

# Trabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत ।

*Katha Upan. I. vi. 4*

Arise! Awake! And stop not till the Goal is reached.

— Swami Vivekananda.

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CONVERSATIONS AND DIALOGUES OF SWAMI VIVEKANANDA

( RECORDED BY A DISCIPLE. )

PART II.—XXI.

[ Place : *The Math, Belur.* Year—1902.

Subjects : *Religious practices at the Belur Math.—When the Kundalini, which is the embodiment of knowledge, awakens, one has realisation of the Atman.—How to get concentration during meditation.—Dangers in the way of spiritual practice through emotion.—Why many have fallen away from the path roused after Kirtanas etc.—How to begin meditation.—Unselfish work should be practised along with meditation etc. ]*

The disciple passed the preceding night in Swamiji's room. At 4 a. m. Swamiji roused him and said, "Go, and knock up the Sadhus and Brahmacharins from sleep with the bell." In pursuance of the order the disciple first rang the bell near the Sadhus who slept upstairs. Finding they had awakened, he next roused with the bell the inmates who lived downstairs. The monastic inmates hastened to finish their ablutions and putting on fresh clothes, entered the worship-room for meditation.

According to Swamiji's instructions the disciple rang the bell lustily near

Swami Brahmananda's bed, which made the latter exclaim, "Good heavens! 'Th Bângal\*' has made it too hot for us to stay in the Math!" On the disciple's communicating this to Swamiji he burst out into a hearty laugh, saying, "Well done!"

Then Swamiji, too, washed his face and entered the chapel accompanied by the disciple.

The Saunyasins—Swami Brahmananda and others—had been already seated in

\* Meaning an East Bengal man, used as a term of endearing reproach for the disciple.

meditation. A separate seat was kept for Swamiji, on which he sat facing the east, and pointing to a seat in front to the disciple, said, "Go and meditate, sitting there." Sitting down to meditate some first repeated the sacred Mantram, while others stilled their mind in concentration, and sat perfectly calm. The very atmosphere of the Math seemed to have been hushed in silence! It was yet some time before daybreak, and stars blinked in the sky.

Shortly after taking his seat Swamiji became perfectly calm and motionless, like an unmoved rock, and his breathing became very slow. The disciple watched with expectant wonder that hushed pose of Swamiji—like the steady flame of a lamp in a place where the air was held still. No one was allowed to leave his seat until Swamiji did so. Hence, though his legs "went to sleep," and he was inclined to get up, the disciple kept quiet in his seat.

After about an hour and a half Swamiji rose from meditation with the words 'Shiva, Shiva.' His eyes were flushed, the expression placid, calm and grave. Bowing before Sri Ramakrishna he came downstairs and paced on the courtyard of the Math. After a while he said to the disciple, "Do you see how the Sadhus are practising meditation etc. now-a-days? When the meditation is deep, one sees many wonderful things. While meditating at the Baranagore Math, one day I saw the nerves Idâ and Pingalâ. One can see them with a little effort. Then, when one has a vision of the Sushumnâ, one can see anything one likes. If a man has unflinching devotion to the Guru, spiritual practices—meditation and Japam etc.—come quite naturally; one need not struggle for them. "The Guru is Brahmâ,

the Guru is Vishnu, and the Guru is Shiva Himself!"

Then the disciple prepared tobacco for Swamiji and when he returned with it, Swamiji spoke as he puffed at it, "Within there is the lion—the eternally pure, illumined and ever free Atman; and directly one realises Him through meditation and concentration, this world of Maya vanishes. He is equally present in all; and the more one practises, the quicker does the Kundalini (the 'coiled-up' power) awaken in him. When this power reaches the head, one's vision is unobstructed—one realises the Atman."

Disciple.— Sir, I have only read of these things in the scriptures, but nothing has been realised as yet.

Swamiji.— कालेनात्मनि विन्दति.—it is bound to come in time. But some attain this early, and others are a little late. One must stick to it—determined never to let it go. This is what is true manliness. You must keep the mind fixed on one object, like an unbroken stream of oil. The ordinary man's mind is scattered on different objects, and at the time of meditation, too, the mind is at first apt to wander. But let any desire whatever arise in the mind, you must sit calmly and watch what sort of ideas are coming. By continuing to watch in that way, the mind becomes calm, and there are no more thought-waves in it. These waves represent the thought-activity of the mind. Those things that you have previously thought too deeply, have transformed themselves into a subconscious current, and therefore these come up in the mind in meditation. The rise of these waves, or thoughts, during meditation is an evidence that your mind is tending towards concentration. Sometimes the mind is



concentrated on a set of ideas—this is called meditation with *Vikalpa* or oscillation. But when the mind becomes almost free from all activities, it melts in the inner Self, which is the essence of infinite Knowledge, One, and Itself Its own support. This is what is called *Nirvikalpa Samadhi*, free from all activities. In Sri Ramakrishna we have again and again noticed both these forms of Samadhi. He had not to struggle to get these states. They came to him spontaneously, then and there. It was a wonderful phenomenon! It was by seeing him that we could rightly understand these things. Meditate every-day alone. Everything will open up of itself. Now the Divine Mother—the embodiment of Illumination—is sleeping within, hence you do not understand this. She is the Kundalini. When, before meditating, you proceed to purify the nerves, you must mentally strike hard on the *Kundalini* in the *Muladhara* (sacral plexus), and repeat, "Arise, Mother, arise!" One must practise these slowly. During meditation, suppress the emotional side altogether. That is a great source of danger. Those that are very emotional, have no doubt their *Kundalini* rushing quickly upwards, but it is as quick to come down as to go up. And when it does come down, it leaves the devotee in a state of utter ruin. It is for this reason that *Kirtanas* and other auxiliaries to emotional development have a great drawback. It is true that by dancing and jumping etc., through a momentary impulse, that power is made to course upwards, but it is never enduring. On the contrary when it traces back its course, it rouses violent lust in the individual. Listening to my lectures in America, through temporary excitement many among the audience used to get into an

ecstatic state, and some would even become motionless like statues. But on enquiry I afterwards found that many of them had an excess of the carnal instinct immediately after that state. But this happens simply owing to a lack of steady practice in meditation and concentration.

Disciple.— Sir, in no scripture have I ever read these secrets of spiritual practice. To-day I have heard quite new things.

Swamiji.— Do you think the scriptures contain all the secrets of spiritual practice? These are being handed down secretly through a succession of Gurus and disciples. Practise meditation and concentration with the utmost care. Place fragrant flowers in front and burn incense. At the outset take such external help as will make the mind pure. As you repeat the name of your Guru and Ishtam, say—Peace be to all creatures and the universe! First send impulses of these good wishes to the north, south, east, west, above, below—in all directions, and then sit down to meditate. One has to do like this during the early stages. Then sitting still (you may face in any direction), meditate in the way I have taught you while initiating. Don't leave out a single day. If you have too much pressing work, go through the spiritual exercises for at least a quarter of an hour. Can you reach the goal without a steadfast devotion, my son

Now Swami went upstairs, and as he did so, he said, "You people will have your spiritual insight opened without much trouble. When you have chanced to come here, well, you have liberation and all under your thumb. Now, besides practising meditation etc., set yourselves heart and soul to remove to a certain ex-

tent the miseries of the world, so full of wails. Through hard austerities I have almost ruined this body. There is hardly any energy left in this pack of bones of flesh. You set yourselves to work now, and let me rest a while. If you fail to do

anything else, well, you can tell the world at large about the Scriptural truths you have studied so long. There is no higher gift than this, for the gift of knowledge is the highest gift in the world."

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### OCCASIONAL NOTES.

**T**HE Nineteenth Century was the most remarkable century in the life of the European nations inasmuch as a spirit of enquiry and the art of criticism were abroad throughout the continent. The theory of evolution, enunciated by Darwin, was elaborated by the great philosopher Herbert Spencer, who evolved a synthetic philosophy out of his *First Principles*. In religion, we find the same searching spirit of enquiry, and everything connected with it was made conformable to reason. A study of comparative religion and the art of the Higher Criticism were brought into being, with the result that many of the most sacred beliefs and doctrines, consecrated by antiquity, were exploded, or, to say more explicitly, a spirit of secular irreverence pervaded the literature of the period. Everything was to be judged by hard and fast rules, by a norm or standard, with the result that poetry languished and prose flourished to a marvellous extent. In England, there was hardly a great poetical genius save Wordsworth and Tennyson throughout this materialistic age. On the other hand, we find in prose such distinguished writers like Gibbon, Hallam, Burke, Macaulay, Morley, and others. It was also during this century that several physical sciences came into being. In short, the nineteenth century was pre-eminently a scientific age.

Coming to the material achievements of this century, we find great industrial enterprises making a considerable headway, a good many scientific inventions revolutionising the processes and methods of the previous ages. With the rise of industry and commerce, there arose a new class of people, called captains of industry and great capitalists, who combined themselves into what are called trusts and syndicates. Great industries and enterprises gave impetus to the art of navigation, and exploring expeditions. The productions turned by huge modern machinery required the largest number of consumers, and this in turn caused the exploitation of the foreign markets. The result was that distant countries of the world were visited by European adventurers with a view to introducing among those people the commodities of their own country. In course of time, there grew up a keen competition, not only among European nations, but also among members of one and the same society. International jealousies and animosities developed to such an extent, that European nations devoted their energies and enormous resources to building up a strong navy and colossal armaments. Instead of cultivating the arts of peace, they squandered away their fabulous treasures in making warlike preparations. They were, as it were, seized with a frenzy to possess



an extensive territory throughout the four quarters of the globe. This led to great selfishness and inhumanity among them.

