

THE BRAHMAVADIN

“ एकं सद्विप्रा बहुधा वदन्ति ”

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

Rig-veda. I. 164-46.

VOL. XV.]

JUNE, 1910.

[No. 6.

VEDĀRTHASĀNGRAHA

(AN EPITOME OF THE VĒDIC TEACHINGS.)

By Bhagavān Rāmānuja.

(Continued from page 227.)

The meaning is this :—

He (i. e., the father Uddālaka) asked (the son) Śvetaketu—“ You are motionless ; did you ask them about that ruler (*tam ādeśam*)” [*Chhānd. Up. VI. 1. 4.*]; that is to say:—“Did you ask those teachers about Him also, who is the *ādeśa* ?” The word *ādeśa* means that by which (supreme and exclusive) authority is exercised ; hence an *ādeśa* means a command (or *praśāsana*) because it (viz. the word *ādeśa*) has to have oneness of meaning with (the word *praśāsana* in) the passage beginning with—“Indeed, through command (*praśāsana*) of this *akshara* (i. e. God), O Gārgi, the sun and moon stand well supported”;—and in other such passages. To the same effect is given the follow-

ing passage which is attributed to Manu—"He (*i.e.* God) is the ruler of all (and smaller than the smallest)". (In the context under reference) here also, the material causality (of the *Brahman*) in relation to the world is taught by means of the expression 'one only (*ekam eva*)'; by means of the expression 'without a second (*advitiya*)', through excluding all other presiding rulers of the world than the *Brahman*, the Supreme rulership (of the world) is affirmed only in regard to Him. Consequently, what was said (by Uddālaka) was this—"Did you ask (your teachers) about Him, who is the Supreme Ruler also, who forms the material cause of the world; by hearing, thinking and knowing about whom, what was not heard, what was not thought, what was not known, become heard, thought and known, (respectively)." The idea in the mind (of Uddālaka) was to this effect: "Was the *Brahman* also, who forms the cause of the creation, preservation and destruction, &c., in relation to the world, who is the ocean of innumerable noble qualities, such as omniscience, the quality of desiring the truth, the quality of willing the truth, 'heard' by you?" As He forms the cause of all things and because the cause alone, in association with various particular configurations, is declared to be the effect, (therefore) through knowing the causal *Brahman* having all the intelligent and non-intelligent things in their subtle state as His body, the whole world, which is the effect (of the *Brahman*), becomes known; bearing this in mind, the father Uddālaka questioned the son (Śvetaketu)—("Did you ask your teachers about Him) by (hearing, thinking and knowing about whom) what was not heard becomes heard, what was not thought becomes thought, what was not known becomes known?" Then, not knowing that the father had borne in his mind that the whole collection of things had (only) one cause as above-mentioned, and thinking that

among things which are entirely distinct from each other, through knowing one thing there was no possibility of obtaining the knowledge of any other thing, the son raised the objection—"Reverend sir, how can there be such a Supreme Ruler." Urged by this objection, again, he intended to teach him that same thing, which was borne in his mind, namely, that by knowing Him (i.e. the *Brahman*) all else becomes known, in as much as, the Supreme *Brahman* Himself—whose essential nature consists solely of knowledge, bliss and absence of all evil, whose greatness is infinite, who is possessed of crowds of innumerable auspicious qualities which are unsurpassed in excellence and are associated with the quality of willing the truth, whose essential nature is immovable,—possesses all the intelligent and non-intelligent things in their subtle state which are incapable of being differentiated by names and forms as His body, and for the sake of His own sport, exists, out of His own free-will, through a small part of Himself, in the condition of the world, which is made up of infinite and wonderful immovable and movable things.

To this end, he gives the following illustrative example, seen afforded in the world, to show the identity of cause and effect : " Just as, my dear child, by means of one lump of clay, all that is made of clay becomes known, modifications (of the clay) are (mere) names having their origin in speech; that it is all clay is alone real." The meaning here is this : although for the sake of its possessing the character of being, through a small part of itself, the basis of the realisation of various transactions in practical life, one and the same substance clay has various names due to its various modifications like pot, dish, &c., which consist of conditions of varied character ; yet, owing to their being particular modifications of the clay, the substance clay

itself and nothing else exists in those particular conditions; hence (it is said)—Just as by knowing a lump of clay all things having its particular configurations like pots, dishes, &c., become surely known. Then the son, not knowing that the whole world has the *Brahman* as its sole cause, puts the question: "May your reverence teach it to me." Then in order to teach that the omniscient and omnipotent *Brahman* Himself is the cause of all, he (i. e. the father) spoke thus indeed: "Existence alone, my dear child, this was in the beginning, one only, without a second." Here by the word *this* (*idam*) the world is pointed out, and by the expression 'in the beginning', the period of time anterior to creation (is pointed out); by means of the expression 'existence alone' it is declared that at that period of time the world has the *sat* (or *Brahman*) for its Self; keeping in view that that (*sat*) remains the same even during the time of creation, it is declared by means of the expression 'one only' that the world which has attained unto the *sat* has then (i.e. before creation) no differentiation of names and forms, and by such declaration itself it is established that the *sat* forms the material cause of the world; and by means of the expression 'without a second' all other instrumental causes (of the world) than He Himself are excluded: thus, what was in the very beginning borne in mind, namely, that He, who is the Supreme Ruler Himself, is the material cause of the world, as declared in the passage—"Did you ask your teachers about Him also who is the Supreme Ruler, whereby what was not heard becomes heard?"—is now (in the passage under notice) made clear. This same thing it (viz. the scripture) declares (later on in the same context). The *sat*, which is itself both the material cause of the world and the instrumental cause of the world—"It *saw* (i.e. thought) 'may I become manifold

and be born'." Although the Supreme *Brahman* Himself, who is denoted by this above-mentioned word *sat*, is omniscient, omnipotent, wills the truth and has all His desires fulfilled, yet He for the sake of His own sport, wills of His own accord that He Himself 'will become manifold' in the form of the world which is made up of wonderfully infinite intelligent and non-intelligent things; and for that purpose He Himself will 'be born'; then He creates out of a small part of Himself, the element of spatial ether and other (such elements); then again that same supreme Deity who is denoted by the word *sat* thus "*saw* (i.e. thought)": 'Indeed, entering these three deities'¹⁴, along with this individual self which is the same as Myself, I evolve the differentiation of name and form'." After declaring by means of the expression, 'along with this individual self which is the same as Myself,' that the individual self has the *Brahman* for its Self, it (viz. the passage under reference here) declares that solely through the entry into them of the individual self which has the *Brahman* for its Self, all the non-intelligent things possess the character of being *things*, and only as such do non-intelligent things acquire the character of being differentiated by names and forms.....What is said is this:—The individual self, indeed, has the *Brahman* for its Self, because it possesses the character of being the mode of the *Brahman* through forming His body; and because also it is so declared in another scriptural passage—"He whose body is the self &c."; all the things having the configurations of gods, of men, &c., are the modes of the individual self so characterised, through forming his body;—thus all those things have the *Brahman* for their Self; therefore

14. These are the great external elements of *tejas* (light and heat), *ap* (water) and *anna* (earth).

all words, namely, *god, man, yaksha*¹⁵, *rākshasa*¹⁶, *paśu* (domestic animal), *mṛiga* (beast of the forest), *bird, tree, creeper, wood, stone, grass, pot, cloth, &c.*, which are well known in the world as possessing powers denotative of things through the association of the grammatical base and the suffix (in each case), are,—through the things having particular configurations that are made out as being the respective meanings (of those words)—denotative of the collection of things up to and inclusive of the Supreme Self who forms the internal controller of that individual self which presides over those things.

Thus, the whole of the world made up of the intelligent and non-intelligent things has the *sat* for its material cause, has the *sat* for its instrumental cause, has the *sat* for its support, and is subservient unto the glory of the *sat* &c.; all this is dealt with extensively in the passage beginning with—"All these things which are born, my dear one, have their origin in the *Sat* (i.e., in the One Existence), have their abode in the *Sat* and are established in the *Sat*;" then it is declared in the passage—"All this has That for its Self; That is existence,"—that, through the relation of cause and effect, &c., the whole world having the *Brahman* for its Self is the sole 'Existence; He is the only Self of the whole world, and the whole world is His body and

15. The *Yakshas* are certain mythical beings or demigods who are attendants on Kubera, the god of wealth and employed in the care of his garden and treasures. They are generally regarded as beings of a benevolent and inoffensive disposition.

16. The *Rākshasas* are demons, the declared enemies of the gods, and are goblins, going about nights, haunting cemeteries, disturbing sacrifices and devout men, animating dead bodies, ensnaring and even devouring human beings and generally hostile to the human race.

therefore the thing denoted by the word 'thou' is also the *Brahman* Himself possessing the individual self as His mode: and thus the proposition enunciated (in the very beginning of the context here) to the effect that all things have the *Brahman* for their Self is concluded in reference to a particular individual self (*Śvetaketu*) by means of the statement 'That thou art.'

