

Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4.

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प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4

Arise! Awake! and stop not till the goal is reached.

—Swami Vivekananda.

VOL. XIV]

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[No. 158

SRI RAMAKRISHNA'S TEACHINGS

ATMA-JNANA—XXIII.

THE same Being whom the Vedantists call Brahman, is called Atman by the Yogis, and Bhagavân by the Bhaktas. The same Brâhmana when he conducts worship is called the priest, but when employed in the kitchen is called a cook.

GOD the Absolute and God the Personal are one and the same. A belief in the one implies a belief in the other. Thus fire cannot be thought of apart from its burning power; nor can its burning power be thought of apart from the fire. Again, the sun's rays cannot be thought of apart from the sun, nor can the sun, apart from its rays. You cannot think of the whiteness of milk apart from the milk, nor the milk apart from its milky whiteness.

Thus God the Absolute cannot be thought of apart from the idea of God with Attributes, or Personal God, and *vice versa*.

Collected and adapted from 'The Gospel of Sri Ramakrishna' by M.

THE Being is the same, only the names by which He is called by men of different religions are different. A tank may have four Ghats (landing-places with steps). The Hindus drink at one ghat, they call it *jal* or *bâri*. The Mahomedans drink at another, they call it *pâni*. The English who drink at a third call it water, and so on. Similarly, some call Him Allah, or Jesus, or Buddha, others Brahman, Kali, Rama, Hari, &c.

THE Divine Mother sports with the world, Her toy, under various aspects and various names. Now She is the Goddess Unconditioned, Absolute, Formless; now the Everlasting, as distinguished from Her works. Under another aspect She is the Dreaded Being that presides over Death, the All-destroyer. Again, She stands before us ready to bless and to protect Her children. Or, She appears as the charming Mother with the dark-blue complexion—Consort of the God of Eternity and of Infinity.

OCCASIONAL NOTES

TO the great, strength is first necessary, and next, discipline. It is the discipline we have had, that determines our power of endurance. Power of endurance is always the result of discipline. By great impulses alone, little is achieved. They sometimes bring about ill, instead of good.

The youth of European nations is full of iron discipline, and to this they owe their success in combination. The schools attended by English boys of the upper classes have been called by a thinker, "One long reign of terror." From the moment a boy enters, till the day when he leaves, he is the centre of a conspiracy of his peers to punish the slightest outburst of egotism, or other offensive trait. This accounts, perhaps, for the mechanical, head-clerk type of distinction which so often seems to be the Englishman's main idea of greatness. It is quite clear that any individuality which survives five or six years of such treatment must either be lofty and persistent, or a mere intensification of mediocrity. Yet individuality of a noble kind does emerge sometimes, and it is easy to see how beneficial, on the whole, must be the effect of such a training on the average. Above all things, it breeds *the power to act in concert*, the power to distinguish between one's own whims, and the main issues at stake, the power to suppress self in the interest of the community. In England, at any rate, it is this trait which distinguishes the ruling classes from the ruled, and it is their want of it that makes what we may call the *sudra*-causes so contemptible in the eyes of aristocracies.

The Irish, compared with the English, are an undisciplined race. Historically, Ireland escaped both the Roman Occupation and the Protestant Reformation, and in these, she

lost two great chances of schooling. The fruit of her want of discipline is seen in her constant failures at united action, in her tendency to split every main party into half a dozen sections, in turbulent characters and aggressive bearing. Yet it is this very race, under changed conditions of discipline, that provides generals and commanders-in-chief for the armies of England!

European races concentrate their education on the man himself. They are not trying to bolster up this society, or that institution. The European man is essentially an adventurer, and the world is his field. His career is in himself. He inherits nothing but his personality. He accepts no master but him whom he has himself elected. Having elected, however, he follows through thick and thin. It is this that makes him so strong, when he sets up 'pack-law' as the supreme sovereign. In the fulness of his freedom he chooses to be ruled. No other rule has such power as one thus created.

In Asia, the undivided family is the source of all discipline, and the goal of all effort. Instead of the hardened muscle produced by the constant friction of public opinion, we have here the warm heart and delicate emotions that go with ties of blood. No wonder Asia has produced Saviours! The individualism of Europe has no means of sounding the heights and depths of love. But instead of true discipline, the family can offer only a pattern, a mould, into which the individual has to fit. Let certain forms of respect, certain habits of religion, be duly fulfilled, and the family has no more tests to offer. It may be that one, with the capacity of a hero, rises within its bounds. Instead of jealous rivals, he is surrounded by applauding kinsmen.

Instead of a task constantly growing in difficulty, he meets with praise too easily. The great fault of the family, as a civic unit, is that *it forgives too much, and trains too little.*

A discipline that remains the same age after age, comes to be an added fetter, instead of an occasion for the birth of faculty. All education ought to end in freedom. The new task develops the new powers. Europe itself shows signs of becoming socially stereotyped, even as she once imagined Asia to be. Only by the action and re-action of these two upon each other, can the future mobility of the human intellect be secured. This action and re-action constitutes what the Swami Vivekananda called "the realisation and exchange of the highest ideals of both East and West." The histories of nations prove their significance by the men they produce. But in the end we have to remember that humanity is one, that the whole spiritual heritage of the

ages is for each one of us. Again to quote the Swami Vivekananda, "The ultimate unit must be psychological. The ideal Hindu may be some man born in the far West or North. The typical occidental character may appear suddenly in some child of Hindu or Moham-medan parents. Mind is One; and man is mind; he is not body."

All that humanity has achieved, then, in any of her branches, we may make our own. What the genius of another race has led it to create, can be ours. What the genius of our race has led us to create, can be made theirs. The true possessions of mankind are universal. We whose strength is in feeling may proceed to assimilate severe new disciplines. They, whose uniformity tends to become a danger may educate themselves on our family-ideals. Thus proceeds the great exchange, and man climbs painfully that mountain whose head is in the clouds.

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THE MASTER AS I SAW HIM

BEING PAGES FROM THE LIFE OF THE SWAMI VIVEKANANDA BY HIS DISCIPLE, NIVEDITA.

XXIX.

MONASTICISM AND MARRIAGE

(*Continued from page 145*)

BUT infinite danger lay, to his thinking, in a false exaltation of any social ideal at the risk of jeopardising the eternal supremacy of the super-social. "Never forget to say to all whom you teach," he charged one of his disciples solemnly, "that like a little firefly beside the brightness of the sun, like a grain of sand beside the vastness of Mount Meru, SO is the life of the citizen compared with that of the *Sannyasin*!"

He knew the danger that lay here, of spiritual pride, and his own means of overcoming this lay in bowing himself down to any one, whether monk or householder, who

was disciple and devotee of his own Master, Sri Ramakrishna. But to abate the *dictum* itself, would have been, in his eyes, to have minimised the ideal, and this he could not do. Instead, he felt that one of the most important responsibilities lying, in the present age, upon the religious orders, was the preaching of monastic ideals even in marriage, in order that the more difficult might always exercise its compelling and restraining force upon the easier, path; and that the false glamour of romance,—obscuring the solitary grandeur and freedom of the soul, as the ultimate aim, in the name of an interesting and absorbing companionship,—might be utterly destroyed.

All the disciples of Ramakrishna believe that marriage is finally perfected by the

man's acceptance of his wife as the mother; and this means, by their mutual adoption of the monastic life. It is a moment of the mergence of the human in the divine, by which all life stands thenceforward changed. The psychological justification of this ideal is said to be the fact that, up to this critical point, the relation of marriage consists in a constant succession of a two-fold impulse, the waxing, followed by the waning, of affection. With the abandonment of the external, however, impulse is transcended, and there is no fluctuation. Henceforth the beloved is worshipped in perfect steadfastness of mind.

Yet in dealing with his views on this question, one cannot but remember his utterance on the contrast between Hinduism and Buddhism, that Sunday morning in Kashmir, when we walked under the avenue of poplars, and listened to him as he talked of Woman and of Caste. "The glory of Hinduism," he said that day, "lies in the fact that while it has defined ideals, it has never dared to say that any one of these alone was the one true way. In this it differs from Buddhism, which exalts monasticism above all others, as the path that must be taken by all souls to reach perfection. The story given in the Mahabharata of the young saint who was made to seek enlightenment, first from a married woman, and then from a butcher, is sufficient to show this. 'By doing my duty,' said each one of these when asked, 'by doing my duty in my own station, have I attained this knowledge.' There is no career then," he ended, "which might not be the path to God. The question of attainment depends only, in the last resort, on the thirst of the soul."

Thus the fact that all life is great, only in proportion to its expression of ideal purity, was not, in theory, outside the Swami's acceptance, however much, as a monk, he shrank from interpretations which might lead to the false claim that marriage was chosen as a means to spirituality. That self-love

constantly leads us to such subtle exaltation of our own acts and motives, he was well aware. He had constantly, he told us, met with persons, in Western countries, who urged that their own lives, though indolently passed in the midst of luxury, were without selfishness; that only the claims of duty kept them in the world; that in their affections, they were able to realise renunciation without a struggle. On all such illusions, he poured out his scorn. "My only answer was," he said, "that such great men are not born in India! The model in this kind was the great king Janaka, and in the whole of history he occurs but once!" In connection with this particular form of error, he would point out that there are two forms of idealism; one is the worship and exaltation of the ideal itself, the other is the glorification of that which we have already attained. In this second case, the ideal is really subordinated to self,

In this severity, however, there was no cynicism. Those who have read our Master's work on Devotion,* will remember there the express statement that the lover always sees the ideal in the beloved. "Cling to this vision!" I have heard of his saying—to a girl whose love for another stood newly-confessed—"As long as you can both see the ideal in one another, your worship and happiness will grow more instead of less."

