

THE  
BRAHMAVADIN

“एकं सद्विप्रा बहुधा वदन्ति”

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

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

---

VOL. XV.]

OCTOBER, 1910.

[No. 10.]

---

VEDĀRTHASANGRAHA

(EPITOME OF THE VEDIC TEACHINGS.)

*By Bhagavān Rāmānuja.*

*(Continued from page 325.)*

It may, however, be said (by the *advaitins*) : “It is not maintained by us that language (or word) is the authoritative means of knowledge in relation to the attributeless and self-luminous Thing ; because a self-established thing does not stand in need of any means of knowledge (other than itself to know it) ; (but we say) the attributes of being the *knower* and all other attributes which are super-imposed thereon are negated (in relation to it) by all the words ; and when all the attributes are so negated the mere thing itself remains of itself in its own state unconditioned and self-luminous.” It is replied that it is not so. By means of what word is that thing first denoted and has its attributes then negated ? If it be replied that it is by means of the word *consciousness* alone, then it is rejoined that even that (word) denotes a thing which is

surely possessed of attributes, solely because it is pregnant with attributes presented in the form of the grammatical base and suffix (constituting that word). By means of the grammatical base thereof, namely, that *to be conscious of (a thing) that is, to know it*, a certain particular action (or transitive verb) having a subject and an object, and a certain particular characteristic capable of negating the presence of any other action are made out; and by means of the suffix, the grammatical gender, number &c., (of the agent &c., of that action are made out). In the absence of this particular characteristic, even if it (*viz.* the Self) be self-established in itself it will not at all be established (for us); because to be self-established is predicated of consciousness by reason of its possessing the character of being the means of proving something else. If it be said that the whole of the essential nature of the *Brahman* is always exclusively self-luminous, then it is not possible for the properties of other things to be super-imposed on Him. Indeed, when the true nature of the rope is manifest to consciousness, the illusion of the falsely perceived snake, &c., therein are not superimposed on that (rope). It is for this very reason that the existence of an enveloping *avidyā* (or ignorance) is accepted by you (in relation to a part of the *Brahman* at least). And therefore the object of the knowledge enjoined in the *Śāstras* as capable of removing (ignorance) is the part of the *Brahman* concealed (by it). Otherwise, that (knowledge) would have no scope to remove (any ignorance at all). Indeed, the erroneous impression of the falsely perceived snake (in the rope) is stultified by means of the clear presentation to consciousness of the nature of the rope over and above the (serpent which forms the) basis of (that erroneous impression). If, however, it be held that **only one attribute** is denoted by the word (of scripture)

in relation to that thing which is pure consciousness and that that is the attribute characterising the *Brahman*, then the *Brahman* becomes invested with all the characterising attributes predicated of Him in all the scriptures. Consequently, for those who follow the accepted criteria of truth, the attributeless thing-in-itself is not established by any of those criteria of truth.

Even in the case of the kind of perception known as *indefinite*, the thing (perceived) appears to be possessed of attributes. Otherwise, in the case of the kind of perception known as *definite*, it is not possible to perceive a thing as associated with the mode in which it was first apprehended to the effect that that (being formerly in *indefinite perception* perceived in outline) is this (same thing near at hand now). The generic properties of the *cow*, &c, are of the nature of the particular configuration of a thing, and therefore even at the time of the *indefinite* perception of it (at first), it is perceived in association with that particular configuration as being of a particular character. In the second and other perceptions, that very particular configuration is made out to be merely resident in many things. That the thing called 'mode,' which is the same as configuration, forms, by reason of its being found to exist in many things, the characterising attribute of those many things, is made out in the second and subsequent perceptions: therefore the second and subsequent perceptions are spoken of as being definite. For this same reason, the view that one and the same thing can have a two-fold contradictory nature as being differentiated and undifferentiated is set aside.

A configuration assumes the character of being a thing as a *mode* of the thing which is possessed of that configuration; solely because it is the *mode* (of that thing) it does not deserve to be a separately established entity

(from that thing), and it is not also capable of a separate perception (from that thing), therefore, there is no establishment (of one and the same thing having a two-fold contradictory nature).

Moreover, those who uphold (the *Brahman* to be) an attributeless Entity say that in regard to that self-luminous entity (viz. the *Brahman*) the attributes superimposed thereon are negated by all words; and it has therefore to be pointed out by them what those words are; because from the scriptural passage—"modification is a mere name having its origin in speech, that it is all clay is alone the reality"—modifications and names merely are dependent on speech (or word). If it be said that this scriptural passage declares that that entity alone which is seen to be the (persisting) cause (of things) here, that alone is the reality, and that all else is unreal, it is replied that it is not appropriate to say so. The proposition that by knowing a certain One Thing all this (universe) becomes known was (here in the context) first enunciated, and then as he (Śvetaketu) thought that the knowledge of one thing through the knowledge of another thing was impossible, this illustrative example (of the clay) was, under such a circumstance, pointedly presented to him to show that if one and the same thing, in association with particular and altogether real conditions, such as that of effect &c., exists in various conditions and forms, when it is known in one (configuration), it is (known) to be identically the same although it may be associated with other configurations distinct from that (configuration). Here (in this scriptural passage) there is found no word that is negative of any particular attribute. In the expression 'having its origin in speech' (occurring in the passage under reference here) *in speech* means *in the practical transactions of life*, and *has its origin* means



is called into existence. The name also of the clay while it exists in the form of a lump is different; its realisation in practice is also different; that very same clay while it exists in the forms of pots, of dishes, &c., has different names, and is differently realised in practice; nevertheless, everywhere (*i.e.* in all conditions) it is one and the same substance clay that is dealt with in various conditions by various names and through various practical realisations in life. By means of the statement that this (clay) alone is real, the possibility of obtaining the knowledge of one thing through the knowledge of another thing is specially indicated, and there is no negation of anything (in the scriptural passage under notice) here. And this teaching has been already extensively dealt with above.

Again, if it be held that in the passage beginning with "by (hearing) which what is not heard becomes heard"—the unreality of all things other than the *Braman* is enunciated, then the illustrative example given in the passage beginning with 'just as, my dear child, by means of one lump of clay, &c,'—becomes short of the thing to be proved. If it be said that like (the unreality of) the *sanke* (falsely perceived) in the rope, the unreality of pots, of dishes, and of other modifications of the clay have not been established for the pupil *Śvetaketu*, either by any other accepted criteria of truth or by mere reasoning, and that therefore this (unreality) also is intended to be proved (by means of the above proposition), then to adopt that illustrative example commencing with the words 'just as' cannot appropriately take place. It may, however, be said, that in the passage—"existence alone (*sat eva*) my dear child, this was in the beginning (*īdam-agre-āsīt*), one only (*ekam eva*) without a second (*advitīyam*)," by means of the two emphasising and exclusively restrictive expressions *existence alone* and *one only*, and also by means

of the expression 'without a second' it is taught that all attributes which are other than the *Sat* (or *Brahman*) and which are similar and dissimilar (to *Sat*) are negated to exist. It is replied that it is not right to say so. By means of the illustrative example (here) it is first of all shown that through the knowledge in one condition of a thing, which is capable of existing in the two conditions of cause and effect, even the knowledge of that (thing) existing in another condition results through the identity of that thing (in that other condition), then in order to teach that causality of the *Brahman* in regard to all things which was before unknown to Śvetaketu, it (*viz.* the context here) is opened with the passage—"Existence alone, my dear child, this (was in the beginning) &c."—"This, in the beginning, (*Sat*) existence alone, was",—wherein the expression *in the beginning* denotes a particular time—teaches that the world which is denoted by the word *this* possesses an activity of the nature of attaining unto the condition of the *Sat* and possesses also the character of being a really existing substance. By means of the expression *one only* also, the losing in this (*Sat*) of all modifications of the world which are due to the variety of names and forms is declared, and thus, the causality of the *sat* (*Brahman*) becomes (thereby) declared in relation to this world.

