paránanda appeared, translations of St. Matthew and St. John, following the lines of thought indicated in these works, have been undertaken by the orthodox pundits of India as books worthy of being read and carefully studied by the people of India.

Circumstances led me some little time ago to a meeting with Sri Paránanda, which has been followed by many conversations in the course of which my interest in these books, already known to me, has been greatly enhanced. He is possessed of a sound knowledge of both the East and the West, is a member of an ancient and wealthy family, and holds a high and honored position in the government of his native country. His insight into spiritual things is reputed, and appears, to be particularly great, and his exposition of them is always brought to the touchstone of the hearer's experience.

The full title of the second of the two volumes referred to above is "An Eastern Exposition of the Gospel According to St. John, Being an interpretation Thereof by Sri Paràmanda, by the Light of *Jnana Yoga*," and in the preface Sri Paràmanda's chief disciple and editor makes the following statement: "As regards the expression *Jnana Yoga*, which appears in the title page, it means spiritual communion in the holiest sense of the term. The Sanskrit word *Yoga* is derived from the same root as the Latin word *Jungo*, to join, and English *Yoke* (Matt. xi, 29). The fullest and most perfect union of the sanctified Spirit in man with the illuminating Spirit in the universe is *Jnana Yoga*, and the commentary contained in these pages is based, not upon theory or speculation, but upon the actual experience of *Jnana Yogis*, of those who, whether working or resting, are in constant fellowship with God."

This passage forcibly arrests the attention. What does it mean?

It cannot be understood without an acquaintance with Hindu beliefs and habits of thought not general in the West. A year's

residence in India and sympathetic contact with her people have given me that acquaintance, and, since the claims made for these commentaries cannot otherwise be understood, before proceeding to the task of the reviewer, with which this paper is chiefly concerned, I shall endeavor to place before the reader an accurate outline, in the detail necessary for its due appreciation, of those beliefs of the people of India, as I have actually met them and therefore know them to be, by which such statements as that of the passage just quoted are, if at all, to be justified.*

I find that there is widely recognized among the more intelligent of the natives of India, those of them, that is, who have preserved their respect for the traditions and institutions of their own land, and their confidence in them, against the materializing influence of Western ideas and education—a science of spiritual things called *Jnanam*, Wisdom. This science is said to deal with the principles which underlie both the visible and the invisible and spiritual worlds, and to be based upon actual and immediate knowledge of spiritual things and of God. It answers the questions which Western science has either confessed itself unable to answer or has answered unsatisfactorily—as the purpose of human life, the reasons for the performance of duty, the nature and limitations of the mind, the existence or non-existence of a soul in man, of God, of a future life. And in answering these questions it necessarily indicates the true relations of man to the external world, and the attitude toward it and the conduct of life in it which are best for him to observe.

The masters of the science of Wisdom are called *Jnanis*, or knowers of God. They are men who are reputed to have attained

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* Edward Carpenter's "From Adam's Peak to Eliphanta" deals intelligently and entertainingly with this interesting and, in the West, little understood subject. Of this book a distinguished native of India has said that it contains "the only Western account of India that shows a knowledge of the great undercurrents of Indian life" (P. Arunachalam—District Judge at Kurunegale, Ceylon—in a paper entitled "Luminous Sleep," Westminster Review, September, 1902). See also Max Muller's admirable life of Rama Krishna, generally reputed in India to have been a *Jnani*.

to that stage of development where they directly perceive God and spiritual things. It is said by them that the soul (*atma*), the consciousness (*saksha*), or the true ego of man, terms which they use convertibly, is a thing apart from both the physical body and the *manas* or mind, these latter being only its instruments. The ordinary man does not distinguish between the consciousness which knows and the mind which thinks, because the two are so involved with one another as to seem inseparable. Thought succeeds thought without cessation except in deep sleep, and he is cheated by the "blear illusion" that the thinker is no other than the knower, otherwise called the soul or the self.

The common view, therefore, is that thinking and sleep embrace the whole range of human experience. But the *Jnani* affirms that if all thought is forced to run down to a perfect calm and sleep is kept off, a new world of experience opens out. When the soul is in association with the mind and is engaged in witnessing the operations of the mind, the materiality of the mind and its worldly nature are reflected on the soul and intensify its original obscurity, so that in wakeful moments it sees nothing but the world, and in sleep unmitigated darkness. If the energy of the soul is withdrawn, as it may be by proper training, from the planes of sense and thought, the soul attains knowledge unconditioned by time, place or other divided existence, and such knowledge, they say, is knowledge of God, knowledge of the infinite, as distinguished from knowledge of the finite of the world.

The attainment of this knowledge is not, it is said open to everyone who chooses to apply himself to its acquisition, since instruction and training are not the only requisites for reaching it. A certain ripeness of nature, full development of neighbourly love and other high virtues, must be present as a foundation. Without these instruction and training would be ineffective, nor would they indeed be given by those competent to impart them.

The distinguishing characteristics of *Jnanis* are said to be kindness, compassion, love for all that lives, patience, forbearance, resignation and contentment under all circumstances whatsoever,

non-resentment of injury, unwillingness to exact retribution from those who have harmed them. It is said that they are incapable of hatred or other evil passion, that they are unwilling to judge others, that they are utterly indifferent to worldly power of every kind, whether it be wealth, office, rank or social position; that they have no concern about providing for their future, having perfect confidence in the infinite power and mercy of the Lord, but spend their lives in laboring for others as ministers of God. In brief, the character commonly assigned to them is the same as that associated in the West with the name of Jesus of Nazareth.

It is said that *Jnanis* live in all parts of India, and that there has never been a time when they were not to be found there. They are not, however, numerous, probably, I am told, not more than one to ten millions of the population. They live for the most part in secluded places; sometimes they spend their lives in travelling from place to place. They are usually without property and are cared for by their disciples, or by the people with whom they happen to come in contact. The people of India, as a whole, are most anxious to serve holy men, and no one who is thought to be devoted to the service of religion will be allowed to want. There are also some *Jnanis* who live in towns and cities engaged in the usual occupations of life, generally looked upon as ordinary men, their spiritual status being known only to the few persons who have been drawn to them as disciples. These men are esteemed to be the most exemplary of citizens, the best and kindest of husbands, fathers, brothers—to most perfectly fulfil, in short, all the duties of life. Yet while in the world they never forget that they are not of the world, and all their actions are performed, not with the object of profiting by their fruits, but as service to the Lord. The following lines by one of them, who long occupied a high post in one of the states of southern India, indicates the attitude which they observe toward worldly enjoyments:

'While I live in shady groves, fragrant with fresh-blown flowers;

While I drink cool and limpid water, and disport myself therein;

While I find enjoyment in sandal-scented breezes, which move through the court like gentle maids;

While I revel in the day-like light of the glorious full-moon;

While I feast on dishes of various flavors, seeming tempered with ambrosia;

While I am passing off into sleep, after much merriment, bedecked with garlands and perfumed with scent;

Grant to me, O Siva, who art true, spiritual and blessed, all-filling, impartite and substrate of all—grant to me the boon of never forgetting thy grace (so as to avoid the perils of the pleasures of the world)."—Tayumanavar: *Saccidanada Sivam, II.*

The *Jnanis* stand for the highest and most sacred ideas of the Indian civilization—for all that is finest, noblest and purest in it. They are the efflorescence of the life of the nation, and the life of the nation as a whole—not of any sect, creed or division of it. To them all external religious forms are alike. The Brahmin, the Buddhist, the Christian, the Mohammedan or the Agnostic are to them the same. Development of character and aptitude for receiving spiritual instruction are the only credentials which they regard. The most enlightened men of India have always gone and still go to the *Jnanis* when seeking spiritual light; for, it is said, they can always be found by earnest seekers for truth. Still, as of old, their prayer is:

"O Saint, teach us, for thou art the way, and there is no other for us.

O Saint, thou art the way, thou art the way.—"*Maitrayana Upanishad.*

The retirement in which *Jnanis* live may seem extraordinary to the Western mind. Why, we are inclined to ask, do they not proclaim themselves and make their knowledge as widely as possible available to men? The answer is that religion must be adapted to the needs and capacities of the people; that religion or spiritual knowledge must be graduated like worldly knowledge,

and that while the exoteric religions of India are well suited for the masses, the higher aspects of truth cannot be assimilated by them. Were the teachings of the *Jnanis* widely disseminated among the people the effect would not be helpful, but rather confusing and disturbing to those minds which delight in ritual and other forms of concrete thought. Further, it is said that it is not necessary that they should publicly proclaim themselves in order that those who are fit to receive their instruction may learn of them, since he who is prepared for such knowledge always finds them. If one inquires how the *Jnani* is discovered, one is told that the Lord of the universe draws the seeker to the teacher. Such is the infinite solicitude with which He watches over men, that whoever *needs* a spiritual teacher is certain to be led to one.

On the other hand, the quest of one who seeks to discover a *Jnani* from mere motives of curiosity will end in naught. A person may, it is said, be in daily association with one for years, even though knowing of the existence of such men and being desirous of meeting them, without suspecting his spiritual status. Several instances of this sort have been related to me, which happened to natives of the country; and it is well understood that *Jnanis* will not disclose themselves except to those who seek them for their spiritual guidance and are fitted to profit by it.

We are now better able to understand the meaning of the words, "The commentary contained in these pages is based, not upon theory or speculation, but upon the actual experience of *Jnana Yogis*," namely, that we are here offered the interpretation of the gospels required by the knowledge of God and spiritual things derived by *Jnana Yogis* from actual experience and perception. Howsoever this claim may be regarded, there is no doubt, I think, but that the typical teaching of the *Jnanis*, as held in India, is accurately given by Sri Paramanda, and it is at least certain that he is regarded by some of the most intelligent and spiritually minded of his countrymen as a powerful religious teacher, whose teachings embody the most cherished ideas of India.

As I have already intimated, it should not be inferred, because Sri Paramanda's ideas are considered essentially representative of Indian thought, that they are in any respect narrow. The spirit of the highest Indian culture is exceedingly broad and tolerant—a fact not generally known in the West. He does not give one religion preference over another, but regards them all alike as the means which God in His wisdom and mercy employs to lead men from worldliness to godliness, according to their respective needs and capacities. God, he says, is the great Teacher of men, and He has by means of human governments and religious organizations evolved well-defined methods of thought for promoting the growth of neighborly love and causing the decline of worldly attachments. Such being the function of law and religion, there should be no disrespect shown by the votaries of one system of law and religion for the votaries of another system. "God exists everywhere, and everywhere He grants His grace to devoted seekers for Him. He may be worshipped by the ignorant savage as a stone or a tree, by the more intelligent as a venerable man, a mighty Spirit, or the All-pervading Essence. Each type of worship represents the aspiration of the soul to Him, and to each worshiper He comes in the very form in which He has been thought."

The Gospel of St. John is regarded by Sri Paramanda as the most valuable part of the New Testament, in that it contains more doctrines stated in clear, concise language than are found elsewhere in like compass in that book. The central theme of this gospel, he says, is worship—worship "in spirit and in truth"—which form of worship alone can lead one to eternal life or knowledge of God. The inquiry which naturally first arises is, therefore, what is his conception of true worship? This he elucidates in commenting upon John iv, as follows:

"With the vast majority of worshippers, worship may be called *a visual act*, because without some *object* outside of themselves to *see* and *gaze upon* with their eyes they cannot put away, even to a small extent, their worldly thoughts so as to arrive at a reverential mood. In many parts of the world wooden figures,

molten images, pictures and other forms of representation are placed before the worshippers, who verily believe that those very idols will grant them their prayers.

"With another class of worshippers, who are generally literate, worship may be said to be *a mental act*; because they project *in their minds* a picture of God, as if He were somewhere in the heavens, above the bright blue sky, stand or seated (say) on a throne, surrounded by angels and saints in a place brilliantly lit and otherwise adorned. In the Book of Revelations, for instance, we have varying representations of God, some one of which is more or less in the mind of the devout and intelligent Christian when he worships."

Here follow some passages quoted from the Revelations, after which the author proceeds:

"Thought pictures like these, no less than eye pictures, are idols, for *idols* and *ideas* are like *forms*. The difference between them—the *mental* and the *visual pictures*—the idea and the idol—is that an idol is a form objectively made, while an idea is a form subjectively made. . . . The two terms, having a common Greek derivation, mean alike a form; the latter is an image made of thought; the former an image made of grosser material.

"Those who cannot worship without making images of thought or of some grosser material, such as earth, wood, metal or stone, are alike *Idolaters* (John v., 21). Inability to keep steadily before the mind for some time the mental images enjoined for worship compels the vast majority of mankind to resort to material images.

"A third class of worshippers, standing high above these idol-worshippers, finds it truly an offence and a stumbling block to from any idea at all for the purposes of worship. They do not require the illusive aid of an image, whether within or without the mind, to help them to realize the presence of the Lord. They know how to '*cast down imaginations*'—how to abate thought (2 Cor. x., 5), to put away the impressions or memories which relate to their worldly surroundings—how to pacify themselves or make peace (Matt. v., 9)—and then they feel that they have come into

a holy religion. This elimination of the perceptions of the senses and thought from Consciousness for the purpose of being in fellowship with God (1 John i., 3) is *spiritual worship*, as distinct from *visual* or *mental* worship.

"Though spiritual worship is the truest form of worship, because, apart from the limitations of thought and sense perceptions, you as pure spirit hold communication with the Lord as the Eternal and Infinite Spirit that underlies all things, yet it cannot be said that visual and mental worships are needless. In the visual and mental forms of worship the Lord is taken to be a person with limbs, only because the worshiper cannot comprehend the Lord as boundless and formless Spirit.

"Christ Jesus, when appealed to by the Samaritan woman as to how the worship of different nations, as of the Jews and the Samaritans, was to be reconciled, replied in effect (ver. 22-24): 'Neither the Jews nor the Samaritans know the *true* nature of God, and therefore their worship of Him, in Jerusalem or Gerizim, as either an object of thought or sight, is being *ignorantly* carried on. The *highest* and *best* form of worship is neither a visual act nor a mental act, but a purely *spiritual* act. For, though God pervades every form in the universe, none of those forms is God; He is Infinite Spirit, being *in* all and *above* all; and as such He should be *spiritually discerned* (1 Cor. ii., 7-15), that is, by the spirit only, when isolated from the thought and the senses. Now that I have been sent into Palestine, I see that the time has arrived when those who are dissatisfied with the worship of the Lord as an object of sight or thought may learn of me to worship Him as all-pervading, all-knowing, all-loving Spirit—to worship Him as Spirit pure in His own spirit. The one only way of worshipping Him in this manner is by isolating yourself from the limitations of thought and sense perception. By this isolation you become *at one with* God—you, a cleansed spirit, are allowed to be *in union with* God. Then indeed are you said to *know* God spiritually as Eternal Being.'

"Thus worship, in the *highest* sense of the term, resolves itself into the first and greatest of all commandments—love God

with all thy soul (Matt. xxii.,. Loving with all one's soul involves *continuous* love, which, however, is not possible unless the lover and the loved one are precisely of the same nature. Man's spirit must be as pure as the Divine Spirit before it can be at one with It continuously. True worship therefore means attainment of unity between the seeker and the God that is sought spiritually.

The Lord's prayer Sri Purananda regards as a great aid to worship in spirit and in truth, since it embodies the doctrine of the Psalms—which is, indeed, the central doctrine of all true religion—The Lord reigneth and all power belongeth to Him.

"'Thy Kingdom come,' said Jesus, should be our daily prayer in life so that we may be delivered from the evil or sin of *estrangement from God* (Matt. vi., 10-13)—from the evil of not being one with God. '*Thy Kingdom come*' means 'mayest thou cause *Thy*self to reign within me, in the place of *my*self.' And '*Thy will be done*' means, 'Do thou make my spirit lowly enough to eschew the foolishness that "I" am powerful for any purpose; and grant to me the knowledge that all forms of power, whether in the worldly or spiritual plane, are *Thine*, and *Thine* alone!' Then indeed does sin vanish, because, being one with the Lord, no thoughts or acts of yours can be said to be tainted with worldliness. They are steeped in godliness" (page 167).

And again, page 190:

"The one prayer that Jesus taught should be in the mind of every spiritual person is: 'May Thy Kingdom come! *Thine* the Power, *Thine* the Glory for ever!' (Matt. vi., 10-13). When the Kingdom *has* come—when one *has* awakened to the fact that God, and not man, 'works in all places of his dominions' (Ps. ciii., 22)—when one sees that what is called *human endeavor* is nothing more than the power *of God* lent for the attainment of certain objects, and that, whether one desired it or not, the Lord would of His Own accord (because He is the omnipresent Ruler of the Universe) distribute pain and pleasure suitably to the needs of each soul—then indeed will thoughts of every description run down to a calm and leave the spirit within beautifully restful, and yet keenly responsive to the inflow of God's energy for *His*

Own purposes. Then indeed will one recognize the full meaning of the words: 'Be still and know that I am the Lord.'" (Ps. xlvi., 10).

(To be continued.)

NOTES AND THOUGHTS.

An important declaration.—Shri Jagadguru Sankaracharya of Sringeri (Mysore) is the spiritual head of a large and influential section of the Hindu population. The present occupant of that seat is a venerable man of great learning, scholarship and spiritual insight and is held in high esteem by Hindus for his large sympathies and catholic views. Statesmen like Mr. V. P. Madhav Row, Dewan of Travan- core, and the late Sir T. Seshadri Aiyar, judges like Sir S. Subrahmaniya Aiyar and Mr. A. Ramachandra Aiyar,—men trained in- the modern school of thought have found in him a true guide and teacher who appreciates the hopes and aspirations of the Indians. His Holiness recently made a declaration of far reaching consequences. The Brahmin landlords of some of the villages in the Native State of Mysore were most of them "absentee landlords" and were entirely at the mercy of the sudra cultivators. The latter naturally combined and made it too hot for the Brahmins to continue in the ownership of the land. This combination in many cases resulted in the transfer of the lands to the cultivators; for Manu having prohibited the

Brahmin from taking to the plough or from any sort of manual labour, the Brahmin landlords had no other alternative but to part with the ownership of their lands. To arrest this gradual ousting of Brahmins it became essential that they should be allowed to engage in manual occupations, like agriculture. The Sri Guru of Sringeri was approached for an authoritative ruling on the point. The statement reported to have been made by His Holiness in reply deserves to be brought on permanent record and included in the commentaries on Manu. His Holiness gave his support to Brahmins engaging in manual labour as it was not inconsistent with the higher aims recognised by the Sashtras,—the aims of self-help and independent occupation and the service of humanity. Influences other than religious, and the economic conditions of life in Modern India have in a certain measure forced on the Brahmin the adoption of manual work and have reduced the Code of Manu in many respects to a dead letter. But manual work, though honourable, is still looked upon with a sort of disfavour, only justified by necessity. This important declaration by the Jagadguru restores dignity to labour, though lowly and hard ; it re-establishes the importance of independent occupations, of self-help, of the service of country and humanity,—briefly described in our scriptures as our *National Dharma*. Hindus must be grateful to Sri Sringeri Swami for reminding the Brahmins of their forgotten ideal of work and service. More than two centuries ago Saint Ramdoss of the Maharashtra in a long letter addressed to Sambhaji about the duties of the different orders of society said that he was no Brahmin who abjured service of his religion, his country and humanity in favour of service of private interests which knows no ennobling ideal. Need we say more ?

* * * *

Pilgrimages.—We are glad to note that an association has been formed in the Panjab for the improvement of Hardwar, a most important place of pilgrimage on the Himalayas. The association proposes to effect the sanitary improvement of the place through the proper authorities, to remove the inconveniences to pilgrims in the matter of travelling, to establish an Ayurvedic Dispensary, to open a library of religious books in some suitable locality there, to help the encouragement of Sanskrit literature. The organizers of this association are confident that the collections from the pilgrims visiting the place supplemented by the donations of the Dharmic public will be enough to meet the purpose. A full-time resident secretary is proposed to be appointed. Before our national life can regain its full strength, such historic places must once more become centres of Aryan culture. The whole Hindu population is vitally interested in the restoration and improvement of these sacred places,—sacred on account of their religious and historic associations as well as of Nature's beauty and sublimity which uplift us above the littleness of this world. And we would ask our readers to encourage this national movement.

INDIAN MESSENGER ON SWAMI VIVEKANANDA –

Tradition says that when Kabir Doss died, both Hindus and Muhammadans claimed his body. The real secret of it was that he preached and lived a true religious life,—a pure and holy life consecrated by sacrifice. Hindus and Muhammadans joined in worshipping a saint who embodied in himself the essence of all religions. A similar fate seems to await the memory of Swami Vivekananda. The *Indian Messenger* of Calcutta claims him as a reformer. The Ramakrishna brotherhood would, we dare say, not dispute this claim. But the pity of it is that the Indian Messenger

has not seen the nobler aspects of that short but intensely-lived life. He was a great patriot and teacher of religion. Social Reform was almost an inaudible note in that vast harmony whose keynote was strength and manhood. The present-day social reformers he condemned in no unmistakeable terms. Even the extract which is quoted by our contemporary and put in italics as being in his favour is, we are afraid, against the spirit of the Reform movement. The Swamiji was for man-making radical institutions, whereas the reformer is for patching up the social fabric here and there, just where the foreigner points the finger of scorn, and making the whole fabric look nice in the eye of the world. This is not reform. It is social tailoring. After a day's use the stitches give way. The fabric is all the uglier and weaker for the stitches. It is the strong fibre that makes a good cloth and it is the spirit that maketh the Man. Politics is much better for such restless spirits than Social reform, that tends to make us a nation. Social Reform exposes our nakedness to a not overfriendly observer. Let us not parade our weakness. No nation is without it.'

VEDANTA WORK.

(From Our Seringapatam Correspondent).

Om Namo Bhagavate Ramakrishna-Vivekananda.

Swami Atmananda of Ramakrishna Mission came here at 1-30 p. m., on the 1st September 1904. At the Railway Station a large crowd received him with a native band to conduct him in procession to a neat little house in which he had to take rest. When the cheering and music which greeted his arrival had subsided an address of welcome was read in the Railway premises, of which the text follows:—

To.

HIS HOLINESS SRI SWAMI ATMANANDAJEE.

Revered Swamijee,

We, the humble citizens of Seringapatam, drawn nearer to you by the writings of the late lamented Swami Vivekananda whose magnetic influence opened the eyes of men far, far away from India to the inestimable value of the spiritual lore of the great Aryans, and whose footsteps you have been so devotedly and nobly treading on, beg to offer you our most cordial and sincere greetings on your first arrival amongst us here and to bid you a warm welcome to this sacred and well-known town.

We can assure you, respected Swamijee, that you cannot be a stranger to us, for, by your being a prominent member of the holy cause of "SREE RAMAKRISHNA MISSION" as manifest in your saintly acts here and abroad, you have already brought yourself nearer to our hearts, and since you know what the late Swami is to us, you can very well imagine the place you have occupied in our hearts.

It will become needless for us to say in conclusion that it is our most fervent prayer that you may live long to continue your unselfish and righteous labours in the cause of our *Religion Eternal* and to inspire others by your noble example to put forth their utmost exertions for the benefit of humanity in general.

SERINGAPATAM.
DATED 1ST. SEPTEMBER 1904.

We beg to remain, revered Swamijee, Your most humble devotees, the inhabitants of Seringapatam.

The Swami in reply thanked the assembled gentlemen in fitting terms. Then he was driven in a carriage to the house specially arranged for him. On the 2nd September, it being Sri Jayanti-day, the Swami held a general conversation and in the evening Hari-Katha and Pooja were performed. On the 3rd and 4th September he delivered two lectures at the Town School Hall on "The Keynote of Bhagavad Gita" and "The aim of the Ramakrishna Mission" respectively, on the 5th September morning he visited the temple of Ranganatha, and went away to Mysore by the mail train.