This materialistic spirit of the age was reflected not only in the ethical, but also in the philosophical writings of the times. In England, Jeremy Bentham, for the first time, introduced in legislation the doctrine of Utilitarianism, the greatest happiness of the greatest number. That doctrine was carried to its logical conclusion by his great pupil, John Stuart Mill, who believed that the theory of utility was sufficient to furnish human beings with higher motives for promoting the general good. It is better, he writes, to be a Socrates dissatisfied than a human being satisfied; better to be a human being dissatisfied than a pig satisfied. In the opinion of this class of thinkers, all human conduct was to be judged by utilitarian standards. However admirable the theory may seem at first sight, it was unable to give a precise and comprehensive definition of 'happiness.' The same eminent savant also very eloquently preached the ideals of liberty, permitting every individual to follow his own bent of mind, his own individual tastes, and to build up his own character on the lines suited to his genius, provided he thereby did not trespass upon the rights of others.

Plausible and pretensions as these theories of utility and individuality may appear at first sight, if we come to scrutinise them, we find them to be superficial and quite inadequate to meet the various needs and exigencies of different states of society at different periods of their existence. These theories hardly touch the root of evils prevailing in the world and cannot be a panacea for them. For, if

we were to carry our analysis a little further, we should find that there is no permanency both as regards body and mind. Our body is an infinitesimal part of the infinite material of the universe; so is our mind. In fact, the whole universe is in a continuous state of flux. In *Uyashli*, everything is moving; motion is here, there, everywhere. Wherein, then, lies our individuality and our so-called liberty to do whatever we choose? Upon a critical analysis, therefore, we come to the conclusion that our present individuality is not a reality, but a state of hypnotisation. Defective as these theories of utility and individuality are, it should be admitted without any hesitation, that their authors were men of the noblest intentions in the world, their sole aim and object being to do good to humanity, for which they felt and thought very deeply. Darwin, a man of equally beneficent intentions, preached the doctrine of evolution, the "survival of the fittest," and "natural selection." Along with his honoured name, must be mentioned a galaxy of other eminent scientists and thinkers, whose teachings helped to advance the material comforts considerably and the social improvement of Europe to a certain extent.

As has been stated, these savants had the sole good of the human race at heart, but at the same time it must be confessed that there were not wanting fanatical thinkers in Europe, who distorted and perverted those theories to ignoble applications, and preached the cult of brute physical force and a code of morals and ethics which tended to debase and degrade human nature. It is not necessary to go into the details of the great horrors and untold sufferings brought upon the whole

would by the gross abuse of those theories of the English and continental thinkers. Suffice it to say, a cold and heartless competition, with all the evils which such competition inevitably brings in its train to the weaker people, became the order of the day. Competition in its turn brought in the octopus of international rivalry, jealousy, and national hatred. The result was that the militarist governments of Europe piled their resources in increasing their military and naval forces, and were seized with a mania for land-grabbing and acquiring extensive empires. The events that have been for the last six years taking place all over the world are sufficient evidence to confirm the fact of the failure of materialistic science to ameliorate the condition of mankind, especially during the nineteenth century. Instead of bridging the gulf between nation and nation, between one race and another, and promoting sympathy, love and good feeling amongst them, materialistic science has, to our great dismay, parted man and man, nation and nation, asunder with the result that the world lies to-day in a hopeless state of chaos and muddle, the like of which it has never witnessed in times past. There is hardly any stability, not to speak of love and sympathy, in the present condition of society, and it seems everything is slipping between our fingers.

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Now the question arises: Is there no hope for society? Is it foredoomed to perdition and a violent death? Is there any individual, self-sacrificing and heroic, whose heart is overflowing with love for humanity—a saviour of mankind, who can lead it to the Promised Land? We need not despair, for there is hope for everybody, even for ~~the~~ meanest crawling worm,—how much more for man, en-

dowed as he is with such mental and spiritual faculties, as to make even the angels envious of him! We need neither despair nor lament. "Be not in despair," preach the Vedas. "The way is very difficult, like walking on the blade of a razor. Yet despair not, arise, awake, and find the ideal, the goal." The ideal does not lie in the physical body, in the senses, nor does it consist in our little individualities. There is no individuality in the finite; it is in the infinite, in the universal. Our life becomes fuller, more enjoyable and richer in proportion as we are able to identify ourselves with the life of the whole universe, the *Samashti*, as it is called in Sanskrit. The world has produced in the past such individuals who identified themselves with the one, whole, indivisible Infinite Existence. These are called Incarnations, Teachers, Messengers, Prophets. Such were Krishna, Zoroaster, Buddha, Christ, and Mahomed. Recently we have had such a soul-power in the person of Ramakrishna Paramahansa. His was a life of singular piety, self-abnegation and devotion. He was born in this world at a very critical juncture, when materialism reached its zenith. His whole life was, as it were, a constant and emphatic protest against this materialism. His prophetic vision saw the destruction to which the world was hastening, owing to the materialistic spirit pervading it. He was really a genius of the nineteenth century whose life and teachings were the redeeming features of that godless period. The influence of his teachings has already been felt through the East and the West, and it is now only a question of time that it would become universal among men of diverse races and creeds.

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Like all the great prophets the world



has produced. Sri Ramakrishna came to fulfil and not to destroy. From his sacred mouth, not a single word by way of criticism came out; on the contrary, the intensity of his love knew no bounds inasmuch as he blessed even criminals and outcasts of society. He was, indeed, the greatest harmoniser of religions that the world has ever seen. "Other teachers," says the great disciple, in speaking of the Mission of his Master, "have taught special religions which bear their names, but this greatest Teacher of the nineteenth century made no claim for himself. He left every religion undisturbed because he had realised that, in reality, they are all part and parcel of the one Eternal Religion." If the world is to be saved from the great disaster like the one it has recently witnessed, if great harmony and international amity is to prevail, if the brotherhood of man and the solidarity of the universe are to remain no more empty dreams, but to become real facts—this can be brought about, not through the exclusive scientific theories and superficial ethical creeds promulgated by the narrow-minded scientists and doctrinaires of

the nineteenth century, but through such catholic, liberal, and inspired teachings as were inculcated by Sri Ramakrishna. Such a claim of universalism and charity can be made on behalf of the Advaita system of the Vedanta, which teaches the One Infinite Existence and the solidarity of the universe. The reason why Advaitism and Advaitism alone can become the universal religion and solvent of the manifold problems of the present age, is because it conforms to all canons of sound reasoning. The explanation it gives of the universe proceeds out of the universe itself and is not extraneous to it. Secondly, it agrees with all modern researches, both on scientific and moral lines. Thirdly, it gets its whole force on the subjective side of man, because the conquest of all evils comes by the change in the subject alone. Advaitism has twice saved India from gross materialism, having been preached to the masses both by Buddha and Sankaracharya. And to-day in the present chaotic condition of the world its necessity is no less urgent and pressing than it was ever before.



### AN ESTHONIAN VEDANTIST.

**Q**UITE recently the writer and his wife had the great pleasure of receiving under their roof a gentleman of Esthonian birth. That country, lying adjacent to the Gulf of Finland, close to Russia, had its difficulties during the war. This son of hers, a cultured and thoughtful person, has long been attracted by the writings of Swami Vivekananda and the inimitable spiritual atmosphere generated by him and by Sri Ramakrishna. This Esthonian, after harsh experiences in Russian pri-

sons, wherein he suffered with many more, mainly Englishmen, through shortage of nourishment and lack of sanitation and exercise, endured Bolshevik cruelty and indignity. He became at last "exchanged" and during a stay in England on his way home, he honoured us by his visit. We had corresponded with him in Moscow previous to his imprisonment, and he had procured a supply of Vedantist literature from the courteous manager of Prabuddha Bharata. His later letters, containing

accounts of spiritual experiences of singularly uplifting kind and explaining his profound attachment to the personality of Swamiji. are, we venture to think, of sufficient interest to be brought before the notice of readers of this periodical. We therefore subjoin some extracts.