(To be continued)

## THE SEQUENCE OF HINDUISM.

In our religion, the history of our people lies written. It is a curious thing that here in the South, where social and religious forms have been least disturbed, there arises no great original mind, to disentangle and interpret them. Such a mind, moulded and informed by a passion for our country's past, would find that much of its taste lay in comparing and contrasting customs and developments in one part of India and another. We were a united empire under the Mauryas, three centuries before Christ, onwards. Again we were a definite political unity, under the Guptas, three centuries and more after Christ. This means that for about eight hundred years, a Hindu India was being organised, from Pataliputra as a centre. During the first part of this period, the influence of Buddhism lay strong upon us. After this, began the great Brahminical movements now embodied in Saivism, the Ramayana, and the Mahabharata.

We of the south are like a quiet creek upon whose shores the tides of each of these movements run up and up, in a long white line, creeping over the sands. And by the line of sea weed and shells they leave, we can tell how far they came, and what they brought.

The ritual in our temples represents Hinduism as it was in the ages of Buddhism, when the ceremonies of Buddhist monasteries were at their grandest and most complex. Both this and that were derived from older Vedic elements, which may or may not have been as highly organised. In all probability, we in the Southern provinces, have inherited that type of faith

and worship which prevailed, or tended to prevail, when the Gupta dignity rose to power, at Pataliputra, in the year 319 A. D. or when they invaded the South, under Samudra Gupta, about 340 A. D. About the middle of the seventh century, the political metropolis of India had shifted to Thaneshwar, in the neighbourhood of Delhi and with it, to judge from subsequent events, it would seem that the ecclesiastical centre had also moved, to Kanauj, which appears in the eighth century to occupy the same position of Vedic sanctity and authority, that Benares now holds. From the beginning of the eighth century, until the opening of the thirteenth, Bengal enjoys a long period of independent self-development, under the royal powers of Gour and Rungpur. The Government of Rungpur, or North Bengal,—as befitted those who ruled over a scattered population of somewhat primitive ethnic character early identified itself with Buddhism. Gour—whose territories were filled with the higher-class population that had migrated into them from Magadha—occupied itself energetically on the other hand with the development of Hinduism and the organisation of the Hindu sacred year.

Later, there came a wave of Vaishnavism which emanating from Ramanuja in the south fell upon the whole of India, and created lives and works as dissimilar as that of Meera Bai in Rajputana, and the Ramayana of Tulsidas in the North-West Provinces, and was felt even in Maharashtra and the Punjab. It was this same Vaishnava impulse emanating from Ramanuja, that created the movement of Chaitanya in Bengal. But the long isolation and political independence of that province gave to its manifestation a peculiar character, which tends to obscure, at a first glance, its real inter-dependence upon all the rest of India.

From all this it follows that in order to arrive at the history of the formation of Hinduism, between the rise of the Guptas, and that of, say, the Mahratta Empire, we have first to eliminate all that belongs to mediaeval Vaishnavism. After this, we have to compare what is left, as we find it in the rest of India,—notably in the South with the same thing as it appears in Bengal. Speaking roughly, the Hinduism of Bengal is post-eighteenth century and that of the rest of India, pre-eighteenth century. In the great *nexus* of extra-Bengal Hinduism, again, we shall find differences in local and provincial usage. Each one of these is traceable to the special circumstances of some special period. From the whole, we can glean an immense amount as to social conditions, prevalent conceptions, and popular history generally.

Thus India itself is the master document, which yields us the key to Indian history. The present is only to be understood, in the light of the past. And the comparison of province with province is the only method by which to build up the realisation, alike of the richness of our provincial developments, and the strength of our unity. Specialism in another direction, by comparing the ritual and festivals of the South, with those of Greece, Babylon, and Egypt, in so far as these are known, might be expected to create a whole new branch of national history, again, by elucidating the ancient internationalism of India, and the nature of the old central culture, in which Europe shared, as the appanage of Asia.

The world about us is full of jewels. Where are the minds to recognise their value?



## BHAGAVAD GITA—AN ESSAY.

(Continued from page 304.)

### X

The fourth chapter and also the next one continue the same subject and afford further reasons why Karma Yôga is to be preferred.

#### *Sixth Reason.*

Karma Yôga has in itself the Gnana aspect. That is, while actually doing work, one must at the same time reflect in the mind the true nature of atma. Whoever thus sees atma—wisdom in an action is the wise among mankind. The following verses show how wisdom—aspect is tenable in Karma Yôga.

यस्य सर्वे समारंभाः कामसंकल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।

शरीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥

यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ।

समः सिद्धावसिद्धौ च कृत्वापि न निबद्धते ॥

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥

ब्रह्मार्पणं ब्रह्महविर्ब्रह्माग्नौ ब्रह्मणाहुतं ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥

“Whose works are all free from the moulding of desire, whose actions are burned up by the fire of wisdom, him



the wise have called a sage. "Having abandoned attachment to the fruit of action, always content, nowhere seeking refuge, he is not doing anything, though doing actions.

"Hoping for or expecting naught, having controlled his mind and abandoned all greed, performing action by the body alone, he does not commit sin.

"Content with whatsoever he obtains without effort, free from the pairs of opposites, without envy balanced in success and failure, though acting he is not bound.

"Of one with attachment dead, harmonious with his thoughts established in wisdom, all actions, being for sacrifices, melt away.

"Brahman is the offering: Brahman the oblation; by Brahman is the oblation poured into the fire of Brahman Brahman verily shall be reached by him who always sees Brahman in action."

Karma, it should be remembered, is either motivated action (विकर्म) or motiveless action (कर्म). It is the latter कर्म that admits of wisdom-aspect (अकर्म). These three words, कर्म, विकर्म, अकर्म should be carefully distinguished from one another.

Hence the Lord says :—

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥

"Verily Karma (motiveless act) has to be understood; vikarma (motivated act) has also to be understood and, akarma (wisdom), as well, has to be understood. Intricate is the way of Karma."

Vikarma i.e., motivated act it is that the Gita spurns as leading to endless births and deaths. But it eulogises motiveless act (Karma) as leading to wisdom (akarma).

सर्वे कर्माखिलं पार्थज्ञाने परिसमाप्यते ।

“All actions, without exception, culminate in wisdom.”

When thus all actions, having been performed as sacrifices, culminate in wisdom, all the sins, committed, vanish. Two verses and a half describe how the sins of him whose action has culminated in wisdom vanish.

अपिचेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।

सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥

नहि ज्ञानेन सदृशं पवित्रमिह विद्यते

“Even though thou art the most sinful of all the sinful thou shalt verily cross all sin by the bark of wisdom.

“As kindled fire reduces fuel to ashes, Oh Arjuna, so does wisdom-fire reduce all actions to ashes.

“Verily, there exists here no purifier equal to wisdom.”

Having thus shown how in Karma there is the wisdom-aspect, the varieties of Karma-Yoga the Lord proceeds to mention.

Some Yogins, devotees to action, perform only Sacrificial rites in devotion to the Gods; while others who know Brahman, the Absolute, sacrifice the self by the self in the fire of Brahman. Certain others offer hearing and other senses in the fire of restraint, i.e. control their senses. Others again regard it as a sacrifice to direct their senses only to the unforbidden objects of senses. Of others, some sacrifice by giving wealth, some by austerity, some by studying the Vedas, some by restraining the passages of prana and apana. All these are knowers of sacrifice whose sins are destroyed by such

sacrifice. Work of some kind or other is essential, nay, indispensable. For,

नायंलोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ।

“This world is not for the non-sacrificer; whence the other?—Oh the best of kurns.”

