

THE  
BRAHMAVADIN

“एकं सद्विप्रा बहुधा वदन्ति”

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

*Rig-veda. I. 164-46.*

---

VOL. XV.]      AUGUST-SEPT. 1910.      [No. 8 & 9.

---

VEDĀRTHASAṄGRAHA

(AN EPITOME OF THE VEDIC TEACHINGS.)

*By Bhagavān Rāmānuja.*

*(Continued from page 266.)*

If it be so explained, then the following is made out to be the meaning (of the sentence *tat tvam asi* or ‘That thou art’): The word *thou* means that he who was at first made out to be the presiding ruler of the body is a mode of the Supreme Self through forming the body of the Supreme Self; and that it (*viz.* the word *thou*) is denotative of him (*i.e.* of Śvetaketu) inclusive of the Supreme Self; therefore the word ‘thou’ denotes that Internal Controller of him (*i.e.* of Śvetaketu), who is characteristically associated with Him as a mode (of Himself); because according to the scriptural passage—“Entering along with this individual self which is the same as Myself, I evolve the differentiation of name and form,”—the embodied individual self is capable of assuming its individual name only through having the *Brahman* for its Self.

The meaning of the two words *that* and *thou* which coexist in the (same) grammatical equation is the *Brahman* Himself. Of these the word *that* denotes Him as being the cause of the world, as being the mine of all auspicious qualities and as being immodifiable; and the word *thou* denotes that same *Brahman* as forming the internal controller of the individual self and as being characterised by association with the embodied individual self as His mode. Thus the meaning of the two words *that* and *thou* is explained in this manner through the difference in their significations, as relating to one and the same *Brahman*; moreover, the *Brahman's* qualities—of being free from evil, of being free from modification, of being the mine of all auspicious qualities, as well as of being the cause of the world—are not stultified (here).

Those persons who are not well versed in the *Vedānta* do not see that all *things* (or 'meanings of words') and all individual selves have the *Brahman* for their Self, and they also think that all words have their significations exhausted in denoting merely the several particular objects they signify. Now, after learning the *Vedānta* passages, they understand that all *things*, being the effect of the *Brahman* (as the cause) and having Him for their internal controller, have the *Brahman* for their Self, and that all words possess the power of denoting the *Brahman* who is existent with each particular thing as His mode. It may, however, be objected here that under such a circumstance the knowledge of the power of words like *go* (cow) &c., as denoting certain particular things will get stultified. It is replied that it is not so. It has been already stated in connection with the scriptural passage—'I evolve the differentiation of name and form'—that all words are denotative of the Supreme Self as associated with the non-intelligent thing (viz. material nature) and with the individual self.

It being so, those persons, however, who are concerned in worldly matters, and make use of words (therefor) think that in as much as the Supreme Self who forms the main part of the significance of words is incapable of being known by means of direct perception, &c, their meanings are fully exhausted in relation to a part of what they denote. But their knowledge of words is completed by 'hearing' the *Vedānta*. In this same manner, all the words of the *Veda* give rise to the knowledge of their own meanings up to and inclusive of the Supreme Self. All the *Vedic* words themselves were in the beginning of creation taken up one by one and were after the creation of all things as before, used as before by the Supreme *Brahman* Himself to denote those things up to and inclusive of the Supreme Self. Manu says the same thing thus:—"He (*i.e.* the Lord) created the names and the individual appearances of all." The word *appearances* means configurations, or forms, in other words. The venerable Parāśara also says (the same thing) thus:—"In the beginning of creation He (*i.e.* the Lord) created by means of the *Vedic* words themselves the names and forms of Gods and all other beings and their purposes in life". The *Vedic* scripture also declares to the same effect:—"The Creator created the sun and moon as before". The meaning is that He having created the sun and moon, &c., as before, created also their names as before. Thus has been explained the identity of the world and the *Brahman*.

From this the proposition that by knowing a certain one Thing all things become known is established. By means of the teaching that all things are the effects of the *Brahman* (as the cause) and so all things have the character of reality through having Him for their Self and not otherwise, it is declared that 'It is all true'; in

the same manner in which, in the illustrative example, all the modifications of the clay are real through their being made of clay.

'Those scriptural passages' also which are intended to prove Him prove the Supreme *Brahman* who is free from evil, and is the mine of all auspicious qualities. Even while they teach that He is the negation (or opposite) of all things, it is not possible to avoid the distinction (in relation to Him) of being the negation of each particular thing; consequently, His being free from association with characterising attributes cannot be proved.

It may, however, be said that if mere intelligence be taught to be the *Brahman*, then it may be definitely determined that mere attributeless intelligence is the *Brahman*. It is replied that it is not so; because words denoting attributes descriptive of the essential nature of a thing denote through those attributes even that essential nature (of that thing) in the same manner in which the words like *go*<sup>2</sup> (cow) do. Accordingly, the *Sūtrakāra* (Badarayana, says: "Because a thing is of the essence of an attribute it is denoted to be that (attribute); as in the case of the omniscient (who is denoted by the attribute of intelligence as He is of the essence of intelligence);" "And it is nothing wrong, because it (viz the said attribute) is co-existent with the individual self as a whole." [*Vedānta-Sūtras*. II. 3 30 & 31].

By means of the attribute of intelligence, the essence (of the Self) is described. On the other hand it is not described that mere intelligence is the *Brahman*. If it be

1. Like "The Brahman is existence, Knowledge, infinity."

2. This word means that which goes *i.e.* it denotes an attribute and through that attribute the thing characterised by that attribute.

asked how this is made out, it is replied (that it is made out) from the scriptural passage which attributes knowership (to the Self, namely—"He who knows all and understands all.") This is also made out from hundreds of scriptural passages like the following:—"His Supreme power is revealed indeed as manifold, as also His natural knowledge, strength and action"; "By what, my dear one, should one know the *knower*." Because intelligence is a mere attribute and because also, in regard to a mere attribute, it is not appropriate to predicate that it is a *thing* or substance, therefore the words 'existence,, 'knowledge' &c., [in "the *Brahman* is existence, knowledge infinity."] denote the *Brahman* as associated with knowledge, &c. which constitute their own significations. Further, in the case of the two words *that* and *thou*, if it be taken that by giving up their primary natural significance, they aim at presenting to the mind the essential nature of an attributeless entity, then their primary significance will have to be given up. It may, however, be said that in as much as oneness of purport is determined (thereby), a figurative significance (in their case) is nothing wrong; as when it is said 'This is that Devadatta'; thus by means of the word *that* in 'This is that (Devadatta)' a person is made out as being associated with another place and another time; and by means of the word *this* he is (pointed out as being) associated with a place and time near at hand; by their being grammatically equated, oneness is made out in regard to them; it being so, the knowledge of one (person) as being simultaneously associated with contrary places and times is not possible; therefore in the case of those two words, their use is to present to the mind the essential nature of a thing, and in regard to that essential nature, oneness is declared. It is not right to say so. Even in the

sentence 'This is that Devadatta,' there is not the 'smell' of a figurative significance, because there is nothing contradictory (of oneness). It is nothing contradictory for one thing to be associated with two verbal actions a past and a present; the past (association) is existence at another place; existence in a place near at hand is the present; therefore it is nothing contradictory to reason to denote oneness (of a thing) as being associated with two actions a past and a present. The contradiction arising from (simultaneous existence in) two places is avoided by a change of time. Even if there be a figurative significance it cannot be accepted in regard to both the words (*that* and *thou*); for by taking only one figurative meaning, contradiction will be avoided. It has been stated above (by us) that there is no figurative significance (here); for it is nothing wrong for that very thing which existed in the past in association with one place to exist in another place in the present.

Similarly here also, it has been stated that it is nothing wrong for the *Brahman* who is Himself the cause of the world to exist as the individual self through forming the internal controller of (that) individual self. Indeed, by means of a grammatical equation, the unity of two things having certain characteristics is made out; the meaning of a grammatical equation is not the unity of the essential nature (of those things) through giving up those characteristics. In fact, those who know it declare that "a grammatical equation is the power of words having different meanings to denote only one thing," and it is only the unity of such a thing that has been explained by us.

Moreover, it is not possible to determine the purport of the concluding passages as contradictory of the passages in the beginning of the context here. For in the

beginning of the context here, by means of the passage beginning with "It saw 'may I become manifold and be born'".—even the quality of willing the truth, and the quality of being the sole cause of the world are declared in relation to the *Brahman*; and the opposite of those (qualities) are the being the seat of ignorance (*avidyā*) &c.

Furthermore, language assumes the character of being a criterion of truth through its having the form of sentences and words which are created by means of the knowledge of their different meanings and of their particular combinations; it is not (therefore,) capable of giving rise to the knowledge of attributeless things; hence language is no means of arriving at the knowledge of attributeless things. The expressions "attributeless" &c., give rise to the knowledge of a thing which is made out to be characterised by means of certain attributes through denoting the absence of the characterising attributes of another thing; otherwise those (expressions) also will certainly have no power of giving rise to any knowledge at all, because words in the form of grammatical bases and suffixes are indeed fully denotative of many characterising attributes and because also sentences have the power of giving rise to the knowledge of the combination of the meanings of many words.

(To be continued.)

## "GOSPEL OF SRI RAMAKRISHNA PARAMAHAMSA"

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

(Continued from page 288.)

It was assuredly not because of Sri Ramakrishna Paramahansa, that prience of *Bhakthas*, that these hopes which were realised to a remarkable extent were entertained of Swami Vivekananda ; they were hopes centred in Vivekananda from what they had seen of him and felt convinced of him even as a man unknown to reputation in any corner of India. They were hopes entertained of him on account of the stress and storm of that period in regard to social betterment and the ways and means of bringing it about. Nor was Vivekananda the less be fitted in spite of his having sat at the feet of Sri Ramakrishna Paramahansa to raise such expectations and hopes. He had seen as a boy the inroads made on the *ancient regime* in Hindu Society by Brahmoism, although he had attached himself to a section of the Brahmo Samaj ; he had seen the insidious attempts made by Christian Missions and Missionaries to undermine the faith of its adherents in Hinduism ; he had noticed the tendency of Swami Dayanand Sarasvathy as the founder of a new order to implant a fresh parent stock with the roots of old Hinduism ; and as he grew older he was confronted with denunciations and cry for reforms from social reformers who, convinced of the futility of reforming religion, declared that they had no concern with religion as such, but only with social and domestic

restrictions, usages and practices. All along from the time he was studying for his university degree, he had sat at the feet of Sri Ramakrishna Paramahansa and before the death of the great Guru had caught from him the undying spark of renunciation. It was therefore naturally thought when, eight years after the latter's earthly existence had come to an end, Vivekananda emerged from the obscurity of a wandering sanyasin, that he held in his hand the torch of his master for the benefit of humanity and of his own country in particular. But that torch was his own and not Sri Ramakrishna's, although he had lighted it at the hallowed feet of the Master. The materials on which the color and intensity of the light depended were his, the spark that ignited it was Sri Ramakrishna's. Is it a wonder then that to attempt to understand Sri Ramakrishna through Vivekananda will not be to understand the former either entirely or accurately, or even for most part, correctly? Is it a wonder that the disciple's flambeau was at times fitful in its brilliance, strongly variegated in the color of its light, emitted smoke and odour where it should have illumined alone? What organic connection did this enthusiast, this passionate man of action and aspiration, this fiery preacher of national renaissance, whose obvious mission was the Vedanta but who in the name of religion kept up against his countrymen a constant stream of burning lava for their senile ineptitude as a race, who did not hesitate to abuse and to be idolised, whose political convictions and philosophical canons were in strange contrast, whose garb and whose ambitions ill-suited each other, what organic connection did this man, such as he was, bear that specimen of perfected humanity the great, god-like Ramakrishna to whom nought was different from himself and himself was one with the universe, with all its

good and bad; nay, to whom the only reality was god and all that led to god, the rest being unreal and hence fit only to turn away from without a pang. What connection was there between such a Master and such a disciple? We can understand Vivekananda by himself and appreciate those qualities of greatness in him which he undoubtedly possessed and by which his country and countrymen have been vastly benefitted; we can comprehend Ramakrishna Paramahansa with the aid of his gospel and feel towards him the reverence due to a saviour of humanity, one who has shewn to mankind the way to salvation. But to discern the spiritual parentage of Vivekananda in Ramakrishna Paramahansa would have been by no means easy in the absence of the present publication, as it is to this we owe our insight into Ramakrishna Paramahansa, whose personality all along has been no more than the abstract *Guruship* to Vivekananda. It is now that we get the real identity of Sri Ramakrishna, and once this is obtained, we obtain as well the point of contact between the *Guru* and the *chela*.

Born in 1836, of Brahmin parentage Ramakrishna did not receive even the customary instruction in three Rs. which most Brahmin boys do not fail to obtain; but was very early in his life put to the worship of the temple at Dakshineswar adjoining Calcutta where his father was doing this work. He had been married at an age somewhat too early even for Brahmin boys, when he was but eight years old, but the marriage, was never consummated later on, since Ramakrishna had become too much absorbed in his prayers and devotional exercises and had renounced gold and woman as the two great sources of worldly bondage which keeps man from god. He used to cry to goddess Kali in those days "O mother, I will cut my throat with a knife if the thought of

woman should cross my mind." He developed such a strong aversion to money, that, he said, he felt a scorching sensation when he touched a coin or any metal. So great was his *bhakti* that he used to go into complete unconsciousness of every surrounding object and repeating the name of gods become actually unconscious and inanimate, the pulse ceasing, the heart stopping as though he had been reduced to the condition of a log by a strong mesmeric current. He used to be in this state frequently in the course of a day, and such fits of unconsciousness overtook him whenever he became extatic in praise of god ; or whenever he sang devotional songs and danced in joy or even whenever he heard others sing particularly well ; at times this fit came upon even him at the sight of a man for whom he entertained great respect as a man of god, or as one labouring for the good of others with unselfish devotion, as he did for instance in the case of Keshab and Vidyasagar. All his knowledge of the Hindu Shastras and epics he derived by hearing others expound the sacred books and with his intense devotional nature he understood and realised the essence of their teachings much better than mere scholars. The *heart* was his great source of instruction. He had been relieved of the duty of conducting the services in the temple as he became very often unconscious in the course of the worship. Day by day his devotion and his piety attracted inquiring spirits in the neighbourhood and a small knot of admirers and disciples some of whom later on became *Sanyasis* renouncing the world gathered round him and whom he taught, neither in the modern nor in the ancient style, but in a manner peculiarly fitted to rivet their eyes on god as the only reality in the universe. It is both the method and the substance of these teachings that we find in the volume, before us very probably to be followed

by another, prepared by one of his disciples M, The teachings are given in the form of dialogues, just as they were spoken by the Master on the various occasions when M formed one of the company. What is the message in these teachings? what is there in them to deserve the name of gospel? and how far can we look upon Vivekananda as the chosen apostle of Sri Ramakrishna?

*(To be continued)*

## **THE DHARMA SANGHA**

OR

### **"THE CONVENTION OF RELIGIONS IN INDIA."**

The Vivekananda Society of Calcutta deserves the thanks of all Indians for successfully carrying out the late Swamy's idea of a Convention of Religions. In November 1908 they resolved that the most fitting manner of celebrating in a public way the Birthday anniversary of Swami Vivekananda would be by holding a Parliament of religions at Calcutta in which the different sects of all the religions of India would be represented. In pursuance of this resolution a representative committee was formed to work out the preliminaries. Mr. Saroda Charan Mitter was approached after his retirement from the High Court Bench. Under his leadership and with the cooperation of the leading representatives the various religions, the first convention of religions in modern India was held. The sittings lasted for three days from 9th to the 11th April 1909. The Maharaja Bahadur of Darbhanga, the acknowledged leader of the Hindus of British India presided over the convention. The unity and good feeling that prevailed amongst the members showed that diversity of religions beliefs was no bar against fellowship and unity. Though in the past much blood was shed and ill-feeling was created, in the name of religion, they were the result not so much of this diversity as of some other causes which might at the time have been powerful.