What is said is this: In the passage "All this has Him for its Self (He is the Self)"—by means of the expression 'all this' the world made up of intelligent and non-intelligent things is pointed out; and then He is (therein) declared to be the 'Self' of that world: the meaning is, that to be possessed of the *Brahman* for its Self is declared, with reference to the world. It has to be discriminated whether to have the *Brahman* for the Self, which is mentioned above, results through the relation of the soul and the body (between the *Brahman* and the world) or whether it results through the identity of (their) essential natures; if it results through the identity of (their) essence, then the *Brahman's* qualities of willing the truth, &c, which are made out in the very beginning of the context here in the passage beginning with "It saw: 'may I become mani-fold'", will all have to be set at naught. And through the relation of the soul and the body, the character of having Him for the Self is specifically arrived at, as given in another scriptural passage, namely, "He who has entered within is the Ruler of all things that are born, and is the Self of all". He has entered within all things that are born, as being their Ruling Self, hence 'He is the Self of all, the Self of all things that are born, and all things constitute His body: thus to have the *Brahman* for the Self is specifically made out here (in relation to the world. To the same effect is the following passage also: "He, who dwelling within the self, is within the self,

whom the self does not know, whose body is the self, who internally rules the self, He is thy internal ruler and immortal Self." It has been already stated that (in the context) here also, the same thing is made out from the passage beginning with ('Entering) along with this individual self which is the same as Myself." Thus, as all intelligent and non-intelligent things form the body of the *Brahman*, the *Brahman* Himself, having all things for His body and having also all things as His modes, is denoted by all the words. Therefore by means of the grammatical equation 'That thou art' is denoted the *Brahman* Himself who possesses the individual self as His mode through that intelligent individual self forming His body.

To be continued.

THE LIFE AND POLEMICS OF ŚAṆKARĀCHĀRYA.

A FOREWORD.

The Indian public was for a time jubilant over the recent celebrations at Kaladi so much so that every newspaper and journal used to bring something afresh for a time. One would write a short sketch of the life of the "Great Āchārya," another speculate on fixing his date, a third give a summary of his teachings, a fourth, in the words of admiration, couch the achievements of the "Boy Sannyāsin," and so on. The village of Kaladi, the very name of which might, perhaps, have been known only to a local geographer or to a lover of antiquity, became a matter of common mention and attracted pilgrims from all parts of India, both at the time and after the celebration of the event. Great possibilities seemed open, many thought it was an epoch-marking event in the history of India, and some even added that just as the religious and social aspects of India were then given a fresh turn after the advent of the "Great Religious Teacher," even so would the present celebrations change the very face of the Indian activities. Anyhow it was an event which certainly excited thought and writing, and as the first outburst of the bustle and enthusiasm is now practically over, it is time to consider the life of the great philosopher in a more serious aspect. One would generally expect that the result of such an attempt would be the production of a biography giving out a vivid picture of the life of the "Great Teacher," detailing the incidents of special interest, elucidating obscure points of the Advaita philosophy wherever

it is consistently possible, and giving a critical account of his works in a general way. Further it would, perhaps, be an anxious expectation that the writer would unearth such materials as would fix the date of ŚAṆKARĀCHĀRYA, but the writer feels that he has to disappoint some of such anxious expectants. The present work has been attempted with a view to place before the inquiring public an account recorded by one of a former generation of Indian writers interpreting him as faithfully as possible for the limited intellect of the undertaker. And it need not be added that in doing so some of the technicalities of the Indian style have to be preserved. In the field of literature there is a marked difference between the East and the West, and whereas the West glories in recording the actions of man in the form of histories, biographies, etc., the East would shudder at the very idea of man-worship in literature. For this very reason it was ever in the East a conventional idea that the hero must ever be of a divine origin, or a saintly king with extraordinary qualities. This prevailing notion had very much to do with the scarcity of biographical works or exact accounts of our great men which we of the present day would, perhaps, have loved to possess.

Some would go further to say that it is not only thus much but we have nothing, or almost nothing, to place in the hands of our young readers that would infuse into their tender minds the force of ideals. There is perceptible degeneration on all sides, and the best writings of our greatest men are a sealed book to the present day learners. What they require is some common facts diluted with a fair amount of appealing interest. The sort of interest they are led, for one reason or the other, to possess about a great personage is to be ministered with some account as, perhaps, in the Boswell's Life of Johnson: That is to say, a lot of personal account is to be given, giving here and there

the gift of the conversations held or the letters written, or even point out, by quotations from the writings, what sort of views he held on a particular subject. But this sort of things in quite foreign to our habits, to our tastes, to our temperaments, to our surroundings, and to our family traditions,—considered from a national point of view,—and though we have for a time led to admire other forms and systems of knowledge, yet, in the very natural course of things, our tastes must soon return to us. We are a nation inhabiting a country where aptitude and labour are transmitted from father to son, and thus carefully preserved. Here in our country even evolution of higher aptitudes is fully graded scientifically, protected, and settled. Thus in our very blood run our tastes, and any other thing can only be a passing change.

In the present change that is coming upon us there is another thing and that is impoverished faith and belief. In India the highest Pramāṇa or the source of authority is Āptavākya or the saying of those that have worked for the benefit of man, but now in the circle of those that study the Western sciences,—the only set that often go by the name of the “educated,”—that is being replaced by observation and experiment. The tide of materialism has thus far succeeded in creating a notion—certainly transient—on some minds that there is nothing beyond what is visible, and when the body becomes defunct “in the natural course of things”, there is an end to the object for which human life can be used. But what it is and why it is they cannot say, and it is a riddle they cannot solve. They do not know, or better have forgotten, that they come from the unknown and go to the unknown. Human skill can produce really wonderful objects in the ‘lifeless’ material world, but a life that cannot create. A new life, which is so visible, must come from some living source, and if we

begin to trace lives to the past, what will that primordial source be? Even if we grant that it is nature, how did that again come to existence and whence is this regular cycle of seasons etc.? Here is the parting of ways, and it is this just that makes one a prejudiced materialist or an investigating philosopher. It is this that makes the East what it is and West what it is too.

In India if the greatest men are the greatest beggars, elsewhere the notion itself looks ridiculous. Assumed poverty is admittedly the fostering mother of superior knowledge, and this principle was recognized and practised in India to the utmost. The order of merit was knowledge, occupation, age, relationship, and wealth, and that was never forgotten in doing honour and respect to any person whomsoever. Consult YĀJÑAVALKYA and he will tell you that one may possess grain sufficient to maintain himself for twelve days, for six days, for three days, only for a day, and one may even live from hand to mouth by picking ears of corn, and again of these each next mentioned is superior to each previous mentioned. Tribute was ever paid in India to things that would last, and all other things were despicable in the eye of our men. Superior knowledge had ignored the very existence of one's own self, and if any one was worshipped it was, so to speak, as an abstract conception even in the concrete body. The mighty deeds of the great are well known though very little of the great themselves. Even in the Mahābhārata how little of personal account of the princes can be found, compared to the vast amount of teaching it imparts, one can himself satisfy. There is teaching of various sorts throughout, and even if an account savouring of any one's person can be traced there, it is only as an illustration of a particular truth or of various vicissitudes that happen to one in his life time. It re-

quires a keen knowledge of facts and a balancing and comparing to determine exactly what one thing means. A key to our sacred literature can be had when, in the first place, we have some idea of the ways of expression : First, there is language which may be called mandatory. It asks you to do a thing, you cannot question it, no reason is given to you, no explanation, and no reminding, and you must either obey it or fall. You may call it dogmatic, but that dares your opinion. It is not anxious whether you follow it or not, it will never coax you, and in justice to yourself wants you to obey it. To this class belong all Vedic, and portions of Smṛiti, literature. I say portions of Smṛiti literature, for here and there we find texts of Smṛitis mentioning a reason for an act they prescribe, but no sooner does a text do so than its mandatory character ceases and it is no longer binding on any one of us.

Secondly, there is language which may be styled appealing. That makes you love it, that would even appear as your friend to argue with you, convince you, and lead you to the proper path. To this class belong all the Purāṇas and portions of Smṛitis. In the best way suited, they arouse devotion in one, and depict in proper places the dark and the bright side of one's existence. Various ideals are placed before the reader so that the one for which he is most fit he may copy in all its details. It is this that makes some think that Purāṇas etc. are not binding on us, though one can follow their teachings with advantage. Anyhow there it is, and if one wants anything less dogmatic, he can find it there.

Lastly, there comes the remaining part of the Sanskrit literature which may be termed encouraging. It is a convention among the literatureans that the language too should be as scientific as the subject matter itself. An ordinary intelligent reader should slightly pause and consider

and should not be carried away by sentiment or interest. Things which, at the outset, appear absurd have the most reasonable meaning, and a system of science has been developed for the purpose. That is called the science of *Ḍhvani*, or the science which helps us to understand the intended meaning of any passage in a work. *Ḍhvani* ('sound') is not what, as one is often led to believe, any extra or interesting significance, but the real significance itself. It is only that work which satisfies this test of *Ḍhvani* that is called the best. Ignorance of this fact has here and there produced some who would hold that the Sanskrit literature itself is full of things which on the very face of it is "nonsense." For example here is the translation of a passage which one of the rhetoricians gives for the purposes of illustration :

"O lord, why dost thou now lower the heights of Goṭra mountains(a) ? What has led thee to make the oceans shallow ? How is it thou triest to render the lords of the directions(b) but unimportant beings ?' Though the gods on both sides thus tried to dissuade, the creator, regardless of their prayer, created this King"(c).

