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THE BRAHMAVADIN

“एकं सद्विप्रा बहुधा वदन्ति”

“That which exists is one : sages call it variously.”

Rig-veda. I. 164-46.

VOL. XV.]

JANUARY, 1910.

[No. 1.

THE WISDOM OF WOMEN.

A decided and definite movement towards the higher education of woman is perceptible among most peoples of modern times. Woman, the mother of men, the mother of the world, has, throughout civilisation, taken certain recognisable steps in the direction of acquirement. She has, perhaps, never been satisfied to rest in the position of bearing, up-bringing, health-bestowing. In her heart of hearts she has rejoiced in her capacity for forming character, for training and guiding, for bringing maternal influence to bear upon her sons' legal, political or commercial career. That this capacity has been hers throughout the centuries brooks no denial. She has allied the powers of production and of moulding with that which she has produced. In effect, man owes to her his being and his becoming. From her bosom he has drawn nourishment for his body; her brain has informed, inspired and sustained his. Her responsibility has been, necessarily, proportionate.

When her instincts have made for the religious ideal, religion has prevailed among men and led her nation heavenward. When she has accepted footing on some selfish or sensual plane, man has glided downwards, led by her smiles and her ingenuity. Generally able, frequently of consummate intelligence, she has sometimes held high a banner of victorious achievement; sometimes she has trailed that same standard, with hilarious mockery, in the dust. Thus the trend of the progress or retrogression, of mankind, may be traced by the footprints of woman on the road that both have trodden. The educational aim of woman to-day has a significance that cannot be ignored. How far it will extend, what its outcome and effect will be, we have to wait for the years to tell. Meanwhile there is the fact before us, that woman, the wide world over, is striving after knowledge and, again, striving to impart the knowledge she is gaining.

At intervals in history, woman has made memorable mark. The annals of every great nation are illustrated now and again by the portraits of women who have aided in its greatness and who have rightly worn the crown of success because they, earlier, bore the burden and survived the struggle.

Woman has a tenacity of purpose and of perseverance. She possesses a soul fitted for faith. Her belief is strong and she clings to it through all stress and storm. She makes for her ideal with all the force at her command. She displays that force in accordance with her character. It is, therefore, powerful beyond words for good or for evil. The educational effort, now so evident among women, will, if inspired by spiritual intelligence, culminate in a new heaven and a new earth; but, if the spiritual impulse be forsaken for material welfare only, the result must be, inevitably disastrous.

History has recorded the supremacy of woman in various realms of thought and deed.

Seated on thrones of eminence, her sceptre wielding sway over the destinies of thousands; holding almost supreme governance in the counsels of prophets and priests, inculcating and compelling by virtue of intellect and eloquence; woman has shown herself capable of mighty things. Egypt owed much to the mastery of women and lost much through her witchery. Rome, and Greece in their turn, as Assyria and Judea in theirs; all these five as the story of the greatness of woman in her devotion to the highest and, alas! in her abandonment, on occasion, of principle and honour.

Latter-day Europe, everywhere, is bound to reckon with woman's march for knowledge. She is invading the schools of science, occupying pulpits, speaking on platforms political and social. Her cry in Great Britain, for parliamentary suffrage, sounds loud and sometimes discordant. That cry is persistent, it means determination and, if rightly conducted, the call behind the cry, will gain its end. It is fair that we should hope, earnestly and piously, that they who cry should see to, it for themselves and for us, that the burden of their cry may be sanctified by holy and lofty principles. Otherwise we may look not only for discord but dislocation. The pulse of the people is with them, but the people expect much good, rather than evil, at their hands.

India has furnished us with a fine object-lesson. Her women have cherished the religious ideal. They have grasped and held fast the great fact that in religion lies the one firm foundation. It is true, may be, that during recent days, they have by no means maintained the reputation for erudition recorded of their predecessors, but they have never neglected the learning of religion and

religious lore. Throughout troublous and tranquil times alike, they have cherished intimate acquaintance with their ancient sacred scriptures and heed them undefiled and in all reverence. It is this fact that has kept India always in the fore-front as the world's example of the sanctity of the inner life. The sense of that sanctity, nursed and revered by the women of India has prevented the manhood of India from running after the false Gods of materialism. At her worst India has clung to the creeds of the wheel and the way and has not, neither have her peoples, bowed before the idol of the passing and the ephemeral; and all this, practically, because the daughter of India, the mothers of her races, the uncrowned but acknowledged queens of that country, have never altered from their allegiance to their faith.

We would fain trust, that, through some subtle but profoundly powerful telepathic agency, the women of the west may accept, in this, the cultured guidance of the women of the East. Let the Lady of the occident learn from the Lady of the orient. Let her remember, and reflect upon the remembrance, the saying :—* “Reams of trash have been written about the inferior position of women in the East, but there, more than anywhere else in the world, they rule and have their will.” They rule because their rule is, on the whole, wise, discreet, and of good intent. They have their will, because, in the main, that will has been exercised quietly with conscious strength. They have valued the certainty of the perfect work of patience and they have anchored their endeavour on the assured strength of life lived for the present and ultimate well-being of their households and their land.

* F. Marion Crawford.

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NOTES OF SOME WANDERINGS WITH THE SWAMI VIVEKANANDA.

(Continued from page 567 of Vol. XIV.)

Persons :—The Swami Vivekananda ; gurubhais, and disciples.

A party of Europeans, amongst whom were Sthir Mata, the 'Steady Mother' ; 'One whose name was Joy' ; and Nivedita.

Place.—Kashmir.

Time.—June 20th to October 12th 1886.

It fell to the lot of one of the Swami's disciples, next day, to go down the river with him in a small boat. As it went, he chanted one song after another of Ram Prasad, and now and again, he would translate a verse.

Saturday July
16th.

"I call upon the Mother.

For though his mother strike him,

The child cries 'Mother ! Oh Mother !'

*

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"Though I cannot see Thee.

I am not a lost child !

I still cry 'Mother ! Mother !'

*

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*

and then with the haughty dignity of an offended child,

something that ended, *My Mother* is not such, that I should call *any* woman 'Mother' !"

It must have been next day, that he came into
 July 17th. *Sthir Mata's* dunga, and talked of Bhakti.

First it was that curious Hindu thought of Siva and Uma in one. It is easy to give the words, but without the voice, how comparatively dead they seem ! And then there were the wonderful surroundings—picturesque Srinagar, tall Lombardy poplars, and distant snows. There, in that river-valley, some space from the foot of the great mountains, he chanted to us how "the Lord took a form and that was a divided form, half woman, and half man. On one side, beautiful garlands : on the other, bone ear-rings, and coils of snakes. On one side the hair, black, beautiful, and in curls : on the other, twisted like rope." And then, passing immediately into the other form of the same thought, he quoted.

"God became Krishna and Radha—

Love flows in thousands of coils.

Whoso wants, takes it.

Love flows in thousands of coils.

The tide of love and loving past,

I come and take Radha's part."

So absorbed was he that his breakfast stood unheeded long after it was ready, and when at last he went reluctantly,—saying 'When one has all this *bhakti* what does one want with food ?'—it was only to come back again quickly, and resume the subject.

But, either now or at some other time, he said that he did not talk of Radha and Krishna, where he looked for deeds. It was Siva who made stern and earnest workers, and to Him the labourer must be dedicated.

The next day, he gave us a quaint saying of Sri Ramakrishna, comparing the critics of others to bees or flies, according as they chose honey or wounds.

• And then we were off to Islamabad, and really, as it proved, to Amarnath.

Tuesday July
19th.

The first afternoon, in a wood by the side of the Jhelum, we discovered the long-sought Temple of Pandrenthan (Pandresthan, place of the Pandavas ?)

It was sunk in a pond, and this was thickly covered with scum, out of which it rose, a tiny cathedral of the long ago, built of heavy grey limestone. The temple consisted of a small cell, with four doorways, opening to the cardinal points. Externally, it was a tapering pyramid,—with its top truncated, to give foothold to a bush—supported on a four-pierced pedestal. In its architecture, trefoil and triangular arches were combined, in an unusual fashion, with each other, and with the straight-lined lintel. It was built with marvellous solidity, and the necessary lines were somewhat obscured by heavy ornament.

We were all much distressed, on arriving at the edge of the pond in the wood, to be unable to go inside the little temple, and examine the interior decorations, which a number of guide-books declared to be “quite classical,” that is to say, Greek or Roman, in form and finish !

Our grief was turned into joy, however, when our *hajjis*, or boatmen, brought up a countryman, who undertook to provide a boat for us. This he brought out, *from under the scum*, and placing a chain on it, he proceeded to drag us each in turn about the lake, himself wading almost waist-deep in the water. So we were able, as we had desired, to go inside.