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"एकं सत् विप्रा बहुधा वदन्ति."

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

—*Rig veda*, I. 164. 46.

Vol. IX.] NOVEMBER, 1904. [No. 11.

NATIONAL DHARMA.

BY SWAMI RAM.

"So many sects, so many creeds,
So many paths that wind and wind,
While just the art of being kind
Is all the sad world needs."

It is sunset. With deep sighs it is being chanted and with streaming tears is being written out:

I saw a vision once, and it sometimes reappears
I know not if it was real, for they said I was not well;
But often as the sun goes down my eyes fill up with tears,
And then that vision comes, and I see my Floribel.

The day was going softly down, the breeze had died away,
The waters from the far West came slowly rolling on,
The sky, the clouds, the ocean wave, one molten glory lay,
All kindled into crimson by the deep red sun.

As silently I stood and gazed before the glory passed,
There rose a sad remembrance of days long gone ;
My youth, my childhood came again, my mind was overcast
As I gazed upon the going down of that red Sun.

The past upon my spirit rushed, the dead were standing near,
Their cheeks were warm again with life, their winding sheets were gone,
Their voices rang like marriage bells once more upon my ear,
Their eyes were gazing there with mine on that red Sun.

Many days have passed since then, many chequered years
I have wandered far and wide—I fear still I am not well ;
For often as the Sun goes down, my eyes fill up with tears,
And then that vision comes, and I see my *Floribel* (India.)

O Setting Sun, Thou art going to rise in India. Wilt Thou please carry this message of Rama to that land of Glory. May these tear-drops of love be the morning dew in the fields of India. As a Shiva worships Shiva, a Vaishnava Vishnu, a Christian Christ, a Muhammadan Muhammad, with a heart turned into a "Burning Bush" I see and worship *India* in the form of a Shaiva, Vaishnava, Christian, Muhammadan, Parsi, Sikh, Sannyasi, Pariah or any of *Her* children. I adore Thee in all Thy manifestations, Mother India, my Gangaji, my Kali, my Ishthā Deva, my Salagram. While talking about worship says the

God who loved to eat the very clay of India: "The difficulty of those whose minds are set on the *Unmanifested* is greater; for the path of the *Unmanifested* is hard for the embodied to reach." Well, alright, sweet Krishna, let mine be the path of adoration of that *Manifestation* divine of whom it is said: "All His household property consists of a jaded ox, one side of a broken bedstead, an old hatchet, ashes, snakes and empty skull." Is it the *Mahadeva* of Mahimanastotra? No, I mean the living Narayana as the poor starving Hindustani Indian. This is my religion; and for an inhabitant of India this ought to be Dharmma—Common Path, Practical Vedant, or love. Mere lukewarm approbation or toleration won't do, I want *active cooperation* from every child of India to spread this dynamic spirit of Nationality. A child can never reach youth except he pass through boyhood. A person can never realize his unity with God, the All, except when unity with the *whole Nation* throbs in every fibre of his frame. Let every son of India stand for the service of the Whole, seeing that Whole India is embodied in every son. Almost every town, stream, tree, stone and animal is personified and sanctified in India; is it not high time now to deify the entire Motherland and let every partial manifestation inspire us with devotion to the Whole? Through Pràna Pratishtha Hindus endow with flesh and blood the effigy of Durga. Is it not worth while to call forth the inherent glory and evoke fire and life in the more real Durga of Mother India? Let us put our *hearts* together, the heads and hands will naturally unite.

"The man consists of his faith, (Sraddhá, Islàm)," says the world's warrior Evangelist (Krishna), "that which one's faith is, he is even that."

Beloved orthodox people of India, put into force the Shastras *aright*. The *APATTI Dharmma* of the country

demands of you the relaxation of the stringent Caste rules and the subordination of the sharp class distinctions to the national fellow-feeling. Don't you see, India who has held open port to all fugitives, and supported so many races and countries, is unable now to give bread to her own children? Let every man have equal liberty to find his own level, head as high as you please, but feet always on the *common ground*, never upon anybody's shoulders or neck, even though he be weak or willing.

Young would-be Reformer, decry not the ancient customs and Spirituality of India; by introducing a fresh element of discord the Indian people cannot reach Unity. The religion and spirituality of India are not to blame for India's material downfall. The garden is robbed because the thorny fence and prickly hedges were wanting. Supply that, and be not rash enough to pull out the roses and fruit trees in the centre in the name of reform and improvement. O blessed thorns and hedges, ye are the saving principles, ye are needed in India.

When I sing the dignity of *Shudra-labor*, I am not exalting *Tamas* over *Rajas* and *Sattva*. I simply say, enough have we decried Tamas in India and by the very act of resenting and resisting it, developed it dreadfully in our midst. Let us learn to *use Tamas* by this time and make it glorious that way.

How could the gardens grow if we threw away the dirty manure and not use it?

Tamas is the coal, without which there is no fire and steam (Rajas), and no light (Sattva).

And in proportion to the large basis of the *Tamas* quality is the intensity and power of that *Rajas* fire and *Sattva* light, in a country, which movement can evolve: a view in remarkable harmony with the conclusions of modern phrenology; where it is found that, for heroic

greatness and energy of character, no development of the moral and intellectual organs, however favourable, is sufficient, without a powerful basis in the animal or *Tamas* energies of man.

It is for this, that *Mahadeva*, the Great Lord, was depicted as the Lord or Ruler of *Tamas*, by Hindoos.

If we are born in critical times of Indian History, let us be thankful, for, our opportunities for service are more abundant. The work for us is more unique, more poetic and dynamic. It is said they who sleep well, wake well. India has had a long sleep, her wakefulness is going to be most remarkable for that. All that we have to arouse among the Hindu people is—

A spirit of appreciation and not criticism, the sentiment of fraternity, the instinct of synthesis, the coordination of functions and aristocracy of labor.

Oh ! What an infinite amount of energy in the land is just recklessly wasted away in one sect criticising another sect. Let us try to find out the points of contact and emphasize those between us. There are people whom Aryasamaja can reach and Sanatan Dharma cannot, there are others whom the Brahma Samaj only appeals, and so with Vaishnavism, etc. What right have I to find fault with those who do not care for the strength and joy which my creed brings ? Let them come, let them stay or leave. I let things flow, just flow. Why should you or I try to monopolize sympathizers ? My right is only to serve, to serve them all, to serve those who love and those who hate (if any). A mother loves those children the most who are the weakest and play the mean. Those who differ from you, are they all *wrong* ? If so, they also are needed by the country. Sad, indeed, would be the state of a walker who has only the *right* leg to hopple along.

O Lord, look not upon my evil qualities!
Thy name, O Lord, is Same-Sightedness,
By thy touch, if Thou wilt, Thou canst make me pure.

One drop of water is in the sacred Jumna,
Another is foul in the ditch by the roadside,
But when they fall into the Ganges,
Both alike become holy.

One piece of iron is the Image in the temple,
Another is the knife in the hand of the butcher,
But when they touch the philosopher's stone
Both alike turn to gold.

So, Lord, look not upon my evil qualities!
Thy name, O Lord, is Same-Sightedness,
By Thy touch, if Thou wilt, Thou canst make me pure.

(Translation from Surdas, as given in the beautiful work, The Web of Indian Life by Nivedita.)

Our personal and local Dharma must never be placed higher than the National Dharma. The keeping of right proportions only secures felicity.

Doing anything to promote the well-being of the nation is serving the cosmic powers, Devas or Gods. This kind of *sacrifice* or *Yajna* is to be offered to the deity, India. It is to this kind of yajna that the following verse of Gita applies in these days:

"The righteous, who eat *only the remains of that sacrifice* are freed from all sins; but the impious, who dress food for their own sakes, they verily eat sin."

To realize God, have the Sannyasa spirit, *i. e.*, entire renunciation of self-interest, making the little self absolutely at one with the great self of Mother India. To realize God or Bliss have the Brahmin Spirit dedicating your intellect to thoughts for the advancement of the nation. To realize Bliss you have to possess the Kshatriya spirit,

readiness to lay down your life for the country at every second. To realize God you must have true Vaishya spirit, holding your property only in trust for the nation. But to realize Bliss or Rama in that world or This, and to give a living concrete objective reality to your abstract subjective Dharma you have to work with this Sannyasa Spirit, Brahman, Kshatriya and Vaishya heroism through your *hands and feet* in the manual labor once relegated to the holy *Sudras*. The Sannyasa Spirit must be wedded to the Pariah hands. This is the only way, to-day. Wake up, wake up.

Even the foreign countries through their practice teach to-day this Dharma to our India, the only Brahman land in the world.

When a Japanese youth is refused enlistment in the Army on the ground of his obligations to his mother (domestic dharma) the mother commits suicide, sacrificing the lower (domestic) dharma for the higher (national) dharma.

What heroic deeds could compare with the sacrifice of the personal, domestic and social dharma for the sake of the national dharma on the part of that Ideal Guru of Glory (Govind Singh)?

People hanker after power. What an infinite power can you not find at your command when your self stands in unity with the Self of the whole Nation? In conclusion, let me illustrate this power-*spirit* in the words of the beautiful Prophet of Islam:

"If the Sun stand on my right hand and the moon on my left, ordering me to turn back, I could not obey." *Om*! *Om*!

CRITICISM.

Whenever any promising movement is undertaken, the party-spirit in India tries to pick holes in the leader's character. Thus every flower is nipped in the bud. (Swami

Vivekananda's healthy and hopeful plans and bold teachings are discarded in some quarters just an account of this spirit of *nil admirere*. Swami Krishnanand of Kashi is another example of similar treatment at the hands of a section of the Indian public.

Attempts are being made to put away the Sadharan Dharm movement the Dharma Mahotsava meetings on the pretext of the imputed personal drawbacks in the man who took the lead in those lines. It is queer logic, indeed, on falling down from the ass to fall foul with the ass-driver.

In hydrostatics, we read of the total pressure and resultant pressure. The total pressure may be infinite on a body and the resultant pressure nil. The myriad forces in India have no resultant pressure, being nullified by being pitched one against the other. Is it not a pity? What is the reason? Because each party concentrates its attention on the faults of its neighbour. Thus there can be no union, and this very concentration, based on doubt, acts as a malicious force to engender the objectionable characters. "Call one a thief and he will steal," is an undeniable truism.

Is there no common ground? Have our neighbors no commendable features? Have the different sects in India no bond of union? What right have we, in the name of Purity or impurity, to play the part of self-elected members of God's detective police, and pry into the private behaviour of a man whose public behaviour is a help to the country? His private conduct is a question between him and God; Who are we to interfere? The energy we waste in judging others is just what is needed to make us live up to our own ideals. Could compulsion from without make a man a whit more moral? or can the conforming, conventional, praise-seeking conduct be called pure?

Confound it not with purity; it is *weakness*. We do not give up a rose for its thorns. A confectioner may be living on husks, but on that ground we need not refrain from eating the sweetmeats of his make. Not that which goes into a man defiles him, but that which comes out of him. What if a certain teacher had some real drawback? So long as from him comes healthy teaching, we will never mind those things. We have to take the teachings and advice of a man on its own merit, without regard to the personality of the teacher. What have the elements of geometry to do with the personality of Euclid? Shall we reject a beautiful picture because the painter was ugly? Shall we cast aside Inductive Logic because Sir Francis Bacon took bribes? In this twentieth century, it is high time for us to wake up to a sense of *viveka*, and not mix up personalities with preachings. Shall we reject a beautiful lotus even though it grows in a dirty pond?

The greatest cause of India's poverty is discarding the rubbish, dreading to touch the bones of dead animals, and developing a kind of nose-hygiene, sneering at all kinds of what they call debris. And it is the utilizing of these very so-called low things that makes Europe and other civilized countries great. Are not beautiful flower-gardens raised out of dirty manure? The most dingy smoke and dirty coal, well utilized, makes a wonderful power in Steel Plant and other manufactories in America and Europe.

The greatness of Rama lay in his turning the menial monkeys into a marvelous army. Who cannot live at peace with the pure and pious? But a great soul is he whose broad sympathies and a Mother-like heart embrace in a wide sweep, even the sinners and the low.

Let us not waste away our life in trying to eclipse the Sun of True Self in the dust-storm of petty little kitchen superstitions, working thereby the spiritual, as well as

physical degradation. Sad, indeed, is the kitchen-religion, which allows the Infinite, Immortal Soul to be sullied by the foreigner's soup. Pray, do look below the tattered, and torn caste-clothes. What are you? Infinite and immaculate, Immortal Self of all is your Self. It is the ignoring of this inner Equality in reality that creates all the apparent mischief in the world.

The misdirected, hysteric moralists in fighting against and denouncing the personal conduct of their neighbors, attempt only to remove the froth and foam on the surface of the stream, whereas the real cause, the unevenness at the bottom they do not approach at all.

Who are you who go about to save them that are lost? Are you saved, yourself?

Do you know that who would save his own life must lose it? Are you, then, one of the lost? Could you or would you be one of the lost? Arise, then, and become a saviour.

Buddha was a frequent guest in the house of a courtesan. The author of "Who will cast the first stone?" was not ashamed of the company of Mary Magdalene, by no means "respectable." O, shameful respectability? There can be no union and love in a country so long as we keep emphasizing each other's faults. The secret of the successful art of living lies in developing the mother's heart to whom all her children are lovely, whether big or babes. True Education means to learn to look at the universe through the eyes of God. You cannot love anything so long as you see ugliness there.

Fighting with darkness will never remove it. In a dark room, if we are throwing stones in all directions, striking with the cudgel right and left, breaking down the panes, knocking over the table, upsetting the inkstand, and cursing and denouncing all the time, will it remove

the darkness? Bring the light in, and darkness never was. So the negative, criticising, chilling, discouraging process will not mend matters. All that is necessary is the positive, cheerful, hopeful, loving, encouraging attitude. If all the mud in the sewers is exposed in the streets, will it bring about any uplifting results? Never. So will not emphasizing the faults of others do any good. Let the flowing current of fresh water of peace and good will, run over the sewer and all the dirt will be washed off. All grumbling is tantamount to, "Oh, why is the lily not an oak!" Let us observe the beauty in each. "Don't bark against the bad, but chant the beauties of the good." From all life's grapes, I press sweet wine.

Critic dear, I love you, but I equally love and esteem the man you criticise.

Why is the spirit of criticism so common in the world?

The spirit of criticism seems to be offensive, but mostly it is due to defensive self-preservation. In order that a habit or practice may be given up, a sharp criticism, showing all the evil consequences, is necessary. When we see others afflicted by that habit, we naturally want to avoid their company, for fear of contagious suggestion. The formation of a new habit and viewpoint accompanies the breaking of the old; and so long as the world has any room for improvement, the spirit of criticism and comparison will last. It is not the criticising and comparing spirit that is desirable or possible to eradicate, but the venom in it, which is but giving to the parties concerned a sense of personality. Let us fling aside the vulnerable little "I" which alone makes "*sin*" in ourselves and others; and, cured of all pain, we can look at all deeds and people around us with the scientific indifference and philosophic calm of a chemist or botanist, examining everything most dispassionately, accurately, and minutely, with

no fear of being entangled in the chemicals and plants under our inspection; like the sun as a Sakshin helping all and watching all, the briars and roses, the waste and gardens, men, women, animals, plants, ants and clouds.

TO THE PERSON CRITICISED.

As an equiliberator comes Criticism. It is the pruning process of providence, helping us to grow more beautiful. When visited by the scissors of criticism, just retrospect what is passing within you. There must have been a tendency to drift down into lower feelings, and here is the warning. A man in a light skiff in a tortuous channel beset with rocks, borne by the flowing current toward an unknown sea, is kept alert by the dangers of the situation. As his boat bumps against the rocks, he must bestir himself. If this knock were not useful, he would not heed it. What we know as pain is the necessary danger-signal. Organic beings need such stimulus to veracity.

The painful criticism from friends or foes is a nightmare to wake you up to your true Self, God. When you are awakened, where is the nightmare? It never was. All loss changes into positive gain the moment we set ourselves right in regard to the law of love. Poor cinderella lost her magic slipper but being restored to her innocence she found the slipper come back to her with a king for her life-long companion to boot.

But when we are at one with the All, no cheats will dare come to us. Thieves crawl into a house only when the house is unlit. The man who is worthy of being a leader of men, will never complain of the stupidity of his helpers, of the faithlessness of his followers, of the ingratitude of mankind, nor of the non-appreciation of the public. These things are all a part of the great game of life, and to meet them and not go down before them in

discouragement and defeat, is the final proof of power. The unnecessary friction, reckless wear and tear of mind, being saved, what is there in the world which cannot be accomplished most satisfactorily ? Om !

NĀDISODHANĀ.

OR

THE PURIFICATION OF THE NERVES.

BY HIRENDRA NATH SINHA.

(*Continued from page 637.*)

The symptoms of the rousing upwards of this *Kundalini*, is pointed out at the diminution of excretions, a good appetite, healthy complexion, bodily vigour, hearing of all sorts of internal sounds and the like. When this energy starts out from its home and reaches the hypogastric centre above, it is natural that that centre should be stimulated to show increased activity leading to increased appetite and digestion. This tremendous flood should not be allowed to wait anywhere ; for it is sure to cause mischief in the way. On certain occasions when this energy is prevented from passing higher up and is stuck up in the hypogastric centre above a certain disease is said to attack the *yogins*. There will arise in him an abnormal appetite which no amount of food can appease, if this is not understood and checked in time it is capable of wasting away the Yogin's body. The remedy that is commonly adopted is to confine the afflicted person into a room plentifully furnished with all sorts of eatables and make him eat and eat until the craving for food is blunted by over-feeding and then make a permanent mark like that of branding with hot iron or some such mark which would make him remember the moment for sometime. By such means the disease is said to be cured in two or three days. We know a case where the cordiac centre was

abnormally affected on account of too much mental strain in practising *Satavadhana* or concentration on a hundred things. There used to be an unusual quantity of excretion all ending in a gradual wasting away of the body. No medicine was able to cure the patient. He understood that his disease was brought on by too much of mental exertion and the consequent upset of the system and gave up the practice of concentration. Fortunately he became cured all of a sudden and is still living a healthy and intelligent man. Though we have no space to dwell on all these details very much, yet it is enough if we sufficiently warn over readers against any such accidents. At times when the same roused-up energy gets enlarged in the *Swadhishthana* centre just above the *muladhara*, it is susceptible of causing a abnormal secretion in the seminal and other glands of that region accompanied by albuminaria and such other diseases which have their origin in the disorder of the pelvis. If it is in a wild form it is amenable to medicine. But the *Yogin* who knows the secret by diverting his mind on the diseased portion of the body for a moment, can easily shake it off either by pushing the *kundāline* back to its old seat, the *muladhara* or by drawing it up higher. The centre next above the hypogastric which is open to the pressure of this energy and the concomitant increased activity in the part is the Cardiac. When the energy is not properly managed it gives rise to palpitation and other heart diseases. When it is passed through that region, the action of the heart becomes stony and rigorous; and the *Yogin* whose mind is concentrated inward on that part will begin to hear all sorts of sounds. This is generally alluded to as the manifestation of sound-energy. When it is drawn still higher, say, the centre of vision all the colours of the rainbow such as blue, red, yellow, green &c., will flash into his vision. This may be said to be a Yogic perception of energy as light. When it reaches still higher, the centre of intellectuality, memory and other facualties of the mind will be seen to be be heightened. As pointed out, the entanglement of the high-flood of energy in one of these centres has always the danger of producing diseases characteristic of that centre. Well-trained

Yogins know how to remedy all these. We often hear of some persons spoken of as having become insane by an imperfect practice of *Yoga*. This is no doubt due to an illcontrolled undue activity of the brain. We should always know how to direct and control the *Prana* before we manipulate them. Then alone our practice will be perfect.

Such is the force of the power that the *Yogin* wishes to let free by his manifold practices. When a minute portion of the power locked up in the *Muladhara* is unconsciously allowed to escape and reach the brain we get the perception either of dream or of imagination. But when the large store accumulated by the force of *Pranayama* and long internal meditation is stirred, let loose and allowed to travel along the central channel of *Sushumna* and flood the mind centre the reaction should be immensely superior to that of dream or imagination. immensely more intense than that put forth in the sense-perception of the wakeful state. If the mind can accomplish this, it has no longer to depend on the energy stored up within itself. The energy stored up in every other centre becomes its own, and can be drawn up and used at will for its own augmentation and glory. When the *Kundalini* is once roused from its source in the mountain rents of the *Muladhara*, it will begin to roll in a tremendous flood through the channel of *Sushumna* flushing every tank on its way, every small rill and in the end gathering all their waters marches on its upward progress until it swells into a huge river and disgorges its contents into the vast ocean of the mind. The mind is then said to attain the state of *Samadhi* and the perception becomes hyperconscious. The brain which is the supreme seat of all sensations and motions will get forcibly knocked from below; and in response it will react and every perceiving molecule in the body will harmoniously react. The result will be a full blaze of intellectual illumination, a transcent from the usual thought sphere into the infinite region of self-perception. There will be a gradual uplift but not an uncontrollable, maddening whirl-out. As the *Kundalini* leaves its home and rises from centre to centre, collecting more and more vigour, layer after layer of the mind will be opened and in accordance

with it preception of the universe will also grow from plane to plane, from the course to the finer, from the finest to the spiritual. The causes of this universe both as sense existence and its reactionary thought existence will be thoroughly understood ; all doubts will vanish. "The causes being known, the knowledge of the effect is sure to follow." Say the Upanishads, "When that Supreme Existence is realised, the knot of the heart will be rent, all bondages will be severed, all doubts vanish and all miseries destroyed."

This rousing of the *Kundalini* or coiled energy forms the core of the psychological method of *Yoga* and is the most practical way for the attainment of Divine Wisdom, the goal of religion and the realisation of God. And as the *Kundalini* is the product of the combination of the various energies of the body, *Yoga* has been difined as the unification of *pana* or the afferent energies of the body—energies running from outside to the different centres and producing reactions in them, and *Apana* or the efferent energies that are discharged in the form of motion from the highest conscious centre. It may be asked whether the *Kundalini* is a product after all having no natural existence. There is nothing in nature like sensory and motor energies. All kinds of energies are the manifestations of one and the same principle of energy through different *Upadhis* or conditions. The same force which is transmitted to a centre either by the will or a sensory current is again reflected by that centre in the form of a motor or thought current. What is sensory in relation to one centre is motor in relation to another. The essence remains the same but only the forms vary according to circumstances. The same substances are named differently when devoted to different functions. As the like always joins the like and the stronger attracts the weaker, when a strong current is at first generatad in the *Sushumna*, it will attract all the other currents to it and form one tremendous current ; and when this is ultimately joind to the will, their will be left nothing but one gigantic will which is the summation of all the energies of the body and mind.