The meaning is that this king is possessed of all-surpassing loftiness(d), depth of qualities(e), and the power of protection(f).

(a) The seven famous mountains: Mahendra, Malaya, Sahya, Sānumaṭ, Riksha, Vindhya, and Pārayāṭra.

(b) Lords of the eight directions ; INDRA and the rest.

(c) Praṭāparudrīya. (Some details omitted in the translation of the above verse.)

(d) A quality for which mountains are famous.

(e) Oceans are famous for this.

(f) Quality of those gods.

Such is the language in which the works were being written in Sanskrit. This may seem a digression but resort to it is had here with a purpose. The Life and Polemics of ŚAṆKARĀCHĀRYA is being attempted here in the way in which a writer has left it, and without a foreword, things and incidents depicted therein may look ridiculous. In the first place, the work itself belongs to the third of the three classes, and in addition it is replete with quotations from Vedas, Dharmaśāstras, and Purāṇas. Things too commonplace once may now under the altered conditions seem meaningless or worse, and it is the duty of one who attempts an expounding of any such old things to explain to others the conventionalities with which they are couched lest any one may fail to understand rightly the intended meaning. These are the days when carping comments are being made on everything Indian, and particularly Śāstraic, and any neglect on the part of the writer may end in the total misconception of the whole thing by the readers. The present translator does not, however, pretend to possess any correct knowledge of such things and only he feels why he should not try to point out certain things which are essential for a correct knowledge of things. One thing, however, must be noticed, and that is there is nothing sectarian here. In the days of ŚAṆKARĀCHĀRYA many of the sects we find at the present day never existed, and many that did exist are now extinct. If tribute is paid to the memory of the great ŚAṆKARĀCHĀRYA by his followers, it is with an outburst of devotion so natural. If they attribute a divine origin to him it is not to deny that to any one else. If this and similar things are known, then there is little scope for any misconception.

Now a word as regards the work itself. The Life of ŚAṆKARĀCHĀRYA has been attempted in former days by such people as the great VIDYĀRAṆYA and ĀNANDAGIRI.

It must be admitted that VIDYĀRĀṆYA'S work has also a literary aspect to fulfill, and thus it goes beyond saying that it does not, and cannot, record every detail connected with the short and brilliant life of the great ACHĀRYA. There are facts, incidents, and philosophical details which are quite beyond the scope of that admirable work, and an attempt to draw all those things to the attention of the public cannot, therefore, be uninteresting. It is hard to say whether the life is interesting for its every day detail, or for its polemics, and anyhow an attempt has been made in the first direction, though not exclusively, by the mighty minds of old, while the other though not a complete desideratum, requires yet some further elucidation.

But how can that be done? Shall we depend upon our own resources, discuss the matter in our own fifth rate way, and draw our own conclusions, or is it better for us to depend upon some writer of old? To the present writer, however, the latter course appeals better, and what he goes on writing below is but a free translation of Śaṅkaravijaya of ĀNANDAGIRI, that great commentator of ŚĀṆKARĀCHĀRYA'S works. He is aware that here and there there are passages rather too strong in tone, and if still he tries to present them to the public in exactly the same way as he finds them in the original, his only excuse is that that is the way in which the Sanskrit author has left the work. There are here and there passages that contradict the view taken by MĀDHAVĀCHĀRYA and far from comparing the two and sifting the truth,—a task which is certainly beyond the present writer's capacity—he safely leaves all that to the learned world. The work begins with an account of the divine origin of ŚĀṆKARĀCHĀRYA, for, whatever is superordinarily great, is regarded as divine here in India where the principle of evolution from humanity to divinity and further is recognized. Now to begin with :

1

PREFATORY.

Obeisance to ŚRĪ GAṆEŚA ! Obeisance to Śrī Guru !
Om, the Adventures of ĀCHĀRYA will be recorded.

I bow to the lotus-feet of ŚAṅKARĀCHĀRYA, the
Guru, from whose favour, I, though ignorant, am always
a thorough knower of all.

I whose name is ANANṬĀNANDAGIRI, a pupil of
that adored personage, go on to describe the purpose for
which the descent of my Guru on earth was meant. The
following are the topics therein :

- (1) The Episode of the Birth of my blessed Guru ;
- (2) The Establishment of Śuddha-Aḍvaiṭa Vidyā in
such a way that it may continue without a break,
from generation to generation, in this world pro-
tected by his benefaction ;
- (3) His enthusiasm to conquer every quarter of the
world ;
- (4) The wonderful way in which he saw VYĀSA ;
- (5) The memorable words of the God BRAHMA who
visited this world at the time when the Guru
had to throw off his mortal body ;
- (6) The elucidation of the way in which VYĀSA con-
ferred a longer life on him ;
- (7) Meeting of BHATTA ;
- (8) Defeating of MANDANA MIŚRA ;
- (9) The Discourse with the wife of the above ;
- (10) The Manner in which he became a master of the
science of amour by passing into another's body ;
- (11) The Approach of the disciples ;

- (12) The Vision of NṚISIMHA ;
- (13) Triumphant over SARASVATĪ ;
- (14) The sojourn at Śṛingagirī ;
- (15) The Founding of the city of Conjeeveram ;
- (16) An Account of the goddess KĀMĀKSHĪ ;
- (17) The Establishing of the Śrī Chakra.
- (18) The Elucidation of the Path to Moksha ;
- (19) and Becoming identical with Saṭ-Chit-Ananda.

These are the main themes that are interspersed with many a secondary topic having a bearing on them, and I so write the work that it is full of interesting answers to various objections and queries, and that it may quash the numerous false faiths.

(To be continued.)

[ALL RIGHTS RESERVED.]

NOTES OF SOME WANDERINGS

WITH THE SWAMI VIVEKANANDA.

Continued from page 233.

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.

Tuesday
August 9th.

At this time the Master was always talking of leaving us. And when I find the entry "The river is pure that flows, the monk is pure that goes" I know exactly what it means. The passionate outcry "I am always so much better when I have to undergo hardships and beg my bread!" the longing for freedom, and the touch of the common people, the picture of himself making a long circuit of the country on foot, and meeting us again at Baramulla for the journey home.

His family of boat-people, whom he had staunchly befriended through two seasons, left us to-day. Afterwards he would refer to the whole incident of their connection

with him as proof that even charity and patience could go too far.

It was evening, and we all went out to pay some visit. On the return he called his disciple Nivedita to walk with him across the fields. His talk was all about the work and his intentions in it. He spoke of the inclusiveness of his conception of the country and its religions; of his own distinction as being solely in his desire to make Hinduism active, aggressive, a missionary faith, of 'dont-touch-ism' as the only thing he repudiated. Then he talked with depth of feeling of the gigantic spirituality of many of those who were most orthodox. India wanted practicality, but she must never let go her hold on the old meditative life for that. "To be as deep as the ocean and as broad as the sky" 'Sri Ramakrishna had said, was the ideal. But this profound inner life, in the soul encased within orthodoxy, is the result of an accidental not an essential association. "And if we set ourselves right here, the world will be right, for are we not all one?" "Ramakrishna Paramahansa was alive to the depths of his being, yet on the outer plane he was perfectly active and capable.

And then of that critical question of the worship of his own Master, "My own life is guided by the enthusiasm, of that great personality, but others will decide for themselves how far this is true for them. Inspiration is not filtered out to the world through one man!"

There was occasion this day for the Swami to rebuke a member of his party for practising palm-istry. It was a thing he said that everyone desired, yet all India despised and hated. Yes, he said, in reply to a little special pleading, even of character-reading he disapproved. "To tell you the

Wednesday
August 10th.

Thursday
August 11th.

truth I should have thought even your Incarnation more honest if He and His disciples had not performed miracles. Buddha unfrocked a monk for doing it". Later, talking on the subject to which he had now transferred his attention, he spoke with horror of the display of the least sure to bring a terrible reflex.

The Swami had now taken a Brahmin cook. Very touching had been the arguments of the Amarnath sadhus against his willingness to let even a Mussalman cook for him. "Not in the land of the Sikhs, at least Swamiji!" they had said, and he had at last consented. But for the present he was worshipping his little Mohammedan boat-child as Uma. Her whole idea of love was service, and the day he left Kashmir, she, tiny one, was fain to carry a tray of apples for him all the way to the tonga herself. He never forgot her, though he seemed quite indifferent at the time. In Kashmir itself he was fond of recalling the time when she saw a blue flower on the towing-path and sitting down before it, and striking it this way and that, "was alone with that flower for twenty minutes."

There was a piece of land by the river-side on which grew there chenaars, towards which our thoughts turned with peculiar love at this time. For the Maharajah was anxious to give it to Swamiji, and we all pictured it as a centre of work in the future—work which should realise the great idea of "by the people, for the people, as a joy to worker and to served."

In view of Indian feeling about a homestead blessed by women, it had been suggested that we should go and annex the site, by camping there for a while. One of our party moreover had a personal wish for special quiet at

this time. So it was decided that we should establish 'a women's math,' as it were, before the Maharajah should require the land, to confer it on the Swami. And this was possible because the spot was one of the minor camping-grounds used by Europeans.

(To be continued)

"GOSPEL OF SRI RAMAKRISHNA PARAMAHAMSA"*

(By K. VYASA RAO, B.A.)

(No. I.)

