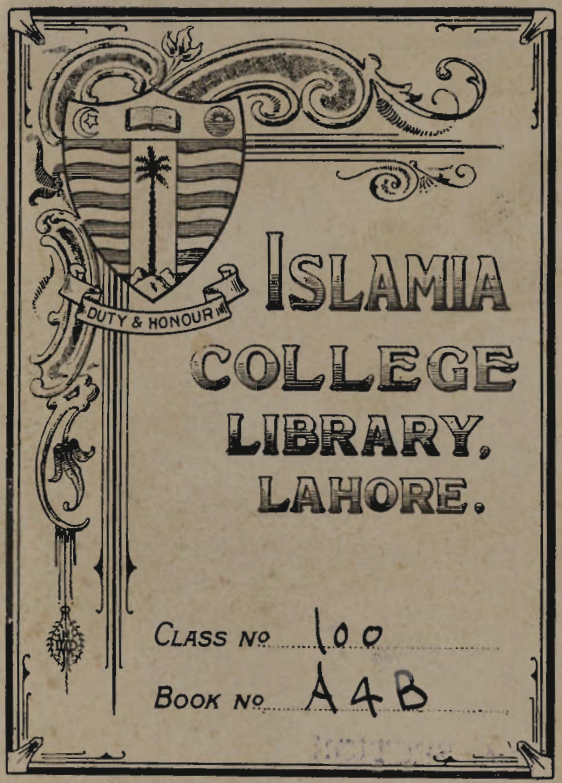
1-6345
267
R.I.
3630

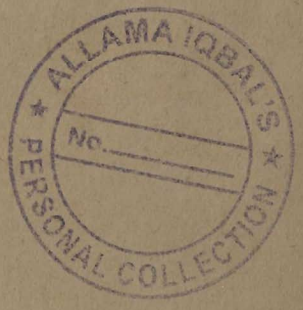


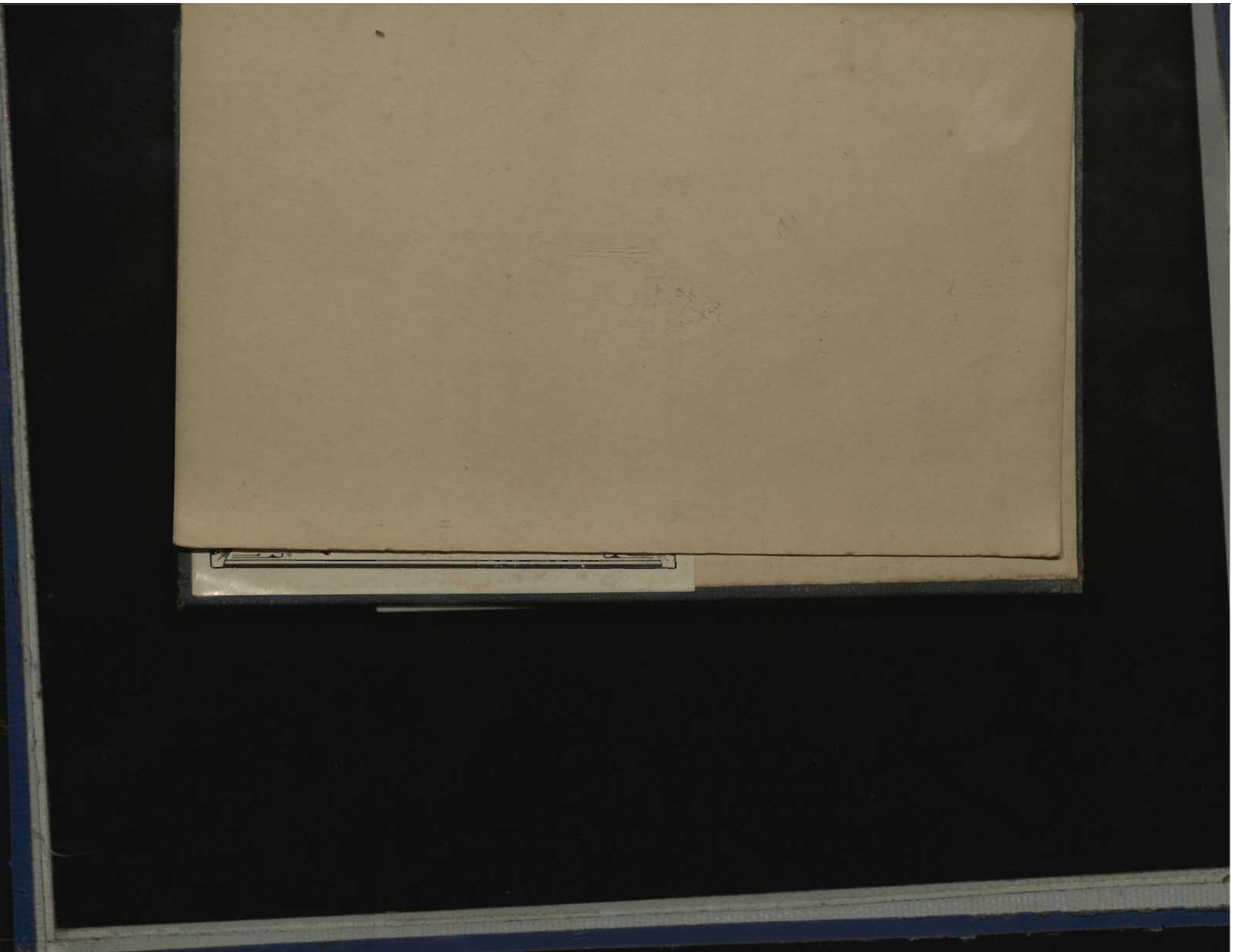
ISLAMIA
COLLEGE
LIBRARY,
LAHORE.

CLASS NO 100
BOOK NO A4B

3/15

M.A. SECTION





ISLAMIA COLLEGE LIBRARY
Bk. No.....
LAHORE

BRAHMADARSANAM

ALLAMA IQBAL'S PERSONAL COLLECTION
No. 01

Dr SIR MOHAMMAD IQBAL'S
COLLECTION.
Date.....

MACMILLAN AND CO., LIMITED
LONDON · BOMBAY · CALCUTTA · MADRAS
MELBOURNE

THE MACMILLAN COMPANY
NEW YORK · BOSTON · CHICAGO
DALLAS · SAN FRANCISCO

THE MACMILLAN CO. OF CANADA, LTD.
TORONTO

ALLAMA IQBAL'S
No. 01
PERSONAL COLLECTION



ŚRĪ ĀNANDA ĀCHĀRYA



BRAHMADARSANAM

OR

INTUITION OF THE ABSOLUTE

BEING AN INTRODUCTION TO THE
STUDY OF HINDU PHILOSOPHY

BY

ŚRÎ ĀNANDA ĀCHĀRYA

MACMILLAN AND CO., LIMITED
ST. MARTIN'S STREET, LONDON
1917

SPECIMEN NOT FOR SALE CONSIDERED

16345/3630

COPYRIGHT

181.4
A4B

ALLAMA IQBAL'S
PERSON

Dedicated

TO MY FRIENDS AND PUPILS

IN NORWAY.

ĀNANDA.

PREFACE

THESE lectures were delivered in Christiania during the early spring of 1915. My aim was to present Hindu ways of looking at the eternal verities of life in simple language before the mind of the Norwegian public, with whose points of view, however, I was as utterly unfamiliar as they were with mine. In this rather venturesome undertaking, I was encouraged to persevere through an inner conviction of the uniformity, amidst a diversity of forms, of the philosophical experiences of humanity all the world over. At the same time I am persuaded, through a constant watching of the growth of the deeper life of students of many nationalities, both in the East and in the West, that the most efficient way of helping the student of soul-philosophy is not to give him any so-called academic philosophy at all, but to confer upon him the privilege of a free hand, and allow him, as it were in his own right, to bring out to his own introspection, and shape and mould, all the hidden forces of logic and light that lie dormant in his own higher nature, needing no

interference or compulsion from without, but only a favourable spiritual and ethical stimulus, in the shape of affinity or real friendship with the impersonal individuality of a living, historical, and rational culture.

To require of the student that he should swallow the pills of metaphysical theory and theological dogma, without protest, were no better than to pour concentrated carbolic or sulphuric acid on the skin and then to expect the unfortunate victim to keep quiet!

These lectures were given under the inspiration of such beliefs, formed partly from personal experience in teaching, and partly derived from the wisdom of our Hindu Rishis and Gurus. Intended especially for beginners, and delivered *ex tempore*, they do not claim to be a systematic treatise; they will serve their purpose if they succeed in persuading the reader that he and I are of one blood and one life.

Let me add that my sincere thanks are due to Miss Hermione Ramsden, without whose whole-hearted assistance these lectures would never have been written down.

ĀNANDA.

NORWAY, *July* 9, 1916.

CONTENTS

FIRST LECTURE

PAGE

General View-Points of Ancient Indian Philosophers 1

The meaning of the word Darsana—The six systems of Indian philosophy—The Buddha's teaching regarding Nirvāna—European chronology—Contrast between Indian and European philosophers.

SECOND LECTURE

Dualism: Matter and Spirit 21

Kapila's early training—His philosophy and ethics—Three sources of knowledge—Evolution of the universe—Nature of the soul: its bondage and salvation.

THIRD LECTURE

Theism: God and Man 40

Controversy between science and religion—Truth is one—Arguments in favour of theism by Gotama, Patanjali, Nārada and Sankara—The trend of science towards monism—Hymn from the Rig Veda—Agreement between modern science and the Vedas.

FOURTH LECTURE

PAGE

MONISM: MAN AS ASPECT OF THE DIVINE . . . 70

Aspects of consciousness—Religious systems without a God—Philosophy of relation—Rāmānuja's qualified monism.

FIFTH LECTURE

MONISM: THE ABSOLUTE AND THE COSMOS . . . 104

Psychological foundation of Advaita philosophy of Sankara—State of subconsciousness—Progressive Yoga life—Turiya and Samvit—Avidyā, the doctrine of error—Discipleship.

SIXTH LECTURE

MONISM: REALISATION OF THE ABSOLUTE TRUTH OF LIFE 135

The constituents of the universe—Composition of the spirit, the soul, and the body—The six circles—The meaning of Māyā—Man's freedom—Sāmkhya *versus* Vedānta—Consciousness identical with reality.

APPENDIX 173

GENERAL BIBLIOGRAPHY 193

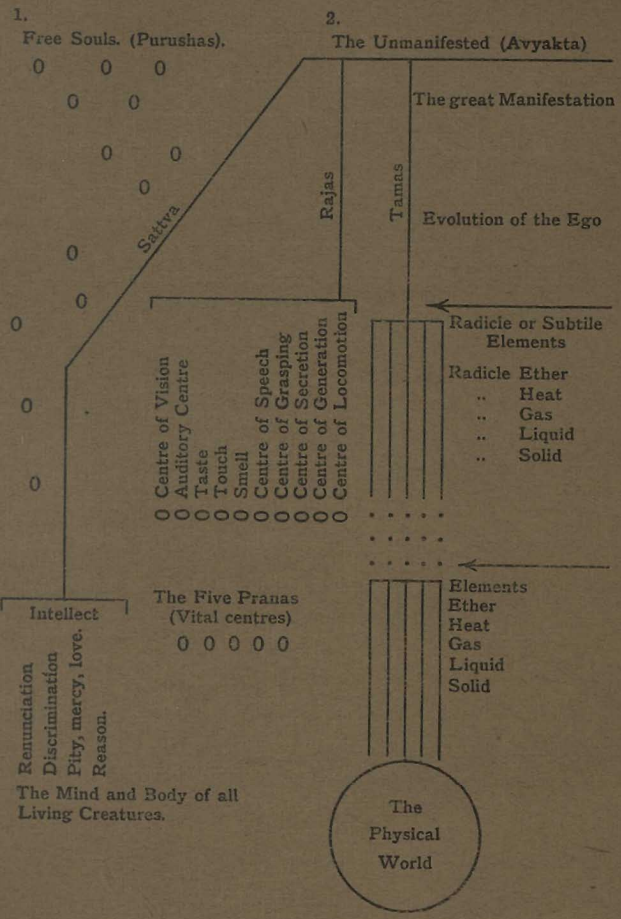
INDEX OF SANSCRIT TERMS 197

FRONTISPIECE

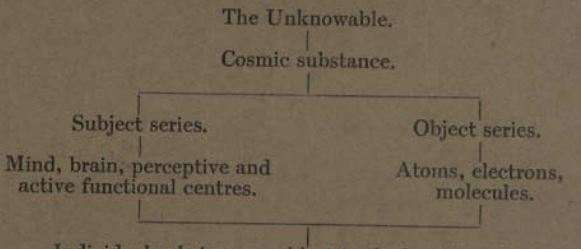
PORTRAIT OF ŚRĪ ĀNANDA ĀCHĀRYA

From an oil painting by Miss Adele Fairholme

KAPILA'S THEORY OF THE COSMIC EVOLUTION



KAPILA'S THEORY OF THE COSMIC EVOLUTION ACCORDING TO VYĀSA'S COMMENTARY



THE TWENTY-FIVE PRINCIPLES OF SĀMKHYA.

1. Purushas (souls).
2. Prakriti (the unmanifested).
3. Mahat (the great reason).
4. Ahamkār (the ego).
5-9. The Tanmātras (the subtile elements).
10-14. The Buddhindriyas (the faculties of knowledge).
15-19. The Karmendriyas (the faculties of action).
20. Mind.
21-25. The Mahā-Bhutas (the gross elements).

TANMĀTRAS.	BUDDHINDRIYAS.	KARMENDRIYAS.
1. Sound medium	Hearing (in the ear)	Speaking (in the tongue).
2. Touch ,,	Touching (in the skin)	Grasping (in hands).
3. Colour ,,	Seeing (in the eye)	Moving (in feet).
4. Savour ,,	Tasting (in tongue)	Secretion.
5. Odour ,,	Smelling (in the nose)	Generation.

MAHĀ-BHUTAS.

Ether.
Gas (air).
Heat—light.
Liquid (water).
Solid (earth).

I

GENERAL VIEW-POINTS OF ANCIENT INDIAN PHILOSOPHERS

The meaning of the word Darsana—The six systems of Indian philosophy—The Buddha's teaching regarding Nirvāna—European chronology—Contrast between Indian and European philosophers.

INDIA has been justly regarded as the home of philosophy and religion. From the earliest times Indian thinkers have felt the necessity of basing religion upon philosophy, and of building society upon religion. In order to illustrate the fact that philosophy has been the dominant factor in the history of India, I will begin by telling you a little fairy tale.

There was once an Indian prince who was wandering among the mountains when he met a great sage, who told him that he would have to pass through many misfortunes and would suffer much trouble in the future. The prince asked the sage if he could not help him so that he might be spared these terrible misfortunes, whereupon the sage gave him three things: a milk-white leaf, a silver-white bee, and a bee

of golden hue, and told him that as long as he kept these three together in a safe place, he would be preserved from all danger. The prince took the three gifts to his mother and explained to her their magic properties, whereupon she caused a room to be built of stone under a lake, and there in a steel box she placed the three treasures.

In the course of time the sage's words were fulfilled, and although the prince passed through many dangers, his life was preserved.

It is in the same way that the life of the Hindus is preserved through the possession of three things : philosophy, morality, and religion. The milk-white leaf represents morality, the silver-white bee stands for religion, and the bee of golden hue symbolises philosophy. All through the history of India we find that these three have been regarded as sacred and treasured as the precious talisman that was to preserve the nation through all the vicissitudes of its history.

As you all know, India has passed through many changes during the last few centuries, but there are probably no people in the world who have been subjected to so much pressure from outside, and have yet managed to escape from the degenerate influence which is usually the result of contact with less civilised races.[1] Thus we see that the ideals of a holy life have been preserved in spite of the absence of a

[1] See Appendix.

national government to safeguard the essentials of Hindu life and religion.

Far away from the sun-baked plains, the busy towns, and quiet villages, there lived a brotherhood of teachers who matured their philosophy in the solitude of the mountains and in the depths of the forests for the purpose of guiding humanity. These teachers, who were known by the name of Sannyāsins, were, and still are, the real legislators, governors, and guides of the Indian people. These Sannyāsins, trained in the science of self-knowledge and self-control, and renouncing the ordinary pursuits of life, wander all over the country, live among the people, and teach them to live the life of righteousness.

It would take too long to give an exhaustive account of the influence exerted by Indian philosophy on Indian life; I will only touch on a few points. To begin with, it is extremely important that I should explain the meaning of some technical terms of philosophy for which there are no English words which exactly correspond.

The word "Darsana" is generally used as synonymous with "philosophy," and is derived from the Sanscrit root *dris* which means "to see." If we trace the origin of the word, we find that the first and most ancient meaning is "seeing with the eyes." The second meaning is "perceiving with the different senses," perceiving, that is, with the sense of seeing, sense

of hearing, sense of smelling, sense of feeling, and sense of tasting. Darsana, therefore, includes all that we feel and all that we perceive with the external senses *through our minds*. The third development of the word is "seeing with the Divine eye," that is, the eye which is opened through meditation and purity of life, by which means the soul is brought into touch with the Highest. Thus the three meanings of the word Darsana are: seeing with the senses, seeing with the mind, and seeing with the Divine eye, which last you may call intuition.

The third meaning is the most important one to be remembered, as it marks off Indian philosophy from the philosophies of the rest of the world by presupposing that the soul is the ultimate Reality, and that its substance as well as its form is to be described by the word intuition (Sākshi Svarupa). Some philosophers appear to think that consciousness is an attribute or faculty of the soul which is independent of the senses; others again think that consciousness is independent of the senses as well as of the reasoning powers, and is the intermediate link between soul and thought activity; but the Vedānta teaches that soul is pure intuition.

There are at least sixteen different schools of philosophy in India,[1] but of these only the six principal systems are generally recognised. The first and oldest of them is the Sāmkhya, the founder of which was Kapila. Kapila is regarded

[1] See Appendix.

as the father of Indian philosophy because, although philosophy in the sense of Darsana was known to the Rishis even before his time, he was the first to place it on a rational basis.

Now let us turn to the meaning of the word Sāmkhya. Sāmkhya means that which can be numbered, classified, grouped. Kapila called his system the numbering system, but of course it had nothing to do with arithmetic. It was so called because he classified material phenomena under twenty-four heads, or principles. The other meaning of the word Sāmkhya is Ātmānātmaviveka, which means the discrimination of soul from nature, spirit from matter. The reason for separating or differentiating the soul from matter is that we are conscious within ourselves of a principle, *i.e.* self-consciousness, which is quite different from the rest of the universe. You are aware within yourself of your own existence; I am conscious within myself of my own existence, and, going deeper still, I find that I am conscious of my own existence as the witness or seer of the thoughts and feelings that pass within the mind and body, within which the soul appears to dwell. As the thoughts and feelings of each one of us differ from the thoughts and feelings of others, Kapila assumed the existence of a plurality of independent souls, each of which is fundamentally different from every other. He also assumed the existence of a world of matter independent of the world of souls.

The object of the Sāmkhya is to realise the distinction between matter and spirit, so that the latter can emancipate itself from the bondage of the former; thus Sāmkhya teaches us how to *see* the spirit which lies encased in matter, therefore it is called a Darsana because it invites us to see the glory of the spirit as it is in itself.

The second system of Indian philosophy was founded by Patanjali and is called the Yoga. The Yoga Darsana is not an independent Darsana, but has arisen out of the Sāmkhya and may be said to supplement it. The word Yoga means "self-concentration with a view to see the soul as it looks when it is abstracted from mind and matter."

Patanjali says in his Yoga Sāstra that when the soul is freed from distraction, ignorance, and doubt, it stands face to face with God and is blessed with the vision of the All-holy. Thus it is quite clear that the object of the Yoga Darsana is to teach us how the eye of the soul may be opened so that we can see our God, through whose grace we are able to escape the miseries that are due to ignorance. The fruit of God-vision is perfection. Man can only be saved by Yoga, that is by the conscious union of finite souls with the Infinite through the clear recognition on the part of the former of the essential kinship of both. This recognition may be obtained in various ways, either by dedicating all the fruits of our work to God—this way is

called the Karma Yoga—or by the absolute surrender of all our hopes and aspirations, and our self also, to God, in the belief that His grace is our highest good. This is called Bhakti Yoga, or the realisation of God through love and devotion. The highest form of Yoga is called Jnāna Yoga, in which the finite soul does not see itself except as infilled by, and identical with, the Absolute God.

The third system of Indian philosophy is called the Nyāya which was delivered by Gotama. He taught that the highest aim of human life was to attain to a right understanding of God, soul, and nature. The word Nyāya means standard, or universal principle. This Gotama lived long before Gautama the Buddha and was the inventor of Hindu logic, physics, and metaphysics.

The fourth system is called the Vaishesika and is also based upon Gotama's Nyāya; it is, in fact, one of the great divisions of the latter. It teaches that Liberation is the reward of Divine knowledge.

The last two, the fifth and sixth systems of Indian philosophy, are called the Mimāmsā and the Vedānta, taught respectively by Jaimini and Vyāsa. Mimāmsā means profound thought, reflection, and is concerned chiefly with the correct interpretation of Vedic ritual and text, while the Vedānta deals with the inquiry into the nature of the Absolute Spirit. The object of the Vedānta is to discern the highest truth

that is revealed in the consciousness of humanity, and thereby to attain the Highest Goal of existence.

Now I will briefly refer to some of the subjects treated of in the different Darsanas, and this will enable you to form an idea of the scope and object of Hindu philosophy. They are as follows :

The origin and constitution of the universe.

The nature of knowledge and its instruments (such as mind, etc.).

The discrimination of the soul and its immortality.

The future state of the soul and its wanderings.

The cause of our embodied existence.

The cause of pleasure and pain.

Moral law (Karma).

Bondage and Liberation.

Personal God and the Absolute, or the Impersonal God.

One aim inspires the whole body of Hindu Darsanas, and that is Liberation—Mukti.

" As the waters of the ocean have only one taste, which is salt, so the Darsanas have only one aim, which is Liberation."

Man wants to be liberated, to be free—free from the imperfections of his own nature—physical, intellectual, moral, and spiritual. This aspiration is seated deep down in the very nature of our spiritual consciousness, and finds eloquent expression in the songs of the Upanishads and in the aphorisms of the Darsanas.

To attain to freedom means to be holy and wise and perfect, as God is perfect, wise, and holy. Different philosophers have interpreted freedom in different ways; for instance, Kapila says that freedom means the realisation of the independence of the spirit from the material principle in which it finds itself entangled. This state of perfection means complete freedom from the vicissitudes of terrestrial existence, but this may be taken in two ways: first, that the soul may be completely extinguished, just as the flame of a candle is extinguished; or that the soul may return to God from Whom it arose.

The former teaching has been attributed to the Buddha, while the latter emanates from the Vedānta. I cannot enter into a discussion as to whether the Buddha meant by Nirvāna the complete extinction of the soul, for the Buddha preferred to be silent on questions relating to the finality of things, and, as often happens, his followers interpreted the sayings of the master according to their own favourite views.[1] I can only say that my personal opinion on the subject of the Buddhist doctrine of Nirvāna is that the Buddha meant, not the extinction of the immortal spirit, but of the lower ego which is the seat of all selfishness and imperfection. That this is so seems probable from what he said on one occasion when he took some dry leaves into the hollow of his hand, and asked his disciple Ānanda to tell him whether there were

[1] See Appendix.

any other leaves besides these, to which Ānanda replied :

" The leaves of autumn are falling on all sides, and there are more of them than can be numbered."

Then the Buddha said : " In like manner I have given you a handful of truths, but besides these there are many thousands of other truths, more than can be numbered."

The Buddha was of opinion that man must be taught to be moral first, then he will see the greater truths for himself.[1]

The Vedāntic conception of the soul is based upon the essential unity of the soul and Brahman. The Vedāntin holds that the idea of an individual soul existing apart from the Absolute is mistaken logic. Man thinks that he is cut off from the Infinite because of his ignorance. Liberation means the passing away for ever of this illusory sense of finiteness, and realising the eternal nature of the Soul.

All philosophical speculation can be traced in the Rig Veda, which is the oldest of all the Vedas ; there we find such passages as the following :

" The poets and prophets discover God in their hearts. Beyond light and darkness, there He shines in His wonderful Majesty."

The entire Vedic literature is filled with references to the existence of a God, and man's need to realise Him. The Upanishads, of

[1] See Appendix.

which at the present time there are only 108 in number, are full of the loftiest poetry with regard to the immortality of the soul, the Creator of this universe, and the final liberation of man through the knowledge of "the God who dwells in the cavity of the heart." All the philosophical speculations of the world can be traced to the Upanishads, which are an inexhaustible storehouse of scientific and philosophic ideas.

The next body of literature are the Sutras, or aphorisms: all the Darsanas are written in this form, and it is quite impossible to understand them without commentaries. These were written much later. The interpretation is in the hands of Brahmanas and Sannyāsins; the Brahmanas teach the lay pupils, and the Sannyāsins teach those who renounce the pursuits of mundane life and devote themselves exclusively to the realisation of the Absolute Brahman.