Conscious of this fact we have to make the different nerve fibres and cells pour in their vitality into the hollow body of the sleeping serpent enliven and stir it to action, to stretch its hood and inject its venom into the circulation of consciousness. Then will commence a tremendous commotion in the centre of thought life until everything will be quieted and calmed on the phenomenal side of life and regeneration, a new existence comes in the realm of spirit. Then alone a *Yogin* is said to have unified completely *Prana* and *Apana* in their very essence, to have reached the hyper-conscious state of perception, to have realised the supreme spirit. Such a state need not come to every man or woman solely by the scientific and psychological process of concentration. It may come in various ways, to some through the mercy of God as in the case of *Bhaktas*, to others through the grace of perfected sages or through the analytical will of a philosopher. But in all these we are to be sure of physical transformation whether it is brought on wittingly or unwittingly. No manifestation of abnormal power or wisdom by a person can ever take place unless a small current of *Kundalini* escapes, unconsciously at least through the *Sushumna* and reaches the metropolis of perception. This is the physical change that is at the root of all, All religion, all worship is to this one end. The *Kundalini* is therefore often described as the Supreme Goddess of the *Yogin*, the mother of creation and activity, the Divine consort of the God of passive wisdom—the Glorious Siva. The union of the two is the bliss supreme, the Wisdom Supreme, is the *Moksha* or the supreme state of freedom and absolute existence. *Pranayama* is, therefore, the worship offered to these by the Yogin. But no worship can be commenced without first gathering the materials requisite for the worship. *Nadisodhana* may therefore be described as the process by which a *Yogin* gathers the materials for his worship.

How then are the materials to be collected for the worship of *Pranayama*; how are the nerves to be prepared for the next step in worship? Two conditions are necessary for this. The whole nevous system is composed of two kinds of substances, the

cellular centres which act as storage batteries to the vital fluid, and the fibrous channels which carry the fluid to and fro and circulate it in the body. These batteries should be kept filled with a wholesome supply of the fluid and free from disturbing agencies. Next the nerve fibres should be accustomed to keep an even and ready flow of energy through them, and afford no sort of impediment to its flow at the command of the will. We have seen how the mind of man has control over the medium of filling the several centres with vitality and how it has also some connection with its flow in many of the nerves. We should now learn to use this mind for the regulation of a harmonious supply to the several centres, to re-establish the lost connections, if any, between the centres and itself and to so identify it with the nerve currents, that these may be propelled into or withdrawn from any place by an act of the will. When these are fulfilled the nervous system may be said to have been purified and freed from the dirt of impediments to the progress of concentration, and the materials for the worship of *Prana yama* secured by the *Yogin*.

Thus we find that *Nadisodhana* is an important means for the practice of no insignificant limb of the science of *Yoga*; it is primarily based on the function of breathing in the government of the internal organisms of the body as required by the trained will of a student of concentration. Breathing has also been pointed out as the chief means of supplying the various nerve centres with vitalising energy and as the fundamental principle of correspondence with the ruler of physical activities—the mind of man. We have also seen how the control over the lung centre by the regulating mind enables it to successfully control the other centres as well as the activities of the nerves branching off from them. *Ida* and *Pingala* are the two columns of storage batteries holding together the several spine centres into which the breath transimits the universal *Prana* or the vitalising force drawn from outside into the body. *Sushumna* or the hollow fine canal between these two is that through which the energy stored in these should be ultimately drawn up to the brain. No energy will be

drawn into it from anywhere in the middle until a strong current is sucked into it from the bottom which is stated to be closed at the lowest end. When a passage is created here and the energies circulated from the lowest centre to the body is allowed to flow into this canal, the energies in the other centres will be readily attracted to it and a huge flood may be made to roll into the brain. When this is achieved a person is sure to get all sorts of powers and attain to Divine Wisdom. For all these ordeals the nervous system should be made strong, healthy and sufficient. These qualities can be achieved only with the help of the exercise of breathing. On this account *Nadisodhana* or the purification of the nervous system has been defined by some as the practice of rhythmical breathing. We shall briefly describe how this rhythmical breathing is generally practised, so as to produce the effects described above.

After successfully practising the requisites of the prohibitory and obligatory injunctions of *Yama* and *Niyama* as taught by the *Sastras*; and getting the body, internal and external purified, freed from all desires and possessing calmness of mind one should seek a *Guru* or an adept well versed in the intricacies of the practice of concentration and receive from him proper instructions. One shall then select a proper place for the purpose of regular practice paying careful attention in regard to the regulations of food and the other necessaries. A person shall next place himself in one of the congenial *Asanas* facing either East or North and holding in the body, the neck and the head in a straight line, and with a firm resolve begin to practice the regulation of breath. The eyes should be concentrated either on the tip of the nose or between the eye brows and the chin resting on the chest. Then concentrating the mind on the *Kundalini* fire in the Muladhara centre, the breath shall first be inhaled with the left nostril and then exhaled through the right nostril. It shall next be inhaled with the right and exhaled through the left. So on, this process should be practised six or eight times both mornings and evenings and the two mid hours between these two. The concentration of the mind on the Kundalini needs a little explanation. While

the mind is moved in and out with the breath as if the breath is nothing but a current of mind, it should at the same time be kept fixed on the *Kundalini*. This is practically done by imagining that every breath that is thrown out is drawn from the Muladhara by the mind and every breath that is taken in should be similarly imagined to be a mental current inhaled from outside into the *Muladhara* centre for filling it up. If a person practices in this way from a period of 3 or 4 days up to that of 3 or 4 months to suit the conditions of his nature his nerves well get purified. The number of the *Pranayama* and the number of days he should practice to get the nerves purified depend on the aptitude of the person who practises it. This is the reason why various writers have variously restricted this practice.

Some adepts in *Sivayoga* have prescribed a particular method of practising this *Pranayama* with a view to make it more effective by an action of the mind. The breath inhaled is variously imagined either as a current of air, or as a current of moonlight or as a current of water from outside or each of these in succession and the mind is passed with it from the top of the spinal column through it to the bottom where the *Muladhara* is and then exhaled by taking away the mind for a fresh current. This process we shall explain more fully in connection with the real *Pranayama*.

The purification of the nervous system is sure to be effected if one practises diligently and persistently. The signs indicative of the attainment of perfect purification is said to be lightness of the body, hearing of internal vibratory sounds, fair and shining complexion, increasing appetite and the like. Some say that this *Pranayama* should be practised until one hears internal sounds which are the vibrations of well strung and well-toned nerves which are the characteristics of a purified state. Some allow some of the practices of *Yama* and *Niyama* as sufficient alternatives for the *Nadisodhana Pranayama*, for persons who are incapable of practising the control of breath. These are considered as sufficient means for the complete purification of both the body and the mind, on the ground that purity will make

a man happy and happiness will bring on bodily vigour and complexion. Dirt is the emblem of ignorance and cleanliness that of knowledge. A clean man is one whose mind is pure and consequently his body, his nervous system and everything pure. A man, who cannot keep himself internally pure, however much he may cleanse himself externally, cannot wash away the long standing dirt of ignorance with the water of knowledge. This ought not to be taken in any way to mean that for a person who is fit for the practice of *Yoga*, internal and external purifications are not so very important before the purification of the nervous sytem. These are no doubt essential both to the practioners as well as non-practitioners of *Yoga*. They compose the first limbs of purificatory practices.

We have seen that the real practice of *Yoga* proper commences with the manipulation of the currents in *Muladhara* or what may be called the sacral plexus of the modern physiologists. We shall explain a little more of its importance in the nervous system even according to modern physiology. We all know that the cerebro-spinal column is a mass of nerve substance chiefly composed of cellular and fibrous tissues. It is the main seat of all the nerve centres of the body from which shoot out like the branches of a creeper all the important nerves of the body. The *Muladhara* centre is described by Hindu writers to be just above the genetal region and below that of the navel and as the biggest centre on the spinal chord from which a large number of both motor and sensory nerves take their root. When we closely study the evolution of the spinal cord we cannot but admit that at the early stage of the history of the growth of the spinal cord some portion of it or some one centre should have given the character the whole system. Comparative anatomy teaches us that in the lowest stages of life an animal is distinguished from other objects by the function of motion and the nervous system governing it by a small mass of nerve cells combining both sensory and motor actions of nerves. As the animal enters a more advanced stage of development this nerve mass takes the form of a central ganglion branching off distinct nerves to carry on the different funct-

ions. It is only in higher vertibrate insects that we find any thing allied to the ceribro-spinal system of man. Even in the formation of the fœtus before birth, the brain which forms the most important position of the nervous system is the very last to develop. Judging the order of historicality in growth by the intensity of the law of hereditory transmission, in the development of organic structures, the brain should have been the latest product in the evolution of the ceribro-spinal system and the sacral plexus which is observed to govern even in advanced animals locomotion and other lowest functions of animal life should have been the earliest. Hence the theory of the *yogins* that the *Muladhara* or the sacral plexus is the mother of the whole nervous system does not appear to be inconsistant with the teaching of modern physiology. Every bit of the most complex nervous system of man should have had its origin from here. According to the well-known law of evolution every kind of the complex nerve-mechanism should have remained in a contracted and fine form in this very centre.

This appears to be the meaning of the ancient sages when they describe the serpent of the cerebro-spine as coiled and resting in the abode of the *Muladhara* before it stretches itself into a long-hooded serpent. Just as the sacral plexus may be said to be the source of the whole nervous system, so also the energy stored therein may be said to be the root of the whole energy in the body. It may be portrayed as the central reservoir which supplies the water of life to the small tanks scattered through out the body. The *Yogin's* theory is that if the brain wants a large supply of this water there is no use of going to any of the small tanks wherefrom it can get a very limited supply and that too for a short time. But if it draws from the central reservoir, it can not only draw it for a long time but can take any quantity. If heat is only another form of energy, the whole of animal heat may be said to be contained in the *Muladhara*. Hence this centre has also been described as the abode of fire, or as the seat of *Siva* who is the God of fire, as the great sacrificial *Kunda* of the *Yogis* worshipper, as the summer solstitial point of the microcosmic sun

and so on. The *Muladhara* centre should therefore be first stirred and made ready to discharge its contents into the *Sushumna*. Then this channel should be properly flushed and kept clean from being chocked up so that any escape of energy from the *Muladhara* may run up freely till it reaches the topmost extremity in the brain. This is what is proposed to be achieved by the purificatory *Pranayama*.

We have briefly described the nethermost centre of the spinal cord, we shall also state a few words about the centre at the other extremity of the spinal cord which is also of great importance to *Yogins*. The peculiar formation of the spinal cord is that it is broad in the lowest end and narrow in the middle and again widens out as it reaches the top and ends in a bulb known as the medulla-oblongata. On account of its importance as a great sustainer of the bodily activity the Hindu physiologists have called it the *Vishnu Granthi* or the knot of Vishnu. This bulb or knot plays so important a part in the economy of the body that its functions may be felt in almost all the activities of the other centres. It is a great centre furnishing several sub-centres for various kinds of activities. It contains a centre for the control of respiratory activity, another for the regulation of the heart's action and of the condition of the blood vessels over the whole body. It will also be seen to contain centres for the nervous acts of swallowing, the secretion of saliva and many other actions in the region of the neck. It has a centre influencing the action of the kedneys known among the physiologists as the diabetic centre. Over and above all these the function of the bulb which is important to a *Yogin*, is that it acts as a great conductor of impulses. All the impulses passing up and down between the higher parts of the brain and the spinal cord must make their way through the bulb from or to the spinal nerves. So also the impulses running along the cranial nerves with the exception of the olfactory, optic and what are known as the *motor oculi* and the trochlear nerves, must pass across through the bulb on their way. We shall see later on how these facts are not only recognised by the *Yogins* but are used in their process of rousing

the *Kundalini*. As the *Pranayama* by which the nervous system is purified and brought under the control of the will and as the spinal centres headed by the *Muladhara* and ending with the *Anahatā* are rendered healthy and replete with energy so as to discharge it readily, concern only the spinal-cord, we have mentioned the two important centres on it. The functions of the higher cerebral centres will be dealt with in the next chapter where the real *Pranayama* is fully explained.

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THE CEREMONIES OF THE FIRST DAY.

BY M. SESHAGIRI PRABHU M. A.

(*Continued from page 653.*)

Thus after worshipping the *kalasa* placed to the south the Yajamana adores that *kalasa* placed to the north, and invokes varuna to it with the following:—

Tat tva yâme brahmana vandamânah (R. V. I. 24. 11.)

O Varuna, I (a mortal destined to die shortly) adore Thee with a grand hymn, beg of Thee (to grant) this life, (for everywhere) Thy worshipper prays for that life with oblations. Do not despise this (my worship in Thy anger). Deign to stay here. O Thou that art praised by many, do not deprive us of our life; supply us with our wants.

'I invite Varuna that pervades the earth, the air, and the heavens, together with his subordinates and companions.' Then he adores Varuna with the five upacharas—Vilepana (fragrant ointment), chandana (sandalwood paste), pushpa (flowers), Dhupa (incense), and Dipa (light). He again recites the above mantra and bows to Varuna pervading Bhuh, Bhuvar, svar and offers the mantra pushpa.

PURNA-PRAGNA DARSANA.

Mr. S. Subba Row, M. A. has placed the student of Indian Philosophy under a deep sense of obligation to him by the recent publication of his excellent translation of Madhvachariar's commentary on the Brahma Sutras. It is well-known, that of all the systems of Indian philosophy, the Vedanta alone is claimed by competent native scholars to exactly represent the genuine teachings of the Vedic seers on questions of spiritual philosophy. The popularity which this system of philosophy enjoys among Hindu thinkers is due no less to its consistency with the spirit of the utterances of the Vedic Rishis than to the depth of its metaphysical insight, and the subtle and profound nature of its philosophical speculations. Whatever may be the validity and soundness of the Vedantic views, from a purely logical point of view, it cannot be denied, that to the orthodox Hindu, the chief merit of the system lies only in its absolute harmony with the teachings of the Hindu sacred scriptures, the Vedas and the Upanishads. In fact, Indian philosophy had its origin primarily in the speculations of the Upanishadic seers only. The Shaddarsanas of Indian philosophy are, more or less, the results of national and scientific attempts, made by the subsequent thinkers of Aryavarta, to systematise the metaphysical teachings of the Vedic sages. Of these, it is justly held by all competent judges, that the systematisation of the Vedic philosophy in the Vedanta of Badarayana contains the real philosophy of the Vedic Revelations and, as such, is the only true philosophy vouchsafed to man for the attainment of his highest end in life—his spiritual salvation.

But the teachings of Badarayana Vyasa have been given out in the form of short aphorisms called the Brahma Sutras, or Vedanta Sutras, which, on account of their extremely concise and enigmatical nature, are not easily intelligible without the aid of commentaries. Since the appearance of the Sutras of Vyasa, many commentaries have been written upon them. Of these three and three only have been recognised by orthodox Hindus as the most important—those of Sankara, Ramanuja and Anandatirta or Madhvacharya—as representing three different aspects of the Vedanta philosophy. The views of these three commentators differ so widely and radically that they have given rise to three different and opposing sects of the Vedanta—the Advaita, Dvaita and Visishtadvaita. The Advaita and Visishtadvaita systems are more widely known to the English-knowing students of Indian Philosophy; and the commentaries of Sankara and Ramanuja have already been translated by competent scholars for the benefit of those who cannot read them in the original. But the Dvaita system which represents another influential school of Vedantic thought is not so popularly known as the other two. We are sure that the Vedanta of Madhvalhaya also deserves careful study not only for its intrinsic worth but also on account of its importance to those who wish to ascertain the real philosophy of Badarayana, by making a comparative study of the different schools of the Vedanta. For these reasons, we are glad to accord a hearty welcome to Mr. Subba Row's work; and we have no doubt that his service to the cause of the Vedanta will be gratefully acknowledged and appreciated by all those interested in the study of Hindu philosophy, especially, of the Vedanta.

With regard to the translation itself, we have nothing but praise to give. The work of translating a book of the

nature of Madhavacharya's commentery, which is quite as aphoristic and enigmatical as the Sutras themselves, is no easy task; and we congratulate the learned translator on the very satisfactory performance of the work he set to himself. The introduction gives us a short summary of the contents of the several Adhikaranas, and is intended to give the reader an idea of the philosophical system of Madhvacharya. If a brief survey of the Dvaita system with the views of the Acharya on three of the most important metaphysical questions had been added it would have greatly enhanced the value of this introduction. In other respects, the translation does credit to Mr. Subba Row's Sanskrit scholarship.

Before concluding this short review, we wish to say a few words on the commentary itself and the system of religious philosophy that it is intended to uphold. In the Bhashya of Madhvacharya the reader will miss much of the subtle metaphysical boldness of Sankara or the close logical reasoning of Ramanuja. The commentator does not seem to care much for speculative insight or reasoning. Taking his stand on the orthodox scriptures the Acharya seems purposely to eschew all metaphysical reasoning and discussion. The whole commentary breathes a spirit of pure orthodoxy, and a sort of metaphysical pluralism, altogether unfamiliar to readers accustomed to the abstract Metaphysical discussions of Western philosophers. In some cases, the reasoning of the Acharya is of a different type altogether from that of Sankara or Ramanuja, as for instance, the objection which he adduces against the saktas, that sakti—the female deity—is not competent to create the universe unless in conjunction with a male deity. However, the chief merit of the Acharya's work lies in its clear exposition of the orthodox theology with its hierarchy of gods and

Rishis rather than in its reasoned out philosophy. Madhvacharya's system is more a systematised theology than a rational system of metaphysics. Sankara and Ramanuja, both accepting the popular theology of the Vedas and the Puranas, attempt to evolve a system of rational metaphysics based on pure speculative reasoning, without, at the same time, losing their hold on the Vedic orthodoxy. But Madhavacharya seems to be convinced of the futility of such an attempt and consequently bases his teachings entirely on the authority of the recognised scriptures of the Hindus, retaining reason as a mere handmaid to Revelation, in the process of reducing it to a harmonious and consistent whole.

One essential feature of the *Dvaita* system of Vedanta is its uncompromising antagonism to the school of Vedantic Monism. It should be remembered that there are plenty of scriptural passages which support the monistic doctrine and many more which maintain the opposite view. The passages that uphold the monistic view are very prominent ones in the Vedas and the Upanishads, and, in short, in the whole sacred literature of the Vedanta. Whether we take the Vishnupurana or the Baghavata, we have often uncompromising Monism taught as the essential doctrine of the Vedanta. "Unity is the origin; and unity is the goal of all that exists" seems to be an ultimate conclusion of all the Vedantic scriptures. But it cannot be denied that there is an equally good number of passages which maintain a sort of Dualism. While Sankara, by the rigour of a peculiar metaphysical reasoning, throws pluralism overboard for the sake of Absolute Monism, Madhvacharya cares not for the doctrine of unity for the sake of Dualism. Ramanuja tries to preserve the golden mean by a peculiar metaphysical theory of his own,—the theory of

Aprathak-Siddha-Viseshana. Again, in many respects, especially in regard to the religious side of their systems, Ramanuja and Madhava agree. But there is one essential doctrine in which they are at variance. The Doctrine of grace is common to both of them. But while Ramanuja thinks that all souls are eligible for liberation by Divine grace, Madhva holds otherwise. He accepts the doctrine of predestination and says that it is only the elect that can obtain liberation,—and the rest are eternally condemned to live either in Samsara (the world) or in Tamas (Hell) for ever, without any hope of future redemption. Again, with regard to the state of the liberated souls, the two schools of Vedanta are not in agreement. Ramanuja says that, in Moksha, the liberated souls are all absolutely alike and all alike enjoy equal bliss. There is no such thing as superior or inferior, either in point of intelligence or bliss or power between one liberated soul and another. All of them realise in themselves the Supreme Soul (Paramatman) and enjoy infinite bliss and omniscience like the Paramatman Himself. But this is not the view of Madhavacharya. With him, difference between soul and soul is not merely apparent; it is essential and eternal. He holds indeed that every *jiva* is a reflection of the Paramatman; but the Upadhi, which is the cause of Paramatmic reflection as jiva is eternal and consequently the natural differences between one jiva and another can never disappear. Only, in liberation, there is neither pain nor sorrow. Envy, jealousy and all such evil qualities of the *Jiva* disappear. Other differences, in intelligence, bliss, and other capacities of the Soul, exist even in Heaven. This doctrine of *Ananda Taratamya* is peculiar to the system of Madhvacharya; and no where else do we find this doctrine among the various religious systems of the Hindus.

These are some of the essential points of difference between the several schools of the Vedanta, and we believe, that though they may at first sight seem to differ in many essential features and apparently antogonistic yet they are really reconcilable with one another and the view that they are but three different aspects of the same school of thought, from three different points of view and that there must be a standpoint from which all their differences may find reconciliation and agreement, seems to us to be nearer the truth and to represent almost exactly the view of those ancient Rishis whose memory India, in spite of so many changes, physical and intellectual, still cherishes so devotedly.

Mr. Subba Row deserves the best thanks of the students of the Vedanta for having placed, by his translation of Bhagavan Madhvacharya's commentary which bears the stamp of much labour and ability, within the reach of the English knowing public.

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EXTRACT.

THE SAGES OF INDIA AND CHRISTIANITY.

BY M. H. PHELPS.

(*Continued from page 677.*)

Sri Parananda regards Jesus as a master of Wisdom in the Indian Sense, that is, *Jnani* (knower of God). Jesus no doubt, he says, spent the period which elapsed between his early youth and the age of thirty, of which no mention is made in the New Testament, in receiving spiritual instruction and training from masters, probably in the widerness in or near Palestine. When he had attained the state of Mastership, Christhood, or the overcoming of the worldly spirit, he returned to Judea and began his ministry.

This overcoming of worldliness, this Christhood, is the third stage of human development, that in which man is *in fellowship* with God. The two stages which precede it or those in which the relation of man to God is to be that of son to father, and master to servant. In the Pentateuch God is described as an angry ruler who jealously watched over the affairs of the Jews, and who was to be conciliated through the high priest by offerings of various kinds. This is the relation of master to servant. In later times offerings of cakes and sacrifices of oxen were declared to be unnecessary. A loving heart and conduct worthy of acceptance by God were considered essential. This is the relation of father and son. During these two stages man is under the dominion of the law and subject to sin and punishment for sin. In these stages the predominating motive of human action is selfish love, the nature of which is to ignore and disregard the claims of others.

The third stage, that of fellowship or companionship, can only exist between those whose natures are alike. Therefore if man desires to be at one with God his nature must be so purified as to be essentially like that of God. It is by means of law that

God, the great Teacher of men, brings about in them the suppression of selfish love and worldly attachments, by the development of the sense of justice, which expresses itself as neighbourly love. This is begun by law and perfected by religion. When neighborly love is developed in man law is no longer an aid for his improvement. It has accomplished its purpose.

"God the Teacher taught the Jews the right way of living in wordly life by the laws of Moses; and many centuries afterward the Lord taught the Jews through Jesus that law was not intended to rule the thoughts of men perpetually, as if it were a guide for all times and conditions of men, but that it was intended only as a provisional instrument for raising men from love of self to love of others—from Self-love to Neighborly Love (page 39). By providing different methods of punishment the law is able to develop in a man a willing disposition to give to each man his due—to cause to rise in him a desire to be ust. When selfishness is thus changed to a sense of *justice*, when Self-love has transformed itself into spontaneous Neighborly Love," the time for the development of the third condition of man, Christhood, is at hand (page 169). "Hence, St. Paul says, 'Love is the fulfilling of the Law' (Rom., xiii,, 10); that is, the Law fulfills its object when it begets Neighborly Love in men. 'All the Law is fulfilled in one word—Love—love thy neighbor as thyself' (Gal. v., 14); 'Christ is the end of the Law' (Rom. x., 4); 'I am the end of the Law'" (Matt. vi, 17)—pages 49 and 39.

Coincidently with the development of man's nature in the respect just considered, the experience of life has been bringing about another change in him equally necessary to the intended result.