Amongst the friends of our Master there was, however, one middle-aged woman who was never satisfied that, in his intensity of monasticism, he was able to do full justice to the sacredness and helpfulness of marriage. She had herself been long a widow, after an unusually blessed experience of married life. Very naturally, therefore, it was to this friend that he turned, when, a few weeks before the end, he arrived at what he knew to be his crowning conviction on this whole subject;

* See The Complete Works of the Swami Vivekananda, Mayavati Memorial Edition, pp. 266 & 267.

and his letter was brought to her in her distant home by the same hand that was carrying also the telegraphic announcement of his death. In this letter, so solemnly destined, he says:—"In my opinion, a race must first cultivate a great respect for motherhood, through the sanctification and inviolability of marriage, before it can attain to the ideal of perfect chastity. The Roman Catholics and the Hindus, holding marriage sacred and inviolate, have produced great chaste men and women of immense power. To the Arab, marriage is a contract, or a forceful possession, to be dissolved at will, and we do not find there the development of the ideal of the virgin, or the *brahmacharin*. Modern Buddhism,—having fallen among races who have not even yet come up to the evolution of marriage—has made a travesty of monasticism. So, until there is developed in Japan a great and sacred ideal about marriage (apart from mutual attraction and love), I do not see how there can be great monks and nuns. As you have come to see that the glory of life is chastity, so my eyes also have been opened to the necessity of this great sanctification for the vast majority, in order that a few life-long chaste powers may be produced."

There are some of us who feel that this letter has an even wider-reaching significance than he himself would have thought of ascribing to it. It was the last sentence in the great philosophy which saw "in the many and the One the same Reality." If the inviolability of marriage be indeed the school in which a society is made ready for the highest possibilities of the life of solitude and self-control, then the honourable fulfilment of the world's work is as sacred a means to supreme self-realisation, as worship and prayer. We have here, then, a law which enables us to understand the discouragement of religious ecstasy, by Ramakrishna Paramahansa, and his great preference for character,

in his disciples. We understand, too, the inner meaning of Vivekananda's own constant preaching of strength. The reason is very simple. If "the many and the One be the same Reality, seen by the same mind at different times, and in different attitudes," then, in three words, Character is Spirituality. "Greatness" really is, as a deep thinker has affirmed, "to take the common things of life, and walk truly amongst them, and holiness a great love and much serving." These simple truths may prove after all, to be the very core of the new Gospel. And in endorsement of this possibility, we have the Master's own words "The highest truth is always the simplest."

THE LOOM.

Children of yesterday,
Heirs of to-morrow,
What are you weaving—
Labour and sorrow?
Look to your looms again;
Faster and faster
Fly the great shuttles
Prepared by the Master.
Life is the loom,
Room for it, room.

Children of yesterday,
Heirs of to-morrow,
Lighten the labour
And sweeten the sorrow.
Now, while the shuttles fly
Faster and faster,
Up and be at it—
At work for the Master.
He stands at your loom,
Room for Him, room.

Children of yesterday,
Heirs of to-morrow,
Look at your fabric
Of labour or sorrow,
Seamy and dark
With despair and disaster.
Turn it and lo!
The design of the Master!
The Lord's at the loom,
Room for Him, room.

—From "Ireland's Own,"

EPISTLES OF SWAMI VIVEKANANDA

Extracts

LVIII.

BOMBAY

20th. September, 1892

Dear Panditji Maharaj,

Your letter has reached me duly. I do not know why I should be undeservingly praised. "None is good, save One, that is, God," as the Lord Jesus hath said. The rest are only tools in His hands. "Gloria in Excelsis," "Glory unto God in the highest," and unto men that deserve, but not to such an undeserving one like me. Here, "The servant is *not* worthy of the hire" and a Fakir, especially, has no right to any praise whatsoever, for would you praise your servant for simply doing his duty?

* * My unbounded gratitude to Pandit S—, and to my Professor* for this kind remembrance of me.

Now I would tell you something else. The Hindu mind was ever deductive and never synthetic or inductive. In all our philosophies, we always find hair-splitting arguments, taking for granted some general proposition, but the proposition itself may be as childish as possible. Nobody ever asked or searched the truth of these general propositions. Therefore, independent thought we have almost none to speak of, and hence the dearth of those sciences which are the results of observation and generalisation. And why was it thus?—From two causes;—the tremendous heat of the climate forcing us to love rest and contemplation better than activity, and the Brâhmans as priests never undertaking journeys or voyages to distant lands. There were voyagers and people who travelled far; but they were almost always traders, i. e., people from whom priestcraft, and their own sole love for gain, had taken away all capacity for intellectual

development. So their observations, instead of adding to the store of human knowledge rather degenerated it. For, their observations were bad, and their accounts exaggerated and tortured into fantastical shapes, until they passed all recognition.

So you see, we must travel, we must go to foreign parts. We must see how the engine of society works in other countries, and keep free and open communication with what is going on in the minds of other nations, if we really want to be a nation again. And over and above all, we must cease to tyrannise, To what a ludicrous state are we brought! If a *bhângi* comes to anybody, as a *bhângi*, he would be shunned as the plague; but no sooner does he get a cupful of water poured upon his head with some mutterings of prayers by a *Pâdri*, and get a coat to his back, no matter how threadbare, and come into the room of the most orthodox Hindu,—I don't see the man who then dares refuse him a chair and a hearty shake of the hands!! Irony can go no farther. And come and see what they, the *Pâdri*s, are doing here in the Dakshin (Deccan). They are converting the lower classes by lakhs; and in Travancore, the most priest-ridden country in India,—where every bit of land is owned by the Brâhmans, and the females, even of the *royal family*, hold it as high honour to live in concubinage with the Brâhmans,—nearly one-fourth has become Christian! And I cannot blame them; what part have they in David and what in Jesse? When, when, O Lord, shall man be brother to man?

Yours,
Vivekananda.

—
LIX.

c/o George W. Hale Esqr.,
541 DEARBORN AVENUE, CHICAGO,
28th. December, 1893

Dear H—

It is very strange that news of my Chicago lectures has appeared in the Indian papers; for whatever I do, I try my best to avoid

* Swamiji used to call him 'Professor,' for he read the Mahâ Bhâshya of Pânini with him.

publicity. Many things strike me here. It may be fairly said that there is no poverty in this country. I have never seen women elsewhere, as cultured and educated as they are here. Well-educated men there are in our country, but you will scarcely find anywhere women like those here. It is indeed true, that goddesses themselves live in the houses of virtuous men. I have seen thousands of women here whose hearts are as pure and stainless as snow. Oh, how free they are! It is they who control social and civic duties. Schools and colleges are full of women, and in our country women cannot be safely allowed to walk in the streets! Their kindness to me is immeasurable. Since I came here I have been welcomed by them to their houses. They are providing me with food, arranging for my lectures, taking me to market, and doing everything for my comfort and convenience. I shall never be able to repay in the least, the deep debt of gratitude I owe to them.

Do you know who is the real "Sakti-worshipper"? It is he who knows that God is the Omnipresent Force in the Universe, and sees in women the manifestation of that Force. Many men here look upon their women in this light. Manu, again, has said, that gods bless those families where women are happy and well-treated. Here men treat their women as well as can be desired, and hence they are so prosperous, so learned, so free and so energetic. But why is it that we are slavish, miserable and dead? The answer is obvious.

And how pure and chaste are they here! Few women are married before twenty or twenty-five, and they are as free as the birds in the air. They go to market, school and college, earn money and do all kinds of work. Those who are well-to-do devote themselves to doing good to the poor. And what are we doing? We are very regular in marrying our girls at eleven years of age lest they should become corrupt and immoral. What does our Manu enjoin? "Daughters should be

supported and educated with as much care and attention as the sons." As sons should be married after observing Brahmacharya up to the thirtieth year, so daughters also must observe Brahmacharya and be educated by their parents. But what are we actually doing? Can you better the condition of your women? Then there will be hope for your well-being. Otherwise you will remain as backward as you are now.

If anybody is born of a low caste in our country he is gone for ever, there is no hope for him. Why, what a tyranny it is! There are possibilities, opportunities and hope for every individual in this country. To-day he is poor, to-morrow he may become rich and learned and respected. Here everyone is anxious to help the poor. In India there is a howling cry that we are very poor, but how many charitable associations are there for the well-being of the poor? How many people really weep for the sorrows and sufferings of the millions of poor in India? Are we *men*? What are we doing for their livelihood, for their improvement? We do not touch them, we avoid their company! Are we men? Those thousands of Brâhmans—what are they doing for the low, down-trodden masses of India? "Don't-touch," "Don't-touch," is the only phrase that plays upon their lips! How mean and degraded has our eternal religion become at their hands! Wherein does our religion lie now? In "Don't-touchism" alone, and nowhere else!

I came to this country not to satisfy my curiosity, nor for name or fame, but to see if I could find any means for the support of the poor in India. If God helps me, you will know by and by what those means are.

As regards spirituality, the Americans are far inferior to us, but their society is far superior to ours. We will teach them our spirituality, and assimilate what is best in their society.