It is exceedingly difficult, if not impossible, to settle the chronological order in which these different systems were given to the world. European scholars have a tendency to fix the age of Sanscrit literature at a much later date than we do in India, basing their conclusions on very superficial evidence. For instance, Wilson based his conclusions concerning the date of the Mudrā-Rākhasa from a passage which runs as follows: "... being troubled by the barbarians"; he said that this drama was

composed between the eleventh and twelfth centuries A.D., for no other reason than that India was invaded by the Mahomedans at that time; but the word Mlechchha refers to all non-Indians, and we know that Alexander the Great invaded India in the fourth century B.C., and that after Alexander's time India was repeatedly invaded by Bactrian Greeks and Scythians. But Wilson gives no reason why Mudrā-Rākhasa should not belong to the Alexandrian period. Again, Max Müller thinks that the Vedas were composed between 1500 and 1000 B.C., and he refers the Sutra literature to a period extending from 600 to 200 B.C., although there is hardly a single scrap of evidence to substantiate this view.[1]

We shall therefore leave the question of dates alone. It is certain that in very ancient times the real authors of the Vedas taught them to their pupils, by whom they were afterwards handed down to successive generations, when the teachings contained in them came to be widely diffused. In later ages, these were reduced to writing and divided into different systems according to the subject matter, each being ascribed to the celebrated Rishi through whom it was believed to have been revealed.

With regard to Indian philosophy, it is impossible to apply what is known as the ideal method, or for the matter of that the chronological method either, in tracing the develop-

[1] See Appendix.

ment of the Darsanas. It is tolerably certain that none of the six teachers whom I mentioned actually wrote the Sutras which pass under their name. Kapila, Kanāda, Gotama, Jaimini, Patanjali, and Vyāsa taught these Darsanas to their pupils in systematic form, and many centuries after their death the Sutras were written; but these great Rishis were not the originators, they were the conveyers of the Darsanas. It will be seen, therefore, that these Darsanas passed through two stages in the course of their development, viz. the oral and the written stage, the former being of course the more ancient.

European historians and antiquarians firmly believe that their ancestors were savages and that they are far more enlightened than their forefathers, but we in India believe exactly the opposite. We think that our ancestors were gods and Rishis, endowed with superhuman wisdom and holiness, and that we Indians of the present day are their unworthy descendants. The illusion of European historians consists in judging our history from a knowledge of their own past. I should like to remind them that the law which they deduce from a study of the history of Europe after the fall of the Roman Empire cannot be held to account for the civilisations of ancient Egypt, Greece, Persia, India, and China. In those countries civilisation, instead of developing, has degenerated, while in Europe civilisation has progressed from

very unpromising beginnings. India looks back, while Europe looks forward to the Golden Age.

It is not every one who is called to the study of the Darsanas; there are certain mental, moral, and spiritual qualifications that are necessary, the first and most important being that the student should have fulfilled all his duties towards the world, among which are included, not only civic and household duties, but all the observances required of him towards the manes of his forefathers, as well as the offering of sacrifices to the deities who preside over nature. Next, he must be able to control his senses, his mind and intellect. He must cultivate what is called one-pointedness, not allowing his mind to wander; he must be ready to forgive every injury that may be inflicted on him; and he must be able to see God in all. When a man possesses all these qualifications, then he is allowed to study philosophy. Yet it must not be supposed that the mass of the people are kept in ignorance, for as in Europe there are only a few experts who devote themselves to the higher branches of science, such as mechanics, chemistry, medicine, etc., so in India it is only the few who may devote themselves to the study of the Darsanas, while to the populace philosophy is taught through the medium of religion, mythology, and parables. The drama, art, and poetry of India are all pervaded by this teaching.

The circle of students who are privileged to study the Darsanas under qualified teachers is very wide in one direction, and very narrow in the other; for instance, it is wide because it includes all the Devas [1] and the Pitris,[1] and the three twice-born castes. It is narrow because it excludes the Sudras, or fourth caste, and women, unless they give up their worldly attachments and devote themselves completely to the unfoldment of the spiritual side of their nature. The *sine qua non* of the privilege of study in all cases is a real thirst for truth.[2]

In India the ideal of education is very high, and consequently its realisation implies a process coeval with the progress of the soul through infinite time. As the summit of human perfection cannot be attained within the brief span of a single life, and as society is composed of individuals, each differing from the other in taste, inclination, capacity, and attainment, education was arranged in such a way that all classes of men and women, from the best and brightest minds to the most commonplace, should be afforded opportunities for receiving instruction.

The Rishis recognised that a fundamental contradiction exists between the requirements of our spiritual and our earthly life, and that

[1] The Devas are the personal deities who preside over the various forces of nature. The Pitris are the spirits of the dead, ancestral spirits.

[2] See Appendix.

this can only be overcome by making the latter subservient to the former. From this originated the institution of Āsrams and castes. The Āsrams are the stages of life for receiving the education suited to each; for instance, the first period of a man's life ought to be devoted to the acquirement of knowledge; the next should be devoted to the performance of the duties incidental to social life; the third period should be devoted to the acquisition of truths which lie at the root of all things, such as the nature of God, the state of the soul after death, etc., and the fourth period should be devoted to the realisation of the Highest; but during this last period of life men who have passed through this training are expected to give the fruits of their experience to the rising generation.

So also with the caste system. It is based upon the fact that our capacities are to a great extent inborn, and that the ends of a complex society can be best served by utilising the principles of heredity. Each caste has a particular profession as well as duties and obligations of its own. For this reason the education of one caste differed from the education of the others, and this difference is explained by the desire of social legislators to produce the most efficient citizen. But while paying attention to the development of the practical faculties of citizens, they never lost sight of their spiritual needs. The idea was that whatever may be the intellectual or moral character of a citizen, each

one is to be taken by the hand and led step by step to the Highest Goal.

In Europe, philosophy is the favourite study of those who are of a contemplative turn of mind, it has never been the common property of the public; whereas in India, philosophy is as vital a need to all as the air we breathe or the food we eat, it is not in the hands of amateurs or academical professors.

European philosophy does not concern itself either with the foundation of religion or that of morality. The people, no less than the Church, never expected guidance from the philosopher in matters relating to the supersensuous. But in India the teachers of the six systems of philosophy are also the teachers of religion and morality. Religious life was never divorced from philosophical contemplation, nor was the culture of the Darsanas viewed with suspicion by religious people. The secret of the harmony between Dārsanikas and Dhārmikas (philosophers and religious men) is that the former started with the assumption that the Vedas were revealed to man by God. No Dārsanika ever questioned this supreme fact, hence the happy blending of faith with reason, which is conspicuously absent in the history of the development of European philosophy.

The Indian Dārsanika starts his inquiry with a searching examination of the position of man, including both his psychology and his surroundings; he finds that although man is

happy to a certain degree, he is not supremely so, that his lot is a mixed one, while he continually longs for an unmixed state of blessedness. The investigation into the cause of suffering leads the Indian philosopher to the conclusion that all pain is due to our confusion of the immaterial spirit with the material body, and his final teaching is that man can—by means of knowledge, and knowledge alone (Jnāna)—become, not only the master of his fate, but that he can isolate himself completely from the onslaught of all evils, including death, even in this life.

Hindu philosophers teach that the soul is a spiritual, conscious substance, perfect and universal, neither liable to birth, death, or pain, but that, owing to the power of a mysterious agency, sometimes called Avidyā, ignorance, and sometimes Aviveka, non-discrimination, or Mithyā Jnāna, false knowledge, souls are tied to subtile bodies and are made to pass through pain and pleasure, birth and death. Souls suffer Samsāra, or repeated births, owing to non-discrimination of the real from the unreal, *i.e.* the confusion of the Immortal Soul with the perishable aspects of personality. All works born out of this primitive non-discrimination, whether mental or physical, moral or immoral, are reproductive, *i.e.* they go on multiplying until they are counteracted and destroyed by true knowledge. Therefore the highest aim of man is to attain to perfection and freedom through the destruction of all Karma (works).

Karma can only be destroyed by the complete annihilation of ignorance, non-discrimination, and false knowledge.

It is extremely difficult to picture in the mind's eye the state of freedom which the Indian philosopher has in view. It must be remembered that he believes that all that we call suffering, disease, and death, is, in the last analysis, a state of feeling which does not correspond with reality. When Jnāna [1] arises, all the apparitions which are called up by our imagination and feeling will vanish away and nothing will remain except the Absolute I AM. This is called the highest stage, from the summit of which body, mind, and the whole universe will appear as mere shadows.

Although this idea of Mukti, or liberation of the finite spirit through the knowledge of its infinite nature, is foreign to European philosophers, it must be said that, both in the Bible and in the writings of early Christian mystics, the belief in the attainment of one-ness with God through love is frequently to be met with. Again, although the idea of the infinite movement of the finite spirit in accordance with the law of moral retribution has not found any place in the discussions of European philosophers, it does not seem to have been unfamiliar to the author of the Gospel according to St. John.

[1] Jnāna is the intuition which arises through the development of the cognitive faculties.

BIBLIOGRAPHY

Sarvadarsana Samgraha, p. 85.
Buddha, by H. Oldenberg, pp. 263-285.
Dhammapada, pp. 427-445.
Samyuttaka Nikāya.
Malinda Panha
Rig Veda.
Mr. Dhruva's paper, "On the Age of the Veda."
Mr. Tilak's "Arctic Home of the Āryas" and "The Orion."

II

DUALISM: MATTER AND SPIRIT

Kapila's early training—His philosophy and ethics—Three sources of knowledge—Evolution of the universe—Nature of the soul: its bondage and salvation.

In my last lecture I explained that the first object of Hindu philosophers was to investigate the cause of life and nature, and then to discover the best means of becoming one with that cause; that is to say, it is a search into the eternal nature of the human soul and an inquiry as to its ultimate destiny.

To-night I propose to take up the subject of the most ancient and most honoured of Indian philosophies, the Sāmkhya. This word has two meanings, of which one is the enumeration of first principles, and the other, the discrimination of spirit from matter. The real founder of the system is absolutely unknown, but the germ of its teaching is to be found in verse 5, chapter iv. of the *Svetāsvetara Upanishad* of the Krishna Yajur Veda, where several references to the Sāmkhya doctrine occur; but the Sāmkhya

philosophy was first taught in a systematic form by Kapila, and for this reason he is regarded as its founder. It was Kapila who systematised it and placed it upon a rational basis; he was the first to collect the different ideas that were taught under the Sāmkhya system, and it was he who delivered it to the world.[1]

Very little is known regarding the facts of the founder's life. His father was a Rishi called Kardama, and his mother's name was Devahuti. It was from her that he learnt the rudiments of philosophy and all the varied teachings about the soul, the life hereafter, and the Eternal God.

Gradually the teachings of the mother produced their results in him and he took to a life of contemplation; tradition says that in later life he destroyed the wicked sons of Sagara, the then-reigning king, by means of his occult power. A likeness of Kapila has recently been found, sculptured in the rock, in a cave temple which still exists in the district of Anurādhāpura in Ceylon. It shows him sitting in his cave in an attitude of contemplation. He is said to have passed the remainder of his days on an island called Sāgara which is situated at the mouth of the river Ganges, about ninety miles from Calcutta, and every year, on the last day of the Sanscrit month Māgha, at the time when the sun begins its northerly course and passes from Sagittarius into Capricornus, thousands of men and women visit the place where he meditated

[1] See Appendix.

and gave the fruits of his meditation to Āsuri, his disciple. Thus the tradition of his life is still kept up at the present day, and all Indians, especially the Hindus, worship his memory as a great saint and philosopher.[1]

As regards the date when he lived, according to Hindu tradition he flourished about five thousand years from now, that is more than two thousand years before the birth of Buddha.[2] Mention of him has been found in many Sanscrit books, and even those writers who are opposed to his doctrines allude to him with the greatest reverence, which proves how great his influence must have been in ancient India.

The method followed in the Sāmkhya Sutra is pre-eminently logical. Kapila recognises three modes of gaining knowledge: perception, inference, and revelation (Sabda). The existence of the world is proved by the testimony of the senses, and the existence of the *cause* of the world can be proved by inference. The existence of the soul is also proved by inference. Kapila regards the Vedas as revealed, and cites Vedic texts as an infallible authority in support of all his theses—which are proved by perception and inference.

By perception is meant the knowledge produced through the contact of the understanding and senses with objects. Our intellect assumes the form of the object which is presented before the mind by the senses. I see the ink-pot, because—

[1] See Appendix. [2] See Appendix.

(1) The ink-pot is within the range of my vision, and

(2) My intellect spontaneously assumes the form of the ink-pot.

The soul becomes aware of the existence of the ink-pot owing to the contribution of the form of the ink-pot by the intellect and the contribution of the matter (colour, etc.) of the ink-pot by the organ of sight. This is Kapila's theory of perception (see *Sutra* 89, ch. viii.). Inference is preceded by perception. The knowledge by inference is due to the unconditional and universal association between two observed facts; for instance, when we see smoke at a distance we infer the existence of fire. Why? Because we know from experience that fire is always present where there is smoke. Thus whenever we see an effect, we infer a cause, because, as Kapila says, out of nothing something cannot arise. All perceptions are not logically valid. A perception can be vitiated in many ways, and as no inference is of any weight unless drawn from correct perceptions, it is useful to be acquainted with those conditions which tend to invalidate perceptions.

For instance, the observer must not be very far away from the object to be observed, and his senses must be in the normal state. Neither can he obtain a correct picture of an object if he be too near it. The observer's mind must be scientifically trained and free from prejudices and undue leanings. Without a judicious

balance of the mental faculties no observer can draw truly scientific conclusions. Then, again, we sometimes fail to see a thing even with the most powerful microscope when the size of the object is too small. It is for this reason that the atom is impossible of being observed. The interval of time is one of the most important factors in observation, and if the interval be too long it is most probable that we shall not have any knowledge of the object. For this reason people hesitate to accept the theory of the origin of the nebular system or that of the origin of species. Lastly, a certain amount of what may be called pre-scientific intuition is necessary in order that facts may be collected and arranged with a view to bring them under a general principle. All great discoveries in science have been made by those who started their scientific career with a kind of intuition. Intuition creates the truths which the mind understands. Newton had the intuition of universal attraction, and his mind brought forth the mathematical laws of the falling bodies in order to confirm his intuitive conviction.

Kapila teaches that in its phenomenal aspects a thing changes, but in its causal aspect it is indestructible and eternal. The cause of the phenomenal world is indestructible, but the world as seen by us is liable to the law of change. Kapila was the first philosopher who taught that the universe was evolved out of primal, undifferenced matter.

Kapila's philosophy is characterised by a deep moral sentiment. Perfection is the aim of life, and perfection is to be obtained through the knowledge of the soul as distinct from matter. Virtue is the road to perfection; happiness and peace are the rewards of a virtuous life; discontent and misery are the result of a vicious life. No act is mortal, no thought perishes. The progress of the individual is determined by his actions: man becomes angel by noble deeds, and beast by ignoble ones, for our deeds accompany us to the world beyond after physical death. Forgiveness is Divine; there is no happiness higher than that which arises from forgiving others. Dispassion is worthy of the highest praise, and passion is to be condemned because the offspring of attachment to the things of the not-self is evil, while great good arises from the philosophic virtues of dispassion, serenity, and contemplation.

The transcendental grounds of Kapila's ethics are: (1) eternity of the soul; (2) imperishability of human feelings, thoughts, and actions; (3) rebirth according to the law of Karma; and (4) Liberation as the ultimate goal of man. In proportion as man shuns evil and chooses good, as he knows his true self and renounces his false self, as he realises freedom and ignores the shadowy pleasures of the senses, he approaches nearer and nearer to Mukti or Liberation.

Though Kapila accepted the authority of the Vedas as truths revealed to the Rishis (see

Sutra 46, ch. v., and 147, ch. i.), he strongly protested against the authority of the priests. His great humanity led him to raise his voice against animal sacrifices, and he also taught that no sensible man should perform sacrifices with a view to entering into heaven after death, because, by the law of rotation, those who go to heaven must return to earth (see *Sutra* 6, ch. i.). The state of perfection cannot be attained by sacrifices, by offspring, or by charity, but only by renouncing that which by its nature is not eternal.

I believe that Kapila also instituted the Sannyās, or monastic system. Certainly the trend of thought in the fourth chapter of the Sutras inclines towards the renunciation of the world with a view to discovering the truths of spiritual life in the solitude of mountain and desert. He says that the Yogi ought not to associate with many people, as such association may prove an obstacle to concentration. He next goes so far as to say that the Sannyāsin (one who has renounced) ought to live absolutely alone. Even living with one companion only is regarded as injurious to the interests of the soul (ch. iv. 10). All knowledge and all power is contained in the soul, and its glory is revealed in silence and solitude. You are your own friend, your own guide, your own teacher, and your own saviour. Comfort yourself by yourself, raise yourself by yourself, educate yourself by yourself, and liberate yourself by yourself.

I will now try to explain Kapila's teaching about the origin and development of the Universe. Nothing is more difficult than to present old ideas in modern language, for, as Max Müller somewhere says, ancient words are square and modern words are round. The subject will appear very complicated to you because the philosophical technicalities of the Sanscrit language are quite different from the philosophical terms of English, French, German, or Norwegian. Even such words as mind, perception, immortality, and salvation have quite a different meaning in Sanscrit; yet in order that you should understand the spirit of the Sanscrit Darsanas, it is absolutely necessary that you should understand what each term connotes. The worth of a philosophy depends upon the meaning attached to the words used by the philosopher.

Kapila's philosophy is called the Sāmkhya because it attempts to comprehend the Universe as a sum total of 25 Tattvas, principles, categories, substances. If you refer to the chart you will understand how the world of phenomena has evolved out of the primal undifferenced Matter (Prakriti). Kapila starts with the existence of free spirits (Purusha), and an original, unmanifested substance called Prakriti, or Nature, which was anterior to creation. Prior to evolution, the three Gunas (forces, substances, or entities) called sattva, raja, and tama (mind, energy, and matter) were in Prakriti in a state of perfect equilibrium; evolution begins as soon

as spirits come in touch with Prakriti. Both spirit and nature are inactive but omnipresent, ubiquitous, and eternal—only the former is conscious, the latter unconscious. The creative activity of Prakriti is not its own, but is due to the approach of the spirit; just as a piece of white glass appears red if a rose is placed near it, so the very presence of Purusha is the *sine qua non* of creation by Prakriti. Hence there is no active will on the part of Purusha, neither is there any conscious desire on the part of Prakriti, to create the world. Action follows as the result of the meeting of two eternal entities.

Prakriti in its transcendental aspect is called Avyakta (the Unmanifested), in its empirical aspect Mahat, or the first Great Mind. Mahat is the evolution of the determinate from the indeterminate, the coming forth of the Idea, the Psyche, from the womb of its eternal ground, the manifestation of the cosmic reason from a disturbance in the equilibrium of the everlasting Gunas. At this distance of time it is difficult to understand what Kapila really meant by Mahat, the first development of Prakriti.

A doubt arises as to whether Mahat is to be taken in the sense of a phase in the cosmic growth containing within it the potentialities of life, will, body, as well as of the material world, or only pure mind and reason. Indian commentators incline to the latter view, pointing to the logical priority of conception over that which is conceived, of thought over that which

is the object of thought, and of will—before it became dynamic. Mahat is thought in which the form of thought and the movement of thought are held in equilibrium, just as Prakriti is substance in which power is locked up in idea, so that neither power nor idea can be said to have actual existence in the Avyakta. The problem as to how Avyakta is transformed into Mahat is inexplicable, unless we suppose that Avyakta was pregnant with productivity, which is what Kapila says.

In Mahat, says Kapila, sattva (goodness, light) predominates, while raja (energy) and tama (inertia, darkness, evil) are inactive and almost non-existent.

Out of Mahat, the Great Mind, arises Ahamkāra (the subject, ego, "I"), or consciousness of self as a real power, or doer, opposed to not-self. The difference between Mahat and Ahamkāra is the difference between consciousness and self-consciousness, the former being the transcendental ground and logical presupposition of the latter. Out of Ahamkāra arise the five Tanmātras, or ethereal counterparts of the elements, which are, (1) subtile sound, (2) subtile touch, (3) subtile light, (4) subtile taste, and (5) subtile smell, and the eleven senses, viz. the five centres of perception: sight, hearing, touch, taste, and smell; the five centres of action: grasping, walking, secretion, speech, and generation; also the mind, *i.e.* the inner sense which directs the ten senses.

These motor and sensitive centres are not to be confounded with the organs of sight, etc., and the organs of action, such as the hands, legs, etc. They are functions of mind conjoined to the nervous system. They are psycho-nervous senses. Kapila says that these centres are invisible, they are situated inside the brain. Mind is regarded as the central power or faculty, for receiving messages from the senses and for directing them to their respective objects. Out of the Tanmātras arise the gross elements: ether, gas, heat, liquid and solid. These gross elements (Mahābhutas) appear to us as sky, atmosphere, light and heat, water and air. The Tanmātras are the media between senses and objects, and their function is to act as excitants of nerve centres, hence each Tanmātra differs in quality from every other Tanmātra; for instance, the Tanmātra which excites the eye to see the colour of an object is quite different from the Tanmātra which excites the auditory centre to perceive the distinction between contralto and soprano. The Mahābhutas (elements) have an extra-mental and extra-organic existence, but the Tanmātras are like nerve and ether vibrations, interpenetrating matter and mind alike. This is Kapila's theory of the evolution of the world.

Kapila's account of the development of the Universe is neither idealistic nor materialistic, nor a compound of both. His theory is not idealistic, because he does not believe in the

evolution of matter and energy out of the soul. His theory is not materialistic, because he does not evolve soul out of matter. His philosophy is not a compromise between idealism and materialism, because he does not teach that souls and nature have come out of a common substance, call it God or universal Mind. He does not consider that it is philosophically right to assume the existence of a God to account for the creation of the world. Just as milk flows from the udder of a cow at the sight of her calf, and just as the spider weaves the cobweb out of its own body, so does Nature create. Thus Kapila's philosophy is known to Indian scholars as atheistic; but if you consider the matter well, you will not be able to class Kapila with ordinary atheists. Kapila recognises the possibility of a personal God, along with the impossibility of proving His existence according to the canons of perceptive and inferential logic. If God were perfect, says Kapila, He would not feel the need of creating a world; if He were imperfect—an imperfect being cannot be called God, neither would He have the power or intelligence to create a world. Hence it follows that Kapila's philosophy cannot be called theistic. But Kapila believes in the eternity of the soul, in the supremacy of Jnāna (Divine Wisdom), in the greatness of our moral sentiment, and in Nature as working for man's highest good. It is not just to label his system pessimistic, for in that case all philosophy which starts with

16345/3630

the assumption of the dimness of our religious vision, the narrowness of our sympathies, the weakness of our reasoning faculty, and, above all, of our liability to sickness, pain, and death, must be stigmatised as pessimistic.

All philosophers, whether theistic or atheistic, are in search of a wisdom which, by its all-mightiness and by its saving quality, shall raise humanity from the depths of sin, folly, and ignorance, to a level that is equal with the perfection and freedom of God Himself. It is a part of wisdom to recognise the imperfection of our human state; it is also a part of wisdom to hope for final liberation from all our limitations. Man is in reality Divine, though apparently human.

Kapila teaches that although our terrestrial life appears to be full of sorrow, yet it is not our true destiny to suffer. We are, in essence, eternally free, eternally wise, eternally living, and eternally holy. All this suffering, this sickness, old age and death have come upon us as the result of our Aviveka, or unwisdom, our Avairāgya, or habitual attachment to sensual pleasures. We are the unwilling slaves of our phantom selves—the self of ignorance and the self of passion—those selves which are associated with a wrong notion of personality. Are we not quite contented with our silly opinions, silly comforts, silly conduct, and silly mode of life? Be wise and learn to entertain true opinions, to enjoy true comforts, and to lead a noble life. That

which you call yourself is a ghost; your true self is far more beautiful, far more Divine. Realise your power and holiness, your inborn grandeur and your perfect wisdom. Your body should be your slave, not you the slave of your body; your mind is an instrument of the soul, let it not get the better of the soul.

By ignorance is meant the belief that the soul shares the fate of the body and is incapable of being independent of Karma (deeds), Daiva (natural forces), and Adrista (mysterious power). This ignorance flows like a perpetual stream down the ages dragging the soul to an unknown ocean of mixed experiences. It is this ignorance which is responsible for our birth, old age, death, and rebirth; it existed primarily as a formless idea in Prakriti, and secondarily as a force acting through the various manifestations of nature. The association of soul with matter is the opportunity for the unloosing of this strange demon of ignorance by tying the soul to the body, thereby causing it to undergo the pangs of rebirth.

The soul, according to Kapila, is the King of Nature. Your feelings, your surroundings, the world, and all the powers of the universe must offer up their homage, their secrets, to your highest spiritual need. Your real self has not only the knowledge but also the power to separate itself from the false self and to rise above the reach of the compelling force of universal gravitation, thereby returning to its home of peace and light and love. The law of

Karma, by which every thought, word, and deed, like a seed thrown on fertile soil, produces its fruit in life after life, determining the quality of the brain, affections, and impulses, is not half as potent as the potency of self-knowledge. Ignorance is the mother of all our sorrows. Sin is ignorance, cruelty is ignorance, selfishness is ignorance. Be not selfish, but be a knower of the self. A selfish man is he who is ignorant of his true self, but he who knows the self has realised the difference between the Eternal and the temporal self, the real Self and the unreal. Self-knowledge is the source of blessedness; self-government gives supremacy; self-control confers contentment, and the vision of the Self reveals the absolute "I am."