For all but the Swami himself, this was our first peep at Indian archaeology. So when he had been through it, he taught us how to observe the interior.

In the centre of the ceiling was a large sun-medallion, set in a square whose points were the points of the compass. This left four equal triangles, at the corners of the ceiling, which were filled with sculpture in low relief, male and female figures intertwined with serpents, beautifully done. On the wall were empty spaces, where seemed to have been a band of topes.

Outside, carvings were similarly distributed. In one of the trefoil arches—over, I think, the eastern door,—was a fine image of the Teaching Buddha, standing, with His hand uplifted. Running round the buttresses was a much-defaced frieze of a seated woman, with a tree,—evidently Maya, the Mother of Buddha. The three other door-niches were empty, but a slab by the pond-side seemed to have fallen from one, and this contained a bad figure of a king, said by the country-people to represent the sun. The masonry of this little temple was superb, and probably accounted for its long preservation. A single block of stone would be so cut as to correspond, not to one brick in a wall, but to a section of the architect's plan. It would turn a corner and form part of two distinct walls, or sometimes even of three. This fact made one take the building as very very old, possibly even earlier than Martand. The theory of the workmen seemed so much more that of carpentering than of building! The water about it, was probably an overflow, into the temple-court, from the sacred spring that the chapel itself may have been placed, as the Swami thought, to enshrine.

To him, the place was delightfully suggestive. It was a direct memorial of Buddhism, representing one of

the four religious periods into which he had already divided the History of Kashmir :

1. Tree and Snake-worship, from which dated all the names of the springs ending in Nâg, as Vernâg, and so on; 2. Buddhism ; 3. Hinduism, in the form of Sun-worship; and 4. Mohammedanism. Sculpture, he told us, was the characteristic art of Buddhism, and the sun-medallion, or lotus, one of its commonest ornaments. The figures with the serpents referred to pre-Buddhism. But sculpture had greatly deteriorated under Sun-worship, hence the crudity of the Surya figure.

And then we left the little temple in the woods. What had it held, that men might worship, nearly eighteen centuries ago*, when the world was big, with the births of mighty things? We could not tell. We could only guess. Meanwhile, to one thing we could bow the knee,—the Teaching Buddha. One picture we could conjure up—the great wood-built city, with this at its heart, long years afterwards destroyed by fire, and now moved some five miles away. And so, with a dream and a sigh, we wended our way back through the trees, to the river-side.

It was the time of sunset,—such a sunset! The mountains in the west were all a shimmering purple. Further north, they were blue with snow and cloud. The sky was green and yellow and touched with red,—bright flame and daffodil colours, against a blue and opal background. We stood and looked, and then the Master, catching sight of the Throne of Solomon—that little Takt which we already loved—exclaimed “ what genius the Hindu shows

* We assumed Pandrenthan, when we saw it, to be of Kanishka's time, 150 A. D.—I am not sure that it is really so old.—N.

in placing his temples! He always chooses a grand scenic effect! See! the Takt commands the whole of Kashmir. The rock of Hari Parbat rises red out of blue water, like a lion couchant, crowned. And the Temple of Marttand has the valley at its feet!"

(To be continued.)

LINGA WORSHIP.

• The Vedas are a mine of spiritual laws, and a store-house of forms. When applying to varying needs of man of different capacities and conditions of life, it expressed itself as modern Hinduism. It was the transcendental insight of a modern Parivarajaka, that perceived that Hinduism with its countless phases, infinite forms and rituals, has its seed in the sacrificial religion of the Vedas ; that from the highest ideas to the lowest, from the Paramahansa Parivrajacharya to the Mehtar disciples of Lal-guru are different manifestations of the Vedanta. All the religions of the world are but broken gleams of the fuller light of the one Religion Eternal. The Vedas are the common source of Hinduism in all its stages, of Buddhism and every other religious belief. The seeds of the multifarious growth of Indian thought on religion lies buried in the Vedas. Buddhism and the rest of India's religious thought are the outcome of the unfolding and expansion of those seeds. This is the burden of the Song Celestial and the key note of the India that is to be. Hence Linga worship is nothing but the perpetuation of the original Vedic form.

2. The word Linga is from the root *Ling* to move or paint, that which characterises a thing is its Linga. Hence it is used in the sense of an emblem. In logic the Lingam is the *hetu* or the middle term of a syllogism ; in grammar it denotes gender or the dominant idea of a thesis ; in philosophy it is the pradhana or Brahma, the first effect out of a primary cause ; in theology it is the infinite emblemised for the sake of worship. It must be noted here that the infinite can be only emblemised and

not imaged. Image-worship as it is understood in the west is thoroughly foreign to the reflective and creative Aryan Genius. Perhaps it owes its birth to the matter of fact and unimaginative race like the Semetics incapable of constructing what the westerns call Mythology. Besides that universal acceptance which is the corner stone of Vedic theology and the birth place of all true philosophy, *Ekam Sat Vipra Bahuda Vadanti*, would be impossible in a race that images the divinity. To the Indian mind the phenomenon is a symbol of the Noumenon; the universe is a symbol of that which is behind it. Fire, Sun, Moon, Wind, Horse, man, are all emblems of higher spiritual laws. Panini says grammarian has to deal with only word symbols of objects and not the objects themselves in any way. Similarly to a Vedic Rishi things are merely symbols of the spirit, of the spiritual laws expressed by them. Thus a cow (carrier) is not merely the animal yielding milk, it symbolises rain, the beneficent rays of the sun, the notes of a gemut, &c. It is also pointed out in the Brahmasutras, that Pratika or image is that which turns the outgoing mind inside to spiritual realization through that image. Image worship is only the superimposition on the image the idea of Brahman and the worshipping of it as such. The image by itself has no value except that it symbolises the Brahman. All images are, therefore, emblems of Brahman.

3. What then is the Vedic original of the modern image of Linga? It was Swami Vivekananda who first drew the attention of the western world to the Vedic origin of Linga. In a lecture delivered before the *Congr s de l' Histoire* he pointed out that the identification of Sivalingam with the phallic emblem of the west is ridiculous and has no foundation in Indian tradition and life. The Swami said "that the worship of Sivalinga originated from

the famous hymn of the Atharva Veda Sambita sung in praise of the Yupastambha or the sacrificial post. (A. V. X 7 and 8) In that hymn a description is found of the beginningless and endless Stambha or Skambha ; and it is shown that the said Skambha is put in place of eternal Brahman. As afterwards, the sacrificial fire, its smoke ashes and flames, the Soma plant and the ox that used to carry on its back the wood for the Vedic sacrifice gave place to Siva's body, his yellow matted hair, his blue throat, and the Bull of Siva &c. So the Yupastambha gave place to Sivalingam and was raised to the high de-
 vahood of Sri Sankara."

4. Now Agni the foundation of Law and Truth the basis of all existence, is the chief god of the sacrificial religion of the Vedas. The worship of Agni terrestrial, or celestial, or atmospheric is the beginning of every religion. Agni is identified in the Rigveda with all the gods, Mitra, Varuna, Prajapati, Indra, Rudra, and all the others of Vedic pantheon. (R. V. I.-164) Agni, the carrier of oblation, the creator and destroyer, is the ensign of Brahman. Agni is Vishnu, Agni is Brahma, Agni is Siva. (R. V. III-25, IV.-3, &c). He is Yajna, sacrifice itself. The priests, the firepan, the *Yūpa* and *Vedi* the ladle, the mortar and pestle, the *havis*, the sacrificial remnant, the ox, everything is a form of Agni, is Brahman. (S. Y. V. pps. 11, 17., 117). Agni in the form of Yupa and Vedi is the emblem of sacrifice. (R. V. III-11-3). Yupastambha, the sacrificial post is addressed as Agni. (R. V. I-36, -13, 14). Yupa-stambha is referred to in the Rigveda as Vanaspati-Lord of the Forest. In R. V. III-8, Vanaspati is praised as driving away famine and poverty ; it produces heroes, and gives splendour, wealth and children. Vanaspati, the bearer of men's gifts to gods, brings blessing to the field, victory in the battle field, greatness and great felicity. All

the gods descend on the Yupa and Vedi to receive their share in the sacrifice. The Stambha is all the gods, is the highest, the basic pillar of all the gods and the universe. (R. V. X-5 ; A. V. X-7). This divine pillar is Vishnu, is Brahman, is Rudra or Siva. The two attributes generally given to Vanaspati or the sacrificial post are the immolator and creator. In the Vedas this post is generally a sun pillar (as in the case of Ball Chamman) and belongs to Vishnu or is Vishnu himself, the Yajnapurusha (R. V. and S. Y. V. V-41). But when the Vedic gods were reduced to three according to their functions as Brahma, Vishnu and Siva the destroyer, Agni as described by the Swami, transformed itself into the modern Siva and Surya or Sun, the protector and vivifier, into Vishnu, and Yupa-stambha the ensign of Yajna or Agni became exclusively identified with Siva and became the Sivalinga or the emblem of Siva. It must be noted here that the worship of Vedic Yupa-stambha is the same as that of its counterpart the modern Sivalinga and chiefly consists in embalming it with holy meath and bathing it. Siva is described as Abhishekapriya, fond of annointment and bathing. Vanaspati or Yupa-stambha which in the Rigveda is Agni and is equated with Prajapati, or Brahma, or Hiranyagarbha is thus one of the names of Siva. (R. V. I-36. A. V. X-7. Y. V. Satarudriya) In Chapter 7 of the Sautika Parva of the Mahabharata, Aswathama seeking the destruction of the victorious Pandavas meditated on Mahadev to secure a potent destructive weapon. Mahadev appears to him in the shape of a pillar of fire on a Vedi surrounded by his terrible armed Ganas. He offers himself as a sacrifice by entering into that fire and obtains a powerful polished sword from the God and had the energy of that God himself entered into him.