Men in this world are for the most part wholly engrossed in their attachment to the things of the world, The pleasures the senses, the pleasures of the intellect, the gratification of ambition—these are the objects for which most men live. Deprive them of these and nothing is left for them in life. This entanglement in worldly desires is the "darkness" which prevents the soul from seeing and knowing God. In other words, that which

obscures the soul is the influence of material things, understanding by that expression not only physical matter, but also that subtle form of matter in which the mind functions. This influence is frequently referred to in the gospels; frequently as darkness (John i, 5); as corruption, since it is material influence which spoils or corrupts the soul (Gal. vi, 8; see also Psalms xvi, 10); as carnal mindedness (Rom. viii, 5-7); flesh (*ib.*); the ways of the *old* man or of the son of perdition (2 Thess. ii, 3); the spirit of the world or worldliness, (1 John v, 19); the spirit of error (1 John iv, 6), and generally as ignorance, evil or falsity. The possession of the soul by material influences or darkness is what is meant by the captivity or bondage of the soul (Ps. lxviii, 18; Eph. iv, 8; Rom. viii, 21).

God in His providence has provided means for rescuing man from this entanglement. The experience of life tends to destroy the illusion that any real happiness is yielded by it. All material joys are found to be fleeting and to leave behind them dissatisfaction, bitterness or unrest; so that the despairing inquiry "is life worth living?" is one quite familiar to our ears. This state of mind borders upon a profound truth in human nature, for it is necessary that man should arrive at the conviction that nothing material is of any real value to him before he can possibly free himself from it and rise above it; and the world is so ordered that this conviction must in time be reached inevitably. When material attachments have dropped away, so that a man, although perhaps living in the thick of the world, surrounded by and using all the comforts and conveniences of the world, holds himself free from them, does not live *for* them, but makes them *subservient to his use*, "rejoices not when they come and grieves not when they go," and if, besides this, there has been developed in him a sense of the reality of other souls and a willingness and desire to adjust his life to a recognition of them, he has attained to the state where he stands upon the threshold of that revelation in his life known as conversion, rebirth, resurrection, or the arising of Chirst within him.

Jesus has enumerated the classes of persons who are thus

ripe, who are "entitled or qualified to hear and understand the truth of the Kingdom of God," in Matthew v, as follows (page 178):

"(1) The 'poor in Spirit,' that is, those who in spirit are 'poor of this world' (Jas. i, 5), those who feel emptied of worldy cravings.

"(2) Those who are meek-minded—those in whom the conceit called 'I' and 'mine' have greatly subsided.

"(3) Those who hunger and thirst after righteousness, that is, those who crave for a life free from wrong doing of every kind, and who therefore anxiously consider the claims and needs of others before their own.

"(4) Those who are merciful, that is, those who do not take advantage of their opportunities to the detriment of others, and ever try to smooth down the difficulties of others and make their position more pleasant for them.

"(5) Those who are pure in heart—who have no guile and are not swayed by self-seeking motives in their dealings with others,

"(6) Those who make peace—who always promote purification of thought or calmness of mind in themselves and others; and

"(7) Those who suffer revilement and presecution with cheerful resignation for a good cause, especially for the sake of a Sanctified Teacher.

"The foregoing classes of persons are suitable spirits for receiving the word of God. . . . The waning of the love of self and what belongs to self, and the waking of the love for others indicate a certain growth, maturity, or ripenass of the spirit. It is only when the spirit has arrived at this degree of maturity or state of self-denial and neighborly love—in a word, of Unworldliness—that it can receive and understand the doctrine of Grace and Truth. . . . Till thy spirit is mature enough to be included in one of the classes specified by Jesus it is said to remain in Darkness, because it cannot understand the principles of Light. Therefore, said St. John in impressive words, 'He that is not of

God heareth not us; *hereby know we* the Spirit of Truth and the Spirit of Error' (1 John iv.. 6). The very fact of anyone being unable te hear or unable to understand a Sanctified Teacher is proof positive that he is not of God."

The next step, says Sri Paramanda, is one that requires the aid and instruction of a sanctified teacher—of one, that is, who has completely overcome the worldly spirit by receiving the unction or grace of God. The duty and chief function of these anointed ones or Chirsts, while they remain in the world, is to ripen, in those who are prepared and drawn to them as their disciples, by their loving instruction and tender care, neighborly love into infinite love, into the love which knows no depth or height, no length or breadth, into Christly love "which knows no distinction between 'your' hand and 'mine;' which turns the left cheek to the man who smote the right cheek; which gives away the cloak of its body to the man who took away its coat; which loves not only friends and neighbors, but 'enemies' also; which blesses them that curse it, does good to them that hate it, and prays for them that despitefully use it (p. 169).

"'I am the Resurrection,' said Jesus in John xi, 25, where the Greek word for resurrection is *anastasis*, which means literally 'causing to stand up or rise.' 'I am the Resurrection' thus signifies 'I, Chirst, am the resurrecting agent—I can teach you how to rise to, or attain, a realization of God' (see John xi, 26). '*I* am the way' (John xiv, 6); '*I* am the door,' he once more explained (ib. x, 7, and xiv 6). By *me* if any man enter in, he shall be saved (ib. x, 9). These verses clearly show that it is through the teaching of Christ only that resurrection can take place" (p. 116).

The experience of the arising or awakening of the soul is the resurrection, raising up of the dead, or rebirth. The meaning of these words has been the occasion of great controversies. "But," says Sri Paramanda,

"Those who have had godly experience, as distinguished from worldly experience, have never disagreed on the subject to whatever race or country they may have belonged. The exposition of the doctrine of the 'awakening of the sleep' or the

'raising of the dead,' commonly known as the Resurrection, may be differently worded by the saints of each country, but in meaning they are always found to be in agreement, *for the simple reason that they speak of a great spiritual experience.* (Page 115.)

"Wordliness or Darkness is the cause of the natural life of man. It must fall off or 'die' before Godliness or Light can appear. This 'death, of Darkness or Worldliness is a mysterious *fact* or phenomenon in our constitution, and has its analogy in the life of a plant. Lord Jesus said, 'Except the flesh of corn (*kokkos tou pitou*) which fall into the earth, die, it remains there forsaken (*monos*); but if it die, it beareth much fruit' (John xii., 24). And St. Paul asked, 'How are the dead raised?' and he immediately answered, the dead are raised even as the embryo (*sperma*) is raised *after the death of the integument* (soma). His words are: 'That which thou sowest is not quickened, *if it does not die*; and that which thou sowest (what is it?)—thou sowest not the integument that shall be born, but the naked kernel (*gumnon kokkon*), it may be of wheat or some other grain' (1 Cor. xv., 35-37.)

"How mysterious is the quickening of the kernel of flesh in the vegetable or animal seeds! In vegetable life we see that the seed is composed generally of two coats or integuments over the nucleus or kernel called the embryo, and the embryo sprouts only when the integuments disintegrate and die. So, in animal life, when the spermatozoon in the semen enters the ovum and impregnates it, it is carried to the womb and there undergoes several transformations before the empryo appears. In how occult a manner are these changes carried on, without which the birth of the natural life from the flesh cannot take place; but how much more profound is the mystery of the birth of spiritual life from the natural life—of Godliness from worldliness—of Life Eternal from 'Death' or Life Natural!

"And yet this mystery has been made known (Eph, ii., 5) to those who have attained Christhood (ib. 17, 18; ib.. iv., 13). It is made known, it is revealed to the *ripe* spirit *in the twinkling of an eye*, even as man who, having gone to sleep in the dead of

night and *awaking* at dawn, finds, the moment he opens, his eyes, that the light is shining. In this example drawn from objective life the shining of the sun is around him, is without him; but in the awakening called the Resurrection, the Light of the Spiritual *day star* (2 Pet. i., 19)—the great Spiritual Light—is seen *within* man, even though his eyes are shut and his body in a dark room! It is not his carnal eyes that see this Spiritual Light, called *Incorruption* or the Kingdom o God; but it is his cleansed soul that knows it, realizes it, experiences it, the very second its last vestige of corruption falls. This realization, this knowledge, this actual experience of Incorruption, is the Resurrection of man.

"Up to the time of this experience man is of the earth; thenceforth he is of heaven' (pages 118, 119).

Christhood is the perfected state of man—the ideal toward which all men must strive. The predominating characteristic of man in this stage of his development is all-embracing love—love which knows of no self, love without self in it, love unhampered by the limitations of separate existence. In short, it is infinite love in infinite being. True there is a body, but the body bears the relation to Christly love that a glass shade bears to the light burning within it. It burns within but its rays extend for and wide beyond the shade. Even so, when the spirit in the body has been sanctified (John x, 36) its light and love extend far beyond the body, and know no height or depth, no length or breadth.

This is the nature of God's love. It is selfless, limitless, but it is also penetrating and searching, so irresistible in its power that it holds all things living in its tender embrace, and adjusts every condition of their existence according to there highest needs. Nothing is great and nothing is small in its estimation. It displays the same infinite care for the blade of grass, the microscopic insect, and the highly evolved and intellectual human being. Every atom, every tiny infusoria, rests upon the bosom of the infinite love in that absolute security which only infinite power can insure.

This sublime conception of infinite love is the root and essence of Indian wisdom. If it be grasped, if the idea of the universe reposing in the embrace of the infinitely watchful, infinitely solicitous, infinitely tender, all-pervading, all-powerful God, who provides for every existing thing the conditions of its highest good, leading it with entire certainty and safety to the highest fruition of its nature and ultimately to its assured heritage of absolute knowledge and bliss—if this be understood, the teaching as a whole becomes an open book.

We shall now be able to understand the meaning which Sri Paramanda assigns to the incident of the Lord's supper. This is set forth in the Commentary of St. Mathew xxvi, 26-29 (p. 230 et seq.).

"When Jesus and his disciples sat together to keep the passover, he took the unleavened bread into his hands, invoked a prayer to God that he who eats it should taste of bliss (blessed, v., 26), and a gave a piece of it to each of his disciples, saying, This is my body, eat it.' And after the supper (1 Cor- xi., 25), kaing a cup of the juice of the wine he handed to them, saying, This is my blood of the Covenant, drink it.'

"The terms 'eat' and 'drink' are used here in the sense of not consuming but tasting and knowing. To eat the flesh and drink the blood of the Son is simply to know the Son (Matt. xi., 27) thoroughly, as a matter of actual experience. The consequence of *knowing* him is the attainment of eternal life (John. vi., 54; ib., xvii., 3).

As christ has neither form nor flesh (Isa. liii., 2), he has neither body nor blood. Eating or drinking him therefore means, coming to a *knowledge* of the spirit.

"This knowledge of the spirit is called 'bread,' because, firstly, it satisfies the hunger for righteousness, and secondly, it gives the strength of eternal life to the soul.

"Jesus said, 'I am the bread of life, (John vi., 40). The 'I' he refers to is the spirit or Christ within the fleshly body named Jesus. When his disciples murmured at the difficulty of his saying (John vi., 61), Jesus explained, 'It is the spirit that

quickeneth, the flesh profiteth nothing. The words that I have spoken unto you are spirit (ib., 63), that is, relate to matters of spiritual experience.' . . . The Gospel of Peace preached by Jesus ordained the worship of God, not in sanctuaries or on mountain tops, but in spirit and in truth (John iv., 21-24). He called this doctrine the New Law, New Covenant or New Testament; and as it invigorated the soul and led it to eternal life, he called it his 'blood,' contrasting it with the blood which the High Priest, who entered the tabernacle once a year, offered in obedience to the law of Moses. His invitation that all should *know* and realize it; that mere hearing of the Gospel would not enable them to *know* Christ or God, and that while Moses enjoined formal worship, his own doctrine needed to be spiritually realized.

"You must not only 'hear'but 'give heed,' or consider what you have heard (Heb. ii., 1)· Then by hearing and considering you will understand (Matt. xiii., 19, and ib. xv., 10). As a consequence of hearing and understanding, 'faith' or love of God (Rom x., 17) comes, and when this love is nourished (1 Tim. iv., 6) by 'exercises unto Godliness' (ib,, 7), Infinite love or Peace known as Christ is experienced (James ii., 22). Therefore Jesus desired his disciples to *experience* Christ and God, and symbolically he handed them a cup of wine and said in effect, "'This is the new dispensation; realize it in actual experience.'"

The view of Christ above set forth is, of course at variance with the words, "only begotten Son,"applied to Jesus in the authorized and revised versions. But Sri Parananda regards these words as a mistranslation of the Greek. His explanation of the point is, in substance as follows: When one passes from the state of manhood to Christhood he has to be freed from every vestige and rudiment of worldliness, of attachment to material things. This great spiritual experience is wellk-nown to the sages of India, and to it they apply the Sanskrit term *kaivalya*, which means "aloneness"' or freedom of the spirit from all that is worldly, earthly, carnal. Jesus having, by virtue of this experience, become a Christ, it is to his *isolation of spirit*,

or *aloneness*, that the Greek word *mono-genes*, was applied by St. John. *Monos* means "alone," and *genes*, from *gignomai*, means "become." Primarily, *mono-genes* means "alone-become," but the translators, who had no knowledge of the great spiritual experience called "attainment of Christhood," or "revelation of the Son of God," have interpreted the term in its secondary sense of "only begotten."

"It is chiefly owing," says Sri Paramanda, "to the wrong translation of this word that Christendom has been led to believe that there can be only one Christ in the universe, though Jesus, Paul and other apostles spoke often of the possibility of other persons also attaining the state of Christhood, also called sonship of God, perfection, peace or rest."

The doctrine of "vicarious atonement," as understood by most orthodox Christians, is also obviously negatived. The Commentary on St. John does not mention the doctrine and Sri Paramanda has said to me that he finds nothing to support it in the New Testament. Yet the primary meaning of the word—at-one-ment (with God)—of course precisely expresses the fundamental conception which he advances.

Neither does this interpretation permit the ascription of saving efficacy to mere *belief* in the divinity and divinely appointed mission of Christ Jesus. This doctrine of orthodox Christianity is also, in the opinion of Sri Paramanda, based upon a mistranslation. His argument (p. 125 et seq.) is too long for reproduction here. His conclusion, derived from the comparison of many passages, is that the Greek word *pistue*, generally rendered *believe* in the accepted versions of the New Testament, should in many places be given the meaning of *love*. At page 129 of his exposition of St. John he says:

"Such being the true doctrine of *Fistis*, or Faith in God, or Love of God' it would be a great mistake to suppose that verse 24 in chapter v., or verses 28, 40 and 47 in chapter vi., warrant the popular idea that for attaining Eternal Life one need only believe, or assent to the proposition that Jesus is the Son of God sent to save man. For attaining Eternal Life or the Kingdom of

God, neither belief, nor expression of belief in words, is sufficient. You should have something deeper and higher than belief, which, after all, is only thought. You should have, in the first place, poverty of spirit (Matt. v., 3)—a depletion of enjoyment in the pleasures of worldly life, and a yearning for the things of the Spirit. The next thing you should have is the teaching of one who has been sanctified. The Spirit withdrawn from sense-life is the field on which the word of the Sanctified Teacher will take root; and then comes the sprout called Love of God. That germ of love carefully nourished may be made to absorb all other loves, and to last forever, to be abiding (John xv., 4)—to be so abiding and so constant that your spirit, freed from all corruption, will be actually one with the Lord. 'He that is joined to the Lord is one spirit' (1 Cor. vi., 17). 'Love thy God with all thy heart, with all thy soul, and with all thy strength' " (Matt. xxii., 37)

There would indeed be no end to the discussion of the interesting themes to be found in this fertile and suggestive book, but I have, I hope' called attention to enough of them to indicate the general features of the decidedly new and rather startling interpretation which it advances. Its expositions are supported, wherever exception is taken to the prevalent understanding of a passage, by scholarly and elaborate analyses of the Greek text, and throughout by an inexhaustible wealth of references to all parts of the Bible, which commend the works to the serious attention of scholars and thinking men. Each must form his own conclusion as to their force, but it may be proper to here observe that the interpretation is through-out rational, logical and straightforward; that in dispensing with the two doctrines of vicarious atonement and efficacy of belief, sheet-anchors though they be of the orthodox modern Church, the chief difficulties experienced by thoughtful men in accepting Christianity are removed; that, in fact, there is nothing in the teachings of Christ, as they are here explained, which runs counter to either reason or science; and that here is advanced a conception of the inestimable value of human existence, of the dignity of human nature and of the soul-stirring potentialities

implanted in it, before which the common-place ideas of the orthodox Church "pale their ineffectual fires." We may lend him a willing ear, and remain grateful if convinced.

The Open Court.

A WONDERFUL INSTANCE OF TRIUMPH OF SPIRIT OVER MATTER.

In a recent issue, we pointed out that, if the Moghul Emperor Jehangir was the absolute master of a hundred million souls, he himself, in his turn, was the slave of a woman, Noor Jehan, who made him a plaything in her hands. But, Jehangir, in his lucid moments, oftentimes spoke and acted wisely. For Nature had bestowed on him many good parts. These lucid moments must necessarily be rare to persons situated like him, especially as the Emperor was addicted to drink. Jehangir's father, Akbar, was never a bigot; the result was that many of his intelligent companions were very liberal in their religious views. Hence the illustrious historian of his reign, Abul Fazel, very freely commented upon what he thought the weak points of orthodox Mahomedanism. Jehangir was, however, a bigoted Mussalman, and therefore, caused the immortal historian to be assassinated.

When this tragic incident came to the notice of Akbar he was deeply aggrieved. He was soon convinced that his son and heir, Jehangir, was at the bottom of the foul deed.

What could he do under the circumstance but suppress all enquiry into the death of Abul Fazel, and give out that the perpetrators of the crime had not been found out. But when Jehangir, became Emperor, he confessed the murder in his autobiography and that with pride! He says;—

"Abul Fazel so wrought upon the mind of his master, my father, (Akbar) as to instil into him the belief that the sacred inspirations recorded in the Koran were nothing else than fabrications invented by the ever-blessed Mahamud. Actuated by these reasons it was that I employed the man who killed Abul Fazel, and brought his head to me, and for this I incurred my father's deep displeasure."

But he was punished by God for his cruel bigotry. In his autobiography he, of course, always speaks of the Hindu religion with contempt. He heard, however, that in Mathura there was a Hindu recluse who was working wonders. "Is that so?" thought he. "If he is a true man I shall not interfere. But if he is a humbug I shall give him a lesson." He sent emissaries who, however, returned believers in the miracle. He was determined to sift the matter to the bottom and went to Mathura himself. He was told that the miracle conisted in the shower of gold coins every Friday throughout the year upon the head of the recluse. The recluse was Sonaton Gosswamee, the celebrated follower of the Lord Gouranga, the Avatar who was born at Nadia. Let the monarch now speak for himself:—

"When I approached the cell, I found about four hundred of his disciples clothed in skins, sitting round the entrance. My approach had been previously announced. When I entered the abode of the recluse, which appears to have been a sort of cavern, he did not attempt to move, neither did he offer me the usual salutation, nor the slightest mark of respect, in any way whatever."

But what could the irresistible monarch do ? The spectacle had worked a strange influence upon him ; and, instead of the recluse saluting him, he had to salute the recluse in return. Continues the Emperor :—

"I made my salaam to him and otherwise testified to him my humble respect ; I endeavoured to assume all the mildness I could assume to make him talk. At last he condescended to talk."

Fancy the spectacle of the greatest monarch on earth standing with folded hands before a semi-nude inhabitant of a guha (which is den dug in a mound) and expressing his great satisfaction at the condescending notice taken of him by the recluse ! And how did the Gosswami address the emperor ? Says Jehangir in his autobiography :—

"His first words where these : 'I serve that King who sustains, rambling about the earth, many such kings as thou art."

The Emperor humbly requested the saint to favour him with some sage counsel, and the Gosswami advised him to nourish his subjects and see that the latter are not oppressed by his agents. We, have, however, no space for further details, and shall therefore let the Emperor describe the "Arati" ceremony (the worship of God of light) that he witnessed shortly after. Says his Majesty :—

"In about an hour afterwards the evening closed in upon us, and one of the derwishes in attandance upon the recluse gave the call to prayer. Some tapers were lighted up, and the venerable recluse proceeded to the performance of his devotions, bending his body at intervals eight times to the earth. Immediately afterwards five of the ministering derwishes entered, and stood in an erect posture before their principal. The latter raised his hands towards heaven, and he had scarcely commenced this act of adoration, when all at once a shower of gold from the sky, in lamanic of

about one methikhal in weight, fell upon his head, which when collected together amounted in the whole to the value of seven hundred ashrefies. This he divided into two equal parts; one of which he presented to me, with the desire that for a blessing upon my treasury it might be distributed among my officers of revenue; the other he shared among the derwishes present at our conference."

In a Vaishnava book written some 150 years after the incident related by Jehangir, we find a similar story described in this wise. It once pleased Akbar to pay a visit, to the same recluse Sonaton. The Gosswami or saint refused to hold any converse with a King as his order did not permit it. The Emperor said he had come, not as a King, but as an humble servant of God. The Gossawami there upon talked with him and requested Akbar to treat his people well. The Emperor, when leaving, proposed to offer a Jageer which Sonaton peremptorily refused. But seeing that the Emperor insisted, Sonaton shewed him, by what was considered a miracle, that he had more gold than the Emperor could boast of; and that the latter left him humbled and abashed. Of course, this story differs from what is related by Jehangir. But, it is quite possible both Akbar and Jehangir saw the same saint,

But to continue the narrative. The monarch was saisfied as to the divine character of the recluse and offered him a Jageer worth Rupees fifty thousand per annum, but Sonaton said he needed no money and that the Emperor could spend it for those who needed it. The Emperor left the place completely humbled and disconcerted. Says he: "When I had proceeded a short distance from the cave a thought occured to me that I ought to have kissed his hand on departure"; but this thought was followed by a "miracle.' For says the Emperor:—

"At the very instant the idea that I had not kissed the

hand of the recluse occurred to me, one of the attendant derwishes came from his principal, with his salutation of peace, to say that he was aware of my thoughts; that he had accepted the will for the deed. Upon this proof of the faculty which he possessed of divining into the minds of men, my faith in his piety was increased a hundred-fold."

And what did this bigoted Emperor do next? Says he:—

"I turned round on the spot towards the cell of the recluse and prostrated on the earth and besought the influence of his sacred character."

This is the first time perhaps that Jehangir had prostrated before a man, barring his father, who was a semi-nude Hindu, a Kaffir, an enemy of God according to his faith! Thus the superiority of spirit over matter was proved in a very tangible form; in other words, it was proved that a recluse who had not a pice of his own was greater than the greatest monarch on earth.

A. B. Pathrika.

———(:o:)———

VEDANTA WORK.

BENARES.

The work the Ramakrishna Advaita Ashrama, Benares, is going on well under the guidance of Swami Sivananda. On an average, two Brahmacharins are maintained at the Ashrama every year and trained regularly in religious study and practice, the subjects of study being the Upanishads, the Geeta, the Mahabharata, the teachings of Sri Ramakrishna and Swami Vivekananda &c. Through the agency of the Ashrama, the influence of Sri Ramakrishna's life is also making its way into the hearts of the educated people of Benares. Those who are in sympathy with the institution of Brahmacharya and wish to see it practised by our young men should contribute towards the maintenance of the Ashrama.

Further particulars about the Ashrama will be supplied on application and contributions received and acknowledged, by Swami Sivananda. The Ramakrishaa Advaita Ashrama, Khachanji's garden, Luksha Benares.