Here the fourth chapter ends. But mention must be made of one digressive passage in this chapter about Avatars wherewith the chapter began. Sri Krishna desired to emphasize the necessity of Karma Yoga by declaring that it was taught to great men at the beginning of Manvantra. Arjuna pertinently asked the Lord how it could be possible in as much as Sri Krishna's birth was recent but the birth of Vivasvan was prior. Our Lord then proceeded to explain the anomalous anachronism and in so doing dilated, for the benefit of the world, upon the question of Avatars. The points in connection with the subject are : -

- (1) Whether the Avatars of our Lord are like the Karma—determined births of men?
- (2) Whether the Avatars are real or illusory?
- (3) The times of the Avatars.
- (4) The purpose of the Avatars.
- (5) The nature of the body that is assumed

Let us consider these points one by one.

(1) Our Lord says :—

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥

“Unborn and of nature Imperishable and Lord of all beings, ruling over my own nature, I am born by my own Maya.”

It is thus clear that Avataras are made of *free choice* while men's births are Karma—determined.

(2) The Lord's declaration—

**बहूनि मे व्यतीतानि जन्मानि**

“Many births have past for Me”—is an affirmation of the reality of Avataras.

(3) *Re* the times, the Lord says,

**यदायदा हि धर्मस्य ग्लानिर्भवति भारत ।**

**अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥**

“Whenever there is a decay of religion, oh ! Bharata, and an ascendancy of irreligion, then I manifest Myself.”

(4) *Re* the purpose, the Lord says,

**परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।**

**धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥**

“For the protection of the good, for the destruction of evil-doers, for the firm establishment of religion, I am born from age to age.”

(5) *Re*, the body, no direct mention is made in the Gita but the following line points to the reason why God assumed the shapes of Mathsya, Koorma, Varaha and so forth.

**ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।**

“In the way they (creatures of the world) resort to Me, in that way do I serve to them.” At first, the age was silurian, only water animals (fish &c,) lived. Hence the Lord assumed the shape of Mathsya in order to serve water animals. Then appeared the land, and there were animals which lived both in land and water such as tortoises. Hence the Lord became a koorma and

served them and other such creatures. Then came into existence Mammals such as Elephants, pig &c. Hence the Varâha Avâtâr. Then man evolved himself out of beasts but yet retained many of the beastly qualities. Hence the avatar of man—beast, Narasimma. Then man began to crush down the beastly qualities and hence Vamana (symbol of man) crushed down Bali (symbol of beastly qualities). Again the beastly qualities gained the upper hand and the Kshatriyas began to be a menace to the society. Hence Parasurama taught them, by fear, a lesson as to how they should conduct themselves. The experiment failed. So Sri Rama came and taught them the same lesson not by fear but by personal example. The cruelty only increased. Hence Sri Krishna destroyed the whole race of the Kshatriyas in the Eighteen Days' War (Mahabharata War).

From this account of avatars, it is evident that the Almighty served the creatures in that way in which they resorted to Him.

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

(To be continued)

PART II.

## THE SPIRIT OF RELIGION

WITH SPECIAL REFERENCE TO

### THE VEERA SAIVA FAITH

By C. V. SWAMINATHA AIYAR

(*Editor of the Viveka Chintamani*)

(*All rights Reserved*)

“The spirit quickeneth and liveth for ever: it is the letter that killeth and dieth.”—*Guruvāk.*

“மந்திரமாவது மாமருந்தாவதும்

தந்திரமாவதுந் தானங்களாவதும்

யந்திரமாவதுந் தூய்நெறியாவது

மெந்தை பிரான்ற னிணையடி தானே.”

—திருமந்திரம்

IN my last article on “the Spirit of Religion” I pointed out that the highest achievement in the field of Religion is the attainment of that Absolute Consciousness which could realise the Unity in the Trinity and realising it return to the world without being worldly,—that is to say, with the abiding Consciousness of the Reality (*Mahāsthalam*), which I described as “Unity in Trinity” and which the Vedānta describes as *Sacchidananda*, remaining unaffected by the Evolutionary modifications of the *Bhinnā-Sakti* or Differentiated Spirit. I also explained by quoting a verse from *Sri Kumāra Devar* that the meaning of “*Anūdi Guru*” and the eternal Teaching of *that Guru* which can be received only by way of *Diksha* or “touch of the Spirit” of the Eternal



Teacher, is nothing more nor less than the eternal Unity in "*Linga-Anga-Sangamam*" which is the same as *Sai-Chit-Ananda*, or *Tat-tvam-Asi* of the Maha-Vākyas,

## VII.

This Unity in Trinity is *Sivam*. This in the language of *Veera-Saivism* is *Sthalam* which means the "Abode of mergence",—"That which is" and in which everything else becomes merged.

In the *beginning* of Evolution (ஆதிதயில்) this Supreme Unity in Trinity resolves itself into *Lingam* and *Angam*. Now these two words require a moment of consideration from the point of view of the worshipper who worships Truth in spirit and truth. The Spirit of true Worship is represented by the *emanating* principle *Angam*, while the Truth worshipped is the *asylum* or *refuge* for the true worshipper and as such it is *Lingam* (from two roots meaning *mergence* and *emergence* or *Involution* and *Evolution*.) Now we have made our acquaintance with *three words* of supreme importance in the Spiritual Worship prescribed by the *Veera-Siva-Faith*. These are:—

(1) **Sthalam or Mahāsthalam**, the Supreme Unity in Trinity where all existence eternally abides merging itself in the *Sthalam* (eternal existence) which is the *Abode of Laya* or mergence of the universe.

(2) **Lingam or Linga-Sthalam**, the Law of Evolution and Involution, as distinguished from the Process itself which requires something to evolve and involve.

(3) **Angam or Anga-Sthalam**, this is that 'something' on which the Law of Evolution and Involution operates making the Power of the Law or *Sakti* manifest. It is the *Part* which underlieth the Law of Evolution and goeth to make up the *Whole*. It is the intelligent and intelligible *Unit* which goeth (manifest or unmanifest) to keep up the all-pervading *Unity* which is the Law of God.

Now let me recapitulate and make the meaning of these three symbols clearer to the reader, for on a clear comprehension of these symbols of *expression* as well as *impression*, depends his ability to follow the exposition of a grand system of *Realisation by Faith* which stands foremost as a complete and comprehensive system of realisation and thereby command the respect and attention of all other faiths, leading the **Way to Realisation**, by the scientific exposition of "the Power of Faith" to realise the Supreme Truth above every thing else. Such indeed is the Glory of the *Veera-Saiva Faith*, which no creed-bound soul can realise !

Sri Ramakrishna Paramahansa the God-Man, who by his teachings of the Truth Absolute from the point of view of *Svānubhavam* (or practical realisation) has made the old bones of the valley shake with renewed life and re-established Faith, said:—"Once thou gettest Faith, thy work is done. **Oh ! there is nothing higher than Faith.**" Here in a nutshell is the basic principle of the *Veera-Saiva Faith*, the Faith *par excellence* that incites its followers to *dare* and *do*, and thus realise the Truth Absolute by the Power of Faith which is in them. If I am asked to sum up the teachings of the *Veera-Saiva Faith* and make a concentrated essence of the spirit of its teachings, I would say in one sentence: "Begin with **Faith (Sraddhā-Bhakti)** that **faltereth not nor faileth and Dare to be Wise.**" "*Wisdom*" here means the ultimate realisation of Godhead in all its phases and as a Whole.