"Your welcome letter has reached me and I was pleased to note that the Post office had been successful in tracing your whereabouts. I recalled that your address was given on the cover of Prabuddha Bharata. I shall be glad to see that paper again. It is over two years since I received the last one in Russia. All the books sent me from Mayavati I had to leave in Russia. They did not allow any written or printed matter to be taken across the frontier. I was grieved to part with the 3 volumes of Swami's "Life." They gave the human side of the Great Master and had been a source of inspiration to me. In 1911 I was near the place where, nine years earlier, he had "spat out the body." In former years I had read his works and teachings with the intellect. But, what a difference between such intellectual persuasion and the realisation of Truth itself! I find in my own case, that unless you realise the true nature of anything, unless it has grown into your very being, no true spiritual progress is made. Western civilisation is based on the intellect. It is the age of the worship of that which is, after all, but the finest form of matter. Spirituality is often little understood and at times even discredited. From my 15th year I was given to the study of philosophy. Everything mystical had an attraction for me, and, all along, I have had to live a more or less lonely life. But since 1908, when I entered that "bodiless" condition so well known in India, it has dawned upon me more and more that things ma-

terial are "Maya" and everything relating to soul-life is the only real life we live. Dear Mr. Hammond, I will just tell you what truths I have realised so far. As I read your letter which lies before me while I am penning these lines, the first passage which makes me halt is this, 'Life itself is the great thing to know and, assuredly, Life is One.' So far, I know only this: all manifestations of life are but mere expressions of life's activity. What life itself is, alas! I do not as yet know. I long to know it. It seems to me to be the only thing worth knowing;—that Life is One. This carries me back to that memorable day, March 8, 1908, when upon awakening in the morning, I felt myself rising as it were through clouds or spheres, higher and higher, till I felt and knew that I (or my consciousness; I cannot put it in better words;) was at the back of the whole universe. The experience was brief, lasting perhaps for five minutes. I remember saying, 'I know what you wish to convey to me!' Then I descended the same way, through clouds or spheres, a most reluctant journey to me, till I found myself back to earth, back to my bed, and back to the ordinary everyday consciousness. For a fortnight afterwards I seemed to live in a different inner world and never since then have I been fully conscious of my body again. I worship Swamiji for his outspokenness and his courage. At times I seek refuge in the memory of the Calcutta Saint, his Master, who, though in a sense illiterate, was the source of highest spirituality. When gazing, in Moscow, at Swamiji's photograph, I felt somehow that I understood him, all he had uttered in his lectures and conversations seemed so familiar to me. But I have stood before Sri Ramakrishna's picture and have not been able to grasp his soul-life, and I have



wept and prayed that he himself would help me to understand him. I felt that if once I understood him, I would be filled with love towards all being. To-day, though, I know this, that the Truth is slowly, slowly, dawning upon me; that all in the Universe is in sweetest harmony. I sense it intuitively, but I have not realised it yet. One thing I have realised, that unless one has been born into Truth, unless it has become his very flesh and bone and permeates his whole being, all learning, all debating and intellectual gymnastics are of no avail. They may be good as a preparatory school, but they do not give us that Truth. Another phase of Truth I begin to grasp; all here is Maya; do not cling to Maya. Try to get rid of it, step by step, till no waits are left in life. Then you can be happy and free, though a slave and in chains. At one time I asked myself, "What tendencies must I develop and what tendencies subdue?" Swamiji's advice is this: "Do you desire to pass through the endless chain of rebirth, of growth, of the fruition and decay of your inclinations? Say 'all is Maya,' and hold fast to the fact that you are 'the Witness,' the onlooker, to it all; and be free in a moment!"

The idea that I am a witness only has become fixed in me. I know I am the onlooker; but I do not realise yet that I am 'free.' Yet it is a source of joy and satisfaction to me to realise that everything around me is of passing moment, merely Maya, and does not deceive me any longer as to its true nature. All seems to pass before my gaze like a face reflected in a mirror, and at times not a single thought arises even, when this panorama of life is moving past."

As we said above, we cannot help regarding this "human document"—and

subsequent ones also—as valuable contributions towards the collective experience of passengers on The Way. The sincerity of the contributor, his esteem of and affection for Swamiji, his actual movement and expression of it, all go far to show that Swamiji's earthly sojourn enabled him to influence others far and wide, and that, under his guidance, Western seekers were, and are, dragged out of the depths of decadence, into a new and animating vitality.

ERIC HAMMOND

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## ATMA-SADHANA.

(YOGA BY REASONING.)

BY

*Arthur Avalon.*

[I have previously in an article published in the Bulletin of the Indian Rationalistic Society shortly indicated a form of Gâyatri-Sâdhanâ given to me some years ago. Here follows the Atma-Sâdhanâ which is taken up at the point at which the Gâyatri-Sâdhanâ ends.]

**D**UALITY is inherent in the constitution of all manifested being. Therefore until man realises the whole (Pûrnâ-brâhman) that is the Universe as one with its both immanent and transcending Root, there is an object whether the same is apparently wholly outside, and different from, and independent of the Self or whether it is experienced internally as a mode of the latter's subjective existence. But the experience is of varying grades. For just as matter, objectively considered, becomes more and more gross from its first ethereal (Akâsha) form to scientific, that is ponderable, matter, so when in the upward ascent of consciousness Matter

has been withdrawn into itself and exists there as a mode of being, that mode becomes a more and more subtle expression of the principle whence all objectivity, whether externally sensed or internally experienced, is derived. At the stage of complete manifestation that is ordinary Bhûh experience the object or "This" (Idam) is wholly outside, and independent of, the Self, the two being mutually exclusive the one of the other. Matter is then in the form in which we ordinarily sense it. We may remain at this stage which is that of objective science or go within and to the Root of all experience. If that Root is within, then introspection can alone discover it. How? That which carries us upwards or inwards is the will-to-know of a nature ever more and more purifying itself, and thus gaining strength by its approach to the Almighty Savitâ of all. This is Prayer in its highest form. At each moment of attainment and advance we naturally render homage to the glory of the All-pervading Being, who gradually reveals His infinite Self, just as Linnacus the great botanist fell on his knees when he first saw Its objective expression in the form of the golden beauty of the flower of the wild Gorse. But the object, though it persists in experience until the attainment of the perfect Consciousness (Brahma-Svarûpa) is yet diversely realised as we proceed innerwards. In the first place it is brought from without to within the Self, and there experienced not as something different from the Self but as a mode of its own existence. Next as such, it becomes less and less pointed and more diffused and is brought into closer and closer touch with the subjective being. This is effected by an intense and penetrating meditation at each stage of advance with a view to

realise the subjective root of that stage. When the objective tendencies of thought are held in check, Consciousness of Itself more and more purely manifests.

In the Pârthiva consciousness, matter is in a fully pointed condition outside the Self until the Satya stage is reached. Even the Self appeared as a concentrated objective point in space. At the Satya stage the notion is gained through reasoning that the entire universe must lie within the Self as its cause. Acting on this suggestion of the Reason the Pârthiva consciousness turns back into itself, and for the first time as Antarmukhi is conscious of something within itself lying there in a pointed form. The pointedness remains but the world is carried within the Self where it is grasped as a mode of its own existence. This peculiar consciousness is Rasa which is the subjective root of what objectively appears to the Pârthiva consciousness as Ap. The external particularised location disappears. If the point is located outside there is Gandha—experience of matter in its Prithivî condition. Gandha, Rasa, Rûpa, Sparsha, Shabda are the various kinds of consciousness, which in the evolutionary process are the subjective root of sensible matter and which on the full externalisation of such matter are the five different ways in which it affects the senses as smell, taste, sight, touch, and hearing.

In Rasa experience the object is brought in closer relation with the Self both by reason of its being placed therein, and of a lessened intensity of its pointedness to the Self as compared with Gandha or Bhûh experience. With a lessening intensity of the Rasa experience, the latter is shifted from the inner to the outer and seems to be coming from outside less in the form of feeling than of intellection in



the shape of general unqualitative and undifferentiated form. There is then the idea of something there all round the Self, affecting the subjective being by way of a superficially, instead of interiorly, felt experience. This is Rūpa experience the subjective root of Agni who is the builder of forms. This is the last of the form (Mūrta) division of Tattvas. The lessened intensity of the pointedness of the Rasa-feeling has necessarily the effect of setting consciousness on the surface of subjective being, and as the idea of space or co-existing externality-points is already there, this weakened Rasa experience, being externally localised, spreads itself over the space and becomes the subjective root of the Rūpa consciousness. This Rūpa experience, when closely looked into, and allowed to come very close to the subjective being, is experienced as Touch or Sparsha the subjective root of Vāyu. This is not the touch produced by specialised form, for this is a sensation had only after the production of Agni. The experience may be compared to the perception in ordinary life of the thermal quality of objects. The subjective intensification of Rūpa, with its surface expansion, when concentrated into a point of the inner subjective being produced the Rasa feeling, which when located outwards was, as Gaudha, the subjective root of the externalised objectivity of daily life. Rūpa affects the surface subjective being, whilst Sparsha again shifts experience into the inner, as the whole subjective being then responds to Sparsha as a whole. This Sparsha Consciousness, which is objectively Vāyu is when closely examined found to consist of externality idea-points spread over the surface of the subjective being, receding away as mere hints of out-sideness, as compared with the something

which is outside of Rūpa experience. This is Shabda experience the subjective root of Akâsha, the seed of all externalised or externally located world-phenomena. It persists as the deathless basis (Amrita) of all manifestation downwards or outwards into which all phenomena are resolved in their upward or inward course. The realisation of this is the Shabda consciousness.