The report before us contains an excellent introduction. It brings out very clearly two dominant ideas which have made Hinduism the "religion eternal" with its large tolerance and its inclusiveness of a variety of forms. One of these ideas is embodied in the Vedic text *Ekam Sat Vipra Bahuda Vadanti* and the other in the puranic doctrine of *Ishta*. The two have combined to set free religious thought in India and erect on this basis a religious structure which has eluded the grasp of all violent hands and has foiled the attempts of all foreign aggressive religions with missionary aims. As will be seen from the Bhagavad Gita, once Sri Krishna harmonised all creeds and religions and declared "Whosoever comes to me, through whatsoever form, I reach him" From this divine declaration we pass on to the period of Buddhist ascendancy when the spread of Buddhism introduced new races and new traditions into the Buddhistic-aryan system. The maintenance of Buddhist political power meant the unification and reconciliation of the various religious traditions, and moral and social ideas that prevailed in the India and the Greater India of that age. Congresses and conventions of religions became a matter of necessity to the rulers and statesmen of the period. After the lapse of a few centuries when Buddhism gradually lost its distinctive points and became in practice indistinguishable from Hinduism and Hinduism itself was affected by the corruptions of Buddhism, Sankara rose to restore vitality to declining communities by his presentation of Hinduism in its ancient form which included Buddhism in its essentials also. In this mission he had to speak to the nation through the grand assemblages of Pandits and of scholars. Now nearly twelve centuries have gone by since Sankara preached the sublime Adwaita Philosophy. To-day we are not one race but many races; we do not belong to one religion,

but to many religions. We fancy we discover a new Sun whenever there is a fresh opening in our intellectual vault. We have nearly lost the secret of that search for the One. We grope about unceasingly in this infinity of small things and do not seem ever to be capable of emerging out of them. In this situation even the faintest echo of the Vedic chant of strength and unity is a blessing, for it serves as a remembrancer and awakener. It is in this light that we view the convention of religions of 1909. All the papers printed in this report are marked by freedom from bigotry and narrowness. The success that has attended the first convention is full of promise and we earnestly hope that even in these times of political disquietude the different religionists will bear in mind the great fact that for the progress of the world Asia contributed in the past religion and philosophy, that her place can never be filled by any nation of the West, and that in the future the mission of the Asiatic and particularly of the Hindu is to be the inspirer of high moral and spiritual life.

The presence of so many religions in India governed by a secular government which has pledged itself to a policy of non-interference in religious affairs has made it incumbent upon us,—Hindus, who constitute the majority,—to see that we make "religion the basis of our national life and of every movement with which we as a nation are identified. Religion and nationalism should follow two parallel lines. It is immaterial what faith is professed by an individual since all faiths contain the same cardinal principles of love, charity and humanity. But let there be earnestness and sincerity in the profession and above all a strenuous endeavour to live up to the laws of God," for as the Maharajah Bahadur said in his presidential address though in the outer courts of Eccle-

siasticism there has always been war, in the interior we find that sainthood is one and same all the world over. Or as our Scriptures have taught us *Ekam Sat Vipra Bahudha Vadanti*.

We take this opportunity to congratulate the organisers on their proposal to hold the second convention at the sacred place Allahabad in 1911 and are confident of its success.

[ALL RIGHTS RESERVED.]

## NOTES OF SOME WANDERINGS WITH THE SWAMI VIVEKANANDA.

*Continued from page 280.*

---

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

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

*Place.—Kashmir.*

*Time.—June 20th to October 12th 1886.*

---

It was Sunday morning, and next afternoon the Swami was prevailed on to come up to tea with us, in order to meet a European guest, who seemed to be interested in the subject of Vedanta. He had been little inclined to concern himself with the matter, and I think his real motive in accepting, was probably to afford his too-eager disciples an opportunity of convincing themselves of the utter futility of all such attempts as this. Certainly he took infinite pains with the enquirer, and as certainly his trouble was wasted. I remember his saying, amongst other things, "How I wish a law could be broken ! If we were really able to break a law we

The New Math  
Aug. 14th to  
Sept. 3rd.

should be free. What you call breaking the law, is really only another way of keeping it." Then he tried to explain a little of the super-conscious life. But his words fell on ears that could not hear.

On Tuesday, he came once more to our little camp to the midday meal. Towards the end, it began to rain, heavily enough to prevent his return, and Sept 16th he took up Tod's 'History of Rajasthan' which was lying near, and drifted into talk of Meera Bae. "Two thirds of the national ideas now in Bengal", he said, "have been gathered from this book". But the episode of Meera Bae, the queen who would not be queen, but would wander the world with the lovers of Krishna, was always his favourite, even in Tod. He talked of how she preached submission, prayerfulness, and service to all in contrast to Chaitanya, who preached love to the Name of God, and mercy to all. Meera Bae was always one of his great patronesses. He would put into her story many threads with which one is now familiar in other connections, such as the conversion of two great robbers, and the end by an image of Krishna opening and swallowing her up. I heard him on one occasion recite and translate one of her songs to a woman. I wish I could remember the whole, but it began, in his rendering, with the words, "Cling to it, cling to it, cling to it, Brother," and ended with "If Hurrish and Churrish were saved, there is hope for all". Again I have heard him tell that marvellous tale of Meera Bae, in which, on reaching Brindavan, she sent for a certain famous sadhu. He refused to go, on the ground that women might not see men in Brindaban. When this had happened three times, Meera Bae went to him herself saying that she had not known that there were such beings as men there, she had supposed that Krishna alone existed. And when she saw the astonished

sadhu, she unveiled herself completely, with the words "Fool! do you call yourself a Man?" and as he fell prostrate before her, with a cry of awe she put her foot upon his head.

To day the Swami passed on to talk of Akhbar, and sang us a song of Thana Sena, the poet-laureate of the Emperor.

"Seated on the throne, a god amongst men,  
Thou, the Emperor of Delhi!  
Blessed was the hour the minute, the second,  
When thou ascendest the throne,  
O God amongst men,  
Thou the Lord of Delhi.

Long live thy crown, thy sceptre, thy throne,  
O God amongst men,  
Thou Emperor of Delhi!

Live long, and remain awakened always,  
O son of Humayoon,  
Joy of the sun, God amongst men,  
Thou, the Emperor of Delhi!"

Then the talk passed to "our national hero," Protap Singh, who never could be brought to submission. Once indeed he was tempted to give in, at that moment when, having fled from Cheetore, and the queen herself having cooked the scanty evening meal, a hungry kite swooped down on that cake of bread which was the children's portion, and the King of Mewar heard his babies cry for food. Then, indeed, the strong heart of the man failed him. The prospect of ease and relief tempted him. And for a moment he thought of ceasing the

unequal conflict, and sending his alliance to Akhbar. Only for an instant. The Eternal Will protects its own. Even as the picture passed before his mind, there appeared a messenger, with those despatches from Man Singh that said, "There is but one left amongst us who has kept his blood free from admixture with the alien. Let it never be said that his head has touched the dust!" And the soul of Protāp drew in the long breath of courage and renewed faith, and he arose and swept the country of its foes, and made his own way back to Oodeypore.

Then there was the wonderful tale of the virgin princess, Krishna Kumari, whose hand was sought by various royal suitors at once. And when three armies were at the gate, her father could think of nothing better than to give her poison. The task was entrusted to her uncle, and he entered her room as she lay asleep to do it. But at the sight of her beauty and youth, remembering her too as a baby, the soldier's heart failed him, and he could not perform his task. But she was awakened by some sound, and being told what was proposed, stretched out her hand for the cup, and drank the poison with a smile. And so on, and so on. For the stories of Rajput heroes in this kind are endless.

On Saturday the Swami and he whose name was sung, went to the Dal Lake, to be the guests of the American consul and his wife for a couple of days. They returned on Monday, and on Tuesday, the Swami came up to the new Muth, as we called it, and had his boat moved close by ours, so that he could be with us for a few days, before leaving for Ganderbal.

---

# THE SPIRIT OF RELIGION.

OR

## VEERA-SAIVAM<sup>(1)</sup> TO THE FORE.

*(All rights Reserved)*

BY C. V. SWAMINATHA AIYAR

*(Editor of the Viveka Chintamani)*

In these days of spiritual revival when the Spirit of God is moving the waters of the East, every attempt that is made to accentuate the spiritual aspect of things deserves the attention of all right thinking men. For the work of the Spirit is manifest only to those who worship God in spirit and in truth. Of course, the creed-bound soul with the shackles of conventionality to tighten its chain, must have its own graduated method of salvation, working itself up by slow degrees from one plane to the other, moved solely by the desire for enjoyment and pleasure, and for such as these the Creed of Religion is necessary; but the Kingdom of Heaven is not reached nor won by these pusillanimous spirits. "***The Kingdom of God suffereth violence and the Violent take it by force.***" It is only those who are violently in love with God dare to assail the Kingdom of God by violent efforts of valiant deeds and these valiant Souls are not content to wait and cry and whimper like helpless children to attain admittance to the Kingdom of God. They have a painfully real Self-Consciousness—the consciousness of Higher Self; and this consciousness makes them feel certain that they are the children of Light—rather, grown-up-children of Light; and they feel impatient at their exclusion from the Kingdom of God, and the dilly-dallying or hide and seek which the *Āvaran* and *Vikshepa saktis* of *Māyā* play with them and their earnest efforts to reach the Feet of God and remain there permanently. Their growing light makes them highly sensitive to the subtler vibrations of

---

(1) See Appendix I.

the Spirit, and this super-sensitiveness makes it highly irksome to them to remain in the lower planes of consciousness while their souls are attuned to a higher and higher Spiritual light, separation from which amounts to no less than intolerable torture to them. When once the soul of man is freed from the cramping influence of thought and sense perceptions, the ego of man has a tendency to rise higher and higher into the pure Empyrean above, and have a bird's eye-view of the world it has left and risen above on the wings of the Spirit which are *Sraddhā* and *Bhakti*, or *Faith* and *Love* ! The Soul of Man also expands as the ego rises higher and higher, until in the end it feels the ultimate confines of Finitude itself to be a binding influence which curbs and cramps the infinite expansiveness of the lifted-up Soul ! This supreme state or condition of the Soul which is technically described as *Unmānī Bāhuvā*, or *Unmānī avastha*, having taken a bird's eye-view of all creation and having nothing to learn outside itself, has a natural tendency to brood on its own inner Self ; and the more it contemplates its own inner Self, the more doth it feel captivated by the Glory of the Pure and Mighty Self which in its self-effulgence throws into the shade the mightiest luminaries of the manifested World ! The attraction of Self to Self now begins to operate and the Supreme Self draws unto Itself the Reflected Glory of the Lifted—up Soul known as *Unmana*.

## II

Like unto a scientist casting his eyes on a piece of pure crystal and catching the deflection of the light from his own eyes, sees not the reflection of himself in the crystal but perceives his own true self by the reflected rays of his own light, knowing the crystal to be a pure medium for deflecting the rays of his own eyes and turning them back on his own self, the up-lifted Soul brooding on its own Inner Self catches such a glimpse of the true Self-effulgent glory of the One only Self, that it soon (by the force of constant practice) gets

accustomed to the Self-effulgent rays of the only true Self, and then when it looks outward, its sight falls on the crystal-line white of its own confining self or *Suddha Upādhi* and sees its property as a medium of reflection and nothing more ! This final Knowledge of the *Ultimate Upādhi* has the power of melting it and penetrating it through like the X rays penetrating through a case of iron or wood ; and this leaves it face to face with Itself. This Supreme Abode of the Holy Spirit, the Place or *Sthalam* where *Unmani* itself becomes merged in Infinity, and Time is, without beginning or end, i.e. swallowed up in Eternity, is called "*Mahāsthalam*", where All-Existence merely is—"The One only without a second."

### III

This "*Mahāsthalam*"<sup>2</sup> then is the Same as 'God at Rest' the Unity in Trinity which is the ultimate Goal of All Existence.

*Sthalam* in the language of the *Veera-Saiva Faith* is the *Sthānam* (place or abode) of *Layam* (mergence or involution). When the true and ideal meaning (*Lakshyārtham*) of *Sthalam* is fully realised, it will become self-evident that it is nothing else but the unity of cause and effect in a Common First Cause. Let me illustrate my meaning.

Let us take for instance a *pot*, in view of analysing and synthatising it in terms merely of cause and effect. The pot as it stands before us is nothing but an appearance with name and form. The name *pot* indicates that it is the work of the *potter* ; the form of the pot indicates the genius of the potter which transformed a lump of clay into a vessel capable of holding water and fit to be utilized in so many other ways. The material of which the pot is made (namely, *clay*) is self-evident, as it stands open to our gaze. But how did a mere lump of clay come to be clothed with the name and form of an utensil called "*pot*" ? This question sets you athinking and after many enquiries it takes you to a place

(2) See Appendix I.

where the lump of clay is being transformed into the utensil bearing the name and form of "pot". There you see the potter and his wheel and the lump of clay kneaded and ready made mounted on the Wheel! You concentrate your attention on the potter, his wheel and the clay and *anon* you see the wheel rotate by the impetus given to it by the potter, and the lump of clay on the wheel is rapidly being moulded into a shape which is—well, in the head of the potter. This then is the *Sthalam* where you can see the *pot* merge into the three-fold cause which brought it into existence! Your knowledge of the *pot* has become expanded into a "*process*" wherein the potter, the wheel, and lump of clay, all bear an important part and take a share in a movement which produces "the pot" by a series of co-ordinated and correlated action on the part of the potter, the wheel and the lump of clay. For the sake of generalisation we will call the potter by the general and comprehensive name of "Efficient Cause," the Wheel then becomes the "Instrumental or Co-efficient Cause", while the lump of clay forms the "material cause" of the "effect" which we called the "pot."

When we begin to analyse the pot it resolves itself into the clay, the turn of the wheel, and the work of the potter or in the chosen phraseology of generalisation, the pot resolves itself into an "effect" of the three-fold cause known as Efficient, Co-efficient or Instrumental, and the Material Cause. Speaking now again in the general and all comprehensive language of "*Generalisation*" we say that the pot is an effect of the threefold cause above mentioned. We now have the manifest effect in the pot before us: and the unmanifested cause made manifest, not in the pot itself but in the *Place* or *Sthalam* where the pot is created, which is the potter's working place. When we pursue our enquiry into the origin of the pot before us, we find then that it is an effect which merges in its three-fold cause, the place where the three-fold cause becomes manifest being the '*Sthalam*' or place where the pot stands merged into its cause. There is the name,

form and material of the pot. This threefold appearance in the effect merges in the threefold cause of potter, wheel and clay.

So we say when a man has sufficient *Sraddhā-bhakti* (care and devotion) to know the pot, that (the true Spirit of inquiry) will take him to the potter's village or *Sthalam* where the pot is made. His attention now becomes merged in the "*Sthalam*" which erstwhile had been fixed on the "*Angam*" or the construction of the Pot.

So we say, using again the comprehensive terminology of all embracing Generalisation, that when a man has sufficient devotion (*Bhakti*) for Knowledge (here in particular it is that of the pot), this *Bhakti* takes him (*i.e.* draws his attention absorbingly through) to the *Angam* (or constructive principles or composite Structure), which in turn takes him to the effective means or Power (instrumental cause) of making it, which again in its turn directs his attention to the Intelligent Author (efficient cause) using both the instrument (means) and the constructive principles involved in creating the effect (here it is the "pot").

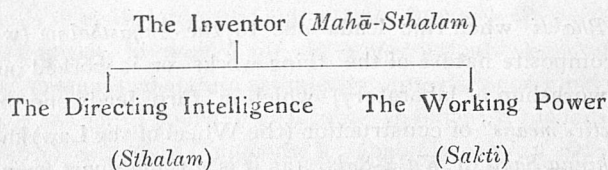
To recapitulate the above in the abstract:—

*Bhakti* when ripe leads one to the *Angasthalam* (where the composite nature of the thing works or is worked out as in a workshop or laboratory) which in turn leads one to the "effective means" of construction (the Wheel of the Law) known as *Bhinna Sakti* or *Kalā-Sakti*, (as it is a thing apart from the Author or Worker who shapes the whole course), a knowledge of which requires the aid of the *Author*, who holds in his own self the *motif* (motive power) of the threefold-cause) and ε<sup>o</sup> can make the thing merge in and emerge out of its threefold cause. The mental power of the author then is the *Linga Sthalam*. *Līngam*<sup>s</sup> means literally involution and evolution, or merge and emerge.

(3) See Appendix I.

The Way of Inquiry or Research then lies from (*Bhakti*) the Devotion for Knowledge of a thing to the principles or composite structure of the thing known as *Angusthalam*. A combination of the above two naturally leads the seeker after true Knowledge to the effective Instruments of creation, (*Kalā-Sakti*) the Wheel of the Law, which when combined with the first two leads one to the *Author*, who combines in himself the power of setting the threefold cause in motion either to make or unmake and is the sole "**Motive agent**" who can make or mar "all things that were made."