Not many had known the name of Sri Ramakrishna Paramahansa before that day when a young man in orange robes from a British Dependency in the East stood before the Parliament of Religions and took captive a vast and cultured assembly of divines, philosophers and orators. Was it merely the novelty of his costume, or the fascination of his personality or the unexpected eloquence of his tongue in the command of a foreign language that created a sensation so spontaneous and unique in the annals of such assemblies? To some extent each of these contributed its own share to the sensation of the hour; but all of them put together could hardly have made up that grand total which he scored in the new world for the country of his birth and the oldest civilization extant. There were other orange robes, there were others of the coloured race from whose dark lips flowed the language of Shakespeare with telling fluency; these latter kindled no doubt the fire of appreciation in the immense and somewhat bewildering gathering before them; but it was Vivekananda, Narendranath Dutt of earlier days, that set the whole assembly ablaze and turned the occasion to demonstrate once again that the light of religion continue still to flow from the East. Who was this man whose name the world had not heard, nay his own country had not known, who brought no credentials such as scholars and authors

*Brahmavadin Press, Madras.

are wont to bring, who had not even gray hairs and who, to the despair of all, laid no claim to occult powers of any kind and chose to leave miracle—mongering severely alone, but content with the robe of renunciation and a pair of fearless eyes, stood there confident of capturing the West for India of old? Where did he catch the inspiration of his life which has lighted his soul and which will in times to come light the path of others?

When the world discovered Vivekananda, it discovered also Ramakrishna Paramahansa eight years after his death; and to day, fifteen years after the World's Fair at Chicago, *i. e.* nearly quarter of a century after the death of the Paramahansa, we are given in printed form the Master's Gospel. Yet, it may truly be said that the Era proper of Sri Ramakrishna commences from the publication of his Gospel. Till now we understood Sri Ramakrishna through the medium of his disciple Vivekananda, not only from what he wrote or said of his Master, but also from the Mission of the disciple, from the Ramakrishna Order which he along with others joined and promoted and the creed Revivalism which he preached with more vigour than success. But understood in this way, Sri Ramakrishna remained a puzzling personality to most, a kind of indefinite Entity—half real, half mythical—who, all were willing to allow, in the absence of proof to the contrary, must have been at any rate a harmless, good, pious man. To the critical it was difficult to explain the point of contact between a disciple so militant in his attitude and aggressive in his outlook and a master so supremely good and self-effacing. It was tacitly assumed after a fruitless endeavour at analysis that Ramakrishna like the bidden source of a great river must remain a mystery to most while Vivekananda was a broad-day reality. Moreover, was it not sufficient title to be acknowledged

as the fountain spring of Vivekananda's greatness? In 1893, a year before he burst on the Chicago assembly after a marvel of the East, when Narandranath Dutt after his Sannyas wended his way to Southern India in the course of his wanderings as Sachchidananda, the curiosity he excited in those who came across him was something out of the common; and Sri Ramakrishna was taken for granted on the word of a young sanyasin, because the latter was so strange in himself. A graduate of the Calcutta University with a shaven head, a prepossessing face, wearing the garment of renunciation, fluent in English and Sanskrit after the Bengali fashion, with uncommon powers of repartee, who sang "with full throated ease" as though he was attuning himself to the spirit of the universe, and withal, a wanderer on the face of the Earth! He had renounced the world, possessed as he was of parts that would take him to eminence in any profession! He had renounced it for the sake of Hinduism! and that at the instance of an obscure devotee, nameless and unknown, who was dead for some years past and who when alive was actually illiterate all his life! Verily, were the dry bones of Hinduism instinct with life? Or, has a new Society for miracle mongering, pretending to hold in the palm of its hand the key to the solution of all problems of this and other worlds, been established with its head quarters near the mouth of Hoogly rivalling the one at the mouth of the Adyar? Or, could it be a case of some irreparable domestic mishap? No, the man was sound and stalwart, full of sparkling wit, with nothing but scathing contempt for miracle working agencies preached at the foot stools of Mahathmaic hierarchies; enjoyed good dishes, at times perhaps got somewhat worse for a little too much of them; knew how to appreciate the hooka although fond of the pipe

as more convenient for a wandering hermit ; in fact, enjoyed the world all the better for having cut himself off from it. He harped, all the same, on renunciation for the sake of Hinduism with an ability that called for the admiration and a sincerity that commanded respect. The young Bachelors and Masters of Arts who had hitherto only disputed about Philosophy, religion and social reform, with all their endeavours centred in a brilliant legal career, or a rapid climbing up of the official ladder, or in the newly constituted Provincial Civil Service, were at their wit's end at the sight of such a phenomenon. It was of course something that the mild southerner had not promised to himself as a career or imagined as something very likely to occur. But there, they saw the man, and saw how well he could stand his ground in wrestling and fencing in the arena of the universal soul ; and when the hour of discussion gave way to lighter moods, they found how he could indulge in fun and frolic, in uncompromising denunciations and startling *bon mots*. Above all three was in him what they did not perhaps precisely diagnose as such, unbounded audacity. But ability and audacity apart, and the spirit of renunciation for the sake of Hinduism also apart, what endeared him was the unalloyed fervour of his patriotism, which came upon them as a revelation and commanded mute submission. In a country governed by a foreign power it is impossible to separate politics from patriotism and the young man who had given up all worldly prospects for the staff and a begging bowl spoke in no vacillating terms of the political aspirations that ought to animate young India. The political down fall of his country distressed him as ever political down fall distressed a genuine patriot. He felt the grief as a strong man who had renounced all the ties of blood and kinship,

freed himself from the bondage of land and gold, and vowed to look upon every woman as his mother, and who yet had but one love his country, and one grief its downfall. The indignation, the regret, the disappointment, the surging [schemes of ambition, the feeling of helplessness in calmer moods, the overpowering desire to dare and do, the abiding faith in the indestructible greatness of his own country despite all its vicissitudes of fortune sent him into reveries by turns and astonished his hearers and held them spell-bound. Withal, he was there for his country's cause, prepared to win his way with its emblem and carry the message of his country to gain for it, its rightful place among nations that have held her in chains of conquest. Nay, he would vivify the present and lay the foundations of its future greatness, would revive the glory of the past and bring back to it its ancient days of strength and power, in a word he would bring about an Indian Revival; that was his mission and he had fallen to work. What were they, the young graduates, going to do? Speak, discuss cram, pass, get on, get money, get carbuncle, and propagate a race sicklier each generation than the preceding one, a race of babes and imbeciles in the end, fit for nought but foreign chains for all times to come! Was that the only ideal for young India! Have they not had enough of it? and endless discussion over it all? For shame, was there nothing else for the progeny of a race which reveres in word and preserves in memory the *Gita* propounded in the field of battle to a hero in full armour? We have forfeited our rights to own it as ours, and with our right to it thus lost, the race might as well commit suicide rather than live the life of the maimed and the crippled of the human species.

Such was the man who travelled from the Hooghly to the Tambrapurney who wailed and denounced in

unmeasured terms, whose words flashed as lightning and cut as steel, who impressed all, communicated his enthusiasm to some, and lighted the spark of undying faith in a chosen few.

Nor was the time for such talk the less propitious. The second session of the congress had not yet been held at Madras; the elevating informing and subduing personality of Ranade as the high priest of Social Regeneration had not been so fully realised in Southern India, the "boy reformers" had their hand on the social reform plough with phenomenal courage and were attracting wide attention throughout the Presidency to the chagrin of some, annoyance of many, upsetting the mental equilibrium of many more among the educated. The re-marriage movement led to bitter acrimony everywhere among Brahmins; the anti-nautch agitation was viewed by the well to do and less educated as a veritable offspring of a disordered digestion sprung upon the public as a malicious mar-joy by prudes and book-worms; impious hands were being laid on the immemorial barriers of caste, not in the sacred name of religion, but on behalf of the dubious claims of ill-understood rationalism, openly and defiantly, in the view of the great majority of the people to their unspeakable disgust. In short, social vandalism which had not even the redeeming excuse, as they thought, of the sanction of religion behind it or a sanctified personality to command it, was, in the common opinion of many, proceeding at a fearful pace.