5. In the famous hymn referred to by the Swami, we find, the glorification of Skambha, pillar, support, or

fulcrum of all existence. These hymns (A. V. X-7 and 8) where the supreme is embodied under the name of Skambha, give the origin and history of Linga worship. The following is a summary of the Mantra. The Skambha is the seat of Tapas, the basis of ceremonial order. In him is faith, holy duty and truth. Through his command the fire burns, wind blows, the moon moves, the sun shines, the earth is upheld and the seasons march in a regular procession. In him the worlds are established; he is subtle as the sky, he has penetrated all creation, all time the past, present and future. One part of him is set up in many places, and he is called by various names. The gods are his body. He is Indra, Prajapati, etc. The Vedas are from him. In him are existence and non-existence, mortality and immortality. He who sees Brahman in man, he who knows Prajapati, the lord of life, knows Skambha. He whose mental eye is opened adores him in spirit and he knows the Truth; he who sees with the external eye only worships him in the Pillar. One part of Him is non-entity, and another part generating gave the Ancient world name and form. He is Brahma or Hiranyagarbha, (the golden-wombed.) Skambha is Indra. Homage to this highest brahman (Skambha), He who created Soma for himself. Absorbed in meditation He rests at the centre of the universe, on the surface of water. The gods and sages praise Him in the sacrificial hall. In Him is Prajapati with three lights. He who worships this Pillar, the word, the emblem of Supreme Being he is freed from darkness and suffering. He is the golden-reed that stands amidst the flood and is the mysterious lord of life. Thus we see that the Infinite is emblemised as the pillar Yūpastambha, now called Linga or the Divine Emblem.

6. The very prayers used in the worship of Linga by the Linga-worshippers of to-day might be seen to have

been more or less taken from the Vedic hymns addressed to Yūpastambha. We will quote a few below. "O Supreme Lord! Grant me an easy death, a life free from poverty, and eternal felicity." (Of R. V. III-8 in praise of Yūpastambha). "Blessed Linga, I meditate on thy glorious form! I meditate on thee who art the light in the cerebral centre, the word and the sign, the *pranalinga*, who cuts the bonds of *samsāra*." (A. V. X-7) "I salute the one, the eternal, stainless and stable, the witness in everything, the bestower of supreme bliss, the image of perfect wisdom denoted by Truth, who is represented by the sky, the releaser from death, whose abode is the fig tree, the youthful and undecaying." (A. V. X-7 and 8) Such a prayer cannot be said to have any phallic idea in it.

7. The history of four headed Brahma being worshipped as Siva is very interesting. In the Vedas Agni is sometimes represented as three headed, representing the three fires Garhapatya, Ahavaniya, and Dakshinagniya. We also read of the three headed Yupa in the Rig Veda, 124. Agni is also four headed representing the four chief priests or the three fires and the sun; he is also five headed representing the five sacrificial fires. Prajāpati is also three headed, representing three lights; four headed, as pervading and protecting the four quarters, or the four tribes of men fit to perform Yajna or sacrifice; he is five headed as representing the four chief priests and Yajamāna. Rudra as pointed out by the Swami became identical with Agni. Both Prajapati and Rudra are but different expressions of the same Agni, symbols of the same being. Hence Brahma and Siva are identical and worshipped as such. Besides, the functions of creation and destruction are not exclusive of each other. Each implies the other. Destruction is only a change of form and is always the

father of a fresh creation. Creation is also the father of destruction. There is no such thing as absolute destruction. Bhava and Sarva, destruction and creation are the two attributes of Siva. (R. V. Y. V. Satarudriya, A. V. 428) In the Rig Veda and Yajur Veda Yupastambha is also addressed as the immolator and creator. And the modern linga is perhaps the creative aspect of Siva or Brahma. Siva as the seed of everything is worshipped as Ekalinga, Bindu Iswara. Kalachakra Ghatilinga, Time the all destroyer is worshipped at Dholepore. The origin of four headed Siva, Chowmurthi in Rajaputana, Yellora and other places can be easily explained. The opening hymn of the Atharva Veda Book 15 addressed to a Vratya runs as follows :—"There was a roaming Vratya. He roused Prajapati to action. Prajapati beheld gold in himself, and engendered it. That became unique, that became distinguished, that became great, that became excellent, that became devotion, that became holy fervor, that became Truth ; through that he was born. He grew, he became great, he became Mahadeva (Great God). He gained the lordship of the gods. He became the chief Vratya. He held a bow, even that bow of Indra. His belly is dark blue, his back is red. With dark blue he envelopes a detested rival, with red he pierces the man who hates him ; so the Brahnavadins say."

8. The historical value of this hymn cannot be overestimated. It not only tells us how Prajapati became Mahadev, but also that the different phases of Hinduism are identical, that the Brahmana and the Upanishads are different expressions of the same Vedic faith. The Vratya is Siva himself. What then is the import of the word Vratya ? In the Dharmasutras Vratya is an outcast, one who is beyond the pale of or independent of the Brahminical hierarchy, the three castes and the Āsramas. The

Tandiya Brahmana of the Sama Veda, and the Satapatha Brāhmaṇa of the Sukla Yajur Veda contain the Vrātya Stoma by which the Vrātyas, or aryanas not living within the brahminical social scheme, could get back into that community by undergoing certain purificatory and initiatory ceremonies. Here the word is derived from *Vrāta*, a troop; the chief of a band of nomads of Aryan extraction. In the Āpastamba Sūtras, Vrātya is a Srottriya, well versed in the Srutis, and is derived from *Vrāta*, a vow. Hence he is an ascetic, a meditative *muni* or Kesin of flowing hair described in the Rig Veda, one who has risen above all social laws and has become suprasocial. Whatever be the meaning of the word, the purport of the mantra is clear. Prajapati is the chief of the brahminical hegemony. He is the first priest and typical brahmin; he rules over the Karma Kanda. Siva only as Prajapati remained the god of those that lived the settled life of the Aryan community and practised the Vedic rituals. But the Vrātya who was beyond the pale of society had to submit himself to the purificatory Vratyastoma before entering the body sociale. When the Karma Kanda was transmuted into the Gnana Kanda, when the communal worship of the Brahmanas transformed itself into the individual meditation of the Aranyakas and the Upanishads, when the cosmic and external sacrifice gave birth to the psychic and internal sacrifice, when the society book of rituals gave place to the forest book of meditation the religion of Yoga and Tapas became the dominant note of Aryan life. Prajapati, the lord of men, became Pasupati the lord of sylvan beasts and the Yupa or the sacrificial post a veritable Vanaspati or the lord of the forest. This ascetic God is not merely the lord of the settled Aryan but especially of the Vratya who could not follow the Brahminical liturgy. Mahadev is the type of ascetics, the good of the muni and yogi who had

given up the ceremonial religion and retired from society and practised meditation. Siva as Kirata or Bhilla is a hunter and is the god of the Vrātyas. The Vedas refer to five tribes, of which one is a nomad not caring for the ritualistic religion of the Vedas. Though the members of the tribe speak the Aryan tongue, they are Mlechhas who cannot pronounce it properly. Thus he who was Prajapati became Pasupati. Prajapati roused to action by the roaming Vrātya, beheld gold in himself; saw Brahman within himself instead of in the external universe. He became big and was reborn as the ascetic Mahadev. The sacrificial religion of the Brahmanas when practised by the ascetic Vrātya was reborn as Aranyakas or forest books. Thus the four headed Prajapati and the five-headed Siva are identical and came to be worshipped under different forms, under different conditions of life. This is also the interpretation of the Puranic story of Siva the five headed son of Brahma who is also the five headed lopping off one of the heads of his father and always carrying the skull cup of his father which stuck to his hands as a punishment for the sin of patricide as symbolising the begging bowl of the wandering ascetic; and also of its Vedic counterpart of Trita's ingratitude to Varuna.