With love and best wishes,

Yours,

Vivekananda.

GLEANINGS FROM BACON

(Collected by Mr. P. V. Seshagiri Rao).

It is without all controversy, that learning doth make the minds of men gentle, generous, manageable and pliant to Government; whereas ignorance makes them churlish, thwarting, and mutinous; and the evidence of time doth clear this assertion, considering that the most barbarous, rude, and unlearned times have been most subject to tumults, seditions, and changes.

* * *

Because the acts or events of true history have not that magnitude which satisfieth the mind of man, poesy feigneth acts and events greater and more heroical: because true history propoundeth the successes and issues of actions not so agreeable to the merits of virtue and vice, therefore poesy feigns them more just in retribution, and more according to revealed providence: because true history representeth actions and events more ordinary and less interchanged, therefore poesy endueth them with more rareness and more unexpected and alternative variations: so as it appeareth that poesy serveth and conferreth to magnanimity, morality and to delectation.

* * *

Fortune is like the market, where many times if you can stay a little, the price will fall. And again, it is sometimes like Sibylla's offer, which at first offereth the commodity at full, then consumeth part and part, and still holdeth up the price.... There is surely no greater wisdom, than well to time the beginnings and onsets of things.

* * *

Riches are for spending; and spending for honour and good actions. Therefore extraordinary expense must be limited by the worth of the occasion; for voluntary undoing may be as well for a man's country as for the kingdom of heaven. But ordinary expense ought to be limited by a man's estate, and governed with such regard as it be within his compass.

* * *

He that is plentiful in expenses of all kinds will hardly be preserved from decay.

* * *

Some in their discourse desire rather commendation of wit, in being able to hold all arguments, than of judgment in discerning what is true; as if it were a praise to know what might be said, and not what should be thought. Some have certain commonplaces and themes, wherein they are good, and want variety: which kind of poverty is for the most part tedious, and when it is once perceived, ridiculous. The most honourable part of talk is to give the occasion; and again to moderate, and pass to somewhat else; for then a man leads the dance.

* * *

Speech of a man's self ought to be seldom and when chosen.

* * *

Discretion of speech is more than eloquence; and to speak agreeably to him with whom we deal, is more than to speak in good words or in good order. A good continued speech, without a good speech, of interlocution, shows slowness; and a good reply, or second speech without a good settled speech sheweth shallowness and weakness. To use too many circumstances ere one come to the matter is wearisome; to use none at all is blunt.

* * *

If you would work any man, you must either know his nature and fashions, and so lead him; or his ends, and so persuade him; or his weakness and disadvantages, and so awe him; or those that have interest in him, and so govern him.

* * *

Studies serve for delight, for ornament, and for ability. Their chief use for delight, is in privateness and retiring; for ornament, is in discourse; and for ability, is in the judgment and disposition of business.

Crafty men contemn studies; simple men admire them; and wise men use them: for they teach not their own use, but that is a wisdom without them, and above them, won by observation.

* * *

Reading maketh a full man; conference a ready man; and writing an exact man.

* * *

Histories make men wise; poets, witty; mathematics, subtile; natural philosophy, deep; moral, grave; logic and rhetoric, able to contend.

THE CONVENTION OF RELIGIONS IN INDIA

(Continued from page 154.)

Shikhism

By JOHNSING ESQ., (Amritsar).

The cardinal principles of Shikhism are (1) Unity of God, (2) Equality of men, (3) Faith in the Guru, and (4) Love of God and His creatures. The first figure traced in the Shikh Scriptures is the numeral 1, and not *om*. This is for the purpose of avoiding any idea of Trinity. God is *one* without an equal. His is also a unit—not the sum-total of many forces mixed together. God is not limited by time, yet is an existing reality. He is unborn. Our gross senses cannot perceive Him, our mind cannot know Him, our thoughts cannot fathom Him, but our spirit can commune with Him.

The Shikhs recognise that “by His order all form appeared and by His order all life come into existence.” “No one knows,” says the Guru, “in what manner the Creation came into existence.”

Brotherhood of man is the necessary outcome of the Unity of Godhead. “There is one Father and we are the children of one.” The whole Creation came out of one Brahm. The Gurus taught by practice that all men are equal; at the time of Baptism (Sanskara), not only do all the disciples sit on the same floor, and eat and drink out of the same vessel, but actually put morsels of food into the mouth of one another. There is no caste distinction; anybody may be admitted into the fold of Shikhism. Shikh Baptism is obligatory for women as well as for men, for the rules of conduct and the religious duties are identical for both.

The Shikh ideal of life is the destruction of egoism. The destruction of individuality is their highest bliss, but it does not mean annihilation, for existence and individuality are two different things. A Shikh does not begin by enforming himself but by losing himself. Faith and Love are the means to this end. Faith does not mean mere intellectual assent. In order to be a Shikh “you must sell your mind to the Guru, you no longer guide your own actions by your own experience,—you must take as your guide the teachings of the Guru.”

The Guru is not an incarnation of the Deity; but he is not subject to the law of transmigration. The servants of the Lord come for doing good to others. They infuse spiritual life, inspire devotion and unite men with the Lord. No one can be

a Guru who has not realised union with the Supreme Being. All his actions are based on charity, love and unselfishness, and because he is a servant, he should speak less of himself and more of his Master. Humility, though not servility, ought to be the keynote of his teachings.

The Shikhs do not believe in the doctrine of apostleship or intercession. The function of a Guru is that of a loving father who takes one by the hand and steers him free of all rocks and shoals of life. The Guru does not claim any essential superiority over his disciples. He says that in every man there is the potentiality of perfection, and when the disciple has realised the stage of perfection, the Guru hails him as his equal. When the Guru Gobind Singh had baptised his five beloved disciples, he himself received baptism from them.

The best means to Supreme Bliss is Love which necessarily involves sacrifice. To love God and His creatures is only possible by sacrificing the interests which one regards his own, for His sake and others. When one begins to sacrifice and love he is on the path, and in time he reaches the goal when his individuality no longer exists.

Theosophy

By BABU JOGENDRA NATH MITTRA, (Calcutta).

The three great objects of the Theosophical Society are, (1). To form a nucleus of the universal brotherhood of humanity without distinction of race, creed, sex, caste or colour. (2). To encourage the study of comparative religion, philosophy and science. (3). To investigate unexplained laws of nature and the powers latent in man.

Of these three objects, the first is, says the writer, the only one which is binding on all members, and the two others, though meant to subserve the first, are but optional. The Society, continues the writer, has no dogmas, insists on no beliefs, endorses no church, supports no party, takes no sides in the endless quarrels that rend society and embitter national, social and personal life.

The time is almost ripe, the writer believes, for the beginning of a new cycle in which humanity as a whole will attain to loftier heights of Being, undreamt of in its past history. So the great *Jivan-muktas*, those mighty beings who, having accomplished their own liberation, have sacrificed the glorious bliss *Nirvānic*, and still retain earthly forms in order that they may help on poor, weak, suffering humanity towards the goal they themselves have reached, have launched the Theosophical Society into existence with the glorious ideal of universal brotherhood for the acceptance of its members. Then the writer offers arguments for

the consideration of those who ridicule Theosophy as a modern imposture. In reply to the question, how are the *Jivanmuktas*, the real founders of the Society, to be sought, the writer says, "Seek them through the Theosophical Society, their spiritual child, which they have ushered into existence for the advancement of humanity." "Work for its great ideal, and make yourselves perfect instruments in their hands for the service of humanity and seek not for any return."

Thus after describing the aim, scope and function of the Theosophical Society, the writer gives a brief outline of the teaching that passes current under the name of *Theosophy*. The main spiritual virtues which, in the opinion of a leading exponent of Theosophy, underlie religion, are the following:—

- (1) One eternal infinite incognisable real Existence.
- (2) From that is the manifested God unfolding Himself from unity to duality, from duality to trinity.
- (3) From the manifested trinity come many spiritual intelligences, guiding the cosmic order.
- (4) Man is a reflection of the manifested God and is therefore fundamentally a trinity, his inner and real self being eternal, and one with the Self of the universe. And lastly his evolution by repeated incarnations into which he is drawn by desire, and from which he sets himself free by knowledge and sacrifice, becoming divine in potency as he had ever been divine in latency.

The writer attempts at an exposition of the cosmology, saying that the universe emanates from the One Existence beyond all thought and speech, One who is in everything and everything is in Him. Then the writer describes as to how the 'Logos' unfolds itself into a threefold form; the First Logos is the root of all being; from Him is the Second, manifesting the two aspects of life and form, the primal duality. Then the Third Logos, the universal mind, is evolved, in which all exists archetypically. Matter in a solar system exists in seven great modifications or planes; on three of these, the physical, emotional (astral) and mental, is proceeding the normal evolution of humanity. On the next two planes—those of wisdom and power—goes on the specific evolution of the initiate, after the first of the great Initiations. These five planes form the field of the evolution of consciousness, until the human merges in the divine. The two planes beyond, represent the sphere of divine activity encircling and enveloping all, out of which pour forth all the divine energies which vivify and sustain the whole system. We are taught, says the writer, that they are the planes of divine consciousness, wherein the Logos or the divine Trinity of Logi, is manifested and wherefrom He shines forth as the Creator, the Preserver, the Dissolver,—evolving a universe, maintaining it

during its life-period, withdrawing it unto Himself at the end of the cycle.