This root of externality-consciousness refers back to its origin the inner mind, (which projects the idea of mere outer-ness and which is its counterpart), the root from which the notion of externality arises as the tree from its seed. This internal root which grows into Akâsha is the Brahma-consciousness as the internal root-will (corresponding on the Pārthiva plane to the Manas) which lies at the root of all manifestation. Behind this is the "I am myself" which subjectifying itself as the "I am myself I" becomes the Cosmic Will. The former is Chit as the objectified self-consciousness. And from the fact that it is the starting point and internal correspondence of the objective world it may be called the Bhūh Consciousness of the internal, ideal, the subjective region as distinguished from the Bhuh consciousness of the external, actual, objective region, the first Vyâhriti in the ascending scale. But this Supreme Bhūh, being the terminating point of objectivity in the form of the Self as Universe cannot stand by itself. It must be the result of some assertion of consciousness which is not that of any other than Self-Being, as all other assertions or Vyâhritis of the external world are here transcended. Thus this assertion as "I am" may be called the Bhuvah of the supreme objective region as distinguished from the Bhuvah of the objective region lower down. And behind this assertion of self-existence as

Its root is the eternal subjective "I" (Aham) of the supreme Svah as distinguished from the external objective "I" or individuality in the Svah lower down. This completes the field of assertion of self consciousness behind which lies the entire Consciousness (Chit) Itself that is Consciousness (Chit) *per se* which, whilst itself ever unchanged and unconditioned, is the source of All the changing forms of experience mentioned which again merge into it. This is Bliss itself (Ananda) or Joy of which the world is an expression in time and space, the Joy by which it is maintained and the Joy into which the world re-enters, the universal Mother (like the earthly mother) clasping the child which She has produced to Her breast.

The "I" or Aham here spoken of is not the limited "I" of Ahangkâra which is only a gross and particularised reflection of the former. In the Kâmakalâvilâsa the Supreme I (Aham) is very beautifully explained as the union (Sâmarasya) of its own infinite Self as Prakâsha with itself as Vimarsha Shakti which is a pure mirror (Darpana) made of a mass of the Prakâsha Shiva's own rays. These are reflected back and the Pûrnâhambhâva or the experience of the "I" as all arises. That is the notion of Self had by reference to the Self which is then the Enjoyer of Bliss. There is no other but the Self and so the Self sees the Self in the fullest purity and unlimitedness of both and is thus the supreme Aham. From this root "I" which is Kâma the will to create and the collectivity (Samashti) of all the powers which constitute all manifested things, there burgeons forth the trunk, the branches, the leaves, and fruit of the great Ashvattha tree which is the universe.

It is only when this supreme universal "I" is reached that it is possible to

realise its eternal inwardness as the Mahâ-shûnya, which is the Great Void in the sense that it is nothing which thought can conceive or words utter. None of the higher stages can be realised until the next lower one is grasped. Before the universal "I" is reached, it is not possible to realise the "I-less" Chit or consciousness, as the veil of matter covers (though with decreasing thickness as we ascend) its Glorious Face. It requires a strong effort of subjective penetration to pass through this covering, dense as ponderable matter at its lowest end, and to reach the consciousness which lies behind, of which all forms are Its assertions. At the time of meditation, the entire thick veil of material (Pârthiva) existence must be gradually thinned by moving inwards according to the stages described; by reducing the crude and thicker form of consciousness into the subtler and more refined, till by gradual inner progress the subtlest point of the universal "I" which is the Lord (Ishvara) of Vedânta is reached. After this, that which is the eternal and changeless ground of even this is realised, and then there is Kaivalya Moksha, the ultimate Basis of all the Forms which have arisen out of Its self assertion,—the will to be many of which the Vedas speak. This is the great Self of the Vedânta. This is the Perfect Experience which the Shâstra calls Supreme Love (*Niratishaya-premâspadatvam ânandatvam*).

These forms of the Self can be broadly classified into the actual, objective or external which is the waking state (Jâgrat avasthâ); the ideal, the subjective or internal, the assertional or the state of dream (Svapna); and the third the state of dreamless slumber (Sushupti) which is the bare subjective standing by, itself not



yet in active assertion, but having passed the equilibrium point about to assert itself, but for the time being having the assertions latent in it, lying there unperceived, but ready to shoot forth into assertion, at first qualitative, and then into perception, by reason of both qualitative and external manifestation. Herein all ideas become merged and latent and thence project themselves into the Ideal and thence again into the Actual in the course of the involution of the Self into the Mâyik covering which is the universe. The Perfect Consciousness, as realising all these three stages with all their differences and similarities, lies beyond them all, though it is one with all, supporting them by Its own essential Being and Power (Shakti). They are Its forms—the forms of that Consciousness which it is. It runs through all (Sûtrâtmâ) and unifies them all, but remains in Itself unlimited and unconditioned, giving them both their separate existence, yet summing them up into Its own Life and Being, which comprehending all, yet transcends them from the standpoint of its own Being in itself or Svarûpa. It is beyond all because It is infinite. It comprehends all in its supremely rich experience because It is the whole (Pûrna). It is Love because It is the Love of the Self for the Self. It is Joy because all Love is that; but it is perfect also. It is the Perfect Experience (Jnâna-svarûpa) which thought achieves by a pure mind in a pure body. It is thus the Supreme Siddhi of all Sâdhanâ and Yoga.

## THE TEACHER AND THE DISCIPLE.

WITH science and jealous competition at their command materialistic and utilitarian movements such as commercialism and industrialism, which totally ignore the supersensuous, are failures to ameliorate the lot of men. Whether in the life of the community or in individual life the sensuous, however glossed and varnished over with cultural refinement and so-called Godless morality, cannot make men happy. Lust, gold and power, attractive and fascinating though they are at the outset, are ephemeral in their nature and bitter in the end. Still duped by their specious appearances the majority of mankind run after them and get attached to them. Thus is woven the web of Samsara, rooted in the false egocentric notion of 'I, me and mine' which is the mother of repeated births and of sufferings and agonies. But there are a few, the blessed few they are, who totally disgusted with the futile sensuous patching up of life, struggle earnestly to find out its ultimate meaning and purpose. Now as the saving power comes religion, that holds out before them the prospect of eternal supersensuous bliss. Bliss is indeed the birthright and natural heritage of man, for he is the glowing spark of the self-effulgent Atman which is Existence, Knowledge and Bliss Absolute. But Maya, the principle of nescience, has come between and concealed his self-luminous, omnipotent majesty. It is religion that breaks this hypnotic spell and restores man back to his inner divinity.

But religion through books is not a reliable guide. With their innumerable dogmas and doctrines books suggest immensely divergent means to the realisation of the ideal and often delude men. Guided by impulse many people who seek religious inspirations from books are seen to have misconstrued their real spirit and accepted one form of faith after another, dying ultimately miserable deaths as sceptics. Hence with all respect to the religious scriptures of the world, it must be said that they are insufficient in themselves to awaken spiritual life in most cases.

A human being is the greatest riddle in the world. Infinite and immensely complex in character are his inner possibilities that lie hidden from

the view of ordinary men. It is only the seers gifted with intuition who can see through and measure rightly the innumerable grades of human personality. Hence the illumined souls alone are the fountains of spiritual inspiration. None but they can help men out of darkness by quickening their latent spiritual powers, and are fit to be the teachers—the Gurus. Let us recount an old parable:—

The irony of fate brought a cub that lost his mother shortly after birth into a flock of sheep the meekest and gentlest of creatures. The combative instincts, common to the feline species, were not as yet manifest in the little cub. With grass as his food he moved in the company of the sheep as one of them, mild and harmless. In this way years rolled on till at last a tiger, old with age, happened to pass by and spied the unusual phenomenon of one of their species grazing with the sheep! What a shameful change!—he thought in wonder. Soon its cause and remedy flashed across his mind. By chance the cub happened to lag behind while the rest of the flock were much ahead. At that golden opportunity with gentle feet came the tiger and spoke to the cub of his disgraceful behaviour. So fascinating was the influence of company that he would not be convinced of the truth. At last they betook themselves to a spring close by where the cub was asked to see his own reflection, cast on the surface of water. Oh the wonder of wonders! How majestic was his figure, unlike that of a sheep, with big rolling eyes, long whiskers, golden skin variegated with black stripes and a long tail! Ingeniously a piece of flesh was then put into the mouth of the cub. Full of tiger-consciousness he sprang to his feet, gnashed his teeth and growled aloud in high glee. Here the tiger played the role of a teacher through whose wise advice the cub got back his own self-consciousness. This parable beautifully illustrates the grave and responsible function of the teachers of men. They keep the fire of religion alive on this earth; but for them the world would have been a hideous hell—the fit abode of Satan and his devilish crew. But how few and far between they are! It is only rarely that we meet with them.