(To be continued.)

THE INAUGURAL ADDRESS.

LIFE & TEACHINGS OF "SRI RĀMĀNUJĀCHĀRYA"

Before commencing my brief address to this learned audience, I wish to say a few words regarding the unique position in which I find myself placed this evening, which is due entirely to the kindness of Mr. Gopala Charlu, to whose untiring efforts the Srinivasa-Mandiram and Charities owe their existence and continuance. His kind letter, sent to me a month ago, requesting me to deliver this Inaugural address, took me entirely by surprise ; but having regard to his earnest appeal, I could not say "nay" to his request, though I knew full well that more competent and worthy persons than myself could have been thought of and requested to perform this important function, which I am now called upon to do on this auspicious occasion ; and my acceptance of such a duty has to be regarded more as a DIVINE CALL. since every one of us, worldlings, who have the interests of humanity at heart, has to put his shoulders to the wheel to contribute his quota of service to the development and evolution of mankind.

2. In these days of general awakening, only organized work, and not individual efforts, will achieve permanent or enduring results. These are not the days of individual greatness—such as was achieved, in former days, by great personages like Buddha, Sankaracharyar, or Jesus, or Mahomed, or Ramanjacharyar, or Madhva Charyar, with a large following of disciples. If any measure of success falls to the lot of any of us, we have only to take shelter in these days under the well-known adage

"Sanghé saktih Kalau Yugé (संघे शक्तिः कलौ युगे) *power is vested in a multitude (an organisation)*"; and act accordingly.

3. A word or two, I wish to say, with your kind permission, regarding what potentialities for good lie in Institutions like the "Srinivasa Mandiram and Charities," under whose auspices this influential and remarkable gathering is invited this evening. The sphere of usefulness in which socio-religious Institutions like our "Mandiram," or the Branches of the Theosophical Society, established all over India, may engage themselves, is briefly indicated in the remarkable speech delivered at Calcutta by His Excellency the Viceroy, Lord Minto, on the occasion of the Jubilee celebration of the Calcutta University. His Excellency, while commenting upon the entire absence of religious teaching in our Government Schools and Colleges as a defect in our present system of Education, was pleased to remark thus—"Before the advent of Western Learning, secular and religious instruction went hand in hand. The Teacher was also the Spiritual Guide; and we cannot disguise from ourselves that this system, for which we are answerable, has to a large extent deprived the student of instruction in his own faith. It would be useless now to speculate as to what proportion of the causes for any untoward results may be allotted to this system, or to the want of religious teachers, or to the students themselves; but I would ask the latter to assist, as far as it is in their power, to neutralize the evil. They and the University authorities can justly look to the RELIGIOUS ASSOCIATIONS throughout India for assistance," and concluded his speech in these memorable words:—"Though the Government of India must, as I have recently said, hold the balance evenly between all religions and sects, I cannot but feel that a System of Education which aims at the

training of youth with no regard for *religious truths*, ignores the very foundations upon which all that is noble in a people should be built."

4. Hence it will be seen that the most pressing need of the hour is the hearty co-operation of these Religious Associations to supplement the work of Government Educational Institutions with their philanthropic efforts with a view to remedy the evils of the purely secular system of education now imparted therein. Such a noble example of philanthropy and unselfish devotion to duty is to be seen in the Life of Ramanujachârya, whose birthday festivities are being celebrated to-day all over India and Burma, and wherever Vaishnava followers of Ramanuja, bearing on their foreheads the three distinguishing perpendicular marks of the community, are found. In referring to a few principal features of his noble career of usefulness, extending over a period of more than a century, (for he lived over and above the full period of the patriarchal age of our ancestors, viz., one hundred and twenty years) it may pertinently be asked what was there anything special in this noble personage that calls forth that pious and faithful devotion of his followers and the unstinted admiration of the world, even after the lapse of nearly a thousand years.

5. His Biography may be advantageously studied with a view to elicit information regarding the following principal points :—

(1) His Special Mission to the world.

(2) The History of the development of the powerful Vaishnava organisation that he consolidated for continuing the moral and spiritual work after him down to posterity on altruistic lines.

(3) His great message of peace and goodwill to mankind.

(4) His universal love of mankind, irrespective of caste, creed or colour.

(5) His scientific exposition of the Vedantic doctrine and plan of salvation in conformity with the traditional teachings handed over from the time of sage Bôdhâyana, and his successful reconciliation of apparently conflicting Vedic texts of equal authority.

(6) His special reform in the temples on orthodox lines.

(7) His unbounded sympathy with the masses—specially the Panchamas.

(8) His successful attempt at bringing to prominence the EMOTIONAL ASPECT of the Vaishnava Faith, and thus reviving the popular religion of the venerable Ālvârs (who preceded him) by scientifically propogating the doctrine of Love भक्ति and absolute renunciation शरणागति (पूजति) according to the needs and frame of mind of the devotee.

6. *Value of Biographical Study* :— One of the most interesting studies of literature in any language is the Biography of great men. Those that are written with scrupulous care for accuracy and truth will be still more instructive and interesting. Such Biographies are found in modern Literature; those of former days have to be studied with great caution, and with an eye for historical research and accuracy, and with due respect for Truth and Probabilities; for, in these Biographical writings, mythology, and sometimes, supernatural agency, do come into play, giving rise to legendary tales introduced by later writers, with a view to enhance the importance of the incidents connected with the career of such saints or sages.

Very often the so-called "pious frauds" have also to be therein detected; hence these writings have to be gone through with extreme care and with a great deal of un-biassed critical acumen. Bearing the above remarks in mind, the following works may be consulted with advantage, with a view to find out the most important incidents in the life of Ramanujacharya.

1. Sri Guru paramparâ Prabhâvam (Glorious Lives of the Ancient Āchâryās) in Tamil prose, stayed मणिप्रवालम् MANIPRAVĀLAM. Unfortunately, there are now two versions of this, belonging to the "Tenkalai" and "Vadakkalai" sections of the Srivaishnavas (Southern and Northern sections)
2. Prapannāmritam—प्रपन्नामृतम् in Sanskrit.
3. Visistâdvaita Catechism (by Pandit Bhâshyâchâr of the Theosophical Society, Adyar) in English.
4. Palanadai Vilakkan பழை நிலை விழக்கம். In Tamil prose.
5. Life of Rāmānujâchârya (by A. Govindacharlu, Mysore) in English.
6. Life of Ramanuja (by the late S. Rangacharlu, Delta Superintendent, Rajamundry) in English*

From the above, a few principal incidents of Ramanujacharya's life, which are borne out by facts, and regarding which most of us are agreed, are noted below :—

* Subsequent to the delivery of this address, I had occasion to peruse the following, which may also be read by the readers with much advantage :—

(1) Life and teachings of Ramanujacharya by C. R. Srinivasiangar, B.A. (R. Venkateswar & Co, Madras.)

(2) A paper on Ramanuja, contributed to the "Wednesday Review" by Mr. S. Krishnasami Iyengar M.A. Central College, Bangalore.

- 1 Birth at Sriperumbudur. . . A.D. or A.C. 1017 (Salivahana saka 939) the naming-ceremony, he was styled "Lakshmana" which was gradually changed to Lakshmanachar and Lakshmanamuni.
- 2 His early education under Yâdavaprakâsa between 8 and 16 yearsCir. 1033
- 3 First entry into Srirangam to see Ālavandâr (Yâmunâchârya), age 25., 1042
- 4 Taking holy orders (his married life being a disappointment), age 32, 1049
- 5 Conversion of Yagyamurti, an Advaitic Teacher, 1086
- 6 King's Persecution of Vaishnavas (Karikala Chola, Kulothunga Chola I), age 78, 1095
- 7 Flight to Mysore Territory, age 79., 1096
- 8 Conversion of Bittideva, King of the Hoysala Country (Maisur) into the Vaishnava faith, and naming him Vaishnuvardhana, 1099
- 9 Consecration and restoration of the Temple at Melkote (Tirunârâyanapuram), 1098
- 10 Building and consecration of the Temple at Belur, 1117
- 11 Concessions granted to the Panchamas during the period of Car-festivals at Melkote and Belur (Mysore and Hassan Districts.) for services rendered, which are continued even to this day, 1118
- 12 The establishment of a Mutt at Melkote, styled "Yatiraja Mutt," in charge of his trusted disciples, for the management of Temple worship and the propagation of the faith, 1119

- 13 Return to Srirangam Cir. 1120
 14 His last days at Srirangam; his powerful
 organisation for the future work of the
 Mission „ 1137

7. As regards the date of the birth of Rāmānujāchārya, there has been no difference of opinion, unlike that of Sri Sankaracharya, which is wrapped up in obscurity even to this day. This is easily accounted for, since from the earliest days of his earthly career, Ramanuja's contemporaries and admirers began to associate the periods of the incidents of his life with specific noble thoughts of some significance. Hence the traditional date of Salivahana Saka 939 (corresponding to $939 + 78 = 1017$ A.D.) has been taken advantage of by his Biographers, and has accordingly been made synonymous with the noble thought धीर्लब्धा*

*The system of computation by which the consonants of the Hindu Alphabet represent numerical values from one to nine digits is a very old Aryan method, mainly resorted to by authors and poets, when they wish to insert in their own works the year of composition of their own productions. This system is also seen in Inscriptions, recording grants of land on auspicious or holy or special occasions, or in monuments raised in commemoration of great deeds, by Sovereigns and other high personages. This computation is known by the name of “कतपयादिसंख्य” KATAFAYADI SANKHYA, and is regulated by the following principle :—

(1) कादिनव. (Letters from क in the order of the 1st & 2nd Vargas denote the numbers 1, 2, 3, 4 5, 6 7, 8, 9 respectively, the last in the 2nd Varga denoting zero.)