What a prospect to oppose to it an English educated *sanyasi* so uncompromisingly denunciatory of foreign ideals, irreligious assumptions and of impious attempts at reform without invoking the aid of what was great in the past, enfeebling thereby the national structure! Did he not, further, speak of *revival* instead of reform? The

former was a work of restoration, the latter of innovation, and taken all in all the current of vandalism could not be better opposed than by the traditions of the race being massed under the name of revival and offered in resistance to its rapid and devastating flow. True, the political horizon was unclouded and there was no immediate cause for complaint, but there was no escaping the fact that the country was in the grip of the conqueror, and far as eyes could see there was little chance of political liberation. But it was their duty to present inspiring ideals to the younger generation, trusting in god to work the future salvation of the country. Anyhow, the singular specimen of a Sanyasi from Calcutta who was not crazy in head, was not an impostor of the indigenous or imported pattern, did not preach *Vedanta* to appease his hungry *atma*, could not have taken to it as a profession, because he had both the passport of a degree and splendid attainments to make them pay whenever he might employ them. Agitated as one section of intellectual Madras was over these questions, and with the temptation to afford Sachchidhananda every opportunity whereby the unholy attempts of social reformers could be thwarted, much of the agitation might probably have proved of little avail for the immediate purposes of that section had not the Parliament of Religions been announced to meet in the space of some months. No better opportunity for the Swami to make his *debut* and on his return home, it would be one triumphant progress from end to end during which the vivifying creed of revivalism was to be preached in the place of Reform, Brahmoism, Arya Samajism and all else of the same kind. These were no doubt the unexpressed thoughts, the hidden realities, the unplanned programme of that hour when Sachchidhananda's visit to Southern India resulted in his embarking for the United

States at Bombay where one of his ardent admirers from Madras who later on became his personal friend and who had collected the necessary funds, saw him off and possessed his heart in patience till the world heard the name of Vivekananda. He it was that plumed the question, "why not go to Chicago Swami?" "Yes, if you can get the passage" was the necessary reply of the man who was prepared to accept his next meal from wheresoever it might come. But it was not so easy to get the passage for an unknown Sanyasi of whom no one had any idea until he saw him. Disappointments from some quarters and money from others came and when the latter came from one greater it was sent through a man who demanded a receipt from the Swami to whom it was directed to be delivered. But the Swami had left for Calcutta to be at Bombay in time for his voyage. Five hundred rupees was too precious and substantial an amount to be foregone for want of a signature from the Swami; the friend went inside the house, where the Swami was thought to be staying at the time, went inside a room right up to the table on which stood the inkstand with pen and on coming out of it handed to the man at the front door of the house the receipt with the name of Vivekananda on it.

(To be continued)

ISHOPANISHAD.

This Upanishad forms the last chapter of Shukle Yajur Veda and it is devoted to the exposition of the principles that underlie the manifested universe all around. Its first mantra begins with an enunciation of the all-pervadingness of the Divine Principle denoted by the word ईश्वर. The first mantra means :—This entire universe is pervaded with the Divine Spirit. Whatever moves in this ceaselessly moving universe is animated thereby—whatever else appears to be, besides that, is *everchanging, evermoving, never in being*. If you like to be at peace and happy, have in you the spirit of renunciation. Enjoy the universe as a manifestation of the Divinity, non-attached to the various ever-changing appearances of which it is so full. All the manifold manifestations are the wealth of the great Creator—the क—. You should not covet what belongs to Him. The spirit within you must be one with the divine spirit which pulsates in the inmost essence of all. The so called objects of the universe being ever in the change and being *Projections* of the Lord of the universe—the universal soul—depend for their existence, growth and decay upon the energies of that soul and so as long as you remain within your narrow individuality you cannot claim those objects as being your possessions. They must follow the workings of the universal energies and they cannot accomodate themselves to your individualized disires and inclinations. Therefore it is necessary for you, if you understand your position and that of the objects surrounding you, to

give up your attachment to those objects and instead of an attachment to them, to go back deeper within yourself, and remembering that within you too as within everything else there is that Divine Spirit—that universal Spirit which bursts forth into all the splendours of the universe, to become attached to Him—to become unified with Him so that through Him through unity with Him—the glories manifested in the universe and the still higher glories that are in Him still behind all manifestations may become yours. Despair not, the beginning clause of the mantra breaths words of hope into your ears in ईशावास्यमिदं सर्वं—all this has God within it and hence there can be no doubt as to your becoming entitled to all the glories of God when He is not a stranger but within you—the Soul of your soul and the life of your life (प्राणस्यप्राणः मनसोमनः)

The only thing needful is to remember the next succeeding clause that whatever is in the universe is always (जगत) changing or evermoving and so never permanent. Such being the case no wise man who regards himself as ever-existing can have any regard for the transitory things of the world. Thus the rule of conduct cannot be otherwise than as enunciated further on in तेन्यक्तेनभुञ्जीथाः

Hence enjoy the bliss that is your own as belonging to your inmost self—the divine spirit—the bliss which comes to you as your own when you cease to be attached to that which does not seem to be your own. What lies outside you—which belongs to the Lord of the universe in His creative aspect and which even He does not pay any regard to on account of its being changeful and transitory. If you do this—if you have the spirit of renunciation—if you have in yourself all your energies centred—if your outgoings have ceased, you become one with the Lord of all—

you become full in yourself—you become one with the bliss itself—the bliss of the Lord and there is nothing else for you but bliss eternal—enjoyment eternal.

In short if you attend to the objects you become individualised, conditioned, differentiated and separate from the Lord. In this aspect you cannot have any right to any enjoyment, for you sever yourself from the source of all bliss and enjoyment. The objects, that you attend to and become attached to, you cannot have, for they belong to the universal Soul and you have narrowed yourself down to a particular sphere limited by your coveted objects. In a way you yourself disinherit yourself and raise an obstruction of objective covetousness to prevent you from enjoying the heritage of the divine bliss. Do the contrary. Give up your attachment to the objects. Give up your conditions and limitations. Be unified with the Lord of the Universe who is within you and the bliss of the Lord becomes yours and the objects as being of the Lord now stand at your service though you may not now pay any heed to them. The whole manifested universe stands up in awe to serve you though you may not now stand in need of its services. So the conquest of the world cannot be from without but from within—the ईश or the Ruler of the Universe being within. So let us go within and meditating upon the Mantra become one with the Lord of all that is within us—that is in us, *rather is us* and thus let us enjoy and be blissful—(thus the *mantrarth*, the meaning of the mantra, has to be realized in expansion and when the thought underlying its various clauses has been grasped in its relations and inter-relations to the preceding and succeeding clauses then the mantra is to be repeated in calm meditation so that the thoughts of the Mantra expressed in condensed form may become assimilated into our conscious-

ness and thus may gradually transform our limited consciousness into the unlimited consciousness which stands at its basis.)

Then the question arises as to how is the life to be led? What is to become of the inherent activities of human nature so long as they last? The spirit in man is to become one with the Divine Spirit. So the energies of man must be unified with the energies of the Divine Being. The absolute Lord is not a dead mass of matter. He is full of infinite life and infinite force. The life and force that we see around us cannot give us any idea of the infinity the intensity of life and force in the Lord of all. So whatever is here is only an infinitesimal portion of the life, the force, the strength, the consciousness, the bliss that there is in Him.

The entire Universe with its apparently infinite activities, infinite lives, infinite manifestations is but an insignificant quarter पाद of the Lord. The whole being of the Lord the त्रिपाद the remaining $\frac{3}{4}$ this as it were is full of indescribable *amrit*, प्रनिर्वचनीय, प्रानन्द. So to be one with Him means to be one with Him in spirit, in mind, in words, in external activities. To be one with Him means to feel Him in yourself as your own Soul, to follow up his impulses in yourself in your activities and so long as your nature has any impulse within it which carries with it the stamp of coming from the divinity with you an impulse which arises within yourself naturally and spontaneously has to be acted upon but nothing further is to be desired. You act because you are required to act because you are made to act because the action seems for the time your own self. What further do you want? How can you expect anything for the expressions of your inward nature.—That expressions come as a matter of

course and as the Divine Spirit the revered and the beloved Lord desires no reward, no compensation, no fruit to follow, no return to be made to Him for his manifold benevolent activities so you who desire to be one with Him, to share his glories, to enjoy his bliss, to partake of his Divine peace cannot reasonably, for any return to be made to you for your actions however benevolent and virtuous they might be. They are your natural necessary and spontaneous activities. They may have immeasurable, beneficial consequences for the world but so far as you yourself are concerned you are not to expect or to desire the least recompense for that. Your sole concern is to be acting and acting alone for the sake of the Lord remembering and realising that your actions are only the actions of the Lord and not your own separate and individualized actions. Your Soul having become merged in the Lord, the Lord has become one with your Soul—one with your mind—one with your activities, your feelings—your thoughts—your actions are of the Lord in so far as the *Kpadhis* the vehicles of your constitution can admit of the light of the Lord. The Lord cannot keep himself away when the Soul hankers after him, and Lord rushes in torrents to fill up the life of the Soul. Thus—*Kata*

यमेवैष वृणुते तेन लभ्यस्तस्यैष

आत्मा विवृणुते तनुं स्वाम् ।

He who desires and hankers after the Lord his soul is taken possession of by the Lord and the Lord reveals Himself to him, occupies his whole being, makes his thoughts feelings and activities His own.

(To be continued.)

PITY ME, SIRE, PITY ME.

Those to whom this world is all
Struggle in it, now climb now fall :
Undismayed, you stand, my son :
What if its struggle lost or won ?

Alas ! sire, I am but young,
Clinging the ladder's lowest rung :
I crave thy help, in bending knee :
Pity me, sire, pity me.

This world, my son, with glossy hue
Hoodwinks the heedless people's view.
Undismayed, your race must run :
What if its struggle lost or won ?

I rejoice, sire, I did some good ;
But most bad things have always stood
Against my spiritual harmony :
Pity me, sire, pity me.

Be bold and confident, my son :
If you did good, it is well-done.
Pay no heed to world's great fun,
Or if its struggle lost or won.

Many a time 'n my reckless days
Have I been lured to wicked ways :
But, thanks, that I am now with thee :
Pity, me, sire, pity me.

Before the sweet, the bitter comes;
Avoid the sweet and bitter plums;
Care not the world's opinion, son:
Or if its battle lost or won.

Tell me, sire, what I should do,
That may make me as pure as due;
Give me peace and harmony:
Pity me, sire, pity me.