## VII.

So the *Veera-Saiva* begins with a longing for *Samādhi* (God-consciousness) which is neither *Savikalpa* nor *Nirvikalpa* but eternal and unchangeable under all circumstances. The only fate of Man that the *Veera-Saiva* knows and is taught by regular *Dikshā* or Religious Life of Discipline is that Man (real Man with the fire of Faith burning brightly in

him) is fated to conquer circumstances and realise the Absolute Oneness of Godhead, which is best expressed by the phrase "One only without a second." He therefore begins with a prayer to his Ishta-Devatā (Ishta-lingam, he would call it), the "Star" of the Highest Heavens to which he has "hitched his wagon" by the Power of Faith that is in him, to grant him that Supreme God-Consciousness which lasts for ever through all charges, itself unchanging. And this Supreme God-Consciousness known as *Sahaja Samādhi* or *Sahaja-Nishtā* comes only to those who have passed through the earlier stages of God-Consciousness known as *Savikalpa-samādhi* and *Nirvikalpa-samādhi* and found them both not sufficiently permanent to satisfy the Soul for ever. The Veera-Saiva Faith counts as Man only he who has roused in him the all-consuming fire of Faith that faltereth not nor faileth. Such a man has become spiritual in thought, word and deed; and all his actions are prompted by Faith and sustained by Hope and Love which are but developments of true Faith. But when doth true Faith appear in Man? Sri Kumāra Devar in his *Sahaja-Nishtai* already quoted says:—

“ பொதுவுறத் தருமம் பண்ணிப் புகல்வினைச் சமம தாகி  
அதுவிது வென்னுஞ் சித்த மமலமா யரித்த நித்தம்  
இதுவென வுணர்ந்த நித்தத் திகபரத் திச்சை யற்ற  
சதுரர்க ளிடத்திற் பாசந் தகர்ந்திடும் பத்தி தோன்றும்.”

“ He who acting up to the injunction “ *Dharmam Chara* ” has attained to balance of judgment, and to balance of actions neutralising the effects of *Karma*; has attained to such a perfect purification of the human mind which ever differentiates as to free it from the unhealthy influence of modifications; who is able to discriminate for ever between

the eternal verities or facts of existence (நித்தம்) from the phenomenal flow or modes of existence (அநித்தம்), and who in this state of eternal discrimination has renounced the desires of earth and heaven; in the case of such clever souls (who are men of real ability) the binding effect of thought and sense-consciousness will be destroyed and Faith Supreme in the Glory of Devotion true (Bhakti) will shine. Such clever souls who in sooth are *advanced Initiates* working undaunted to realise the Highest Truth with no lurking fear of its permanence in their heart of hearts, can alone aspire to tread the Path of *Veera-Saiva* to the Supreme Goal. The first human being to whom it was revealed by *Renuka* who came direct from the *Supreme*, was possessed of all these traits of character fully developed in him, for he was no less than *Agastya-Muni*, who was performing his austerities in the South at the Pothia-mountain. *Renuka*, the Revealer of *Veera-Saiva* who emanated as a Ray from the Light of Truth, went all the way from the north to the southernmost extremity in search of the only fit person to whom he could reveal the truths of *Veera-Saivism*. And like Janaka of old, Agastya in the course of conversation informed the celestial Rishi *Renuka* of the success he had achieved by the austerities of his Tapas, but the Highest Realisation still eluded his grasp and all his Tapas and all his learning could not help him realise That. Here I should point out that the *Lakshyārtham* (the Ideal meaning) of *Lingam* in the *Veera-Saiva* Faith is the same as that of the *Tat-padam* in the Vedanta *Maha-Vākya*, *Tat-tvam-Asi*.

*Angam* then has the same *Lakshyārtham* as the *Twam-padam*; and *sangama* (the Union of the two) has the same Ideal meaning as the *Lakshyārtham* of *Asi-padam*. So *Linga-Anga-sangama* means the same thing as the Vedantic *Maha Vākya Tat-tvam-asi*; substitute for the word *Maha Vākya* the word *Mahāsthālam* and the *Lakshyārtha* of the *Mahāvākya* "*Tattvamasi*" becomes the realisation in actual experience of *Mahāsthālam*.

IX.

The Path from Bhakti to Mahāsthālam now remains to be described. But before doing so we must give a table of the emanations of Spirit from the "One only without a second" which is ever at-one-with the Undifferentiating and indivisible Sakti; both of which transcend the beginning of Evolution and so can only be described as *Anādi*. Here we should remind the reader of the Ideal-meaning of the words Lingam, Angam and Sthalam.

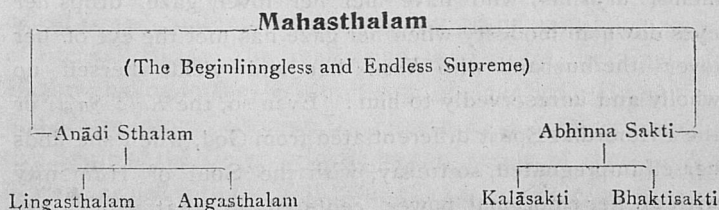
*Lingam* would stand for the Principle of mergence or the Principle worshipped which dissolves in itself the person (Angam) of the worshipper.

*Angam* would stand for the Upasaka or worshipper, who ever seeks to merge his personality in the Principle from which that personality emanated in the course of Evolution.

*Sthalam* is merely the abode of the Spirit wherefrom emerge the Principle and person forming the worshipped and the worshipper or *upāsya* and *upāsaka*.

*Sakti* is the emanating cause or evolving Principle of Energy which ever tends to manifest and create, as *Sthalam* ever tends to involve and so merge the Sakti and its creations in itself.

Now we will mark how the Beginning and the Beginningless meet and merge in each other. We have,—



In the Mahasthālam both *Sthalam* and *Sakti*—the abode and the abiding are both undifferentiatingly one and as such beginningless and endless. This eternal abode and the



eternally abiding (marked as Anadi-Sthalam and Abhinna Sakti) by the emerging Light of Polarity involved in them appears as differentiated into "*Siva Sakti*" or *Sthalam-Sakti*. The *Sivam* or *Sthalam* portion of it polarises itself again into *Linga* and *Anga* or worshipped and worshipper, (the Samashti and Vyashti Bhāva of the Vedānta). The *Sakti*-portion of it at the same time polarises itself into the effective and emotional or *Kalā-Sakti* and *Bhakti-Sakti*.

When the Faith that faltereth not nor faileth has by a series of *Dikshas* or *Atma-Samskāras* developed into the Supreme Bhakti or the highest mode of Emotion towards God or Truth, it unites itself to, that is to say, manifests itself in the Worshipper (Vyashti Bhāva) who has now raised himself up to the Abiding-place or Angasthalam.\* This union of Bhakti with the Son of Man or the Soul of Humanity has the power of so purifying the human mind as to lift it above the sphere of emotional Influence into the empyrean of the effective power known as *Kalā-Sakti*, the original Power of Differentiation which is the Cause of all creation! The realisation in actual experience of the Differentiating Power of *Kalā-Sakti* makes that creative Power of the Universe hang her head in modesty and yield herself up wholly to the enjoyment of the *Soul* that has realised its influence in itself and thereby deprived it of its effective power to differentiate. This is sometimes likened to the case of a *woman* (Sakti) who boldly rejecting all the men (Purushas) who have met her lovely gaze, drops her eyes down in modesty when her gaze has met the eye of her lover—the husband who *Knows* her and yields herself up wholly and unreservedly to him! Even so, the *Kalā-Sakti* or the Primordial Spirit differentiated from God, when she finds herself impregnated, so to say, with the Soul of Humanity with all her emotional power centered in that Soul, her

---

\* *Vide* Table of the emanations separately printed and attached, reading therein '*Ishtalingam*' for '*Sthana-Lingam*' which is a clumsy misprint for '*Ishtalingam*'.