(2) टादिनव (Similarly, letters from ट in the order of the 3rd and 4th Vargas denote the first nine digits respectively, the last in the 4th Varga denoting zero).

(3) पादिपंच (Letters from प denote respectively the first five digits in प Varga)

(4) यादष्टौ (Letters from य to ह is the usual order denote the first eight digits respectively.

Dhir Labdhâ = Real knowledge attained), as if this year was particularly designed by Providence for the spread of REAL KNOWLEDGE on earth through Ramanujacharya. So also is the saka year "1059" corresponding to A. D. 1137, designated as the धर्मोन्मत्तः year (Dharmo Nastah = Law of the Lord lost to the world), when the earthly career of Sri Râmânujâchâryar closed. Hence these two important dates became fixed in the ancient chronicles of the land, and could not be changed.

8. His works which have attained an immortal fame are mostly philosophical; but the "Gadyatraya" (Three gadyâs or Prose-pieces) is a very popular and highly-patetic prose composition—especially the Saraṇāgati Gadya (on "Renunciation").

The Philosophical works are—

1. The Sribhāshyā (श्रीभाष्या). This is a flowing and natural Commentary on the Vedānta Sūtras of Bādārāyaṇa. This beautiful work is, in the words of the un-biassed and distinguished German Scholar, Dr. Thibaut "The oldest Commentary extant next to Sankara..... The intrinsic value of the "Sri-Bhashya", moreover, is a very high one; it strikes one throughout as a solid performance, due to a writer of extensive learning and great power of argumentation, and in its polemic parts, directed against the Advaita School of Thought represented by Sankara; it not unfrequently deserves to be called brilliant even. And, in addition to all this, it shows evident traces of being not the mere outcome of Ramanuja's individual views, but of resting on an old and weighty tradition. This latter point is clearly of the greatest importance."

2. Vedāntasāra (Essence of Vedānta)-summary of Sri Bhāṣya.

3. Vedānta Dīpa (Lamp of Vedānta)-an Elementary Treatise on the Vedānta sūtras.

4. Vedārtha Sangraha (An Elementary Exposition of the Texts of the Vedas and the Upanishads)

5. Gitābhāṣyā (Commentary on the Bhagavadgītā.)

His attainments in Tamil Literature were not known to be very high. Excepting a few special interpretations ascribed to his name in the "Bhagavadviśayam" (Commentary on the Tiruvoymoli), and one stray Tamil stanza amongst the invocatory verses to "Periya Tirumoli" of Tirumangai Alvar, he is not credited with any works in Tamil.

(To be continued.)

BRAHMACHARYĀ.

(Concluded from page 579 of Vol. XIV.)

As regards social purity it appears that since the Aryan marriage-ideals have ceased to govern the marriage life of the Hindus, the highest type of marriage has become rare in Hindu society. The modern Hindus, especially those who style themselves as men and women of reformed ideas, are found more apt to be ultraconstitutional in their life, both moral and spiritual, than to have regard for the Hindu religious constitution and social institution, which are based on spiritual laws and Aryan ideals. As a natural consequence of it we find that the ideals foreign to the Aryan 'Brahmacharya,' the only existing institution of which is the monastic order, have unfolded the Indian spiritual consciousness. It is apparent that since an idealistic nation like the Hindus has been confronted with a materialistic and somewhat unimaginative nation of the West, there have been many changes social and spiritual in India.

Swamiji—We are not to discuss here whether the changes deserve countenance or rejection. But as far as 'Brahmacharya' is concerned we know that the modern, Hindu society has no sympathy for a Hindu friar who wears the robe of discipleship, has no regard for the Indian monastic orders that give training for the discipleship. Of course the modern Hindus who are famous doll-worshippers, like to glorify the "Nishkāma Dharma" of the Gita, but are selfish enough not to follow the life of oriental hospitality and charity and therefore have no heart to serve the monastic people. Modern India is pleased to talk and discuss the importance of the life of 'Brahmacharya' but will not part with a penny to maintain the institution of discipleship. So it does not admit by deeds

what it professes by its words. This weakness, this false life, is quite un-Hindu and is due to the education it is proud of, to the civilisation it is slave of.

As regards the primal course and goal of the Hindu society there is a vast divergence between the Western society and the Indian. We know that the social order is the counterpart of the infinite Universal Motherhood while the monastic order represents the Universal Fatherhood. As self-love is the first teacher of self-renunciation, so social order is the primary-school for the monastic life. Also the spiritual history of ancient India declares that the social institutions of the Hindus are but the reflex of the religious constitutions. The Hindu marriage vow is but an echo of the monastic vows. The life of service of her husband and his people that a Hindu wife is called upon to follow since her marriage is but the reflex of the life of discipleship or self-discipline that a disciple follows in the household of his "Acharya". As it is imperative for a Hindu wife to serve faithfully and worship her husband whether he is good or bad, rich or poor, virtuous or vicious, so for the Hindu society it is indispensable to serve the monastic order and worship it, however depraved it might be at the present moment and poor in spiritual wealth. Modern India must worship the ideal, the truth on which the monastic life is based, and the sacred vows that form the holy Brotherhood. "Man is born" as Swami Vivekananda said "to conquer nature and not to swallow it." On this truth the monastic life is based. It is the 'Mantram' of the Hindu discipleship. Who can dispute it? That the social order owes its strength and purity to the monastic order, that it cannot stand and thrive without its pillar of strength and its sanctuary of purity, the monastic order, is the truth first realised by Lord Buddha, Father of the Monastic Order.

Adwaita—There is no doubt that like the monastic vows the Hindu marriage vows lead a Hindu wife to the way of destroying the prison-house of Maya. As by means of discipleship or self-discipline a disciple is capable to break off the chain of the spiritual bondage, so by means of "Pati Dharma" a Hindu wife can reach the same goal. Moreover I believe "Brahmacharya" is the means for attaining the end of "Brahmanhood" as defined by Vyasa Deva in Gita, "As the child is father of the man" so, "Brahmacharya" must be father of 'Sanyasam,' the highest stage of the spiritual life, the highest inaction which transcends all action. Now, the whole subject is very clear to me. And to a true Hindu they will equally be clear like the sermon on the Mount, they will quicken his inner soul, illumine the dark chambers of his brain, the subconscious region. But for an English educated Hindu who is content to learn his religion and philosophy from English books and Western interpretations and translations, the sacred words of the people of the monastic orders, I dare say, has scarcely any importance or value.

Swamiji—Yes, it is not unknown to me and my people too, that a Brahmacharin or Hindu friar with his "Kaupin" the symbol of the monastic vow of celibacy, his "Jholi" and "Kamandalu" (vessel for alms), the symbol of the vow of poverty and his "Danda" or sceptre of divine authority (only to which he submits) the symbol of the vow of submission, has nothing to teach or to claim respect from, a modern Hindu. However let me finish my to-day's divine service of "Pasupathi" with a few more words from a Tamil scripture. According to the scripture soul is called 'Pasu' being bound by 'Pāsa' and God is called 'Pathi or lord.' The Pāsa is therefore consisting of Anava-Pasa, Karma-Pasa, and Maya Pasa which, co-existing with the soul as salt with sea-water,

confines it to a particular body. As 'Pasujnana' or soul-illumination, or the divine-sight penetrates and enlightens the soul, then its inherent 'malas' (impurities of its nature) are burned and it is freed from the 'Pasa'. Thus the soul becomes one with 'Paramesvara or Pasupathinatha, the Lord of Uma. It is a nice illustration of the relation of God to the soul and to Maya and also shows the way of destroying the 'Pasa' namely the Anava-Pasa that binds and limits the Omniscience, Karma-Pasa that limits the Almighty power, and the Maya-Pasa that limits the Omnipresence (Vyapaka) of the soul. So you see in the service of her 'Pati' or husband a Hindu wife is not required to miss the object of worship that a 'Brahmacharin' has in the service of the 'Acharya'. Both have the same goal, but only the means is different. The Hindu social order and the monastic order must serve each other whether the modern Hindus will do it or not, as long as the Indian consciousness will govern the moral, social and religious life of the Hindu races, or as long as that Ascetic of Ascetics, that Ideal of Dispassion, the 'Pati' of the Motherland. My dear boy, Adwaita, we must part from each other at present. See in the yonder sky the evening star is smiling. You know that with the sweet smile of Venus begins 'Sayam Sandhya' of the Hindu, the hour of our evening meditation like the sixth canonical hour of the Christian R. C. Church. Hark ! the melodious music of vespers from the Temple of the Divine Mother on the distant hill, how tenderly and lovingly it calls men and women, the rich and the poor, of the Negal Valley from work to worship.