If we push our analogy of a pot to a more complicated thing such as a "phonograph" or "radiograph" we will find the same principle of research resolve itself into the Worker and Director on the one hand, and the Wheel of the Law and its applicabilities on the other. The first two we will classify as *Lingam* and *Angam* or Director and Worker, while the Wheel of the Law and its applicability will resolve itself into the Working Instruments and Devotion to Work. Here then we have our analysis of the principles and parts of "Knowledge" which we should master in understanding a complicated invention like the *Phonograph* or *Radiograph*.



This is the ultimate cause of the Invention or Creation but each of the two, (the directing intelligence and the working power) must sub-divide into threefold causes again before they are made efficient in the production of the invention.

The *Sakti* or Working Power or arrangement also divides itself correspondingly into the three stages which are complimentary to the mental equipments of the Director and Worker, the Director applying himself to the effective ex-

ecution of the idea, while the Worker turns his attention emotionally by means of intelligent devotion to work in three stages corresponding to the requirements of him as an expert worker.<sup>4</sup> Here we have in outline the method of application of the Religious Spirit to the Realisation of Truth as set forth by the *Veera-Saiva Faith* which requires a daring spirit to pursue "Knowledge" to its legitimate and ultimate end.

#### IV

And what is this legitimate and ultimate end? One may ask. It is nothing more nor less than the realisation of the Unity in Trinity, of the One Ultimate and All-Sufficient Cause in the threefold Cause described as Efficient, Co-efficient and Material. The Efficient Cause is described as *Sthalam* consisting of the Director and Worker as *Lingam* and *Angam*. The coefficient Cause is described as the Infinite Energy or Eternal Power (Anādi-Sakti and Abhinna Sakti) with effectual or executive Power (Kalā-Sakti) and Emotional Power or Power of Devotion (Bhakti-Sakti) as its corresponding parts to the division of *Sthalam* as *Lingam* and *Angam*.

The working out of the Course of Evolution and Involution from *Sthalam* and *Sakti* or the *Linga* and *Anga* in Eternity is a process which requires all the Valour of Spiritual man who has risen above the attractions and distractions of sense and thought perceptions—the latter of which Professor Huxley describes as "the Malady of thought", while the former he beautifully points out as "*the tiger and ape in Man*." But that which demands the outdoing of the Valiant Yogin who can trace the whole Path of Evolution through to the very beginning of Time when it emerged from Eternity, is the Realisation of the Trinity (the threefold cause) in the Unity that ever was, and will be, from Eternity to Eternity unaffected by Time or Space or the law of Causation.

---

(4) See Appendices I & II.

The Veera-Saiva "dares to be wise" and carries his daring to its ultimate end, the realisation of the Unity in the Trinity and as he has made this the end and aim of his Faith which falters not nor fails, he has special need to inculcate the Spirit of Daring in every word thought, and tenet of his religion and so he has named the Path of Religion he is to tread the Path of the *Veera-Saiva*.

The Veera-Saiva aims at realising in actual experience all the theoretical demonstrations of the Advanced Upanishads.

Says the First Teacher of the Veera-Saiva Faith, *Renuka*, who was himself a Ray of Light emanating from the Supreme Self-Effulgent Light, to Agastya, the best of men and the greatest among *Munis* (thinkers) and *Rishis* (Seers).

"He who excelling in "the *Vidya* of at-one-ment with *Sivam*" (this is *Saivism*) will enjoy that "at-one-ment" (*Aikyam* or unity) in this world (living in the midst of this world in his human body but not attached to it), such an one by the power of that ability (to realise the Unity in Trinity while yet in his body) becomes a true (and not false) Veera-Saiva in glory shining."

“சித்த மாகுஞ் சிவமய மாகிழி  
வித்தை யூடு விசேடம தாகியே  
யெத்தி னுவிங் கிரமிப்ப னன்னவன்  
பொய்த்தி டாத புகழ்வீர சைவனே.”

*Veera-Saivism* is not the setting up of a new Faith, to supplant old and existing ones. But it takes the highest Truth and insists on its Realisation through and through. "Actual Experience" is the Alpha and Omega of the test which the *Veera-Saiva Faith* applies to the Highest Knowledge of the *Védānta*. The theory which the *Highest Védānta* sets up and demonstrates as true but difficult to attain, that theory when assimilated in actual experience and made real not only to the Spirit that is ever Holy, but also to thought and sense perceptions (which to perceive the reality of "the One only

without a second") must be purified through and through by a long course of Discipline and *Diksha*) that one is "*Veera*" (Daring Soul), the Highest *Jnanis* say. It is not setting up a rival Faith for the human souls to squabble about and waste their energy. But it intensifies and insists on the practical realisation of the great Truth so elaborately set up and taught in the *Vedanta*. The Truth is One only, the *Veera-Saiva Faith* concedes to the *Vedanta* and proclaims it too in its own way; but that One Truth must be lived up to and realised and after realisation it must be lived through and through in every place from the highest to the lowest. Indeed he who perceives any difference such as the highest and the lowest in living the life of realisation is already a fallen man—he is unworthy of the glory of *Veera-Saivam*, as he has turned his back on the only perfect Ideal it recognises and insists on. It recognises stages and degrees in Initiation or *Diksha* but in Realisation it has but one only Ideal, the supremest and the most practical, and it insists on its followers aiming at that highest and living the life of realisation of that highest Ideal *in this world*. Says *Renuka* putting forth the Ideal of *Veera-Saivam* to the sage *Agastya*, as the first and only fit pupil he could find able to grasp the supreme Ideal of *Veera-Saivam* :—

“ அரிய வேதாந்தத்தி னொருநானமே  
மருவரும் வித்தை யென்றுரைப்பர் மற்றதில்  
விரவினோன் யாவன்மற்ற னையன்வி ரனென்  
‘அரைதரு கிற்பர்மெய் யுணர்ந்து னோர்களே.’”

The only way to realise this Supreme Ideal of *Veera-Saivam* is by being true in thought word and deed in every act of life, in every word one speaks and in every thought one thinks. This indeed leads one through the narrow and difficult path of "*Satyam Vada*" and "*Dharmam chara*" enjoined in the *Upanishad*. And this is right. For, as *Emerson* says: The Law of Nature is, "Do the thing and you shall

have the power, but they who DO NOT the thing have NOT the POWER,”

# V

The Veera-Saiva nips in the bud the bane of mere theoretical study of Vedānta, which results in *Vāchā-Vedānta* or lip-profession of the doctrines inculcated in the Vedānta and using them to perverted ends, thus degrading the Vedānta itself and its teachings. Test a Vedāntin by his acts and you will find him to be a hypocrite and a humbug. For Truth in the highest reaches is so elusive that it would not lend itself to be grasped by those who have not lived up to the previous stage the principles propounded in the Vedānta. Hence the great importance of the Karmakāṇḍa and the Upāsanākāṇḍa, which the *Neo Vedāntin* looks askance at because it is so difficult for him to live the life of Discipline inculcated therein, while the Rhapsodies of the Upanishads he could easily learn by rote and by a few outward *sādhana*s make it appear for the moment that he has realised these principles. He may deceive the ignorant by this means or he may deceive himself if he is sufficiently dull-witted. But the “Knowing Ones” (மெய்யுணர்ந்துள்ளார்கள்) are never deceived by the pratings of *Vāchā Vedāntins*, the vibrations of whose voice, eyes and their very gait reveal the grossly selfish inner man in them, like the revelation of the ass in the tiger’s skin eating grass and braying in ecstasy in the immortal Fable of *Æsop*.

A *Veera-Saiva* must be a true *Kara-pātrin*, that is to say, he must realise his body as a spiritualising agent, eating only to evolve spiritual light and energy from the food he eats and not to enjoy or lust after things of the flesh. As “the merit of the pudding is in the eating of it,” so, the true merit of a system of Religious Training is in the living of it. Intermediate goals and ideals make the weaker souls have them as their aim and proclaim them the *summum bonum* of Existence itself. By first confining their Ideal and goal to an intermediate stage in the long and limitless path of Religion,

they become short-sighted enough to see nothing beyond that intermediate goal and they mistake the veil limiting their vision for the Infinity that enfolds Truth and the Eternity that exists in Truth. Hence the evil effect of sects and creeds which carry on an endless war of words, neglecting the realisation of the truth taught and testing it by actual experiences. Wherever the Spirit of Religion is *alive*, there the Veera-Saiva Ideal is to the fore. This is the glory of Veera-Saivism.

## VI.

The Veera-Saiva therefore prays to his Ishta-Devata to grant him God-consciousness untainted by the least trace of the 'I' in him in the form of affirmation or negation. In the early stages of God-consciousness it has always to be enjoyed with an eye to the intruding self of the Evolving world. This is called *Sa-vikalpa Samadhi* or God consciousness with the suppression of the thought making mind. When this is practiced to an effective degree, the mind falls off of itself but leaves its trace in the consciousness which feels that it is free from the intrusion of the thought-making mind. This is called *Nirvikalpa Samadhi*, but even here the feeling in the consciousness that it is free implies that its freedom is dearly bought and that when it comes down the plane of the senses, it may lose it again. This idea therefore taints the God-Consciousness to the extent of its being capable of being polluted by thought and sense-perception. It is this lurking feeling in consciousness that vitiates even the highest effort at realisation of God-Consciousness, for that which finds a place in the consciousness ever has a tendency to make itself manifest by the force of the Evolving Power or *Bhinna Sakti*, inherent in it. Therefore should one transcend even the supremely important states of *Savikalpa Samadhi* and *Nirvikalpa-Samadhi*. For, whether it is *Sa-vikalpa* or *Nir-vikalpa*, it is itself a *vikalpa* (modification of thought) and in that respect an effort of the obtruding "I" that ever mars the state

of **Rest** in God-Consciousness and drags it down the course of Evolution into the entanglements of thought and sense-perceptions. Therefore doth the *Veera-Saiva* aim for a God-Consciousness which will not only take the place of the normal consciousness of man but will itself become Normal Consciousness with him. When **God-consciousness** becomes **Normal**, then it is called *Sahaja Samāhī* or *Sahaja-Nishtha*. And his prayer is not to a taste of this *Sahaja-Nishtha* or even to a large degree. He wants to have it in the fullest measure so that there may be no change in him. *Prahlada* asked for this supremest boon when he asked the Lord to bless him with *Bhakti* in whatever body the Soul may be encased. For once real *Bhakti* is realised, the Law of Being and Becoming will raise it higher and higher and the Soul will rise with the cry of "*Excelsior!*" until it finds itself in tune with the Infinite. Here then is the prayer of *Sri Kumāra Deva* to his Special Deity at Vriddhāchalam :—

“ சனிகற்ப நிருவி கற்பத் தகநிட்டை யெனவுரைக்கும்  
இவிகற்ப மென்று மின்றி யிடைவிடாச் சகச நிட்டை  
செவியதி னெனக்கு நீயுந் திருவுளஞ் செய்ய வேண்டும்  
அவியமில் விருத்த வெற்பி லம்மையே யன்பர் வாழ்வே.”

But this prayer can only be addressed by those who have attained to real *Bhakti*. And real *Bhakti* does not rise in one's heart until the attachments of the heart to enjoyments of this and the higher worlds are destroyed and clean wiped out. But the subtle attachments of the heart do not fall off so easily! One must first do one's duty: and *doing* involves *Karma*: and the Law of Karma requires that its secret should be understood or it would not leave off bearing fruit and increasing itself indefinitely. Therefore should one first understand *Dharma*, the Law of Action and Reaction, and perform it without being caught up and swung to and fro by the ebb and flow of Action. And one has to square one's account with actions already done in previous births. This one cannot do

unless the differentiating spirit which is ever creating unceasing modifications of the mind is quelled and entirely deprived of its power of action by the purification of the human mind: And this purification of the human-mind (differentiating mind) is not possible unless the desire for enjoyments whether of this world or of the higher ones is entirely uprooted. St. Tirumoolar says :—

“ஆசையறுமின் ஆசையறுமின்  
நசுதேடாயினு மாசையறுமின்.”

“Cut off your desires ; uproot it even though it be a desire for the enjoyment of the Lord of the Universe.” For life is a stern duty and must be lived in the spirit of sacrifice and not of enjoyment. Hear then the Veera-Saiva's ideal of Bhakti and its preliminary qualifications. Says Sri Kumāra Devar in his *Sahaja Nishtai* above quoted :—

“பொதுவறத் தருமம் பண்ணிப் புகல்வினைச் சமம தாகி  
அதுவிது வென்னுஞ் சித்த மமலமா யறித்த நித்தம்  
இதுவென வுணர்ந்த நித்தத் திகபரத் திச்சை யற்ற  
சதுராக ளிடத்திற் பாசந் தகர்த்திடும் பக்தி தோன்றும்.”

When true Bhakti has arisen, it soon becomes personal (attains to personal manifestation) and the personality of the Bhakta feels within himself the power of Siddhi or Effective Energy called *Kalā-Sakti* or *Bhinna-Sakti*.

This *Kalā-Sakti* is but a part of the “Whole” which is “ever-at-one with the One only without a second,” transcending time, space and causation. When time, space and causation are transcended there is nothing but Eternal Bliss.

But the “borderland” between ஆதி (*Ādi*) and அனாதி, (*Anādi*) the beginning of Time and the beginningless Eternity is not easily crossed even by those who have attained to *Nirvikalpa-samadhi*. It is only those Daring Souls that have realised *Sahaja Samādhi* and are fully established therein could see this

last *Veil of Isis* lifted up and themselves admitted to eternal Union with the Truth Absolute within that last but none the least effective of the veils that veil the Body of Truth Absolute. "The Body of Truth Absolute"? Yes! I say so advisedly; For, Truth Absolute has a "Body" though that Body is undifferentiated from the Essence and therefore Indivisibly One or "Akhandākāram."

"ĀKĀSA-SAKĪRAM-BRAHMA."—TAT. UP.

In that expanse of Peace and Rest in Life-Eternal (அனாதியில்) *Sivam* is the Ideal or the Law of Life; and the Body of that Ideal is the undifferentiated Energy or *Abhinna Sakti* (அபின்னசக்தி.) When in the Life of Eternity this undifferentiated Energy (அபின்னசக்தி) by the Law of Being, becomes the Body of *Sivam*, then the eternal *Sivam* (the One only without a second) will shine within and without that Body Supreme which is the Supreme Personality of the 'Impersonal *Sivam*' When the *Impersonal Ideal* of *Sivam* (absolute union of *Sivam* and *Sakti*) thus shines within and without the undifferentiated body of its own Energy, then doth it become "the Supreme Personality of God" to realise which according to Auvayār is "the *summum bonum* of human existence.

"உடம்பினைப் பெற்ற பயனாவதெல்லாம்  
உடம்பினில் உத்தமனைக்காண்."

The Veera-Saiva sticks to this Ideal as the minimum of realisation, the maximum of course being reached by transcending even that and attaining to God-Consciousness as Normal state (*Sahaja samadhi*). "The Realisation of this Supreme Personality of God" and being at-one-with It by the Law of Being and Becoming is the meaning of the Eternal Teacher and the Silent Teaching which he eternally preaches and teaches by the Course of Discipline through Life. For, Life is a *discipline* and not a luxury in whatever way you may regard

it in your self-delusion. The Bhakta *accepts* Life as a course of endless Discipline until he attains to the Highest (*Sahaja-Samadhi*) and lives it as such in his Life of Diksha; while the worldly wise refusing to so accept and shutting their eyes to this incontrovertible fact of existence, make a luxury of it and suffer the pangs of reaction at the other end, going through the mill of successive Births and Deaths until they have by constant suffering learnt to accept Life as a Discipline and turn over a new leaf, seeking the *Guru* who has lived the life of Discipline and attained to its reward of God-Consciousness to show him the Way to live the Life of Discipline.

Sri Kumara Devar puts the whole of this in a nutshell when in the last verse of his *Sahaja nishtha* he says :—

“ அனாதியிற் சிவமே விங்க மடினையே யங்க மாகும்  
அனாதியிவ் வடினே யேயிவ் வங்கம தாயிற் றென்றால்  
அனாதியச் சிவமே யந்த வங்கத்திற் புறம்புந் தோன்றும்.  
அனாதியக் குருவத் தீக்கைக் கருத்தமு மிவையே யாகும்.”

“Where Life-Eternal transcending Evolution and Involution, is reached (அனாதியில்), the real Godhead (which is One only) or *Sivam* is the Law of Life (*Lingam*) and the indivisible Sakti of Unity (*Abhinnā*) which is the Law of God, is: the Body (*Angam*) wherein It (*Sivam*) indwells. (Compare (அறிவார் பரனு மவனிடந் தானே” — திருமந்திரம்.) And when this Indivisible Unity (which is without beginning i.e., Eternal) becomes the Body (Spiritual), the Eternal God (hitherto Immanent) will also manifest Itself as the Light of God (Grace) outside the (Spiritual) Body. This then is the meaning of the Eternal Teacher (அனாதியக்குரு), and the eternally Silent Teaching (அத்தீக்கை) that He for ever imparts (to those who have tasted to the full the first three *purusharthas* and renounced them all as tasteless for the ever sweet taste of the Realisation of the One true God.)”