Differentiating Self, hitherto effective by the dissipated attention of her Lord is rendered ineffective by "the *Supreme fact of Existence*" being forced on her, so to say. The *Kalā-Sakti* (the out-going Energy of the Lord) then rendered ineffective like the current of the river losing its force on its union with the ocean, ceases its effort to flow down according to the Law of Gravitation, and sets up a new "Current" obeying a New Law rising up to heaven, to the Cloud-Land from where it parted and fell as drops or particles of water on the tops of mountains to be spirited down to the valleys in rivulets, only to gather in volume and force and join the Ocean, from where it returns to the cloud wherefrom it fell differentiating itself from the cloud as particles of water.

X.

When *Kalā-Sakti* is impregnated with the purified Soul of Humanity, it ceases to differentiate (and thereby create), and sets up a counter-current in the opposite direction, towards God, wherefrom She came differentiating Herself as *Kalā-Sakti*. She attains to *Kālātheetham* காலாதீதம், transcending Herself therein and so is drawn into the fold of Her Lord—returning again to the Eternal Union, which the Spirit of differentiation alone made Her forget and appear as separate, subject to the Influence of Time. With the differentiating Spirit in her rendered ineffective, She assumes again Her original Form of the *the Light of Grace* (The Light of God called *Grace*), and returns again to the undifferentiating state of Eternal Bliss. The realisation of this by the Soul of Bhakti abiding in the Great Heart of (purified) Humanity and drawn into an effective Union with *Kalā-Sakti* (the creative Spirit of the Universe) who by the result of that union is transformed into the Self-Effulgent Light of Grace, leaves the Soul Satiated with eternal Bliss which it unceasingly enjoys. The whole of this process is beautifully though epigrammatically described in the following soul-ravishing verse by Sri Kumara Devar:—

“பத்திதான் பதிந்த காலைப் பகரங்கத் தலம டைந்து  
சுத்தியா யங்க மந்தத் தொல்ஸுட் சத்தி யாகி  
நித்தியா னந்த லிங்க நேரதாய்த் தரிக்கப் பட்டுத்  
தித்தியா நின்ற விற்பந் திருத்தியிற்களிக்கு மென்றும்”

## XI.

The merging of the ஆதி in the அனாதி (of Time in Eternity) is thus described in the “*Gleanings on the Way from Earth to Heaven*”,\* wherein the beginningless (அனாதிசக்தி) is described as the Bride and (Time) as the wandering Bridegroom returning to His Love:—

“The Bride and Bridegroom join hands and embracing each other tenderly *kiss*! The Heavenly kiss melteth them both into *ONE*, and the last expression of their plighted troth and mutual pledge the *sah* (ஸ:) that is born of the last act of osculation wafts them along—now united together (*somōsmi* as the *Sruti* says) into that *whole indivisible one*—and after a spell of the ineffable joy of union (with *sōham* music softly ringing still,—lifts them up unto eternity (அனாதி) wherein they live for ever more “*At Rest*”, both merged into that BE-ING which is the Essence of *Love, Light* and *Bliss*. They have become *Akhandākram*—Indivisibly One! And henceforth we mortals, and the comparatively immortals like the gods too, can only hear of them, “The One”, from the seers who are gifted with the *Sight* to see *That which is* “*One only without a second.*”

The Tattva Kaumudi also says:—“By the attainment of Perfect Wisdom, virtue and the rest become devoid of causal energy; yet the Spirit remains awhile invested with body, as a

---

\* To be had of Messrs. LUZAC & CO., Oriental Booksellers, London for 2s 6d, of the Lallita Publishing Co. Lallitalaya, Mylapore for Re. 1-10 by V. P. P.

potter's wheel continues to revolve by the force of the impulse previously imparted to it."

The emancipated Spirit thus invested with body, but without attachment to it, lives a calm and serene life ; and as Nature, *Bhinna-Sakti* or *Kalā Sakti*, has now accomplished her self-imposed task of gathering *experience* for the Spirit through enjoyment, and leading it to the *perception* of Truth through *Discriminative Wisdom*, both *Purusha* and *Prakriti* retire from the World and cease their *Līlā*. "She has been seen by me" says the one and so retires: "I have been seen" says the other and ceases to act. Hence though there still remains their conjunction it affords no motive towards further creation—says *Vachaspati Misra*." "So let us salute the mutually satisfied couple"\* and understand the meaning of *Sahaja-Nishtha*, from their enjoyment of Eternal Bliss while still in body, though not attached to it, which Sri Kumara Devar so well and beautifully describes in the seven succeeding verses of his *Sahaja Nishthai*. †

---

\* "Gleamings in the Way" page 36.

† See Appendix III. Pp. 30-32.

## "GOSPEL OF SRI RAMAKRISHNA PARAMAHAMSA"

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

(Continued from page 330.)

We may at once premise what we have to say on these questions by observing that Sri Rama Krishna does not Establish any new School of philosophy or lay down any new interpretation of the Vedic texts or seek to construct a new ethical or social code, much less does he pose himself as one to whom a revelation has been vouchsafed. He is no founder of any sect or School as Sankara, Ramanuja or Madhwa; nor does he address himself to any such task as his contemporaries Swami Dayanand Sarasvati and Keshub chandra Sen undertook and accomplished; nor is there the trace of a suggestion in him that he is the specially favoured of god or the son of the son of the Heavenly Father or the last of His Prophets, or for that matter, that he is among the prophets even. He is not again like those divines who half poetic, half religious, feel sadly overtaken by metaphysical difficulties, however much they may endeavour that in their march towards God they shall not be impeded by so heavy a drag and are consequently distressed by the riddle of the universe even when they cry unto god in the white heat of religious emotion. He belongs rather to the order of *bhaktas* like Ram Doss, Chaitanya Deva, Janaka and Nanda the Pariah. But in the case of Sri-Ramakrishna Paramahansa his *bhakti* had a background of emotional reasoning that acted like a charm on schoolmen and philosophers, sceptics and wranglers. The fact almost seemed to be that it was

not possible to doubt in the presence of Ramakrishna Paramahansa. His *bhakti* was a solvent in which doubts, difficulties, metaphysical troubles and all mental reservations dissolved and ceased to be. It was almost like a perennial fountain of faith in which all that was materialistic in thought and conception, in origin or bearing, in character or aim was metamorphosed into clear crystal faith without a shred of impurity. He had no maladies of thought, he experienced no metaphysical ailments, saw no riddles, perceived no need to justify the ways of god to man. On the other hand, he proclaimed that God is the only reality, that all else is unreal, that there is but one problem of life, and that to realise God ; that not until a man has realised God has he solved the problem of existence ; that by unclouded faith, by intense love, by unceasing and all-absorbing devotion in the course of which god becomes the only reality to man, he can realise god and attain salvation. Mere mechanical worship, mere knowledge of sacred writings, mere observance of rules, a development of psychic powers, however meritorious in itself will lead to no permanent freedom of the human soul unless god had been realised in life, yes, in life, in flesh and blood, and not after shuffling off this mortal coil. But, when can a man know that he has realised god? According to Ramakrishna Paramahansa man is on the road to the realisation of god when at the thought of god a thrill of ecstasy passes through him, his hairs stand on end, his body becomes cold and he is not disturbed by the din and noise of his surroundings. These are but the symptoms of realisation, through *bhakti* and in the higher stages complete realisation, the devotee enters on the stage *Samadhi* itself, when the human frame ceases to perform its functions, the pulse ceases to beat, the action of the



heart is completely arrested, the mind becomes absolutely unconscious of the existence of this conditioned and relative world, one with the absolute and the unconditioned, so long as the *samadhi* lasts. A man may be devoted in the work of God, may have given his heart to god, but until he sees god in this manner, he is only on the road to it and he is certain to reach the goal so long as he keeps to the road, for the cause of higher evolution is towards the ultimate liberation of the soul. To one who has come to the *samadhi* stage the sentient world has no attractions, its wealth, beauties, pleasures and joys, fame, honor none of them of any moment because of the conditioned world they are of no value to one who has realised the absolute and the unconditioned. This kind of *samadhi* without the aid of any *yogic* practice he used to get into and come out of as often as a man goes into his house and gets out of it, perhaps even oftener; and used to remain in such a state for hours together at a stretch.