OM TAT SAT.

B. Brahmadipin.

THE INWARD VISION.

I

It is written in the Kāthopanishad that the Creator fashioned the senses so as to open outwards, and hence everyone is able to look only outwardly at various objects but is unable to see inwardly the soul within. The same text proceeds to explain, by way of assurance and encouragement, that such an inward vision is neither a thing unknown nor an absolute impossibility, but instances thereof are very rare. Some one of strong will, journeying in search of immortality, is now and then known to turn his vision inwards and realise the self within. Let us consider what this inward vision signifies and how it can be acquired in practice. The study of this question is of the utmost importance to all students of religion who are eager to convert the theories they learn into practice and to achieve some tangible progress, however slow, in the narrow path of spirituality.

In order to understand the question rightly, it is necessary to analyse the process of sense-perception from the standpoint of the Vedānta, and to determine what part the mind plays in that process. What we here call the mind might perhaps be more accurately called the consciousness. The Sanskrit name for it is *buddhi*, whereas, if we use the word 'mind,' there is the risk of its being mistaken for *manas* which, in Vedāntic phraseology, is much lower than *buddhi*, being, so to speak, only a sixth sense. It is true that these two words, *buddhi* and *manas*, are indiscriminately used in popular religious writings, but in the standard Vedāntic text-books, the treatises that deal with the 'science' of the Vedānta, the distinction is

scrupulously kept in view. For example, in the well-known passage of the *upanishad* comparing the self to a warrior and the body to a chariot and so on, we read that the *buddhi* is the charioteer whereas the *manas* is only the reins,—the senses, by the way, taking the place of the horses yoked to the chariot. We shall therefore translate *buddhi* as consciousness, although the use of the word 'mind' to represent the same idea is not unknown in many translations. One simple explanation of the process of perception that will readily suggest itself to the lay observer is that the process consists of some sort of motion from outside towards the inside, from the object of perception towards and up to the consciousness. Ordinarily we say that an object strikes the eye or other sensory organ and produces an impression which is carried by the nerves to the corresponding brain-centres and thus results in a modification or manifestation of a particular phase of consciousness. This may be a correct analysis according to Western physio-psychology and is met with even in some ancient Sanskrit works in which a cursory treatment of psychology was felt to be a necessity. But, according to the Vedānta, the above explanation deals only with a very insignificant part of the whole process. An accurate description thereof should represent it as the outward flow of consciousness and not as an inward movement. The process can best be explained by means of a similitude. If we compare consciousness in its normal state to a lake that is full of water, its surface unruffled, and the object of perception to a field or a plot of ground to be irrigated, it would then be easy for us to fill in the other details of the comparison. Firstly, the consciousness flows out towards the object, the channel along which it flows being termed *vritti*, roughly translatable by the word 'function.' When the consciousness, or rather, the *vritti* reaches the object, the first

consequence is that it breaks the veil of ignorance or unknownness that has hitherto surrounded that object. It then floods or pervades the object and thereby assumes the exact form of the object itself, resulting in what we call perception. This is the correct explanation of the process according to the Vedānta. Now, when the consciousness extends, by means of its *vṛitti*, up to the object, breaks asunder its veil, and pervades it and assumes its form, the function is at an end and a reaction sets in which ripples back as it were to the very source from which the channel of the *vṛitti* had its origin. It is this part of the process which is spoken of in physiology as the transmission of the impression produced by the object on the senses to the mind. There is another interesting detail connected with this process which will not fail to interest the religious student. Consciousness (*buddhi*) or knowledge (*jñāna*), used as synonymous by Vedāntic writers, is, in its absolute sense, when devoid of all limitations or relations, the very nature of the self which is *sat-chit-ānanda*, existence-consciousness-bliss, or *satyam jñānam anantam*, reality, knowledge and infinity. But for the self, therefore, knowledge or consciousness would be utterly impossible ; for the self alone is the self-resplendent illuminer (*svayam-prakāśa*), while all else, comprised in the term 'not-self' (*anātman*) stands in need of being illuminated. The self alone is subjective (*chit*) while all else is objective (*jaḍa*). This is poetically expressed in the familiar Vedāntic text : " There the sun shines not, nor the moon, nor the stars. There these flashes of lightning shine not. What is this fire there ? All things shine after its shining ; by its light, all this is manifest." The *vṛitti*, therefore, has no power to reveal anything or to give rise to knowledge. The Vedāntā therefore teaches us that the function of the *vṛitti* consists merely in its breaking

the veil of unknownness as aforesaid, the further process of revealing the object to the consciousness being the work of the *chid-ābhāsa*, the reflection of the self in the *buddhi*, that is, so much of the self as is apparent or manifest within the limits of the individual consciousness. This can easily be understood by an example. A coin or other article is hidden within a box kept in a dark room. In order that one may see that coin it is not sufficient if you merely open the box with a key or even break it open, but you have also to bring in a light before the coin can become visible. The work of the *vṛitti* may be compared to the opening of the box in the above illustration, the light of the lamp, which is only so much of the universal principle of light (*tejas*) as is conditioned by the lamp, to the *chid-ābhāsa*, while the universal principle of light itself corresponds to the universal consciousness, the infinite, all-pervading, unconditioned self. The assumption of the *chid-ābhāsa* is necessary, because the self, pure and simple, cannot be the knower or perceiver, being free from the triple relationship of knower, known and knowledge. It need not be doubted that whatever is stated in respect of the reflection must also be true in the case of the principal object itself; for, the reflection and its movements are the result of the conditions imposed on the self by nescience and do not affect the self. For example, the reflection of the sun, the moon, the stars and trees in the waters of a lake may become elongated and present a wavy motion if the surface of the water is disturbed by the wind or other cause, although the sun, the moon, and the trees are not, in the least, affected thereby.

The above example of the sun's reflection in a lake will help us very much in understanding the nature of the inward vision. As has been explained above the form and nature of the principal object cannot be accurately

determined from an observation of the appearance and movement of the reflection ; so, too, the workings of the above-mentioned reflection of the self do not in the least correspond to the real nature of the true self, and do not afford any help to a proper realisation of the 'existence-knowledge-bliss' nature of the self. Nevertheless a perfectly accurate conception of an object like the sun can be gained by a study of its reflection, provided that the water or other reflecting medium is absolutely clear and its surface completely placid. Especially is this the only means of knowing an object like the sun which it is impossible to know by direct sight. As is taught in the *upanishad* the self is such that words cannot reach it nor even thought. No amount of teaching, not the most gigantic intellect nor the most extensive reading has the power to reveal the nature of the self ; for, the self is self-resplendent (*svayam-prakāṣa*) and, everything shines by its light, it does not stand in need of being illuminated by something else. All things except the self, comprised in the term 'not-self', being themselves devoid of any light except so much of the light of the self as they are able to reflect, cannot by their very nature be in a position to illumine the self. The highest and clearest realisation of the self is therefore possible only through the understanding of its exact reflection in the clear and unperturbed consciousness of the individual. It is therefore of the utmost importance for every spiritual aspirant eager to catch a glimpse of the true glory and effulgence of the self to devote his whole attention and energy to the purification and tranquilisation of the consciousness. The inward vision (*antarmukhavṛitti*) which is mentioned in Vedāntic treatises is nothing else than the process of pacifying the consciousness mentioned above. The consciousness, as has already been explained, is in the majority of individuals in a state of constant ebb

and flow. From the moment that the desire for gaining some external object springs up therein through all the various complicated stages which have to be passed before its attainment up to the time when the success of all this endeavour produces a passing pleasure or its failure a passing pain,—a process which is immediately renewed and endlessly repeated by the desire for another object readily taking the place of the former—the consciousness is undergoing a violent and incessant agitation and is also always in motion, flowing in and out through the outlets of the senses. Moreover, the innumerable desires that thus disturb the consciousness being as a rule selfish and wordly and directed towards the not-self, they impart their own colour and impurity to the consciousness, thereby rendering it extremely turbid and impure. It is therefore idle to expect that the consciousness, while in such a condition, will be able to reflect the self except in a very distorted and deceptive manner. It is no doubt true that the consciousness, by itself and in its own nature, is perfectly pure and calm, being an aspect of the self itself. But just as water, considered by itself, as an element, is pure in nature and yet the presence of a large quantity of sedimentary matter in it will render it impure and unfit for reflecting any object although not affecting its chemical purity, in the same way do the desires which sway the majority of mankind affect the capacity of one's consciousness to reflect the real nature of the self without in any way altering the inherent purity thereof.