“பரணைநினைந் திம்முன்றும் விட்டார்க்கு அனாதியக்குரு தரும்  
(அனாதி) யத்திகையின் அருத்தம்இது.”

St. Tirumoolar in testing the attainment of freedom by the Soul, says :—

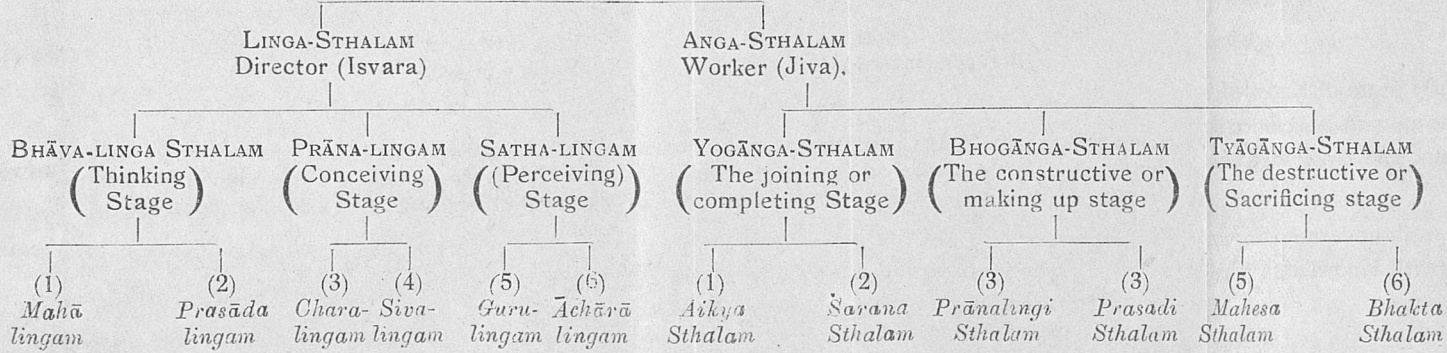
“அறிவறி வென்றங் கரற்று முலகம்  
அறிவறி யாமையை யாரு டறியார்  
அறிவறியாமை கடந்தறிவானால்  
அறிவறியாமை யழகியவாதே,”—திருமந்திரம்.

“The Worldly-wise constantly prate of Knowledge,  
They know not what Knowledge and Nescience is ;  
When transcending Knowledge and Nescience one attains  
to Knowledge (pure)

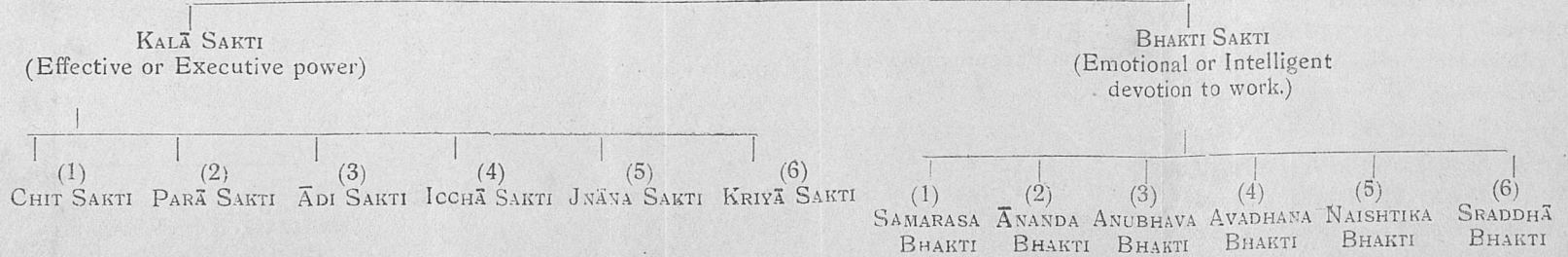
Then the Nescience that passeth understanding in beauty  
(of harmony) blendeth (with Knowledge pure)”

*Aum Tat Sat.*

**Sthalam**  
(Directing Intelligence)



**Sakti** (or the working power)



## APPENDIX 1.

(2) Cf the following verses from अनुभवसुत्र of वातुलो तरागम—

एकमेव परं ब्रह्म सच्चिदानन्दलक्षणम् ।  
 शिवतत्त्वं शिवाचार्याः स्थलमित्याहुरादरात् ॥  
 सर्वेषां स्थानभूतत्वाद्भूतत्वतस्ततः ।  
 तत्त्वानां महादादीनां स्थलमित्यभिधीयते ॥  
 यत्रादौ स्थायते विश्वं प्राकृतं पौरुषं यतः ।  
 लीयते पुनरन्ते च स्थलं तत्प्रोच्यते ततः ॥  
 स्थकारः स्थानवाची स्याल्लकारो लयवाचकः ।  
 तयोः कारणभूतं यत्तदेव स्थलमुच्यते ॥  
 अधिष्ठानं समस्थस्य स्थावरस्य चरस्य च ।  
 जगतो यद्भवेत्तत्त्वं तद्विवै स्थलमुच्यते ॥  
 आधारं सर्वशक्तीनां ज्योतिषामखिलात्मनां ।  
 यत्तत्त्वं भवति प्राज्ञैः स्थलं तत्परिगीयते ॥  
 आलयः सर्वभूतानां लोकानां सर्वसंपदाम् ।  
 यद्भवेत्परमं ब्रह्म स्थलं तत्प्राहुरक्षरं ॥  
 परनिर्वाणनिष्ठानां यद्भवेत्परमं पदम् ।  
 तदाहुः स्थलमद्वैतं शिवज्ञानैकतत्पराः ॥

(1) The term **Veera Saiva** is explained as follows in the सिद्धान्ताशिखामणि ।

विद्यायां शिवरूपायां विशेषाद्रमणं यतः ।  
 तस्मादेते महाभागा वीरशैवा इति स्मृताः ॥  
 वीरशब्देनोच्यते विद्या शिवजीवैक्यभोधिका ।  
 तस्यां रमते ये शैवा वीरशैवास्तु ते मताः ॥

Those among the Saivas who follow the external form of worship, called the *Veera*—*māhesvaras*, as distinguished from the *Veera-saivas* who worship in spirit and in truth, are described as follows :—

विद्यायां रमते यस्मान्मायां हेयां श्ववद्रहेत् ।

अनेनैव निरुक्तेन वीरमाहेश्वरः स्मृतः ॥

एवं वेदान्तसिद्धवीरशब्दसिद्धान्तप्रसिद्धशैवशब्दमहेश्वरशब्दांश्च विविच्यानन्तरं वेदागमाशिरस्सिद्धवीरशैववीरमोहेश्वरस्वरूपं विशदयति । तत्र प्रथमं वीरशब्दः कथं वेदान्तप्रसिद्ध इत्याह—

वेदान्तजन्यं यज्ज्ञानं विद्येति पारिकीर्त्यते ।

विद्यायां रमते तस्यां वीर इत्यभिधीयते ॥

एवं वेदान्तप्रसिद्धवीरशब्दपूर्वकत्वेन सिद्धान्तप्रसिद्धशिवतत्त्वज्ञाननिष्ठान् शैवान् माहेश्वरतत्त्वकर्मानिष्ठान् माहेश्वरांश्च सार्धसूत्रेण स्फुटयति—

शैवैर्माहेश्वरैश्चैव कार्यमन्तर्वहिः क्रमात् ।

शिवो महेश्वरश्चैति नात्यन्तमिह भिद्यते ॥

अथ शैवमाहेश्वरयोरन्तर्बाह्यरूपलिङ्गार्चनं यदुक्तं तत्कीदृशमित्याह—

यथा तथा न भिद्यन्ते शैवा महेश्वरा अपि ।

शिवाश्रितेषु ते शैवा ज्ञानयज्ञरता नराः ॥

माहेश्वराः समाख्याताः कर्मयज्ञरता भुवि ।

तस्मादभ्यन्तरे कुर्युः शैवा महेश्वरा बहिः ॥

Cf. also विशेषार्थप्रकाशिका Chap 2, verses 30 and 31.

विशब्दोक्त विकल्पार्थो रशब्दो रहितार्थकः ।

विकल्परहितं शैवं वीरशैवमिति स्मृतं ॥

एकमेवाद्वितीयं यद्विकल्पं परं पदं ।

तद्वीरशैवमित्युक्तं नेतरं सविकल्पकं ॥

(3) Meaning of *Linga*—*Anubhava Sutra*, Chap. 3.

शिव एव स्वयं लिंगमिति लिङ्गस्य वैभवम् ।

नान्यच्चिह्नादिकं लिंगं तत्सर्वं कृतकं च यत् ॥

लीयते गम्यते यत्र येन सर्वं चराचरम् ।

तदेतद्विज्ञामित्युक्तं लिंगतत्त्वपरायणैः ॥

लयगत्यर्थयो हेतुभूतत्वात् सर्वदेहिनाम् ।

लिंगमित्युच्यते साक्षाच्छिवस्सकलान्धकलः ॥

Meaning of *Anga*—*Anubhava Sutra*, Ch. IV.

अनाद्यन्तमजं लिङ्गं तत्परं परमं प्रति ।

यदृच्छति महाभवत्या तदङ्गमिति निश्चितम् ॥  
 अं भवेत्परमं ब्रह्म तद्भूतं तत्परायणम् ।  
 अंगस्थलमिति प्रादुरंगतत्त्वविशारदाः ॥  
 अभिति ब्रह्मसन्मात्रं गच्छतीति गमुच्यते ।  
 रूप्यतेऽगमिति प्राज्ञैरंगतत्त्वविचिन्तकैः ॥

(4) The meaning of the *Sthalam* and *Sakti* are given in the *Anubhava Sutra* as under (Ch. II.)

स्वशक्तिशोभमात्रेण स्थलं तद्विविधं भवेत् ।  
 एकं लिङ्गस्थलं प्रोक्तमन्यदङ्गस्थलं स्मृतम् ॥  
 लिङ्गाङ्गोपाधिभेदेन द्विधा भिन्नं परस्परम् ।  
 महान् घटप्रभेदेन यथाऽकाशः प्रतीयते ॥  
 प्रतीयते तथा चैव स्थलं लिङ्गाङ्गभेदतः ।  
 स्थलं नाम परं तत्त्वं शिवरुद्रादिसंज्ञिकम् ॥  
 उपास्योपासकत्वेन स्वयमेव द्विधा भवेत् ।  
 लिङ्गस्थलमुपास्यं स्यादङ्गस्थलमुपासकम् ॥  
 उपास्यत्वं तथोपासकत्वं च परमशिवः ।  
 अप्रच्युतात्मभेदेन स्थितस्सत्त्वात्मलालया ॥  
 स्वशक्त्या युगपत्साक्षात्प्राप्त एव स्वयं क्रमात् ।  
 नाशिवस्य शिवोपास्तिर्घटते जन्मकोटिभिः ॥  
 शिवस्यैव शिवोपास्तिरिति नानाश्रुतिस्थितिः ।  
 चिन्मात्रं परमं साक्षात्स्थलं सत्यादिलक्षणम् ॥  
 लिङ्गाङ्गत्वशिवात्मत्वभेदेनैव स्वयं स्थितम् ।  
 शिवत्वेनाऽऽत्मरूपेण यथा चिन्मात्रमुच्यते ॥  
 लिङ्गत्वेनाङ्गरूपेण स्थलमात्रं तथोच्यते ।  
 स्थलं चिन्मात्रमेव स्यादङ्गं स्याच्छिव एव हि ॥  
 तथाङ्गं जीव एव स्यादिति शैवी परा स्थितिः ।

The evolution of *Sakti* into *Kala Sakti* and *Bhakti Sakti* and their nature are given as follows:—

यथा स्थलं द्विधा भूतं तथा शक्तिं द्विधा भवेत् ॥  
 शक्तिरप्रतिमा साक्षाच्छिवेन सहधर्मिणी ।

साक्षिणी सत्यसंपूर्णा निर्विकल्पा महेश्वरी ॥  
 सा शक्तिर्द्विविधा भूता स्वस्वातन्त्र्यबलेन तु ।  
 समानधर्मिणीत्वेन विभक्ता भक्तवत्सला ॥  
 लिङ्गस्थलाश्रया काचित् काचिदङ्गस्थलाश्रया ।  
 लिङ्गस्थलाश्रया शक्तिः कलारूपा प्रकीर्तिता ॥  
 अङ्गस्थलाश्रया शक्तिः भक्तिरूपा भवापहा ।  
 यथा महानलज्वाला विभक्ता दीपिकाकृतिः ॥  
 तथा महेश्वरी शक्तिः विभक्ता भक्तिरूपिणी ।  
 ज्वाला तमस्विनी यस्माद्दीपिका सुप्रकाशिनी ॥  
 तस्मात् सवासना शक्तिः भक्तिः निर्वासना मता ।  
 भक्तिर्महत्तरा शुद्धा सुसूक्ष्मा शोभना परा ॥  
 सच्चिदानन्दरूपा स्याद्भुक्तिमुक्तिफलप्रदा ।  
 शक्तिरेव स्मृता भक्तिः भक्तिरेव हि सा सदा ॥  
 शक्तिभक्त्यो न भेदोऽस्ति परमार्थनिरूपणे ।  
 शक्तिः प्रवृत्तिराख्याता निवृत्तिः भक्तिरीरिता ॥  
 शक्त्या प्रपञ्चसृष्टिस्स्यात् भक्त्या तद्विलयो मितः ।  
 शक्तिवैचित्र्यतो रूपं नीरूपमपि याति हि ॥  
 भक्तिवैचित्र्यतो रूपमपि नीरूपतामियात् ।  
 प्रपञ्चवृध्यपेक्षा भक्तेः स्वाभाविको गुणः ॥  
 प्रपञ्चसंश्रयापेक्षा भक्तेः स्वाभाविको गुणः ॥  
 अधोमुखो भवेच्छक्तिः भक्तिरूर्ध्वमुखी भवेत् ॥  
 समाया शक्तिराख्याता निर्माया भक्तिरीरिता ।  
 अपि तर्कप्रमाणाभ्यां शक्तेः भक्तिर्गुणाधिका ॥  
 उपास्यत्वं भवेच्छक्त्या भक्त्ययोपसकता भवेत् ।  
 तस्माल्लिङ्गस्थले शक्तिः भक्तिरङ्गस्थले स्थिता ॥  
 लिङ्गस्थलं शिवस्साक्षाज्जीवात्मांगस्थलं भवेत् ।  
 लिङ्गांगस्थलयोरैक्यं शिवजीवैक्यमेव हि ॥

(5) The Supreme Ideal of the Veera Saiva is described in glowing terms in the following verses of the *Kriyā-viśrānti* chapter of the *Anubhava Sutra*, which would also serve to

bring out its special characteristics as compared with the theoretical Vedānta.