After its evolution from Avyakta (the undifferenced primal matter), Prakriti becomes Mahat (the great monad, or intelligence). Mahat is a substance which has eight attributes: (1) righteousness, and its opposite (2) unrighteousness; (3) knowledge, and its opposite (4) ignorance; (5) dispassion, and its opposite (6) passion; (7) supernormal power, and its opposite (8) powerlessness.

Mahat may be taken to mean the transcendental ground, or impersonal source, the metaphysical hypothesis, or inconceivable substratum of our personal mind. Mahat is the first determination of the indeterminate substance containing the qualities of goodness, power, wisdom, and temperance.

Ahamkāra is the second determination of the Primal Indeterminate. The diffused rays of the universal mind become concentrated and are narrowed down to the limits of self-consciousness. As the Hindus teach that God becomes man to save the world, so Kapila teaches that Mahat becomes Ahamkāra—the universal becomes individualised. Ahamkāra is the belief that *I am* the conscious subject who is experiencing the sensations of sound, light, heat, smell, etc.

In order to understand the nature of Ahamkāra, we must first understand the psychology of perception. The ego is the centre to which all perception is referred. All feelings of happiness or unhappiness, success or failure, are claimed by the ego. Not only the pleasures and pains of my own body, but also those of other bodies, are superimposed upon the ego. A man becomes unhappy when his wife or children are ill. The ego claims all experience, whether spiritual or social, whether physical or mental, as its own. The distinction between subjective and objective experience is due to Ahamkāra. The ego is this which I feel within myself, the non-ego is that which is outside myself; everything has an individuality of its own in this world. Water has an individuality of its own, fire likewise, and virtue and vice. We see the individuality in things because we are conscious of our own individuality. Mental individuality manifests itself in

good, bad, or indifferent deeds; but this ego is phenomenal and unreal, it is not our true and abiding self.

The five Tanmātras arise out of the Ahamkāra. What are these Tanmātras? They are the essences, radicles, atoms, and fine forces which are the causes of the grosser elements as well as the causes of our perception of the external world. Hence the Tanmātras are the psycho-physical or neuro-physical waves which carry messages from the sense centres to the mind. They are the intermediate links which connect the ego with the non-ego, the subject with the presentation. They are five in number because there are five senses: sight, hearing, smell, taste, and touch. Each Tanmātra differs in quality from the other; the Tanmātra of sound is different from that of light, and so on; but one Tanmātra is enough to account for the diversity within it, *e.g.* one Tanmātra of sound carries all varieties of sound, such as the different musical notes: do, re, mi, fa, sol, la, si; so with light, heat, smell, etc.

The Tanmātras are followed by the sixteen Mikāras, or modifications, consisting of the five organs of perception: the ears, skin, eyes, tongue, and nose, and the five organs of action: the voice, hands, feet, the organ of excretion, and the organ of generation.

The mind is the eleventh organ whose function it is to direct and control the organs of perception and action. The mind receives messages

and sends them, the mind ascertains facts, and the mind doubts.

The five Mahābhutas, or gross elements, are: solid, liquid, heat, gas, and ether. They are also named: earth, water, light, air, and ether. Earth has five qualities: sound, touch, colour, taste, and smell. Water has four: sound, touch, colour, and taste. Light has three: sound, touch, and colour. Air has two: sound and touch. Ether has one: sound.

These are the 24 Tattvas, or principles, enumerated by Kapila to explain the evolution of the universe. Purusha, or soul, is the 25th principle, and possesses the following characteristics: the soul is eternal, without end or beginning, subtle and indivisible, uncreated; the soul is a seer, because it sees the evolution of nature; it is transcendental, because it is above space, time, and causality; it is unaffected by goodness and evil; it is unproductive, because immaterial, and many, because infinite in number.

The highest aim of life is to isolate the soul from nature, to raise it above the perception of time and space, and to liberate it from the false self. This aim can be realised by training the soul by means of the discipline of dispassion, righteousness, superhuman power, and knowledge. Nature is not a hindrance but a help to its progress. When the soul achieves Mukti, or Liberation, it rests in its own glory, wisdom, freedom, and peace.

BIBLIOGRAPHY

Tattva Samāsa.
Sāmkhyatattvāloka.
Sāmkhyakaumudi.
Pravachana Sutra with Vedānti Mādhab's, Aniruddha's, and Vijnāna Bhikshu's Tikas.
Vyāsa Bhāsya on Yoga Sutra.
Vāchaspati Misra's Tattva Kaumudi.
Srimad Bhāgavata.
Svetāsvetara Upanishad.
The Sāmhita of Astavakra.

III

THEISM: GOD AND MAN

Controversy between science and religion—Truth is one—Arguments in favour of theism by Gotama, Patanjali, Nārada and Sankara—The trend of science towards monism—Hymn from the Rig Veda—Agreement between modern science and the Vedas.

THERE is a sadness in the air, a sadness born of doubt. The present age is one of scepticism. Two mighty currents of opinion are sweeping over the plain of human thought; the first is the current of faith, of sacerdotal authority, of the claims of revealed religion and of experiences labelled spiritual. This river of religious belief is fed by many tributary streams and rivulets which are known to the public through the medium of the press, the pulpit, and the platform, known by such names as Theosophy, Occultism, Higher Thought, New Thought, Christian Science, Bahaism, Spiritism. The aim of all these is to establish man's faith in the Invisible. I use the word "invisible" to cover a mass of heterogeneous facts and phenomena, ranging from table-rapping, thought-transference,

mediumship, belief in "astral planes," "subtle bodies," Karmaloka,[1] reincarnation, magnetic healing, and many such facts supposed to exert a direct influence upon our faith in the existence of another order of experience and of a life beyond death, and an indirect influence towards the development of our sense of the Infinite. These many forms of thought are leading some to the fold of the Mother Church of Europe, while enabling others to read a new meaning into the words of the Scriptures, and thus, in a sense, to re-establish the traditions of the Christian Church on a new foundation. It would be premature at present to pronounce an opinion on the ultimate issue of this first-named current of thought.

The second current of opinion is that of positive thought—of science, both theoretical and applied. The light of science has dazzled the eyes of her votaries to such an extent that, like persons blinded by the sun, they can see nothing but mist and gloom outside their laboratories and observatories. The scientist declares, and there is an undeniable ring of truthfulness in his tone, that he has dissected the body of man, that he has examined every muscle and bone, every nerve and sinew, but has not found the soul, that he has swept the entire heavens with his telescope, but has not found God. To him, physical death is the last of our life's drama, and the "Hereafter" is a

[1] See Appendix.

dream, a fantasy arising from the fumes of an ill-digested dinner. God is the hallucination of disorganised brains and insane minds; nothing which is not visible is counted worthy of our credence.

The confession of the scientist of a generation ago shook religion to its very foundation. Positive science was, and to a certain extent still is, in a state of declared warfare with religion. Martin Luther (1483–1546) made man's faith independent of the authority of the Catholic Church, and Galileo (1564–1642) made man's reason independent of his faith. In cases where faith conflicts with reason, we are told by the scientist to give preference to the verdicts of reason. To the scientist, the claims of the natural sciences based upon inductive and mathematical reasoning are paramount.

This controversy between religion and science began in Europe in the sixteenth century. In England, Francis Bacon (1561–1626) began the reformation of science and philosophy. Giordano Bruno (1548–1600) was tried and sentenced to be burnt alive by the Inquisition at Rome in 1600 for believing in the Copernican theory of the heavens, and in 1633 Galileo was forced by the Church to retract his doctrine about the earth's motion on its axis. Ever since that day science has established her sovereignty over man's brain, and every day she is consolidating her empire by fresh conquests. Science has captured the outer forts of the brain, but she

has not succeeded in reducing the inner sanctuary of faith.

This controversy between faith and reason is not new in the history of philosophy; it was started on the banks of the Ganges and the Indus many thousands of years before the birth of Christ. When the true history of the philosophies of India comes to be written by her own sons it will open up a new horizon of thought before the wondering gaze of Western humanity, and in that fairyland of metaphysics the student will discover fresh landscapes whose existence was hitherto unguessed. An immense amount of pioneering work has already been done by a little band of Indian and European savants who have cut a path through the jungle, bridged over crevasses, and made the way smooth for yet unborn travellers.

Still the road which leads through the forest of Sanscrit literature is overhung with a dense gloom and requires to be illumined. This work of illumination has to be done by none other than the children of ancient Ind, in whose veins flows the blood of the Rishis, and who have been nursed on the breast of the Mother of all religions. None but the Yogis of India understand the Indian Darsanas, for they are the perpetual guardians of the Wisdom of the East.

These Yogis, Rishis, and Sannyāsins are men who are free from all narrowness of religious fanaticism and national prejudices; they are God's companions — citizens of no state or

empire, but of the universe. They stand outside time and are the guides of humanity.

Truth is one. We approach it through diverse ways. Religion and science both acknowledge the unity of truth in the abstract; their difference consists, first in the enunciation of it, and secondly in the recognition of the instruments of knowledge. The enunciation of truth, given by scientists, religious mystics, and philosophers, differs according as their attention is fixed on (1) the visible phenomena, (2) the invisible cause of visible phenomena, or, again, (3) upon that which is unrelated either to the visible effect or the invisible cause.

In the first case, Haeckel (1), whom I take to be the representative of modern scientific monism, assumes the existence of a "soul-cell" to account for the complex phenomena of intelligence and the physical organism. As an illustration of (2) take Sir Oliver Lodge, who assumes the existence of a Mind guiding the visible universe without either expending energy or coming into contact with the mechanical order of the universe; (3) Hegel, who conceived or a pure Being transcendently unrelated to Becoming.

Thus the man of science is impressed with the perceptible order of phenomena, and to him truth means the co-ordination of either one phenomenon with another, or of a group of them with a higher generalisation. To arrive at this generalisation, he only needs induction, which in his hands has become the most powerful

instrument of knowledge. Induction aims at perceiving similarity in the midst of the diverse phenomena of nature, and this aim is realised by a means of observation and experiment, guided by a kind of guessing at the conclusion which is called hypothesis. This method of investigation has proved so successful in the physical sciences that induction has come to be regarded as the magic key to Nature's secrets. At the same time the scientists accept nothing as truth unless it is verified, therefore they draw a line between verified and unverified hypotheses. For instance, the proposition, oxygen supports animal life, is a verified hypothesis. In fact, all the minor truths of chemistry and physics may be regarded as verified hypotheses, while all the grander conceptions of science may be regarded as unverified hypotheses. For instance, the nature of atoms, the existence and constitution of the ether, the nature of energy and the mystery of its transformation into heat, light, and motion, the origin of life and organism, —these are but a few among many examples of unverified hypotheses.

The attitude of the scientific mind towards the foundations of scientific thought is one of indifference. The scientist is concerned with the relations of phenomena, not with the determination of the value of that upon which such relations rest; thus he does not think that the superstructure of science will fall to pieces if the ground under it is taken away. To him it

matters not if ether, matter, force, life, and mind remain undefined; for science will progress, he says, as long as scientific propositions are actually verified to our satisfaction. He clings to perception and mathematical reasoning, *i.e.* a co-ordination of these two, continually checking the one by the other, a method which forms the essence of induction.

Here we see the limitation of scientific reasoning, which consists *in giving preference to a part over the whole of human experience*; why one part of experience should be favoured at the cost of all others is never explained. The scientist only believes in perception; his belief in inference is only very partial. He has supreme faith in facts which can be demonstrated on the lecture table, but he never waxes enthusiastic over subjects which are inferred. A strict scientist does not really believe in ether, in atoms, or mind, or life; and why? Because he is not able to produce them by artificial means in his laboratory, and so he dismisses the ether with the remark that it is a suitable idea to work with! What is most annoying is that the scientist denotes as "real" the contents of perception, and as "imaginary" the contents of other parts of experience. Viewed in this light, not only the fundamental conception of science itself, but also the root idea of religion and philosophy must be labelled as "imaginary." For according to this method of reasoning, not only are our conceptions of God and the im-

mortality of the soul imaginary, but also time, space, causality, as well as matter, force, and the ether.

It is clearly evident that no sane person will go so far as to deny everything that is not supported by the testimony of the senses; for sensations cannot be explained unless we assume the existence of time, space, and causality, neither can these be explained unless we assume a conscious soul; after which the assumption of the relation of soul to an eternal duration and an eternal ground becomes a logical necessity.

It is not my desire to belittle Western science, but what I do assert is that the scientist cannot claim that perception is the only source of knowledge, for that doctrine has been exploded by many philosophers, both in ancient and modern times. If universal truth be the aim of science, it follows that perception cannot be the sole source of knowledge, for the idea of the Universal is the contribution of reason. Science seeks to arrange facts in such a way as to conform to the universal standard, and so far as its efforts are turned in this direction, it cannot but confess that the universal comes from some other sphere than that of the senses, and if it is not in the senses it must be in the mind. If, on the other hand, the reality of the universal —of which the scientist is conscious within himself—is denied, then by what instrument is it possible to test the truth of the results achieved by his investigations? Unless there is the

assumption of a universal standard of truth in the mind of the professor of science as well as in that of his pupils, all science will be a chaos, the fantasy of a dream.[1]

This then gives us a clue as to how we should start in judging the contents of our experience. It shows that we have to accept the revelations of human consciousness in their entirety, or not at all. This consciousness is comprehensive enough to include our knowledge of the sensible as well as of the supersensible; it includes the scientific, religious, and philosophical experiences of man. All these varied experiences can be fitted into each other and harmonised with the universal in the human, for if "that which is" be really one and indivisible, there cannot be any contradiction between one order of experience and another; all that happens must yield to a rational interpretation—this is the great teaching of the Vedānta.

To the conscious soul all is experience, whether sensuous or supersensuous, positive or mystic, philosophic or logic. It is from this high altitude of the soul, as conscious and absolute, that we have to look upon the variety of experiences like different parts of a great palace in which each apartment bears some relation to the whole, and the plan of the whole cannot be properly understood without taking into consideration each separate room.

The trend of modern scientific speculation is

[1] See Appendix.

towards monism. (1) It has been said that ether is the source of all power, that matter and energy are only different vibrations of that imponderable and ubiquitous substance, and that heat, light, and electricity are manifestations of the same. (2) It has also been said that "life" is the source of all—the life that circulates in animal and vegetable organisms, and which, although different in quality from other forms of motion such as heat and light, etc., also possesses magnetic and electrical properties. Life may therefore be regarded as primal substance, and motion as a secondary transformation of it. (3) Mind has also been looked upon as the original substance, life as secondary, and force as a tertiary development of mind, for without mind it is not possible to conceive of either life or force. Will is prior to the muscular expenditure of energy. Mind is superior to life, because mind controls life and, through life, energy. It is, in fact, impossible to conceive of a primal, fundamental substance without the attributes of mind, life, and energy.

This is what Kapila taught when he said that Mahat (Intelligence) is the first evolution of the Unmanifested, and that in Mahat, sattva predominates over raja and raja over tama. This is scientific monism; it is also the teaching of Herbert Spencer.

All great philosophical scientists have recognised the existence of an original, universal substance, out of which the universe has evolved,

but the existence of this substance cannot be proved by perception, it can only be imagined. Without imagination, which in this sense is closely allied to intuition, or reason, it would not be possible to conjecture the existence of something which is prior to all experience, and which is the soul of experience. It is this imagination —call it what you like—which gives to the religious man his God, to the philosopher his Absolute, and to the scientist his Substance, Energy, or Ether. In the Scriptures of all religions, intuition (*i.e.* imagination, reason) goes by the name of revelation ; in philosophy it appears as the synthetic activity of the soul, while in science it is called generalisation ; but in each case it is a vision—a faculty of the soul. When the soul moves on the plane of the Indriyas (senses), it sees the play of the cosmic law. As the soul rises higher, above the universe of change and motion, it sees the One whose name is Love, to dwell in Whom is to enjoy rest and peace. The religious experience of humanity is full of lessons to the students of psychology. The revelation that comes to us through the gateway of worship is much more substantial, much more real than that which comes through the avenue of the senses.

This idea, that the same Reality is known to poets and philosophers, to theologians and scientists, under different names, was vividly realised by our ancient Rishis. In their yearning to catch a glimpse of the One Eternal, they

realised that the truth of inner perception cannot be uttered in words, hence each one in the endeavour to express Him will use the word which to his mind is the most closely associated with all transcending attributes :

Ekam sat Viprāh Bahudhā Vadanti. Agnim Yamam Mātarisvanam ahuh.

That which exists is One. Sages call it variously the Fire Substance, Providence, the breathing in Space.[1]

This is the earliest utterance of the unity of the Godhead in the history of mankind. All monotheistic religions and all monistic philosophies are mere ramifications of this central thought of the Rishis of the Vedas. This idea of One Truth was revealed to the mind of the ancient seers of India.

It must be understood that the revelation of One God was anterior to the period of philosophical, theological, or scientific speculation. In those early days man's intuition was clearer than it is now ; God breathed the Truth into the soul of the Rishis, as it has been beautifully expressed in the Rig Veda :

Anit avātam svadhyā tat ekam, tasmāt ha anyat na parah kim chana āsa.

That One breathed breathlessly by Itself, other than It there nothing since has been.[2]

A true devotee does not require arguments for the existence of God, he trusts his intuition.

[1] *Rig Veda*, i. 164, 46. [2] *Ibid.* x. 129, 2.

To him the knowledge of God is the breath of God. The reality of life consists in its loving dependence on God. How can the glory of the Beatific Vision be communicated to others through the medium of a string of words? Words yield meaning, but not Reality.

The Vedic Age is the age of God-intuition. The many aspects of the one God, seen through the medium of many moods of many minds, are to be found in the hymns of the Sama and Rig Vedas. He has been called Prajāpati, the Lord of all created beings; Visva-Karman, the Maker of all; Visvadeva, the God of all. The monotheistic religion of the Vedic Rishis was followed by the monistic philosophy of the Rishis of the Upanishads. The early Vedic Rishis saw a personal God who is all-good and all-wise and all-powerful—"Who established the earth and the sky, who gives life and strength, Whose shadow is immortality and mortality, Who is the sole King of this breathing, slumbering world, Whose greatness is reflected in the snowy mountains and the seas, Who concealed the generating fire in the sap of the great waters, Who created heaven and earth, to Whom all men bow with trembling minds, over Whom the rising sun casts a mellow radiance, and Who is the life of bright gods and righteous men." To this God the Rishis offered their homage and adoration.

But philosophical inquiry into the nature of the One God—which appears to have taken

place in the age succeeding that of monotheistic religion—led the Rishis of that time to what is called philosophical monism. In their search for God they travelled far into the regions of metaphysical thought; and they doubted whether the instrument of search was competent to yield any result. Nature is silent, she never speaks of her Lord. The human mind is dumb, it cannot tell us what makes it think. Where, then, is there any hope of knowing God? Yet even while we doubt, hope spontaneously whispers in our ears, bringing a message, as it were, from an Unknown Friend in the space beyond.

I cannot resist the temptation of translating a hymn, in order to show how the soul of the Rishi struggled to catch a glimpse of the Being who is beyond all thought and all expression. Many scholars have confessed their inability to comprehend this sublime hymn to the Absolute Being, for in it the Rishi tries to conceive of God as He is—apart from creation and apart from our conception of Him:

In the beginning there was neither the Unreal nor the Real.
Were there these spheres of light? Or the heavens beyond?
What? and by what enveloped? Where? and for whose enjoyment?
Was there the primal Ether, the source and end of all that is—deep, infinite, immeasurable?
There was neither death nor aught deathless, nor darkness separate from light.

That One alone, unbreathing, lived; with It the shadowy
veil subsisted (not Being nor non-Being); other
than It there nothing was.
Before the birth of all things this world lay sleeping in
the womb of the Prime Cause, like gloom in darkness
hidden,
Each in the other merged, inseparate as sea from sea;
When by the potent majesty of Thought, pulsing with
creative purpose,
This single, self-poised Whole from out its shroud of
nothingness broke forth.
Ere yet all This arose, together with the One was
Love;
And there lay floating an inchoate mass—the seed of
life and matter—
Remnant of bygone creations, of hopes deferred and
ends unrealised.
(In the light of their wisdom, musing in their hearts,
thus have the poets seen—loosing the Real from
its bond, the Unreal.)
Out from them all shot scintillating lines of rays, all-
spreading, swift, like cloud-born fiery flashes;
Whither flamed they forth? Athwart, above, below?
Some were enjoyers, seed-showerers and reapers of the
harvest;
Some, of vast power and magnitude, fields of enjoyment;
While some again the substance were of sustenance,
nourishing the fathers and the gods.
In order first evolved, and higher,—*those*—*these* later
formed and lower.
Who then knows in truth? Who here may utter it?
Whence streams This forth? This manifold of life and
mind, of what composed? and whither moving?
The Devas, by the Word made manifest, *after* this
Bursting-forth shone into being;
Who then shall know whence This arose?
Where had creation birth? Whether or no upheld?
If He uphold it not—what mortal or immortal can?

He who is its highest Seer, in the supreme space beyond
as in the inmost heart of all,
—Self-luminous, its perfect Life and Joy and Essence—
He surely knows the whence and whither of it all;
If He know not—what mortal or immortal knows?[1]

If we study this hymn, which must have been, I will not say composed, but revealed to the Rishi many thousands of years ago, we shall discover that it contains all the fundamental elements of the religious, philosophic, and scientific consciousness of humanity. In the first place, it hints at the Absolute of philosophy, which, although beyond human thought, must be retained as a symbol of speech to denote the Highest, in order that the experience of the relative may be intelligible. In the second place, it assumes the existence, prior to creation, of a subtle substance (called by the Rishi "tamasa," darkness), which carried within itself the seed of living and inorganic matter. Lastly, the poet shows the right attitude towards a conception of the Cause of the universe, viz. the attitude of an open mind, when he says that philosophers can explain the process of evolution, but not the origin of the universe.

Apart from these considerations, this hymn strikes me as pointing to one supreme fact, viz. that within the soul there is a faculty which you may call intuition, or reason, or imagination (it is Pratisya in the original), which sees the universe as a whole, which sees the root cause

[1] *Rig Veda*, x. 11, 129.

of the universe, and the Impersonal God. All the Darsanas have testified to the existence of this faculty, and the arguments which Indian philosophers have used—to prove the existence of God—appeal to us so forcibly because of the self-revelation of this faculty within ourselves. These arguments, which I am about to pass in review, only serve to confirm the information which we have already received from the light of our own souls.

Kapila acknowledged the existence of two kinds of "free souls": the great and small; but he denied that the great souls would care to create a world; he also denied the possibility of proving the existence of a creator of the universe. This defect in Kapila's philosophy was supplemented by Patanjali who taught a theistic philosophy also called Yoga, in which he says that there are different grades of souls, one class higher in majesty than the other. There is a class of souls called the Devas (bright ones) who are endowed with greater power and goodness than human beings. Above the Devas there are still higher beings, and the highest of all in power, goodness, knowledge, and holiness is God, who is the Teacher of all superhuman and human beings. Patanjali claims that this Divine Teacher can be seen in the light of our inward-turned thought, provided that all the impediments which stand betwixt God and man are removed.

The idea of God as a Teacher has found an

echo in the heart of every great thinker, from Plato downwards. Who is it who solves our doubts and perplexities? Are we not conscious of an inner Monitor who chides us gently for our wayward thoughts and leads us to light and truth? Every great poet, philosopher, and scientist would confess that the truth which they teach they found within, in some way not known to themselves.

Patanjali's argument for the existence of God is not inferential but introspective. It is based upon the fact of our inner development in the knowledge of the Divine. The Oversoul speaks to the soul, and those who seek for truth find the answer in their hearts. There is also another and more objective ground upon which this argument rests: Whence do the prophets and sages derive their knowledge, and where do they go after passing away from this life? We must assume that after learning all that could be learnt on this earth, these great souls are still progressing in virtue and wisdom in a higher sphere of existence. They are there, sitting at the feet of masters who are greater than they, imbibing knowledge, the nature of which we are not able to conceive. Finally, the most chosen spirits, the super-archangels, those Kumāras, mind-born offspring of the Highest, are enjoying the glory of direct communion with God. Thus, according to Patanjali, God is the *ne plus ultra*, the highest height of perfection, the most glorious light of wisdom.

Patanjali's idea of God is not that of a world-builder, nor yet a ruler, but rather an omniscient Spirit who is in touch with all grades of spirits.

Next to Patanjali I should mention Nārada, whose argument in favour of belief in the supreme God is drawn from man's love for Him, and His love for man. Patanjali also says that man attains God through love. Nārada taught that the God-vision comes through complete self-surrender; man cannot but love God, because He is the personification of love. He is also Rasa, the soul of delight; He is *Satyam Sivam Sundaram*, the True, the Good, and the Beautiful; it is the infinite beauty of God which attracts the soul of man. Nārada defines Love as devotion to God, and he adds that Love is immortal. In order to understand the logic and the psychology of this argument, we must turn to the great philosopher Bhārati Tirtha, author of the Panchadasi.