(To be continued)



## A TENDER MOTHER

As I pass my life on earth,  
'Mong busy hum of men,  
On me sometimes pass waves of mirth,  
Past all the writ of pen.

For these tied, like me, to the earth's strife,  
Such joy and mirth are rare ;  
They bear a tinge of Heavenly life  
That this world cannot spare.

Cities, full of woe and wail,  
Stand changed to the eye of man ;  
As he, with light divine doth hail  
The one Almighty's plan.

The seed of this truth, I can vouch,  
Is sown by the mother's hand ;  
When first the child lisps in the couch,  
A stranger to our land.

So, my mother in my heart,  
First sowed this seed of god,  
And watered it with so much art  
It grew to a tree ; very odd !

When I reflect how me she reared  
And tended to this need,  
I shudder how I would have faired  
But for her gentle deed.

I remember how, with spoon,  
She taught, me in her lap.  
The Truth that shines through the earth and moon  
To which man turns at a clap.

She taught me *lessons*, if I so term  
For want, of a better word,  
Believe me; Oh! she showed Truth's germ!  
And taught not as to a bird.

Her lip was cane, her eye was fire :  
Better incentives they  
Than loads of sermons men admire  
Which are like loads of hay.

With looks of care and tears of joy,  
She taught me a master- study ;  
At the sight of which the world grows coy  
And all its wealth quite muddy.

Walk on, walk on, my mother dear !  
For thee no tear be shed :  
That man is wild, insane, and queer  
Who weeps that thou art dead.

Thou art the Soul, thou art the Spirit  
Spirit to whom I bow :  
Thou art in all, thou art the merit  
Of all below, above.

V. KANABHIRAN MOODALIAR.

## THE LIFE AND POLEMICS OF ŚAṆKARĀCHĀRYA.

*(Continued from page 375.)*

Having seen those silly people who were renegades to their own functions of Dharma, who were far removed from the Highest Bliss, and who were consequently the worst among mankind, the sage NĀRAḌA(g) approached without wasting time the seat of BRAHMA, and said : "O Father, the world of late has become entirely different from what it was, the religious deeds and righteous conduct being determined by ingenuity of talk and artful devices. Should the faith established by your worthy self become unauthoritative, then all the teachings of the Veda which came to exist at the commencement of time, and which have since descended from generation to generation would cease to have any significance.

"Your worthy self has said thus before :

"This good alone, the unruffled, existed, before this (universe)."

---

(g) The sage NĀRAḌA is observed to play a conspicuous part in Itihāsas ('ancient anecdotes') and Purāṇas ('past occurrences described in a particular way'). He is noted for his habitual way of reporting, and though his actions seem mischievous sometimes at the beginning, yet they have invariably produced the very best results. It is, however, a curious fact to notice why so many authors begin their work with some instance or the other of NĀRAḌA, especially when they have to begin the history of a great personage with divine attributes.

“ ‘This BRAHMA alone, existed before this’ (gg).

“ ‘One thing, this ĀṬMA alone, existed before this’ (ggg).

“ ‘This VĀSUDEVA alone existed before this.’

“ ‘There being That without ignorance, there is no attribute of either day or night, existing or non-existing, but there is only ŚIVA pure. That is unchangeable, That is the Soul of the Guiding Self that one should desire, to attain and from That even the Vedā (‘oldest lore’) proceeded (gggg).

“ Further there is the Smṛiti to declare that ‘the entire living cosmos is subject to change, but He who stands at the top of all is declared Unchangeable. But PURUṢHA is a Superior Entity different from the both, and is denominated PARAMĀṬMA (by the Vedāntins)’ (h).

“ Also there is this : To please That let a Brāhmaṇa attend to religious rites and a Kṣatriya protect the Earth with his valour. And for the propitiation of That let a Vaiśya offer money in gift and a Śūdra render respectful attendance on the regenerate classes.

“ Thus there is only one Deity to the regenerate classes and that is termed *Saṭ* etc. That is unalterable, that has no *Linga*(i) forasmuch as the manifestation of That is past all the Guṇas, and besides there is no *Māna*(j) to determine its actual existence. Such a BRAHMA alone is to be worshipped by those that endeavour to attain Moksha.”

(gg). Bṛihadāraṇyaka Upa. I, iv, 10.,

(ggg). Aitareya Upa. I, i, 1,

(gggg). Śvetāśvatara Upa. IV, 18.

(h) Bhagavadgītā XV, 16-17.

Notice how the Gītā styles Smṛiti by the author.

(i) *Linga* is a logical term and is defined there as *Vyāptīpakṣaṭaṭavaṭ liṅgam*.

(j) Literally measure.

Thus spoke NĀRADA, and BRAHMA too who listened attentively to it, contemplated for rather a long while, and attended by his sons, friends, and disciples left for the ŚIVA's abode the world over which he ruled. There he saw MAHĀDEVA(*k*), the Lord of all, with the splendour of a billion times the splendour of a billion suns shining simultaneously at midday, as cool as a billion dew-rayed moons, possessing five faces, having the crescent moon on the head, wearing a clatted mass of hair of a reddish yellow hue and dazzling as lightning, and with the left half of the body which was PĀRVAṬĪ herself. Along with the retinue he prostrated before the High Lord stretching his person at full length as a lying stick. Then he stood up and folding his hands, his retinue following suit, spoke as follows:

“O Great Lord, Omniscient, Lord of all the worlds ;  
Thou that witnesseth all, pervadeth all,  
and causest all ; Thou that art the Soul  
of everything and excelleth all ; Thou  
whose lotus feet are being bowed to by all the celestials ;  
Thou that art the embodiment of Praṇava(*l*) and art felt  
through Praṇava ; Thou that art time and art beyond Time ;  
Thou that possessest a covetable form, hast destroyed the  
the god of love, and bestoweth the objects desired ; and  
Thou that art an ocean of mercy and the Blessed Highest  
Lord, O Ye, lend a patient and gracious hearing to my humble  
prayer: ‘Prakṛiti as Your Omniscient Self is well aware  
was produced possessing the form of a half  
zero, from BRAHMA the Blessed Lord that  
possesses the attributes of Reality, Knowledge, and Eternity,  
and is above Turiya and Praṇava, and it is esta-

(*k*) Literally the Great Lord.

(*l*) The syllable Om.



blished that the relation between Thee and that is resembling the relation between the moon and the moonshine and that Śuddha Advaita is Thine own self. From that came to exist the letter *a*, white and full of Sattva

The Praṇava.

quality; from that, again, was produced the letter *u*, black and abounding in Tamas; and from that also the letter *m*, red and full of Rājasaic quality (*m*) and that is the humble myself, who, under Your commands created the four kinds (*n*) of moving creatures, viviparous etc. as well as immovable ones the mountains and the like; brought into existence oceans, islands, hills, rivers, forests, cities, cows, horses, men, elephants, lions, tigers, bears, and the like; brought into existence the four fundamental classes, Brahma, Kṣhātriya Vaiśva, and Śūdra; brought into existence the living beings of various kinds, and brought into existence also the Dharma, good conduct, and habits suited to those different Varnas. And then while I stayed in Satyaloka occupied with the contemplation of the lotus feet of your Blessed Self, some disturbance has arisen in this terrestrial world, and may it please Your Blessed Self to listen to it:

---

(*m*) Gītā Ch. XIV gives a correct knowledge of the three qualities Sattva, Rajas, and Tamas,

(*n*) They are Jarāyuja, ('born with a sheath around') men etc.; Andaja, ('born in an egg')—birds etc.; Svedaja, ('produced in sweat')—louse etc.; Udbhijja ('produced after piercing')—trees etc. *Vide* MANU I, 43-6.