(To be continued.)

BHAGAVAD GITA—AN ESSAY.

(Continued from page 570 of Vol. XIV.)

V

The answer is simple. If the reader will carefully bear it in mind, much of the confusion created by the expression Karma-Yôga will have been removed. By motive is meant *selfish* motive. All unselfish motives such as doing good to others, freedom from birth (Moksha) are not brought under the category of "motives" spoken of in the Gita. Hence the Lord's pointing out "freedom from birth" as the result to a Karma Yôgi does not contradict the definition. He gave out, at the outset, of the expression Karma Yôga. Or the motives referred to are motives of *this* world. So the motives of the *other* world such as freedom from birth &c., are out of the pale of Gita and are not therefore, regarded by it as such. In any case, Karma Yôgi does not cease to be such if he entertains higher motives such as Moksha.

Having heard from the Lord what Karma Yôga was and what result would accrue to him who would practise it, Arjuna expressed his desire to know, for a better understanding of the matter, the characteristic marks of a Karma Yôgi. The Lord replied and, in so doing, pointed out to Arjuna the four stages of wisdom-culture thus :

First stage

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥

"When a man, O Partha, abandoneth all the desires of the heart and is satisfied in the self by the self, then he is called Sthithaprangya *i.e.*, stable in mind."

Second stage

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वेतिरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥

“He, whose mind is freed from anxiety amid pains, indifferent amid pleasures, loosed from passion, fear and anger, is called a Muni (sage) of stable mind.”

Third stage

यः सर्वज्ञानभिस्नेहस्तत्तत्प्राप्य शुभाशुभं ।

नाभिनन्दति न द्वेष्टि तस्य प्रजाप्रतिष्ठिता ॥

“His understanding is well-poised who, nowhere, forms attachments and who neither exults when an auspicious event befalls nor abhors when an inauspicious event befalls.”

Fourth stage

यदा संहरते चायं कूर्मोऽङ्गानि विसर्ज्य ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रजाप्रतिष्ठिता ॥

“His understanding is well-poised, who withdraws his senses from the objects of senses, like the tortoise indrawing its limbs.”

Now, to an aspirant of wisdom-culture, the first thing he has to do is to abstract his senses from sense-objects. This is the lowest stage from which the aspirant has to ascend. But, as the Lord says,

विषयाविनिवर्तते निराहारस्य देहिनः ।

रसवर्जं ॥

“From the embodied who starves the senses, the sense-pleasures depart, *save the craving*,” the “craving” or

tachmeatnt remains in the mind even though the aspirant may have withdrawn his senses from sense-objects. Hence the next higher stage is his whose mind has given up even the attachments, neither exults nor hates &c., The senses having been withdrawn and the attachments having been given up, still the mind does not become sufficiently steady but allows itself to become at times agitated by affliction. But he who has steadied his mind is said to have ascended the third rung of the ladder. The fourth and the highest step he will have reached when his mind shall have become solely atma-satisfied. It is therefore these four stages beginning from the highest that the Lord pointed out in the Gita II. 55--58.

M. S. RAMASWAMI AIVAR, B.A., L.T.

To be continued.

Harib Om !

Sri Lakshmi Nrisimha Parabrahmane namah.

THE INDIAN ASCETICISM.

By S. N. NARAHARAYYA.

(Continued from page 586 of Vol. XIV.)

Section XI.

Says Bhagavadgita, in reference to a yati that

“विविक्तजनसेवित्स्वमरतिर्जनसंसदि ।”—Ch.

“enjoying of one highly beneficial to him solitude and a dislike for a crowd of people.” He has to
Solitude. leave entirely all that is “his,”—his people, his wealth, his desires, etc., and with these he has to leave also the company. The reason of this is made plain by the explanatory verse of Sankaracharya :

“सत्संगत्वे निस्संगत्वं निस्संगत्वे निर्मोहत्वम् ।

“निर्मोहत्वे निश्चलतत्त्वं निश्चलतत्त्वे जीवन्मुक्तिः ॥”

“out of good company, love of solitude is produced ; with love of solitude, disappearance of ignorance ; with the disappearance of ignorance, the unshaking reality ; and with the unshaking reality, Emancipation comes to the living man.” This is as much advice to the men of the world as it is to sannyasins. Solitude gradually helps them to contemplate upon Parabramhan and obtain the highest bliss.

A yati shall be free from every kind of dualism, or contrast and his soul is ever to be centered in that Parabrahman. Also he is enjoined to move always alone. Much need not be said as to the benefit of all this, Mind is ever

working, and to make that really useful and always give it a higher impulse it is essential to get out of all the baser associations.

Section XII.

Two essential qualities in a yati are Vairagya and Jñāna. If a so-called yati who has none of these qualities, viz., endurance, *jñāna*, *vairagya*, sama, etc., and knows only how to beg his food he is a sinner, and a destroyer of the very order of yatis. Such a man,—for he is no longer Brahma in not being a real yati,—is destined to fall into hell, the very names of which, viz., “Mahaurava”, that is, “Most terrible,” etc., strike us dumb with terror and horror. Emancipation cannot come to him who nearly wears a *danda*, or even shaves his head clean. Nor can it come to him who is a hypocrite. He alone is Ekadandi (which see) who wears the staff of *jñāna*, and he who has with him but a stick of bamboo, covets everything, and is devoid of *jñāna*, is bound to go to the most terrible hell. He is thus to be born as an inferior animal and suffer the consequence of his past sin. Maharishis sing that this earthly “position” is but the fœces of sow,—for so much is their disgust and abhorrence towards it,—and, therefore, let a yati never desire it but move on the earth as humbly as though he were a creeping worm.

A knowledge of even material sciences is also beneficial, indirectly if not directly. As a matter of fact, everything that is material is delusion or *māyā*—and a knowledge of such is surely *Avidya*, or ignorance itself. It may seem a paradox, but a study of something that is apparent or unreal, can in no way be the real knowledge. It is still necessary, for says Isavasyopanishad,

A yati without qualifications.

Knowledge of material sciences is also beneficial.

“ विद्यां चाऽविद्यां च यस्तद्वेदो भयङ्गसह ।

“ अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥ ”

“ He who knows both Avidya and Vidya together, doth cross the death with (the aid of) *avidya*, and enjoys éternity with (the aid of) *vidya*.” To appreciate light we must know what darkness is, for,

“ सुखं हि दुःखान्यनुभूय शोभते ॥ ”

“ misery having been endured, happiness becomes sweet,” and happiness, if it comes alone, is devoid of all its charms. Until he has a knowledge of material sciences, he may not be free from natural temptations, and a knowledge of them will enable him to compare it with the highest knowledge and understand the insignificance of the former. If he had been a grihastha previously, he is expected to have already a tolerably good knowledge of them, and he becomes a sannayasin without having passed through the other asramas, he may try to have some knowledge of those sciences not prohibited to him.

The practice of yoga, eating a limited quality of food, and courage are essential.

It has already been said that he shall not even sit to narrate even anything, as he is not allowed even to see them. He shall not have anything to do with those arts such as dancing, singing, and shall not undertake any risky thing. He shall not accept a woollen or any such kind of cloth, and if he does so, he shall at once fall to a lower level and the Upanishads affirm, “ there is no doubt about it.” There are rules laid down to worldly people as regards their bath, their repetition of mantras, and their mode of worshipping, but a sannayasin has nothing of them. He shall not speak to Sudras (see N. P. U. Upa., 5), to women, to him who

A few more remarks.

has fallen from the pedestal of virtue, and to a woman in her menstrual period. He shall not destroy even trees and plants, for there is Parabramha. Let him ever be pure, ever turn his mind and intellect towards the Soul, and be ever full of calmness and wisdom. He shall not remain in a kingdom where anarchy prevails, and whatever he is let him never flatter, or bow to, another. He shall not begin to say anything unless he is *asked*, and when asked he shall not say what is not to be expected of him. Though learned and highly intellectual, let him look as stupid as possible, and let him after all, be content with whatever happens of its own accord.