Then the writer points out, that though a considerable portion of Theosophical literature deals with astral and other planes beyond the physical, and with spirits and elementals &c., the real Theosophy is *Parāvidyā* or Supreme knowledge. How is this *Parāvidyā* to be attained? To this question only one answer is possible,—“Only by daily acts of renunciation in the little things of life; only by learning in every thought, word and action to live and love the Unity; and not only to speak it but to practise it on every occasion, by putting ourselves last rather than first, by always seeing the need of others and trying to supply it, by learning to be indifferent to the claim of our lower nature and refusing to listen to it.” There is “no road save this humble, patient, persevering endeavour, hour after hour, day after day, year after year, until at last the mountain tops are climbed.”

Anubhavadvaita-Vedanta.

By PANDIT G. K. SHASTRI, (Madras).

The writer says that out of 1180 Upanishads 108 are the most essential, and contain the complete theory and practice of the science of Self. All these 108 Upanishads should be studied for the sake of realising the entire Truth, and not the first ten only as is supposed by some. He then refers to the different schools of Vedanta, but holds that the most important system of Vedanta, though it has only a few followers, is that which is based upon Tattvasarayana or Dakshinamurti's disquisitions on all the Upanishads as recorded by Vasistha, and which is called the Anubhavadvaita or the Sankhya-Yoga Samuchchaya system of Appayadikshitacharya.

The writer then gives abstracts of the Jnana-kanda, Upasana-kanda and Karma-kanda, as found in the Sanskrit original of the above named book. There is a mention in it of the Nirgunatita Brahman beyond the reach of speech and mind, the Nirguna Brahman being lower than this. Also: “At the beginning of the Upasana-kanda Brahmā says, ‘I have now heard Jnana-kanda, and I think I have nothing more to hear.’ Then Dakshinamurti replies, ‘Thou hast known very little, because thou hast only heard the theory, thou shouldst hear the Upasana-kanda, and then know how to put those theories into practice.’ The same question is put at the beginning of Karma-kanda, and Brahmā is there told that he has still to hear the Karma-kanda to enable him to practise more and more, and to realise the Truth.”

The Anubhavadvaitins “neither take the Saguna (for It cannot liberate) nor the Nirgunatita (for It

is beyond the reach of speech and mind),” but “are satisfied with the knowledge, practice and direct realisation of the Nirguna Brahman.”

In the abstract on the Upasana-kanda, the writer says, “Upasana is nothing but constant meditation on the identity of self and Brahman.” One does not feel tired, for one soon perceives bliss. Persons who are slow or have not been able to shake off their attachment for the world, usually experience a great deal of exhaustion and are very much agitated, but with persons of higher order this is not the case. It is also ordained that this meditation should only be practised by those who have the knowledge of Brahman, but the idea that at the dawn of knowledge Upasana ceases, is strongly condemned.

In the abstract on the Karma-kanda three kinds of Karma are spoken of, viz., Nitya (obligatory), Naimittika (occasional) and Kamyā (optional or those performed with motive). Leaving aside Kamyā-Karmas which bind more, and the Nitya-Karmas, which are done for one's own good or for the good of the world, the Naimittika-Karmas should be performed even by the liberated ones (Jivanmuktas), and that, until one attains to such a high stage as to be beyond the pale of Varnasrama or Videhamukti. Upasana, Dhyana and Samadhi are all Karmas. That the Videhamukta does not perform Nitya and Naimittika Karmas is because he is in a state of almost constant Samadhi, and lies in an extended posture on the ground like Ajagara or a huge snake, forgetful of all except the highest bliss.

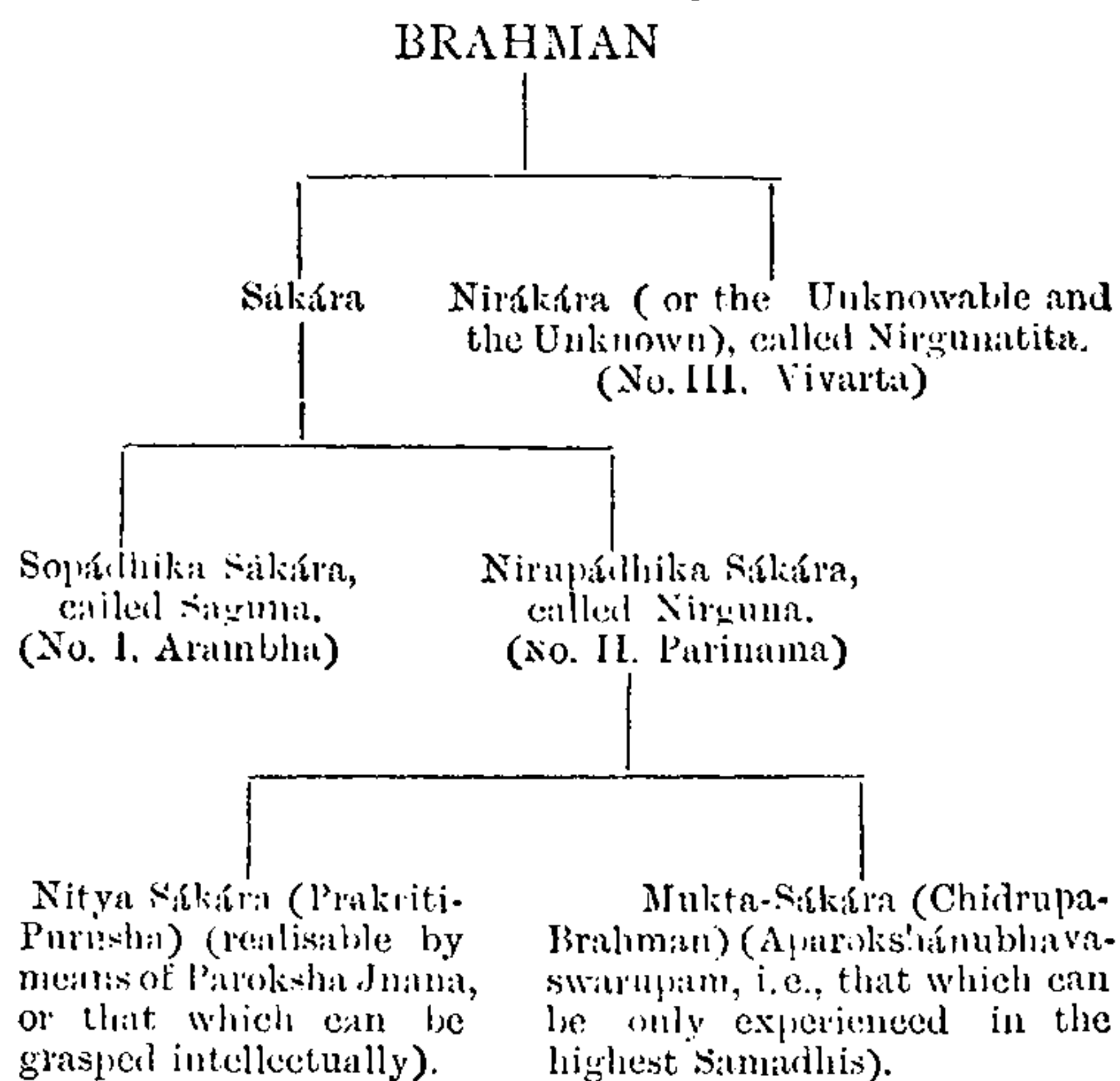
The Anubhavadvaita (enjoyment of the Bliss of the Secondless) Vedanta has been compiled by Appayadikshinacharya, from the Tattvasarayana, Rama Gita, Adhikaranakunchaka and Anubhuti Mimamsa. Dwelling on the points of similarity and difference between the Advaitins and the Anubhavadvaitins, and admitting that both have the same ideal before them, he says, “That between the Qualified Monism of Sri Kanthacharya who aims at Sayujya and the rigorous absolute monism of Sankaracharya, there are several steps that are ignored by both parties,” and “Anubhavadvaita supplies the missing links.” By way of analogy with our present university system, the Dvaita is assigned to the Middle School, Visishtadvaita to the High School, and Advaita to the College department; so Sankaracharya is made a Professor, and the Anubhavadvaitin a scholar who has gone through all the courses regularly and has obtained the highest degree.

“The Anubhavadvaita chiefly deals with the 7 planes of matter and spirit; the Yoga of 15 limbs, the 6 higher Samadhis, the 256 Matras of Pranava; the respective merits of Jivanmukti, Videhamukti and Sadehamukti; the doctrine of grace and of the birth and evolution of souls, and with the highest

Sankhya and Yoga teachings.” The Anubhavadvaitins are designated as Sankhya-yogins, for they accept both the Sankhya and the Yoga doctrines.

The writer points out that the idea of the motherhood of God and sisterhood of woman is to be found in Hinduism alone. The Vedanta teaches that every man is a son of God; and so also did Christ who was one of the great saints of the East, but he was misunderstood by his followers when they restricted the Son-ship to him alone.

The classification of Brahman, according to this school, is shown in the following table:—



The Anubhavadvaitins hold that “The fourfold path, Karma, Jnana, Bhakti and Yoga, are equally important to the aspirant for the attainment either of Saguna Brahman or of Nirguna Brahman.”