RAMAKRISHNA SEVASHRAMA, KANKHAL

REPORT FOR AUGUST AND SEPTEMBER

	Rs.	A.	P.
Balance of June and July	485	3	3½
Mr. A. R. Chandra, in memory of his mother	2	0	3
" B. K. Thakore	5	0	0
" Dr. S. H. Jha	2	0	0

Through Mr. G. C. Ray	4	0	0
Collected by Mr. G. Ranga Das	7	5	0
Total	509	2	3½
Total Expenditure	89	15	6
Balance in hand	418	2	9½

Outdoor patients :—104 Sadhus and 302 Grihasthas. Of the Sadhus, 93 were cured, 4 left treatment, 3 died and 4 are still under treatment. Of the Grihasthas, 293 were cured, 4 left treatment, 2 died and 3 are still under treatment.

Indoor patients were 12, of whom 8 were cured, 2 left treatment, 1 died and 1 is still under treatment.

Expenditure	Rs.	A.	P.
Food	47	6	6
Light	2	5	6
Postage and M. O. fee	1	6	0
Labour	0	9	3
Medicine and Medical book	25	9	3
Wages	13	12	0
Total ...	89	12	6

Besides the above, 4 mds. 5 srs. of flour, 2 mds. 5 srs. of rice, 1 md. 8 srs. of dal, 6 srs. of salt and milk worth Rs. 6 presented by a kind friend were consumed.

Swami Kalyanananda acknowledges with thanks the receipt of a chest of valuable medicine from Sreemati Nathi Bhai of Bombay.

Contributions will be thankfully received by Swami Kalyanananda, the Ramakrishna Sevashrama, Kankhal, Saharanpur Dt. U. P., or by the Editor of Prabuddha Bharata, Mayavati, Lohaghat P. O., Almora Dt., U. P.

NOTES AND THOUGHTS.

What stirs the heart of man is his religion, whether he calls it religion or not. That which makes the heart beat and the breath come quicker, love and hate, and joy and sorrow —that has been to me as worthy of record as his thoughts of a future life. The thoughts that come into the mind of the ploughman while he leads his teams afield in the golden glory of the dawn; the dreams that swell and move in the heart of the woman when she knows the great mystery of a new life; whither the dying man's hopes and fears are led— these have seemed to me the religion of the people as well as the doctrines of the unknown. For are not these, too, of the very soul of the people?

(H. Fielding)

* * * *

THE UNIQUE THEATRE.

The late Paramhamsa Ram Krishna has hitherto been introduced into the Bengali stage in spirit, but it was left to Babu Satish Cunder Chatterji to bring him in flesh and blood, for though that saintly personage has figured, in the earlier portions of the new play, "Annapurna," under the veiled name of Priest Gadadhar, the veil has been torn off at the conclusion where he is made to appear *in propia persona*. This is a daring attempt, and one thought it would be resented by the numerous followers of the Paramahamsa. It is gratifying, however, to find from the text that the conclusion has been put in on the suggestion, and with the concurrence, of the "Sevak Mandali." The author is to be congratulated on the skill he has shown in interweaving such a domestic play as "Annapurna," essentially is, with such deeply religious incidents as the introduction of Gada-

dhar and other characters involve. As regards the text, the story has nothing strikingly original about it, though there are some characters in it, such as the heroine who lends her name to the play, the selfless brother Anath Nath and the dutiful young Dewan Abinash, who interest us because they instruct. The actress entrusted with the heroine's *role* evinces a fairly correct appreciation of the characters, and serves as an effective foil to that of the debauched husband. The author himself essays the part of Anath Nath, and impresses by the subdued manner in which he interprets in. The Old Thakurdada—a character drawn from life, it is said, is played with much fidelity to nature. The learned Minanda Nath who wants to explain the "philanthropy" of every mortal thing to every mortal he meets with, whether he will have it or not, is rendered by one who feels the disadvantage of being too often to the fore, but knows the philosophy of how to be agreeable in a thankless *role*. The play as a matter of fact is too long by half, and the loss of much recurring talk would be a distinct gain to all concerned. The player who personates the Paramahamsa has been asked to achieve an almost impossible feat; for the original was alive down to a few years back, and the number of those who had seen and heard him is by no means small, and to satisfy them implies a task before which even the most gifted actor would quail. Some of the incidents of the Paramahamsa's life have been seized and worked upon. One would only wish that the author had put into the player's mouth some of the utterances of Ramkrishna as such are remarkable for their homeliness and heart-reaching truths. As it stands, however, the book spells a new turn in the evolution of the Bengali drama for which the author deserves well of his countrymen. The scene, in which the stream of humanity is made to flow in interminable succession into the Mammoth mouth of this all-pervading Power, as represented by Kali,

is worthy of the resourceful stage-manager who had the divising of the show. By placing "Annapurana" upon the boards, the management of the Unique Theatre have provided ample food for those who seek not only to be amused, but to be edified as well.

(*The Indian Mirror*)

* * * *

INTERNATIONAL CONGRESS OF THE HISTORY OF RELIGION.

At Paris, in the year 1900, an interesting association was organised known as the International Congress of the History of Religions. The first meeting of the Congress was a great success; but it might have been said that it was really the attraction of the Exhibition then in Session in Paris which contributed to its success. The second session of the Congress, however, which was held last month, proves without any possibility of doubt that the idea of an International Congress of the History of Religions was really a fruitful one and that it bids fair to be a permanent institution by the side of many other international organisations of various natures. The second session of the Congress, which was held at Basle, was attended by distinguished scholars not only from almost every European country but from all round the world, from Japan to the United States. India, however, was represented only by Rastamji Edulji Dustoor Peshotan Sanjana, B. A., the Deputy High Priest of the Parsees. Among the papers read was one on "The Relationship of the Indian and Christion Religions," by the well-known German scholar Deussen. Meetings of this kind remind us that while we are sitting quiet, swollen perhaps with a sense of our own imagined greatness, large waves of thought are passing over the civilised world. India can be great only by participating in that large life and universal thought. Cut off from them and stranded on the

shore of its exclusiveness it will be still more atrophied in intellectual and spiritual life. The present is an epoch of internationalism. At no other epoch was it more clearly realised that all the nations of the earth are linked with each other and the salvation of each is through all and of all through each. The significance and importance of the Congress is well expressed in the opening address of Prof. Von Orelli who said that all inquiry into the history of races and worship tends to prove that religion is no superfluous appendage but one of the most prominent and active powers in a people's life. The Congress was founded on the basis of impartial respect for all religions. All earnest investigation exerted a valuable reaction on our own religious knowledge, and heightened our sense of its value. Now here was an occasion and opprtunity in which India could have honourable fellowship with her sister nation. Though much handicapped by her political situation, India can and must give proof of her intellectual and spiritual competency by strenuous life and thought.

The Indian Messenger.

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—*Rig veda*, I. 164. 46.

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

—*Rig veda*, I. 164. 46.

Vol. IX.] DECEMBER, 1904. [No. 12.

THE EVOLUTION OF HINDUISM.

I

The One thought 'let me be many' and all this universe came into existence. Universal history or the cosmic process is the evolution of an idea, the *atman* realizing itself through the limitations of time and space. Hence civilization is a mere symbol expressing a thought. What is the idea behind the Asiatic or rather Hindu civilization, of which the Hindu life is an expression, the whole Indian literature a brief commentary, which made the Indian art grotesque and sublime, and of which the great men of Ind are so many lamp posts? Ekam Sat; vipra bahudha vadanti,—"That which exists is one; the sages call it variously" is the key-note of the music of Hindu life. This is the summation of Aryan thought, the universal mould in which the Asiatic life has been cast. Like all

other ancient peoples the Hindus also proceeded from nature to nature's God. Each God was either a tribal head, or the personification of some phenomenon of nature. But otherwise than with the Shemite, instead of the God of the conquering tribe becoming the supreme God of all, the analytical genius of the Vedic seers pierced through the veil of nature and conceived a sort of Henotheism as Prof. Max Muller put it and gradually arrived at the One of which all these gods are more or less imperfect manifestations. Unity of essence and variety of manifestation is the plan of the universe,—a variety of religious form with the one object of man becoming God, manifold social aims and conventions with the one goal of making man and society divine and perfect, diverse political aspirations and institutions with the sole end of helping humanity in its progress Godwards. This is the very foundation of the all-embracing doctrine of *Ishta* or the worship of freedom. The unity of the universe is as real as the variety is essential. We must not only agree to differ but differ to agree also. Every man or group of men has a straight road before them leading them to Mukti built out of their own environments and their own peculiarities of nature. Every window opens into the infinite.

It is the transcendant insight of the Vedic seers that discovered in nature and in man two correlated cycles of operation—that of *Prana* and Prakriti, the producer and the preserver. To express it in the more modern language of evolution, 'heredity' and the 'tendencies to spontaneous variation'. These two universal forces of history, building up the macrocosm as well as the microcosm, are concretised in the religious history of humanity into the Prophet and the Priest. The Prophet is the spontaneous variation of society. He is the power of the spirit, the teacher of unity and the expression of freedom and truth. He rises above all organisation, escapes all limitations of society

and castes; and proclaims the sublime oneness from which all things bubble up and to which all things return. The function of the Priest on the other hand is only executive. He is the translation into life of the power of Prakriti. The power of nature is *Maya*, manifoldness, necessity and law. Beyond all the forms of his time, religious, social and political, the prophet perceives always the essential solidarity which lasts when all local forms have passed away as growths of thought necessary in their time and place but of no absolute value in themselves. Still they are equally essential. There is an element common to all men and an element which separates them. This latter may be religion, country language, education, and more than all, the ideal. "Rice can never be grown without the husk which is not so essential to man?" Religion can never grow without forms. Hence the priest who is the god of forms is essential to the growth of man, socially, intellectually and spiritually. Even in the scientific world, Huxleys and Tyndals, Darwins and Newtons, the popularisers and producers are essential to progress.

The Priest is therefore as great as the Prophet and greater still. In carrying the torch light of religion to illumine the darkest corners of society, in his attempt to make religion practicable to all grades of men, diversities of race, caste, creed, nationality, and temperement become his essential study. He not only realizes all that the prophet has declared, but he has also to watch the differences in the nature and environments of individuals. New rites are as much the products of a lofty exaltation and mystic transport and transcendent insight. It requires divinity itself to bring religion to practicality—to express the harmony between man and his environments, between the world and God, by attuning all the acts of man's daily life to rites, by means

of conventions through which man may realize his divine nature and reach his true home. It is with regard to this grand and necessary function of the Priest in ministering to the spiritual needs of humanity the Lord is said to have declared in one of the Puranas:—"The universe is subject to the will of God; God is realized by the force of Mantras; Mantras are in the custody of the Brahmins; and therefore the Brahmins are my Gods." A religion without priests is without rites and without worship and is therefore void and impossible. Even isolated philosophers whose whole worship is an in tellectual ardour are compelled to burst into prayers and create convention and symbols to express their solitary sentiments. Any school that rejects its prophet degenerates into an ephemeral code of social reform and is unable to found a religion.

There is but one study for man,—the forms and metamorphosis of his mind. What study is there which more truly represents the Hindu mind than religion? hence the history of Hinduism is preeminently the history of its Priests and Prophets. It may be divided into epochs of 'spontaneous variation and hereditary transmission'; into periods when great incarnations heralded new and life-giving truths, uncovered fresh avenues of thought, followed by periods when the nation realised these truths through priests and conventions and stood ready for newer ideas. Though the foundations of Hinduism are based on the essential and impersonal nature of the universe yet no nation has produced so many gigantic personalities, and such varied forms as the Hindu and every period of history has added something new to this mighty superstructure. A short review of Hinduism in this light will be an interesting study.

It was a great moment in Indian History when the Vedic seers peeped behind the show of things and declared that behind all the ephemeral and necessary forms, there

is an eternal and unchanging existence—Sat, Brahman, or Atman. If there is a One behind the many, if an infinite cause at the core is the source of multiple finite effects, if the universe is eternity ending every moment then what is the relation between That and this universe and man. This is the theme of the theoretical Vedanta philosophy, of all the seventeen schools of Indian philosophy, as has been already pointed out in the columns of the Brahmavadin. If whatever is is Brahman kinetic, if there is a holy Will at the root of nature and its destiny, then how to know It, how to realise that Brahman ?

The attempt to know Brahman, for to know Brahman is to become Brahman, is the very foundation of Vedantic religion and ethics. Here the work of the priest begins. To devise methods of worship is the work of the Brahmana period. The *Brahmavidyas* were gradually evolved and in later times numbered thirty-two. Each *vidya* is a clear cut formula to know and reach Brahman; the struggle for freedom of a soul cast under a particular mental and physical environment. A study of these *vidyas*, their authors, contents and the *adhikaris* or persons entitled to practise them is sure to throw much light on modern Hinduism.

Though an immanent-God, a God who fills connects and equals all was fully realized by the Vedic seers of the Mantra period, still He was only external. Cosmic theories began to be more fully developed. The universe was conceived to be a huge machine in which man is but a tiny wheel subject to the play of bigger wheels, the gods. The whole effort of the Brahmanas is to propitiate these universal powers. The universe is a big circle of sacrifices, 'man must sacrifice to the gods, gods must sacrifice themselves to the rain, rain to the seed, seed again to generate man.' Thus society was based on a

conception of positive duty in doing which men and woman were equals and partners helping the march of a well ordered mechanical universe. Society was everything and the individual nothing. Such a condition of affairs it is that the Ramayana reflects. Hence perhaps the orthodox believe that the Ramayana is older than the Mahabharata.

There was a sudden withdrawal from the outward to the inward, every Brahmana ending with an Aranyaka or forest book. An epoch of Individualism, psychological activity and yoga followed. The older dispensation of the Karma Kanda was transmuted into the newer dispensation of the Gnana Kanda by the touch of great minds. The older revelation stood before the human mind in a sublimer garb. Duty seems now to be more negative than positive, a lessening of evil than the increase of positive good. Everything is in every thing, the whole is in every part, even in the heart of man 'That thou art, Nachiketas' said the Upanishadic seer. Man was no more the slave of nature but its master, for the whole of this cosmic and divine energy became his. Time and space are negative, only the dispersion of our being and disappears within the absolute Being through concentration. The Absolute is the negation of all determinations 'Neti; Neti'. It is by the negation of all our trishna, intellect and will, by the complete eradication of our desires and destruction of our mind one can know Brahman; hence renunciation became the best means of attaining the supreme end of life. Renunciation and concentration were the dominant notes of the Aryan life during the Upanishadic period. With a mighty effort the nation scaled the highest heights of spirituality. The ethnic religion of the vedic times shook off its racial and historic associations and became universal.

The wheel of the great Mother Time soon turned. Intellectual stupor and indifferentism followed, in the down-turn. Philosophic consciousness was mistaken for realizing power. A steady mind, and great discrimination, a mighty will and control over the senses, dispassion, renunciation strength and justice, all that is impersonal, universal and rational were the requisites for emancipation through knowledge. But this world of concrete reality, the *vyavaharika* was forgotten. 'Below the virtue which is evangelical, (casteless) and sexless there is a virtue of sex'; woman, and the masses, because of their weakness, their subjection to passions and freaks, full of fanciful sentimentality found themselves unequal to the task. The balance was lost, the nation began to sink. It must be noted here that it looks as though whenever society is founded on positive duty, when individual action was chiefly mechanical woman is always the equal of man and sometimes even his superior; but whenever, deep thinking and discrimination become essential is woman the inferior of man. Of course strong and powerful woman like Gargi and Maitrayi were exceptions.

The lord again incarnated to restore the harmony, to interpret the Vedas. The Bhagavad Gita or the 'song celestial' is practical Vedanta. The three Prasthanas, the Upanishads, the Brahma Sutras and the Bhagavad Gita are the metaphysical, the philosophical and the ethical aspects of the Vedic revelation. Through conceptions of positive duty the nation rose and through conceptions of negative duty the nation went down. In the mad rush for the infinite and the impersonal the Vedanta discarded the personal and the finite. In the minute analysis of the finite the earlier periods lost clear sight of the infinite. Bhagavan Krishna reconciled the two—the personal and the impersonal. Our little self through concentration

can overleap the boundaries of time, space, and therefore all historical surroundings and become one with Brahman; but for purposes of action, as an individual cast in the *vyavaharika* world, he must adapt himself to the concrete realities and place a definite end before himself. But every act, every emotion can be heightened and made pure by turning towards the Infinite. The finite and the infinite form one continuous whole and are conterminous. Work for work's sake, duty for duty's sake, love for love's sake, knowledge for knowledge's sake is the teaching of Sri Krishna. Duty is a means by which man may act in this concrete world and yet be not of it. Love is noble, because it is the expression of God. Knowledge is pure if it discriminates the real from the unreal. Renunciation is good and we must renounce only the fruit of our work. Each of the eighteen chapters of the Gita represents a yoga or a method to attain freedom. We may here suggest that perhaps each yoga is but a summary of the *Brahmavidyas* of earlier times which might have been eighteen at the time of Sri Krishna. Man is a willing feeling and thinking being. Though all the three, thought, emotion and act are exhibited by every man, still one of these predominates in each. Hence when ultimately analysed there are only three ways to *mukti*, Karma Yoga, Gnana Yoga and Bhakti Yoga, as declared by the Lord in his infinite mercy to mankind. All ways lead to Him. "Whoever worships Me in whatever form, I come to him ; they are all sturuggling through paths which in the end always lead to Me." Religious life, artistic life, political life and social life are but means to the real life 'Hence fight ; O Arjuna fight ; and fear not to do your duty'. "Ones own duty however imperfectly done is better than doing another's duty even perfectly" said the Great Charioteer. He proclaimed the dignity of human effort, the basic principle of man, and the common

humanity underlying all men and women over which the conditions of time and place build their own special pattern-edifice of character. Thus in the old Indian art the attempt is made to paint Krishna as this common human nature. He is neither young nor old, neither male nor female, his face is full of boyish delicacy and girlish grace, full of feminine emotions and masculine justice. Another idea emphasised by the Gita is the idea of Incarnation and Salvation through His grace which is the full-blown form of the ancient principle of initiation by a Guru. Salvation was thus placed within the reach of all men and women, the Brahmin and the Pariah, the theist and the atheist. This new message of faith and hope strength and love roused the nation into a manly and vigorous life. A new spirit possessed the world. Vyasa was its high-priest—the great propagator. But Krishna knew that this millenium can never be and he must incarnate again and again to redeem human freedom and dignity. As Hegel has said :—

"It is the concrete spirit of a people which we have distinctly to recognise ; and since it is spirit, it can only be comprehended spiritually, that is, by thought. It is this alone which takes the lead in all the deeds and tendencies of that people, and which is occupied in realising itself—in satisfying its ideal and becoming self-conscious—for, its great business is self-production. For spirit, however, the highest attainment is self-knowledge ; an advance not only to the *intuition*, but also to the *thought*—the clear conception of itself. This it must, and is also destined to, accomplish ; but the accomplishment is at the same time its dissolution, and the rise of another spirit, another world-historical people, another epoch of universal history. This transition and connection leads us to the connection of the whole—the idea of the World's History as such.....History

in general is therefore the development of Spirit in Time, as nature is the development of the Idea in Space."

The universe presents a shifting panorama on the lap of time, no two men or generations see at the same perspective. Individuals or peoples of various ages with different ideals and with a definite configuration of character, the result of particular circumstances must struggle upwards according to their own law and help the historic unfoldment of Universal Reason and the freedom of the Soul. Newer conditions demand newer adjustment and fresher means to attain the lofty ends of existence. 'The eternal height is eternally to be rewon.' So the same Lord reincarnated as Buddha.

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AVADHUTA* GITA

OR

THE SONG OF THE ASCETIC.

CHAPTER I

1. By the grace of the Lord which alone can save men from the great fear of *Samsara*, there arises in sages the intuitive knowledge of Non-duality (Advaita).

2. How can I worship that formless being who is indivisible, auspicious and immutable and by whom alone is filled the whole of this universe by means of his Self within the conscious self?

3. This universe made of the five elements is like water in a mirage. Alas! Whom shall I salute—I, who am the one Self, immaculate!

4. All is purely *Atman*. Distinction and non-distinction do not exist. How can I say whether a thing exists or exists not? The feeling of wonder † is roused in my mind.

5. The Supreme knowledge which is the all-in-all and the very essence of *Vedanta* is also the discriminative knowledge that arises from worldly experience. I am the *Atman* who is by nature formless and all-pervading.

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* An *Avadhuta* is defined in the *Sastras* as one who has risen beyond castes and orders and remains in the contemplation of the self and as Self, and who is a yogin that has transcended the conventional orders of society. Or an *Avadhuta* is called so because he has become the imperishable Supreme Spirit and has shaken himself free of all *Samsaric* bondages and as he has realised the meaning of "That thou art."

† *Vismaya* is defined in Sahitya Darpana as the expansion of the mind so as to transcend the limitations of the world.

6. There is no doubt I am that being who is the omniformed God, who is undivided resembling ethereal space (*Gagana*) and who is by nature spotless and pure.

7. I alone am the immutable, the unlimited and the embodiment of the pure knowledge of discrimination. I do not know how and to whom does exist pleasure and pain.

8. To me good and evil do not pertain to mental activity; nor does it belong to my bodily act; nor does it characterise my speech-activity. I am the nectar of knowledge, pure and transcending the senses.

9. Mind alone is of the form of etherial space; mind alone is omnifaced; mind is that which transcends; and mind is everything; but in reality there is no mind.

10. I, who am single, am all this universe, am beyond ether and impenetrable. How can I perceive the Self either directly or as veiled?

11. You who are only one—why do not you understand that you are the unchangeable equally perceived in all? Lord! how can you, who are ever shining unrestricted, think of day and night?

12. Know the *Atman* to be eternal, to be one everywhere, unintercepted. I am therefore the meditator, as also the Supreme object of meditation. How then can the indivisible be divided?

13. Neither were you born nor were were you dead. Never had you any body. The *Sruti* declares in various ways the well-known teaching that all is *Brahman.*

14. You are that being who is both outside and inside —the Blissful Siva who exists every where and at all times. How then can you wander here and there perplexed like a disembodied spirit?

15. Union and separation exist neither to you nor to me. Neither do you exist, nor do I, nor this universe of ours. Everything is purely *Atman* by itself.

16. Neither do you exist for the five objects of the senses beginning with sound, nor do they exist for you. You alone are the Supreme existence (*Sattva*). Why then do you suffer?

17. To you there exists neither birth and death, nor desire, nor bondage and freedom, nor good and evil. Why then, my dear child, do you cry? Name and form exist neither for you nor for me.

18. Ah! my beloved friend, why do you run here perplexed like a disembodied spirit. See *Atman* to be undivided. And giving up attachment become happy.

19. You alone are the Supreme Principle which is devoid of change, which is immovable, only one, and of *Beatific* body. Neither is there attachment nor indifference to attachment to you. How then do you suffer by following the dictates of your vain desires?

20. All the *Srutis* teach of the internal Principle that is unqualified, pure and changeless, & that is not the body and is equally existent in all. Know me to be that; there is no doubt.

21. Know that which is endowed with form to be false and that which is formless to be eternal. By the learning of this truth from a teacher, there will be no more births in *Samsara.*

22. The sages say that the Self is one only, equal in all. By the giving up of attachment, again the mind which is one in many does not exist.

23. If 'all is one' be the nature of (*moksha*) freedom, how can the condition of not self be the state of hyper-concious realisation, how can the condition of self be the state of hyper-conscious realisation; how can the state in which neither existence nor non-existence is predicable be the state of hyper-conscious existence.

24. You are the pure spirit equally existent in all;

you are devoid of body, unborn and imperishable. How can you think of your Self as "I know him here" and as "I do not know him"?

25. The innate nature of *Atman* is indeed expounded in such texts as "That thou art." But when the Sruti declares "not this, not this," the unreal universe made of the five elements is meant.