Will then this craving of men for liberation—**final bliss and beatitude**—go in vain? It is a

mysterious law of nature that wants and their fulfilment originate side by side. The disease is the herald of the coming cure. Storms and hurricanes only foreshadow the tranquillity that is not far off. The seed does come when the ground is ready. “Ask and it shall be given unto you, knock and it shall be opened unto you, seek and you shall find it,” says the Bible. Hence when a man really thirsts for religion, the teacher, the helping medium, does surely turn up. Earnestness and sincerity are not without meaning. Rudely shocked at the inhuman treatment of the father and the stepmother, Dhruva was disconsolate and would not eat or drink till he learnt from his mother that there is a mightier power, the Lord Krishna, the solace of those who are wronged. Darkness of the night with its usual stillness set in. All retired for rest. Suniti, the mother of Dhruva, wept over her sad lot till she fell asleep. Then slowly did the mystic child steal out from the bed as if driven by a divine call and walk into the deep, dense forest in search of Krishna. At that unearthly hour of the night, fearless and unmindful of his surroundings, Dhruva went on. Tears were streaming down his eyes and fervent prayers were on his lips. And it seemed as if his heart would break, so intense was his longing to see the Lord. At last came the holy sage Narada who consoled the boy with loving caresses and illumined his soul. That earnestness coupled with sincerity works wonders in religion, is well exemplified in the divine life of Sri Ramakrishna Deva. Mad for truth and God-vision he passed his days in the temple garden of Dakshineswar without stirring a single step outside. And driven by the inscrutable will of the cosmic Intelligence came the roll of teachers to help him in his spiritual progress.

The seekers after truth should, however, beware of deception. The world is not without charlatans who, in order to gain some selfish end of their own, waylay the unwary by an extravagant parade of their intellectual or occult powers. These hypocrites, themselves immersed in ignorance, go, in their vain conceit, to take others on their shoulders, cause their ruin and hasten their own too. The real teachers may have little of book-learning, yet their lives, simple, pure and selfless, preach better and louder than the thunderings of the



professional preachers. Not to speak of the Avataras, the incarnate teachers who can convert into saints the vilest of sinners with a mere touch or wish, even men of realisation who are comparatively of a lower rank to them are mighty spiritual forces. In religion it is not theory that so much tells as life. The lives of such great men are the perfect embodiment of the highest religious ideals and the spirit of the scriptures is truly fulfilled in them.

In the economy of nature a rich harvest can be reaped only if there are not only good seeds, but also a fertile field, ploughed and manured well. The one without the other is abortive. Similarly in the spiritual plane, spiritual impulses are wasted if the persons that are to receive them are undeserving. Both the receiver and the giver should be fit and deserving and their combination alone results in a rich harvest of spiritual progress on and on. **आश्रयो वक्ता कुशलं च लब्धा**, says the Sūtri. Wonderful is the teacher who speaks on Brahma-jnana and clever is the disciple that listens to it. Earnest in his hankering after truth and pure in thought, speech and deed, the disciple must have also that singleness of devotion to his chosen ideal and spiritual master, as the worldly-minded have towards sense-objects and must again struggle constantly and steadily till the goal is reached. People, who think that religion is the safe and common refuge under which the idle and do-nothing take shelter, should be disillusionised that religious life, far from being a life of ease and comfort, involves, on the contrary, a continuous fight and unremitting grappling with adverse circumstances. With infinite patience and indomitable courage he should face and overcome them and stick to his ideal. The world shudders at the very mention of death, but how boldly did the little boy Nachiketa stand before the grim and towering figure of Death as an enquirer! Death recognised the heroic and superhuman stuff of the boy. Still in order to test his strength and sincerity of purpose he proposed to offer him the most covetable things of the earth, a bit of which would be temptation enough even for celestial beings. But nothing short of the solution of the enigmatic problem of Death would satisfy the questioning soul of Nachiketa. Highly pleased at the non-attachment and unflinching determination of the boy Death awakened

his soul with a long illuminating discourse on the nature of the Self—his birthlessness and deathlessness. Nachiketa stood indeed as one of the rarest disciples in the dim ages of antiquity.

Often it happens that inexperienced travellers, who seek directions at each stage of their journey from all whom they come across and act accordingly, are bewildered and benighted. A wise man, on the contrary, if bound for a strange, distant land, rejects all other advice except that of a person who is acquainted with the road and he reaches his destination safely. Similarly in our pilgrimage to the kingdom of God we should rely on the instructions of a single guide—one who knows. Various are the ways to the realisation of the ideal according to the varied tastes and likings of men. Some prefer Bhakti—selfless love, others like Jnanam—reasoning and discrimination, others again are for Nishkama Karma—disinterested work and so on, each realising the ideal in his own way. Hence it is quite natural that there should be difference among teachers who preach different creeds. But a disciple should be on his guard and see that he does not follow everybody. The Guru should be one and single for most men. The time-serving tendency of hunting after lots of teachers, but sticking to none, is responsible for the confusion and spiritual failure of many a disciple.

Intuitively aware of the inner pulse of the disciple, the peculiar bent of his head and heart, his failings and drawbacks and his latent potentialities, the Guru, like an expert physician, administers the right medicine. At the outset he initiates the disciple into spiritual life by giving him the 'Mantram,' the mystic and potent symbol of his chosen Ideal—the divine elixir that, repeated and meditated on with reverence, heals the sores due to past misdeeds, and helps the all-round growth of his divine consciousness. Not considering his duty finished there, the Guru, ever alert and watchful, constantly saves the disciples from dangers and difficulties and helps him on. Hence it is highly desirable that the disciple should approach the Guru with child-like frankness, look upon him as the living representative of his Ideal, serve him with the utmost reverence and abide by his precepts with unquestioning faith. Not to speak of the height of ingratitude,

totally vain and fruitless are the efforts of a disciple who doubts his Guru and is lukewarm in his devotion to him. That Gurubhakti is the adamantine basis upon which the magnificent edifice of spiritual life stands, defying all baneful influences, is borne out over and over again in the lives of many a devotee. Illiterate as Giri was, he had not the intellect to appreciate the scholarly discussions of the master, Sankaracharya, like other disciples and he would therefore sit as a mute spectator at the time of debate. Though dull in intellect, Giri was decidedly mild and loyal and made the service of the master his only worship, ever lovingly ministering to his physical needs. The touch of egoism which was lurking in the minds of Padmapada and others and the silent services of Giri did not escape the notice of Sankara. In order to correct the former and reward the latter one day he heartily blessed Giri and opened his spiritual eyes. The dark veil of ignorance that shrouded his soul was drawn aside, the knots of his heart were torn through, his doubts were solved and his Karmas past, present and future along with their fruits were worn out. Like a man altogether transfigured he saluted the Guru addressing him in scholarly rhymed verses. Sankara henceforth called him by Totakacharya, for his intense devotion welled up in Totaka metres. Giri was indeed an ideal disciple.

The noblest of disciples was Narendranath who became the illustrious Swami Vivekananda by the divine touch of Bhagavan Sri Ramakrishna. Unfriended he went to the West, and preached the Sanatana Dharma as lived and retold by his master and proved its excellence—its universal, catholic spirit and its rational, scientific basis. The people of the West listened to the heroic Hindu Sannyasin with admiration and showed much appreciation of him. But amidst the world-wide name and fame he knew in his heart of hearts that he was but an instrument of his master and longed for those days of Dakshineswar when he used to sit at the feet of his Master as a simple boy, hanging on every ecstatic word that fell from his lips. "If I have told you one word of truth," declared the Swamiji before the world, "it was his and his alone, and if I have told you many things which were not true, which were not correct, which were not beneficial to the human race, they were all mine, and on me is the

responsibility." What an excellent expression of superb loyalty and devotion!

This relation between the teacher and the disciple has its basis not upon the quicksand of selfish interests but upon the solid rock of pure love and genuine thirst for truth. Himself basking in the sunshine of spiritual bliss, the teacher is naturally actuated by love to share it with others. In the same way it is sincere hankering after truth, and not idle curiosity or intellectual passion, that brings the disciple to the teacher. How sweet and sacred is this relation! It opens the gate of salvation and is the paving stone that leads to final bliss. Thus the galaxy of India's chosen disciples exemplifies the truth that but for Gurubhakti Indian life would be a hopeless failure, for the strength of Indian life depends upon religion which again has its root in श्रद्धा—devotion to the Guru and the sacred scriptures.

Let us all bow down to the teacher who reveals the Brahman that pervades this boundless universe of beings, movable and immovable:

अखण्डमण्डलाकारं व्याप्तम् येन चराचरम् ।  
तत् पदं दर्शितं यम तस्मै श्रीगुरुवे नमः ॥

BRAHMACHARI BHAVACHAITANYA.

VIVEKACHUDAMANI.

(Continued from page 214.)

सर्वेषु भूतेष्वहमेव संस्थितो

ज्ञानात्मनाऽन्तर्बहिराश्रयः सन् ।

भोक्ता च भोग्यं स्वयमेव सर्वं

यद्यत्पृथग्दृष्टमिदन्तया पुरा ॥४६५॥

495. I alone reside in all beings as Knowledge, being their internal and external support. I myself am the enjoyer and all that is enjoyable,—whatever I looked upon as 'this' or the not-Self previously.

[ Support—being the substratum of all superimpositions.

Previously—before Realisation. ]



मय्यखण्डसुखाम्मोक्षौ बहुधा विश्ववीचयः ।  
उत्पद्यन्ते विलीयन्ते मायामारुतविभ्रमात् ॥४६६॥

496. In me, the ocean of Infinite Bliss, the waves of the universe are created and destroyed by the playing of the wind of Maya.

स्थूलादिभावा मयि कल्पिता भ्रमा-  
दारोपितानुस्फुरणेन लोकैः ।

काले यथा कल्पकवत्सराय-  
णात्वाद्यो निष्कलनिर्विकल्पे ॥४६७॥

497. Such ideas as gross and so forth are erroneously imagined in me by people through the manifestation of things superimposed,—just as in the indivisible and absolute time cycles, years, half-years and seasons etc. are imagined.