Be pure, unselfish, kind, and true
In thought and word; this is the clue:
If e'er the world assails you, son,
Care not if its battle won.

Alas! sire, how hard it is
To curb the mind's wild rhapsodies!
In vain, vain I try to be free:
Pity me, sire, pity me.

"This my Maya is divine."
So says the Lord with wise benign:
Cry Him mercy, crave His grace;
Care not what the world says.

To Him I bow and Him I ponder,
For He, O sire, is the world's great wonder
In planets large and atomies:
Pity me, sire, pity me.

Pray to Him and feel not tired:
Always live a life retired:
Meet world's temptations eye to eye:
Ne'er on its support rely.

Alas! this world! sire, I fear
Till I know me, I will not near :
To thee I come; enlighten me :
Pity me, sire, pity me.

V. KANNABHIRAN MOODALIAR.

The Spiritualistic Universe

The late Prof. James says in his "Pluralistic Universe" that a man's philosophy is the expression of his intimate character. Broadly speaking, there are two natures in the world, the sympathetic and the cynical ; and from the clash between these two natures, two types of Philosophy result, the Materialistic and the Spiritualistic. The materialistic philosopher leaves the world to the tender mercies of the blind forces. The most complicated event can be explained, he says, by reference to matter and motion with their exact quantitative expression. The highest productions of nature and the most beautiful adaptations of organic structure can be brought about by the blind laws of evolution without the need of any higher power. In the theory of evolution, the inorganic comes first, and from this emerge the lowest forms of animal and vegetable life, and from out of this again come the various forms of conscious life which in their turn give birth to the forms of moral life. These interruptions seem to require the intervention of a higher power, but the materialistic philosopher is so sanguine that he expects to be able at no distant date to bridge these gulfs in some naturalistic way. He thinks that the moral comes out of the non-moral, and in explaining the moral imperative, he adopts the explanation of historical development, i.e. explaining the later by means of the earlier, the higher by means of the lower, what comes after by what has already preceded. He shows how the process of evolution has gone on in the development of the moral, and how morality can only be regarded as one

among the many qualities of man which enable him to increase his life both in length and in breadth. After giving this explanation of the "*how*," he thinks he has nothing more to do, and it does not strike him that he has another explanation to offer, explanation in the more important sense of the term, viz, the explanation of the "*why*." He mistakes what is only mere description for explanation. It does not appear to him that the moral "*ought*" is a factor which cannot be explained by any amount of natural description, but which requires a deeper source for its own illumination. The materialistic philosopher also leaves *Conscious or Spiritual life* unexplained. This is unique in kind and does not lend itself to any naturalistic explanation. It remains like a drop of water on the lotus leaf and refuses to be organically united with the system of materialistic knowledge already achieved by the race. He also treats every thing supernatural with cynical contempt. The Spiritualistic Philosopher, on the other hand, is disposed to think that Spirit surrounds matter and is inseparably bound up with it. Matter and Spirit are sympathetically united. He is fully aware that if evolution is to be a thoroughgoing philosophy, it must grant that consciousness in some shape or other must have been present at the very origin of things. Every atom of the original nebulous matter must be supposed to have been animated by conscious life. These two natures, the sympathetic and the cynical are also described by James as the Tender-minded and the Tough-minded.

It should not be forgotten, therefore, that besides mechanical evolution there is a thing like Theistic Evolution. Mechanical Evolution belongs to the tough-minded nature and excludes every spiritual element, and the Theistic Evolution belongs to the tender-

mind nature and holds that God is immanently present in the World's evolution in all its aspects. Take a small example, a deduction in geometry. A certain property has to be proved of a certain figure. This is the main purpose ; and we shall suppose that the solution consists of half a dozen steps. The student of geometry goes through all these steps successively and reaches the solution. But how is he guided in his process through all these steps ? We say he is guided by the main purpose of the solution. After making a certain construction, he is impelled to make another, because by making it he thinks he can prove certain angles to be equal, which in its own turn will pave the way for proving the equality of certain triangles, which again seems to him to be needed for the final solution. The analytical method proves the truth of my statement. You start from the solution and seek the step just preceding it which would lead to it. You go back again from this step to the one next preceding it, from this again to the one next preceding it and so on, until you come to the first step. Each of these steps receives its significance and place in the whole from the final purpose of the solution. It is utterly unintelligible unless it is viewed and interpreted in the light of the final purpose, unless it is regarded as crudely and imperfectly representing that purpose.

Hence, the final purpose is immanently present in each step of the process, determining it and leading on to the next step, until the final step is reached, when the purpose may be said to realise itself as itself. It also connects all the six steps into an organic whole. The whole is present in all the parts and does not exist apart from the parts. It is still a light, a power, a "concrete universal" without which the parts bear no meaning. So also,

it is easy to conceive that a divine purpose runs through the various processes of evolution in all its phases determining their progressive development and tending in the main towards the realisation of itself. It may be that in the realisation of the purpose of the deduction, trials are made and errors are committed. But these trials and errors are themselves steps in the solution though they have a negative value in so far as by excluding themselves they lead to the development of the right steps. So also, in the evolution of the cosmos, mistakes occur, eliminations are made, and the right things persist by virtue of the inherent power they possess. Errors themselves have a value in the system of occurrences, which consists in leading to truths by annihilating themselves. In answer to the question, 'Why should there be mistakes at all?' we can only reply by the counter, 'Why should there not be mistakes?' All this is human effort to form an adequate conception of existence, and human consciousness subsists on differences and contrasts. And when realisation does come, all will be truth. If you adopt this conception, you will be able to explain many facts of the World which Naturalism does not even approach in any earnest spirit of inquiry.

There are many phenomena which lie wholly outside the pale of psychological explanation such as, telepathy, clairvoyance, hallucinations at time of death, mediumship, &c., which have been shown to be phenomena that actually occur, and which require adequate explanation. Some of the scientists are utterly indifferent, and will not even examine the evidence available for some of these phenomena. The late Prof. James tells us that when he asked one of his friends, a leading biologist, now dead, why so few scientists even look at the evidence for telepathy, he told him, it appears, that even if telepathy were true,

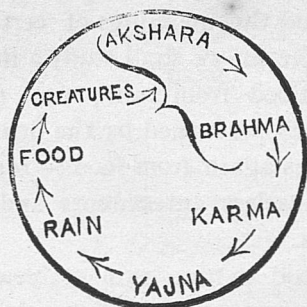
the scientists ought to band together to keep it suppressed and concealed. It would undo the Uniformity of Nature and all sorts of other things without which the scientists cannot carry on their pursuits. When all these things are taken into consideration it seems inevitable that we should postulate the existence of a Higher Power, universally present and moving onward towards the fulfilment of itself according to a principle which can appeal to human consciousness which is a product of itself and which sees before it still other steps to traverse before the final beatitude is attained.

BHAGAVAD GITA—AN ESSAY.

(Continued from page 203.)

IX.

The “wheel” above referred to, will, it is hoped, be made clear by the following Chakram:—



Now to the explanation of certain terms used in the Chakram. Akshara means Jivâtma, for it alone obtains gratification from food etc, and *not* Paramâtma and is thus able to engage in action. Further, it is Jivâtma that takes on the body and becomes a Dhâhi (देही) and hence the body is said to spring from Jivâtma for the former serves as the instrument of the latter. “Brahma” means *body*. Others interpret it as Supreme Spirit or Vedas. Both are beside the point. The next step of the bodiless âtma in the *wheel* is the embodied âtma. So all that is meant by saying *Brahma* springs from *Akshara* is Jivâtma takes on body i.e. becomes embodied. Hence *Brahma* means here nothing else than *body*. The use of the word in this sense may be seen from Mund. Up. II. 2—7.

"From Him, this Brahma (matter=body) name, form as well as food are born," and from the Gita XIV. 3, which is as follows :

ममयोनिर्महद्ब्रह्म

"The Vast Brahma (matter) is my womb."

When the bodiless Jivâtma becomes embodied, it is, in ordinary language, called a creature जन्तु. So Akshara means Jivâtma bodiless, Brahma means Jivâtma embodied. Taking *Brahma* to mean *Body* merely, then Akshara *plus* Brahma is embodied Jivâtma i.e. Creature. Having thus far understood the meanings of certain terms employed in the Chakram, we shall study a little closely the 'wheel' itself. Food from rain; rain from sacrifice; sacrifice from works performed by the doer; works from creatures; creatures again from food;—*this* is the wheel or Chakram of ceaseless antecedents and consequences. Vide the diagram.

Now, that food is from rain or creatures are from food is plain and matter of ordinary observation. But how rain is the result of Yajna or sacrifice requires explanation. One way of explaining it is quoting the authority of Manu. The matter does, however, admit of a clear and scientific explanation. Sacrifice on a large scale means prodigious fire which heats the air. The hotter the air the more vapour it contains. So the effect of Yajna is to surcharge or load the air with a lot of moisture or vapour in it. When thus the moisture-laden air comes, as it will sooner or later, in contact with cold blast, it condenses into rain, Thus it is that rain springs from sacrifice. History tells us that there had been downpourings in almost all battles fields soon after the battle where cannon had been made much use of,

Coming again to the wheel, we have noted that it is a veritable wheel ; we cannot avoid it. Prudence and common sense dictate therefore that we should not interfere with it. So says the Lord

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अघायुरिन्द्रियारामोमोघंपार्थसजीवति ॥

“ He who on earth doth not follow the wheel thus revolving, sinful of life and rejoicing in the senses, he O Pârtha livet in vain.