अस्यात्मनः क्रियास्तर्वा लिंगार्पिततया स्थिताः ।  
 स्वस्मिन्नेव स्वयं यान्ति विश्रान्तिं सुखलक्षणां ॥  
 प्रोच्यते परमार्थज्ञैः क्रियाविश्रान्तिरित्यतः ।  
 क्रियाविश्रान्तिरेवात्र सम्यग्ज्ञानं न संशयः ॥  
 सम्यग्ज्ञानमहं शिव एवेति वेदनं ।  
 चेदनेनैव तेनायमाप्तकामः सुखी भवेत् ॥  
 आप्तकामस्य सुखिनः कामाचारा बहिर्मुखाः ।  
 प्रवृत्ता लौकिकास्तर्वा प्रययुर्नाशमात्मनि ॥  
 प्रनष्टेष्वेव सर्वेषु स्वेच्छाचारेण यत्कृतम् ।  
 तच्छिवार्चनमेव स्याद्यद्भुतं तच्छिवार्पितम् ॥  
 शिवरूपतया सर्वं यस्य भाति स्वरूपतः ।  
 स्वेच्छाचारसमाचारः तस्य चार्चा हि शूलिनः ॥  
 एवमर्चनमीशस्य स्वेच्छाचरानिवन्धना ।  
 भवत्येव न सन्देहः शिवोऽहमिति वेदनात् ॥  
 अहमिति शिव एव सत्याचिद्धनः स्फुरति तदा पृथगास्ति नैव वस्तु ।  
 इदमिति वपुषा न तेन बन्धनं नहि शरणस्य विमोचनं च किञ्चित् ॥  
 बन्धमुक्तयोरभावे हि भक्तिरुक्ता निरर्गला ।  
 न बन्धे मोचने चापि न तयोश्च समुच्चये ॥  
 बन्धे सति विमुक्तिः स्यात् सत्यां मुक्तौ च बन्धनम् ।  
 अन्यस्यापगमादन्य आगमिष्यति केनचित् ॥  
 परस्परानुबन्धेन वर्तेते बन्धमोचने ।  
 तस्मात्तयोरभावे तु भक्तिरुक्ता निरङ्कुशा ॥  
 न योगो न तपो नार्चाक्रमः कोऽपि न विद्यते ।  
 अमाये शिवमार्गेऽस्मिन् भक्तिरेका प्रशस्यते ॥  
 यथा सिद्धरसो लोहत्रयं चैकप्रकारतः ।  
 कुर्यात्स्वर्णं तथा भक्तिरतिः शैवं गुणत्रयम् ॥  
 अहंकर्ता समस्तस्य धर्माधर्मस्य कर्मणः ।  
 इत्यनेनाभिमानेन कर्मकाण्डोयमुच्यते ॥

नाहं कर्ताऽस्य कर्तृत्वं नैव साक्षी स्वभावतः ।  
 इत्यनेनाभिमानेन ज्ञानकाण्डोऽयमुच्यते ॥  
 न कर्ताऽहं न साक्षी च शिव एवात कर्मणः ।  
 द्रव्याभमानराहित्यं भक्तिकाण्डोऽयमुच्यते ॥  
 शुक्तिः कर्मपदं सरोरुहदलं ज्ञानं पदं भाक्तिकं  
 तप्तयधनमेषु संसृतिपयोर्विन्दुः स्थितस्तत्क्रमात् ।  
 साफल्यं विफलत्वमाकृतितया प्रायेण नाशं गतो  
 नाम्नाप्येव शिवात्मिकां परतरां भाक्तिं किमाचक्ष्महे ॥  
 शुभकर्माशुभं कर्म ज्ञानकर्मप्रसादकम् ।  
 एतच्चतुर्विधं कर्म तत्तत्फलविधायकम् ॥  
 पापाक्षरकः पुण्यात्स्वर्गस्ताभ्यां विनैव कर्मभ्याम् ।  
 ज्ञानान्मोक्षस्तैस्त्रिभिरेव विना स्यात्प्रसादतो भाक्तिः ॥  
 प्रसादादेव सा भाक्तिः प्रसादो भाक्तिसंभवः ।  
 यथैवाङ्कुरतो बज्रं वीजतो वा यथाङ्कुरः ॥  
 ज्ञानं ब्रूते भाक्तिः कुरुते शिवजीवयोः पृथग्भावं ।  
 तेन ज्ञानं पूर्वं भाक्तिस्तूत्तरतया विभाति ततः ॥  
 आत्मानं च पृथक्कृत्वा प्रेरितारं तथा पृथक् ।  
 असौ जुष्टस्ततस्तेन ह्यमृतत्वाय कल्पते ॥  
 आत्मोपासक ईश्वरस्वयमुपास्य सर्वदैवेत्यसौ  
 भक्तिर्भोगिकरी करोति शिवमात्मानं च कृत्वा पृथक् ।  
 यत्तत्क्षीरघृतारणीहुतवहस्त्रेतांबुवत्संयुतं  
 जीवेशैक्यपदं विभज्य परतोऽप्यस्यामृतत्वाय हि ॥  
 नेत्रे चाल्पविलोकिते सति पृथक्त्वं याति यत्तच्चिरं  
 रूपं वस्तु तदेकमेव पुरुषेणाश्चर्यं संस्पृग्दिया ।  
 कृत्वा भूय उभे समे यदि दृशौ तेनोक्षिते सत्यभूद्  
 रूपं पूर्ववदेकमेव विमलं चैकं स्वभावेन हि ॥  
 एवमद्वैतभक्त्यैव प्रसादः सर्वतोमुखः  
 प्रसिध्यति ततः सर्वात्मरूपेण दृश्यते  
 कर्ता कारयिता कर्म करणं कार्यभेदहि  
 सर्वमात्मतया भाति प्रसादात्पारमेश्वरात् ॥

विधयश्च निषेधाश्च निषिद्धकरणान्यपि ।  
 सर्वमात्मतया भाति प्रसादात्पारमेश्वरात् ॥  
 तस्माद्द्वैतगां भक्तिमाश्रयेत्सर्वसिद्धिदाम् ।  
 न च द्वैतात्मिकां भक्तिं क्लेशहेतुप्रदायिनीम् ॥  
 अन्योन्यप्रार्थकं द्वैतं समसंयोगयोस्तयोः ।  
 कंः कं भजति भक्त्या सा भक्तिरद्वैतगा न हि ॥  
 अद्वैतपदरूढा या भक्तिरद्वैतलक्षणा ।  
 सैवाद्वैताभिधा भक्तिरन्या केवलकल्पिता ॥  
 द्वैतभक्त्या हि संसारवर्धनं भिन्नरूपतः ।  
 अभिन्नरूपतोऽद्वैतभक्त्या संसारनाशनम् ॥  
 द्वैतभक्तिनिवृत्तौ हि साक्षादद्वैतलक्षणा ।  
 भक्तिर्गिरायसी भाति निजनिर्वाणरूपिणी ॥  
 अद्वैतभक्तियुक्तस्य योगिनः सकलक्रिया ।  
 आस्ते दग्धपटन्यायात् क्रियामात्रा हि न क्रिया ॥  
 क्रिया मात्रा क्रिया नैव प्रतिबन्धाय देहिनाम् ।  
 केवला निर्मला शुद्धा फलकामविवर्जिता ॥  
 निष्फला निष्फला नैव सफला सफला न हि ।  
 क्रिया अद्वैतसिद्धांतभक्तियोगसमाश्रिताः ॥  
 अद्वैतभक्तिरूपेण दृश्यन्ते तत्प्रभावतः ।  
 नैष्कल्यमिति संग्रान्तिः साफल्यमिति विभ्रमः ।  
 न नैष्कल्यं न साफल्यं क्रियाणामस्ति वस्तुतः ॥  
 यथा नानाविधा नद्यो नानाविधजला अपि ।  
 स्यन्दमाना इमाः सर्वाः अकूपारं समाश्रिताः ॥  
 तद्रूपेणैव दृश्यन्ते नामरूपे विहाय च ।  
 तथाद्वैतं समाश्रित्य क्रिया नानाविधा अपि ॥  
 अद्वैतभक्तिरूपेण दृश्यन्ते भक्तियोगतः ।  
 क्रियाकारस्वरूपेण प्रतीताप्येव सर्वथा ॥  
 न केवलक्रिया ह्यस्य लीलमात्रा स्वभावतः ।  
 अर्चनार्पणरूपेण तत्सर्वं तु प्रतीयते ॥  
 लीलया सकलाकारा स्वयं सा भक्तिदेवता ।

क्रीडन्ती स्वात्मनात्मानं भुङ्क्ते चैताच्छिवार्पितम् ॥  
 अनुरागपरा भक्तिर्विषयेषु विशुद्धधीर्विरागपरा ।  
 अनुरागेण विरागेण संततं भक्तिरेव निर्लेपा ॥  
 अन्तर्लेपबहिर्लेपत्यागग्रहणयोस्समा ।  
 विषयाणां विषयिणामनुरागविरागिणाम् ॥  
 तस्माद्भक्तिर्न गृण्हाति न जहाति किमप्यसौ ।  
 अनुरागेण यद्वस्तु विरागेणापि शंभवी ॥  
 यथा तमः प्रकाशाम्बां युक्तोऽप्याकाश एतयोः ।  
 निर्लेपतः स शुद्धात्मा तथा ताम्बां तयोश्च समा ॥  
 अत एव परायां तु भक्तौ न च शुभाशुभे ।  
 ज्ञानं प्रसादादेव स्यादित्येषा शंभवी स्थितिः ॥  
 ज्ञानादेव हि मोक्षः स्यान्मोक्षादुपरि शंभवी ।  
 भक्तिर्गुरुतरा भाति स्वतन्त्रा निजलीलया ॥  
 धर्मादिपुरुषार्थीणां चतुर्णां परतः परा ।  
 पंचमः पुरुषार्थो हि भक्तिर्दशैवी सनातनी ॥  
 भक्तिरेव पुरमार्थदायिनी भक्तिरेव परतत्त्वेदिनी ।  
 भक्तिरेव भवदोषहारिणी भक्तिरेव शिवभावकरिणी ॥  
 अतः परं भक्तिविलासवैभवे सदा शिवद्वैतपरायणः स्वयं ।  
 प्रसादमासाद्य निजैक्यसौख्यपदं स्वमेव गायन् विचरेत्स्वललिभा ॥

N, B.—The classic works of the Veera Saiva faith had long remained in oblivion, but a great many of them have been published by the very liberal and enlightened munificence of Rao Sahib Mallappa Basappa Warad, of Sholapur. The author is indebted to his magnificent *Veera-Saiva-Lingi-Brahmana Grantha Ratnamala* for the materials for the essay. We hope Mr Basappa will continue his series and publish also the original Agamas on which the Veera Saiva faith is based. Rather long extracts have been given to exemplify the beauty of the teaching of this faith in the original language of its scriptures.

## APPENDIX II.

लिङ्गाङ्गसामरस्यसद्भावः

लिङ्गस्थल	मुख	शक्ति	तत्त्व	ज्ञानाङ्ग	कर्माङ्ग
(1) महालिङ्ग	हृदय	चिच्छक्ति	शिवतत्त्व	हृदय	हृदय
(2) प्रसादलिङ्ग	श्रोत्र	पराशक्ति	सादाख्यतत्त्व	श्रोत्र	वाक्
(3) चरलिङ्ग	त्वक्	आदिशक्ति	अमूर्ततत्त्व	त्वक्	पाणि
(4) शिवलिङ्ग	नेत्र	इच्छाशक्ति	मूर्ततत्त्व	नेत्र	पाद
(5) गुरलिङ्ग	जिह्वा	ज्ञानशक्ति	कर्तृतत्त्व	रसना	उपस्थ
(6) आचारलिङ्ग	नासिका	क्रियाशक्ति	सकलतत्त्व	नासिका	पायु
अङ्गस्थल	भक्ति	हस्त	अर्पण	प्रसाद	अङ्ग
(1) ऐक्यस्थल	समरसभक्ति	भावहस्त	स्मर्तव्यपदार्थ	परिणामप्रसाद	आत्मा
(2) शरणस्थल	आनन्दभक्ति	ज्ञानहस्त	श्राव्यपदार्थ	शब्दप्रसाद	व्योम
(3) प्राणालिस्थल	अनुभवभक्ति	मनोहस्त	स्पृश्यपदार्थ	स्पर्शपदार्थ	वायु
(4) प्रसादिस्थल	अवधानभक्ति	अहंकारहस्त	दृष्टव्यपदार्थ	रूपप्रसाद	अग्नि
(5) महेशस्थल	नैष्ठिकाभक्ति	बुद्धिहस्त	रस्यपदार्थ	रसप्रसाद	जल
(6) भक्तस्थल	श्रद्धाभक्ति	चित्तहस्त	प्रेयपदार्थ	गन्धप्रसाद	भूमि
				अवस्था	शरीर
				... सुषुप्ति	कारणशरीर
				... स्वप्न	सूक्ष्मशरीर
				... जाग्रत	स्थूलशरीर

### APPENDIX III.

குமாரதேவர் இயற்றிய சகசநிட்டை.

சுவிதற்ப நிருவி கற்பத் தகநிட்டை யெனவுரைக்கும்  
இவிதற்ப மென்று மின்றி யிடைவிடாச் சகச நிட்டை  
செவியதி னெனக்கு நீயுந் திருவுளங் செய்ய வேண்டும்  
அவியமில் விருத்த வெற்பு லம்மையே யன்பர் வாழ்வே (1)

பொதுவுறத் தருமம் பண்ணிப் புகல்வினைச் சமம தாகி  
அதுவிது வென்னுஞ் சித்த மமலமா யறித்த நித்தம்  
இதுவென வுணர்ந்த நித்தத் திகபரத் திச்சை யற்ற  
சதுரர்களிடத்திற் பாசந் தகர்ந்திடும் பத்தி தோன்றும் (2)

பத்திதான் பதிந்த காலேப் பகரங்கத் தலம டைந்து  
சுத்தியா யங்க மந்தத் தொல்லருட் சத்தி யாகி  
நித்தியா னந்த லிங்க நேரதாய்த் தரிக்கப் பட்டுத்  
தித்தியா நின்ற விற்பந் திருத்தியிற் களிக்கு மென்றும் (3)

சமரசம் பதிந்த காலேத் தலமயிக் கியத்த டைந்திங்  
கமரங்க மான வான்மா வந்தசிற் சத்தி யாகி  
விமலமா லிங்கந் தன்னை விளங்குநெஞ் சினிற்ற ரித்து  
நிமலமாம் பரமா நந்த நிஜதிருத் தியிற் களிக்கும் (4)

ஆனந்தம் பதிந்த காலே யச்சர ணத்த டைந்து  
வானந்தத் தங்க மாகு மகபரா சத்தி யாகித்  
தானந்தப் பிரசா தத்தைத் தரித்துச் சோத் திரத்தி லென்  
றும்

ஊனந்தப் மில்லா விற்ப வோசையிற் களிக்கு மென்றும் (5)

அதுபவம் பதிந்த காலே யடைந்து நற் பிராண லிங்கத்  
தெனுமங்க வாயு நின்றங் கெழிலாதி சத்தியாகி  
உனுஞ்சர லிங்கந் தன்னை யொன்றுந்தொக் கினிற்ற ரித்துப்  
பனுமந்தப் பரமா னந்த பரிசுத்திற் களிக்கு மென்றும் (6)

அவதானம் பதிந்த காலே யடைந்தந்தப் பிரசா தத்தை  
இவனை தேயு வங்க மிச்சைநற் சத்தி யாகி  
நவமான சிவலிங்க கத்தை நயனமற் றதிற்ற ரித்திங்  
குவமான மில்லா விற்ப வருவினிற் களிக்கு மென்றும் (7)

நயிட்டியம் பதிந்த காலே நன்மயே சுரத்த டைந்து  
சயித்திய சலமா மங்கந் தகுஞான சத்தி யாகித்  
வியப்புருங் குருலிங் கத்தை மேவுநா வினிற்ற ரித்திங்  
குயப்பெறு பரமா னந்த வருசியிற் களிக்கு மென்றும் (8)

சற்பத்தி பதிந்த காலேத் தகும்பத்தத் தலம டைந்து  
முற்பகர் தரையா மங்க மொய்யதாங் கிரியை யாகித்  
தற்பரா சார லிங்கந் தரித்துநா சியினி லந்தச்  
சிற்பரா னந்த கந்தந் தேர்ந்ததிற் களிக்கு மென்றும் (9)

ஒருபத்தி தானே யாறா யொருதலந் தானே யாறாய்  
ஒருவங்கந் தானே யாறா யொருமுகந் தானே யாறாய்  
ஒருவிங்கந் தானே யாறா யொருமுகந் தானே யாறாய்  
ஒருவின்பந் தானே யாறா யொன்றதாய்க் களிக்கு மென்  
றும் (10)

அனாதியிற் சிவமே லிங்க மபிணையே யங்க மாகும்  
அனாதியிவ் வபிணையேயிவ் வங்கம தாயிற் றென்றால்  
அனாதியச் சிவமே யந்த வங்கத்திற் புறம்புந் தோன்றும்  
அனாதியக் குருவத் தீக்கைக் கருத்தமு மிவையே யாகும்  
(11)

N.B.—These verses are added as an appendix as they compress into a short compass the whole meaning and aim of the Veera Saiva faith viewed as expressing the very innermost spirit of Religion.

# THE LIFE AND POLEMICS OF ŚAṆKARĀCHĀRYA.

(Continued from page 276.)

## II

### THE COMING OF THE BLESSED GURU(*g*).

The Blessed Lord with the four faces(*h*) did indeed create the four Varnas(*i*), Brāhmaṇa, Kshatriya, Vaiśya, and Śūdra through his own mouth, arms, thighs, and feet, and making them worshippers of ŚIVA, VISHṆU, BRAHMA, and GAṆA-PAṬI respectively, arranged once for all, so as to last till the end of the Kalpa, for the protection of the functions assigned to each Varṇa or caste(*j*), and also settled the rules for the conducting of the austerities. Then as the Kṛita

The four Varnas and their respective deities.