[Cycles—The period of duration of the Universe.]

आरोपितं नाश्रयदूषकं भवेत्  
कदापि मूढैरतिदोषदूषितैः ।

नाद्रीकरोत्युषरभूमिभागं  
मरीचिकावारिमहाप्रवाहः ॥४६८॥

498. That which is superimposed by the grossly ignorant fools can never taint the substratum: The great rush of waters observed in a mirage never wets the desert tracts.

आकाशवलेपविदूरगोऽह-  
मादित्यबद्धास्यविलक्षणोऽहम् ।  
अहार्यवन्नित्यविनिश्चलोऽह-  
मम्भोधिवत्पारविबर्जितोऽहम् ॥४६९॥

499. I am beyond contamination like the sky; I am distinct from things illumined like the sun; I am always motionless like the mountain; I am limitless like the ocean.

न मे देहेन संबन्धो मेघेनैव विहायसः ।  
अतः कुतो मे तद्धर्मा जाग्रत्स्वप्नसुषुप्तयः ॥५००॥

500. I have no connection with the body, as the sky with the clouds; so how

can states of wakefulness, dream and profound sleep, which are attributes of the body, affect me?

उपाधिरायाति स एव गच्छति  
स एव कर्माणि करोति भुङ्क्ते ।  
स एव जीर्यन् म्रियते सदाहं  
कुलाद्रिवन्निश्चल एव संस्थितः ॥५०१॥

501. It is the Upadhi (superimposed attribute) that comes, and it is that alone which goes; that again performs actions and enjoys (their fruits), that alone decays and dies, whereas I ever remain firm like the Kula mountain.

[Kula mountain—mentioned in the Puranas as being wonderfully stable.]

न मे प्रवृत्तिर्न च मे निवृत्तिः  
सदैकरूपस्य निरंशकस्य ।

एकात्मको यो निविडो निरन्तरो  
द्वयोमेव पूर्णः स कथं नु चेष्टते ॥५०२॥

502. There is neither engaging in work nor cessation from it for me who am always the same and devoid of parts. How can that which is One, concentrated, without break, and infinite like the sky, ever exert?

[Concentrated—like a lump of salt which consists of nothing but salt.]

पुण्यानि पापानि निरिन्द्रियस्य  
निश्चेतसो निर्विकृतेर्निराकृतेः ।  
कुतो ममाखण्डसुखानुभूते-  
र्ब्रूते ह्यनन्वागतमित्यपि श्रुतिः ॥५०३॥

503. How can there be merits and demerits for me who am without organs, without mind, changeless, and formless,—who am the Realisation of Bliss Absolute? The Sruti also mentions this in the passage, "Not touched &c."

[Sruti &c.—Brihadâranyaka Upa., IV. iii. 23—(In the state of profound sleep a man becomes) "Untouched by merits and untouched by demerits, for he is then beyond all the afflictions of the

heart." It may be added here that the experience of the Sushupta state is cited in the Sruti merely as an illustration of the liberated state, which is the real state of the Atman, beyond all misery. Vide Sankara's commentary on the chapter. ]

छायया स्पृष्टुं वा शीतं वा सुष्ठु दुःष्ठु वा ।  
न स्पृशत्येव यत्किञ्चित्पुरुषं तद्विलक्षणम् ॥५०४॥

504. If heat or cold, good or evil happens to touch the shadow of a man's body, it affects not in the least the man himself, who is distinct from the shadow.

न साक्षिणं साक्ष्यधर्माः संस्पृशन्ति विलक्षणम् ।  
अविकारमुदासीनं गृहधर्माः प्रदीपवत् ॥५०५॥

505. The properties of things manifested do not affect the Witness which is distinct from them, changeless, and indifferent,—as the properties of a room (do not affect) the lamp (that illumines it).

रवेर्यथा कर्मणि साक्षिभावो

वह्नेर्यथा दाहनियामकत्वम् ।

रज्जोर्यथाऽऽरोपितवस्तुसङ्ग-

रूपैव कूटस्थचिदात्मनो मे ॥५०६॥

506. As the sun is a witness with regard to men's actions, and fire burns everything without distinction, and as the rope is related to a thing superimposed on it,—so am I, the unchangeable, intelligent Self.

[ Sun.....actions—people do good and bad deeds with the help of sunlight, but the sun is unaffected by their results.

Rope etc.—the relation of the rope to the snake is wholly fictitious.

So am I etc.—unconcerned with the activities of the Buddhi. ]

कर्तापि वा कारयितापि नाहं

भोक्तापि वा भोजयितापि नाहम् ।

द्रष्टापि वा दर्शयितापि नाहं

सोऽहं स्वयंज्योतिरनीहगात्मा ॥५०७॥

507. I am neither the doer nor do I make others do any action; I am neither

the enjoyer nor do I make others enjoy; I neither see nor do I make others see;—I am that Self-effulgent, Transcendent Atman.

[ I am neither &c.—I am free from all activity, direct or indirect.

Transcendent—beyond the range of sense. ]

चलत्युपाधौ प्रतिबिम्बलौल्य-

मौपाधिकं मूढधियां नयन्ति ।

स्वबिम्बभूतं रविवद्विनिष्क्रियं

कर्तास्मि भोक्तास्मि हन्ताऽस्मि हन्ति ॥५०८॥

508. When the supervening adjunct (Upadhi) is moving, the movement of the reflection which is due to the Upadhi is ascribed by fools to the object reflected, such as the sun, which is free from activity,—(and they think) "I am the doer," "I am the enjoyer," "I am killed, oh alas!"

[ Supervening adjunct—e. g. water, in which the sun is reflected. It is the water that moves and with it the reflection, but never the sun, though ignorant people may think the sun is also moving. Similarly, all activity which belongs to the Buddhi under the reflection of the Atman, is erroneously attributed to the latter.

"I am the doer." &c.—This is how the ignorant man thinks and wails. ]

(To be continued.)

## EPISTLES OF

SWAMI VIVEKANANDA.

( Translated from Bengali. )

CLXXXI.

( Written to a Bengalee lady. )

1897.

Dear Mother,

Please be not anxious that I could not write to you and could not go to Belgaon. I was suffering very much from illness and it was impossible for me to go then. Now thanks to my travels in the Himalayas I have greatly regained my health. I shall soon resume



work. In two weeks I am going to the Punjab, and just after delivering a lecture or two at Lahore and Amritsar, I shall start via Karachi for Gujrat, Cutch etc. I shall surely see you at Karachi.

This Kashmir is a veritable heaven on earth. Nowhere else in the world is such a country as this. Mountains and rivers, trees and plants, men and women, beasts and birds,—all vie with one another for excellence. I feel a pang at heart not to have visited it so long. Please write to me in detail how you are doing, mentally and physically, and accept my special blessings. I am constantly having your welfare at heart, know this for certain.

Yours sincerely,  
Vivekananda.

CLXXXII.

1897.

Dear—,

Reached Murree from Kashmir in the evening of the day before yesterday. Everybody had an enjoyable time of it, only K— and G— suffered now and then from fever which, however, was but slight. This address is to be sent to the Raja of Khetri. Have it printed in gilt, &c. The Raja is expected at Bombay about the 21st or 22nd of October. None of us is staying at Bombay at present,—if there be any, send him a copy so that he may present the same to the Raja even on board the ship, or somewhere in the city of Bombay. Send the superior copy to Khetri. Have this passed in a meeting, and if any change is needed, no harm. Then sign it, all of you, only leaving a blank for my name, and I shall sign it on going to Khetri. Let no pains be spared in this. \* \*

\* \* Captain Sevier says he is very anxious for a site. He wishes to have a spot near Mussoorie or in some other central place, as soon as possible.....The thing is that we do not want a place which is too cold, at the same time it must not be too hot. Dehradun

is unbearable in summer, but pleasant in winter; Mussoorie itself is, I dare say, not the right place for many in winter. Above or below it, that is, in British or Gharwal territory, same land is sure to be found. At the same time there must be a supply of water at the place throughout the year, for drinking purposes and for everyday use. My plan is this: With only A— and G— I go from Murree to Rawalpindi, thence to Jammu, thence to Lahore, and from Lahore straight to Karachi.....Give my hearty love and blessings to S— Babu. I see that M. has buckled to work after such a long time. Give him my special love and greetings. To see him, with his feminine retiringness, stirred to work, my courage has gone up by leaps and bounds. I am writing to him to-morrow even. Victory to the Lord!—To work! To work!

Yours affectionately,  
Vivekananda.

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FROM THE HYMNS OF TAYUMANA  
SWAMI.

XIV.—Continued.

24.

And Thee embracing Heav'n and earth and all  
I'll write upon the canvas of my soul,  
And gazing hail Thee, Darling of my heart,  
And oft and ev'r possessed and filled with Thee,  
Bereft of thought of aught but Thee forsooth  
Will I, like love-lorn maids, bewail and cry  
With melting heart and flooding streams of tears,  
And pine and sigh in ecstasy of love!

25.