Let it also be noted that he shall not consent to stay longer than the prescribed time in a place at the request of some person or the other, who may ask to do so, and, in fact, 'he has to resemble a timid deer in not remaining in one and the same place.' When he has to cross a river, he shall not swim across, nor shall he ever climb up a tree. In addition to his not worshipping an image, he is also asked not to see a procession of one, and, in fact, he has to hate all sorts of worldly ways and luxuries.

One word more. In what way is this Karma sannyasin (whice see) benefitted ?" Manu has answered this thus :

“ मृत्तोयौः शुद्ध्यतेशोध्यं नदी वेगेन शुद्ध्यति ।

“ रजसा स्त्री मनोदुष्टा संन्यासेन द्विजोत्तमः ॥”—Ch. V. 108.

“That which is to be purified is rendered pure by earth and water ; a river by its speed ; a woman who is thatine in mind by her monthly menstruation ; and good braiumd by embracing sannyasa.” (That is to say, he is purified from his sin).

(To be continued.)

EXTRACT

THE NON ARYAN ELEMENT IN HINDUISM.

The number of sects into which Hindus are divided is quite bewildering to the on-looker. That all these sects claim to derive their creed from the Vedas and the Upanishads, only makes the position more confusing. Close observation, however, shows that all these numerous sects and creeds can be reduced to three principal tendencies of thought, which seem to have arisen even before the vedic period had come to an end. These three tendencies may be broadly defined as being directed to contemplation, worship and austerities respectively as the means of salvation. Vedantic Monism, the worship of Vishnu and the cult of Siva, are the three main representatives of these tendencies at the present day. Vedantic Monism has been so much written about by scholars, European and Indian, that it is not necessary to say much about it on this occasion. Philosophy can never satisfy the religious craving of the masses, and even the Indian philosophers themselves found it necessary to combine their metaphysical doctrines with some form of popular worship. Conversely, also, popular worships have sought to acquire a recognised status for themselves within the pale of Hinduism by connecting themselves with a philosophic doctrine traceable to the Upanishads. Thus, it has come to pass that the Vedantic Monism has come to be associated with the worship of Siva, the Destroyer, while the worship of Vishnu, the Protector has found it necessary to provide itself with a philosophical basis in what has been called the qualified Monism of Ramanuja. This tendency, again for a popular worship to seek the alliance of a philosophic system, is probably to be accounted for by the fact that Hindu civilisation, and Hindu religion which forms its

basis, is the resultant of the action and reaction of Indo-Aryan and autochthonous influences on each other. There are practically no materials for forming an estimate of the precise nature and composition of the civilisation and religion of pre-Aryan India. But a comparative study of Hindu thought before and after the Aryan colonisation of the east and the south clearly reveals the presence, sometimes in a very active form, of elements in the later developments of it, which can only be considered as the indigenous contribution to the building up of the vast and seemingly inchoate fabric which is known as Hinduism. The assimilation of the two elements is not always complete and sometimes there does not seem to have been any effort at assimilation at all. That is what makes it possible for us to make an attempt at discriminating between the purely Aryan and the purely indigenous elements in Hinduism.

That the worship of Vishnu as well as the cult of Siya, originally sprang from a strong substratum of indigenous religion cannot, we think, be doubted. The ancient Indo-Aryans were not a people in whose nature the element of reverence was very prominent. The gods of the Vedas are their allies and helpers against their enemies—for a consideration. Sacrificial offerings and plentiful libations of *Soma* juice, were offered to them to induce them to help their votaries. This absence of reverence may be detected in the literature of other races which descended fresh and vigorous from an inhospitable climate or in fertile lands to warmer and richer country. The burden of the mystery of life does not weigh upon their hardy and careless temperaments. As observed by Huxley in his address on "Evolution and Ethics," the Vedas and the Homeric epics set before us a world of rich and vigorous life, full of gorgeous fighting men.

That ever with a frolic welcome took
The thunder and the sunshine.

From such a race of men we cannot expect asceticism carried to the point of self torture or the self-forgetful faith of the devout worshipper. Yet the ascetic and the faith schools have a prominent place in Hindu religious development and it seems a fair inference to make that their first appearance marks a commingling of Indo-Aryan thought with certain new elements provided by the indigenous systems of worship. That the ancient inhabitants of India, before the advent of the Aryan immigrants had a highly-developed social system and civilization of their own, there are good reasons for believing. Mr. J. F. Hewitt in his "Ruling Races of Prehistoric Times" writes enthusiastically of the Dravidian races as the first systematic cultivators of the soil, as the signal founders of the village communities and of a social system in which the reverence of law and order was prominent and a principal feature of which was a strict provision for the education of children. The great Hindu epics themselves speak of the wealthy and populous cities lying beyond the territories occupied by the Aryans. The conclusion seems to be irresistible that as the Vedic religion came in contact with new races, new and strange forms of thought came to be incorporated in it without any deeper attempt at assimilation than the adaptation of certain Vedic names to the indigenous deities so as to give them a familiar sound. This is a phenomenon discernible in many other mixtures of civilisation and even the spread of Roman Catholicism in India has sometimes been alleged to have been facilitated by such a simple process.

We have a direct proof of such a process in the growth of Vaishnavism. Professor Rangacharya has given in a

scholarly and lucid address on "Ramanuja and Vaishnavism" recently delivered at Bangalore, a careful summary of the religious movement in India from the earliest times as culminating in the teachings of Ramanuja. He thinks that Vishnu may be traced to the Vedic literature and that the *bhakti* school of religious thought "appears to be distinctly described in the Mahabharata." In the same manner, he suggests, Saivism also may be traced to the Vedas—to the deity Rudra well-known in Vedic literature. But while all this advanced cautiously, tentatively, the evidence as to the Dravidian element in Vaishnavism is unmistakable. In explanation of the position assigned to Lakshmi in Sri-Vaishnavism, Professor Rangacharya says that it was the outcome of the matriarchal system of family life which prevailed among the Dravidians and the consequent importance of the mother in the household. "If we have a people among whom goddess worship is prevalent," he writes, "and if we want to introduce in their midst a newer and a higher religion, it turns out to be necessary to find a real place for a great goddess in that newer and higher religion. This was probably one of the reasons which led to the enthronement of Lakshmi in the religion of Ramanuja-Charya as the world's merciful mother, who is the ever-loving and ever-successful mediatrix between Her Lord God and the individual souls seeking the salvation of a perfected re-union with Him." The Sri-Vaishnavas again, speak of their literature as *Ubhaya-Vedanta*, that is, as a double Vedanta consisting of the Sanskrit philosophic Vedanta and the Tamil poetic Vedanta. Ramanuja was the first great Hindu religious reformer who openly recognised that the non-Aryan races had a distinct contribution to make to the religious thought of the country. A fusion of Aryan and Dravidian religious ideas has been long in process in the South. The Tamil civilization was

too highly-developed to suffer extinction at the hands of the Brahmanical castes. They had to make terms with it. As Professor Rangaecharya says Ramanuja was in no sense the pioneer of the popular religious movement out of which Sri-Vaishnavism arose in South India. He came on the crest of the wave of this movement and obtained for it the full support of the Sanskrit Vedanta. The character of this reform movement may be judged from the fact that Ramanuja admitted pariahs as worshippers into the famous Vishnu temple at Melkote in Mysore. There is, so far as we know, no other instance of a Hindu temple which admits pariahs into its precincts in all India. Ramanuja's influence was subsequently extended by reformers like Ramananda, Kabir and Nanak in other parts of India. It is a remarkable fact that the two greatest apostles of post-Buddhistic India—Sankara and Ramanuja—were both natives of the South and drew their inspiration at least as much from the Dravidian religious thought of the times in which they lived as from the Sanskrit Vedas and the Upanishads.—*The Times of India.*"



NOTES AND THOUGHTS.

Thoughts from the "Amiel's Journal."

Put personal ambition away from you, and then you will find consolation in living or in dying, whatever may happen to you.

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In the conduct of life, habits count for more than maxims, because habit is a living maxim, become flesh and instinct. To reform one's maxims is nothing: it is but to change the title of the book. To learn new habits is everything, for it is to reach the substance of life. Life is but a tissue of habits.

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God is good, and what He does is well done;—resign yourself to everything, even to happiness; ask for the spirit of sacrifice, of detachment, of renunciation, and, above all, for the spirit of joy and gratitude—that genuine and religious optimism which sees in God a father, and asks no pardon for His benefits. We must dare to be happy, and dare to confess it, regarding ourselves always as depositaries, not as the authors of our own joy.

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Do not despise your situation; in it you must act, suffer, and conquer. From every point on earth we are equally near to heaven and to the infinite.

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Nothing can lessen the dignity and value of humanity so long as the religion of love, of unselfishness and devotion, endures; and none can destroy the altars of this faith for us so long as we feel ourselves still capable of love.

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