M. S. RAMASWAMI AIYER, B.A., I.T.,

(To be continued)

NOTES and THOUGHTS.

In a recent issue of the *Times of India* has appeared an article headed "The guru craze" from the familiar pen of the author of "Behind the Indian Veil." We were rather disappointed at this exhibition of superficiality, this lack of interpretive power and insight in one who, we presume, feels the responsibilities of his position as an Indian contributor or leader-writer to an Anglo-Indian journal.

We give below extracts from the article.

* * * *

"Some forty years ago Mill was a name to conjure with and all educated people were followers of Mill, Spencer, and others of the rationalistic school. After this exaggerated worship of Mill, or rather in consequence of it, has come the reaction when it is the prevailing fashion to sneer at him and his followers as the exponents of a mere dry philosophy. The cold light of reason, so runs the fashionable cant of the day, is not sufficient to satisfy the wants of the inner soul of man.

* * * *

"I do not, however, propose to discuss the prevailing intellectual atmosphere of the West. I wish to refer only to a backwash of the same movement as seen in India, viz., the growing tendency towards occultism among the educated classes of India. The increasing following of such cults as Theosophy, Vedantism, and what, for want of a better word, we may call Vivekanandism, is due to the same intellectual or quasi-intellectual movement.

* * * *

"But in these instances at any rate there is an avowed appeal to the intellect; but close followers of Indian thought have recently observed a far more vicious tendency among the educated people of Western India at least; I mean the absolute abdication of all reasoning faculty which consists in adopting a *guru* in the religious sense of the word. A *guru* is a person whose every word is a law to his disciple and whose command is to be obeyed and not argued with however absurd it may be. Ancient Hindu books have fancifully exaggerated panegyrics of the *guru*; but for some years after the introduction of Western culture the worship of the *guru* decreased. But recently we have been observing a recrudescence of the cult of the *guru* and of the growth of this practice among educated Indians no doubt can be entertained. Leading lights of Indian society have fallen victims to this new—or rather—revived fad. The forms it presents are diverse. But it is interesting to consider the qualification—or rather the want of them that are absolutely requisite in a perfect specimen of the genus *guru*.

* * * *

"It will be a very great addition to the holiness of a *guru* if he is known to have been a great reformer before he turned his ambitions towards *gurudom*. The more heterodox he was before his conversion the greater his merit afterwards. In fact there is at present no such royal road to popularity as to have one's fling first and then turn a *guru*. In this land of universal gullibility any person who is sufficiently eccentric is sure to get a following. If he be enterprising enough, he will even be able to spread his fame beyond the bounds of India. A trip to America will work marvels and some crazy Americans who are always on the look out for novelty will

hail him as a new avatar. The penny magazine recording the doings of a microscopic society of disciples who in the universal American style have ready made titles of Professor, Colonel or Judge, when sent back here will be used in its turn as further advertisement of the 'saint' who has received recognition at the hands of the most advanced spirits of the civilised west, so would run the usual jargon of his duped disciples. Perhaps a *mutt* will be established with an appropriate brotherhood and the whole conspiracy of deception carried on with a perfect organisation.

* * * *

"I do not mean to imply that the whole business is a tissue of organised conscious deceit. A few are conscious hypocrites, a few others are self-deceived, while the vast majority consists of people who have a vague fascination for all that is occult and against reason and satisfy this bent in the way that offers itself. A few of these people have ulterior motives and should not be surprised if some of these were found to be political. But I appeal to the better nature of my countrymen whether it is in the best interests of the country to hold up such men—who to judge them mildly are self-deceived idiots—as models for the ordinary man to follow."

* * * *

The above extracts will give our readers an idea of the frame of mind of the writer of the article. It is clear that the writer is an anglicised Indian with a highly reformed intellectualised religion, a Theist of either the Brahmo Samaj or Prarthana samaj, and owing no allegiance to any ancient religion or tradition. Men of his class generally

have little faith in any Guru, for they are themselves self-constituted teachers of humanity. Having lost touch with the religions of his ancestors the Sanatana Dharma, he has become incapacitated to write about it, to rightly interpret the thoughts and sentiments of his own people and country to the rulers of the land. To pick out the defects and faults of any particular community and to expose them without the saving grace of humour is pernicious. Such seemingly rationalistic reformers do little good to their country; on the contrary they work harm. This is a species of iconoclasm engendered by a secular learning which is satisfied with and never goes beyond the external aspect of things. To persons of this stamp the true meaning of progress is incomprehensible. They have no imagination, they cannot sympathise and they cannot construct. Are these to guide and lead the society or those great *thyagis* who give up wife, wealth and bright careers to work for their religion, their country and the salvation of their people?

ADVERTISEMENTS.

The Vaidika Mission

or

VAIDIKA DHARMA PRACHARA.

The main object of this Mission* is to popularise and propagate the Vaidika Religion (as propounded in the "Basic principles of Hinduism or Vaidika Dharma explained") and the synthetic Vedantha philosophy of the Hundred and eight Upanisads.

This Mission is universal in its character, and not at all sectarian. The word "Vaidika" generally means "pertaining to Veda," and particularly refers to the experiential knowledge derivable from the ritualistic portion of the Vedas which are the oldest scriptures of the world. The word "Vedanta" generally means "the highest knowledge" and particularly refers to the Divine wisdom which is derivable from a synthetic study of the 108 Upanisads which propound the various phases of the Religious philosophy taught in the Vedas (which also include the Vedantas or the Upanisads).

The word "Vaidika" presupposes the highest orthodoxy which is synonymous with loyalty to God and king. The orthodox people are taught from their very infancy to submit

*Refers to our advertisement in the Thacker's Indian Directory for the current year, for general information regarding this Mission and its auxiliary Institutions—the "Vaidika Dharma Sabha," registered under Act XXI of 1860; the "Oriental publishing Co., Ltd., and the "Industrial Permanent Benefit Fund, Ltd."—all of which are working in sympathy with "the Rama krishna Mission," "Sri Bharta Dharma Mahamandalam" and other religious movements. Further particulars will be found in our booklet entitled "The Vaidika Mission and its work" which can be had from the Company at four annas a copy.

to authority, to conform to discipline, to respect the divine laws and the laws of the country and of its rulers, and also to revere the elders who expound and respect those laws.

The Vaidika orthodoxy is distinctly opposed to any kind of intellectual slavery. It allows the greatest liberty of religious thought, provided it does not interfere with domestic and social harmony. Compare the following passages taken from Chapter II of the "Surya Gita" rendered into English by Mrs. L. M. Chamier.

"When doing the ordinary duties of every day life—pertaining to each varna and asrama—appropriate to the conditions of the doer, if one, who is ignorant, should be in any doubt as to what course he should pursue, he should follow the example of his ancestors."

"And even if the man be learned, he should follow the example of his ancestors in matters relating to rituals and ceremonies, waiving his own judgment, if necessary."

"This observance of the customs of ancestors is ordained only in the case of rituals and ceremonies. As regards knowledge and concentration or meditation, in as much as these are purely intellectual acts, the practices of ancestors may be discarded."

"For instance, even if the ancestors had followed the Sankhya system of philosophy, the descendants might still follow the Yoga system, or the reverse might happen without the least offence being committed."

"If a man does acts which are in opposition to the customs of his forefathers, he is foolish; and his folly will lead him into error."

"The omission to perform those obligatory religious duties and rituals which have come to be recognised as being founded on moral duty, makes the man a violator of the natural law, for it lowers him in the social scale, i.e., it degrades him from the higher condition of life, because these have come to be regarded as conventionalities necessary for the higher conditions of life."

"Just as the doing of forbidden acts must be said to be a cause which incurs consequences, so also must the omission to perform every day duties be said to be a cause and to incur consequences."

In all countries, the orthodox people are generally the accredited guardians and custodians of their respective religious faiths, ancient and modern; and the orthodox brahmanas are expected to be the world's custodians and trustees of the eternal spiritual science taught in the Vedas and Vedantas—the oldest religious books of the Hindus, as well as of the world. The word orthodox is used here in its broad etymological and not in any restricted or abused sense; and, as such, this Mission has no quarrel with the followers of any orthodox system of religion in the world.

The 108 Upanisads are teeming with the theories of "Creation," "Evolution," and "Illusion"—known in Samskrita as the "Arambha," "Parinama, and "Vivarta" Vadas. The qualified student, unless he is carefully taught and guided by a qualified teacher who lives the typical life, will indeed feel it a difficult and almost hopeless task to reconcile the apparent contradictions that are found in the said Upanisads. Again, when such a student, for the first time, enters the school of experience, his doubts must necessarily be on the increase.

The central idea, for the time being, sought to be impressed on the mind of the student by the Upanisad teachings, is undoubtedly capable of realisation, stage after stage, if he is only taught the synthesis of the aforesaid three theories as well as of the said Upanisads which only appear, on the surface, to be self-contradictory. The "Dvaita," the "Visistadvaita" and the "Advaita" systems of Vedanta are respectively based on the aforesaid theories of "Creation," "Evolution," and "Illusion"—which (three) will include all other theories. The practical side of Vedanta, which is based on a synthesis of these three theories as well as of the Upanisads, is first of all concerned with the principle termed Pratyagatman—the Divine element in man. If comparison will be of any help in this

connection it may be said that this Pratyagatman is very nearly the same as the "Christ" principle of the philosophic Christianity.