Appayacharya was born in 1835 and was, says the Pandit in conclusion, “a God-intoxicated Brāhman of Southern India, who spent 45 years of his life in concentrated meditations, teaching his disciples and writing invaluable treatises.” He was a Grihastha-Acharya and was more in favour of a householder's life than that of a Sannyasin's. He died in (June-July) 1901, exactly 30 days after the death of his noble wife and 15 days after he had become a Sannyasin, leaving, as yet for the most part unpublished, 150 works on practical Vedanta.

The Veera Saiva Religion.

By H. K. VEERABASAVAIYA ESQ., B. A., B. L.

(Bangalore).

Siva is considered “in His nature different from mind and matter, yet co-existent with them from all eternity in closest Advaita, and does not assume

a human form merely for the sake of saving souls." His wish is quite enough. "Siva is worshipped in the form of a Guru or Saint, who having renounced all the evanescent pleasures of this world, is absorbed in deep meditation of the eternal life principle that underlies all vanishing things." The Veera Saivas, known also as Sivacharyas or Lingayets, hold that mind and matter are not different, but are one with the Innate Force, i. e., the Sakti of God Siva. The numerical strength of the sect is about 2½ millions. They claim their descent from "Pramathas" or devoted adherents of Siva, who belong to the 'Aprákrit' creation of Siva, and that two batches of whom came down to earth at different times by the order of Siva to restore and strengthen the Veerasaiva faith, and which they did with great success. The most prominent among them was Basava who reformed the faith on a popular basis, and it "rapidly spread from one end of the country to the other."

Theirs is a simple and puritanic religion, "and they have done away with the old multiplicity of ceremonies, as their object is to obtain the maximum result or benefit by performing the minimum number of ceremonies. The Veerasaivas bury their dead. Every man, woman and child is ordained to wear the Lingam on his or her person from the moment of birth. Every person ought to worship the Linga as his or her God. At the Diksha ceremony the pupil gets the 'Linga Sambandha' or relation with the Linga by means of 'Diksha,' which destroys the three impurities. "The Veerasaiva religion is an all-embracing, proselytising religion, and it contains representatives from all classes of Hindu society." There are probationary periods for people of different castes before they are admitted into this religion, e. g., three years for a Bráhmaṇ, six for a Kshatriya, nine for a Vaishya, and twelve years for a Sudra.

"The Veerasaivas acknowledge the supremacy of the Vedas, Agama and Siva Puranas." As their object is to attain oneness with the Deity, they reject the Yajnas and perform such of the ceremonies only as are related to the attainment of Jnana. The Veersaiva religion is based on the Jnana Kanda of the Vedas, and it has its own Bhashyas on them.

The writer holds that the "Linga" being the least materialistic of all forms worshipped by the Hindus throughout India, is best fitted as a symbol of Siva. "The philosophy of the Veerasaivas is called the 'Sakti Visishtadvaita' and its exponent is Neelkanta Sivacharya, one of the great commentators of the Brahma Sutras,..... It does not ignore the so-called illusory world of matter and the numberless beings that are found in it,..... It holds that both mind and matter are inseparably bound up, and the one is unintelligible

without the aid of the other..... Similarly Sakti, the Innate Force is inseparably associated with God, through whom It manifests Itself." The practices of *Shatsthalajnana* or the knowledge of six stages of spiritual development, and *Lingāngasamarasaya* or oneness with the Deity in those several stages, are two of the fundamental doctrines of their philosophy. The "Tat-Tvam-asi" is interpreted as 'Tat' the 'Linga,' 'Tvam' the 'Anga' and 'Asi' the 'Samyoga.'

The writer cites Mr. C. P. Brown to show the similarity the latter has traced between this and the philosophies of Greece and Rome. "What Rousseau was to France, Basava was to Southern India; and what is remarkable is that Basava so early as in the twelfth century A. D., proclaimed that famous doctrine of the equality of mankind, which seven centuries later, upset the whole of Europe and convulsed half of the modern world."

Saivism and the Saiva Siddhanta.

By J. M. NALLASWAMI PILLAI Esq. (Rajmundry).

The writer claims that Saivism "represents the old traditional and parent religion of the days of the Vedas and Upanishads, Agamas or Tantras, and Itihasas and Puranas, and bases its authority on these ancient revealed books and histories; it claims the God Siva to be the author of the Vedas and Agamas." He then quotes many passages from the above books, and argues at great length to prove therefrom the authorship of the Vedas to Siva, and to establish Him as the Supreme Being mentioned in them, in the words, "Ekam Sat Viprâ Bahudha Vadanti," He says that "The words Brahman and Atman do not occur in the Rig Veda," and that "the Yajur Veda is the central Veda." In the latter, "His Supreme Majesty is fully developed and He is expressly called Siva by name, 'Siva nāmâsi.'" The 10th and the 11th chapters of the Gita and the Visvadeva, Visvaswarupa of the Satarudrīyam, all refer to Siva. "In the chief festival in each temple, called the Brahmotsava, the important event is the car-feast in which the charioteer is the four-headed Brahmá, and this recalls and represents the old story of Tripura-sanhara referred to in the Rig Veda and Yajur Veda."

The writer refers to the story in the Kena Upanishad and says among other things, that "it was left to Uma Haimavati to point out to the Supreme Brahman, as Her consort." He then mentions the story of Dakshak's sacrifice as a further illustration of the same point. But the Svetasvatara Upanishad is the greatest authority of the Saiva school. He then speaks of the Omkâra or Pranava as the Supreme Mantra of the Veda, and

points out that the Ardhamatra or Turiyam represents the Supreme Brahman or Siva. He further says that in the Taittiriya Upanishad what is spoken of as the Krishna Pingala (the form of the Supreme Brahman to be meditated in the Hridipundarika) is identified with Umasahaya or Parvati Parameshvara, in several of the Upanishads "This again" proceeds the writer "is described as the Jyotir Linga." With the establishment of the worship of this Jyotir Linga and the advent of a more spiritual significance of the term "Sacrifice," the period of Agama and the modern temple-worship seems to have been started. In the new system of worship, the offer of the self as sacrificial oblation was made in the place of animal sacrifice. "The *pasu* was the animal in man, and when it was offered as sacrifice in Jnana-agni, it became the Nandi or Siva."

The Puranas also bring out, according to the writer, many points spoken above. "The only worship universal in the days of the Mahabharata was that of Siva and Siva Linga." Further: "In the Uttara Gita, the word Siva is used, not to denote the Lower Brahman but the Supreme Brahman." The Temple at Rameshvaram is supposed to show the existence of the universal worship of the Siva Linga.

Saivism has withstood the onslaughts of Jainism and Buddhism. Following closely the Acharyas Sankara, Ramanuja and Madhava, came the great Sutanacharya, St. Meikandan, St. Arul Nanthi, St. Marai Gnana Samhithan, and St. Uma Pathi Sivacharya, and from them commences Modern Saivism—whose rituals and philosophy are determined by the twenty-eight Agamas.

Speaking of the Siva Linga, the writer quotes as his authority the Swami Vivekananda's exposition that the Siva Lingam originated from the Yupa-stambha, the sacrificial post in the Atharva Veda Samhita,—the beginningless and endless Stambha or Skambha mentioned there signifying the Eternal Brahman, and which in time gave place to the Siva Linga which is thus not a phallic emblem at all. The Balipita at the entrance to the Siva temples with the Yupa-Stambha and the Pasu (Bull) is said to represent the sacrifice of animals of the Vedic ages. "As soon as a Saiva enters the temple, he is asked to prostrate himself in front of the Yupa-Stambha. This is his offer of self as sacrifice; and self-sacrifice thus becomes the centre of Hindu and Saivaite philosophy."

The writer next deals with the Saiva Siddhanta Philosophy. Pathi is used to denote the God, Pasu the soul, and Pasa the bondage. "Pasa is the rope with which the Pasu is tied to the sacrificial stake." The Pathi or Siva is said to be Nirguna and Personal; He has neither form nor is formless.

Siva cannot be born as a man through the womb of a woman. "But this absolute nature of Siva does not prevent Him from His being personal at the same time and appearing as Guru and Saviour, in the form of man out of His great love, and His feeling for the sin and sorrow of mankind, and helping them to get rid of their bondage," and in such form as "to suit the conception of His Bhakta." He is neither male nor female nor neuter, but can be thought of in all these forms. All His specific names are declinable in any of the three genders without change of meaning. Siva is the Ashtamurti, the eight-bodied Lord, from His dwelling in earth, water, air, fire, Akasa, Sun, Moon and Atman. Siva is Sat-Chit-Ananda,—Being, Light and Love. "As pure Being, the Absolute, God is unknowable, as Light and Love He links Himself to man." Man can approach God through Love.

The writer then introduces the theme of Siva's Sakti, saying that the above mentioned "Light and Love (Chit and Ananda) is therefore called His Sakti." "This Sakti of God is the Mother of the Universe, as Siva is the Father." "This Sakti (Chit Sakti,—Uma, Durga) is Nirguna, and is sharply distinguished from Maya (Saguna), also a Sakti of the Lord." This Maya of the Shaivas, which comprises 36 Tatvas, is distinguished from Aridya or Anava Mala. "Maya causes Ichchha, Jnana and Kriya to arise in the Jiva, but Anava causes the same to disappear. Anava is inherent in Jivas, but Maya is separate from them, and besides manifesting itself as the universe, forms the body and senses, and worlds and enjoyments."