Sometimes my mind inclines to ruinous creeds  
So that Thy lov'rs who having known the truth  
Are one with Thee in bliss, cry out alarmed,  
And then I clear my mind and set me right;  
Then will I seek the hills and seas and wilds  
To live on pods and on dry leaves and green;  
Then like a pot will I too roll on earth  
And in despair address, "O Sun and Moon,

26.

" Who may He be that first ordained you thus  
 " To rise and set, that night and day return  
 " And go in constant rounds: What Glory His!  
 " O Blowing Wind, tell me whose will is it  
 " That bids thee whirl about unceasingly!  
 " Ponder, O Flooding Clouds, and counsel me  
 " How best I may induce my Lord Supreme  
 " To pour forth His abundant show'r of Grace!

27.

" O Space Immense, Thou hast pervaded all,  
 " O say what may It be that shineth out  
 " Remaining still when thou hast vanished off!  
 " O Earth, say what persists when thou art gone!  
 " Can He\* not tell, endued with lofty wit  
 " The goal that lies beyond! O Holy Writ  
 " Thy words are reckoned true and good indeed  
 " To one and all, speak out what thou hast found!

28.

" O Ocean deep, sublime beyond all words,  
 " That roars aloud with countless arms outstretched,  
 " Who set thee gird this earth without a bank!  
 " O pretty parrots green that roam the woods,  
 " O swarming bees of ample wings and swans  
 " That haunt the lotus blooms, perchance ye are  
 " On errands bound: have you yet ever seen  
 " The Perfect One Supreme, speak out for once!"

29.

Like one who having lost his elephant  
 Passeth his arm to search within a pot  
 A fool am I: I long to mix with Thee  
 Like salt in water and like camphor lit,  
 Nor was it I that first set forth the law  
 —Did not the Books declare—that I endure  
 As long as Thou the Gracious Lord Supreme,  
 And mine are all Delusion's growing bonds.

30.

And ever since the dawn of time I've borne  
 Th' unending agony through countless births:  
 Nor is release yet come, nor do I know  
 When first this bondage of the flesh began!  
 Then I would cry, " O rule this wicked cur

\* Adishesha in Hindu mythology is the power that supports the earth and other globes in their proper places. He is described as possessing the highest wisdom and as having the form of a thousand-headed serpent.

" And trample all my woes! Shiyali's Lord, (1)  
 " O psalmist (2) whom the Lord Himself did serve!  
 " O Prince (3) of Grace whom Siva called 'My child!'

31.

" O Lord of Vadavoor (4) whom gods adore,  
 " O Moola (5) great, O Lord (6) that came on earth  
 " With Siva's name to set us seek release!"  
 And I would call Arumagiri (7) too  
 That trod the Path of Peace and sought Thy Grace  
 And cry aloud to all the saints, " O help!"  
 Then like a flawless picture would I stand  
 Unmoved and then again would I lament:

32.

" Is there not one to answer *all* my wails  
 At once and banish all my woes untold  
 As Suka did of yore! † Will not the Peace  
 Where oneness and distinctions cease yet dawn!  
 Will not the Lord of Peace Supreme vouchsafe  
 To come again beneath the Banyan shade!"  
 Thus have I pined like maids o'erborne by love  
 In diverse moods: Thine is to fill my heart's desire.

33.

Glory to Him who manifests Himself  
 In time and space and causes manifold!  
 His Mercy thrive! Live ev'r the Law of Love  
 That gave the Saiva faith and others too  
 And still transcends them all! His Grace endure  
 That brought me up and deigned me all this wit!  
 O Hail! The Teacher 'neath the Banyan shade  
 And Lovers Blest who have become the All!

—A. K.

(1) Gnana Sambandha, one of the foremost Tamil saints.

(2) Sundarar, another of the foremost saints and singers whom the Lord Himself is said to have served as a messenger.

(3) Appar, another of the Tamil saints who has been called the prince of singers and a contemporary of (1) and (2).

(4) Manikyavachaka, the celebrated author of 'Tiruvachakam' psalmody.

(5) Tirumoolar, the author of 'Tirumantram.'

(6) 'Sivavakya,' one of the Siddhar school of Tamil poetry.

(7) He lived about the 17th century, the author of the popular 'Tiruppukal.'

† When Vyasa called to Suka who was fleeing away from Maya as soon as he was born, he is said to have responded from all animate and inanimate things in nature, 'Here am I.'



## CORRESPONDENCE :

## SOME SANSKRIT SCHOLARS.

To the Editor, P. B.

Sir,

Lately you have been publishing some very scholarly disquisitions by Mr. Ghosal in your monthly. Mr. Ghosal's criticisms of some Western authors, who have written about us from the Western viewpoint, are quite legitimate.

His articles have started another interesting train of thoughts in me. I thank Mr. Ghosal for stimulating my mind.

During my wanderings in North America last ten years I came across two groups of scholars who know Sanskrit. Most of them are authors or translators of books about India. The first group that I know of consists of men who have read the Gita in Sanskrit, have done it into their own tongue for the pleasure of scholarship. But these men are lacking in the knowledge of the spiritual substance of the Gita—the sacred treatise has not influenced them a whit so far as their conduct goes. In fact their minds have remained impervious to our way of looking at things: the Gita's point of view has never touched them. They have studied our philosophy and literature either for academic honours or for the steeplechase of pursuing an idea of their own throughout every Sanskrit book that they took up.

I wanted to find a Max Muller of some sort in those gentlemen; instead I found sanctimonious pedants. To them a string of degrees were the end for studying Hindu philosophy.

Take Mr. Ghosal's criticisms of some of the Western scholars: he seems to find in almost all those men a tendency to criticise where, when, and how a particular Sanskrit work was written. These scholars have not faced the one Truth that Max Muller seized upon: namely, the ancient Hindu point of view about God, Freedom, and Immortality will enable anyone to-day to attain Moksha; the Hindu way of looking at life is essential; hence any living man ought to attain that particular outlook.

I am sick of scholars that are merely curious, looking for new curiosities in order to talk about

them learnedly. What we need is men who can live the Upanishads and the Gita. India's greatness is that she always has half a dozen men who live God and then talk about it. They are the redeeming fact about our race. Otherwise we would be the most commercial and materialistic race on earth. There are countries that talk about God: they find the end of the matter then and there. Our sacred soil asks, "Have you seen Him?" Around that our life moves.

In America I have found three Sanskrit scholars who perceive the truth of our point of view and try to live their lives accordingly. Prof. Arthur Ryder, Prof. Walter Clarke, and Paul Elmar More know their Sanskrit and our philosophy as a thing to be lived. And as I wander through the States I look for men like them. They are the salt of Sanskrit scholarship. The other curious gentlemen must be below the salt of true love of knowledge!

Ryder and the other two gentlemen agree that the Gita is the record of a Beatific Vision—only—only better than Dante's. Dante's vision was his only; while that of the Gita can be had by any one who wishes to make the effort. Arjuna saw *Vishvarupa* so that we all will and can when we wish to and when we pay the price.

Now all the scholars who try to give us the sources of the Gita and its exact date irritate me for they are detracting from the real interest of the Blessed Song. We do not care when and who wrote the book.\* We want to know how he

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\*It is true that the real interest of the Gita, Upanishads, and our other scriptures lies in their spiritual substance and capacity of giving spiritual vision, changing human outlook on life and influencing our conduct. Consequently all exclusive concentratedness of interest on the historicity of their details, tending to obscure their real import and giving the impression of their teachings standing or falling with the historicity of their personalities, (which they professedly do not, resting as they do on the eternal principles of man, Nature and Self) is to be deprecated. Still it cannot be denied that the enquiry into the chronology, the order of their thoughts, the historical evidence of their personalities, have their place, if a subordinate place, in a right and comprehensive view of culture.

saw God. And the Gita is precisely the book that tells "How" one man saw God, and how we as men can follow his example.

"Words, words, words" will not take the place of realisation. Give us a man like Vivekananda who saw God—he will outweigh all your learned men as a mountain outweighs feathers. Save us from pedants!

I am yours sincerely,

Dhan Gopal Mukerji.

### REVIEW.

*Sir J. C. Bose—His Life and Speeches.* Messrs. Ganesh & Co., Madras. Pp. 271. Price Rs. 2.

The enterprising firm of booksellers, Messrs. Ganesh & Co., is doing a very useful work by publishing the lives and activities of Indian celebrities. The just estimate and appreciation of Indian genius and personalities by the Indian mind and acquaintance with their inner seats of strength, noble impulse and persistent energy in the face of difficulties and obstacles is of the highest importance in stimulating our consciousness, obscured in the power of appreciation of its own products by a depressing loss of faith in its power and potentialities. The life of Sir J. C. Bose, is an ennobling record of the history of activity of a pure Indian genius excelling in a field of work, supposed to be constitutionally unfavourable to the Indian mind. In the history as told, we get three lessons forcibly impressed on our minds from the life of Sir J. C. Bose. First his great perseverance, untiring industry in the face of difficulties and the determined will to overcome them; secondly his great idealisation of the sacredness of his work rousing in him an exalted feeling of Sraddha, impelled by which he concentrated all the powers of his being on his work at hand, as a devotee turns the whole capacity of the love and reverence of his being on the Deity of his adoration. This is indeed the spirit of Karma-Yoga, and success,

Our culture was somewhat deficient in this aspect, and it may well, without disloyalty to its governing truth of spiritual vision and in subordination to it, complement itself in the historical aspect, the orderly succession of events, personalities and chronology of ideas etc.—Ed. P. B.

although not invited, follows like a slave in the train of such a divine worker. Thirdly his wide outlook and vision which is not "scribed and confined" within the narrow domain of his special line, but always strikes out into bold generalisations harmonising the results of science with the truths of Religion and Philosophy. In this he has brought the contribution of the synthetic mind of India into the field of exact scientific observation and experiment.