This principle must first of all be correctly understood and realised by the Christian student if he wants to study Vedanta for the sake of higher knowledge and not for the sake of converting the "heathen." Many Vedantins who are not interested in comparative study, do not give the prominence it deserves to the principle called Pratyagatman. This principle is, so to speak, the a. b. c. of Practical Vedanta.

The "Christ" doctrine had its origin evidently from the Upanisad-teachings, and we may therefore reasonably hope the West to gradually recognise the Vedanta as the venerable mother of the "Christian" doctrine. The well-meaning Christian Missionaries and the studious Orientalists—notwithstanding their sincere devotion, religious fervour and scholarship—have not yet attempted to discover the "Christ" principle in the Upanisads; and they are therefore unable to explain it in the language understandable to the students of Vedanta who do not accept the popular version of it.

Mr. Wilton Hack has attempted to explain this principle in popular language (agreeably to the Upanisad teachings) in his booklet called "The Human Soul," and also wonderfully succeeded in his attempt. He has done a real service to the religious world. The clue to such explanation can be found in the "Surya Gita" and the first two books of "Practical Vedanta" published and sold by the Oriental Publishing Company, Ltd., Mylapore, Madras, S., India.

The illustrious Emperor Akbar was a student of comparative religion. He found the Truth in the Upanisad teachings and was also able to reconcile it with that of the faith in which he was born. What was possible for him is not possible for all others in the absence of sufficient materials for such comparative study. All preachers of Christianity and other religions that have the mission of converting the "heathen" are not always students of comparative religion and seekers after

God. Many of them that are such have not in their possession sufficient materials (that are to be found only in the aforesaid synthesis) for a thorough and impartial comparative study and a succesful search after God.

The promoters of this Mission are of opinion that the cause of the Vaidika religion as well as that of Hindu orthodoxy has greatly been weakened during the past 100 years or more, by so many extraneous causes. Its present condition is somewhat alarming and it needs the immediate action on the part of orthodox leaders to cure such weakness as early as possible,

It is a well known fact that many of our modern Hindu parents are now unconsciously teaching their children to neglect their domestic economy by exchanging their simple and scientific modes of living for the costly Western luxuries which are generally beyond their means; that they are indifferent to the development of their individual character, personal conduct and unrivalled ethics; and that they are also neglecting their national and universal Religious philosophy as well as their social harmony.

They are further neglecting their time-honored (religious and secular) primary education, and the proper care of their children as well as the golden rules of their ancient village communities.

The Vaidika Mission has been founded to remedy the afore-said defects as much as possible; to popularise and propagate the principles of "Vaidika-Vednta," the universal Religious philosophy (both theoretical and practical); and to induce the modern Hindus to live up to their ancient domestic, and religious ideals *as far as practicable*.

The Mission has in view the publication of such tracts, pamphlets, booklets and periodicals—in English and Vernaculars—as will convince even the rational and sceptic minds of the superiority of the Hindu ethics and spiritual science, of their ancient sociology, domestic economy and practical religious training in home life, as well as their national character, all of which have been purposely belittled,

misinterpreted and misrepresented by interested parties, and also very much misunderstood by many modern people here and abroad.

The majority among the Hindus who belong to the old school (including, our English educated brethren that have a reverence for our ancient ideals and principles) are generally happy and contented and are also tolerably well posted in their religious, social and other matters. Being confident of success in life, here and here after, if they follow the ancient path, and wishing to left undisturbed in their living the religious life according to their convictions and beliefs, they are generally inclined to keep aloof from many of their iconoclast brethren found among the votaries of the modern school of thought.

True orthodoxy of the type that is found among many learned brahmanas is very charitable, patient, reasonable and liberal. Hence, without deserving the confidence and sympathy of the cultured among the orthodox Hindus who are the custodians of the highest knowledge and useful traditions handed down to them, through an unbroken line of teachers and disciples, no comparative study worth the name is possible as far as practical Vedanta at least is concerned. A great deal of such knowledge and traditions will be found to have already been recorded and clearly explained in many works which deal with the synthetic philosophy of the 108 Upanisads.

This Mission therefore wants to serve the votaries of enlightened orthodoxy through the "Vaidika Darmo Sabha" and to enlist their sympathy and co-operation, with a view to bring about, in due course of time, that harmony between the ancient and modern schools of thought, which will be beneficial to both.

Admission into the said Sabha as "ordinary members" is restricted to the orthodox Hindus; but admission into the Mission is open to all students of comparative Religion and philosophy and to all seekers after God.

The governing body of the Sabha, which is formed of seven orthodox local representatives, will also be the managing committee of the Mission whose General will, besides the aforesaid seven members, consist of eight others chosen from among the life-members, patrons and ordinary members of the Sabha and the Mission, scattered over the world.

The Sabha has in view the publication of correct editions and translations of the published and unpublished religious and philosophical works almost free distribution among the donors and subscribers to the "Sabha" and the "Mission" funds; and also for free distribution among the poor and the deserving.

The Sabha and the Mission also advocate the spread of free primary education among the masses on the lines of their respective religious faiths and according to their ancestral methods under the control and guidance of their respective orthodox associations and leaders.

To begin with, Rupees Thirty Thousand will be required, for publication purposes; and the promoters hope to collect the same, in shape of donations and subscriptions, and to invest the collections, from time to time, in the O. P. C. L., and the I. P. B. F. Ltd., for acquiring (for the Sabha and the Mission) such facilities for their publication work as they cannot hope to get anywhere else. Out of the collections so made on behalf of the Sabha and the Mission, a certain fixed amount will be paid to their managing agents, for office expenses. The Balance will be invested in the said Fund and Publishing Co., until the maximum is reached. They mean spending only the interest on the collections (so invested) for their publication purposes. They count upon the munificence of their Eastern and Western brethren, for collecting the said amount in the shape of donations and subscriptions within a reasonable time.

This Mission wants to revive as much as possible that old system of elementary education which is at once religious and secular and which can be imparted almost free of cost

as was the practice in our ancient village primary schools which largely existed even four or five decades ago.

It has also in view the establishment of a training college for preachers and teachers when Funds permit. For the present, the select publications of the Mission will be its eloquent preachers.

The Vedas are chiefly concerned with Dharma and the Vedantas with Moksha. We cannot help drawing the attention of our readers to the sound arguments, of Swami Vivekananda contained in his article "The East and the West" (now published in book form) wherein he has rightly recommended the Dharma-Marga, to the large majority; and the Moksha Marga, only to a microscopic minority; and has further made the following true observation: "In India Kumarila again preached the Karma-Marga, the way of Karmas only; and Sankara and Ramanuja again established the eternal Vedic Religion, balancing in due proportions Dharma, Artha, Kama and Moksha. Thus the nation was brought in the way of regaining its lost life: but India has three hundred millions of souls to awake and it cannot be done in a day."

The Vaidika Mission has therefore a great work to making those course of time for the sake of humanity—the work of making those three hundred millions alive to the importance of the first three Purusharthas in their national life, and also to the necessity of living a balanced life as regards the teachings of the Vedas and Vedantas. This Mission has set before it the huge task of bringing out a mass of unpublished literature on the subject; of establishing village primary schools for imparting elementary education (at once religious and secular) according to our ancient methods and of doing all other things that are mentioned in the Sabha-memorandum, for the upheaval of our national religion and character. All these have to be accomplished mostly by depending upon public subscriptions and donations. This Mission is not at all concerned with politics.

The promoters of the Mission therefore appeal to all its friends and sympathisers for pecuniary help on its behalf request them to contribute their mite (however small the amount of such contribution may be) to the "Mission Funds" and ask them to be good enough to send such amounts to the Oriental Publishing Co., Ltd., Mylapore, Madras, India, to the credit of the Vaidika Mission.

The required printed forms are enclosed for the purpose.

THE SAYINGS

OF

Sri Ramakrishna Paramahansa.

*(The only complete collection of all
—His Parables and Sayings.)—*

With a Preface by—

THE HON. JUSTICE SIR S. SUBRAMANIA IYER, K.T. C.I.E.
Puisne Judge of the Madras High Court.

pp. 144 Re. 1-0-0.

The Sambanda Yartika

—OF SURESWARACHARYA—

(Translated into English)

BY S. VENKATARAMANA AYYER B.A., B.L.

173 Pages 1-12-0

THE SYSTEM OF KANT

To subscribers of the Brahnavadin Paper Rs. 1-8. Cloth Rs. 2
To Non-subscribers Do. Rs. 2. „ Rs. 2 8.

SWAMI RAMA TIRATHA

His poems and Life sketch by (Auran), price annas 3.


TRACT No. 1 ON TRANSMIGRATION

By Govinda Pershad Verma, M.A., S.C., price annas 2.

THE ARYAN PRAYER BOOK

By M. B. Sreenivasa Aiyangar, M.A.

With original text in Devanagari or Telugu and
English Translation. Price annas 6.

 *Apply to the Manager "Brahmavadin Office," Madras.*