"When the soul is enshrouded by Anava Mala, without action, will or intelligence, it is its night, the Kevala state. When God, out of His great Love, sets him in evolution giving the body and the worlds out of Maya, for his enjoyment and experience, whereby his Kriya Sakti &c., are aroused, that is called its 'Sakala' condition.....The Maya acts as it were, like the lamp-light in darkness (and it may have the power of a million arcs in Suddha Maya, which reflects Chit Sakti very clearly). But when the sun rises all darkness is at once dispelled, and there is no need for lamp-lights however powerful.....This is the soul's Suddha or Nirvana condition."

The following translation of a Sloka is quoted from St. Manick Vachaka's Tiruvachaka, as expressing the kernel of Saiva Advaita Siddhanta:—

"This day in Thy mercy unto me Thou didst drive away the darkness, and stand as the Rising Sun: Of this, Thy way of rising—their being naught else but Thou—I thought without thought. I drew nearer and nearer to Thee, wearing away atom by atom, till I was one with Thee."

O Siva, Dweller in the great Holy Shrine,
Thou art not aught in the Universe ;
naught is there save Thou.

Who can know Thee."

The writer then goes on to explain the "Advaita" of the Saiva School. The Saiva Siddhantists postulate three planes of existence, viz. :—Matter, souls, and God. "In the language of Euclid, God is the point, that which hath neither parts nor magnitude ; that which is everywhere, in and out, above and below ; the soul is the centre of the circle, and the circumference is the Maya that bounds. When this centre can rise up to the Point, then its Nirvana is possible." "The nature of the soul consists in its becoming one with whatever it is united to.....It can only be united to the world, or to God. It is the caterpillar of the Upanishads.... It is the shadow of the one (Maya), or the light of the other (God), that completely hides its (soul's) individuality." "The soul's individuality or identity disappears, but not its personality or being (Sat)." To compare the soul with a crystal or diamond : "The crystal or diamond unlike the Sun's Light which it reflects, though in its inner-core it is pure, possesses the defect of being covered by dirt, Mala (Anava), and requires to be removed by some other dirt, Mala (Maya), and it is luminous (Chit) in a sense, but unlike the self-luminous Sun (Para Chit); and either in darkness or in the full blaze of the Sun, the identity of the mirror (or the crystal, or diamond) cannot be perceived."

'Advaita,' lit. 'not two,' has been defined by St. Meikandan as meaning 'Anyā Nāsti' or 'Ananya,' i. e., non-separate, 'neither one nor two'—denying separability or duality, but not admitting oneness. This apparent contradiction is explained with reference to the illustration of mind and body, and the vowels and consonants. "God is not one with the Soul and the Universe, yet without God, where is the universe?" "The Saiva Advaita Siddhanta accordingly postulates that God is neither Abhedha with the world, nor Bheda, nor Bhedabheda, as these terms are ordinarily understood, and yet He is one with the world, and different from the world, and Bhedabheda." (Sivagnanabotham, Sutra 2. Sivagnanasiddhiar II. 1).

According to the Saiva religion, there are four Mārgas or paths for spiritual aspirants, called Charya, Kriya, Yoga and Jnana. One can approach God as his Master, Father, Friend, or as Beloved—the last path, when the oneness is finally reached. These four Mārgas, unlike the Karma, Bhakti, Yoga and Jnana Mārgas of the other schools, do not overlap each other, for, with the Saivas, each of the former is a step higher than the preceding one. The Saivism of the South holds to the Ahimsa doctrine as its chief pillar.

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(To be continued).

THE HUMAN SOUL

[A lecture delivered by Swami Nirmalananda before the 6th Convention of the Sadhu Sanga Maha Sabha, Kurukuthurai, Tinnevely.]

ADAPTED FROM "THE KALPAKA"

Before we try to understand the individual Soul that dwells within every human heart, let us first understand what our individual mind is. The study of mind is very beneficial, and is the most interesting of all other studies in the world. In fact, the study of mind comprises the study of all branches of knowledge ; of sciences, secular and spiritual. In fact when we try to understand certain sciences, for instance, Astronomy, Logic, Philosophy, Metaphysics, etc., we find they are the whisperings of the mind. Is it not the mind that conceived all these sciences in the world ? So let us understand what this mind is. Mind has two powers ; one is the efferent and the other, afferent. Cycling inward is *Nivritti* ; cycling outward is *Pravritti*. The worldly sciences are the outcome of *Pravritti* ; Philosophy, Metaphysics, Psychology and other sciences of an introspective nature are of *Nivritti*. Now what is that force behind the mind that guides people to understand things ? Mind itself cannot conceive anything unless there is some force behind it.

In our Vedas we find that all the forces that are manifested in the Universe have their birth, as it were, from one force or energy, called in Sanskrit, the Prana. That is the sum-total of all the forces displayed in the Universe. The power of Attraction, Cohesion, Repulsion, are nothing but the manifestation of that one power which is called Prana. Prana is the mother-energy from which all the other various manifestations of forces come out. According to modern science, a science has reached its culmination when it has found the one underlying unit from which all variety has proceeded, and according to the Hindu Shastras that unit has been found out in the Prana. As it is the Prana that acts behind the mind, which produces the different sciences and branches of knowledge, the Cosmic Prana comprises all the Universe with the diverse variety of forms.

Now, before we try to understand this mind, let us see what our modern philosophers say about it, whether they admit the existence of something behind it or not. If brain explained everything, where is the necessity to admit the existence of another thing behind it ? They say, brain is the centre from which all senses arise. For instance, to give a concrete example : How do I know there is the light ? First, the nerves of the eyes are

affected, and the power of discrimination comes and tries to analyse what it is, and compares it with the sensations pigeon-holed in the brain. From that reflexive power of the brain we know it is light. Similarly, I am standing here, and I hear some sounds. The vibrations reach the nerves, the nerves affect the brain, and I hear. That is what the physiologists say. But the brain by itself cannot act. Suppose, the picture of yours is on my retina, and I am thinking of something else; if you take a picture of the retina, the picture will be there but still I do not see you. I am talking intently to you; my mind is grossly absorbed in it. Some music is going on near. I do not hear that. The sound vibrations came, struck the tympanum, and the sensation was carried to the brain centre, but still I do not hear; why?—because my mind is not touched. Then there must be a mind behind the brain. We need one factor besides the brain, namely, the mind. The external organs of touch and smell—the dual organs—are Indriyas, and they have their nerves there. We may have a beautiful eye, still we will not see anything if the internal nerve is useless. If the brain centre is not right, then also we cannot hear. The external organs may be perfect, the brain and sense nerve may be perfect, but if there is no mind, we cannot have the perception of the sense. Now here we shall have to understand that all these perceptions are impressed on the brain, but there is another factor needed to have these grouped. Mind is constantly changing. We do not know what mind is. We know of the particular shape the mind is taking. We know the particular nature of the mind, and not the whole nature of it. If I am happy the mind has taken the image of happiness, and we know that image only. So we say we are happy. A number of waves move on the ocean of the mind. One wave causes happiness, and another misery. What is this mind? Mind is compared to a vast lake where ripples are constantly raging; senses are gathering perceptions from outside and generating motions in the lake of the mind, and that creates disturbance. So we are constantly disturbed by the activity of the mind. When we can see the unruffled, the peaceful, the calm equanimity of mind, then we come to know what mind is, and what is beyond the lake of the mind,—we can look through what is lying at the bottom. So long as the mind is disturbed by the waves and ripples, we cannot see what is lying behind the mind; so we must know the real state of the mind, and not the form which the mind has taken. The reflection of the Soul is Mind. Materialists call mind as matter; the Hindu Shastras deem mind as finer matter, finer than even ether. It is very fine, subtle matter. On this mind act certain forces which we call Prana; and forces cannot act without any

matter. Where there is matter, there is force also; so they are inseparable factors. What is Matter? The unity of matter from which all these varieties of matter have come out, is called Akasa. It is not the space. The first form of matter that has come out from that cosmic mind, is called Akasa. The solids, liquids and gases can be ultimately reduced to that one unit element known as Akasa, the sum-total of all these different forms of elements. This pure matter or Akasa cannot produce anything, so it requires some force to produce the various things out of it. That is Prana. So in time of Pralaya, all things return to Akasa which is finer than ether, and these different manifestations of forces reduce to one Prana. Therefore it is written in the Vedas, that in the beginning there was one homogeneous mass of matter, there was no colour, no shape; the sum-total of universal energy slept, as it were, on the ocean of matter. It gradually began to vibrate. That vibration of Prana produced these things with diverse names and forms.

So, we have seen what mind is, and that brain itself is not enough to prove the facts of human existence. Now, we find mentioned in the Sruti, there is another thing which gives light to the senses and even to the mind. Mind borrows the light from that, and appears intelligent; the mind is made of fine subtle matter which we cannot see with our eyes, or by any of the modern instruments. It is finer than ether. We have also felt that there is a force behind the mind, which force is very fine. It displays itself in different forms. When it manifests through nerves, it is nerve power; when it manifests through muscles, it is known as muscular power. They are one and the same force. Just as one white light, when it breaks through different coloured glasses, appears to be differently coloured, so also when Prana appears through different media, it appears as muscular or physical force.