(*g*) Avatāra.

(*h*) BRAHMA: Originally he is said had five faces, and ŚIVA to have destroyed one of them.

(*i*) It is erroneous to translate 'Varṇa' as 'caste', unless the latter is regarded exclusively as a conventional word. These Varnas came to exist as a concrete classification of aptitude and labour. These are only four in number, and may be called the four fundamental classes. There are also Jāti or castes which mean those classes of men born of various intermixture of blood of those very four classes. We however, observe this distinction, and use the two terms 'class' and 'caste' in their distinguishing senses.

(*j*) In the Sāstraic literature there are two terms *varṇa* class, and *jāti* caste.

and other ages(*k*) lasted the Brāhmaṇas and the rest were of a brilliant conduct characterized by truthfulness, adherence to the Dharma(*l*) of their own Varna, austerities, erudition, and the like. They were full of discretion to a sufficient extent to understand that the particular deity recommended to be worshipped by those of their own Varna was, so to speak, the essence of every form of God, and conquering every obstruction such as of separation etc. through their ever identifying themselves with the form of God attached to their own Varna, they were devoting themselves to the investigation of the meaning of Saṭ(*m*) and the rest. They served the worthy, were submissive, followed the meritorious ways and deeds, and attained that very situation which is promised to their birth and the condition of the family.

As the text of MANU runs that "The deity to be worshipped by the Brāhmaṇas is ŚAMBHU(*n*), by the Kṣhatriyas is MĀDHAVA(*o*), by the Vaiśyas is BRAHMA(*p*), and by the Śūdras

How to worship  
these Deities.

(*k*) The ages are, according to the Hindu methods of reckoning time, four, Kṛīṭa, Tṛeṭa, Dvāpara, and Kali, and their duration is in the proportion of four, three, two, and one. All these put together measure 4,320,000 years, a period in which all the planets come to a straight line. Dharma is said to deteriorate from Kṛīṭa to Kali in proportion to their duration.

(*l*) Dharma here means virtuous conduct sanctioned by the Śāstras.

(*m*) Saṭ, Chit, and Ānanda.

(*n*) ŚIVA.

(*o*) VIṢṆU.

(*p*) The Creator.

is GAṆAPATĪ(q), ŚIVA is to be worshipped by a Brāhmaṇa having mastered the actual principles concerning ŚIVA, and the other deities by Kṣhatriya and the rest having duly understood the real principles concerning those particular deities.

It is impossible to interpret otherwise this faultless text of MANU, but as the sense of merit deteriorated owing to the absence of real virtue on the part of men in this age of Kaliyuga, which is but productive of misery to mankind, the Brāhmaṇas and the rest were charged with mutual hatred and the like, became devoid of truthfulness and true knowledge, and abandoned the good conduct that is laid down in the Vedas. The condition of the active world became something indescribable : Some became devoted to ŚIVA ('the god of destruction'), some devoted to VISHṆU ('the god of protection'), some to the goddess SARASVATĪ ('the goddess of learning'), some to AGNI ('the god of fire'), some to SŪRYA ('Sun'), some to GAṆAPATĪ ('the deity removing obstacles'), some to the goddess ŚAKTI ('ŚIVA'S consort'), some to BHAIRAVA, some again to MALLĀRI ('a form of ŚIVA') some to VISH-NAKSENA ('the porter at the abode of VISHṆU'), and some to MANMAṬHA ('the god of love'). Some prayed to KUBERA ('the god of wealth'), some to INDRA, ('the lord of the celestials'), some to YAMA ('the god of death'), some to VARUṆA ('the god of waters'), some to VĀYU ('the god of winds'), some to the Earth itself, some to water alone, and some to the mere sky. Some held that there is an Original Entity, some that there is VIRĀT, some that there remain ultimately three Guṇas that manifest

---

(q) The deity removing obstacles. Vide YAJÑAVALKYA I, 270.

themselves unchecked, some that there is none but a PRADHĀNA PURUṢHA, some there are but atoms that are eternal and causing of the world, and some that the world is guided simply by one's own actions or exertions and nothing more. Some advocated that CHANDRA ('Moon') alone must be worshipped, some ANGĀRAKA ('Mars') alone, some in all their eagerness BUDHA ('Mercury') alone some BRIHASPAṬI ('Jupiter'), some ŚUKRA ('Venus'), and some wanted to seek shelter under ŚANI ('Saturn'). Some advocated the worshipping of KĀLA ('Time') some the manes alone, some extended the worship only to ŚESHA ('the lord of the snakes'), some advocated the worship of GARUDA ('the white-headed eagle'), and some with all the inventions of their intellect worshipfully served the Siddhas. Some went to worship Gandharvas, Sādhya, and the like, and some Bhūtas, Vetālas, etc. Thus the conduct of men who were of diverse views became one of their own whim. Some speculated on declaring that their conduct could be established with the teachings of the Vedas(r), and some were vainly garrulous that the salvation is through Dharma alone. Each jealous of the other, and each coveting a triumph over the other, was charged with wrath and wore a mark he liked best on his person(s).

---

(r) Compare 'The devil can cite scripture for its purpose.'  
(Shakespeare).

(s) This and what follows show the height of bigotry which was reached by the people of those days in trying to vie with one another in their zeal to do to the very best of what they thought was necessary to, and consistent with, their faith and worship. This is an illustration of how, when once rea-

Then, again, there are people who wear marks of *Liṅga(t)*, *Tris'ūla* ('trident'), *Damaru* ('drumlet'), *Mṛidā(u)*, and the like(*v*); marks indicative of *Śaṅkha* ('conch'), *Chakra* ('circular missile of VISHṆU'), *Gaḍā* ('mace'), *Paḍma* ('lotus'),

son gets out of its natural limits, one's intellect wanders, no matter through what path and with what facility. The author gives below a description of numerous marks those bigots marked their bodies with.

Here follows an elaborate description of the various marks and emblems adopted by the people in those degenerate days, and though a complete account of it may look tedious at this stage, yet it is instructive to notice the order in which religions are taken up in the course of the work. Also the description that is already given as regards several taking to a mode of worship they liked best is a long list indicating the religions in the same order.

(i) Literally the genital organ of the male. ŚIVA is worshipped in that form, and some account however, of the way in which that is to be made is given by a chapter of *Matsyapurāṇa*.

(u) One suggestion is that this is to be taken as feminine in which case it means *PĀRVATĪ*, the consort of ŚIVA, forming half of His 'body' itself.

(v) All these are associated with ŚIVA, and hence a wearing of them, sometimes having them branded on parts of the body as also some other things in the case of other religions as will be pointed out below, was considered by those bigots absolute and consistent with the form of worship conducted by them. Some account of these Śaivites will be found in IV and V of the present work,—sections devoted for the Refutation of Śaivism. Certain facts that have already been given regarding the devotion and worship that people had recognized indicates the numerous bigoted faiths that had taken hold of people, and what is given here is an account of their

and the like(*w*); marks indicative of Kamaṇḍala ('bowl') Kūrchika, and the like(*v*); marks indicative of sparks and the like(*y*); marks indicative of the full orb of the sun, paste of red sandal, and the like(*z*); marks indicative of a single tusk(*a*); marks indicative of gold, hide, foot, turmeric, and the like(*b*); marks represented by alum beads,

external appearances and marks worn or branded on their persons. These numerous faiths will be taken up one by one, first represented and then refuted. Some account of these can be had from the corresponding chapters of the Sarvaḍarśana-saṅgraha of MĀDHAVĀCHĀRYA. It will be pointed out in the course of the work that these marks on the body were of a sheer futile nature.

(*w*) All these are said to be worn by VIṢṢU, and hence they were the marks worn, even branded, on the body, by those bigoted Vaiṣṇavites. *Vide* VI—X.

(*x*) Things about the person of BRAHMA, and hence marks adopted by his bigoted worshippers. *Vide* XI.

(*y*) Sparks indicate AGNI ('god of fire') and hence marks adopted by those bigoted fire-worshippers. *Vide* XII.

(*z*) Full orb indicates the Sun. The red paste of sandal referred to here was prepared, it is said, with a mixture of one's own blood and indicates the mad devotion of those bigots. Surely it was a self-inflicted torture, and it was endured of with the belief that that was the only way of propitiating god, the most High in that particular form. For an account of sun-worship *vide* XIII.

(*a*) Single tusk is reminding of GAṆAPAṬI with his elephant head. The other tusk is said to have been drawn out by GAṆAPAṬI himself to beat the Moon wherewith. For an account of Refutation of GAṆAPAṬI-worship of various sorts *vide* XV—XVIII.

(*b*) Worshipping of ŚAKṬI ('divine power'): *vide* XIX—XXII.

crescent moon, clotted mass of hair, white ashes, and the like(c); marks indicated by a rosary of cowries, and wearing a dress and using a language that would suit dogs(d), marks of gold and other metals indicative of the nature of the deity with four arms and wearing a sword, and also clenching a mace, a goad, and the like(e); marks indicative of a flower-bow and other things so made as to represent the ornaments worn on the occasions of merry festivities of the spring season(f); marks indicative of the nine Nidhis made into a necklace(g); marks indicative of Vajra ('INDRA'S weapon'), by wearing imitations of it etc., set with precious stones(h); marks indicative of the shape, feature, garbs, etc., of a buffalo(i); marks that would become those who would occupy some spot in

(c) Worn by Kāpālikas. *Vide* XXIII—XXIV.

(d) Worn by the worshippers of MALLĀRI, a form of ŚIVA; *Vide* XXIX.

(e) Worshippers of VISHVAKSENA, the porter of the abode of VIṢṢU. *Vide* XXX.

(f) Worshippers of MANMATĀ, the god of love, who is described as possessing a bow and arrows of only such things as flowers. The time of spring being the most enjoyable part of the year, the god of love is described to be specially active and hold all his sports then alone. *Vide* XXXI.

(g) Nidhis are nine and are the treasures of KUBERA, the god-protector of the wealth. Amara'kośa I, 80 gives their names. *Vide* XXXII.

(h) *Vide* XXXIII.

(i) YAMA, the god of death is represented as sitting on a buffalo, and hence the marks adopted by those bigots. *Vide* XXXIV.

the midst of water to worship the water-deity(*j*) ; marks that would indicate that they would habitually praise and worship the deity presiding over the winds(*k*) ; marks that would display their nature of conducting worship of the goddess Earth(*l*) ; marks indicative of pilgrimages to various Tīrthas and indicative of badges of water(*m*) ; marks indicative of a habitual worship of Nothing itself(*n*) ; marks indicative of the worship of ĀDIVARĀHA(*o*) ; marks indicative of the worship of the lords of fourteen worlds(*p*) ; marks indicative of worshipping the three Guṇas and dress suited to it(*q*) ; marks indicative of worshipping the Chief Entity pointed out by Sāṅkhya(*r*) ; marks indicative of worshipping atoms conclusively established by arguments of logic(*s*) ; marks indicative of going through

(*j*) Worshipping of VARUṆA, the water-god. They wore marks indicative of a rope, the weapon of water-deity. *Vide* XXXV.

(*k*) They wore a badge indicative of a flag. *Vide* XXXV.

(*l*) The mark worn by the bigots of this kind was one indicative of fullness. *Vide* XXXV.

(*m*) They wore a mark indicative of a drop, which is said to have meant a water-drop, and hence the suitability of it to their worship.

(*n*) These were a sect according to whom god was Nothing itself. *Vide* XXXVI.

(*o*) Literally 'the original boar', the third Avatāra of VIṢṆU. *Vide* XXXVII.

(*p*) The fourteen worlds constituting the Brahmāṇḍa. Seven are said to be above and seven below. *Vide* XXXVIII.

(*q*) Guṇas are three Saṭṭava, Rajas, and Tamas. Chapter xiv. of the Gītā gives a clear idea of these. *Vide* XXXIX.

(*r*) *Vide* XL.

(*s*) According to the system of logic atoms are eternal and through atoms the world comes to exist. *Vide* XLII.

a world of Karmas resulting from the creed of JAIMINI(*t*); marks indicative of worshipping the Moon, and dress that might suitably be worn on a full moon day and such other occasions(*u*); marks indicative of worshipping the Mars and other four planets(*v*); marks indicative of worshipping Time as results from the creed of Kshapanakas(*w*); marks indicative of worshipping the manes, that is to say, mark such as Kuśa Pavitras and the like that are laid down for a full moon day and other occasions sacred for the manes(*x*); marks as of wearing a hood made of gold and other metals resembling that of ŚESHA, the king-lord of snakes(*y*); marks indicative of worshipping GARUDA(*z*); marks indicative of worshipping the Siddhas such as NITYA, NĀṬHA, and the rest, and suiting their dress, talk, etc. suited to it(*a*); marks indicative of worshipping Viśvāvasu and the rest well known for their sort of music(*b*); marks

(*t*) That is to say founded on the basis of Mīmāṃsā. *Vide* XLIII.

(*u*) Moon-worship. *Vide* XLIV.

(*v*) Planet-worship. As the Sun and the Moon have been separately dealt with, the five planets, Mars, Mercury, Jupiter, Venus, and Saturn are to be taken. *Vide* XLV.

(*w*) Kshapanakas are noted astrologers. For Refutation of Time-worship *vide* XLVI.

(*x*) Mane-worship. *Vide* XLVII.

(*y*) Snake-worship: *Vide* XLVIII.

(*z*) The white-headed eagle on which Viṣṇu travels, It is regarded as the rival agnate of the snake. For a Refutation of that faith *vide* XLIX.

(*a*) Worshipping of Siddhas, the inferior gods of a hybrid origin. For a refutation of that worship *vide* XLIX.

(*b*) Gandharva-worship: *vide* L.

indicative of worship of the lord of the ghosts, that is to say, besmearing their persons with the ashes of a funeral pyre, wearing of a particular missile(c) and the like(d); and marks indicative of worshipping Veṭāla(e); that is to say, such things as particular rosaries of beads, collyrium, and so forth(f). Thus these and even other marks people unhesitatingly began to wear, took to a line of conduct unrestricted, and began to stifle those various enjoining texts such as, for instance, "Sandhyā is to be performed everyday."

---

(c) The original has *Śalya*, which some say is to be taken as equivalent to bone.

(d) *Vide LI.*

(e) A variety of goblin reported to be a good servant as useful as even the genius of lamp in the story of Aladdin and the Wonderful Lamp in the Arabian Nights' Entertainments.

Stories have been narrated in the most interesting way possible that a Vetala Goblin was doing every service to the king *Vikramāditya* and if we are to accept that *Saṅkarāchārya* and *Vikramāditya* use contemporaries, then they were the 11 / when the Goblin Vetala must have been very popular,

(f) Goblin-worship: *Vide LI.* This translation is given with some diffidence. The original, however, has *akṣhāḍi-baḍḍhakajjalāḍidhārana*. The difficulty is that very few can identify these things.

(To be continued.)

## THE SHIP OF LIFE.

Sail, sail, thou Ship of life !

Fearless through this sea of strife :

The waves may dash, the wind may moan ;

Care not for their smile or frown.

The knitting clouds may stare and stare,

Pregnant with thunderbolt and blare,

But steer thou clear the shoals of sand,

With face towards the Freedom's Land.

Thou art in bondage, O my Ship !

So long thou art in the oceans' grip :

Ply thou hard and free thyself,

By crossing this gigantic gulf.

Words fail me, when I describe

The stately gait of all thy tribe :

Thou art a beauty, beauty, born,

A seat of God and a gem to adorn.

Care not, Ship, those tiny waves

That laugh and froth around thy staves ;

They may be those parasites ;

As hollow as the 'glow-worms' lights.'

Blow, blow, thou gentle wind !

Puff up my vessels' sails, be kind ;

Dispel those clouds, the marring pests

To lands far off the oceans' crests.

Lo ! the Ship moves rapidly

As quick, yet calm and placidly,

As th' mountain rill, in measured foot,  
Trips down, light hearted, from its root.

Approach that Land, ye mariners !  
Which hails all, knows no foreigners :  
Win back that prize,—that deathless prize ;  
Which waits for all from One who is wise.

Sing of Him, the great, the holy,  
At whose name fly the south winds foggy  
Away, away, thou iceberg foul !  
Come not near this Heaven-bound soul.

O sonorous cataract !  
That breathless sings the One, the Fact,  
Roll on, roll on, thou watery hill !  
Thy turbulent noise none can quell.

Ye that dwell in watery homes !  
High time it is to leave your domes ;  
Mark what path mankind doth take ;  
Follow their lead, be wide awake.