The account of the researches and discoveries of Sir J. C. Bose is given in an easy form by quotations from his popular lectures so that even a lay reader can understand them and learn for himself how far-reaching the results are in revolutionising current modes of thinking. A description of the wonderful instruments for recording the phenomena of plant life, and a good photo of Sir J. C. Bose would have added much to the value of the book. We have also noticed a number of copy and printing mistakes which is to be deplored. The book has a good get-up.

### REPORT.

THE NINETEENTH ANNUAL REPORT OF THE R. K. MISSION SEVASHRAMA, KANKHAL, HARDWAR.

The present report shows an increased record of usefulness and relief carried to the distressed people by the Sevashrama from January to December, 1919. It is gratifying to find that in response to an appeal in the previous year for funds for building a General Ward, the generous public have after all removed the want and the difficulties under which the Sevashrama had so long been labouring and thereby earned the blessings of God and the gratitude of the diseased poor.

The report under review is a sure testimony to the larger amount of help that has been administered to the suffering humanity during the year. The total number of persons who obtained relief during the period were 15,351 of whom 9,272 were males and 6,079 were females, belonging to all classes, and from all quarters of India. It will further be seen from the record that the relief work of the Sevashrama has rapidly increased from 42 indoor and 178 outdoor patients during the first year of its existence to 381 indoor and



15,351 outdoor patients during the year under review. Out of 381 indoor patients, 342 were cured and discharged, 29 left treatment, 10 died, and 6 were still under treatment at the close of the year. Thus the great increase in the number of patients who daily come to the Sevashrama for relief, unmistakably proves what amount of disease and distress there is in Kankhal and exhibits in bold relief, what an amount of silent suffering remains long hidden under the pleasant exterior.

The following is a brief summary of accounts of the Sevashrama during the year under review :—

Last year's balance	...	Rs. 7736-11-6
Subscriptions and Donations received during the year 1919	„	12205-15-9
Grand total	...	Rs. 19942-11-3
Total expenditure	...	„ 7273-13-6
Balance in hand	...	Rs. 12668-13-9

But inspite of unstinted help from the public and such financial resources at its disposal, the necessities of the Ashrama are none the less pressing than before. The outdoor Dispensary is a very urgent necessity of the Ashrama, for the number of patients has greatly increased and as such the present dispensary building has proved too small and inconvenient. Besides this, the Night School attached to the Sevashrama had so long held its sittings in the veranda of the Dispensary Building and in view of the shortness of funds the Ashrama has not yet been able to construct a building for the school. A Rest House for the friends and relatives of indoor pilgrim patients has also been found necessary. Therefore, it is proposed to build a pucca house for this purpose which is estimated to cost Rs. 3000.

It will perhaps be needless to remark that the Sevashrama has been doing for these nineteen years a work which is sacred and fulfils a vital need in the present state of the country. The fact that the Sevashrama is situated in the heart of a most ancient and holy place of pilgrimage like Hardwar makes the work far more immensely useful than otherwise it should be. In order that it may continue this philanthropic work of serving suffering humanity and help to spread the light of education among the "poor-Narayanans" here, a permanent

fund is absolutely necessary. We hope the generous public will kindly feel for the poor and the helpless and place the institution on a permanent footing by means of liberal endowments. Over and above these there is a small library attached to the Ashrama which is too small to supply the whole of the intellectual and spiritual demands of the readers. The Ashrama appeals to the authors of books, booksellers and publishers, the editors of newspapers and journals etc. to be good enough to make kind and generous contributions of the same to the Sevashrama Library and remove a sorely felt want.

It further tenders its heartfelt thanks to all sympathisers and donors whose timely and unstinted help has raised the Sevashrama to the present responsible status. Contributions, however small, will be thankfully received and acknowledged by (1) Swami Kalyanananda, Secretary, Ramkrishna Mission Sevashrama, Kankhal, Dt. Saharanpur, U.P. (2) The President, Ramkrishna Mission, Belur Math, P. O. Belur, Dt. Howrah, Bengal.

*The first General Report of the Ramkrishna Sevasamiti, Kalma, Dacca.* We are glad to know that this Ramkrishna Sevasamiti of Kalma, started with a humble beginning, has been able to establish itself as a beneficent institution even in the midst of discouraging circumstances. The country is in need of such philanthropic organisations and the more there are institutions like this the better it is for the motherland. The Kalma Sevasamiti has already started boys' and girls' schools to impart the light of free education to one and all irrespective of caste or creed. In view of giving better facilities to the people for utilising the products of home-made industry and thereby teaching them self-help in these days of economic distress and famine, the Sevasamiti has also started a Vivekananda Technical Institute there. Besides these the workers distributed medicine, clothes and rice to the best of their abilities in the affected areas during the late cyclone. But the difficulty which the Samiti has been experiencing for the last few years is the financial stress for which many other good projects and even the present responsible works have suffered a good deal. All contributions, however small, for the upkeep of the institution and stimulation of its further activities in future, will be thankfully received and acknowledged by Binodleswar Das Gupta, Secretary, Ramkrishna Sevasamiti, Kalma, Dacca.

## NEWS AND NOTES.

Swami Paramananda of the Vedanta Centre, Boston, spent some time in June 1920, in Cincinnati, U. S. A., and gave a series of lectures on Vedanta. "Spiritual Consecration," "Life After Death" and "Unity a Universality" were three of his best lectures and much interest was manifested and appreciation shown by his audience. This is the Swami's fourth visit to Cincinnati. The steady growth of interest has led to the formation of a study group which will meet once or twice a week for the study of Vedanta philosophy and scriptures.

It is gratifying to note that the Vivekananda Society, Colombo, shows a distinct progress in its manifold philanthropic activities. Constituted under an able managing committee, the Society had, during the year under review, 253 members on the roll as against 241 at the end of the preceding year. The weekly classes for the study of Sivagnana Siddhar and for that of Saiva Siddhantam were held and conducted under the guidance of Sriman Thiyagarajakurukkal and Mr. A. Chellappa respectively. There is a fairly equipped library containing 852 books on various subjects. The celebration of the fifty-eighth birthday of Swami Vivekananda and the opening of the New Home of the Society came off on the 29th March, 1920, on which occasion a large number of members, well-wishers and sympathisers of the Society were present. The purchase of this New Home for Rs. 33,500 has burdened the Society with a heavy debt of Rs. 20,500 carrying interest at 10 per cent per annum payable monthly in advance. Relying on the help of the Hindu public, it has shouldered this financial responsibility and has been trying to promote the cause of Hindu Religion.

THE Eleventh Annual Report of the Sri Ramakrishna Ashrama, Bharukati, is a glowing testimony to what efficient units of philanthropic organisation can do in the country towards succouring the distressed population in times of famine, epidemic etc. The workers administered medical help to 65 patients from the outdoor Charitable Dispensary and nursed a good number

of patients suffering from various diseases. They provided for the maintenance of 14 distressed families, 2 Mohammedan orphans and 1 helpless Hindu boy. 138 poor men got monetary help from this Institution which bore, moreover, the partial expenses of 11 deserving students for the prosecution of their studies. The Ashrama organised water-supply at different places and fairs. Four years back a free school was started within the Ashrama precincts to impart free education to boys of all denominations irrespective of caste, creed or status, which has been raised to the M. F. Standard in January last. The total number of students at present is 82. It has further done invaluable service in the Famine and Cyclone Relief works and distributed 269 pieces of cloth amongst the poor.

We are glad to learn that it is proposed to take up early the construction of the building of Sister Nivedita Girls' School, Calcutta, on its newly acquired site in Nivedita Lane. The cost of materials is three times what it was five years ago, and the proposed building would require, on rough computation, about Rs. 90000,—quite a large figure. But in view of the crying need of female education on national lines, it is not too much to expect that this sum, too, will be forthcoming. Sister Nivedita's noble and unselfish life itself should be an inspiration to all generous souls to help in this great cause. Any contribution will be gratefully received and acknowledged by—

The Secretary, Ramkrishna Math and Mission,  
1, Mukherji Lane, Baghbarar, Calcutta.

## Manager's Notice.

It has been decided to improve the paper of the foreign edition of Prabuddha Bharata from the coming year. The annual foreign subscription from 1921 will be Rs. 4 (about 8s. 6d.). It is hoped our foreign readers will welcome the improvement. Should anyone like to discontinue subscribing to the paper, the Manager will be much obliged by a timely intimation. Foreign subscribers who are in arrears are requested to kindly send their dues at an early date.

Manager, P. B.  
Mayavati P. O., Dt. Almora, India.