26. This whole universe is solely filled without intermission by the Self within the internal organ, of your own consciousness. The meditator, meditation and the organ of consciousness cannot exist for you. Without shame how can you meditate?

27. If I am the blissful *Siva* who is the Supreme Reality and whose nature, just like etherial space is the same in all, how can I speak of *Siva* whom I do not know, and how can I worship *Siva* whom I do not know!

28. The principle of ego is not the universal principle which is free from the cause of superimposition and from the distinctions of the perceived and the perceiver. How can *That* therefore be understood by one's self?

29. There is no substance whatsoever which is by nature unlimited; there is no substance whatsoever which is of the nature of reality. The highest truth is *Atman* in essence. Neither is there injury nor non-injury.

30. You are pure and are the Supreme Essence which exists equally in all and which is bodiless, unborn and undecaying. How can there be delusion with reference to the *Atman*? Or how can I be the deluded?

31. When the pot is broken, the space circumscribed by the pot completely disappears losing distinction. Purified in mind no distinction appears to me from *Siva*, (the Pure).

32. No pot, consequently no pot-space. Similarly, no individual being and hence no individual body. Know that

Brahman is *per se* free from the distinctions of the knowable and the knower.

33. That *Atman* who is everywhere, during all time, everything, who is eternal and unchangeable and who comprehends all, both existence and non-existence,—know me to be that, there is no doubt.

34. There are no Vedas, no worlds, no gods, no sacrifices, no caste and religious order, as also no descent, no order of life, no path of smoke nor that of the solar ray. The highest truth is solely of the essential nature of *Brahman*.

35. If you, who are one without the distinctions of the pervaded and the pervader, were to have reached the end of your existence, how can you think of the *Atman* as directly perceivable by the senses and as beyond the range of the senses?

36. Some seek for non-duality, while others seek for duality. Both do not know the truth which is equal in all and which is devoid of both duality and non-duality.

37. How can these describe the truth which is beyond the range of speech and thought, which is devoid of white and other colours and which is devoid of sound and other qualities of the senses?

38. When all this, beginning with the body is false and resembles ethereal space to you, then alone there has arisen the knowledge of *Brahman* and there will not exist to you the succession of dual perceptions.

39. Even the innate soul appears to me as non-distinct from the Supreme Self, to be of the form of ether, so also to be One. How can there exist the meditator and meditated?

40. Whatever I do, whatever I eat, whatever I sacrifice, whatever I give,—all these are not in the least for my own sake, I am pure, unborn and undecaying.

41. Know the whole of this universe to be formless; know the whole of this universe to be changeless; know the

whole of this universe to be purified body; know the whole of this universe to be solely of the nature of Siva.

42. You are the truth ; there is no doubt about it. Or else what do I know other than it? How can you think of the Atman which is perceivable in one's own self as unperceivable.

43. My beloved child, how can *Maya* which is only a shadow exist as illusory reflection, for *chhaya* (shadow) does not exist. The whole of this universe is entirely the Truth, is of the form of ether and spotless.

44. I am without beginning, middle and end, I am not bound at any time. I am fully convinced that I am essentially by nature spotless and pure.

45. The whole of this universe beginning with *Mahat* (the great principle of mind-stuff) is not manifest to me in the least. All is *Brahman*; and how can there exist to me caste and religious order?

46. I know that everything, by all means, is the one indivisible principle, "I", which is supportless and voidless, and that the group of five substances beginning with ether is void.

47. The *Atman* is not an eunuch, not a male, not a female ; it is not an idea, not a fabrication of the imagination. How can you think at all of such a one who is full of bliss as devoid of bliss?

48. Is not the *Atman* pure without the practice of the six-limbed Yoga ; is it not pure without the destruction of mind ; is it not pure without the teaching of a *Guru*. Our own self is the Supreme Self and of its own accord is awakened into consciousuess.

49. There is no body at all that is of the nature of the five elements. Does not then the bodiless Self exist? The *Atman* alone is that which exists by itself, is all and is the fourth state of the manifesting self, How can it have three other states ?

50. Neither am I the bound, nor am I the freed, nor am I separate from Brahman. Neither am I the doer nor am I the enjoyer, being devoid of the distinctions of the pervader and the pervaded.

51. Just as water when placed in water is one water without distinctions, so also both *Prakriti*, (nature) and *Puruska*, (soul) appear to me indistinguishable.

52. If it is true that you are neither the freed nor the bound, how can you think of *Ātman* who is formless as endowed with form.

53. I know your supreme nature which is directly visible and is like ether. What is your lower nature is therefore like water in a mirage.

54. There is no Guru, no teaching, no conditioning cause (*Upadki*), no action. Know that "I" which exists is bodiless, ethereal and by nature pure.

55. You are pure; you are bodiless. And so your organ of consciousness is not higher than the highest. Do not be ashamed to say "I am the Atman which is the Supreme Truth."

56. Why do you cry, my beloved son? You yourself become the *Ātman*. Drink, my child, the supreme nectar of non-duality (*Advaita*) that transcends all the sciences.

57. Neither there is knowledge nor ignorance, nor there is knowledge combined with ignorance. He whose knowledge is always of this kind becomes that knowledge alone and not otherwise.

58. Knowledge is not abstract reasoning, nor is it the attainment of hyper-conscious state. It is not space and time, nor the teaching of a *Guru*. The innate knowledge of the ego is the reality almost like ether, natural and permanent.

59. Neither am I born nor was I dead. Good and evil actions do not exist to me. I am the pure and

unqualified *Brahman*. How can there be freedom from bondage to me?

60. If the all-pervading Lord is firm, full and uninterrupted, I do not see any break at all. How can He be external and internal.

61. The whole world shines undivided and unbroken. Alas, the great illusion of *Maya*!—the oscillation between duality and non-duality.

62. Always thinking of both the form-possessing and and the formless as "not this, not this" and entirely bereft of distinction and non-distinction, Siva remains by Himself single.

63. Mother, father, relative have you none; wife, son and friend have you none. There exists to you neither likes nor dis-likes. Why then is this torment in your mind?

64. Beloved child, to you there is neither day nor night, neither rise nor fall. Why vainly imagine a body in what is devoid of body.

65. Know the unchangeable *Ātman* neither as divided nor as undivided, neither as pain nor as pleasure and neither as the all nor as the not-all.

66. I am not the doer; I am not the enjoyer. No actions done before now pertain to me. There exists to me neither body. nor bodilessness. Can there be anything like not-mine and mine?

67. To me there are not attachment and such other faults, to me there are not sufferings arising from body and such other objects. Know me alone to be the *Ātman*, which is vast and like unto ether.

68. Friend, my soul, what is the use of vain talk? Friend, my soul, all this is mere conjecture. Whatever forms the essence has been told by me to you. You alone are the truth, and are like ether.

69. With whatsoever conception and in whichsoever

place the Yogins die, they become dissolved in That *Ātman* in the same way as pot-space in the universal space.

70. Whether in a holy place or in the house of a Chandala, leaving his body, even though the Yogin had lost his consciousness, he attains freedom and enters into the state of *Kaivalya* (Isolation).

71. Righteousness, wealth, desire of sensual enjoyments, freedom, also the moveable and immoveable objects of the universe headed by man—all these, the *Yogins* look upon as resembling water in a mirage.

72. My mind is settled. I do not do, and do not enjoy the past and future actions as also those which have begun to fructify in the present life.

73. Staying alone and happy in a deserted house and purified by equal love to all beings, the Avadhuta wanders naked, understanding everything in the *Ātman* itself.

74. Where there is neither the three states of consciousness nor the fourth, there one remains merged solely in the *Ātman*. Where there is neither righteousness nor non-righteousness, how can there be the bound and the freed.

75. The supreme ascetic does not at all know any *mantra* bearing the characteristics of Vedic metre; nor does he understand any *Tantric* means of worship. He is always merged in the spiritual essence equally existent in all and purified by meditation. This is his prattling.

76. Either complete void or voidlessness, either existence or non-existence does not exist. This has been uttered from innate ideas through the knowledge of the Sastras.

Thus ends the first chapter of the song of the Ascetic taught by Dattatreya, named "The Teaching of the Knowledge of *Ātman*."

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ASUNIYAMA

OR

THE CONTROL OF PSYCHIC PRANA.

BY HIRENDRA NATH SINHA.

We have seen how *Nadisodhana* or the purification of the nerves was an essential preliminary to the control of the nerve currents and as such it foreshadows what is proposed to be practised in *Pranayama* as indicating the restraint of the psychic *Prana* or energy. By this time our readers will have become fully acquanted with the scope and methods of the real *Pranayama* for which every other practice of *Yoga* hitherto described is preparatory. By the word psychic *Prana* nothing imaginary is intended. It indicates the self same energy throbbing in the nerves of every animated being but only here considered as the manifester of refined thought. We can not speak of controlling an object unless that subject is a real tangible something. The psychic *Prana* which it is the aim of *Yoga* to control is therefore something real which we feel every moment coursing through our nerves and is capable of being localised in the higher organs of our body. Nerve currents are well-known to run to and fro in our body carrying messages from outside to the will or furnishing impulses to our muscles for action at the command of the will. Of the currents sent from inside most of them, though indirectly initiated by the will, are known to receive their impetus directly from certain other centres which have communication with the will. Among such centres as contribute to some of the incessant activities of the body prominently stands the centre whose duty is to regulate the activity of respiration. The importance of this centre consists in its being the chief means of communication between the external energy and the internal *Prana* and the agency through which all the centres of the body receive their supply of energy. It may be compared to a receiving station, at which signals are received from the main centre

and transmitted to others to facilitate and regulate work. In ordinary persons the mind of man, through long practice is generally accustomed so to confine itself within its own little dominion and to always identify itself with external objects, that it may be said to have almost lost the power of perceiving fine motions inside. Many of the signals often sent to some of these centres may therefore be stated to be done unconsciously. The aim of *Pranayama* may therefore be taken to be primarily that of restoring back to the mind the fine sense of perceiving the internal motions by obtaining power over all the nerves of the body, and the different centres from which these have their source. This is generally tried to be achieved by bringing under control the motions of the respiratory organs; for, on it depends almost all the other important activities in the various centres.

We shall proceed to understand clearly what the regulation of the motions of the lungs means before we take up the next step in psychic *Pranayama*. As pointed out, to control the currents passing through the nerves we should in the first place get accustomed to feel them and trace them to their ultimate cause; and then identify these currents with their cause and perceive them as such. Hence for the above act of perception two conditions should necessarily be fulfilled. The vibrations of the nerves should first be raised to a degree of perceptibility by accelerating their causes. The mind should then be trained to feel these vibrations and perceive them as itself. For both of these the concentration of the mind is essential. The former may be brought on by invigorating the causes which contribute to the production of vibrations by a judicious use of the mind which is the cause of causes; the latter, by concentrating the mind on the objects intended to be perceived until it is able to understand and realise the truth that these are its own creations out of itself. Among the mediate causes which serve to generate, what we called, the nerve-currents or the vibratory motions of the nerves prominently stands the breath. Mind is the highest presiding cause. In an act of sending a telagraphic message two things are brought into requisition—a battery which keeps the

whole system of wires continuously supplied with electricity and ready for work, and a stimulus in the form of the message communicated from one place to another. In the telegraphic system of the human body, the lungs may be compared to the battery which keeps the whole system of nural wires continuously supplied with vital electricity; and the mind is the agent who transmits messages to outside stations and receives messages from outside and registers them all. The degree of perceptibility in the vibratory currents of the nerves may be enhanced by working up these two causes to advantage. The mind should therefore first train the lungs to become rhythmical in motion and thereby supply the requisite quantity of vital energy to the nerves, and then direct a strong current through a nerve whose vibrations it wants to feel. When these conditions are successfully accomplished, we will be able to perceive the currents tingling through every nerve whenever our mind is directed to it. By force of association and concentration the mind will gradually get accustomed to feel itself as running through every nerve as its current. We will then be in a position to send or withdraw a current through any nerve at will. This is the process by which the *Pranayama* may be understood to begin.

We have referred to the breath as the chief purveyor of vitality to the bodily organism. Modern physiology teaches us that fresh mineral food taken in every day is also a means of supplying the the body with vital energy. The vital energy is stated to be derived either directly or indirectly from the food world by its being liberated from the food stuff in the process of decomposition which it is made to undergo inside our bodies. However small and insignificant the quantity obtained by this means may be from which a person can afford to starve for some time, the *Yogin* does not omit to recognise this source. This accounts for the special care taken by him for the regulation of food. His theory is that the grosser the food stuff, the more capable is it of being combined with impurities and non-vitalising elements. Accordingly he does not consider the vital energy let loose from every kind of food to be conducive to the preservation of the

purity of the system. Only certain kinds of food such as the vegetables, cereals, milk &c. are considered capable of fostering growth and spiritual knowledge. We way adduce some reasons for it.

One or two facts in judging the quality and nature of the food that is taken by a person should be remembered. Generally, food stuffs are classified into two kinds—the vegetable and the animal. The vitality imparted by the vegetable food can be said to contain the potency of preservation, growth and development. A seed may be characterised to potentially contain within itself the germs of future growth and development into a tree or plant. Hence the energy involved in them may be called "progressive" or that which is conducive to life and growth. On the other hand, the flesh of animals has a tendency to decompose and putrify and exude noxious substances which are injurious to health. Hence the energy involved in them may be spoken of as "decaying" or as detrimental to life and progress. Another point is also noteworthy in connection with all these food questions. The actions and thoughts of an animal have a decided tendency to influence and mould the tissues of the body. We often hear of strong mental impressions producing visible marks on the body of a person. The tissues of the body of an animal are characterised by the nature of the life of the animal to which they belong. The body of a dull animal should accordingly be composed of particles which are susceptible of exercising a dullening influence on those that use it for food. Similarly, the body of a passionate animal should be made of passion-producing particles. On account of the low and sensual life of animals, the vital essence absorbed from the flesh of lower animals should be regarded as promotive of dulness, passion and sensuality, the conquest of which is the ideal of a student of religion. When the animal happens to be a thinking being even the contact of his food with such beings is believed to affect the quality of the food. As has been pointed out already, if a religious man ought to take great care to avoid food which emanate from unholesome sources as well as food which are known to possess contact with unholesome

substances, how much more care should therefore be taken with reference to food which are known to be impure by nature? We also learn from modern physiology that the liberation of vital energy from food materials is by a process of oxidation carried on inside the body. The oxygen in the blood required for the purposes of oxidation is, we know, chiefly supplied by the lungs. This may be alleged as a ground for the importance attached by the *Yogins* to the lungs more as a supplier of vitality than the food stuffs. Beyond this taking of a sufficient quantity of food would involve an indenture on the hypogastric centre for a quantity of energy which the Yogin cannot afford to spare. His motto has therefore been "live not to eat but eat to live."

Pranayama is not therefore, as is generally uunderstood, any process for filling the whole body with *Prana* which means air. It is the process by which the vital energy absorbed from outside into the different centres and supplied to the nerves is brought under the confrol of the mind for being used for its own purposes. The mind should be taught to run a current to any quarter or take away a current from it by means of projecting itself into the nerve currents and identifying itself with them. *Pari pasu* with the stages of respiration, the regulation of thought currents running in the nerves as motor or sensory currents is divided into three sorts. *Rechaka* is the act of expiration in which the mind is thrown away from a place in the body as breath is thrown out in an act of respiration. *Puraka* is the act of inspiration in which the mind is drawn into the body as the vital energy from outside through the breath to fill the different centres of the nervous system within. *Kumbhaka* is that process by which the mind as well as the vital energy is restrained from motion either inside or outside and stopped for sometime. Whenever any of these stages is referred to in the practice of real *Pranayama* we have always to understand an action of the mind as involving that of the vital energy. The chief object of the several exercises pertaining to *Pranayama* may be classed under two heads,—those which enable the mind to have thorough control over the manifold nerve currents so that they may be

sent to, withdrawn from or stopped in any place we choose at the command of the will; and those which enable the mind to collect all the energies into the empty canal of *Sushumna* and draw them up into its own supreme seat so as to rouse what is technically called the *Kundalini* or the coiled serpent.. Of the various methods of regulating the motions of the vital currents through the mind *Kumbhaka* or the stoppage in some spot for a time is the most important, as no transformation or change of activity in a centre can be achieved without the mind dwelling there for some time. By perseverance and practice when we become adepts in *Kumbhaka*, our minds will become steady and concentrated and a power to achieve any result to which it devotes itself. We will see later on that the various exercises practised under *Pranayama* are only different forms of this *Kumbhaka* or the rudiment of concentration, invented to suit the achievement of special ends.

Before entering into the details of some of these exercises we shall recall to mind some of the facts of physiology which will help us to comprehend precisely the relation of will to the various kinds of energies brought under its control and the principle on which the practice of *Pranayama* is based. The spinal cord has been described as a column of nerve matter, both white and grey, extending from the bottom of the brain to the waist. The white matter which surrounds the grey within as an outer coating is composed of thin columns of mixed motor and sensory nerves whose function is the transmission of impulses betweeen the brain and the several organic centres into which the spinal nerve columns enter. Curiously enough the ancient physiologists display a thorough acquaintance with the "paths of degeneration" of the modern physiologists, not only in regard to their functions but also with reference to their number and position. They have spoken of these as the careers of afferent and efferent energies up and down the spinal cord from the highest centres to the lower ones. Both schools of writers have mentioned these as six pairs, the Sanskritists have named their positions with reference to the two grey columns which we have pointed out to refer most

probably to the *Ida* and *Pingala* of the *Yogins*. Whenever a *Yogin* speaks of sending an impulse to a centre or plexus or of receiving it from another, we have to understand the impulse always to proceed from the will to the centre in question through one of these columns of degeneration or to be drawn back from a centre through another of these into the paramount centre of the brain. Gradually the positions of *Ida* and *Pingala* as fixed axes of reference for naming the relative positions of their neighbours, seem to have received so much emphasis that in course of time the names of *Ida* and *Pingala* become synonymous with left and right," any column of degeneration on the left was an *Ida*; on the right was a *Pingala*. Also in *Pranayama* we are taught to draw in breath through the left nostril or side and throw it out through the right. And as the *Prana* drawn in represents the efferent or sensory energy and the *Prana* thrown out the afferent or motor energy, *Ida* and *Pingala* seem to have also attained the characteristics and names of afferent and efferent energies. Whenever the filling up of a centre through *Ida* and evacuating through *Pingala* is spoken of, we have to understand by it the actions of the mind in sending a voluntary impulse through *Ida* or one of the left efferent nerve columns to that centre and drawing it up through the afferent nerve column or *Pingala* leading from the same. Thus we have to distinguish *Ida* and *Pingala* in three senses. They may indicate the two grey columns of cells in the centre of the spinal chord, or the positions of left and right or the functional attributes of the afferent and efferent energies with reference to a centre. On account of the energies circulating through them having some analogy to the radiation of cosmic heat and light by the moon and the sun, these are some times spoken of as the "*moon*" and the "*sun*." These technicalities are very important for getting a clear conception of the so-called mysterious processes of the *Yogin*. Unless we know exactly the real import of the methods described by them it is not easy for any one to follow their instructions and successfully accomplish the strange task of rousing the *Kundalini* by manipulating the nerve currents which are accustomed to run at random in the

body like wild horses.

We have repeatedly pointed out that in the early stages of practice all the disturbing agencies should be kept busy so as not to disturb the mind from attaining its end but rather to help it as much as it is possible for them to do by their cooperation. The first step in the exercise of *Pranayama* has therefore been described as consisting of the practice of rhythmical breathing which would harmonise the system, the body seated in one of the comfortable *Asanas*, the eyes closed or concentrated on the tip of the nose and the mouth gently uttering the mantra "*Om*" so as to engage the ears also. Many are the advantages which accrue to a student from the muttering of a *Mantra* while practising. It is said to help the student in the concentration of the *Sabdabrahman* as the Supreme manifestor of the vital energies and as the internal principle whose outward symbol is the syllable "*Om.*" It is also known to help the measuring of time in inspiration and expiration and stopping the breath by following the prescribed form of pronouncing it once to fix the unit of time. We have also referred to the effects which a successful practice of this will bring to a *Yogin*, such as, lightness of body, complexion, voice &c.

After practising in this fashion for some time we have to advance a step further and enter the next higher stage. We should now attend to the nerve currents in the different parts of the body. We should imagine the acts of inhaling and exhaling the breath as the acts of filling the parts subjected to the mind's attention with vital currents and drawing them away from them. This can be practised by sending the mind to these parts and withdrawing it with the currents. Whenever the mind is made to dwell on a particular part of the body, that portion will be characterised by intensified sensations; when it is taken away from that part it will be marked by the absence of sensations there. This practice should be continued so long as the student is sure that he has got rid of the body idea to some extent at least. So long as his mind is engaged otherwise, there should be no necessity for his attending to repeated calls from the body. Then alone may the different

energies of the body be considered to have come under the control of the mind. This portion of *Pranayama* will be dealt with more in detail in connection with the various kinds of *Kumbhakas* which will be described later on.

We shall next proceed to the still higher stage in *Pranayama* in which the *Kundalini* is awakened. We slowly draw in the breath with *Ida* or the left nostril and along with it a mental current by imagining that it is the mind that is drawn in and passing it down the spinal cord to its lowest extremity. The result is that by the concentration of the mind a strong current of vital energy will be propelled through one of the *Ida* columns on the left to the bottommost centre on the spine. This method consists in sending a strong nerve current down the spinal cord and causing it strike forcibly on the basic plexus which is supposed to be the abode of the *Kundalini* power. Then by stopping the current by the retention of the mind and breath we hold it there for some time. The concentration of the mind in that centre will set in a commotion there by agitating the pent up energies. As all the other channels for the escape of the throbbing impulses are previously closed up, it should find its way through the only course left, the *Sushumna*, when the necessity for leaving the centre arises. After this we gently take away the mind in order to return to the attack with renewed vigour. This is practised by mentally drawing out the current inhaled at first slowly through the corresponding column of degeneration on the opposite side and gently throwing out the breath through the *Pingala* or the right nostril and at the same time taking away the mind.

The above process will be rather difficult to practise for beginners. Breathing in and out with a single nostril, cannot be easily done unless one gets gradually accustomed to it as in the blowing of a pipe. At the commencement, it is therefore usually practised by closing the right nostril with the thumb and then slowly drawing in the breath with the left and next effecting the stoppage of breath by closing also the other nostril with the help of the little and ring fingers. All along we have to imagine that

we are sending a current down to strike the base centre of the spinal cord and allowing it to dwell there with the mind. In the end we remove the thumb off and let the breath out slowly through the right nostril accompanied by the mental action of drawing out. The drawing in of a current so as to strike the root of *Sushumna* and the throwing out of it is at times facilitated by imagining that we are inhaling from and exhaling to a distance equal to the length of the spinal cord. This is practically effected by thinking that we are taking in the breath from the foot of our seat. The current supposed to be drawn into that place is again thrown out to that place. Next the same process is reversed. We inhale through the right nostril keeping the other closed by the little and ring fingers, then close both as before, and by opening the left nostril breathe out through it. This is to be continued alternately.