Thus sail we on, with a happy face,  
From bond-men's land to Freedom's place :  
Sing on, sing on, my citizens ;  
Ply your oars with diligence.

Have no care nor fear, my friends ;  
Stop not till your life-work ends ;  
Push on, push on, to find the goal ;  
Nor turn, nor halt, nor lax ; be whole.

EXTRACT.

**THE VALUE OF HINDUISM FOR HINDUS.**

AN ADDRESS GIVEN IN THE GROUNDS OF  
THE VIVEKANANDA READING HALL, KUALA LUMPUR,

APRIL 16, 1910

Mr. Phelps said,—

Brothers,

I always have great satisfaction in addressing Hindus, and I find an added satisfaction in speaking at this spot, for I knew Vivekananda Swami first in Chicago in 1893, and afterwards in New York, when he was for a time my guest. He was certainly one of the most learned, eloquent and engaging men I have ever met.

Vivekananda Swami did not introduce Hinduism to me. It had, when I met him, been for six years a familiar subject. I have for more than twenty three years been an earnest student of your sacred books, and have imbibed from that study a deep sympathy and affection for India and Indians. It is to express those sentiments that I have adopted your dress while among you.

I have long desired to spend some years in India, in a first hand study of her people and institutions. A few months ago it became possible for me to leave home for a long absence, and I embraced the opportunity to gratify those longings. I came by way of Colombo, and there met my friend of many years standing—my most honored and revered friend,—Mr. Ramanathan. He told me about the educational work which he and others were inaugurating in Jaffna and which he considered very important,

since the social and religious status and tendencies in that community were far from what they ought to be, owing chiefly to the decadence of education in Hindu hands. And he asked me if I would not postpone my visit to India for a time, and assist him in giving a start to his work. I readily assented: went to Jaffna in February, and was actively engaged there during six weeks, together with several Hindu gentlemen, in holding meetings throughout the District and addressing the people on the importance of educating their children in their own schools. Great interest was developed, growing enthusiasm, a real spirit of determination to throw off the Missionary bondage appeared. I became deeply interested in the situation, and when I was asked to come here with the Hindu College committee I again assented, since I was willing to do anything to aid in their very serious crisis.

For my address to you this evening I have chosen as a subject the value of Hinduism to Hindus, for the reason that I think my experience and observation in the West enable me to tell you some things which your own countrymen could not tell you, and which you ought to know; which I consider it my duty to say to your people whenever I have the opportunity.

There are in particular three reasons of signal importance which should exalt Hinduism in your eyes far above every other religion, as a religion for Hindus. The first of these is that it is in a unique sense a *living* religion. The very essence, and the basis, of Hinduism, is the teaching of the potentiality which resides in man of reaching a stage of growth when, while still living in this body, the spiritual world opens to him—when he becomes a knower of God and a seer of spiritual realities. He then becomes the true, the divine Teacher, imparting to men the instructions which he alone can impart,

namely, instructions regarding the path which he has successfully traversed. His teaching constitutes what is known as religion, and most of the religious systems of the world have been actually founded in precisely this way. The teachings of the Founder have been recorded and form the principal scriptures of the new faith. To preserve the life and vigor of the religion, there must be a succession of divine teachers who, as "Living witnesses," keep it in touch with spiritual realities and prevent the accretion of ingenious vagaries invent by the discursive mind. Now India has always in the past, as she does today, possessed their Sages, but the religions of the West have not had them. Christ and Paul and John were among the wisest of men, but they have not had a line of successors in the West. It is many hundreds of years since there was a spiritually illuminated man in the Christian Church. As a consequence that Church *has forgotten the meaning* of its Scriptures. The original teachings of Christ are of the highest character. I have for them the utmost reverence, and if revering and endeavouring to follow them makes a man a Christian, then I am one. But the modern Christian Church, or rather the hundreds of Churches or sects professing conflicting beliefs which call themselves by that name, have been for many centuries wandering in the dark, and for the things which they teach I have no respect. All the powers of the human mind have been applied to this Bible, to discover its meaning, with the result that a great variety of interpretations have been brought forward. These differences are not trivial or unessential, but fundamental. For instance, there is the question of punishment for sinners—for all who do not "believe on" Christ. A hundred years or so ago all chirstendom believed that such persons would burn in hell fire for

ever, and such is now the teaching, I am informed, of the Missionaries in the East. This doctrine still has some believers in the West, but most of the Churches have concluded that it cannot be true. That doctrine has been carried to such a length in the Church that at times it has been commonly taught that heathen and infants who could never have heard of Christ would be eternally damned.

Then there is the doctrine of atonement—did Christ by his death make reparation for the sins of all who “believe” in him—or must each man bear the consequences of his own sins? Upon this question there is a great difference of opinion among the Churches.

Then, was Christ the son of God, or was he a man? This question also divides the Church.

There are many other matters of contention among them, but these will suffice as examples

Another result of the loss by the Church of the true meaning of their Bible is that their teachings, being divorced from truth, have ceased, in great measure, to be logical, reasonable or convincing. Examples of this are the doctrines of Eternal Punishment; Atonement, or the transfer of one's own faults to the doctrine of another; the doctrine of only one Christ or Redeemer for all mankind, including the countless millions both before and after him who never heard of him; Special Creation, which makes man eternal in only one direction—like “a stick with only one end”; original sin, which asserts that God created man with a tendency to sin.

Now such doctrines as these were not taught by Christ, and are not to be found in the Bible of the Christians, but they are read into that Bible by perversion of its words, and are taught by many of the so called Christian Churches. Thinking men cannot accept them

as true. The consequence of this, and of the divergence and uncertainty of the teaching of the various and very numerous sects, is that Religion in the West has quite lost its hold upon the people—that men who think for themselves, the leaders of society, have dropped it and, as is always the case, the masses of men follow this example. The Church in the West to-day is little more than a social convention, without controlling power over the lives of men: and this deplorable condition has come about because, through lack of illuminated Teachers, the Church has long lost its touch with spiritual realities. This is a condition of spiritual death, and in comparison with it Hinduism may well be termed a *living* religion. Hinduism has not lost its way amid vague and doubtful speculations—it has been held to facts by “Living Witnesses”, it is therefore a true and reliable guide to the Lord and as such should be cherished as your most precious possession.

The second reason which you have for valuing Hinduism to which I wish to call your attention tonight, is that it is the original Religion in the world, the oldest Religion, the Religion from which other Religions have sprung, and that it also is the most highly developed, the most scientific, the most practically useful of Religions. It is a common, but very great, error to think that because all Religions are from God, all are alike—one is as good as another. Religions are adapted respectively to the characters of the various races of men and differ just as those characters differ. A religion perfectly adapted to the wants of a warlike and primitive people such as the Arabs were some 1400 years ago, or one which will meet, the requirements of a people fully occupied with the things of the world and in no hurry to get to good, such as the Westerners are, may be a very poor religion for Hindus, whose one desire for countless ages has been to come

nearer to Him. The Lord always in the long run gives to men what they most want. He has met the desires of Western nations with a vast abundance of the things of this world. He has responded to the dominant longing of the Hindus by giving them the greatest and best of religions—that which will lead them to Him in the shortest time.

Hinduism differs from all other religions in form, and place as well as in contents. All the principles of religion, the spiritual laws with which the life of man is concerned, are compiled and systematically arranged and recorded in the Vedas. Every thing needed is there and in this the Mother of Religions steps forth from the mist of pre-historic perfect in essentials as she is today. Her authority is dependent upon no man, nor is her teaching involved with the life of any man. It is your tradition that the Vedas are the eternal source of religion for the world: and while the claim is of course incapable of proof in a Western scientific sense, it makes a strong appeal to reason and common sense.

All other religions rest upon the teachings of a single man; e. g. Buddhism, Christianity, Taoism, Mohammedanism, Zoroastrianism. They are even more or less bound up with the *character* and *life* as well as the teaching of that man. Thus the Christian will tell you that the great strength of Christianity lies in the matchless beauty of the life of Christ. That being so, suppose it should be proved that such a man as Jesus Christ never actually lived on earth. What would become of the Christian religion? The Church has in the course of its history been brought face to face with that possibility, and so serious did the situation appear to the leaders of the Church that, as is now generally admitted by scholars, the History of the

Jews by Josephus, which failed to mention Christ, was amended in the interest of the Church by the interpolation of a forged passage containing his name.

How insecure, then, is every other religion when compared to the impregnable position of Hinduism, its foundation on the Vedas unshaken though the name of every man ever connected with it should be swept away!

But besides this inexhaustible mine of *principles*, Hinduism has also its sages, and a thousand when other religions have but one or two. There are the sixty-three great Tamil saints:—Three are Rama, Krishna, Sankaracharya, Chaitanya, Ramanuja, Ramakrishna and hundreds of others whose names you would recognize should I mention them. And besides these saints whom you know by name there are thousands of others whose names are not familiar to you. Now every one of these wise men had sufficient spiritual wisdom to have founded a new religion, had he been so minded. But they were not so disposed: they gave their labors instead to enriching Hinduism. It results that there has been accumulated in your sacred books a vast store of spiritual wisdom absolutely unapproached elsewhere in the world. In them every phase and aspect of life is treated, the unseen powers and nature of man, the unseen powers of the universe, the nature of God, the manner in which the divine powers were projected and the universe created. Other religions are in comparison most meagre, and they could not well be otherwise; for how could the labors of one, or of several, men extending over only a few years, compass the results achieved by many hundreds of men in the course of scores of centuries?

Then turning to the more practical parts of the religion, what shall be said of the elaborate and seemingly endless ceremonial of Hinduism. Is it the mere meaning-

less accretion of centuries of formal worship? By no means. It was all planned with a distinct purpose by the sages of India. That purpose was to afford all men, of what ever position in life, for long or even unlimited periods of time, occupation for their hands and minds, in connection with worship of the Lord.

For a similar purpose was created the vast sacred literature of the *Itikāṣas*--the Puranas, the Ramayana, the Mahabharata. The Mahabharata alone in its English translation fills about 70,000 printed pages. The purpose is that a man may be able to fill his intellectual life, if he chooses with this world of thoughts and pictures relating to God and spiritual things,—may thus become “established upon the Lord” to the exclusion for the time of everything else.

Then as to the Rules given by Hinduism for the conduct of life.

Religion is a very practical and very scientific thing: not at all the indefinite and uncertain thing some of our friends, especially in the West, are in the habit of thinking it. *Brahmavidya*, knowledge of God, is most difficult of attainment, and the path to it is the most arduous of paths. Anything which can help us on that path should be esteemed our greatest treasure. Now the Agamas and Shastras were worked out by generations of wise men for that very purpose—to give us assistance on this path, and they are indeed most effective aids when understood.

*(To be continued)*

## VEDANTA WORK.

### THE BENARES RAMAKRISHNA HOME OF SERVICE

#### AN APPEAL

The Ninth Annual Report of the Ramakrishna Home of Service is a record of disease and destitution, sorrow, and suffering as are met with daily in the ordinary life of Benares. Called into being through the inspiration of Swami Vivekananda, and working silently for years, the Home of Service has now come to be recognized as one of the permanent institutions in this ancient and sacred city. The origin of the Home, its organisation, and method of work have all been fully published for public information in our previous Reports. Sufficient to say for the present, and it has become clear to all who have hitherto watched the progress of the work carefully, that the distinguishing feature of this institution lies in its unique spirit of service. It is not merely a charity organisation for helping the diseased and the indigent, but the main spring of its action lies in the principle to serve suffering humanity in the spirit of worshipping God. It is this "worship of the poor," this consecration one's self to "serve the Lord coming daily before us in the shape of the diseased, the lunatic, the leper, and the sinner," that the great Swami Vivekananda has taught the Indian people to realize and practise in their every-day life, and the present institution is nothing but a practical illustration of the same.

The relief which the Home of Service has the privilege to offer is in many instances special, for it takes cognizance of those cases which no other organisation would attempt even to undertake. So the method of

relief has varied always with the need of individual cases which might be grouped as follows:—

- (a.) The diseased, homeless, and neglected poor requiring relief in hospitals:
- (b.) The diseased poor applying for relief at the outdoor dispensary of the Home:
- (c.) The diseased poor who, unwilling or unable to go to the Hospital, ask to be treated at their own places:
- (d.) The destitute who, through age or infirmity, are unable to earn a living, and therefore require relief:
- (e.) The starving poor lying in the streets requiring relief in the shape of food articles:
- (f.) Respectable families reduced to destitution requiring help in the shape of food and money.

To render relief to these cases is the sole object for the existence of the Ramakrishna Home of Service. The cases of misery and suffering that lie hidden beneath the fine exterior of the city are neither exceptional nor rare; they are the natural concomitants of the peculiar civic constitution of Benares. The relief work which the Home of Service has been carrying on from year to year is rapidly increasing. The number of person relieved during 1908-09 was more than double of that of the previous year. This great increase in number of the people helped entailed a corresponding increase in expenditure, which we are glad to state was met through the kind help, of our benefactors.

The Home takes this opportunity to announce with great pleasure and deep gratitude that, through the blessings of Providence, and through the kind help of the generous public, who readily responded to our appeal, the Hospital buildings of the Home for the accommodation and treatment of the diseased poor of all classes and creeds

are now complete. It was in 1903 that the building fund was first started with the generous offer of Rs. 4,000 for the purpose by Babu Upendra Narayan Dev of Entally, Calcutta. This example was followed by Babu Tarini Charan Pal, who made over to the Home Rs. 2,000, being the entire accumulation of his hard toiling life.

The Home is under a deep debt of gratitude to them, and to all other generous donors through whose sympathy and liberality alone, it has been made possible to raise the present buildings.

On 16th April 1908, the foundation stone of the building was laid, and, on 7th October 1908, the construction of the Hospital was actually undertaken. The whole of the superstructure has been finished within two years from its commencement, the quarters for the workers and the Resident Medical Officer only remaining to be constructed. The details of the work completed are the following: An out-door Dispensary with office and Library, four General Wards, three Infectious Wards, two Small General Wards, a cook-room, four bathrooms, a morgue, compound-wall, fifteen sanitary latrines, and six sewers. The expenditure for the construction of these buildings exceeded the amount received from donations by Rs. 4,000, the excess amount, having been drawn from the General Fund will have to be refunded to it later on. It is expected that the charitable public will come forward and make up this debt of Rs. 4,000, and that our appeal for this help will find a generous and ready response. The quarters for the use of the workers and the Resident Medical Officer could not be undertaken for the present for want of funds, and, until these are completed, the Hospital work cannot be expected to run smoothly. Moreover there is no spare land on which these structures could be raised; therefore a suitable site contiguous to the

Hospital is absolutely necessary for this purpose. The different wards in the Hospital are capable of accommodating about 50 patients, and the necessary expenses for maintaining them would amount to Rs. 500 per month.

The governing body of the Ramakrishna Mission desire to express their feelings of extreme gratefulness to E. A. Molony, Esq., I. C. S., Officiating Commissioner, Benares Division, for visiting the Institution, and evincing his appreciation of the work of the Home by granting a monthly subscription in aid of its funds. They are also deeply indebted to him for kindly presiding over the eighth anniversary meeting of the Ramakrishna Home of Service.

The opening ceremony of the Hospital was performed by the President of the Ramakrishna Mission on the 7th May 1910, and the Hospital was opened to the public on the commencement of the new session in July 1910.

To meet these increasing demands of the Home, we appeal again to the Generous Public, placing our faith in Providence, to help us to continue the work of ameliorating the sufferings of diseases and the pangs of hunger of the helpless and the homeless poor who flock to Benares from all quarters of India. We earnestly solicit the co-operation and sympathy of all, be they Hindus or Mahomedans, Jains or Christians, in this noble work, and appeal to them to extend a helping hand for completing the buildings which are to be the refuge of the suffering poor of all parts of India. We approach, moreover, all kind hearts whom Providence has blessed with abundance to support the institution by endowing beds for the use of the sick poor. The endowments would bear the names of the beloved relations whose memories require to be perpetuated, and which would remain as

endowing memorials of real charity in this holy land. The work of the Home is increasing rapidly as each year rolls on, and it is through the liberality of the Indian Public that the life of this institution has been maintained under many straits and trials up to the present. Let the kind heart of the nation never close itself to the helpless cries of suffering of the diseased, the starving, and the indigent by forbearing to strengthen our hands, and we are sure we shall never have an occasion to shut our doors against the sick or the hungry for want of funds. Every pice that is being given in the name of the poor will be used exclusively for the relief of suffering humanity and the blessings of the Lord will ever be on him who helps the cause in any way.