---

(To be continued.)

## PARSISM AND HELLENISM.

---

(BY PESTONJI DORABJI KHANDALAVALA).

"Where now the haughty Empire, that was spread with such fond hope ? Her very speech is dead."

Had it not been for her strong rule and her rough and ready public justice, Rome would have been wanting in all the highest characteristics of a nation ; her art, her literature, even her religion was conveyed from the peoples whom she trod beneath her feet. Again, what is it we discern through rifts in the wreck of legend which like a mist floats about the craggy corners and blossomy vales of olden Greece as of Etruscan Rome ? Dim figures. These are the Pelasgi, Asiatic colonists of the Aryan Stock. Now the one fact conspicuous in the history of Classic Asia is the opposition of Greco-Roman Civilisation to that of Iran. It is the episode of the great struggle constantly waged in these countries between the Occident and the Orient. In the first ardour of their conquests, the Parsis extended their supremacy as far as the towns of the Indian islands and on the isles of the Egean sea. But their force of expansion fell shivered at the foot of the Acropolis. Fifty years later Alexander destroyed the empire of the Achimenes and carried Hellenic culture to the banks of the Indus. Two centuries and a half later, the Parthian Arsacides advanced anew up to the frontiers of Syria, while Mithradates Eupator, the pretended descendant of Darius penetrated to the heart of Greece at the head of the Persian nobles of Pontus.

EBB FOLLOWED FLOOD.

The Roman Empire reconstituted by Augustus soon subjected Armenia, Cappadocia and the Kingdom of the Parthians

itself to a sort of vassalage. But from the middle of the 3rd century A. D. the Sassanides restored to Iran her former mastery and insisted on her past claims. Thence to the triumph of Islam was now long duel between two rival dominions. Each was now the victor and now the vanquished. None was ever prostrate. In the words of the Ambassador of Narses, the King of Kings to the Emperor Galerius, the two were the two eyes of human-kind. The invincible star of the Parsis turned pale or suffered eclipse but to reappear ever more resplendent. The military and political force which the nation preserved through centuries was the result and manifestation of their high moral and intellectual qualities. Its original culture ever remained rebellious to an assimilation through which the Aryans of Phrygia the Semites of Syria. and the Hamites of Egypt had passed in diverse degrees, Parsism and Hellenism are two adversaries of just the same nobleness, but of different education, as much separated always by an instinctive hostility of race as by a hereditary opposition of interests. Nevertheless it was inevitable that between *the two civilisations*, which were in contact more than a thousand years, multiple exchanges should manifest themselves. The influence which Hellenism exercised up to the plateau of Central Asia has often been noted. But it has not as precisely been shown how great the prestige of Iran was athwart the ages, or how far the radiance of her energy extended. For if Maydeism was the highest expression of her genius, and if her action in consequence specially religious, it was however not exclusively so. The remembrance of the the empire of the Achemenides continued long after their fall to haunt the minds of the successors of Alexander. Not only the dynasties the self-styled descendants of Darius, who reigned over Pontus Cappadocia and Commagene, cultivated the political traditions which drew them near again to their supposed ancestors, but even the Saloucides and the Ptolemies adopted them in part as legitimate heirs of the ancient masters of Asia. They readily recalled to mind an ideal of past

grandeur and sought to realise it in the present. Several institutions were thus transmitted through the medium of Asiatic Monarchies thus that of the "Amici Augusti" or accredited friends and intimate counsellors of princes was a copy of the institution in the courts of the Diadochi who themselves imitated the antique organisation of the palace of the Great Kings. Similarly the custom of carrying before the Cæsars

#### THE SACRED FIRE.

Goes as far back as Darius as emblem of the perpetuity of their power and it passed on with other Iranian traditions to the dynasties who divided the empire of Alexander. But what is striking is not so much the similarity of the observances of the Cæsars with the practice of Oriental monarchs as the beliefs entertained by them. There is an undoubted continuity of political and religious tradition. In proportion as the aulic ceremonial and the internal history of Hellenic Kingdoms is better known will there be the means to establish with greater precision how the inheritance of the Achemenides, cut up and diminished ended by being bequeathed across generations of sovereigns to those princes of the West who proclaimed themselves like the Artaxerxeses the sacrosanct masters of the world. Has it yet been known that the custom of giving a kiss of welcome to friends was a ceremony of Oriental protocol before it became familiar in Europe? To follow the hidden ways by which ideas pass from people on to people is anything but easy. Certain is it however at the beginning of the Christian era certain Mazdean conception had already travelled far and wide outside of Asia. Under the Achemenides Parsism had had on the beliefs of Israel an undeniable action whose extent alone may be questioned. Since (*the Conquests of cyrus and of darius*) the ever sprightly attention of Greece was drawn to the doctrines and the religious practices of the new rules of the Orient. A shoal of legends which make of Pythagoras of Democritus and of other philosophers the disciples of the Magians preserve the

remembrance of the prestige which the powerful Sacerdotal tribes then enjoyed. The Macedonian conquest which put Greece in direct support with numerous votaries of Mazdeism, gave a new impulse to the works of which this religion was the objection and the great scientific movement inaugurated by Aristotle impelled a number of learned men to busy themselves with the doctrines professed by the Iranian subjects of the Seleucides. An account worthy of credency tells us that the works catalogued under the name of Zoroaster in the library of Alexandria comprised two millions of lines. That immense sacred literature ought to have drawn the attention of savants and provoked the reflections of the philosophers, The science known as magic and considered uncertain and troubled, and popular with the people was as its name indicates in great part of Persian origin. It taught the physicians recites, and the process of the thaumaturgist no less than it gave hazy notions of theologic doctrines. Long before the Romans got a footing in Asia, certain *institutions of the parsis* had found adepts and imitators positive in their beliefs. Their action was indirect, stealthy, often indiscernible, but certain. The most active agents of this diffusion, seemed to have been for Mazdeism as for Judaism, colonies of the faithful who had emigrated far from the mother country. Communities of Magains were established not only in the east of Asia Minor, but in Galatia, Phrygia, Lydia, and even in Egypt, and remained everywhere attached with a persistent tenacity to their customs and beliefs. The action of Iran became much more immediate when Kome extended her conquests in Asia Minor and Mesatacts with the Mazdean populations began, but became frequent and more durable in the 1st Century A. D. It is then that the empire gradually extended its annexations to the upper Euphrates. The indigenous dynasties which despite the vassalage to which they were reduced were protecting the time-honoured isolation of these distant countries, disappeared one after another. The Flavians constructed an immense net work of roads across these regions till then almost



inaccessible and thus established ways of penetration as important for Rome as are for Russia to-day the railways of Turkestan or of Siberia. The regions then came to encamp on the banks of the Euphrates and in the mountain of Armenia. Thus the Mazdean district of Cappodocia and the Pontus were perforce in constant support with the Latin word, while the disappearance of the buffer States on the frontier made of the Roman and Parthian empires neighbouring Powers. From these conquests and annexations dates the sudden propagation in the West of

#### THE PERSIAN MYSTERIES OF MITHRA.

For if a community of their adepts appears to have existed at Rome from the period of Pompey, their real diffusion commences only from the Flavians. Under the Antonies and Severuses the encroachment grew more and more to remain to the end of the 4th century the most important of Pagan-cults. It is through the medium of these mysteries that the original doctrines of Madeism were largely spread in all the Latin provinces. But it may be remarked that the growing influence of Persia did not show itself solely in the religious sphere. With the accession of the Sassanide dynasty 225 A.D. Persia regained consciousness of her originality. She set herself to cultivating her national traditions and to reorganise the hierarchy of a State clergy. She retrieved the political cohesion which was her weakness under the Pathians. Sensible of her superiority, she made it felt on the neighbouring empire torn then by factions, given up to the risk of pronunciamientos, and ruined morally and economically. The studies on the history of this period so ill-known show more and more that Rome weakened was then the imitatress of Persia.