How can we see that which lies behind the mind? Sruti says: "There, these eyes cannot go, words cannot express, thoughts cannot reach, and mind cannot conceive." How shall we be able to say, affirmatively or positively, it is mind, sense, or brain power? It is beyond them all. If you notice something changing, there must be something unchanging beyond it. What is the steady thing behind the mind? It is the Soul. So Sruti says: "That which cannot be conceived by the mind, but by whose power the mind is able to conceive; that which the ear cannot but hear, by whose power the ear is able to hear; that which cannot be vitalised by this Prana, but by whose power Prana is vitalised;—that underlying principle is Brahman. It is the calm eternal light, self-effulgent, whose light mind is manifesting, whose power physical

matter is manifesting." Therefore, if we understand the real nature of our mind, we shall be able to understand what is behind the mind. This human mind, the individualised principle that is behind the cosmic mind, when transparent (i. e., calm and pure), has a clear grasp of the Divine principle behind. If iron is put in a furnace it becomes red-hot. It will burn anything it comes in contact with, for it has absorbed the heat from the furnace. So it is with the mind. All its intelligence and power really belongs to the Soul which is behind it. It is only the ignorance that is the cause of all misery and happiness. Thinking I am the son of a great Zamindar, a landlord, I become happy. My mind identifies itself with the senses. This identification causes all this misery, trouble, and happiness too. We become servile, miserable or happy because we think so.

So, when we know the individual mind we know the cosmic mind. Individual mind is a part of the cosmic mind. It is of the same nature. The difference lies in degree, and not in kind. A spark or a particle of clay is the same as fire or clay; so when we know this little ego, we know this cosmic ego. Whatever attribute the individual mind possesses, that the cosmic mind possesses also. The only difference is quantitative, and not qualitative.

The Soul is not limited because of the mind, just as the sun is one, though its image may be seen in several pots containing water. When we know I am all, I am the One Individual, Eternal, I am everything, when different forms vanish, and when there is no other perception, when there is one equanimous mind and behind it there is one truth, then we become one with It. There is a story in the Upanishad: Virochana and Indra came to a Rishi for the knowledge of the Self. One was an Asura, and the other a Deva. The Rishi told them, "Thou art the Om" "Thou art God." Virochana, the Asura, was quite satisfied to know that he was God, and did not make any further enquiry. Indra went to his Swargam, but he had no calmness of mind. He questioned: "This physical body has its growth and death. It cannot be the Atman. If this body is God, why should I fear that I will be dethroned? This body cannot be the Atman." So he came back to the Rishi, and again asked, "what is the Atman?" "That Atman you are," said the Rishi, "and from that Atman the whole Universe is come! Enquire about that. Make *tapas* and you will know that." Then he went away and practised meditations and decided that the principle of life, the vital principle, must be the Brahman. So he came to the Rishi and asked him whether this Prana was not Atman? The Rishi told him to go and perform *tapas* again. Thus step by step he came to know Pranamaya-

vijnanam and Anandamayakosam. At last he came to know,—from that Brahman the whole Universe has come out, and in that Anandam the whole Universe exists, in that Anandam the whole Universe dissolves at the time of Pralaya,—and he was satisfied, for he realised the Truth. Similarly we can say, 'I am Brahman,' when we have realised the Truth. How tiny we make ourselves when we think of the world, and seek fame and influence? How poorly we are by our thinking that I possess so many acres, I am Aiyar, Mudaliar, Iyengar, and so forth! I am the son of God. You are the son of God. Therefore, the old Upanishadic Rishi, after long concentration coming to realise this Being within himself, loudly proclaimed, "I have found, by *tapas*, that Great Eternal One who is beyond darkness and ignorance! Knowing Him also, you will possess eternal Anandam from which there is no death." Do not limit yourself; you are the Divine soul. You can at least think you are the son of God. When you think you are conditioned and qualified, you limit yourself. If you think you are the child of God, you are as great as God, just as the spark is as great as the fire itself. So, we come to see that whatever is in this individual self, or what we call in philosophy, microcosm, that exists in the macrocosm. When we know the nature of microcosm we know the nature of macrocosm, the one as a part of the other.

We live in an age of materialism; the modern man is given to commercialism, and seeks utility in everything. Of what good is it to know this Atman? We are as happy without it. We earn money. We have children; what good can it bring to us? That is the question always asked. Well, my friends, I tell you there is supreme utility in it. In the first place, knowledge has its own reward; in the second place, with the relative knowledge of mind, see how you are tossed about as fortune smiles or frowns upon you. If fortune smiles you feel happy; if it frowns you feel gloomy and dejected. But when you come to know your own Atman, you will be eternally happy, you will no longer fear anything in this world. If you know this Atman you will not hate anybody, the feeling of hatred will vanish from your heart, and love will dwell therein; this hatred will give place to Anandam. It is only by groping in darkness, that you weep and cry, and think life is a void and vacuum. If you know that wife and child are nothing but Atman and they are the children of God, they are but your own image, they are your own self, then you will conquer all your miseries and ignorance, and happiness and bliss will live in your heart all the time. I would to God you may know the true nature of the Atman. If you seek happiness, seek that eternal happiness, and not the happiness of this world. From the minutest atom

to the largest body, everyone is searching for happiness. Why seek for it? That Brahman, that Anandam is within you. But we want to manifest It through the senses, and go searching after it, groping after it everywhere except in the Self. We think if we can get a strong body like Rama Murthi, we may be happy, but the body is not permanent. We can be happy only by knowing the Atman. Know that One, and that will make you happy.

REVIEWS

AND ACKNOWLEDGMENTS

Sri Krishna. (The Pastoral and the King maker). By Swami Ramakrishnananda. Second Edition. Published by the Ramakrishna Mission, Mylapur, Madras. To be had of the Manager, Prabuddha Bharata. Pp. 178. Price 12 as.

This little book presents within the short compass of two lectures a concise but vivid picture of the wonderful life of the greatest of the Divine Incarnations of Hinduism, the Lord Sri Krishna. Of all the Avatars, in whom the human and the super-human mingle together, there is not another—ancient or modern, within the pale of Hinduism or outside—whose life is so replete with miraculous tales or doings portrayed with all the imagery of poetic conception as that of the Cowherd of Brindavan, and these have been presented “as we find them depicted in our Books, instead of omitting, altering, twisting and torturing the texts to suit our limited mental capacities.” Indeed, the author makes no secret of his unflinching faith in the miraculous stories and super-human doings of Sri Krishna, and strongly combats the idea of the “reckless critics” to explain them away as mere accidents exaggerated into demon stories and so forth, or to take recourse to the theory of later additions and interpolations and rate them as impossibilities. The author, however, does not advise any one to believe anything blindly. “Science has proved many impossible things to be possible, and is it a wonder then,” asks the writer, “that

what we cannot understand now and deem altogether impossible, may appear to us clear as daylight in some near or remote future?”

What a striking contrast with His life at Brindavan, is the role of Sri Krishna as the “King-maker,” in which He appears as the true Kshatriya prince whose one duty is to rid the earth of tyranny and wickedness, and stand ever for righteousness. Here He is the exemplar of His teachings of the Gita, a perfect Karma-yogin, who earns a throne but never sits on it, a statesman of the most exalted type who never takes the aggressive, who is the same to friend and foe, a universal peace-maker to the best of His power.

Swami Ramakrishnananda has done well in bringing out a second edition of this life of mighty contrasts, in a connected whole, which cannot but inspire love and awe for his Divine Hero, and sway a devout heart whose aim in life is not “leaf-counting” but “eating the luscious mangoes.”

The True Spirit of Religion is Universal. Pp. 40. Price 5 as.

Vedanta in Practice. Pp. 140. Price 14 as.
To be had of the Prabuddha Bharata Office.

These two books by the Swami Paramananda contain a series of articles dealing with Vedanta. They are written in a clear and lucid style and are of a thoroughly practical nature. We commend the spirit which lies behind such books as these,—books which endeavour to reverentially spiritualise our religious conceptions and strive for the highest statement of truth. They are earnestly written and are a perfect generator of good thoughts, and condense in a small space an abundance of philosophy, with numerous selections from the Upanishads and other Scriptures. A copy of each should find its way to the bookshelves of all who interest themselves in Vedanta.

PUBLIC SPIRIT, IDEAL AND PRACTICAL. A lecture by Mrs. Annie Besant delivered at Adyar, in the Theosophical Hall, on Feb. 16th, '08. Published by the Theosophist Office, Madras. Price one anna.

MRS. ANNIE BESANT.* A Sketch of Her Life and Services to India. Price 4 as.

BABU SURENDRA NATH BANERJEA.* The Man and His Mission. Price 4 as.

SIR PHEROZSHAH MEHTA.* His Life and Career, with extracts from his speeches &c. Price 4 as.

DINSHAW EDULJI WACHA.* His Life and Labours. Price 4 as.

LALA LAJPAT RAI.* A Sketch. Price 4 as.

THE STORY OF THE RAYA AND APPAJI.* Sixteen amusing and instructive stories, by T. M. Sundaram Aiyar. Price 4 as.

ASPECTS OF THE VEDANTA.* Second Edn. Four new papers added. Price 12 as.

SREE SREE RAMAKRISHNA UPADESHA†. (In Bengalee). Compiled by the Swami Brahmananda. 3rd Edition. Price 4 as.

TATTVA-PRAKASHIKA‡ or Sree Ramakrishna's Teachings, with comments by his devoted disciple, Ramachandra (in Bengalee) 3rd Edition, Pp. 450. Price Rs. 2.