PRESIDENT--BRAHMANANDA,

*Ramakrishna Mission.*

All contributions should be sent to the Assistant Secretary, Ramakrishna Home of Service, Luxa, Benares City, or to the President, Ramakrishna Mission (the Math, Belur, Howrah.) They will be most thankfully received and duly acknowledged.

## THE EIGHTH ANNUAL REPORT

OF

### **The Vivekananda Society, Colombo.**

*Read at the Annual General Meeting held on the 23rd July,  
1910.*

The Managing Committee beg to submit a brief account of the working of the Society during the eighth year of its existence, 1909-1910.

2. The Society may well congratulate itself on its having completed another year of its useful life, keeping vivid the memory of that illustrious Swami whose name it bears, and its having been able to carry on its work in the cause of Sanatana Dharma, in its own way, however feeble and humble it may be, in this city of Colombo, in spite of the thousand and one disadvantages under which it has to work. It is matter for regret that the degree of encouragement and co-operation it receives at the hands of the permanent Hindu population of Colombo is not what it ought to be.

3. The year began with 155 members on the roll, but that number has now fallen to 108, of whom 23 are out of Colombo. 25 new members were admitted during the year. One member resigned on his leaving Colombo and 66 ceased to be members on the 1st instant, under the revised rules, being in arrears of subscription for one year and the Committee deeply regret to report the loss of 5 by death, *viz*: Messrs. S. Sinniah, M. Supramaniam, A. Chinnappah, V. Karalapillai (the first President of the Society) and R. S. Cathiravelu, all of whom took a deep interest in the welfare of the institution.

4. The number of weekly meetings held during the year was 47, including the last Annual General Meeting held on the 24th July, 1909, and the Extraordinary General Meeting held on the 28th May, 1910, for the revision of rules. Four meetings could not have been held for want of the quorum and no meeting was held on the 7th May last as a mark of respect to, and sorrow on the death of, His late Majesty King Edward VII.

5. There were two special public lectures delivered during the year under the auspices of the Society to large audiences, one by Swami Baba Premanand Bharati on "Duty to our Religion," and the other by Mr. Myron H. Phelps on "Hinduism and the educational needs of the Hindus"; on the occasion of the latter of which Mr. P. Ramanathan, K. C., C. M. G., presided. At one of the ordinary meetings Srimat Sankara Subha Iyer, a visitor, lectured in Tamil on "Iswara Upasana" and at another meeting Mr. R. Tambi Raja, another non-member gave a lecture in English on "God and Soul."

Twenty-six lectures were delivered by members, 8 in Tamil (of which 2 were by Sri S. Thamothersampillai, Vidwan, an Honorary Member, on "How Pasa bound Pasu" and "Meditation of Brahma as stated in the Vedas," respectively) and 18 in English. Sixteen of the meetings were devoted to study, 11 to that of Tiruvathavurar Puranam, 3 to that of Upanishads, and 2 to that of Swami Vivekananda's lectures.

The study of the Siddhanta Shastras has also been continued in a special class held on Mondays and Thursdays and a fair amount of progress may be said to have been made, but the poor attendance at this class is not very encouraging. The study of Sivagnana Siddhiar is to be taken up shortly and members would do well to join

the class at once so that they may be able to follow the study from the commencement of the work.

6. The Library has been used by as many as 68 members. One non-member has joined as a subscriber to the Library. The Reading Room has also been largely used, but to carry on this Department in a business-like manner better accommodation and an establishment involving larger expenditure are necessary. The number of Volumes now in the Library is 428 as against 458 at the end of the previous year; 4 new books were purchased, 5 were presented by members and others and 65 small books and pamphlets were grouped according to subjects and bound into 22 handy volumes; 15 volumes represent back numbers of periodicals bound and added to the Library; 11 of the books on the old list have been omitted from the revised one—five being grouped with miscellaneous pamphlets, 1 destroyed, 3 lost by members and paid for, and 2 written off as irrecoverable from members to whom they were issued. The number of periodicals received by the Library is 16, of which the "Hindu" is supplied gratis by Mr. S. Venkata Rama Iyer, Colombo, the "New Reformer" by Mr. R. S. Subramaniam, and the "Voice of Freedom," the "Kalpaka" and the "Vedantin" by the publishers, to all of whom we are deeply indebted. Our thanks are also due to the following gentlemen for presents of books: Dr. A. K. Coomaraswamy, Mr. V. Vythilingam and Mr. M. S. Eliyatamby.

7. The average attendance at the weekly meetings was 12 as against 13 in the previous year. Fifty-five members have availed themselves of the weekly meetings by being present in them. Four members attended not less than 40 meetings, 5 others not less than 25 meetings and a further 6 not less than 10 meetings.

8. Mr. K. Ratnasingam, Assistant Secretary, having resigned, Mr. A. Chellappa was appointed in his place in September, 1909. Mr. T. Velayuthan having resigned from the Committee on his transfer to Nuwara Eliya in March last, Mr. M. Selvadurai was appointed to fill his place. Messrs. M. Selvadurai and K. S. Chandrasekarampillai acted as Assistant Secretary and Committee member respectively during the absence of Mr. A. Chellappa for a short period in May last. Dr. A. K. Coomaraswamy was elected an Honorary Member in June.

9. At the Extraordinary General Meeting held on the 28th May a Committee consisting of Messrs. C. Namasivayam, J. P., T. Sockanathan, R. C. Kailasapillai, C. Perumal Pillai, A. Talaivasingham and R. Dharmalingam with power to add to their number, was appointed for taking the necessary steps for collecting funds for a permanent building for the Society, and let us hope that at no very distant date, this Society will be able to move in to a permanent habitation.

10. The Managing Committee having considered that the rules of the Society which were passed about 5 years ago required some revision, sent out a circular calling for any suggestions from members and appointed a Select Committee of 14 members to consider the suggestions received and to draft out a revised constitution and bye-laws. The result of the careful deliberations of the Select Committee was placed before the Extraordinary General Meeting held on the 28th May and sanctioned. Another Select Committee of 3 members was appointed to re-classify the books of the Library. The revised constitution and bye-laws with the classified list of books have been printed and are ready for issue to members. The thanks of this Society are due to the members of the 2 Select Committees and of them special mention

must be made of the services rendered by Mr. R. S. Subramaniam, who bore a large proportion of the burden of work in both the Committees.

11. The celebration of the birth-day Anniversary of Srimat Swami Vivekananda took place on the 6th February, 1910. Among the items in the programme of proceedings were the chanting of the Vedas, singing of the Hymns of Thevaram and other sacred songs of Saints of the Tamil Land, an address by the Chairman, Mudaliyar R. C. Kailasapillai, a lecture on the life of the Swami, by Mr. R. S. Subramaniam, Readings and Recitations from the Shastras and sweet native music.

12. The Abstract Cash Account and the Balance Sheet show how the finances of the Society stood on 30th June last. The average receipt of subscriptions per month during the year was Rs. 38.84 as against Rs. 30.83 during the previous year. The average yearly contribution per head was Rs. 2.76 as against Rs. 2.43 last year. Thirty-seven members availed of the concession, approved of at the Extraordinary General Meeting held on 28th May, of clearing off arrears by the payment of a sum of not less than Rs. 2. The arrears due from members on 1st July amounted to Rs. 74.50. It is recommended that a sum of Rs. 1,000 out of the balance on the 30th June last be set apart to form the nucleus of the Building Fund. In the programme for next year the Committee recommend that a sum of, say Rs. 50, be allowed for meeting cost of arranging for public lectures to be delivered by members and others, at important centres. As stated in previous reports, funds are needed for further extending the usefulness of the Institution and earnest appeal is made to the members to strengthen the hands of the Committee by their co-operation with them.

13. In conclusion, the Committee are happy to say that on the whole, the work of the Institution has been very satisfactory. Financial condition too has improved considerably; and it is hoped that the work will be continued with unabated zeal and ardour.

C. PERUMAL PILLAI,  
*Honorary Secretary.*

### **Ramakrishna Boys' Home, Mylapore, Madras**

(1) The absence of a responsible agency to look after the comforts and to exercise strict control over the conduct and character of young boys, mainly stands in the way of Parents in the Mofussil sending their children to Madras and giving them a good course of education without changing from school to school.

(2) The Students' Homes and Hostels in Madras do not take in pupils of High Schools.

(3) In 1905 "The Ramakrishna Poor Students' Home" was started in Mylapore to help poor, and deserving students and pupils with free Board and lodging and to secure for them the supervision of their conduct and regulation of their life by elderly men.

(4) The successful working of that Home for the past five years has attracted the attention of various gentlemen in Mofussil Districts; and enquiries are frequently made as to whether it would be feasible to admit paying boys as Boarders in that institution.

(5) It has been arranged with the approval of Swami Ramakrishnananda, President of the Ramakrishna Poor

Students' Home, Mylapore, to start a separate Home under his direct control for Boys studying in the High School and College Classes on the following terms:—

(a) The Home was started in July 1910.

(b) Applications for admission should be countersigned by the Parent or Guardian and should contain the following information:—

(I) Age and date of birth:

(II) Caste, creed, etc.:

(III) College or School in Madras and class in which the applicant is now studying or intends to join.

(c) An entrance fee of Rs. 10, and an advance of Rs. 15-4-0 towards expenses, should be remitted with each application. (This advance will be kept to the credit of the student and adjusted when the student leaves the Home.) The amount remitted will be returned in case the scheme outlined is not started.

(d) The monthly expenses of the Home will be equally divided among the Boarders. Strict economy in the matter of expenses will be observed, and utmost care taken to see that the cost per student for Board and lodging does not exceed Rs. 12 per mensem.

(e) The warden in consultation with Swami Ramakrishnananda will allow the Boarders suitable furniture, arrangements for washing clothes, and other reasonable comforts at the cost of each Boarder according to his requirements.

(f) The internal management and governance of the Home will vest in a warden under the direct control of Swami Ramakrishnananda. The warden will be chosen as far as practicable from the Teachers or Professors of the Schools or Colleges and will reside in or near the Home.

(g) The Students will be given free religious instruction and also trained in the practical details of the management of the Home.

The opening ceremony was performed by his Holiness Swami Ramakrishnananda in the presence of a large number of gentlemen and the boarders of both the homes. The proceedings began with puja conducted by his Holiness in the right oriental fashion and the chanting of the upanishads by the boarders, the Swamiji while declaring the home open gave the boarders sound advice for conduct in life and said that no anxiety need be felt about their progress now that they have come under the divine care of Sri Ramakrishna, the incarnation of the present age. He assured the boarders a board of management of the home will take the best care of them and that they will have no occasion to feel the absence from their home. The Swamiji blessed the institution with long life and prosperous career and said that the work being a labour of love is bound to succeed and the name will be a model institution for the building up of character of the young men while at the same time watching sedulously their physical and intellectual development.

The home is now temporarily located at Krishna Vilas Mylapore residence of the Hon'ble. Devan Bahadur R. Ragnath Rao C. S. I. which has been generously placed at the disposal of the Management.

The announcement made before that a branch of the R. S. H. which exclusively intended for poor indigent boys will shortly be started to accommodate at paying students has now become an accomplished fact.

C. RAMASWAMI AIYANGAR,

*Secretary.*

## NOTES and THOUGHTS.

We are glad to publish in this issue an appeal on behalf of the Benares Ramakrishna mission continued in its 9th Annual report to hand just now. In the previous report the attention of the public was drawn to the necessity of a suitable hospital building for accomodating an ever increasing number of patients to the home. In the present report it is announced that through public munificence the hospital buildings have been almost completed, with the exception of the quarters for Resident physicians and other workers and the construction of these quarters it is said could not be undertaken for want of funds. With the opening of the new hospital buildings there has been a considerable expansion of work. From this it is evident how much the mission at Benares stands in need of help at present from the generous public to secure the permanence of the useful work so well-begun solely through their support. We beg to point out that this is work of national importance irrespective of caste creed or colour and we have no doubt that the appeal published will largely, influence the public in securing that support which it so eminently deserves.

\*

\*

\*

The article which we publish in this issue on "Veera Saivism to the Fore" explains in clear and striking language the fundamental ideal of the Veera Saiva faith as being none else than *Shaja Samādhi* which is more or less successfully aimed at by all Religions. But the special feature of Veera Saivism is that it lays overwhelming stress on the practice of the truths taught therotically in the Vedanta in every incident of life, and its central point is the threefold *Dikshā* which the disciple receives from his *Guru*, by which the former

surrenders his everything and himself to the Guru, and the latter establishes *i.e.*, makes the disciple recognise and enthrone as the indwelling life in his *sthula*, *sukshma* and *Karana* bodies the same *Sivam* manifesting itself as the *Istha*, *Prana* and *Bhava lingas*. And every Experience which comes to the Initiate, he is no longer at liberty to experience and enjoy except after offering beforehand, to his *Istha linga* that portion of his Experience which is physical, to his *Prana linga* that portion which is mental and to his *Bhava linga* the *tripthi* or satisfaction. So, every act of his life becomes a sacrifice to his Ideal and every experience an offering to it and he regards them all as the *prasada* or the gift of Grace from his Supreme Ideal.

\*

\*

\*

As an outer manifestation of the *Diksha* and to be an ever abiding monitor to the Initiate, the *Istha linga* given by the *guru* is worn always in a box next the heart and it should never be lost, as thereby the *Diksha* vow would be broken and the only remedy for such loss is to close the physical life which at *Diksha* had been made an *angam* of the *Istha linga* and which by its loss had become deprived of its spiritual basis and life. Such is the relation, close and indissoluble between the *Istha linga* and the physical life and even so, aye closer still is the relation between the other two subtler *Lingas* and the subtler bodies.

\*

\*

\*

This incessant life of sacrifice generates in the disciple the first germs of *Bhakti*, which by further development, worked out beautifully in the article we have published, leads the disciple on to the goal of the faith.

\*

\*

\*

By this constant practice, the Initiate in the long run enters upon the state of *Kriya-visranti* or the calming down of actions, which does not mean that he ceases to work, but that every act and experience becomes to him the gift of his Ideal

and he himself is no longer the actor or experiencer. Finally he loses all distinction between himself and his Ideal, which is the *Samyogam* or junction, of *angam* and *lingam* or in the Language of the Vedanta philosophy freely adopted by Veera Saiva Scriptures, *Jeeva-Iswara Aikya*.

\*

\*

\*

The Veera Saiva faith calls itself the way of *Bhakti par excellence* and distinguishes itself from the *karma* and *jnana* Kandas by means of a striking metaphor. The Karma Kanda it says is like water which gets inextricably mixed up with mud, the Jnana Kanda like water on a lotus leaf, which exists separate from and unattached to the leaf, but the Bhakti Kanda is like a drop of water on a piece of red hot iron, which disappears from the very contact. Thus the [Bhakti which Veera Saivism teaches is the supreme Bhakti where all sense of *triputi* is lost and which is itself the full fruition of the Jnana Kanda.

# The Brahmavadin Series

WORKS BY

## SWAMI VIVEKANANDA.

Jnana Yoga Ready for sale ... ..	2 8 0
Karma Yoga ... ..	1 0 0
Raja Yoga ... ..	1 8 0
Bhakti Yoga ... ..	1 0 0
From Colombo to Almora Lectures ... ..	2 8 0
Ideal of Universal Religion ... ..	0 2 6
Real and Apparent Man ... ..	0 2 6
Reply to the Madras Address ... ..	0 1 6
Atman (self) ... ..	0 2 0
Vedanta Philosophy. ... ..	0 6 0

## OTHERS.

Prophet of Dakshi- neswar ... ..	0 8 0
Sayings of Sri Rama- krishna Paramahansa	1 0 0
Pastoral Sri Krishna.	0 4 0
Sri Krishna the King- maker ... ..	0 4 0
Lectures, Literary and Religious ... ..	0 8 0
Vedanta: Its Theory and Practice ... ..	0 1 0
Duessen's Vedanta Philosophy ... ..	0 2 0
Theism by Justice Ranade ... ..	0 6 0
Indian Loyalty by Prot. M. Rangacharya	0 4 0

Full catalogue free for half anna stamp.

THE BRAHMAVADIN OFFICE, 14, Baker Street, MADRAS.

**JUST OUT**

**JUST OUT**

LATEST PUBLICATION OF

THE "BRAHMAVADIN" PRESS

## The East and the West.

BY SWAMI VIVEKANANDA

An interesting book neatly printed in feather weight paper and nicely bound with gilt. 125 pages, crown octavo.

Cloth Re. 1-8-0.

Stiff cover Re. 0-12-0.

*The "Brahmavadin Office," 14, Baker Street, Madras.*