There is limitation in regard to time in practising *Pranayama*. The time prescribed for one *Pranayama* consisting of a *Puraka*, *Kumbhaka* and *Rechaka* is sixteen *Matras* or instants for an inspiration, sixtyfour for a stoppage and thirtytwo for the expiration. Taking a *Matra* to be very nearly equal to half a second, the time taken for a *Pranayama* may be said to be approximately equal to a minute. This is no doubt a long time and is only possible for those who are accustomed to the breathing exercises from childhood. Those that are unable to practise it so long are advised to begin by proportionately reducing the time to a length of easy practicability and then gradually increasing it. Swami Vivekananda in lecturing to an American audience says, "Here it is well to begin with four seconds and slowly increase. Draw in four seconds, hold in sixteen seconds, then throw out in eight seconds." This is to reduce the *Pranayama* to half a minute. The object of this *Pranayama*, above alluded to, is to create a commotion in the *Muladhara* or the root-centre at the base of the spinal cord, by forcibly stirring it with the impulse projected down by the mind and retained there until the subtle power of *Kundalini* is made seatless and compelled to rise and leave its snug abode. The *Kumbhaka* or retention

after the *Puraka*, on account of the concentration of the mind on the triangular centre during the time, serves to give time to the impulse to stop and stir the *Kundalini*.

Agitating the *Muladhara* centre by an impulse sent from above is not altogether sufficient to rouse the long lifelessly lying leviathan. The *Kumbhaka* is therefore practised in another way so as to alter the *Pranayama* a little. This is the *Pranayama* or the method of breathing in which the *Kumbhaka* or the stoppage of the breath is made external. It is practised in the same way as that of the internal stoppage but only with this difference. The breath which was held within in the former, is held without in the latter, making the order of the different parts to be not *Puraka*, *Kumbhaka* and *Rechaka* as in the first, but *Rechaka*, *Kumbhaka* and *Puraka*. The duration of these are of the same number of *Matras* or instants as in the former. These two kinds of *Pranayamas* are recommended to be practised six and four times daily. The practice of confining the breath in the lungs is at times not so very convenient as the other and requires care and caution. Violence is always injurious in any exercise; and it is more so in the case of those which are based on the preservation of health and harmony in the system. Nothing injurious to physical aptitude should be practised. It is safer always to begin with a small number and gradually increase the number and the length of time taken for each. Daily two of either of these exercises will be quite sufficient till we feel that we have the capacity for more arduous exercise. It will be difficult at the commencement; but when we get ourselves accustomed to it and are able to practise it with care we will feel a sort of pleasure in doing it regularly.

The object of the second sort of *Prānāyāma* in which the breath is taught to be held without is to bring about the same kind of agitation in the *Muladhara* as in the first but from the side opposite to that of the spinal cord in a reverse manner. In the first kind of *Prānāyāma*, the impulse is sent from above through the columns of degeneration and is made to stay in the entre for a time. But in the latter, though the impulse is

ultimately traceable to the mind above and is sent from there, it is withdrawn soon after it is sent down. Then by holding the breath out by withdrawing all the energies on the spine side, time is allowed for the nerve currents travelling from the centre to the extremities to be drawn up so as to strike the centre from beneath. On account of the vacuum created in the centre the energies that have been radiated to the extremities of nerves branching off from it are as it were drawn back into it. The theory of the *Yogin* is that the *Sushumna* is closed at the bottom and no activity is perceptible there. In the usual state the *Muladhara* is more a reflexive centre visibly charcterised by motor and sensory activities from the will and is independent. The outcome of these *Prānāyāmas* is to establish a connection between all the three kinds of energies, the sensory, motor and voluntary, by placing it under the action of the voluntary impulses on one side and the motor and sensory impulses on the other. This will not only serve to bring the centre under the direct control of the will but will be the means of forcing open the closed end of *Sushumna* and stirring the great *Kundalini Sakti* to shake off its lethargy. The creation of an opening in the lower end of the *Sushumna* which is located in the most powerful of all centres, is to unlock the floodgate for the on-rush of the rich supply of energy let off from the basic lotus to distant quarters into the newly constructed channel of *Sushumnā*. When all the nerve currents passing into the *Muladhara* are transformed into a hissing serpent, not only will this important centre be brought under the control of the will but the initial step to bring every other centre, along with the afferent and efferent nerves taking their source in it, under the direct control of the will have been taken. The beginning of the end of *Prānāyāma* may be said to have been successfully effected. As this newly created *Sushumna* current rises higher and higher, at every step new power will be added to it and new visions will arise in the mind of the *Yogin*. When it reaches the brain, pouring in a tremendous impulse, thought will be up-lifted; we will pass into a new region, beyond the senses, beyond the intellect, enter

into a new plane of consciousness where the ordinary human reason cannot penetrate; we will become, in one word, hyper-conscious. To open the closed end of the *Sushumna* and rouse the *Kundalini* power through it is therefore the *Summum bonum* of the *Yogin*; and the most effective instrument needed for the achievement of this purpose is this higher kind of *Prānāyāma*.

(*To be continued.*)

THE CEREMONIES OF THE FIRST DAY.

BY M. SESHAGIRI PRABHU M. A.

(*Continued from page 714.*)

Udgàleva sakune (R. V. II. 43. 2).

O Kapinjala (Indra), just as the Udgàtà (priest) chants sàmas, so thou singest; just as the priest Brahmanà chchhamsi sings sastras (collection of Richas), at (the times of) libations, so dost thou sing. Just as a strong horse approaching a mare lustily neighs, so announce to us good fortune in all directions, proclaim our good luck in every direction."

Yad punyam Nakshatram &c.

[The source of this text is not traced out; the translation is conjectural].

'When, at the dawn of the day, the Nakshatra is auspicious, it shall make it true (*i. e.* it certainly makes the undertaking a success). When the sun does rise, then the star does not go away; (it continues to shed its beneficial influence even after sun-rise). As soon as the sun goes there (—continues to course through the heavens) and even when one sees the sun low (—*i. e.* declining in the

west), one should perform the rites then ; he will be the accomplisher of it (he will meet with success in his work). He does it only on a holy day. These or those (are) dual stars which are the stars of Gods. One should do these during these asterisms, one will accomplish them. He does it on a sanctified day.'

Yajamana. " May you wish an auspicious day to me who with my family salute the great people and hope for your blessings, for the successful termination of the particular act to be performed.

Brahmanas. *Punyaham, Punyaham, Punyaham.'*

Om savastaye vayum upabrāvamahai (R. V. V. 5112.)

Let us pray to Vayu for our welfare, to Soma who is the lord of the world, for our well-being ; to Brihaspati accompanied by his divine hosts, for our welfare ; may all the Adityas bring prosperity to us.

Aditya Udayaniyah (Ait. Br. I. 2. 11).

'The *charu* at the Udayaniya ishti is offered to Aditi. (The sacrificers) commence with the Pathiya Svasti Devata. (at Prayaniya ishti) and conclude (at the Udayaniya ishti) also with the Pathiya Svasti. Thus the sacrificers start safely from here, and end their journey (in the other world) ; they end safely, they end safely.'

This passage from the Aitareya Brahmana tells us that an undertaking begun with the proper benedictions at the commencement is to be concluded at the end with benedictions. The blessings at the beginning and at the end of the undertaking contribute to its successful accomplishment. Pathiya Svasti is the deity that leads us to safety and security. It is foreign to our purpose to explain the sacrificial terms Udayaniya and Pranayaniya.

'*Om Svasti na Indro Vriddhasravah*' (R. V. I. 89. 9).

'May Indra of great fame grant us prosperity, may

Pushan, the Lord of wealth, make us prosperous. May Takshiya with uninjured fellies bring us prosperity. May Brihaspati confer on us prosperity.'

Ashtan deva Vasavah somyāsah. (Tait. Br. III. 1. 2. 6).

'May the eight Vasus of charming disposition (forms), and the four goddesses presiding over the asterisms—Dhanishta and others, of never failing youth, may protect our sacrifice. May we obtain the world of the immortals presided by the Deity of the Samvatsara, and lying beyond the world of the passionate (man)."

Yajamana. May, you, sirs, bless me with success in this (N. N.) religious act.

Brahmins. May you live long and be prosperous. This they repeat thrice.

Ridhyama stoman (R. V. X. 106. 11).

'O Asvins, may we increase our praises, may we offer you food; (O ye), driving in a common chariot and longing for the sweet food stored in the udders of cows, come to our hymns. The sage, Bhutamsa, has fulfilled all the desires of Asvins.'

Sarvam riddhim ridhnuyam (Ait. Br. IV. 4.'23).

'(Prajapati thought—how) shall I (penetrating Dvadasaha sacrifice everywhere by means of Gayatri) obtain all enjoyments? He penetrated the Dvadasaha in the beginning with vigour (existing in the sound of Gayatri), in the middle with the metres (of Gayatri) and at the end with the syllables (of Gayatri). Thus he obtained the enjoyment everywhere. He who knows this obtains the enjoyment of everything.'

Gayatri exists in three forms—sound, metre and syllables. Prajapati entering the sacrifice with these three forms of Gayatri was able to enjoy everything. A Yajamana

knowing this efficacious power of Gayatri and contemplating the sacrifice as pervaded by the vigour of the Lord of creation realises the object of the sacrifice.

Ridhyasma havyaih (Tait. Br. III. 2. 1.)

'Having worshipped the God Mitra, with offerings and salutations, may we be prosperous and obtain the fame (or food) granted by Mitra; may we with our strong and brave sons, magnifying the Anuradhas, live a hundred autumns.'

Trini trini vai Devanam riddhani (Tait. Br. I. 5. 6.)

'Auspicious objects (consecrated to the service of Gods) exist as three and three; the three metres—Gayatri, Trishtubh, and Jagati; three libations—those of the morning, midday, and evening; and the three worlds—Bhur, Bhuvar, and Svar; therefore the energy of the gods exists in auspiciousness and in the three worlds.'

Yajamana. May you wish me auspicious success in this (N. N.) my undertaking.

Brahmanas. May your undertaking be attended with success.

Sriye jatah sriyā ā (R. V. IX. 94. 4).

'For the sake of glory has Soma manifested himself. He has come (out of his rays) to glory. He gives life (or food), and glory to the singers. Clothed in glory the worshippers have become immortal. Through Soma of measured course, the battles have become successful.'

Sriya evainam tachchhriyām (Ait. Br. III. 1. 7.)

'(The Hota repeating the Yajya in a low voice does it) for the fortune (of the sacrificer). By doing so, he puts the sacrificer in possession of fortune. The Vashatkasa forms an integral part of the Yajya rik, in order to have an uninterrupted whole (series). He who has such a knowledge becomes possessed of children and cattle.

Yajyaya yajati prahtir vai (Ait. Br. II. 5. 8.)

He repeats a Yajya mantra (Agna Indrascha). The Yajya is a gift, meritorious, and fortune (Lakshmi). By repeating it, he makes the sacrificer a pure goddess of fortune.

Yasmin Brahmabhyajayat sarvam
(Taitt. Br. III. 1. 2. 5.)

May that Asterism, Abhijit, wherein Brahma conquered all this, namely, this world and the other world, vouchsafe to us exhaustless prosperity.

The Budhniya mantram me gopâya
(Taitt. Br. I. 2. 1. 26.)

'O Ahi Budhniya, protect my mantra which the Rishis with the knowledge of the triad, Rik, Yajus, and Saman, know. That is the immortal glory of the righteous."

Ahi means uninjured, perfect, sound, and budhniya, born or produced at the bottom, born at the creation of the world. It is the name of the Avasathya Fire. As his fame as a discoverer of Vedic mantras will last as long as Aryan religion lasts, the poet prays to Agni to protect his hymns, that his hymns may last for ever. The worldly prosperity consisting in mansions, lands, chariots being perishable and transitory, he prays for the immortal fame of a Vedic poet. Note the last part—"Knowledge is the immortal glory of the righteous.

Yajamana. May you, sirs, wish fortune to me who, with my family, salute the venerable Brahmins and implore your benedictions.

Brahmins repeat thrice, 'May you be fortunate.' May you live the full term of hundred years. May your race flourish. May the subordinate deities of the rites be propitious.

Om. Sukrebhir angaih (R. V. III. 1. 5.)

'Pervading the sky with his radiant limbs, purifying the worshipper with wise purifications and clothing himself in light, Agni, the life (or food) of religious rites, grants his great and perfect glory.'

Then taking the Kalasa placed to the north in his right hand, and the other in his left hand, makes a continuous stream of water flow from both together into a vessel kept for the purpose with the following mantras.

Vastoshpate pratijanihyasman (R. V. VII. 54. 1. 3.)

1. O God of Homes, recognise us (as thy worshippers). Make our dwelling comfortable and do not bring us any disease. Deign to grant us whatever wealth we beg (of thee) and make our men and quadrupeds prosper.

2. O Guardian of Homes, promote us; increase our wealth with cattle and horses (granted by thee), we while in (the enjoyment of) thy friendship, may become ever youthful. Be pleased with us as a father is pleased with his sons.

3. O Protector of Homes, we may be assigned that position which is comfortable, charming and abounding in wealth. Guard our desirable wealth, so that we may take care of our acquisitions and obtain others which we have not yet attained. Protect us, with your blessings.

Amivaha vastoshpate (R. V. V. 55. 1).

'O Guardian of Homes, who killest every disease, and assumest every form at will, be an auspicious friend to us.' Auspicious! Auspicious!! Auspicious!!! (Sivam).

The wife is now seated to the left of her husband and the consecrated water is now sprinkled over them with the following verses.

Om Samudrajyeshthâh salilasya madhyat.

(R. V. VII. 49. 1-3)

(1) May those divine Waters whose lord is the ocean,

who go from the middle of the firmanent, purify the world, and who are ceaseless in their flow and whose channels the mighty thunderer Indra opened, protect me here.

(2) May those divine Waters that come from heaven, that flow (in the form of streams), or that, being dug up, naturally manifest themselves, whose goal is the ocean, or that are bright and purifying, protect us.

(3) May those divine Waters among whom king Varuna, Soma, and all other deities enjoy strength or food, and into whom the Vaisvanara Fire has entered, protect me here.

Om Trâyantâm iha devas (R. V. X. 137. 5, 6, 7.)

(5) May all the Gods protect us here; may the host of Maruts protect us; may all beings protect us so that we may be free from sins.

(6) Indeed the Waters have the power of healing; the waters drive away diseases; waters have medicine for all; let them be a medicine for thee.

(7) The tongue goes before speech. Then with our hands having ten branches (fingers) and bringing health, we touch thee.'

[Here is a reference to an ancient mode of treatment. The physician prepares his tongue for correctly pronouncing the charms and gives utterance to them. He, then, passes his hands over the body of the patient with the fingers extended. This brings him health. This cure is effected through faith. Mind is the seat of disease, physical or moral. Faith sets right things and cures disease].

Om. Ima apah sivatamah (Aita. Br. ch. 37. Kanda 3).

'These Waters are most auspicious; these cure every thing; these increase the prosperity of the kingdom; these hold up the power of the kingdom and are immortal.'

'With those waters with which Prajapati sprinkled

Indra, King Soma, King Varuna, Yama, and Manu, I sprinkle thee. Be thou ruler over kings in this world.'

'Thy illustrious mother bred thee as the greatest of great men, and as the universal monarch over kings; thy blessed mother has brought thee up.

May you be sprinkled with immortal nectar.

May there be peace, nourishment, and contentment.

———o———

THE RELIGION OF THE FUTURE.

BY

N. K. RAMASAMI AIYA B. A. B. L.,

[*The Argument*:—(1) The object of science is the acquisition of a knowledge of the Universe. Each science professes to give the last word that can, for the time, be said, on that particular part of the universe with which it is concerned, while Philosophy or the science of sciences gives a comprehensive conception of the Universe. (2) All the phenomena of the Universe are ultimately resolvable into the two great factors of matter and energy which are inseparable. (3) Matter and Energy are also indestructible. (4) All forms of matter are but the different conditions of one and the same substance and all forms of energy, including Thought, are but the different conditions of one and the same Energy. (5) Energy has an important effect on the state and composition of matter. (6) Not only are matter and energy inseparable, but they are also indistinguishable ultimately. (7) It is impossible to conceive the phenomena of the universe which are resolvable into matter and energy, without a Reality underlying them. (8) There must be but one Absolute Reality which produces the Relative Reality of spirit-matter whose manifestation is the universe. (9) Unity of Existence is the Philosophy of science which must be the basis of the Religion of science. (10) The only religion that is based on the Unity of Existence is the Advaita or non-dualistic form of the Hindu Vedanta, which is adopted also by Theosophy. (11) But Religion differs from science in believing in the existence of a spiritual world and of a human personality surviving bodily death. (12) Various occult phenomena are cited to prove the mutual influence and interpenetration of the spiritual world and

our own. These phenomena are explained by science by the theory of brain waves which is as good as the theory of a spiritual world and of a human personality surviving bodily death. (13) Assuming the spiritual theory, the Advaita Vedanta is not inconsistent with science, as it teaches that the spiritual world is but the subtle form of the physical and that the human personality is but a ray of the One Absolute Reality, essentially one with it in nature. Advaitism further teaches that the human personality is born again and again as long as it does not realize the Unity of Existence and that when it realizes it, it becomes merged in the Absolute Reality. (14) The Religion of science must be the Religion of the Future.]

I

Ever since man began to think, he has tried to solve the Riddle of the universe. An adequate knowledge of the universe is the aim of the highest scientific thought. Each science professes to give the last word that can, for the time, be said not on the universe as a whole, but on that particular part of it with which it is concerned. If the several sciences give only the final deliverances that can be made for the time being in their respective spheres, philosophy gives a comprehensive conception of the Universe.

II

All the phenomena of the universe are ultimately resolvable into the two great factors of matter and energy. But they are inseparable, for there is no matter in which some energy is not working and no energy which is able to work except in some form of matter.

III

Not only are matter and energy inseparable but they are also indestructible. They are ever changing their form, yet themselves never destroyed. For instance, if a piece of wood is burnt, the form is gone and a superficial observer might think that the quantity of matter had been made less, but a student of science would know that if the products of combustion, the ash that was left, the smoke, gases and vapour that had escaped, were weighed, they would represent the same quantity of matter as the original piece of wood together with the oxygen from the atmosphere that has been used in combustion. The greater part of it has

passed into a subtle form, but it is still in existence and will be built up into other forms. Again, if a body be pushed up a slope, one might imagine that the energy expended was lost beyond recovery. Yet here again it requires but an elementary knowledge of science to know that it is stored in the body as potential energy—an energy depending on its position above the surface of the earth and by means of pulleys or other machinery it could be utilized to raise another body or to do various kinds of work by simply allowing the body to fall to its original level. If the work thus done were measured, due allowance being made for friction, generation of heat and other causes of apparent loss of energy, it would be found to be the equivalent of the work done at first in raising the body.

IV

This indestructibility of matter and energy has led to the inference of scientists as to a unity underlying each. In the old days it was thought that the various forms of energy were due to different causes or forces as they were called. But this idea has long since been abandoned and it is universally recognized that all forms of energy are but different kinds of vibration varying in rate. It is even considered that the more rapid vibrations may be connected with the various phenomena associated with thought. All the forms of energy may therefore be the result or the manifestation of one original force, which acts differently according to the circumstances amid which it acts. With regard to matter also, there is far less essential diversity than was formerly supposed and many scientists are inclined to think that probably the chemical elements are themselves various compounds of a much smaller number of elements. It is said that in all probability there is only one fundamental substance and the differences in the elements are due simply to the various ways in which the atoms of this substance are built into molecules. The result of the experiments made by passing the ray of light through the magnetic field or by placing the source of light between the poles of a horse-shoe magnet and of the mathematical calculations based on them shows a striking resemblance in the effects on the

spectra of the elements indicating that there is a close relationship among the elements belonging to the same chemical group or possibly even among those belonging to different groups. Spectrum analysis shows that intimate relations, if not identities, exist between forms of matter which have heretobefore been considered as quite distinct. Important spectroscopic information pointing in the same direction has been gleaned through observations on the spectra of the fixed stars and on the different spectra yielded by the same substance at different temperatures. These observations lend support to the idea that all the various kinds of matter, all the various so called chemical elements may be built up in some way of the same fundamental substance.

V

The above facts prove the unity of matter, of energy. All forms of energy have been said to be but modes of motion or vibrations differing in rate and in character. Vibrations of different kinds have an important effect on the state of a substance due to the re-arrangement of the molecules and on its composition due to the rearrangement of the atoms of which the molecule is built. For example, if a lump of ice is heated, that is to say, if vibrations belonging to that set which we call heat are passed into it, it is changed into water; the motion of the molecules is altered, so that instead of being built into a fairly rigid form, they lie loosely one on another. If more rapid vibrations of the same kind are passed into water thus obtained, the molecules are driven still farther apart, until their cohesive attraction is overcome and they fly away from one another. In other words the water becomes steam. But still the molecules themselves remain the same unchanged in constitution; it is only the state of the substance that has been changed. If another class of vibrations, that which we call electricity is passed through the water, the molecules are broken up into their constituent parts and instead of water, we shall have the two gases, oxygen and hydrogen of which it is composed.

VI

Having stated the evidence in support of the indestructibility

of matter and energy as well as the unity of each and the effect of energy on matter, the next point to be considered is whether matter and energy which are inseparable are essentially different. Sound, heat, light, electricity and other forms of energy have been said to be but different kinds of vibration varying in rate and it has also been said that the more rapid vibrations are even considered to be connected with thought. Experiments have also shown that when matter is disintegrated into its final or corpuscular condition, it is impossible to distinguish any difference between the corpuscles and an electrical charge. Matter and energy are therefore not only inseparable, but they are also indistinguishable ultimately.

VII

Matter and energy are the two factors into which all the phenomena of the universe are ultimately resolvable. These phenomena must have a Reality underlying them. It is rigorously impossible to conceive that our knowledge is a knowledge of appearances only without at the same time conceiving a Reality of which they are appearances, for appearances without reality are unthinkable.

VIII

Prof! Huxley, in his essay on *Science and Morals* posits a third which he calls the Principle of consciousness and which corresponds more or less to what others call the 'Soul.' There must be but one absolute Reality which produces the relative Reality of spirit-matter whose manifestation is the Universe. The supposition of more than one Infinite or Absolute is self-contradictory and is now abandoned by science. The Dualists believe in the ultimate absolute existence of matter, individual souls and God. God cannot be omnipresent if the two other entities, viz. matter and souls exist absolutely and independently. Matter and souls having respective independent existences of their own cannot allow God to remain omnipresent. They are bound to cripple God logically and render God finite and conditioned. Dualism is only a relative truth. But Monism is the absolute and ultimate truth.

IX

Science proves the Monistic theory of the Universe which teaches that there is but one absolute Reality which produces the relative Reality of spirit-matter whose manifestation is the Universe. This theory of the Universe must be the basis of the Religion of Science.

X

All the Religions of the world are dualistic except one form of Hinduism which is Monistic. Theosophy no doubt tries to interpret all the religions of the world in the Monistic sense but it is only in the advaita or non-dualistic form of Hinduism that there is a conscious and open avowal of Monism.

XI

But Religion differs from science in believing in the existence of a spiritual world and of a human personality that survives bodily death.