RAMCHANDRER BAKTRITABALI,† or Speeches of Babu Ramchandra Dutt (in Bengalee) First part. 2nd Edition. Pp. 502, Re. 1-2 as.

THE EIGHTH ANNUAL REPORT OF THE RAMAKRISHNA HOME OF SERVICE, BENARES

THE Eighth Annual Report of the Ramakrishna Home of Service, Benares, is a record of relief afforded to the suffering poor of the City. It is a highly philanthropic work, done silently and nobly, and the spirit, the method and the organisation are unique in their kind. Whoever goes through the Report will be struck with the noble principle actuating the whole organisation,—that of serving humanity as an act of worship. The

accounts of the Home bear eloquent testimony to the disinterested motive and self-sacrifice of the workers, as every pice collected in the name of the poor is spent to relieve their distress.

The table giving a comparative view of the work done in eight years, from July 1900 to June 1908, shows that the total number of persons relieved was 9201, of which 852 were indoor patients. The total number of persons, consisting of men, women and children belonging to every province of India and of all castes and creeds, who were served during the year under report, was 3044. The number of patients treated in the Home Hospital during the year was 146. E. C. Radice Esqr., I. C. S., C. I. E., the Magistrate of Benares, in his annual presidential address, truly remarked that the institution, although limited in accommodation, relieved cases for which accommodation is made in no other place. Mr. Arundale, vice-principal of the Central Hindu College, Benares, spoke of this institution as "the noblest of all charitable works Benares has to show." Any one visiting Benares would, we are sure, bear similar testimony to the good work done by the Home of Service. We are glad to notice that the institution has, during the last year, received generous support in aid of its Hospital fund from several kind-hearted gentlemen. The Home of Service is in urgent need of the Hospital which it is building for the accommodation of its daily increasing diseased and homeless poor, but has been obliged to discontinue the work owing to want of funds. The whole cost of the building was estimated at Rs. 38,000. The Home appeals to the public for the sum of Rs. 14,000 which is still necessary for the completion of the Hospital Buildings. An institution so noble and humanitarian and so urgently needed in a place like Benares, should not be allowed to be hampered in its benevolent work for want of necessary funds. We join the Home in its appeal to the sympathetic public to strengthen its hand in this hour of need.

All contributions should be sent to the Assistant Secretary, The Ramakrishna Home of Service, Ramapura, Benares City.

NOTICE—Owing to the illness of our Sanskrit compositor we could not print the four Gita pages in this issue of P. B.

* Published by Messrs. G. A. Natesan & Co., Esplanade, Madras.

† Published by the Udbodhan Office, Bagh-Bazar, Calcutta.

‡ Published by the Sevakmandali, Yogodyan, Kancurgachi.

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

THE Pope has thirty-five secretaries to answer his daily average of 22,000 letters.

A SWADESHI Spinning and Weaving Mills Company has been floated at Lahore with a capital of 25 lakhs, having Sir Pratul Chandra Chatterji and Lala Lajpatrai among others as Directors.

IN the course of his speech at Woodford, the Master of Elibank admitted, that the people of India were peaceable and justice-loving. Only one in 15,000 had made himself amenable to the criminal law. He was certain if the statistics of European countries were taken, it would be found that the percentage was considerably higher.

SUGAR is now manufactured in Germany from old rags. The rags are treated with sulphuric acid and converted into dextrine. This is treated with a milk of lime, and is then subjected to a new bath of sulphuric acid, which converts it into glucose. The glucose obtained by this process is identical with that of commerce, and may be used in the same way for confections, ices, etc.

MR. P. V. Seshagiri Rao requests us to inform those of our subscribers who have applied for a free copy of his book, "Noble Living," but have not as yet got it, that he very much regrets the disappointment caused to them, owing to the demand being far in excess of his anticipations, and that as soon as a fresh consignment of books arrives, it will be his most pleasant duty to attend to their applications.

THE twenty-fourth anniversary of the Ramakrishnotsab was observed at the Yogodyan, Kankurgachi, Calcutta, with special Puja, Sankirtan &c., for a week (31st Aug.—6th Sept.) The public celebration came off on the 6th September, with great zeal and enthusiasm, when many Sankirtan parties proceeded to the temple-garden singing devotional

songs. Besides *prasads* distributed to the Bhaktas, hundreds of poor people were fed.

DR. A. R. Wallace has stated that a single common weed, the *Sisymbrium Sophia*, yields three-fourths of a million seeds, and if all grew and multiplied the land of the globe would be covered in three years. One pair of elephants, the slowest breeding of animals, would produce 19,000,000 individuals in 750 years. The prolific rabbits, the national pest of England, would have a progeny of 1,000,000 from a single pair in four or five years.

WE learn from our Sanskrit contemporary of the *Sunritavadini* that there are at present 262 Tols or Sanskrit schools in the Presidency of Madras, in which about 5,000 boys have been receiving their education. Of these schools, only twenty-six receive grants-in-aid from the Government and five, from Local Boards. The number of students in these thirty-one schools are 187 in all. The money spent on these thirty-one schools amounts to Rs. 3,700 annually.

THE remarkable discovery of the sacred relics of the great Buddha recently made near Peshwar is of supreme importance to the Buddhist races all over the world. The remains of the Pagoda built by the Emperor Kanishka over the ashes of Buddha have been unearthed. A bronze casket is found in which there is a crystal box containing three pieces of charred human bone believed to be the ashes of Gautama Buddha. Within this casket is a chamber in which there is a seated figure in the centre with a standing Buddhist on either side. The casket bears the highest mark of Gandhara art.

WHAT is described as the largest clock in the world is shortly to be installed on the tower of the Metropolitan Life Insurance building in New York. The hands of this clock are so large that in making a revolution they pass three stories of the building, and when one of them crosses a window the light is completely shut off. The minute hand, from the centre-pin to the tip is 14 ft. and this combined with the counterpoise of 6ft. makes the hand 20ft. long. The hour hand is 11ft. long. The clock will be 400ft. from the

ground, and when the hands are illuminated by electricity, it is said that they can be seen thirty miles away on a clear night.

THE skeleton of a huge tracheodon, or duck-billed dinosaur has been dug out cautiously last summer by Mr Charles H. Sternburg, from the sandstone casement in which it was imbedded. This "find" was not only a skeleton, but a genuine mummy without a counterpart in any museum in the world. Wrapped about the giant bones was the skin which clothed the animal in life more than 3,000,000 years ago. He was about 18 feet in height, and was supplied with some 5,000 teeth, including those going out. He lived on herbs, his other important occupation being to sleep out of the way of the tyrannosaurus, which preyed on him unmercifully. In his day of greatest prosperity he hailed from New Jersey, Mississippi, and Alabama, as well as Wyoming, Montana, and the Dakotas.

"THE average person possessing self-confidence and force can, and does exert mental fascination over others with whom he comes in contact, although it requires a developed will to become an expert," writes Mr. Atkinson in his newly published book on Mental Fascination. According to the author, the qualities that go to make up the person in whom mental fascination is likely to be strongly developed are the following:—

Physical well-being. Belief in oneself. Cultivate the "I can and I will." Poise. Cultivate the calm, masterful mood. Fearlessness, for fear is the most negative emotion in the being of man. Concentration. Do one thing at a time and do it with all the power there is in you. Fixity of purpose. Cultivate the building quality—it is needed.

A gigantic Engineering feat has been accomplished by the union of New York and New Jersey, on opposite sides of the Hudson River, by a set of tunnels and electric trains. This wedding of the two great cities means almost as much as a tunnel between Dover and Calais. When the work is finally completed it will have cost between £13,000,000 and £14,000,000, all private capital. The system comprises about twenty miles of under-

river and underground railroad, and the stations are designed with a view to comfort, permanency, and beauty. They are made large enough not merely to accommodate the metropolitan traffic of to-day, but to receive comfortably the greatly increased multitudes sure to travel by underground routes in the decades to come. Every part of the stations is constructed either of concrete or metal, so that, like the cars and the tunnels, there is no possibility of fire. The great Terminal-buildings, justly called the "nerve-centre" of New York, are twenty-four storeys in height, and house more than 12,000 persons—a city in itself, with shops and stores.

THE *Gnanodaya* of June last in reviewing *Modern India* says:—We beg to acknowledge with many thanks a copy of this book by our great Swami Vivekananda, whose noble work and example have laid humanity under an obligation difficult to repay. This is a very useful book giving information on politics, social reform and religion, and other topics of great interest. It is throughout suggestive and wonderfully spirited. Various phases of the subject have been very well described, and from every topic have been deduced lessons which are of great value to humanity. Bengalee being a foreign dialect to the South, it is really a fortune that this worthy contribution has been made accessible to people of other provinces through the medium of this faithful translation..... Prabuddha Bharata office deserves the heartfelt gratitude of all lovers of India, for this valuable help it has rendered to them. We feel we shall be wanting in our duty to our readers, if we do not state it as our earnest wish that we should like each one of them to receive a copy.

THE *Light* (London) of July 3, has the following:—

'The Prabuddha Bharata Press' (India: Mayavati, Lohaghat, Almora, Himalayas), publishes a translation of Swami Vivekananda's impassioned Address on 'Modern India,' in which he protested with ardour against the growing tendency to adopt Western ways in the East. East is East and West is West in deeper things than latitudes and longitudes. At all events haste is to be deplored. He was an ardent patriot; and his last words in this noble Address were an appeal to Indians to love and honour and glorify their country.....