It is a fact, he says, that we love ourselves. Nobody hates himself or herself; we all take care to preserve the health of our minds and bodies, and although there are people who wish to die, and some who commit suicide, that only proves that they are dissatisfied with their present condition, not that they do not love their own selves. They want to die because they think that by dying they can escape from misery or shame, and thereby save their souls from suffering. Self-love is the motive of all our actions. Why do we love ourselves? Or

rather, what is it that we really love? We love the beautiful; in the depths of our hearts we long to escape from ugliness and to be with the beautiful. This is true of the inner as of the outer life. We love the self because it is beautiful. A man's mind may be ugly, his body may be deformed, but still he loves the self which is hidden behind the ego. Now we have to consider why it is that we love the self; we have just said that we love it because it is beautiful, but what does this beauty signify? It is not the beauty of colour, the beauty of harmony, for that is not the property of the soul. It is perfection, it is goodness, it is glory, it is Eternity. These are the qualities of the Self, and Love is immortal when it is given to this immortal Self. For, if you consider rightly, you will find that this self is the reflection of the Supreme Self, and in Yoga the reflection lapses to its original —to God; it goes back to the palace of the Father, and is lighted up by His radiance.

Such love is equal to knowledge of the Divine, for love tells of the object upon which it bestows its wealth. God is immeasurable, because my love for Him is immeasurable. The Vedāntins say that love for God is God's love for Himself, because in true love there are no longer two, but only One, lost in Its own light.

This is the philosophy upon which Narāda's argument is based, and he concludes by saying: "Being loved, He soon manifests Himself and makes Himself felt by His worshippers." Love

God through duty, through worship, love Him as His servant, as friend, as lover, as child, love Him through self-sacrifice and through identification. Let us not be separated from Him even for so short a time as the twinkling of an eye.

The Rishis used to address God as "the Poet of the Beautiful" and "the Fountain of Delight," and this is the experience of all devotees, of all worshippers, and of all mystics. This is the universal testimony of religious consciousness, and *is as valid* as the generalisations of science, or the highest synthesis of philosophy.

Nārada says that God can be seen by man as an actual Presence when all thoughts, all words, and all deeds are given up unto Him, and when the least forgetfulness of Him makes one intensely miserable—for then love has begun.

Gotama was the father of Indian logic. It is not known when he lived, but there is no doubt that he flourished thousands of years before Gautama the Buddha. His argument is well known among Indian thinkers: he said that it was impossible to prove the existence of the Deity by means of arguments based on perception, inference, and revelation. Perception is useless, because God is without form and is therefore beyond the reach of the senses. Inference cannot prove Him, because there is no universal middle term which can serve to link up the conclusion with the data of perception; nor can revelation prove Him, because, according

to Gotama, the Scriptures are not co-eternal with God.

But if the three instruments of knowledge, viz. perception, inference, and revelation, are of no use, how then can we assert His existence? To this he replies that the world is an effect and must therefore have a cause, for nothing can be produced from nothing. God, in Whose Person are combined omnipotence and omniscience, is the cause of the world. There cannot be any question as to the cause of God, because He is Self-caused and Eternal. Why does God create? Because of His compassion. Gotama has used another argument. Every act of man, he says, produces its result, not by itself but through the superintendence of God. For instance, how can the virtuous deeds of a man be rewarded, and the vicious ones punished, unless God conjoins the former with reward and the latter with punishment? The effect of moral and immoral action must be guided by an All-holy and impartial Judge.

A law is made by a law-giver and enforced by a judge—so the moral law of retribution is enforced by the Divine Governor of the world. Gotama points out that all mankind agree in making a distinction between things real and eternal and things unreal and non-eternal. If this distinction were not observed there would be an end of truth and untruth. Gotama teaches that as God only is real and eternal, the eternal truth of all our thought and being, so

we must please Him by doing our duty, and then through His mercy we shall attain the salvation of our souls.

There is reason to believe that Aristotle derived his idea of God as the Unmoved Mover of the Universe from Gotama. Like Gotama, he believes that God is not so much the builder as the governor of the world, because, according to both Gotama and Aristotle, atoms are eternal. Gotama's argument arises from an inner necessity of thought which compels him to see in Nature the working of an all-knowing Mind and Will.

I will now conclude this lecture by explaining Sankara's arguments for the existence of God. Sankara is an uncompromising monist, for whom there exists but One Truth, One Reality. The world has no existence at all by the side of Brahman; but for all practical purposes we seemingly believe that it exists, and for creating the world a Creator is necessary. What is God's motive in creating the world? We cannot ascribe any motive to God, for that would limit His self-completeness; neither can we say that He had no motive, for then creation would be impossible. What can we say, then, about His motive in creation? Sankara's answer is that God created the world without any motive, purely for sport, just as a prince, or some rich man, who has all that he requires, undertakes to do something purely for sport and pastime. This is called *lilā*, or the sport theory of creation.

To the objection that God, as Creator of the

world, is responsible for all the evil in it, Sankara answers that God does not act arbitrarily. He acts with a view to bring about the fulfilment of what each man has done in a previous birth; the world is a place where the soul passes through experiences according to its merits or demerits in a previous life. The body is a plant which grows up from the seed and dies—but not completely, something is left behind, and the seed which is strewn in the soil of nescience brings forth another plant. This seed is the soul's Karma (works). The new birth varies according to the quality of the seed; happiness and misery depend upon the form of birth. In the growth of the plant from the seed, God's influence may be compared to the influence of rain which causes the plant to shoot, while the outward growth depends upon atmospheric conditions, such as heat, light, moisture, etc.; but the future of plants depends, not upon outward conditions, but upon the nature of the seed itself—the seed of wheat brings forth wheat, the seed of mustard brings forth mustard, and so on.

This idea of God's relation to the world presupposes the assumption that the world, and the souls in it, are beginningless and endless. But the whole of this argument applies only to the world of Māyā, *i.e.* the world of form and movement which only exists in what is called Avidyā, ignorance. With the passing away of Avidyā, nothing remains but true God.

It is not possible to understand these argu-

ments of Patanjali, Gotama, Nārada, and Sankara unless they are studied and compared with their teachings on all other subjects. I do not think they would have appealed to the minds of the last generation of men and women, whose understandings were perverted by the philosophy of positivism, whose moral senses were blunted by the utilitarian school, and whose tastes were corrupted by the doctrine of realism in art, poetry, and literature. But at present there are signs of a new age, the heralding of another dawn, when we may hope to see the renaissance of Idealism in a return to faith and knowledge in religion, to self-renunciation and fraternity in morals, and to symbolism in art and literature. Already there are signs of these on the horizon of the West. Let us hope for great, noble, and mighty things of the soul.

The Darsanas are eyes through which we see the Truth. All the arguments which have been advanced to prove the existence of the Deity are but so many attempts to express in words that which we all feel within to be the only Truth. One aspect of the One is expressed in science, while the other is embodied in the psalms and hymns of religion. In the *Gitā* we find the highest synthesis of religion and science; in it Sri Krishna teaches that the Presence of the Divine, of which the worshipper becomes conscious in prayer, is none other than what is known as the Ultimate, or the Absolute, or the Unmanifested, in philosophy and science.

Some men by meditation, using contemplation upon the Self, behold the Spirit within, others attain to that end by scientific and philosophical speculation, and others, again, by the practice of virtue and service of humanity.

In the case of those who are not learned but have heard about Him from others, who cleave unto Him and worship Him; even these, if assiduous only upon tradition and attentive to hearing the Scriptures,—even these pass beyond the gulf of death.[1]

I think that *the aim of science is to become philosophy, the aim of philosophy is to become religion, the aim of religion is to seek God, and thus the aim of humanity is to become Divine.* The mind of man is endeavouring to find its source through many-sided activities and speculations—all of which are different ways of worship.

The progress of the soul has been beautifully illustrated by Bhagavān Rāmakrishna in a parable. A poor man once met a Sannyāsin and asked him where he could get some wood. The Sannyāsin replied, "Go ahead!" The man acted accordingly, and found some dry wood which he gathered together, sold in the market, and got some money. After some time he remembered the Sannyāsin's advice and went out again, but this time a little farther into the depths of the forest, and there he discovered an iron mine: he soon became very rich by selling iron ore. After a little while he thought he would go a

[1] *Bhagavad Gitā*, xiii. 24, 25.

little farther on the other side of the hill and see what he could find there. The result of this expedition was the discovery of a gold mine. After the lapse of many years he thought that he would try again and discover something yet more precious. He did so; the result was a diamond mine, and he became a millionaire.

This is also the case with the soul. Man's first curiosity is to know the secrets of nature, and the result of this investigation is science. Then he begins to wonder about his own mind—the knowing power which he has within himself—and he discovers philosophy. Very soon he becomes dissatisfied, both with science and with philosophy, which appear to his advanced mind as mere toys. Then it is that he longs to discover his soul. Religion is knowledge of the soul; and here he rests, for the real soul is the real God. Nothing but the true Reality can give us rest and peace.

This God-knowledge is man's salvation. Every day science is progressing towards God-knowledge. The visions of the ancient Rishis—the prophets of India—have been re-echoed in the works of Wordsworth, Tennyson, Browning, Whitman, and Edward Carpenter. The Ākāsa and Agni of the Vedas have risen again from the ashes of time and have been made familiar to us as Ether and Electricity by Thompson and Crookes. The recent utterances of Sir Oliver Lodge on "Life as a guiding principle" carry us back to the ancient Indian conception of Prāna.

The animating principle or the vital spark within the physiology of animals possesses so many wonderful characteristics that we can in no way understand its function in terms of matter and force. The central idea of life is forethought, which Lodge happily calls "guidance." By its very nature life seeks to guide and control, not only its immediate envelope, the body, but also its greater environment, the powers of nature. It can by its own nature produce as much change on matter (and this for its own sake) as sunlight on a photographic plate, or radium emanation on gas.

This conception of life as a guiding principle and not as a physical force was understood many centuries ago by the Rishis, as will be seen from the following passage:

Sa yathā prayogya ācharane yukta ebam eba yam asmin sarire prāno yuktah.

As an agent behaves for him who appoints him, so life guides the psycho-physical organism.[1]

Life in this passage is *not considered as a physical force, but as a directing agency* guiding the material forces of the body, as will be seen from Sankara's commentary, where he remarks "that as a car is drawn by horses or by oxen, or as a superintendent, appointed by a king, leads the various servants of the state, so life controls the functions of the senses and organs, and guides them to enjoy the results of an action."

[1] *Upanishad, Chhāndogya*, viii. 12, 3.

The new world is coming round to the wisdom of the old. Science is no longer atheistic as it is popularly believed to be by those who have not kept themselves in touch with the changed outlook of modern scientific thought. No one realises more the immensity of the Power behind nature, or feels more the inadequacy of thought and language to express it, than does the true scientist. No one feels the humiliation of the pride of intellect more than did that greatest representative of science in our era, Sir Isaac Newton, when he said: "I have been but as a child playing on the seashore; now finding some pebble rather more polished, and now some shell rather more agreeably variegated than another, while the immense ocean of truth extended itself unexplored before me."

The real scientist does not deny God although he is silent about Him.

Once a philosopher went to see a mystic. They sat side by side without speaking, and when they parted the mystic said to the philosopher, "I feel all you think," and the philosopher replied, "I cannot even *think* all that you feel."

It is recorded that on one occasion Ruskin paid a visit to Carlyle, and they spent the whole afternoon together without exchanging a single word, yet on parting the two friends shook one another warmly by the hand, saying, "What a glorious afternoon we have spent together!"

We can listen to God in silence. One of His

names in Sanscrit is Nirab, the Silent. And it sometimes seems to me, when I watch the heavens in the silence of the night, as if the stars, in the profound silence of space, were listening to the eternal music of the Divine.

BIBLIOGRAPHY

Nārada Bhakti Sutra.
Panchadasi, i. 8-13, xii. 23-30.
Tarkasamgraha, xvii.
Nyāya Sutra.
Brahma Sutra, i. 4, 23-27.
Sariraka, p. 490.
Rāmkrishna Kathāmrta (translated as "The Gospel of Sri Rāmakrishna").
Chhāndogya Upanishad.
Sir Oliver Lodge's Works, especially "Life and Matter," p. 134.
Atharva Veda, ii. 2-24, 1-16.
Sandilya Sutra.
Rig Veda, x. 82, 3; x. 129, 1; i. 59, 1; iii. 53, 8; i. 168, 20; x. 72, 5; v. 62, 8; i. 89, 10; x. 90, 6; iii. 17, 4; vi. 7, 4; vii. 4, 6; i. 31, 7; vi. 9, 5-6; vi. 8, 3; vi. 7, 7; iii. 20, 4.

IV

MONISM: MAN AS ASPECT OF THE DIVINE

Aspects of consciousness—Religious systems without a God—Philosophy of relation—Rāmānuja's qualified monism.

THE function of philosophy, strictly speaking, is the formulation of the relation between consciousness and the object presented to it. What consciousness is in itself is indescribable, for the subject of consciousness cannot know itself without objectification. In the Upanishads the personal aspect of consciousness has been named Jnātā, or the knower, one who knows; while the non-personal aspect is called Jneya, the object known; and the middle term—that which connects Jnātā (subject) with Jneya (object)—is termed Jnāna, knowledge. The field of consciousness is trisected into (1) the knowing mind, (2) the presentation, and (3) the process of knowing. To use an illustration from the physical universe: the picture on the wall is the Jneya (presentation), the light in the room is the Jnāna (knowledge), and my eyes are the

counterpart of Jnātā (knower). Of these three, the eyes can see the picture and the light, but the eyes cannot see themselves. Similarly, if you apply this imagery to the mind, you will understand that consciousness can comprehend the presentation (Jneya) as well as the middle term (Jnāna), but not the Jnātā (subject). As Yajnavalkya says, "How can you see the seer of seeing, how can you hear the hearer of hearing, how can you understand the understander of understanding?" The nature of the knower is unintelligible. At the same time we can predicate two attributes: first, that it exists, and secondly, that its nature is knowledge. The most mysterious point about the subject is that, as Sankara says, it can know other things, but it cannot make itself the object of its own knowledge. I, who know, can never be my object, for in that case it ceases to be of the nature of the subject. Hence the Rishis used to say, "It is different from what is known. It is also beyond what is not known." This principle of consciousness, this knower, this seer, is also called Aksharam, the Imperishable.

"This Imperishable is seeing, not seen; hearing, not heard; understanding, not understood; knowing, not known; for outside It, there is no seer; outside It, there is no hearer; outside It, there is none with understanding; outside It, there is none with knowledge. He who knows not this Imperishable, O Gārgi, is miserable." This was taught to Gargi, the

but is derived from the Self-evident Absolute. God, as the expression is understood by the worshipper, is a Presence which is objective to him. The word prayer implies a presentation of love or petition to another who is higher and greater. Just as without self-cognition there cannot be the cognition of the world, so without the consciousness of the Absolute Brahman there cannot be any knowledge of the Isvara, or Personal God.

As Kapila derives Mahat (the great Understanding) from Avyakta (the Unmanifested) by a process of metaphysical dialectic, so the Rishis of the Vedas got the knowledge of Isvara from their intuition of Brahman. It shows the transition of the mind from the Universal to the Individual, from Being to Becoming, from that which is to that which does, and from theoretical knowledge to practical worship. In the Upanishads, the Absolute Brahman is described as without differences (visesha), attributes (guna), limitations (upādhi), and forms (ākāra). This Absolute stands opposed to the demands of our empirical knowledge as well as of exoteric theology. Empirical knowledge concerns itself with the phenomenal universe, and exoteric theology busies itself with worship (upāsāna), and the relation of God to the act of creation, by bringing the Godhead under an intelligible form. From this you must not conclude that the Rishis teach the existence of two Gods—one Absolute and the other relative, one attribute-

less and the other with attributes, one impersonal and the other personal. No, far from it, they are never tired of emphasising the existence of the one and only God, so much so that they say that God is the only true Reality, and that beside Him there is nothing else to which reality can be ascribed, not even man or nature.

For what reason, then, do they make a distinction? The distinction is inevitable for three reasons: (1) owing to the construction of human intelligence; (2) owing to the different levels of spiritual perception in different persons; and (3) on account of the nature of human language through which thought and experience are forced to express themselves.

In a community of perfect beings, endowed with perfect understanding, God, who is the perfection of truth, would appear to be the same. To the free beings (Mukta purushas) who are sometimes called the impersonal souls (Amānava purushas) who do not require the aid of language to express their feelings—to them the distinction between the Absolute and the relative would be meaningless. But on our plane, so long as there exists diversity of thought, and diversity of inclination and action, the Ideal, revealed in our experiences, will emerge shaped and coloured by the idiosyncrasies of our speech, our brains, our standpoints, and the culture of the age in which we live. Thus we find that the philosophic-minded Yājnavalkya expressed

his intuition by Aksharam (the negation of all that changes), by Amritam (the negation of all that dies), and the worshipping heart of Rāmānuja called Him the embodiment of all good and perfect qualities (kalyāngunākara, niravadya), and the scientific brain of Kapila conceived Him as the Avyakta (Unmanifested source of Nature). Consciousness, when it is in itself, perceives its identity with the Absolute. There is then no distinction between subject and object; but when it is individualised, it becomes trisected into subject, knowledge, and object. In its state of individuality it stands confronted by Creator and creation, the latter dependent on the former. Religious experience is essentially triangular—perfect God, imperfect man, and the offerings of worship.

What are the contents of religious consciousness? In order to examine the contents of religious consciousness, we must analyse the condition of our minds when we are in a worshipping mood. In order to draw a scientific conclusion we must examine all varieties of religious experience among the worshippers of all nations. For this purpose it will be convenient to examine three classes of minds:

(1) Those who meditate on the essential identity of the Eternal Spirit with the finite soul.

(2) Those who recognise the similarity in essence of God and man, at the same time noticing a difference between the two in quality, in power and holiness; and

(3) Those who believe that there is no point of similarity between God and man, and who pray to God for protection, worldly prosperity, etc.

These three classes are known in India as the Advaitins, the Visistādvaitins, and the Dvaitins. The experience of the Advaitins, at the time of worship, is expressed by such words as profound quiet, surpassing peace, and eternal joy. They come out from the sanctuary of the soul with faces shining with the light of peace. The experience of the Visistādvaitins is of the emotional character of those who have met their Beloved, to whom worship implies the exchange of loving greetings. The experience of the Dvaitins is like that of a child when he gets the toy he wants from his mother; their worship is purely egoistic, prompted by the wants of their mortal nature, and they are satisfied when these are fulfilled. In the case of the first, God appears as an intuitive flash of Truth; in the second, as a lovable Personality; and in the third, as a benefactor, or provider. But nowhere does He emerge in the religious consciousness of man in the rôle of creator.

The idea of God as the creator of the universe finds no support either from the religious experience of seers, saints, or mystics, nor yet from philosophy and science. Meister Eckhart says the Godhead does not work, neither does it create. It is evident that we cannot regard "Nature, red in tooth and claw," as the handiwork of God, for Nature is full of blemishes,

neither would the supposition explain the entrance of pain and evil into the world. The idea of God as creator belongs, properly speaking, not to actual worship and communion (upāsanā), but to exoteric theology, popular mythology, and pictorial cosmology. We see God only in spirit, never in nature; those who try to approach Him by way of Nature fail to find Him and turn agnostic. This is the psychology of modern agnosticism. To us, God is a Presence, an influence, an intuition, and so far religious experience is valid. The experience of Upakosala, who realised Him in worship, confirms this:

"Brahman is Life, Brahman is joy, Brahman is amplitude. He is love's treasure, for He is a treasure of what is dear, who know this. He is the Prince of Love, the Herald of Love; He is a Prince of Radiance."

These words point to "that mind of mind," "the apple of the eye," to "that Immense, a Unity high above space, unchanging, great, and the Immortal."

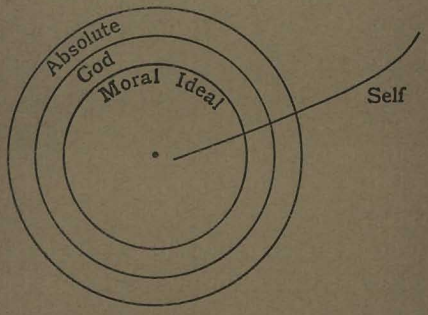
If thou art in search of Life's wisdom meditate upon Him:
Use not many words, they are but weariness of mind.[1]

The effect of such God-vision on the life and conduct is marvellous. No man who has not seen God in his self is moral. Spiritual experience stamps its glory on character. He who

[1] *Upanishads.*

has seen God is "calm, subdued, resigned, patient, and collected; in his own Self only he beholds God—he beholds all as God; evil doth not overcome him, he burns all evil; free from evil, free from passion and free from doubt, he becomes a Brahmana—he whose world is the Brahman."

Brahman, God, and Moral Ideal are the different names, aspects, modes of the same Truth, the reality of which is felt in different states of the mind. The Self of man is the Whole—resembling concentric circles—the outermost of which is the Brahma-consciousness (Absolute), while the innermost is the consciousness of the Moral Ideal, and between the two the consciousness of the Personal God.



The Self is an ever-widening circle containing layers of consciousness—space within space—the difference between one space and another being only a matter of conventional thought. These spaces are sometimes described as super-

consciousness, normal consciousness, and sub-consciousness, but these terms are misleading because they imply physical and spatial ideas of above and below, inner and outer, which do not exist in the case of the spirit. In the super-conscious state, the Self sees the identity of its Being with Perfection, of Truth with Reality, and of Intelligence with Joy. But in the state of God-consciousness, one self is in a special attitude towards another Self—*i.e.* God. The attitude is one of humility, of love, of adoration. Moral consciousness is an active state of the will, guided by the inner light of conscience.

The Rishis gave the name of Rita (Right) to the notion of eternal righteousness. The moral law regulates the destiny of souls on their journey through the world of name and form. Man's activity in the moral sphere is guided by the idea of freedom. In the sphere of God there is no activity; in meditation we only listen to the voice of God; in Samādhi, all is silent. Worship exalts the soul above activity, and Samādhi exalts her above both activity and passivity.

You can understand what I mean by Samādhi, or Absolute Consciousness, in the light of the teaching of St. Dionysius who said, "God is nothing," when these words are placed by the side of those of St. Augustine when he said, "God is everything." The words of Dionysius signify that in the Absolute Consciousness the soul becomes God and sees nothing in her

presence. The words of Augustine mean that the only Reality is God, and nothing else that man imagines belongs to God. So that it amounts to this: that what we, in our ignorance, think of as the trinity of Absolute, God, and Ideal, is but one, in which the three merge and disappear. This is the state of Mukti, Liberation, or Perfection, in which we can say with David:

> For with thee is the fountain of life:
> In thy light shall we see light.[1]

Anti-theistic systems of philosophy have not been successful in destroying man's instinctive desire to worship. Many teachers, both ancient and modern, have attempted to construct religion without God, but what was the result? The followers of these Godless religions have ended by worshipping heroes, saints, reformers, generals, kings, authors, poets, and the ghosts of their ancestors. I would ask you to read the history of Buddhism, Confucianism, and Positivism, and observe the effect they produced upon their votaries. Buddha (557–477 B.C.) taught his disciples not to believe in the existence of God, of the soul, and of eternity. It is a fact that those who did so believe were regarded as heretics by his followers. Buddhism knows neither metaphysics nor theology; Buddha taught that man can be perfect by practising virtue. But I must say that if there ever was

[1] Psalm xxxvi. 9.

a religion which can be said to be perfect without God, it is Buddhism—as it was taught by Lord Buddha. Never were such words of wisdom uttered comparable to those which Buddha, on his last day, addressed to Ānanda :

Therefore, O Ānanda, be ye lamps unto yourselves. Be ye a refuge to yourselves. Betake yourselves to no external refuge. Hold fast to the truth as your lamp. Hold fast to the truth as a refuge. Look not for refuge in any other except yourselves ; and whoever, Ānanda, either now, or after I am gone, shall act thus, it is they only among my recluses who shall reach the very highest height, and even they must be willing to learn.

In these words no reference is made to God, or to the need for worship, and what was the result ? After Buddha attained Nirvāna he was deified. Not only that, but the later Buddhists formed a theory about Arahats and Bodhisats who were held up to the mass of the people as objects of worship. Some of these Arahats were taken from the legends of early Buddhism, but the vast majority were the offspring of the imagination of later Buddhist writers.

In many countries the people remained Buddhists in name only, their actual mode of living being as far removed from the Four Truths or the Noble Eightfold Path as heaven is from hell. To-day we know that the Buddhism of Tibet is the very opposite of Buddha's Buddhism.

Jainism affords another example of religion

without God. The founder of the Jain religion was Mahāvir, who, according to Jaina tradition, was born 599 and died 527 B.C.

The Jains believe in the final liberation of the soul, but they worship the Tirthankars, who are believed to be perfected souls. Jainism resembles Buddhism in being a highly ethical religion; the Jains surpassed even the Buddhists in their humane treatment of animals, including insects. Yet in spite of all that is universally regarded as beautiful and noble in their religion, the Jains fail to believe in God.