#### THE COURT OF DIOCLETIAN.

With its prostrations before the master matched with the divinity, its complicated hierarchy of dignitaries and the host of eunuchs who degraded it was on the testimony of contem-

poraries a copy of that of the Sassanides. Galerius declared without circumlocution that Persian absolutism ought to be introduced in his empire, and ancient Cæarism founded on the popular will seemed on the point of being transformed into a sort of Caliphate. Recent discoveries have imperfectly discovered development, in the Parthian and then in the Sassanide Empire, of an influential artistic school which grew independently of the Greek centres of production. If it borrowed from Hellenic sculpture or architecture certain models, it erected them with oriental designs into a decoration of exuberant richness. Its field of action extended far beyond Mesopotamia to the South of Syria, where it has left us monuments of incomparable splendour and ornamentation, and the radiance of this sparkling centre undoubtedly illumined alike Byzantium, the barbarians of the Nor and China. Thus

#### THE IRANIAN ORIENT.

acted victoriously on the political institutions and on the artistic tastes as on the ideas and beliefs of the Romans. The propagation of the Mithraic religion, which ever proclaimed itself proudly Persian, was accompanied by a host of parallel action among the people whose issue it was. Never, not even at the epoch of the Mussulman invasion did Europe seem nearer to becoming Asiatic than at the time when Diocletian officially acknowledged in Mithra the protector of the reconstituted empire. The epoch when this god seemed about to establish his authority on all the civilised people, was one of the critical phases of the moral history of antiquity. An irresistible invasion of Semitic and Mazean conceptions was near conquering for ever the Occidental Spirit. Even when Mitra had been vanquished and expelled from Rome turned Christian, Persia did not disarm. The work of conversion where it had founded was taken up again by Manicheism the inheritor of its cardinal doctrines and Iranian dualism continued up to the Middle Ages to provoke bloody struggles in the ancient Roman world.—*Bombay Gazette.*

VEDANTA WORK

THE RAMAKRISHNA MISSION.  
THE BHUBANESHWAR FIRE RELIEF WORK.

**An Appeal for A Permanent Relief Fund.**

THE readers of the current dailies are aware that a terrible fire broke out on the 19th March, 1910, at the famous pilgrimage town of Bhubaneswar in the Puri District and made many inhabitants of the place homeless. Soon after, on the 21st March, Kapileshwar, a village about a mile off from the former place, was visited by a similar disaster. Most of the inhabitants of these places were extremely poor, living from hand to mouth, and had not had the means to raise new huts for sheltering themselves. It was fortunate, however, that their food-grains were saved at the time owing to the peculiar custom of the place of stocking them under ground or in huts made up of mud walls with mud roofs.

The report of the disaster in the newspapers coupled with letters from Roy Prassanno Kumar Pal Saheb, retired District Engineer and Honorary Secretary of the Bhubaneswar Fire Relief Committee, inviting our help, decided the Mission to take up to work in hand. And with the balance of the famine and flood-relief-funds we sent our workers\* to ascertain the conditions and help the sufferers as much as possible. The difficulty of undertaking such relief works requiring prompt help without adequate funds always ready at hand can be understood without much stretch of one's imagination and it becomes often impossible for us to help the sufferers, before they succumb a great deal under pressure of such

---

\*The Brahmacharins deputed were Biswachaitanya and Upendranath.

sudden disasters. Appeals for help cannot be issued in the papers until the workers have ascertained the helpless condition of the people by proper personal investigations, and the contributions of the generous public, reaching us late, do not become of much use for the works, for which they are intended. That is why we decided to utilise out of Rs. 1,000 the balance of the last famine and flood-relief-funds in the present case. Again, as will be seen from the accounts given later in these pages, the total amount of money received on account of the present relief works, did not cover the actual expenditure for the same; and the impropriety of our urging the public for help, for meeting the excess deficit after the works had actually been closed, is quite palpable. The periodic recurrence of Famine, Plague and many other disasters in the human organism and it seems that nothing short of a permanent fund can cope with such an outlook. The Mission therefore has decided to keep a especial fund\* open always to the public for contribution, for relieving all periodic and temporary public distresses, such as famine, flood, earthquake, plague, fire, etc., etc., and another fund,† if possible, for relieving all private or individual distresses in general, such as maintaining a really deserving widow or orphan, helping a poor student with school-books or fees, etc., etc. The reader need not be told here perhaps that the permanent works of the Mission, such as the Sevasharmas, the Orphanages, etc., will have no claims whatever on the aforesaid funds. The fact of keeping the general and the especial funds open always to the public, like the funds for the main-

---

\*For easy reference and for distinguishing it from other funds, we have named it the Providential Relief Fund.

†To be called the Poor Fund.

tenance of the permanent works of the Mission, will help the generous public to send in their contributions whenever convenient. And as such opportune occasions are not rare in one's every-day life, as during the birth, the marriage and the *sraddha* ceremonies of a Hindu household, the Mission begs to send its appeal to all generous people for sending their mite towards these funds, assuring them at the same time that the integrity of the Mission will always be kept up as in the past, by spending every pice, for the purpose, for which it will be contributed. A nation, like an individual, can never be truly great until it really feels for and aspires to relieve the sufferings of others, far and near, and we hope that our calls for help shall not be in vain, to a people who ever kept up a bright record in the past along this line. Let us feel for others from the very bottom of our hearts and never forget that it is our privilege to be allowed to be charitable, for only so can we grow. Aye feel and work until by our united efforts we can drive off from the land all such disasters as far as possible and make India the land of peace and plenty as of old.

Contributions however small, towards any of the above funds are to be sent to.

THE SWAMI BRAHMANANDA,

*The President, Ramkrishna Mission,*

THE MATH, BELUR P. O. (*Howrah.*)

THE MATH, BELUR P. O.

(*Howrah.*)

1st August, 1910,

SARADANANDA.

} Secy., *Ramakrishna Mission.*



## NOTES and THOUGHTS.

We publish in this issue an appeal on behalf of the Bhubaneshwar fire relief work. We are glad that this branch of the Ramakrishna Mission has been doing its best to relieve the poor suffering from fire and such other disasters. The Mission was put under difficulty during the recent fire in the town of Bhubaneshwar and a Village near it for want of ready and permanent funds. Hence the Mission has resolved to have a permanent fund to avoid similar troubles when a ready and sudden help is needed. We trust the public will render their help towards this noble work of the Mission.

\*

\*

\*

According to his nature, man loves truth with a pure and disinterested love, the strongest intellectual affection. The healthy eye does not more naturally turn to the light than the honest mind turns toward the truth.--*Home*.

\*

\*

\*

Thought takes man out of servitude into freedom.  
—*Emerson*.

\*

\*

\*

In the good as well as in the evil of life, less depends upon what befalls us than upon the way in which we take it.—*Schopenhauer*.

\*

\*

\*

God has his dwelling within every good man.—*Sencea*.

\*

\*

\*

One would what he should, but he can't; one could what he should, but he won't; one would and could, but he knows not what he should.—*Goethe*.