XII

Various occult phenomena are cited to prove the mutual influence and interpenetration of the spiritual world and our own. A convergence of experimental and of spontaneous evidence has been discovered in certain classes of phenomena which imply a communication from mind to mind by some agency, not that of recognized organs of sense. Impressions of any kind may be communicated from one mind to another independently of the recognized channels of sense. There may also be direct sensation or perception of objects or conditions independently of the recognized channels of sense. The question then is—Is the communication due to mind touching mind in some unheard of manner or is it due to brain Waves analogous to X rays being transmitted from brain to brain? Religion accepts the facts without caring for the *modus transmissionis*, while science prefers the latter hypothesis of brain Waves. Religion considers that the doctrine, while operating in the material is itself a law of the spiritual world. According to Religion, among the implications of this direct and supersensory communion of mind with mind, none could be more momentous than the light thrown by it on

man's intimate nature and possible survival of death. Science on the other hand considers it possible to reconcile the occult facts with science by the law that thoughts and images may be transferred from one mind to another without the agency of the recognized organs of sense. Science further thinks that there is a path by which the incidents of this part of the field and the facts of telegraphy without wires may be found eventually to harmonize. All the phenomena of the universe are presumably in some way continuous and it is needless to go in for a mysterious human personality when with every fresh advance in knowledge it is shown that ether vibrations have powers and attributes abundantly equal to any demand, even to the transmission of thought. Religion considers on the other hand that, believe though we may in the ultimate continuity of all existence, there is still a vast and sudden separation—unbridgable at present by any hypothesis of ethereal vibrations or the like—between the smallest act of telepathic transmission and all that we have previously known concerning matter and motion. According to Religion, there is no logical halting place between the first admission of supersensory faculty and the conclusion that such faculty is exercised somewhat within us and that it is not generated from material elements nor confined by mechanical limitations, but which may survive and operate uninjured in a metaethereal or spiritual world. The theory of brain Waves explains the ascertained phenomena as satisfactorily as the theory of a spiritual world and a human personality surviving bodily death. According to the former view there is nothing supernormal in telepathy. If we regard telepathy as a physical process we reduce apparitions at the moment of death or otherwise to a normal, though not very usual fact. Every one would admit this in the case of mere empty hallucinations. It may be thought however that if the phenomena are such as only the spirits of the dead could be credited with producing, it would follow that telepathy is not a physical process caused by material waves or rays from living brain to brain, the dead having no brains in working order. But if living brains may thus infect each other, the subjective

hallucinations of the living person may conceivably be wired on to another living person. Thus one person may have a merely subjective hallucination of the presence of a dead person and may unconsciously infect other persons with the hallucination. Thus once admit that any living brain may infect any other and it becomes practically impossible for a spirit of the dead to prove his identity. Any information which he may give in any way must be known to living people, however remote or unknown. If known to a living person he may unconsciously wire it on to the seer. If wholly unknown to everybody, the veracity of the information cannot be demonstrated except later, when it refers to the unknown future. Thus the theory of telepathy with a little good will puts the existence and activity of the souls of the dead beyond possibility of proof. Telepathy cuts two ways. It is a singular discovery but it throws an enormous burden of proof on a ghost who wants to establish his identity. In the same way telepathy cuts at the root of clairvoyance or lucid view of events remote in space or distant in time. The vision may have been wired on telepathically by a living person who knew the remote event. A difficulty arises when the information conveyed by the hallucination is verified in the future. But if what was thought in the remote past can be reproduced now, what is now thought may be equally reproduced in the future. Though the theory of brain waves is considered to be different from the theory of human personality, a little consideration will show that there is a fundamental agreement between the real conceptions underlying the two theories. At least an attempt may be made at present to show this agreement, though it must be confessed that there is much room for the development of the lines on which this agreement may be established. What is a human personality? Human personality must be to man what the relative reality of spirit-matter to which the universe is ultimately resolved by science, is to the universe. Man is the Microcosm and the universe the Macrocosm. Microcosm is but the copy of the macrocosm. The relation between the human personality and the body as well as that between the ultimate

relative reality of spirit-matter and the universe is best illustrated by the relation of a seed to the tree. The seed is the essence which is covered by the fruit which is the final product of the tree. That which reproduces a tree or that which appears again as a tree is not the fruit or the outer cover but the seed or the essence. This is because the seed contains within itself the potency of the tree. The human personality must then be but the essence of the man, just as the relative reality of spirit-matter is the essence of the universe, and the human personality must therefore be one with the relative reality of spirit-matter, for the latter is the relative unity to which the universe is resolved. The self-consciousness of man is the unifying factor of the multiple man and self-consciousness is of the nature of thought. Self-consciousness is the unifying attribute of the human personality. The brain waves are said to affect men in a particular way. Brain waves must have an individuality if they are to affect in a particularly characteristic manner. If, on the other hand, the brain waves have no individuality, there must only be a confusion of brain waves, which cannot account satisfactorily for the ascertained occult phenomena. Even the electrical waves cannot be transmitted in a particular form unless they have an individuality, for otherwise there will be a confusion of electrical messages, which is not the fact. All objects, including man, impress their forms on space. Photography by focussing each set of light waves emanating from each object, takes a picture of each thing. But the several forms must have remained separate for being so taken for if they had coalesced into one another it must be impossible to distinguish and reproduce each set separately. This applies also to sound-waves. What applies to light waves, sound waves and electrical waves must also apply to brain waves, for it has already been seen that sound, heat, light, electricity and thought are but different manifestations of the same energy. Admitting then the individuality of the brain waves of a particular man, the set of brain waves of each man cannot be different from his human personality. The next question is whether the set of brain waves of each man

has self-consciousness. Self-consciousness has been said to be of the nature of Thought. Brain waves are but Thought waves. Self-consciouness is the unifying factor of each human personality. Each set of brain waves, which, it has been shown, must have an individuality, cannot have it in the absence of the unifying factor of self-consciousness and a self-conscious unified and individualized set of brain waves of the individual man is none other than the human personality or the soul of man. It is evident that each set of brain waves of a particular man must be his essence as the human personality is claimed to be the essence of man, for it is clear that thought is the subtlest form of the physical man on the physical plane. It may be added that the brain waves are but the phenomenal aspect of the central underlying reality.

How does the soul evolve? How must it evolve to go back to the source from which it came. Individualization and the consequent attraction towards the manifest side of existence is evolution and its opposite must represent the process of involution. Individualization is nothing but separation and hence the realization of the unity must be the means of salvation. The soul must therefore evolve further and further as long as the idea of separateness leads to attraction towards the manifest side of existence. When on the other hand the unity is realised, attraction which is embodied in attachment ceases and the soul completes its pilgrimage and merges into the absolute, which must be the goal of all, according to science. This then is the line of thought by which the identity of the theory of human personality may be established though as has been said in the beginning, it must be confessed there is much room for development of the thought on the lines here indicated, to establish beyond doubt, the position here taken. Thus the physical theory of brain waves and the spiritual theory of a spiritual world and of a human personality surviving bodily death are not only equally good but may even be harmonized. But Religion, however, is considered at present to differ from science in believing in the existence of a spiritual world and of a human personality surviving

bodily death, which are even considered to affect the continuity of existence.

XIII

The physical theory of brain Waves is thus as good as the theory of a spiritual world and a suriving human personality. Assuming the spiritual theory, Monistic religion or Advaitism is not inconsistent with science as it teaches that the spiritual world is itself continuous with the physical and that the human personality is but a ray of the Absolute, not different from, but essentially one with it in nature. According to Advaitism, there is One only without a second, Infinite, Absolute, Eternal, Changeless, the All, beyond name and form. Apart from that are naught. It contains All. It is all. This one absolute Reality is symbolized by the syllable AUM, which is made up of the three letters A, U, and M representing the first, the middle and the last sounds respectively. This unity which never appears but which is, is implied in the very existence of universes, and systems and worlds and individuals. Words seem to put off and to veil in mystery that which is in truth nearest and closest, nay, which is more than close, is our very self. As by knowing one clod of clay all clay is known, as by knowing one piece of gold all gold is known, as by knowing one piece of iron all iron is known, no matter by what number of names men may call the objects made of clay or gold or iron, so to know one self is to know the Self and by knowing it all is known. The universe is one with the Absolute, because therefrom it is born, thereinto it is merged, thereby it is maintained. All that we see around us comes forth from that fulness and is as the shadow of that substance. There are two states of the Absolute, formful and formless, changing and unchanging, finite and infinite, relative and absolute, existent and beyond existence. This second, lower, formful, changing, finite, relative, existence is not another but is the absolute conditioned and therefore limited, manifesting. This Relative Reality is symbolized in AUM by the letter M which represents the causal condition of the universe, while U and A represent the subtle and the gross conditions respectively. This Relative Reality is in nature self

and not-self, spirit and matter, two-in-one. This two-in-one, everlasting but appearing and disappearing, is the cause of all things. The power of the Absolute, making the universe manifest, is inseparable from the Absolute. Their Unity is like that of the Moon and the Moonlight or that of the fire and its power to burn. The Absolute by its inseparable power creates, preserves and destroys the innumerable world-systems. It produces the many. To what is one, the wise give many names. But whatever the names given, existence is one. At the beginning of the day of manifestation, the many stream forth from the one and when the day is over and the night comes, then all these separated existences again dissolve into it. Over and over again this occurs, for universes succeed universes in endless succession. The wise man seeth the diversified existence of beings as rooted in the one and proceeding from it. Man wanders about in the universe as long as he thinks of himself as different from the absolute. Knowing himself to be one with it, he obtains liberation *i. e.* he merges into the absolute. As a seed grows to be a tree like its parent so the man grows finally into the absolute *i. e.* merges into it. The individual man differs from the absolute only as the seed from the tree that bears it. The individual soul passes through the diversified existences of the mineral kingdom, and of the plant and of the animal realms before coming into the higher animals and the human kingdom. When a term of earth life is over, the individual soul withdraws from the physical body and passes into the invisible worlds in subtle vehicles. He carries thither the results of the earth life to be enjoyed and suffered as fruits, going to the worlds in which these fruits can be consumed. Having arrived at the end of the fruit of that work—of whatsoever he here does—this one returns again from that world to this world of action. This round of births and deaths is not everlasting for man. Bound to it by his ignorance of his nature, with the ceasing of that ignorance he knows himself free *i. e.* he becomes absorbed in the absolute. Advaitism, like Monism, illustrates the relation of the one absolute Reality to the Universe of matter and energy by that of an infinite and

eternal ocean upon whose surface arises a numberless variety of forms from tiny bubbles to little riplets and from these again to huge and mighty waves, yet from the ocean they arise, upon its surface they are borne back into its depths must they be merged. Water they are and water they will ever be. The forms of the One perish, they gradually change and then pass away. But the One abides for ever, infinite, abiding throughout eternity.

XIV.

The unity of nature and the demolition of the earlier Dualism are among the most valuable results of science. The Religion of science based on the unity of existence must be the religion of the Future.

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NOTES AND THOUGHTS.

"A little fire is quickly trodden out
Which being suffered rivers cannot quench."

This is true not only of what deserves to be trodden out but also of what should not be so dealt with.

* * * *

"Errors like straws upon the surface flow;
He who would search for pearls must dive below."

* * * *

"Endeavour therefore to withdraw thy heart from the love of visible things, and turn thyself to the invisible."

"On two wings is a man lifted up above earthly things on simplicity and on purity; simplicity of purpose, purity in affection. Simplicity has God for its end, purity takes hold of Him and tastes Him."

"How many perish by reason of vain learning in this world, who take little care of the serving of God:

And because they rather choose to be great than humble, therefore they become vain in their imaginations.

He is truly great, that is great in charity.

He is truly great, that is little in himself and that maketh no account of any height of honour"—*Thomas a Kempis.*

* * * *

That living the life is religion and that the pride of birth and learning often killeth it, is illustrated in what is known about the lives of the following persons:—Vasishta, Sakti, Parasara, Vyasa, Pandu, Vidura, Suka, Bharadwaja, Mandavya, Gargeya, Gautama and Saunaka.

* * * *

"Men are disturbed, not by things, but by the principles and ideas which they form about them."—*Epictetus.*

Abstinence from sin of bloodshed, and from speech of others' wives

Truth and open-handed largess, love for men of holy lives,

Freedom from desire and avarice,—Such the path that leads to bliss,

Path which every sect may travel, and the simple cannot miss,—*Bhartrihari*

"Those who have sunny rooms in the social edifice have, therefore, a powerful ally in the suggestion of Things-as-they-are. With the aid of a little narcotizing teaching and preaching, the denizens of the cellar may be brought to find their lot proper and right, to look upon escape as an outrage upon the right of other classes, and to spurn with moral indignation the agitator who would stir them to protest. Great is the magic of precedent.....

Now a class of beaten people, a proleteriat from which the industrially fittest have escaped or are escaping, has

neither the will nor the strength to strain against the social system with the vigor of a resentful proleteriat held down and exploited by means of artificial social arrangements. However sharply it may differentiate, however rude the clash of conflicting interests, a competetive society will still require no such elaborate apparatus of control as a parasitic society, with perhaps no greater contrasts of economic condition, will find it necessary to maintain. Moreover, its control will not exhibit the traits of class control, but will show the sincerity, spontaneity and elasticity that mark the control that is truly social."

—*E. A. Ross.*

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Substance of Sister Nivedita's Address on Nationality to members of the Dawn Society.

[*Extract from the writings of a Fifth-year (M. A. class) student in the General Training Class*]

In talking to you, this evening, on the subject of Nationality, I shall first of all tell you of some things that are not *nationality*. You shall always bear in mind, as a lesson of the first importance, that there can be no nationality in a country where the people are always flying at each other's throats, for differences of opinion and sentiment. If the advocate of political agitation were always to revile the advocate of industrial re-generation; if the social reformer were to fly at the upholder of Hindu orthodoxy, if the orthodox Hindu, again, were to fight with the Hindu revivalist; if the literary man were to find

fault with the educationalist and *vice-versa*;—if such were the state of affairs in a community, then it must be admitted that that society has not yet learnt the first lesson of nation-building.

I cannot tell you in one word what this term, *nationality*, means, but this much I can tell you that if ever there dawns a day of national life in India, it will certainly not exhaust itself in any *one* of the above movements *singly*, but rather it will consist in the *harmonious* working of all those different movements and organisations operating, on different lines, towards one supreme end,—the good of the nation. And so long as that blessed day does not arrive, let us not be frittering away our energies by cavilling at each other and thus exciting the contemptuous smile of onlookers. Let us try to learn how to reserve and concentrate our energies for the great cause we all intend to serve. Let us learn how to present a united front. I can assure you that there is more of mutual jealousy and ill-will among the European inhabitants of Calcutta than among yourselves; but, has any of you ever seen anything of this jealousy? They will scrupulously hide these internal sores from the eyes of foreigners; that is how they present a united front. You, Indians, are very strong in the element of personal devotion; you can annihilate your own self even, for the sake of a parent, a brother, or a friend; and the European has still to learn this of you. But you too have to learn a lesson from the European. He has the singular capacity of acting in concert with a person for whom, perhaps, he may have the greatest personal dislike,—merely out of regard for the welfare of the party or organisation to which both of them belong. This power of self-suppression for the sake of an ideal is a virtue which the Indian has still to learn. For, it is evident that without this virtue, no considerable advance could be

made in the direction of such popular organisations as the idea of nationality necessarily involves.

Suppose you are going to form a Bengal nationality; you will then have to include in one brotherhood the Hindu as well as the Mahomedan. Here then comes in the necessity of forgetting your narrow prejudices; for then only can you sympathise with the joys and sorrows of your Mahomedan brother. Caste, I think, stands very little in the way of such a social *rapprochement* between the two communities. When the heart beats with the same ideals, it does not matter whether we take a meal together or not. And the petty little restrictions that are supposed by some to be a serious hindrance to union, will prove trifling enough when once we have learnt to mingle our hearts, and it is well for us that we should overlook these pettinesses, instead of bringing them too much into prominence. I can never believe that there is any real, fierce hatred existing between the two peoples, as is alleged by some. On the contrary, I believe that all the differences between them (excepting perhaps those relating to socio-religious ceremonies and observances) could be made up only if the Hindus, as it has been their wont, took the first step forward. You have always shown the conciliatory spirit in religious matters. You know how to respect the saints and *avatars* of all countries and races, without caring to determine their relative worth and greatness. It is now time that you should extend this spirit of conciliation to other matters as well. And here, in passing, it may not be amiss to try to impress on your minds the importance of good manners—a point on which you may derive lessons from your Mahomedan brethren. This may be regarded as a trifling matter; but none the less, it is a matter of the utmost importance, for amiable manners are one of the most efficacious keys to the hearts of men.

I want to impress on you another essential point with regard to this question of *nationality*. You must always remember that real, earnest work in any department of national life is the true test of national spirit in man or woman. No matter what may be the particular line of action adopted by a person, we must honour him as a national hero, if only he shows his earnest devotion by real work, by actual sacrifice to the cause of his country. For, this whole-souled devotion to a national ideal may be equally found in every sphere of public activity in a Romesh Chunder Dutt, or a G. K. Gokhale as in a Vidyasagar. The spirit that worked in your ancient sires works likewise in these, their modern descendants, namely, the spirit of intense devotion and sacrifice for ideal objects. I have seen Mr. Dutt working night and day for his country without any recreation, while those about him were intent on pleasure.

So you must adore all who stand for real work and not mere talk. If any distinction is to be made, it is more important for you to make a distinction between the talker and the worker than between worker and worker. For the work is always the true test of the national spirit in a man.

It has been asked if this preponderance of attachment to work would not entangle us more and more in the meshes of worldliness—of *samsara*, and so affect our spirituality. I would ask you in return what is the meaning of that term *spirituality*. If you are already spiritual enough to rise above all physical wants and necessities, and to devote yourself to the contemplation of the Divine Being, I have nothing to teach you, but on the contrary, to learn at your feet. But do you not feel the necessity of eating and clothing and marrying? If you do, you are far from the attainment of the spirituality you boast of. I

can understand the spirituality of some of your *sadhus*; and I always make it a point whenever I pass by, to make my bow to a Mahomedan saint who lives in a mosque in Chitpore Road,—a man that without care for sunshine or cold or hunger passes his time in the contemplation of God. But I cannot understand the spirituality of a man busy in the search for food and shelter and clothing for himself and his family. For such a man, the only way to save himself from the bondage of the flesh would be to fight the world by working for higher entities like the nation or the country.

The idea of safety and repose usually associated with spirituality is the falsest of all notions You, young men must always guard yourselves against that sham spirituality that dreads trouble and hankers after safety. The spiritual ideal that the Rishis set-forth in their lives and in their work was never an ideal of ignoble ease or safety obtained by a cowardly retreat from the battle-field of life. A knowledge of the *tapas* or hardships they underwent will dispel the slightest doubt on the matter. It is my last word to you that you must not harbour any thoughts of ignoble ease under the garb of spirituality, that you must sink mutual jealousies, and work together for the good of the nation.

—*The Dawn.*

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VEDANTA WORK.

THE BAGHBAZAR VIVEKANANDA SOCIETY.

(A Brief Report of the Society.)

This Society is at present about two years of age and as it seems to be the Will of the Almighty that it should do its unselfish work for sometime more, it is necessary to publish a short account of its past existence. However we will not enter into the minute details of the work of the Society. If any gentleman interested in it wants to examine the accounts or know other particulars in detail, he is quite welcome to the society's premises on Sundays from 7 to 11 a. m.

Towards the close of the year 1902 some of the young men of this quarter of the town invited Swami Saradananda to deliver a series of lectures on the Gita at 50, Bosepara Lane. This invitation was readily responded to and the Swamiji delivered his first lecture on Sunday the 21st of December, 1902. The room, which had been set apart for this purpose, was found quite insufficient to hold the large audience that gathered around him and it was arranged that thenceforth the meetings should take place in the hall of the Shambazar Vidyasagar School. About the middle of January in the succeeding year Swami Suddhananda proposed that the young men should organise themselves into a body and instead of merely attending the meetings they should try, so far as in them lay, to do some practical work. His proposal met with the hearty acceptance of the members and some of them then and there formed themselves into a society under the direct guidance of Swami Saradananda. Since then the society

began to be called the "Baghbazar Vivekananda Society." Sister Nivedita and other well-known names are associated with this movement of students and it is earnestly hoped that sooner or later most of the leaders of our society will stand by these young men and extend to them a helping hand.

The object of the society is religious but it is that sort of thoroughly practical religion, which brings out that manliness in men, for which India was so famous during the time of the Mahabharata and of which we see the revival, at the present time, in the glorious lives of the Swami Vivekananda, his great Master. The object therefore is to implant among the members a spirit of practical Vedanta and train them to practise it in their every-day life by the great privilege of loving and serving others and forwarding this spirit to the coming generations. When this body of members was organised more attention was paid to carry on systematically some practical work than to organise lecture meetings alone. At 50, Bose para Lane a small library was started for the use of the members and the library room began to serve as a meeting place, where daily some portions of the Kathamrita, or extracts from the different lectures of Swami Vivekananda and from several other religious books were read and explained. In almost all of these meetings Swami Suddhananda presided and threw great light upon the difficult passages. These meetings were soon followed by the opening of a Service department which at present distributes 17 maunds of rice among more than 40 poor families. The mode of collecting this rice is quite novel. Earthen pots are kept in all neighbouring houses in which a handful of rice is put every day. The members of the society collect this rice on Sundays. The number of pots thus distributed is calculated at present at 700. More could

have been done in this direction had proper encouragement been held out to the members of the society.

A good gymnasium was then introduced for the improvement of the physical health of the members. The society has fully realised that without physical fitness, no stable moral or religious progress can possibly be made.

During the last plague time the bustee in the northern portion of Baghbazar was really a scene that struck the bravest heart with horror. This called for the help of the society and disinfecting work was done for more than a month. Three hundred and fifty huts and sixteen houses were cleansed and disinfected. Several hundred persons were served, on the same occasion with the free distribution of medicine. The society here acknowledges with hearty thanks the great help rendered in this direction by Messers, Butto Kristo Pal & Co., and the Calcutta Municipality by the supply of Carbolic Acid, Perchloride of Mercury, Phenyle and other necessary things.

A Gita class was then opened which used to meet once every week. This class continued for about a year and Swami Saradananda read and explained very carefully almost the whole of the Gita with the members.

Another piece of work was taken in hand and carried out successfully in the establishment of an evening school for those who could not afford to go to school. Books and other necessary articles were distributed free among the students. On special occasions prizes were awarded to encourage them in their studies. At present there are fourteen boys on the roll. They are all very poor and most of their parents are getting help from the society. There are three orphans at present reading in this school, who have no one here to look after them. Some of the members of the society have now taken charge of them. And hence the society is now exerting its utmost in securing proper funds to

open an orphanage in connection with this school. Its aim is to bring up young boys in such a way as to enable them to earn their own livelihood by their own efforts. Those who are brought up as beggars from their very childhood cannot possibly be expected to support themselves in an independent way. It is education that teaches them to stand on their own legs and this man-making education the society is trying to impart to the young boys. The want of technical education is felt very keenly in this country especially among the poor and hence another wish of the society is to eatablish a technical school where manual work could be taught by experienced hands. But any such extension of work necessitates a corresponding extension of funds. The members will spare no pains to do what they can to extend a helping hand to the poor. They are quite willing to beg from door to door. But that is not enough. For the funds they look to those in whose hearts the Mother ever resides as gentle Mercy and as the Power to do good through the medium of wealth.

Recently a Panini class was opened. It meets twice every week and Pundit Mokshada Charan Samadhayee of Benares has been teaching Panini to some of the members of the society who take interest in the study of Sanskrit.

In conclusion the society wishes to express its deep sense of gratitude to its friends and patrons for their constant help and invaluable advice, without which it would have been quite impossible for it to make any progress whatever.

———:(o):———

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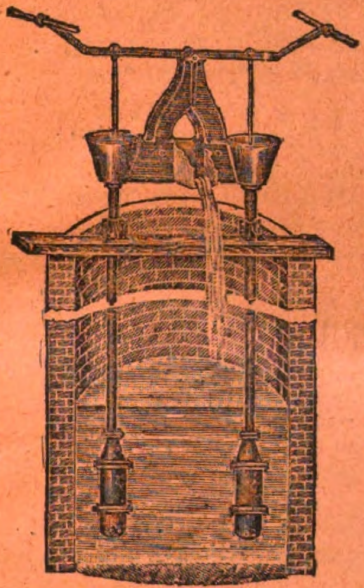
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