In China, Confucius (550 B.C.) taught a form of religion which is much less humanitarian than Jainism, and certainly infinitely inferior to Buddhism in regard to metaphysics. It became the state religion. Confucius is the Kautillya of China. His eye was fixed upon a sound political organisation of the country upon a foundation of utilitarian moral maxims. His train of thought is positivistic and ultra-practical. It is recorded in the Book of Changes that we mortals have only to understand the knowable phenomena and to leave alone the unknowable noumena. It is, however, not true, as many suppose, that Confucius himself was an atheist. He taught faith in one God, but the monotheism of Confucius has unfortunately been grossly ignored by his followers. Confucius speaks of "T'ien" or "Heaven," of "Ming" or "Heavenly Destiny," and of "Taichi" or the "Great Ultimate," but he never enters very

deeply into the metaphysics of the invisible and the mysterious. Dualism of the physical and moral order is the keynote of the Li Chang (Book of Changes). Man's highest duty is to conform to these two contrasting principles of nature. Life, according to Confucius, attains its perfection by keeping time with the music of the moral and the physical spheres. Man need not seek to penetrate into the mysteries of the transcendental order which apparently has no influence upon the details of his daily life. Man is more than enough for himself and need not indulge in vain, imaginary philosophy.

European civilisation of to-day is moving on the lines laid down by Confucius more than twenty-four centuries ago, but this reflection is by way of digression. What I want to point out is that the purely utilitarian teaching of Confucius left a gap in the minds of his followers which, in the course of ages, came to be filled up by the ancestor-worship of primitive Chinese mythology; while the more philosophically minded took to the universalism of Buddha and the idealism of Laotze.

Now to cite a European parallel. Auguste Comte taught what is called Positivism, or the religion of humanity, a cult which is also opposed to Theism. You doubtless know Comte's theory of the three stages through which human thought has passed: the theological stage of primitive times, the metaphysical stage of the Middle Ages, and the positive or scientific stage of

modern times. This, according to Comte, is a true account of the progress of human society. These stages of progress are successive, so that we may expect to see throughout history the disappearance of one stage followed by the reappearance of another; but is this the case? Is it true that our age, which Comte calls scientific, is devoid of philosophy and religion?

On the contrary, we find that religion, metaphysics, and science are flourishing side by side, each being rectified and enriched and revitalised by the other. These three instruments of progress have been present more or less in all periods of history; they are the three most vital needs of the soul, because knowledge is the essence of the soul, and the soul's craving for knowledge is satisfied through religion, metaphysics, and science, while Comte's famous prediction about the extinction of the religious sentiment was falsified by himself, when in the last period of his life he actually founded a new religion, which, to say the least, is no improvement upon the ecclesiastical government and Church practices of the Roman Catholics. The Positivists can produce a calendar of saints with sacred relics and annual festivals, with a catechism for their church use and a High Priest no less authoritative than the Pope of Rome.

I was once invited by a Positivist High Priest to attend his church in London. There I saw the images of many historical persons, such as

Julius Cæsar, Charlemagne, and others. A prayer was addressed to humanity. The bust of Comte was garlanded. In fact, I found a lady kneeling down at the feet of Comte's statue, just as a Catholic would kneel at the feet of Jesus. Even a military captain, like Cæsar, has his worshippers among the gentle sheep of Comte's fold! I do not want to condemn the worship of ancestral shades or of the great men of history; far be it from me to belittle the gentle humanity of Buddha and Mahāvir, the stern common-sense of Confucius, and the profound love of truth which characterised everything that Comte wrote. But I certainly will say that the soul of man is not so one-sided or so narrow as these philosophers would have us believe. The soul of man is vast enough to embrace all that is great and beautiful and noble. The capacity of the soul is infinite, and "as in one sky the silver stars all sit" (Al Koran), so philosophy, religion, and science may all be included within it. The best religion assimilates, and does not destroy. Like a symphony that is composed of many notes blended together in the bond of harmony, so the man who aspires after perfection assimilates—turns into the very substance of his inner nature—all the most sublime elements which are present in the head and the heart and the soul of man. One-sidedness is the bane of some minds, and also of some periods of history. As you cannot suppress the functioning of the bodily organs without making

yourself ill, so it is impossible to suppress one part of consciousness without bringing disaster upon your soul. Our age is vitiated by an unbelief which is the plague of the soul; this unbelief in the Invisible is counterbalanced by a belief in the powers of matter, and there are quite a large number of men and women to be found in every country who are more ready to believe in the reality of a pin than in the reality of God or of their own souls. This kind of materialism has recently assumed another form. I refer to Spiritism. The object of Spiritists is to make sure of survival after bodily death. There cannot be any question of survival, because the soul is everlasting; it is mere begging the question. I exist at this moment, and this proves that I did exist a minute ago. The fact of my existence now paves the way to understanding that I am going to exist in the minute to come. This minute flows into the next minute as it arose out of the last. Time is a flux of three moments—past, present, and future. The expression "present moment" has no sense unless it is linked up with a "past moment" and a "future moment." The soul which is aware of the flux of time at once co-exists with, and transcends time. It co-exists with time just as my finger co-exists with the pen which it holds; and it transcends time, just as my finger can exist without the pen which it holds. The soul watches the flow of time so long as she is in the state of a wanderer

(Samsāra), but when she ceases to watch the flow of time she exists within the circle of her own eternity.[1]

Spiritist seances can never prove either the existence of or the nature of the soul, any more than chemical analysis can prove the existence of the ultimate atoms—which are by scientists imagined to exist. As "life" eludes the grasp of the physiologist, as "ether" escapes the reach of all the instruments with which the laboratory of the physicist is provided, so the continuous existence of the spirit cannot be satisfactorily established by seances and mediumship. As the Rishi said long ago :

> Mind is beyond the comprehension of the senses, the ego is beyond that of the mind, the understanding (Mahat) is beyond that of the ego, the substance of the Cosmos (Prakriti) is beyond that of the understanding, and the soul (Purusha) is beyond the comprehension of the substance of the Cosmos ; knowing this soul, men become immortal.[2]

The soul is not a shadow, neither is it a bubble. It is at present in this body, and when this body sleeps, it wakes up under another sky, luminous with the glory of other suns and other stars. There are other and surer ways of knowing the imperishability of the soul than the prophets of our age would have us believe. Theosophists, occultists, psychists, and spiritists have long pursued the phantom mirage which

[1] See Appendix. [2] *Katha Upanishad.*

has been surnamed "spirit," and is supposed to perform the duty of the postman and the mail-runner; but spirits are not postal messengers, they have neither the inclination nor the instruments to perform this duty.

It is a curious fact of history that whenever people lose sight of the one true God, they invent minor gods and fall at their feet; the present age is no exception to this rule. Dame Europa worships those who minister to her pleasures and her comfort, and among her numerous gods are numbered the cook, the tailor, the brewer, the musician, the actress, the engineer, the general, and the banker. The scientist is the Jupiter of this beautiful Pantheon of modern civilisation.

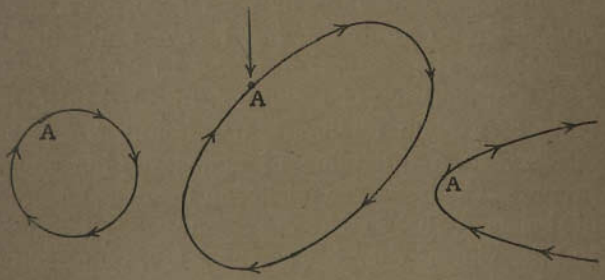
The Bible says, "I am the Lord thy God, thou shalt have none other gods but me." How can you consistently worship these many gods? The agnostic, according to popular fancy, leads a life of constant God-denial, but let us try to understand the psychology of his mind. In order to do this, we must first understand the workings of our own minds. The mind is constantly relationing, *i.e.* placing itself in relation to some object; this relation may be one of agreement or of disagreement. When the mind proceeds towards the object it is establishing the relation of agreement; but when it recedes from its object, it is establishing a relation of disagreement. Let me illustrate this. When you think of a person as your friend, your mind

is advancing towards him, and you are in a relation of agreement with him; but if you think of a person as your enemy, your mind is inclined to run away from him, and you are in a relation of non-agreement with him. Whether you are in agreement or non-agreement, you are always *related* to the person. Similarly the theist is in agreement and the agnostic in disagreement with God; but whether in agreement or in disagreement, both of them are *related* to God; the former establishes by owning, the latter by disowning. For disowning does not imply denial of existence. Just as you may own or disown a person for your friend, but *cannot deny his existence*, so although a man may not believe in God, yet he cannot deny His existence; and as the same person may be your friend at one time and your enemy later, so we, in one period of our evolution, may be theists, and at another time agnostics. You can escape from your enemy, but you cannot escape from the memory of him. In the same way the agnostic cannot escape from the memory of God, for does he not delight in refuting the arguments of the theist? [1] In the course of their lives nearly all men and women pass through the three stages of belief, indifference, and non-belief. Some begin life with belief in God, pass through a stage of indifference, and end with disbelief. Others begin with indifference, pass through the bitterness of unbelief, and end with a living faith in God.

[1] See Appendix.

It is said that Goethe lived as an agnostic for many years of his life, but that he afterwards found it impossible to exist without loving God. Tolstoi is reported to have been tormented with doubts in his youth, but he died a holy man. The agnostic opposes, not God, but ignorance of God, because many believe without knowing Him. This ignorant faith is what the agnostic does not understand.

The life of the spirit moves like a straight line which starts from a point, passes through infinite space, forming a completed curve, and then returns to the starting-point. Thus:



When the line starts from A it appears to be going in the same direction for ever, to return no more, but after moving in a straight line towards infinity it returns to the original starting-point. The line may form an ellipse, or a parabola, or a circle, but in all cases the moving point is destined to return.

This illustrates the dynamic of a point in space. But the empirical mind of man moves

not on the plane of space, but on the plane of time. Then it passes through the experience of the manifold of Avidyā, through pain and untruth to peace and truth.

So it is with men. Sooner or later we shall all discover our Divine origin, Divine nature, and Divine destiny. Never despise agnostics, or those who are not of the same mind as yourself in philosophical and religious matters. We are all on the same tack; consciously or unconsciously, each one of us is struggling to evolve divinity out of nature just as worlds of symmetry and harmony arise out of the strife of nebulous vapours. A man may be fascinated for a time by the siren of unbelief, but he can never drink enough of the waters of Lethe to forget God. Just as the serum of small-pox injected into the body of a child renders him immune from the disease, so a discipline of agnostic philosophy prepares the heart for initiation into the wisdom of theism. Just as a healthy young man requires to take violent exercise, so the mind, on account of the ignorance innate in it, requires these incursions into the waste lands of atheism and unbelief, but in the end, like the prodigal son in the parable, it turns instinctively to God. It is better to be an honest agnostic than a parrot-like theist.

Remember the lesson of history: the persecution of Christians by pagans strengthened the foundations of the Christian Church in Europe, and the persecution of scientists by the

Catholic Church in the Middle Ages gave fresh impetus to the scientific movement; in the same way, the persecution of the Hindus by Mahomedans in India has resulted in the revival of Hinduism. Persecution is as impotent an instrument in the hands of a corrupt and decayed Church as hatred and intolerance in the private individual. We Hindus neither hate nor quarrel nor seek to convert the people of other faiths, and we regard this zeal for converting others as a want of trust in God, whose aim it is to bring all His children to a knowledge of Himself. In India all the religions of the world are regarded as sincere endeavours to aid the spirit in its progress from lesser to higher conceptions of truth.

We have discussed the question of man's relation to God, and have come to the conclusion that—

(1) This question arises from the nature of man's memory which is absolutely independent, not only of the mechanism of the brain, but also of the empirical mind.

(2) This relation may be either one of agreement or non-agreement, according as man turns towards God or away from Him.

(3) I have shown that the relation of non-agreement implies—not denial of God, but opposition to Avidyā, ignorance of Him.

We will now consider other questions, which are of much deeper import to the student of Vedānta: (1) Is man created by God? (2) Is

the soul of man composed of the same substance as God? (3) Is man none other than, and identical with God?

The first question cannot be seriously entertained. Anybody can stand up and ask, "Why did He create at all? How, and out of what was the soul created?" These questions can be answered by the inventors of mythology, or by dogmatic theology, but not by philosophy. The word "creation" is so vague and so unphilosophical that I believe it has been the cause of much disagreement between science and religion, between theists and agnostics. We must not picture God as the architect of the universe. As Sankara pointed out, the God of creation is the root of exoteric theology and the product of nescience. The assumption of God as creator involves the assumption that He is the source of evil, and that our sufferings were invented by Him—apparently in a vindictive spirit. I shall therefore dismiss the first alternative as unworthy of philosophic consideration; but the second question deserves careful attention: Is the soul akin to God's nature? And are we a part of the Divine Substance?

To this it may be replied that in so far as man realises his universal nature and eternal destiny, the individual is in essence inseparable from God; but in so far as he is overcome by the limitations of his personality, he is separate from Him.

This conclusion is based upon the revelation

of our religious consciousness. In religious ecstasy (sampratijnāta samādhi) God reveals Himself as Love and Wisdom, not as abstract qualities, but as a Divine Person, endowed with love and wisdom, who bestows these blessings upon the worshipper. It is in such moments of intensification and illumination that the knowledge breaks upon us that we are infinite and immortal. We could never have realised our infinity unless we were, in essence, the same as God, of a piece with Him, a bit of Him. God breathes into our souls in moments of prayer when all fear of death is blown away like dry grass before a tempest, and for the time being our imperfections leave us like a serpent's worn-out skin. The soul becomes filled with harmony, life, and joy when the touch of the Divine helps it to regain its Divine nature; when man sees, not himself, but his Self in the light which streams from above; when he feels that he is as inseparable from God as heat is from fire, as word is from meaning.

Here we must consider whether the nature of God is as we feel Him to be, or as He feels Himself. We derive from our religious consciousness the idea that God is good, merciful, omniscient. We are aware of His attributes, viz. His power, His majesty, His wisdom, but can we say that God sees Himself in the same way that we see Him? It may be that God has a million of attributes, and that we know only a few, or it may be that His real nature is known to Himself

only; to illustrate this point, it may be said that an artist sees more colours, lights, and shades, more symmetries, etc., in a picture than a man who is ignorant of the technique of art. God knows His whole nature, and man only knows a bit of Him. Rāmānuja makes a distinction between God-as-He-sees-Himself and God as seen by man. He is not *two*, but *One* manifesting Himself in many ways, just as the air passing through the flute produces the seven fundamental musical notes. God is the Divine Unity, the Transcendent One of Absolutist philosophy, as well as the Lover and the Teacher of each individual soul.

The great Indian poet Kabir expresses the relation between God and man by the beautiful imagery of the rhythmic swing. The human soul and the worlds are held to God by cords of love, and the motion of the cosmos is represented as an eternal swing of God. According to this view, *i.e.* that of the qualified monists as represented by Rāmānuja and his school, nature and the soul are the two ends of God's playground; but He Himself outstrips both nature and humanity. In ancient times this doctrine of God was taught by Bodhāyana, in the Middle Ages by Rāmānuja and Sri Kanta, and in modern times by Chaitanya. It is called the Visistādvaita, or qualified monism. It spread over to Persia, where it was known as Sufism, and in Europe it was popularised by Saint Augustine, Jacob Boehme, and Ruysbroeck. In the poems

of Kabir, which have recently been translated into English by Rabindranath Tagore, and in the poems of Jalaluddin Rumi, you will find a poetical expression of this synthetic vision of God.

There are four fundamental ideas which are the indications of man's future destiny; these are: perfection, immortality, eternity, and benevolence. They are not mere ideas, but ideals, and not mere abstract ideals, but living forces. Ideals become real through knowledge. He is mortal who does not *know* his immortality; he is a sinner who is not *aware* of his perfection; he is bound over to re-birth and re-death who has not seen God as his eternal Soul; and he has not yet lived who has not opposed hatred by love. These four ideas are in your soul like seeds in the soil, and these seeds will become trees, covered with foliage and blossoms, when you become mukta purushas, or free souls.

God, as He appears to the mukta purusha, must differ from the conception of those who are in bondage. Those who still walk in the valley of the shadow of death, whose eyes are blinded by ignorance, whose hearts are full of the sores of narrowness,—they can have no conception of God save as One who is endowed with human attributes, though many times magnified. For this reason there must be two different pictures of God, owing to the existence of two very different standpoints. The free souls realise God as One who is free from all phenomenal and

anthropomorphic attributes, but for them who see Him through the eyes of faith and devotion He is still endowed with noumenal attributes or, in the words of Rāmānuja, "kalyāna gunākar," "endowed with innumerable auspicious qualities," such as the boundless glory of illimitable knowledge, dominion and majesty, power, generation of all things at will, wisdom, mercy, etc.

As a man's sins are washed away by incessant worship, so his knowledge of God becomes purer and wider, and thus, in the mystical language of Pāncharātra, the Lord who is the ocean of compassion takes five forms for the sake of His worshipper, viz. adoration (Archā), emanation (Vibhava), manifestation (Vyuha), the subtle controller (Suksma), and the internal controller (Antaryāmi). These five progressive representations of Godhead, as seen and understood by the mind of the devotee, are expressed in very mystical terms: Archā implies the pictorial or symbolical representation of the Invisible, as crystallised in religious institutions. In order that the child worshipper may begin spiritual life, he must be given some image, picture, or symbol, so that he can form some representative idea of God in his mind. Just as it is impossible to teach a child to read without first teaching him the alphabet, or to teach him mathematics without first teaching him numerical figures, so you cannot fix his attention upon God without giving him some symbols to think of. In

Christian countries the cross is regarded as the symbol of religious worship, just as the national flag stands for the sentiment of patriotism. With us, the idea of God is associated with symbols carved in stone, or outlined on canvas. We do not worship idols, as the missionaries ignorantly assert, but the same psychology which makes you think respectfully of your flag and reverentially of your cross makes us Hindus think lovingly of the images of the Divine Mother and the statues of the Divine Charioteer. This symbolical representation of God is the beginning of religious life; it precedes and paves the way to mental worship, and when man arrives at the higher stage of abstract worship, he then by an inner necessity of thought discards the symbols.

The next stage in the progress of the spirit is indicated by the term Vibhava (emanation), which means God-man. Just as you regard Christ as God-man, or Son of God, so we believe that God assumes human form out of love, to guide man in the path of liberation. This second stage of spiritual progress is marked by the discovery of an intermediate soul who is both human and Divine; Vibhava is the actual spirit, like Rāma or Krishna, who came down on earth to lead humanity. The worship of the Incarnation of God is considered as good as the worship of God Himself, and many such incarnations are recorded in our history. They are also called advents (Avatāras).

The third stage is called Vyuha, which is the fourfold manifestation of the Supreme Spirit, named respectively Vāsudeva,[1] or manifestation under the form of universal soul; Samkarsana, manifestation under the form of Divine attraction or love; Pradyumna, manifestation under the form of pre-eminent might; Aniruddhya, manifestation under the form of freedom. At an advanced stage of spiritual insight we apprehend God as (1) Supreme Mind, (2) Supreme Love, (3) Supreme Power, and (4) Supreme Freedom. The fourth stage is called Suksma, or the subtle. When the devotee rises above the third stage, he perceives that these fourfold manifestations are inherent in one Person who is the centre of all that is good and powerful and beautiful. The fifth, or last stage, is Antaryāmi, when the devotee feels that his soul is the throne or chariot of God. The ego is now no longer self-willed, but is moved by God; He is the sure Friend, the faithful Lover, the wise Teacher, and the All in All. This is the highest height of religious consciousness.[2]

As a man progresses in the path of righteousness and devotion, he becomes fit to worship God under these different forms, beginning with the first and ending with Antaryāmi, when his soul is emancipated from all imperfections and he enjoys the beatitudes in the company of the Most High. "Cut is his heart's knot, solved are all his doubts, and exhausted are all his

[1] See Appendix. [2] See Appendix.

works when he has seen the Highest and Lowest" (Upanishads), because he is then for ever united with God. This union does not lie in the power of the individual soul, but in the choice of God, for, as the Rishi says, "God is not attainable by study, or wisdom, or learning; whom God chooses, by him God may be attained, to him He unfolds His own nature."

Rāmānuja thinks that souls are the body of God: these Jivas—as a collection of sentient beings—are the eternal ideas of God, and just as perfection, virtue, knowledge, etc., are the ideas of superior reason, inextricably bound together with it, so all these countless souls are present in the Divine Mind from all eternity. In the same way, nature (Prakriti), time (Kāla), and the law of ethics (Karma) are the eternal thoughts of God. So we may say that conscious souls are the subjective ideas, while nature (*i.e.* time, space, motion) is the objective idea of God.

Both these subjective and objective ideas are liable to the law of evolution and devolution, appearance and disappearance. Creation means actualisation, and destruction means the potentialisation of these ideas which are eternally present in God's mind. Still it must be remembered that God surpasses even His subjective-objective nature. What He is like is beyond the power of intellect to conceive, or the power of language to express.

Those who are anxious to study this aspect of Vedāntic thought ought to be familiar

with the writings of Rāmānuja Āchārya, Sri Kantha Āchārya, and Madhya Āchārya. They ought also to read Baladeva's Govinda Bhāsya and the works of the brothers Rupa and Sanātana. Srimad Bhagavad is an excellent book on the subject.

Reality has its origin in the ideal order of the universe. The truth of the ideal universe lies in its capacity for being subjected to the experience of a conscious soul. This conscious soul is God, who is intuitively conscious of (1) the finite experiencing soul, (2) the ideal universe, and (3) the real universe. Hence God, soul, and universe are the three moments of an eternally abiding interdependent series. These are the three Nityas, or eternal reals of the Visistādvaita school of the Vedānta philosophy.

Thus, to put it in pictorial language, we learn that humanity is God's body and nature his raiment. How beautiful it is to think that we are all in His embrace !

The highest object of religious aspiration is to feel the Omnipresence of God. He is to be sought and worshipped not only in Himself (Isvara), but also in soul (Chit) and in matter (Achit). In the *Gitā* Sri Krishna teaches *sat asat aham*, "I am the real as well as the unreal." To come to a proper understanding of Isvara, Chit, and Achit, three methods of realisation have been taught in the Scriptures of the Hindus : (1) Svadharmācharana, performance of your duty ; (2) Ātmānātmaviveka, discrimination of

the real self from the unreal ego; and (3) Vāsudeva sarvam iti, to realise that everything which exists, gross and subtle, movable and immovable, visible and invisible, are nothing but God. These three are called the three secrets of the microcosmos—corresponding to the three secrets of the macrocosmos, viz. Isvara, Chit, and Achit. They are the three sacred truths of life, and they form the essence of Vedānta, in fact of all religions of the world.

BIBLIOGRAPHY

Brihadāranyaka Upanishad.
Chhāndogya Upanishad.
Plotinus' writings.
Descartes' Works.
Spinoza's Works.
Sankara's Bhāsyas.
Taittiriya Upanishad.
Rāmānuja's Vedārthasamgraha, Vedāntadipa, and Bhāsyas.
Meister Eckhart's Works.
Kabir's Poems.
Sri Kantha's Sivāchārya Bhāsya.
Baladeva Vidyabhusan's Siddhāntaratna.
Vāchaspati's Bhāmati.
Madhvasiddhāntasāra by Padmanābhasuri.

V

MONISM: THE ABSOLUTE AND THE COSMOS

Psychological foundation of Advaita philosophy of Sankara—State of subconsciousness—Progressive Yoga life—Turiya and Samvit—Avidyā, the doctrine of error—Discipleship.

SRI SANKARA ĀCHĀRYA'S exposition of the Vedānta proceeds on strict Advaita, or monistic lines; it is an exposition which is unsurpassed in the history of philosophy. No philosopher, either in ancient or in modern times, has ever risen to such high altitudes to survey pure spirit; yet he cannot be called the founder of Advaita Vedānta, for he only carried on the glorious traditions of his master and spiritual father, Sri Govinda Āchārya, who was in turn the spiritual son of Sri Gaudapāda Āchārya, the writer of an excellent commentary on some of the most abstruse of the Upanishads. The age in which these three philosophers flourished is not exactly known, but it can safely be said to have been not later than the eighth century A.D.

Sankara based his teaching on the ancient texts of the Upanishads, and his interpretation was guided by a transcendental sense of value which was at once critical and constructive. He mercilessly exposed the fallacies of Kapila's realism and the nihilism of the Buddha's teaching. The blemishes in the systems taught by Patanjali and Gotama were also pointed out by him; but although his tone was extremely critical, Sankara's philosophy is far from being destructive, for he established philosophical thought on the surest of all foundations, viz. on the transcendental identity of experience with existence, *chit* and *sat*.

Hence arises the great difficulty of comprehending the logic of his dialectical procedure, for a thorough familiarity with the Vēdas and the different Darsanas is a pre-requisite for the student who aspires to the study of Sankara's Advaita. Moreover, the abstruse nature of his writings may be appreciated from the fact that the superstructure of his metaphysics was built upon the psychical experience of the fourth degree (Turiya), and that the truths taught in his work were meant for the instruction of those who, being born in the fourth caste (Brāhman), had, by pure and holy living, made themselves eligible for the fourth order (Yati); and lastly, the ideal which he preached could only bear fruit and become actual to those who had the fourth purpose of life (Moksha) in view, and who were on the threshold of realising the fourth

and last perfection (nirvikalpa Samādhi). The Advaita ideal is to be followed by those who have renounced all desires for worldly prosperity, who live only for truth, and whose one object in life is liberation.

But let not this discourage any one from the study of Sankara, for whatever may be your position in the world of religion and philosophy, you all desire to be emancipated from error and saved by a knowledge of truth which can give permanent peace and happiness. The seeds of knowledge sown now will bear fruit in the fulness of time.

Let us examine some of the salient features of the Advaita philosophy of Sankara. The promise of Advaita-knowledge lies embedded in our nightly experience of deep sleep (Susupti), and its fulfilment in the experience of unconditioned ecstasy (Samādhi). It would be impossible to understand the Advaita philosophy unless we were able to discover its psychological foundation in the depths of our own nature. Consider the changes that take place within the mind every twenty-four hours : in the day-time we are awake and active ; at night we go to sleep. Sometimes we dream, at other times we enjoy a dreamless sleep ; thus it happens that every day we pass through the three states of waking, dreaming, and dreamlessness, yet we hardly stop to think over these three states of our own bodies and minds, although the entire range of existence and experience lies confined within

the limits of the two parallel states of waking and sleeping. What is life but waking? What is death but sleep? Yet we feel that our real existence is beyond wakefulness and sleep, beyond life and death. Why is this? In waking we are conscious of the ego and of the world; the ego remains unchanged while the world changes. By the term "world" I mean the sensations that come to the mind through the senses, the eyes, ears, nose, taste, and touch. These sensations are continually changing: first we see light, then perhaps we hear sound, after that we experience smell, etc. It is the ego which perceives these changes; the ego is also acting. When we desire to talk or walk, it is the ego which puts forth activity and thereby moves the organs and limbs—hands, feet, tongue, etc.

One of the functions of the ego is knowing, while the other is acting. In waking life the ego knows and does, therefore we may say that self-consciousness is the central fact of waking experience, in which the ego clearly distinguishes its individuality from the individuality of other egos. For instance, I am distinct and separate from you; you can never obliterate the distinctive mark of your own individuality from that of a friend, a son, or a neighbour. "I," "you," "he" are personal pronouns which express this ineffaceable distinction between different individuals. In the waking state self-consciousness implies the consciousness of personality and

not that of the pure Self. This personality is really a series or group of attributes; *i.e.* it includes the mental attributes which you have inherited from your ancestors, as well as those which are acquired. You may be kind, energetic, and temperate; you may be a father in relation to one individual, brother in relation to another, and so on. Personality is a consciousness of disposition, social position, etc., and all these revolve around the centre called "I"; but what this "I" is, apart from personality, is a mystery. Another characteristic of the content of the waking consciousness is the uniformity of the outer world. In the waking state time is measurable, space is measurable, and there is a nexus between one event and another, which is called the causal tie; for instance, there is a relation between rain and harvest. This knowledge, which we derive from the measurableness of time, space, and causality, constitutes our conception of the uniformity of nature; therefore we may sum up the contents of our wakeful consciousness as follows:

(1) Knowledge of our own character, disposition, etc.

(2) Knowledge of the character, disposition, etc., of others, *e.g.* men and animals.

(3) Knowledge of the uniformity of space, time, and causality. Does the waking consciousness give us the knowledge of the true nature of this self? It is difficult to answer; let us say that it gives us direct knowledge of our own

character, etc., and of the character and disposition of others, together with an indirect knowledge of the " I " or self. I say " indirect knowledge," because we really do not know the exact nature of the " I," although we have good reason for supposing that behind and below my thoughts and feelings there is " something " which forms, so to speak, the ground or foundation of my character and disposition, whether waking or dreaming.

Let us now analyse dream-consciousness. It is very difficult to say what happens during the interval between the beginning of sleep and the beginning of dream. It may be that our dreams begin in a more or less hazy way from the moment when drowsiness first overcomes us. In an advanced stage of sleep our dream-images become sufficiently clear and distinct to impress themselves on the memory so that on awaking we are able to recall them. If we compare the content of waking consciousness with that of dream consciousness, we shall find that as a general rule dream-consciousness contains all the elements of waking consciousness, only vastly transformed. For instance, in many cases there is a marked change of personality ; the character, age, rank, temperament, and disposition of the dreamer changes in the wildest way. A poor housemaid dreams that she has become the Queen of Persia, a brave warrior dreams that he runs away at the first sign of danger, and a man dreams that he is an angel. Time, space,

and causality take on a new rôle ; events appear to take place in a few moments which would in reality occupy many months, maybe years. There is a case recorded of a man who dreamed he was wandering about in the wilderness. After walking for several days in the jungle, he found his way out and entered a small village where he lived in the house of a rich man, fell in love with the daughter and married her. They lived happily together for many years, during which time seven boys and seven girls were born to them ; then their happiness was marred by a severe famine, in consequence of which food became very scarce and the whole family had to leave the village. While the man with his wife and children were fording a stream, down came a strong current of water from the mountains and swept them all away, with the exception of the man himself, who with great difficulty swam across and was thrown against the river bank. He got up and dried himself in the sun, but just when he was thinking of going on to the nearest village, a huge tiger attacked him. Frightened by the animal, he yelled for help, and was awakened by the sound of his own voice. All this took place in an inconceivably short time.

In dream, time creeps like a snail or gallops like a war-horse. In dream, we cannot measure time in the same way as we do in waking, we cannot divide it into hours, minutes, etc. Space also undergoes a great transformation, and

distance is no longer the same in dream as in the waking state ; similarly the idea of causality changes. Dream-consciousness transforms all our notions concerning nature's laws, and no happenings, however grotesque, cause any surprise to the dreamer. The world of dream has laws and expectations of its own, quite apart from those of the waking world. Thus we see that the experience of dream is unverified by the experience of waking. The images of dream appear to the dreamer as real; he only believes them to be unreal on waking, but it never occurs to the dreamer that the sights and sounds which he experiences on waking are unreal, for waking gives the lie to dream experience, but not conversely. In one sense dream-life is a narrowing down of consciousness, but in another sense it reveals the vast possibilities of a widening of the function and sphere of consciousness. Dream shuts us within a sphere in which the ego is unable to take part or influence other egos, or the world of matter. The dreamer is not an ethical personage, for he is not master of his own will or conduct. Dream shows the power of the ego to create time, space, and causality. In waking we are the creatures of time, but in dreaming we create a new time from whose tyranny there is no escape except by waking. Thus the ego destroys time and space, and evolves a new time and a new space out of its own Karma—only to become once more a prisoner. Its newly acquired freedom from the

meshes of the outer world is devoured by the monster of the world within.

Advancing from the magic house of dream to the field of dreamlessness, we find a complete change of scene. Dreamlessness is a unique experience; it is a state of intense passivity, peace, and silence. We cannot say that the ego did not exist in the dreamless state, for on waking it recollects that it slept soundly and peacefully; neither can it be said that the ego was unconscious at that moment, because the memory was actively recording the absence of any phenomenal experience, and that is why the dreamer says on waking, "I did not dream." Dreamlessness is therefore the consciousness of negation, but it cannot be said that the entire field of consciousness was empty of all content, because there was, at the moment, a consciousness of rest, quiet, and delight. It is an experience in which the function of the ego changes. It no longer feels the pressure from the world of other egos or from the world of sights and sounds. It fails to objectify itself, and thus forgets its relation to the world and society; it is no longer a subject, because the dreamless ego is unconscious of its mental and moral attributes. During deep sleep kings no longer remember that they are kings, the sinner forgets his sin and the saint his holiness. In one way only the dreamless ego retains its subjective character, viz. it is conscious of the experience of restful joy due to the temporary cessation of all brain

activity. The light of consciousness is turned back upon itself, and in its own light it sees the surrounding gloom of nothingness.

It may seem to you that this third, or dreamless state, is the last state of the ego; but that is not the case. Beyond this there is another state, known to the Rishis by the name of Turiya, which is called the fourth or last state of the soul. There are no words to express the idea of the Turiya state. It may be called the transcendental state of the soul because it transcends, or goes beyond the three states of wakefulness, dream, and dreamlessness. It is, in fact, not a state but the very ground, essence, and substance of consciousness, upon which, as I pointed out at the beginning of my lecture this evening, rests the Advaita philosophy of Sankara. It is exceedingly difficult to draw a line of demarcation between the third and fourth state of sound sleep. The Turiya is the point where consciousness becomes identical with existence and the circle of thought coincides with the circle of reality; hence it would be impossible to describe it by any symbol, quality, or attribute. The soul sees itself, and its individuality ceases, it becomes universal, one with God. Not personal God, determined by the conditions of an evolutionary world system, but the impersonal, absolute God, called in Vedānta, Brahman.

Imagine for a moment the absolute nonexistence of this vast world of sight and sound.

What remains after the starry universe is destroyed? A vast space. Then imagine this space to be devoid of ether and of the subtile seeds of creation. Perfect stillness reigns supreme over the ocean of universal space, beginningless and endless. What supports it? It is self-supported, self-dependent, lifeless, motionless, soundless, colourless. From this analogy you can conceive the state of the soul in Turiya. The soul in Turiya does not see, yet is not blind; does not hear, yet is not deaf; does not reason, yet is not irrational; does not exist, yet is not non-existent; it goes beyond the bounds of space, time, idea, feeling, thought, and reality. The Rishi describes it in his mystical language as "neither inwardly conscious nor outwardly conscious, neither conscious both inwardly and outwardly, nor is it massive consciousness, neither conscious nor unconscious, what none can see, nor apprehend, nor understand, without mark, unthinkable, past definition, nought but self-conscious alone that ends all evolution, peaceful, good and non-dual. This is the Self, this must be known." [1]

Every time that we enjoy deep sleep we touch the sphere of our eternal glory. The rhythm of nature throws us on to the timeless shores of immortality. The soul plays with herself, free and joyous, on the fields of her own glory, and there the music of the spheres is hushed into the beauty of silence. Leaving her harp, the muse

[1] *Māndukya Upanishad*, 7.

enters into the lotus-chamber of the heart of contemplation.

This Turiya, or the absolute Self, of which we half unconsciously obtain a glimpse in deep sleep, driven thence by the necessity of the body's mechanism, must be realised in Yoga, or religious meditation and ecstasy. I say "unconsciously," because we rise out of profound sleep without knowing that we were blessed with the beatific vision of the Self-Divine. Sleep is an avenue of unconscious self-knowledge; Yoga is the avenue of intensely conscious self-knowledge. It is for this reason that I said the promise of Advaita lies embedded in the psychology of deep sleep and its fulfilment in the experience of Samādhi. As Turiya is the fourth state of the soul, so Samādhi is the fourth stage of Sādhana, or religious aspiration and effort. The first stage of religious life is dispassion (Vairāgya), or the conscious effort of the soul to shake off the influence of matter and the acquired disposition to delight in the pleasures of the body. The second stage is discrimination (Viveka), or the intellectual realisation that the Self-Divine is the only Reality and the only Truth, all else mere nothing. The third stage is called Absorption (Dhyāna), or the continuous dwelling of the mind on the glory and substance of the Self-Divine. The fourth and last stage of religious life is Samādhi, or the realisation of oneness with the Divine in pure consciousness and perfect freedom. The four states of our

psychic life, viz. (1) waking, in which we are conscious of the outward universe; (2) dreaming, in which we are conscious of the inward universe; (3) dreamlessness, in which we are unconscious of the inward and outward universe; and (4) Turiya, in which we are self-conscious in the absolute sense,—these four states correspond to the four stages of the Yoga life of the religious aspirant, viz. (1) conquest of the objective world of sense and emotion, (2) conquest of the subjective world of intellect and reason, (3) conquest of the subtile world in which the first two lie in seed form, and (4) freedom in the identity of Self with God.

In our analysis of the states of waking, dream, and dreamlessness, we discovered that the self does not know itself although it knows the *other*. By "other" I mean the object or presentation in consciousness. In waking, the self knows the physical; in dreaming, the mental world; and in dreamlessness, the absence of the presentation itself. In all the three states it stands watching, witnessing the play of fancies, desires, and images in the mind. This watchful, witnessing self is called Samvit. Whether we are ill or well, at work or play, asleep or awake, this "inner witness" never loses sight of our thoughts and actions. This Samvit is quite wide awake when the physical brain is stunned, or during what is popularly known as unconsciousness, trance, or fainting. From the moment of birth to the moment of death, through the rough and smooth

experiences of life, Samvit remains the same—self-luminous, self-active, self-regulating. Hence it is reasonable to assume that it is independent of brain and body, and therefore independent of what we call life and death. The Samvit is like the flame of a candle, burning and illumining perpetually, its brightness undiminished by that which envelops it. Try however hard you may, you cannot put out the light of your own consciousness. If you extinguish it in one sphere, that same moment it is sure to shine in another sphere, like the sun which sets in the western, to rise again in the eastern sky, undiminished in glory and effulgence. The scenes in the theatre change, the actors come and go, but the illuminating lamp burns all the while.[1]

One of the most remarkable characteristics of the first three psychical states is the unknowability of the real "I." In waking we become acquainted with the stream of consciousness—not with the bed or the basin of the stream. This stream of consciousness consists of a surface-current and an under-current; the former is the sensation-continuum of auditory, visual, tactual, olfactory, and gustatory sensations, while the latter is the ideal continuum of motives, feelings, and thoughts. The sensation-continuum, when projected into the vacuum of space, produces pictures of the fixed and stable world, and when projected into time, produces the world of movement. The mind creates this dual world by

[1] See Appendix.

projecting this sensation-continuum on to the screen of time and space. The ideal-continuum is also a superimposition of the ego of interests and feelings relating to the preservation of our bodily life. In a way we seem to be aware of these two, the sensation-continuum and the ideal-continuum, the surface-current and the under-current of the stream of consciousness. But we know nothing of the self on which and within which our thoughts move and the space in which the physical world hangs. To use a familiar illustration : when you witness a play in a cinema theatre, you cannot see the machine or the man (while you sit among the audience), neither can you see the background upon which the images of men and women, railways and steamships, are moving. Similarly, in waking and in dreaming we are ignorant of the soul, *i.e.* the subjective substratum, on which the mind rests. What happens in the dreamless state ? Just what happens in the cinema theatre when the machine stops and the lights in the auditorium are extinguished. You are surrounded on all sides by darkness and feel that you only are there, by yourself, alone. The ignorance of the waking and dreaming states takes a massive form and prevents the soul from knowing anything outside the knowledge of its own identity.

This brings us to the consideration of the doctrine of error (Avidyā). Knowledge and error are as inevitably combined as light and

darkness. If you ask me, What is error? I will reply by asking a counter question, What is darkness? It is only possible to define darkness by negatives. Similarly error can only be defined by saying that it is the want of knowledge. In fact, the word knowledge has only a relative sense, for it implies error; for this reason the Vedānta says that Avidyā is perpetual. This doctrine of error, or nescience, is the keynote to Vedānta epistemology. I will try to explain it as clearly as I can. When you say, "I know," you imply at the same time that "I do not know." This sounds paradoxical, but it is true. For instance, when you say, "This is the sky," you mean that the blue vault overhead is called sky and that it looks blue. This is all you know; but you do not know of what the thing called "sky" is composed, nor how old it is; you do not know its length and breadth, nor who made it, nor do you know the many other qualities which it may possess. Similarly with all the things of this earth; there are always certain attributes, or aspects, which remain unknown to our intellects. This our body, so near to us—do we profess to understand its nature, its working, and the laws which govern its origin, growth, and decay? The wisest among our scientists is ignorant of the mystery of life. We know a little, but there is a great deal which we do not know. Avidyā is not the negation of knowledge, it is the negative element present in knowledge. For instance, we some-

times say we are certain that we do *not* know such and such a thing; just as in mathematics one presupposes "zero," so in Vedānta, Vidyā (knowledge) presupposes Avidyā (error). The function of Avidyā is to offer a perpetual opposition to Vidyā, but such is the beautiful economy of our inner nature that Vidyā is continually overcoming Avidyā, and the reign of knowledge is ever expanding.

If we inquire into the origin of error we shall not arrive at any answer. Whence this error that accompanies us all our lives? Why this error at all? Will it ever end? We cannot deny that our intellects are at every step shadowed by the fear of error; our forgetfulness, our tendency to exaggerate, our liability to deception, all these come under the term Avidyā. In theology, Avidyā appears as "sin," or "original sin." In ethics, Avidyā goes under the name of "evil" or "immorality." In æsthetics, Avidyā is called "ugliness" or "the unbeautiful"; in logic, Avidyā is fallacy; in metaphysics, Avidyā is called phenomenon; in practical life, Avidyā touches us in the guise of pain, disappointment, sorrow, and misery. When a friend misunderstands your language, it is because his mind is clouded by Avidyā, or because Avidyā prevents you from using the right words.

Our very notions of "life" and "death," of "right" and "wrong," of "pleasant" and "unpleasant" are the products of Avidyā. There is no absolute standard in the world of Avidyā;

one Avidyā makes man think that he is the lord of creation, but wait and see how another Avidyā appears in the form of an infinitesimally small insect, a microbe of typhus, which humiliates him to death. Great nations of warriors who conquered the world have been blotted out of existence by insects and microbes. What is all this but the magic of Avidyā? Who can understand the growth of man from the protoplasm? Waking is no less Avidyā than dreaming. Man becomes a philosopher only when he understands his inability to understand.

Is Avidyā real or unreal? In other words, is an illusion real or unreal? This question may be illustrated by an example. We all say, "The sky is blue," but we know it is an optical illusion; the sky has no colour. Again we say, "The sky meets the earth at the horizon." This also is an illusion; the sky appears like an arch but is not so. These two attributes of the sky, viz. blueness and curve, are not real and do not exist at all, and yet we seem to think that they are real. If we abstract or take away these two seeming attributes from the sky, what remains? Nothing but the vast space signified by the name "sky." This example shows the true function of Avidyā, viz. it makes the unreal appear as real, the non-existent appear as existent; blueness and curve do not exist in the sky, but Avidyā conjures them up and holds them before our vision. At the same time there can be no illusion without a real substratum; the sub-

stratum of sky is necessary in order to produce the illusion of blue colour and curve; if there were no sky, there could not have been the appearance of blueness and curve. Just try to think of these two attributes as existing without a sky to support them; you cannot think in that way. Take another example. When ski-ing on the snow-clad hills of Norway, I have often seen a figure on the distant hill-top. My first impression suggested that it was a bear, but as I proceeded it seemed to resemble a man; when I began ascending, I discovered that it was only a tree. First the idea of a bear frightened me; next the idea of meeting a fellow-traveller consoled me; and lastly, when I discovered that it was a tree, I laughed at myself. These illusions illustrate the nature of the working of Avidyā; it makes the unreal appear as real and superimposes illusory images upon a real thing. In the first example the blue colour rested upon the sky, and in the second example the illusory image of a man rested upon the tree. Many other examples of illusory perception may be cited, but this general rule will hold good in each case.

The same Avidyā is at work within our minds, but it is not so evident as in the case of sense perception. But when we practise introspection, we soon find that Avidyā is lurking in our minds also. For instance, our belief in our own ego is a belief in point. We all believe that each one of us possesses a separate ego, each one imagines

that he is engaged in some work, that he is enjoying or suffering. If I am asked where I see the working of Avidyā here, I reply that it is Avidyā which makes each one feel as though he or she were an enjoyer of pleasures, a doer of deeds, or a sufferer of pain. It is Avidyā that makes us feel awake, or asleep, or dreaming. These illusory states are superimposed upon the universal, unchangeable, eternal "I" which is the real "Self," of which we have a glimpse in Turiya. Illusion does not last long; it vanishes from the mind as soon as discovered, although it may continue to have an objective existence for others. One of the great tests of illusion is that it changes: those who have studied physical science see the blueness of the sky just as those do to whom the illusion has not been pointed out, but for them it has no existential value. The proof that the real eternal "I" is quite distinct from the narrow individual "I" consists in the constant change to which the latter is liable. We know that sometimes we feel very happy and say to ourselves, "I am enjoying life!" Again, at other times, we feel miserable, and say to ourselves, "I am unhappy." Or again, at other moments, a feeling of peace comes over us. Which of these is the real "I"? The happy "I," the unhappy "I," or the peaceful "I"? Then, again, sometimes we are awake and active, at other times we are asleep and passive. Which is the real "I," the wakeful "I," or the sleeping "I"? Sometimes we are

clever, sometimes bright, and sometimes dull; which is the real "I," the dull "I," the bright "I", or the clever "I"? There is a clear line of demarcation between the changeless "I" which stands at the back, and the changing "I" which acts, enjoys and suffers, wakes, sleeps and dreams. This changing "I" is the illusory offspring of Avidyā, and the changeless "I" is the eternal Self, the Ātman, the Brahman.

Just as on pure space the two attributes of colour and curve are superimposed by Avidyā, so on the pure consciousness of Brahman are superimposed the attributes of enjoyment and suffering, activity and passivity, thought and will, life and death, by Avidyā. And just as we discover from our physical science that real space is without colour and without form, so from our knowledge derived from the Guru and the Vedānta we discover that the real and true Self is birthless and deathless and changeless, neither enjoys nor suffers, but is One, identical with Itself, universal and eternal.

Avidyā makes us believe that we are many, in reality the Self is One—one vast, indivisible, limitless consciousness, appearing as separate centres of consciousness in each individual. The very idea that we are individuals is an illusion, for what is the essence of individuality? Consciousness. How can consciousness be bounded by space and time, body and mind? The proof of this is sought in our experience of the Turiya, when not a shadow of individuality lingers with-

in the field of consciousness. The belief that you are embodied is only a habit of thought, fostered by ignorance; the real self which reveals itself in Turiya has no body, is neither old nor young, neither ill nor in health, neither poor nor rich, but is the self identical with the Self.

The whole of experience extending from the waking to the dreamless state is Avidyā's field of operation. At this point it may perhaps be asked, Is the whole of life a mere illusion? To this question I shall not attempt to give a definite answer.

There was once a King who devoted himself to the study of the Vedānta, and being persuaded that this life had no real existence and was therefore valueless, he spent all his time in meditation and neglected his Queen and the affairs of state. One day, noticing her royal husband's indifference, the Queen inquired whether anything had occurred to keep the King away from those whom he loved so dearly. To this the King replied that nothing had occurred except that all the world appeared to him a mere nothing, an illusion. "The kingdom is a phantom," he said. Then the Queen asked:

"Is all that we see an illusion?"

"Yes," he replied.

"Are our children also an illusion?" she asked.

"Yes."

"Am I an illusion?"

"Yes."

" Then is not the King himself an illusion ? "

At this he hesitated before replying, and the Queen, perceiving his embarrassment, said, " Are there not some illusions which are useful ? And if so, would it not be as well to act as though they were real for the time being ? "

Then the King, recognising his mistake, was obliged to acknowledge that the Queen was right.

By this it will be seen that all is not illusion, for according to the Vedāntic theory, error implies truth, illusion implies reality. The unreal life, which is true for all time, floats mysteriously upon the real life, which is true for all eternity. For the time being this unreal life of action is to be taken for a fact—a sort of provisional hypothesis having a pragmatical value. But all the events of life are facts of illusion. Our social endeavours, our government, our wars, our peace, our morals, our literature and science, are facts within Avidyā. They are unreal—when we rise above them and behold our own reality. Just as in dream we see images and for the moment believe them to be real, but when we awake from sleep we realise that we have been dreaming ; similarly, as long as we lead the life of ignorance we take all things to be real, but when we awake in Yoga Samādhi we realise that the things of sense are mere shadows, and the pains that we suffer, the crosses that we bear, appear as nothing when the soul enters into the Kingdom of God.

If it is asked, "Is the soul unreal? For if the three states of waking, dreaming, and dreamlessness are illusory productions, then why does it not follow that even the idea of a soul is erroneous?" I reply that if you think that the soul is somewhere located in the body, or that it is conditioned by time, space, and mental modifications, then it is an erroneous belief. The idea that souls are many, that they suffer or enjoy, that they are born and die, or that they possess bodies, is called in Sanscrit Jiva bhāva. Avidyā is responsible for this Jiva bhāva, or the notion of being an individual. Avidyā superimposes this Jiva bhāva upon Brahman—the eternal consciousness of God. Avidyā has the power to make the eternal, imperishable Brahman look as though he were mortal, having a body and liable to the accidents of earthly life. Just as the sky, though in reality without shape and colour, appears to us as having a curved shape and a blue colour, so the universal Brahman appears to us, *i.e.* to our Avidyā-tainted minds, as Jiva. But as by studying science we learn that the sky is a vast, illimitable space, without shape or colour, so by studying the Vedas we learn that Brahman is the One Eternal Truth and Bliss of existence.

Our fundamental position is that existence is knowledge. Avidyā consists in thinking of non-existence as existence. Reality co-exists with eternity. All that we perceive exists in time and space. Whenever we think that a

thing exists, we think it has been caused by something else; in other words, we cannot think of a thing as causeless. This kind of thinking is Avidyā-thinking, therefore our physical organism is the product of Avidyā-thought. The physical organism exists as long as our judgment is fettered by Avidyā. More than that: even when ignorance is dispelled by Vedāntic knowledge, the body of the Yogi continues to live, just as when we are told by our professors that the sky is without shape and colour we continue to see curved space and blue colour in the sky, for the momentum of Avidyā lasts for some time after disillusionment. We all know that the physical body is ephemeral and that it will die, yet we are still anxious to preserve it. But even after the death of the physical body there is no escape from Avidyā; as in sleep the ego dreams nonsensical dreams, so after death the ego goes on believing in its own individuality.

As the ego (Jiva) wanders helplessly from waking to dreamland, and from dreamland to the quiet valley of deep sleep, so the soul, overcome by Avidyā, wanders helplessly from existence to existence, from experience to experience. The memories of pain and pleasure, experienced in past lives, continue to unfold themselves in the actuality of embodied existence. Can we resist our inclination to work and our inclination to rest? No, we are quite helpless, we eat and sleep because we cannot do otherwise. Similarly we are born and we shall pass away, because

we have no control over the creative and destructive powers of Karma. We are the creatures of our desires, the creatures of heredity, of the civilisation of our age and environment. In a word, we are the slaves of illusion.

This doctrine of Avidyā sounds very hopeless. It seems to rob us of our dignity, of our glory, of our wisdom, and of our independence; yet it cannot be denied that the doctrine exposes rather ruthlessly the faulty structure of our psychical being. Life is not as beautiful as it looks. Open a book on medicine and observe the number of diseases to which the body is liable, it will then seem a miracle that we are still alive. Read history and take note of the woful mistakes committed by men.

It is not my object to preach pessimism, but it cannot be denied that nature affords little encouragement for optimism. The business of philosophy is to interpret experience. Man wants Truth, and where are we to find supreme truth, that truth which alone can save us? The Vedānta says, "Look within."

Human experience is a mixture of good and evil, light and shadow; beyond this lies the true Self, identical with God, which is the "non-imperceptible" (aparoksha) principle of consciousness. The reason why the true Self is called "non-imperceptible" is because it is neither perceived nor yet unperceived; pure consciousness is the ground of perceiving the ego and the non-ego, both of which are the twin

offspring of Avidyā. We have to reach the Self, the knowledge of which will free us from the experiences of waking, dream, and dreamlessness. Knowledge alone can save. Not knowledge in the philosophic or scientific sense, but the knowledge of our oneness with God which is Mukti, or Liberation.

If the knowledge of the true Self brings liberation from the net of cosmic error, it must be proved that such knowledge is possible. How can we know the Ātman (the Self-Divine) who is free from all subjective and objective attributes? For knowledge implies a division of the sphere of consciousness into subject, which knows, and object, which is known. If we know Brahman He will become an object for us. To this objection it may be replied that in all knowing processes there is a third factor which is neither the subject nor the object; this is called the Witness (Sākshi). This Sākshi is only an impersonal presence, unconcerned in the cognitive activity of the subject. What is called "subject" is the determinate, or maker, of object. We know that the subject is sometimes attentive and sometimes inattentive, sometimes interested and sometimes indifferent. Hence the subject may be said to be in an inalienable relation of attention and interest with the object. But such is not the case with what is called the Sākshi, or the Witness, which is not a faculty nor a mode of thought, but consciousness pure and simple. Moreover the Sākshi is distinguished from the sub-

ject by its non-individual character. The Sākshi is identical with itself, whereas the subject, even in the same person, always changes. Now the subject is a thinker of plans, at other times the doer of deeds; but the Sākshi is always the witness standing behind, existing by its own reality and shining by its own brilliance. In sorrow and joy, in work and play, the witness stands within. There is another point which it is necessary to emphasise. The Sākshi is universal because it is common to all. I cannot say that the Sākshi in me is different from the Sākshi in you. My subjective character is different from your subjective character, but the Sākshi is the same in all.

The reality of the Sākshi revealed in introspection supplies us with the keynote to liberation. It may be that we are not all sufficiently introspective to realise what is meant by Sākshi; but every one who has a desire to attain to the highest truth of life and eternity may realise it if he is willing to take the trouble (or "make the Tapasyā" or "Sādhana," as we say in India) necessary to its realisation. The preparation necessary for initiation into cosmic consciousness involves the realisation of the nothingness of all that we see. The lights and shadows of existence are to be separated from pure existence itself; for the mind is constantly weaving the warp and woof of the cosmos. Each fancy that flits across the horizon of the mind is the seed of a future world. Desire, which rises like a

perpetual spring from the unknown depths of the ego, nourishes this seed and helps to germinate it, and this seedling becomes the tree of life. Our bodies contain some immortal elements which scientists call cells, which are now acknowledged to possess a germinal consciousness. These cells have kept alive the species of all vegetable and animal organisms. In the same way, Avidyā keeps alive the seeds of desire in the store-room of the Kārana-sarira (the soul in its ultimate form). Hence issues the stream of transmigratory life, and hence proceed all our troubles and disappointments. We all want to know what we are, but the knowledge of our true being cannot come from outside, from philosophy, from religion, or from science. It is always with us, within our reach, within the reach of thought. Every act of perception contains within itself the eternity of Being. It is the essence of our enjoyment of art, music, and poetry. It is the root of our love for God and pity for man. It is the fact of the existence of God and humanity in one. It is consciousness, it is existence, it is joy. We have a faint experience of it in Turiya, and we have a vivid experience of it in Samādhi.

In order to attain to the consciousness of the Supreme Self, the disciple must approach a teacher versed in Brahma-Wisdom. To be a worthy disciple it is necessary to possess four qualifications, viz. (1) a discriminative intellect, (2) controlled will, (3) purified emotions, and (4)

a longing for liberation. Without devotion to Brahman, progress is not possible.

I will endeavour to explain in what these four qualifications consist.

(1) The disciple should constantly meditate on Brahman as the only Truth to be attained, and all else as untruth.

(2) He is then to train his will. The will is to be directed, not towards the appropriation of what is agreeable to the senses and desire, but towards the realisation of the highest knowledge. He is to desire nought of earth or of heaven, but the very soul of Brahman. This means the renunciation of all work.

(3) Renunciation of work will conduce to the quieting of the emotions. Thus he will cease to desire name, fame, or worldly happiness; he will learn to uproot from his heart all passions; in a word, he will turn his eyes for ever from the phenomenal and psychical world. This will help him to practise forgiveness, equanimity, and same-sightedness.

(4) He will then be able to uproot the very idea of the ego; for the notion of this "I," this narrow, mean self, is the greatest stumbling-block to the attainment of Divine Wisdom.

When the disciple becomes free from the pride of rank, birth, and ego, he learns to value the teachings of his Guru. Gradually his inner eye opens and he gets an insight into the secret of the eternal Consciousness, and then only he obtains a foretaste of liberation. That is so

grand, so sublime, so wonderful an experience, that the disciple cannot help longing to be emancipated from the bondage of this Avidyā state. The consciousness of the Absolute is the crown and glory of religious consciousness ; here we are to seek for peace, for beauty, and for truth. The dream of life ends and the soul awakes to its eternity, conscious of a surpassing restfulness, born of the very Being of Truth.

BIBLIOGRAPHY

Advaita Brahma Siddhi, by Sadānandayati.
Svārājya Siddhi.
Suresvar Āchārya's Vritti.
Nirvāna Shathak of Sankara.
Vedāntasara.
Pratyabijnādarsana.
Purusha Sukta (Rig Veda).
Apyaya Dikshita's Vedāntakalpataru Parimal.
Vedānta Paribhāsa.
Madhab Āchārya's monograph on Sankara.

VI

MONISM: REALISATION OF THE ABSOLUTE TRUTH OF LIFE

The constituents of the universe—Composition of the spirit, the soul, and the body—The six circles—The meaning of Māyā—Man's freedom—Sāmkhya *versus* Vedānta—Consciousness identical with reality.

THE universe is the expression of the Divine. The truth of life is also the truth of God. There is a mind behind the stellar system. All this is Brahman.

Why do we love to gaze on the blue canopy of the summer sky, the many-coloured flowers of the spring, the beautiful faces of innocent children? Why do we love to listen to the symphony of the orchestra, the music of the mountain wind playing with the pine trees, the mighty voice of lonely waterfalls? Why does injustice done to a primitive folk in some distant corner of the earth rouse us to indignation and nerve our arm to repair it? Why?—Because the same Self which is in the colour of the sky and the sea, in the odour of flowers and in the

rhythm of poetry, is also in our hearts. There are many things, many forms, many names—but one Life. Verily all this is Brahman.

The Self enjoys and the Self is enjoyed. The Self feels and the Self is felt. The Self acts and the Self is acted upon. The One becomes many, yet remains the same. I am speaking and you are listening; yet it is the same Ātman who is speaking in me and listening in you. In the tree there are many very small cells, each one of which is a universe in itself having a different shape, a different sap, a different colour, yet all these cells form one tree, having one life and being subject to one sensitive system. Look at the animal organism; it also is a multiplicity of universes, an infinite number of what is called *cell-souls*. All these cell-souls cohere, bound together by a law and informed by a life which is invisible. Let us turn our eyes on to the workings of Nature. There the universal Prāna (life) moves on the surface of the universal Ākāsa, the all-pervading space.

"This universe of life, mind, and matter are modes of vibration of the Universal Reason"—*yat bhutam sthulam suksam cha tatsarva mana parispandita mātram*, as Sankara says. This Universal Reason is a substantive, quasi-material Life principle and Mind, but different from the all-mirroring Chaitanya (Intelligence) which is immaterial and transcendent.

The circulation of Prāna is the most wonderful fact of Nature. All the bodies of living

animals are formed out of the Prāna of ether. The seaweeds called Algæ, by using their chlorophyll, draw nourishment from sunbeams and build up their bodies, which are eaten up by the "copepod plankton," upon which the mackerel feeds, and man eats the mackerel. It is the same with vegetation on land. The entire economy of marine as of land life depends upon the power of photo-synthesis which vegetable life is supposed to possess. Thus we see that there is one never-ending substance which starts in the form of original prāna, builds up the ether particles, becomes sun and transforms itself into chlorophyll; these transformations are followed by a series of incarnations, viz. the minute Algæ, the seaweeds, the fishes, vegetation on land, protoplasm, animals, and man. The inorganic world supports the organic, and the latter again returns to the former. Plant and animal organisms die and their remains go to augment the store of inorganic matter. All forms of organisms live through photo-synthesis, and their death means photo-analysis. Creation, according to the Vedānta, is the evolution of latent energy (Anudbhuta Sakti) in a new collocation (Avayava Sannivesa). The Prāna becomes psychical, vegetable, or animal organism, according as it operates under the conditions of ether, air, heat, or light, etc. One reality assumes the dual form of cause and effect, the latter being identical with the former, because they are one in essence, for, as Ushasti says, "It is the Life (Prāna); all these

beings—organic and inorganic, visible and invisible—enter into Life and unto Life do they arise."

This Prāna, which is the formative substance of the universe, evolves under the will of Isvara out of Ākāsa, or all-pervading space. We are inclined to look upon space as blank and empty; this idea of Ākāsa as offering no resistance (*e.g.* as when we move our hand) is purely negative. It is very interesting to know what the ancient Hindus thought about Ākāsa, for they delighted to speculate upon its origin and structure.

As it is difficult to understand the Vedāntic cosmology without first comprehending the doctrine of evolution from Ākāsa, I shall briefly sketch Vijnāna-Bhikshu's views on the subject.

Ākāsa is the name given to a kind of primordial matter which possesses neither the characteristics of the Tanmātras nor the dynamic qualities associated with the Paramānus. We cannot say that it possesses impenetrability, which is generally supposed to be the primary quality of matter, but it is ubiquitous. It is certain that Ākāsa is vibratory, but then we have to consider Ākāsa in its twofold aspect—original and derivative, the first forming an undifferentiated mass in nature, while the latter emanates, on the original equilibrium being disturbed at the beginning of creation, as the three Gunas—sattva, raja, and tama—in definite proportion, so as to build up the universe through transformation of energy.

All the species of things arise through the action of cosmic energy upon cosmic mass.

We will now consider the first product of the action of cosmic energy upon cosmic mass. The subtile Sabda is regarded as the first evolution. There is a great reason for supposing that the first product is subtile sound, because vibration cannot continue long without producing sound. This sound is not exactly what we perceive with our ears, which is gross sound. This idea that Ākāsa or space evolves Sabda, or sound, helps us to understand how Ākāsa can be both a cause and an effect. As cause it is the empty space, so to speak; as effect, it is the subtile sound. This ancient theory receives great support from modern investigations into X-rays and ether.

If we regard electricity as a vibratory form of ether existing in vast space, we have no difficulty in understanding this theory of Ākāsa.

The evolution of the Tanmātras as well as of the Mahābhutas can be understood in the following way. It will help us to follow the process if we remember three terms: (1) A Samāvarana, or a surrounding medium or "atmosphere" within which the process takes place; (2) Vikurvān, by which is meant the process of (*a*) mass-disintegration and (*b*) emanation; and (3) Upastambha, or transformation and redirection of energy. Thus, mass being acted upon by energy, disintegrates, and produces the Samāvarana, the Tanmātra called Sabda. From this Sabda, which is, so to speak, a vibratory infra-atom, through

condensation and collocation and accumulation of mass evolves gross ether (gross Ākāsa). From this gross ether, by the same process of disintegration and emanation within the Samāvarana, arises Sparsa Tanmātra, or impact, which is felt by touch. The Sparsa Tanmātra, moved by impact and accumulating a new quantum of matter, through condensation and collocation evolves the Marut element, which is the ground of all gaseous matter. From the Marut element, now charged with energy, vibration, and impact, through disintegration and emanation under the influence of energy evolves the Rupa Tanmātra, which is the source of light, heat, and colour.

From Rupa Tanmātra, charged with light, etc., and accumulating mass, through condensation and collocation evolves the Tej element, which is the source of electricity. From this Tej element, by the same process, evolves the Rasa Tanmātra, from which through condensation and collocation arises the Ap element, which is the basis of all liquids and of caste-stimulus. From the Ap element through disintegration evolves the Gandha Tanmātra, charged with four Tanmātras, and is the source of the Ksiti element, the ground of all solids and of smell stimulus.

Here we may notice that a gross element, or Bhuta, is derived from a subtile element, or Tanmātra, and that each successive Bhuta is endowed with the attributes of all the preceding ones in addition to its own specific qualities.

The universe, including the vital principle

which is associated with the psychical principle through the intermediary of what is called the Great Sympathetic, has evolved out of the same Ākāsa under the guidance of Isvara, the Lord. The human being is not a simple but a complex organism, consisting of (1) a central, (2) an inner, and (3) an outer body. The central body or the spirit is the Kārana, or noumenal self—the first reflection of Brahman in the mirror of Avidyā, as intuited in the consciousness of Susupti, or dreamless sleep. In the Kārana body the Self reveals Itself as an individual, devoid of all Upādhi, *i.e.* unconditioned by name and form. There the reflection of the Divine remains buried within the gloom of nescience, like a diamond within the bowels of the earth, or a seed inside the soil. As consciousness and brain are associated together, so the central Kārana self is joined to the primal Avidyā. The consciousness which is lodged in the Kārana body remains in a non-differenced form which may be compared to the mind of a child before birth. It has not yet diffused or expanded itself over the dual field of "mine" and "thine." The reason why it is said in the Vedānta that the reflection of Brahman-consciousness remains surrounded by nescience is that the Kārana body, which is formed of Prāna-ākāsa substance, does not emerge before the consciousness in its true light. When we are lost in the gloom of deep sleep we are certainly unaware of the constitution of *that* which covers our self-consciousness. But if you

ask how we are to know the composition of the Kārana body after we awake, the answer is to be found in the fact that the nature of the causal Ākāsa is " emptiness " and " all-pervasiveness," and the nature of Prāna is to " guide." In dreamless sleep we have the negative experience of a " nothing," of " empty content," and of a sudden expansion of the essence of self. Added to this there is another experience of rest. The life principle, or Prāna, leaves the outer organism, the plane of sensation and the plane of will, rises above the plane of higher thought, and ultimately reaches the very haven of peace. Prāna guides itself to the inner sanctuary of bliss. Thus it is evident that pure consciousness is encircled by the ring of subtile Prāna and subtile Ākāsa which together form the Kārana body. The word Kārana means cause ; it is called Kārana, or causal body, because it is composed of the substance of causal Ākāsa and causal Prāna. There is another reason why it is called the Kārana body, and that is because the entire empirical history of man lies here in its potential form ; just as causal space may be regarded as the mother of the universe which unfolds itself in time and ether as the stellar and solar systems, so the seeds of life history, like designs on a carpet, lie engraved within the Kārana body, which is therefore regarded as the first self-alienation of Brahman, enduring as long as a complete Kalpa (or cycle), and being in the end absorbed into Brahman.

The Kārana body is called Sakti-Ātman (the soul containing power or capacity), and Vijaātman (the soul containing the seed of life and the functions of mind). Surrounding the Kārana body, and next in order to it, is the Suksma body (soul), which is the seat of understanding and volition. The five senses of perception, the five senses of action, and the five vital Prānas are located in Mana, or Mind, or, as it is sometimes called, the Antakarana, the "inner ruler." There is also another faculty called the Buddhi, which sometimes functions as the synthetic activity in perception, and sometimes as mind in general. Along with the last must be counted the Ahamkār—the sense of "I," or self-consciousness—whose object is the practical ego, but which is in its turn observed in the intuitive way by the eternal "I," the Samvit, or the Sākshi.

Surrounding the Suksma body, and next in order to it, appears the Sthula, or gross body of flesh and blood which is cast off at death. All these three bodies are regarded as outer coatings, sheaths, or affiliations (Upādhis) of the Self. These Upādhis have, no less than the universe, their constituent matter Prāna.

Sarvam prānamayam jagat, "all the universe is filled with Prāna." All creatures have arisen out of Prāna and dwell in Prāna. The Sthula body is the physiological system containing the six principal centres, or great plexuses of the sympathetic nerve system, which are called (1) Mulādhāra, (2) Svadhisthāna, (3) Manipura,

(4) Anāhata, (5) Vishuddha, (6) Sahasrāra. These plexuses are connected by three principal nerves. All the faculties, powers, colours, sounds, figures, names, have their seats in these centres. This subject is very little understood in the West, and it is difficult to find the proper technical terms for translating this system of the six circles into any European language, but this much I can say, and that is that all our conceptions of life, love, art, religion, philosophy, and liberation arise within the consciousness through their co-ordination with the centre, or group of centres, plexus, or group of plexuses, seated within the brain and the great sympathetic system of the human body.

The physiological centres contain the entire experience of the race. The human body is in one aspect the crystallisation of the hopes and fears and achievements of the race, and in another aspect the expression of God's mind. Man sees God through the glasses of the higher physiological centres, as he sees the cosmos through those of the lower centres. Each of these Chakramas (centres) contains many concentric spheres, and each sphere has its Deva (spirit), Varna (light), Mantra (sound), and its Sakti (power). The first may be the seat of power, the second the seat of love, the third the seat of knowledge, the fourth the seat of renunciation, the fifth the seat of liberation, and the sixth the seat of the Absolute. We may call the Shatchakram, which is situated within the physiology of man, the

Tree of Life, the root of which is in Brahman, the Absolute. This Tree of Life can be perceived by those in whom the Kundalini (the serpentine power), which sleeps inside the last circle, or Mulādhār, is awakened.

The Yogi knows how to handle the Kundalini, which is the lever of that consciousness in which the individual realises his oneness with the Absolute. The possibility of man's attaining to perfect ethical consciousness, as well as to superhuman powers, lies in the Kundalini, which can transform the quality and direction of the activity of cell-life. There are millions of brain-cells that are lying asleep. An absence of the moral sense implies the paralysis of certain cells, just as bodily ill-health denotes the inactivity of some other cells. The body is the house of Brahman; in fact, each cell holds within its Ākāsa (ether) an image of Brahman. Moreover, the Prāna which each cell contains has the power to realise the Absolute. In each cell there is intellect, will and action corresponding to Brahman (Absolute), Ākāsa (space), and Prāna (life).

The world is a form of consciousness, and the six Darsanas are forms of consciousness evoked by the six circles within our physiology. With the excitation of the centre of pity, we feel the warmth of universal brotherhood and we realise the truth of Buddha's teaching. When the centre of good is stimulated, we feel "all is for good," and thus learn the inestimable wisdom of Siva's teaching. When the centre of power

is awakened, we realise our own power and appreciate the truth of Sakti's saying that God is omnipotent. The stimulation of the centre faith is followed by a consciousness of love for, and trust in, God, and we are converted to Vishnu's religion that God is love. To awaken the consciousness of God as Light, which is Surya's teaching, the centre of light has to be excited. Lastly, to realise the oneness of man with Brahman, which is Brahman's teaching, the centre of identity is to be awakened. Thus these centres are called respectively: Bauddha, Saiva, Sakta, Vaisnava, Soura, and Brāhma, after the illustrious sages who discovered them.

The Shatchakram, situated within the Great Sympathetic and the solar plexus, exercises an architectural power by presiding over the formation of the life of the body and the senses. The creative impetus, which emanates from the Divine, is communicated to the Kundalini, or serpentine power which is in Yoganidra, *i.e.* "sleeping the sleep of trance." Religious conversion cannot take place unless the Kundalini is awakened. We perceive all supersensible truths through the awakening of the Kundalini. The resurrection of the soul from the grave of untruth becomes an actual fact as soon as the Kundalini is awakened. The perception of beauty, which is an attribute of the Self, fills the heart with joy as soon as the Kundalini is awakened. Health is also a gift of Kundalini; Kundalini is the mother of joy, of sweet rest, of

sleep, of health, of faith, and of wisdom. Meditate on the Kundalini, and all the sweetness of Heaven and the power of space will be yours; Kundalini is the queen, the guide and the voice of life.

The question will be asked as to how this serpentine power is to be awakened. The regeneration of mankind will come through the right understanding and right manipulation of this hidden power, and the reformation of the criminal as well as the education of children must proceed according to the method which teaches the transformation of the animal into the human, and the transfiguration of the human into the Divine.

In order to awaken the Kundalini, we must, in the first place, realise that the human soul is essentially Divine and identical with God. Each individual by himself or herself is illusory, but in Itself is the whole, indivisible, infinite, all-knowing, all-pervading, eternal, changeless, and all-powerful Brahman; as such, without limitations, without organs, neither sinning nor suffering, neither an agent of action nor an enjoyer of the fruits of action, but pure existence, pure essence, pure being, pure consciousness. The soul is an onlooker (Sākshi)—present as an eternal element in all feelings, in all perceptions, and in all conceptions. The disciple should remember that this Sākshi, by its conjunction or association with or transcendental influence upon the phantom-mass or the shadow-substance of Māyā,

evolves a new power called Isvara, the creative spirit. Isvara, by manipulating the substance of Māyā, creates the cosmos. All thoughts, all cells, all powers are creative; human will is reproductive; the cells of our brains are reproductive. The Sākshi expresses itself through Isvara and Isvara through Māyā. The Jiva (individual) is an epitome of the Sākshi, Isvara, and Māyā.

A word of explanation on Māyā is necessary here: Māyā stands for the substance or matter of the universe, *i.e.* Prāna, Ākāsa, life and ether. It also stands for the power to realise the unreal, to make the non-existent existent, to make evil appear good, the untrue as true. This mysterious, incomprehensible, unbelievable element, composed of the stuff our dreams, fears, and illusions are made of, is the Māyā out of which Isvara fabricates these stellar and solar universes. Māyā is the matter of Bramānda—the universe consisting of fourteen spheres—and Avidyā is the substance of the Jiva, the individual. Isvara is the Lord of Māyā, and Jiva is the creature of Māyā. But as Isvara has unlimited power over Māyā, the power, that is, of creation and destruction, so the Jiva has also some limited power of direction over Māyā. Jiva's intelligence is a reflection of Brahman, and as such His power, His wisdom and holiness are all present in a diminutive form in Jiva. Isvara is untouched by the evil of the world, whereas Jiva is overwhelmed by evil, although through knowledge of Vedānta he is able to neutralise the evil that

torments him; that is to say that the Jiva can become Brahman by liberating his soul from error. The disciple must claim the creative and destructive power of Isvara in thought and come to a consciousness of his own directive power with a view (1) to create wisdom, goodness, power, and health; (2) to destroy unwisdom, sin, error, and weakness, and then (3) to direct his newly acquired power and wisdom to effect his perfection and liberation.

The perfect man sees the Sākshi, Isvara, Māyā, and Jiva as the moments of one Reality; but to those who are still struggling all these are like so many heterogeneous realities, unresolvable into the One. These ideas which suggest that the Jivas are all different, that the world is different from Isvara, that Isvara is different from the Sākshi, and that Sākshi is different from the Jiva, are all fabrications of Avidyā. That is to say that from the standpoint of Jnāna (perfect knowledge), nothing save Brahman is true, while from the standpoint of Ajnāna (ignorance), nothing save the manifold of sense is true. The former (knowledge) has its neural counterpart in the highest Chakram in the brain, while the latter (ignorance) has its neural counterpart in the lowest Chakram situated within the solar plexus. The disciple must meditate on the solar plexus to see the content of Ajnāna, when all the bad Samskārs, which oppose our progress through a power which has been accumulated in countless past lives, have to be rubbed

off, effaced, and obliterated; this process of obliteration can be carried on by concentrating the attention on this lowest Chakram, and the result of such concentration will be that some of the powers come under the control of the will and are thus harnessed for the development of the spiritual faculties. In this way the Yogis say that all the principal and subordinate Chakrams are to be "pierced" and thus perfection is to be attained. But the art of raising the Kundalini should only be learned from a qualified Guru.

The possibility of self-control and self-reformation lies in the fact of the freedom of the will. The cosmic will, out of which the universe has emanated, is identical with the human will. Isvara's will moulds, shapes, and directs the matter of the universe, and so the human will can control the fancies, desires, and thoughts of the heart. Hence it follows that man is responsible for his thoughts and actions; evil thoughts and deeds are—through the unity of the human and Divine will—punished by the degradation of the brain-form, while good thoughts and deeds are—through the operation of the unity of wills—rewarded by an elevation of the brain-form.

The truth of this statement is demonstrated in our every-day experience of the objectification and materialisation of the will. Criminal thoughts and tendencies change the facial expression, the tone of the voice, and the rhythm of muscular

movement, and they afterwards react upon the psychical faculties with the result that human affections become transformed into brutal instincts. Such persons seek out lower forms of organisms for their next incarnations. On the other hand, good thoughts and good conduct change the facial expression, the tone, looks, and manners. The power of mental habit over the body can be observed in the case of tragic or comic actors who have been a long time on the stage. The principle by which such changes are brought about has a metaphysical value.[1]

The Sāmkhya philosophers taught that mind cannot be conceived of as separate from matter, although there is a distinction between the two, both mind and matter having evolved from a substance which is neither mind nor matter. How can we explain the growth of an elephant from a single egg-cell? How does consciousness come? To this Kapila would reply that the mind of the elephant has evolved spontaneously out of the sattva of nature, for sattva is consciousness subsisting in a latent form in nature, and that this subconsciousness has evolved *pari passu* with the development of the organism, but (this is the peculiarity of Kapila's philosophy) presided over by the soul (Purusha). Without the *presence* of Purusha, the egg-cell would decompose (*Sutra*, lx. ch. vi.).

But this theory of Kapila's leaves many points unexplained: for if, as it is said, Purusha,

[1] See Appendix.

or soul, is inactive and free while Prakriti is also inactive, how can the combination of two inactive substances bring about the activity of sentiency? Kapila would answer that sentiency is developed through the contact of soul with matter. But why should soul come into contact with matter at all? The answer is Aviveka, the want of self-knowledge on the part of Purusha which deludes it (the soul) to look on the Mahat, Ahamkār, and Indriyas as its own. Here it may be questioned why, if, as Kapila says, Purusha is eternally self-conscious, should it be conscious of itself when touched by Prakriti? To this the answer is that Purusha is really indifferent and unconcerned, it simply looks on Prakriti as a man looks on a pretty dancing girl and feels enchanted, allowing himself to be overcome by love. Prakriti is the whole theatre of nature, including the processes of perception and emotion, pain and pleasure, volition and cognition. The growth of individuality, *i.e.* of the sentiment of love for life and of desire for achievement and success, takes place while the soul is witnessing, like the man watching the rhythmical movements of the dancer.

No sooner does the Purusha close its eyes than Prakriti ceases to work for it, though there are hundreds of other souls who will come under its influence. Liberation is the turning away of the eye of the soul from the cosmic picture, but Prakriti will never be destroyed, because there will always be plenty of souls who are ready to

be enchanted. In Kapila's philosophy, Kaivalya, or liberation (literally "aloofness"), is the gift of Prakriti. Kaivalya is freedom from pain and sorrow.

Vedānta has treated the same subject from a very different point of view. Unlike the Sāmkhya, Vedānta recognises one only Reality, the nature of which is truth and joy. Brahman is the truth of truth, the joy of joy. By the side of Brahman there is no other existence, no other bliss, and no other reality. Whenever we say "yea," our voices echo the voice of that Eternal Yea; about Brahman we can only say "OM" (Yea).

Brahman's truth is revealed in higher knowledge and reflected in lower knowledge; in higher knowledge Brahman is the very freedom of eternity. Brahman is complete and perfect and blissful. Brahman cannot be understood, because He is the understanding itself. He cannot be enjoyed, because He is the essence of joy, attributeless and impersonal, independent and self-sufficient. Brahman is not to be thought of as the cause of creation, for He is without motive and there is nothing outside of Him to create. He is all-embracing, all-conscious, and all-complete. He is only to be indicated by the word OM (Yea). This Brahman is to be known in higher knowledge.

What then is this world, and what is man? The question itself brings us into the sphere of lower knowledge. In higher knowledge there

is neither question nor answer, for there is no one to question and none to answer; there is nothing but the silence of Aparoksha (wisdom). The lower knowledge indicates a state of separateness from the Truth of Brahman, it is the beginning of duality, which is Avidyā.

The super-consciousness of Samādhi is sharply distinguished from ordinary consciousness which gives an individuality to every sensation, every feeling, and every fancy. The Self side of things, which is identical with Brahman, is lost sight of in the heterogeneity and multiplicity of presentative and representative objects. All objects are illusive and unintelligible; for example, here is a flower: try to understand its nature. We always understand a thing when we view it in the light of its cause. The flower produces certain sensations of colour, smell, etc., in the mind, but these sensations only help us to connect the name of the flower, *e.g.* rose, with its peculiar colour and smell, they do not help us to understand what the flower is in itself. What is the cause of the flower? The flower is on the tree, the tree is the parent of the flower; the leaves of the tree have, by a natural process, been modified into the form of a rose. Do we know the cause of the tree? We observe that the growth of its life is dependent upon the atmosphere and terrestrial conditions, such as moisture, heat, nitrogen, carbon, etc., and here we may say that these elements of nature have by a natural law been modified into the form of

the tree, *i.e.* its life, its colour, its leaves, etc., but have we yet understood the flower? What is this law which we are assuming at every step? We make a vague guess that there are forces which are inherent in atoms and that these forces operate according to a system; but what are these forces, and what are these atoms? Some say they are electricity, others say ether. Do these names help us to understand the mystery of the flower and the still greater mystery of our enjoyment of the beauty of the flower? One question lurks behind another, and mystery envelops mystery; what we hear is nothing but a series of endless names and names and names. What we see is a series of shapes and forms and movements. One name is explained by another name, and one shape is explained by another shape. These names of outer objects give rise to various feelings, such as satisfaction, or pleasure, or pain, etc., which are also names of inner objects or mental shapes. These inner feelings give rise to movements, such as when we stretch a hand to pluck the rose, or when we turn our faces away at the sight of some hideous object.

Thus we see that the universe is a mysterious conglomeration of name, form, and movement, as Sri Sankara says: "*Kārya-kārana-nāma-rupa-prapancha.*" Philosophers say that this mysterious world is begotten of another mysterious pair called time and space. This mystery is what the Vedāntin calls Māyā. The Lord is the

Master of this show, and we are like dancing girls in disguise. Man is only a name, woman is only a name, yet these two names charm one another. Civilisation is nothing but a dream of agreeable shadows, as the mystic poet of the East says :

> We are no other than a moving row
> Of visionary Shapes that come and go
> Round with this Sun-illumined lantern held
> In midnight by the Master of the show.[1]

The greatest of all Māyā is the thought that some forms of Māyā are worth more than others. Thus life appears of more worth than death.

Man is playing about in the midnight of Avidyā. There is no knowledge possible of Māyā, the nature of which is non-knowledge ; therefore the wise say, Leave Māyā alone.

But where is the Māyā—the untruth that captivates, the shadow that rules ? Is it in human society, in nature, or in Heaven ? Long ago I was wandering in the beautiful forest of Brindāban, and one morning as I sat under a tree I was quite charmed with the freshness of the spring landscape ; it was a perfect paradise for song-birds, peacocks, and deer ; the river Jumna with her crystal waters was flowing by. I sat thinking and wondering whether all the birds and flowers and the music of the waters was nothing but Māyā, when suddenly my reverie was broken by a voice saying : " There is Māyā within the family circle, Māyā on the

[1] Omar Khayyam, lxxiii.

broad streets of the world, Māyā in the clouds, and Māyā even in the Lord's Heaven; there is no time in which there is no Māyā, and no place where there is not Māyā. Mind is Māyā."

I opened my eyes and met the smiling gaze of a Sannyāsin who was standing before me. He had read my thoughts and came to solve my doubts. He continued: "You are young, and yet you have left home and parents to don the orange robe of the monk in search of truth and peace. My child, the mind is the citadel of Māyā and the world its outworks. Conquer the citadel, and the outworks will fall of themselves." After saying this he went his way, leaving me to muse in the silence of my own meditation.

Brahman is truth, Māyā is untruth; Brahman is Being, Māyā is becoming; Brahman is Eternity, Māyā is time; Brahman is existence, Māyā is the cosmos; Brahman is consciousness, Māyā is mind; Brahman is Reality, Māyā is power; Brahman is everything, and Māyā is nothing; Brahman is intuition, Māyā is intelligence; Brahman is Wisdom, Māyā is knowledge; Brahman is joy, and Māyā is pleasure. Brahman is the spectator, Māyā is the phantasy of dream; Brahman is the Samvid of sound sleep, Māyā is the general torpor of sleep; Brahman is the Prāna (super-consciousness) of Turiya, and Māyā is non-existence. All Māyā implies all Brahman, but All Brahman implies no Māyā.

Sri Rāmakrishna used to say that in the super-consciousness of higher Samādhi the truth

of the saying "All is Brahman" becomes plain; while in the sub-consciousness of lower Samādhi the truth of the "personal God" can be felt, and in the ordinary waking consciousness Kapila's teaching about Prakriti appears to be a fact.

Rāmakrishna also said that the manifold of name and form has evolved out of Brahma-consciousness. As it is impossible to draw a line between ocean and the waves, so it is impossible to differentiate Brahman from Creation. To us as personal beings endowed with limited consciousness God cannot but reveal Himself as a Personal Being, for our intellect, being of the nature of attributes, can only conceive of a Divine Personality endowed with great attributes. But men can, through Yoga, transcend his individual attributes and personal limitations. In the silence of Samādhi, when the mind does not argue about existence in the abstract as different from existence in the concrete, he realises the Impersonal. In thinking of Monism (Advaita), we cannot but assume Dualism (Dvaitam), for the numerical integer is associated in our mind with other figures. It is idle to speak of the "One Absolute" when you have not got rid of such pairs of ideas as "personal" as opposed to "the Impersonal," "changeable" as opposed to "the Unchangeable," "One" as opposed to "many," and "the Absolute" as opposed to the "relative."

Thus it will be seen that Brahman, as seen

through the glass of the intellect, appears as the universe, and, when this process is reversed, that is, when in Samādhi Brahman sees Himself, there is no longer any universe.

The relation of Māyā to Brahman is difficult to explain, because, first of all, Brahman is Absolute Existence, while Māyā is absolute non-existence, therefore the question arises as to how Absolute Reality can be related to absolute unreality. Secondly, Brahman is eternal but Māyā is perpetual, *i.e.* active while time lasts. How then can Brahman, who is eternally inactive, induce Māyā to create the world? In answer to the first question, it may be said that Brahman is real; all reality can belong to Brahman only. If pure consciousness is identical with pure existence, then the latter cannot be ascribed to any other than Brahman, for all that we mean by reality has its source in Brahman and cannot be separated from Brahman. If we ascribe existence to any other by the side of Brahman, by doing so we limit and circumscribe Brahman; and in that case completeness and perfection cannot be ascribed to Brahman. As Brahman is consciousness, and as we cannot, in any way, qualify the conscious existence of Brahman with the notion of cause and effect, of persistence and change, of time and space, of position and movement—without destroying the self-same identity and independence of Brahman, there is no other language wherewith to describe Brahman than by saying, "Brahman

is." Even the word "existence" must not be taken to be an attribute or quality or mode of Brahman, for this word "existence" has to be used simply for the sake of the pupils who have not yet realised Brahman. From the standpoint of the highest Samādhi, Brahman is unconditioned and attributeless, neither personal nor impersonal, nor even unpersonal, still less infra-personal; yet Brahman is not an abstraction, but an actuality in whom perfection has been still more perfected in the most blissful way, the completeness of which is the very truth of freedom.

In order to bring home this teaching about *Nirguna Brahman* (the unconditioned Brahman), Whom none can understand who has not entered into the highest Samādhi, we may use a simile, but it is a simile which must not be stretched very far. If we say that all light—solar light, lunar light, polar light, zodiac light, electric light, gas light, candle light, phosphorescence, nerve light, radium light, petrol light, etc., originate in ether, what is it that we really mean? Perhaps we mean that ether is the cause of all these lights, or we may mean that ether transforms itself into various lights; or we may mean that light is the same thing as ether, that light and ether are two words which both denote the fact of luminousness, that being not only inseparable from ether but completely identical with it.

In the same way, following the analogy of the last meaning, we may say that consciousness

is Brahman, *i.e.* all consciousness—consciousness in the personal God, in the Devas, in man, in animals, in plants, in minerals, in electrons—all these imply the Brahman-existence. We may say that consciousness and Brahman-existence are two words, but they mean One Reality; we may say that consciousness is not only inseparable from existence but that it is identical with existence, and that there can be nothing else except Brahman, One, universal, immanent, transcendent, real, blissful, perfect, and true.

The second question may now be considered, viz., How can Brahman be thought of in association with the illusory Māyā? We must start our discussion with the premise that no such association or conjunction of Brahman with Māyā can take place from Brahman's point of view, and that it is therefore only relatively valid, *i.e.* it belongs not to true knowledge but to Avidyā. The world, so the teaching goes, is neither real nor unreal, neither ideal nor material, has neither beginning nor end, is neither moral nor non-moral. It is incomprehensible and undefinable; it is as mysterious as the forms and shapes conjured up by the art of the magician. In Samādhi the Yogi does not perceive its existence, just as we are not conscious of its existence in deep slumber. In God-vision the world of change does not appear in the field of consciousness as in dream, when we only see images, but not the objective world, which only exists for us during our waking hours. When we say that

the world is real, we mean no more than that the contents of waking perception are real; thus it is, at best, only a part of consciousness which gives rise to the sense of reality, and even that part is not free from error. Can we say that all the contents of waking consciousness are real? No. Our knowledge of the outer world proceeds from the senses, and how easily the mind can be deceived by the senses! The senses have their limitations; this becomes evident when we consider how readily the mind is influenced by suggestion causing mere ideas to assume the forms of reality. Goethe describes in his *Erlkönig* how a child dies of fright in his father's arms while the latter is carrying him on horseback through a stormy night; the boy imagines that the "Erlkönig" is trying to snatch him away, and he thus becomes a prey to the phantom of his own imagination.

I could cite many examples which prove how powerful is the influence which the mind exerts over the body. There was once a man who, though by no means a coward, was terrified of snakes. One evening a friend of his played a practical joke which cost him his life. While they were sitting with a party of four others by the side of the river Ganges, this friend, who had concealed in his coat pocket a rubber snake which had the appearance of a cobra, suddenly threw it on to the man's leg. He gave a loud shriek and exclaimed, "A cobra has bitten me!" and so saying, he fell senseless to the

ground, and before anything could be done to revive him, life was found to be extinct.

Hypnotists are able to cause an inflammation on any part of the skin by simply touching the spot with a finger; thus, by means of suggestion, burns and blisters can be produced. Todermal (an Indian statesman) is said to have died within a week after seeing the figure of a black devil in a dream. The celebrated rope trick, performed by Indian conjurers, is another instance of the power of suggestion. A man throws a long rope into the air, and to the eyes of the spectators the rope appears to be hanging down from the sky. Then a boy goes up it, like a sailor climbing the rigging, only the boy disappears from view, and after the lapse of a few minutes his arms, legs, trunk, etc., fall to the ground. The conjurer weeps over the fate of the poor boy, and the spectators become greatly agitated. Presently he collects the limbs one by one, and places them inside a wooden box; then he touches the box with his wand and opens it, whereupon the same boy, with all his limbs whole, comes out smiling, and the spectators heave a sigh of relief. Many other wonderful tricks are done in India, such as producing living animals and trees out of nothing.

Greater wonders than those shown by professional tricksters are demonstrated by Yogis, such as the creation of many bodies of the Yogi himself appearing simultaneously before many persons or living for months and years under-

ground without food ; or levitation, or the creation of phantom towns peopled with phantom figures. All these things are illusion, but they are *facts* of illusion. When we see them, they carry with them the conviction of reality and we cannot disbelieve them ; it is only afterwards that we realise that they were illusions. It is the same with this universe with its suns and stars, its mountains and rivers, its loves and hates, its peace and its wars. They are all real as long as we are in ignorance and in the grip of Avidyā, but we realise them as illusions when our souls are illuminated by knowledge. Then we no longer feel interested in the affairs of this Passing Show.[1]

Thus we can understand the answer to the second question. Brahman reflected in the magic mirror of Māyā appears to us as the Creator of the Universe. In thought we link the Absolute with the relative, the One with the many, and thus we relate the world with an all-mighty creative intellect, called Isvara, who is the first self-alienation of Brahman. Isvara is not the creator of Māyā but only its director and master. The same Brahman reflected in Avidyā is Jiva, or the individual. Out of the illusory Māyā, " the Lord of this all-show " has made the world of time and space, cause and effect, life and matter. Jiva is also making *his* world of religion and philosophy, morality and government, art, science and commerce out of

[1] See Appendix.

Avidyā. There is about as much distinction between Māyā and Avidyā as there is between a ghost and a fairy; it may be that Māyā is objective (projected or thrown outwards), while Avidyā is subjective (injected or thrown inwards), but the substance of matter and motion, of mind and nerve, has evolved out of such stuff as magic show is made of.

Māyā has been variously named by different philosophers as Sakti (power) and Prakriti (nature). Whenever we study the doctrine of Māyā, we must always remember the words of Sri Sankara Āchārya: "Belonging to the Self, as it were, of the Omniscient Lord, there are Nāma-rupa, the Māyā of name and form, of substance and attributes, of cause and effect, of universe and the man."

The doctrine of Māyā must be read along with the doctrine of Avidyā, the former being the complement to the latter. According to the doctrine of Māyā the reality of the Jiva (individual), Jagat (universe), and Samsāra are denied, as according to the doctrine of Avidyā the reality of perception and conception is denied; for nothing else is truly real except the one Brahman. It is the mind which superimposes the outer world upon Brahma, who only is real. This innate tendency of the mind, to place the illusion of the inner and outer world and the transmigration of the Jiva in relation to the personality of a creative Spirit, is called Māyā. What remains (after name and form,

which are productions of Māyā and Avidyā, are deducted or annihilated) is pure consciousness. This is Brahma, unto which all creatures are progressing to be absorbed and comprehended in the embrace of Jnāna. Thus a distinction is to be drawn between the universe of Jnāna (reality) and the universe of Ajnāna (non-reality)—the former being Brahma and the latter Māyā. All our anthropomorphic conceptions are Avidyā-born.

It is the Self behind phenomena that seeks to express Itself to our self, the former One with the latter.

By a law of thought the self is the ground of all our assumptions. We cannot understand each other's language unless we tacitly attribute a self to the speaker. This process of self-endowment is not limited to human beings.

Whether it is clearly present to our thought or not, we attribute some kind of self, not only to the lower animals, but to each unit of the inanimate creation. When we speak of earth or water or matter, we do assume some kind of substance containing the germ of self in it. The only illusion from which human thought vainly strives to escape is the disconcerting assumption of many isolated selves. Metaphysical logic fails to see any truth in this assumption of a plurality of selves, each complete in itself without being touched by its neighbours. For how can one self be separated, either subjectively or objectively, from another self which is assumed to

be of homogeneous nature? Can I separate in thought my self from yours? It is our characters that differ, not the soul. As one sun produces the seven colours of the rainbow, so one self produces the many so-called selves.

It is Brahman who is in the Turiya, in the Susupti, in the dreaming and in the waking state. It is Brahman who is Isvara, the Creator. It is Brahman who is the Hiranyagarbha, *i.e.* the unmanifested universe in its causal form, existing as a design in the mind of Isvara. It is Brahman who is Virāt, *i.e.* the manifested universe of the solar and stellar systems, the world of life, movement, and Karma. Thus the Rishi says: "Perfect and whole is that Brahman, and perfect and whole also is this Brahman."

To regard the person as separate from the Impersonal is an instance of what is called the "heresy of separateness." When the mind of man is freed from Avidyā, he sees nothing but the presence of Brahman.

Walt Whitman speaks of the one-ness of soul and matter. It appears so contrary to all our experience—how can the Invisible Self be regarded as the reverse side of visible nature? Yet those who know how to see have seen and realised this one-ness with God (Parāvidyā). Tennyson describes his experience of this higher knowledge, when he felt that his soul melted away into heaven like a cloud in the sky. To

him this did not appear as loss of self, but "gain of such large life as matched with ours were sun to spark."

Sri Krishna calls them children who see nothing but contradiction between the unitary revelations of Yoga and the positivistic teachings of science on the manifoldness of nature. He sees rightly who sees that the truth of the one is not different from the truth of the other.

This is Mukti, this is liberation from Māyā, from Avidyā and from Upādhi. True religion teaches man the art of self-expression. In self-expression lies happiness; man's destiny is to become God.

When the poet is able to express the harmony of the self in the rhythm of words, he is happy; when the lover is able to express the fire of the soul in the light of the eyes, he is happy; when a community expresses the ideal of the good in art, in government, and in manners, it has achieved its object; mankind will realise its mission on earth when all see Godhead in each, and each one sees Godhead in all.

Self-preservation is the law of life. This is not to be confounded with the preservation of name and form, or of individuality, not even of nationality, no, nor even of humanity. Self-preservation implies the preservation of righteousness, of the longing for freedom, of the aspiration for holiness. All evil, all sin, all pain arises from the desire for the preservation of the ego—

the ego of passion, of power, of lust, the ego which whispers, "Each for himself." That is a kind of self-preservation which is nothing more than self-extinction.

The sense of an isolated ego within the body of man, or in the body of a nation, which is a collection of individuals, having its separate life and separate interests, is an error. This error is the parent of all strife between individual and individual, between nation and nation. Patriotism—the fetish of some minds—is but another form of individualism which has its origin in selfishness. This monster of race-patriotism battens on the blood of other races just as one set of bacilli feeds on another set. Patriotism is the cause of immense good to the members of the same race, but is also the cause of countless evils to the members of other races. All the horrors of war that we read of in history, and of which we read in the papers to-day, have been caused by race-consciousness. Ambitious rulers, diplomatists, and capitalists call out for a so-called peace which is no peace at all, a peace born of idleness, of greed, of the muck of decaying creeds, customs and ideals, of unbelief, dishonesty and shame, and of false sympathy of race for race. This so-called civilisation is a compact between the strong, unscrupulous races for trampling under foot the weaker races. What is there to divide one race from another? We are all *men*, not mere geographical dolls.

Sister Nivedita records that while Swāmi

Vivekānanda was on his way to the shrine of Amarnāth in Kāshmir many Sannyāsins used to call on him, and when he drew their attention to the condition of the world around them, they said that even foreigners were *men*—why make such a distinction between Svadesa (one's own country) and Videsa (foreign country)?

These Sannyāsins on the banks of the Ganges and the Indus have developed cosmic consciousness to so great an extent that they no longer live the petty life of race and clan, but that of the universal.

When talking of the repeated invasions of India by Asiatic and European races, the Swāmi Vivekānanda, who had an intense love for India, said that all his patriotism was gone—that it was now only "Mother, Mother!" He told how "Mother" once appeared to him and said, "Even if unbelievers enter My temples and defile My images, what is that to you? Do you protect Me? Or do I protect you?" So there was no more patriotism for him.

I shall be sorry if you misunderstand me as condemning either love of peace, or neighbourly love, or love for one's country. All these feelings are praiseworthy and help to evolve the spiritual life of man; at the same time we must not forget that love means harmony, not conflict, expansion of sympathy, not its contraction within geographical limits. The very fact of loving one soul, by including all souls and God, implies salvation. Universal love inspired by the vision

of the Universal may not bring us worldly success or national prosperity, but it will give us something more precious than all the success and all the treasures of the world combined.

I see a new light on the distant horizon, across the surging waters. From beyond the blue, the song of the gods is enchanting my soul. I see a new humanity, God-vestured, dazzling the sight like a fiery cloud of gold. There I see, above the cloud, shining with the glory of a thousand suns, a sublime figure more godlike than man's conception of God. In the gloom of the last watch of the night I see the shattered remains of ruined towers and temples, and the dead bodies of men and women and animals; I hear the last groans and faint cries of a dying world. All that is changed. Universal silence, like that which prevailed before the creation of our sun, when Isvara was lost in the meditation of Brahman. Behold! out of the thought of Isvara comes forth a universe of Right peopled by beings who shall be called Truth-born!

OM.

BIBLIOGRAPHY

Kaushitaki Upanishad, with Sankarānanda's Dipika.
Nādbindu Upanishad, with Nārāyan's Vritti.
Atmaproboda Upanishad.
Nrisimhatāpani Upanishad, with Sankara's Bhāsya.
Shatchakra Upanishad, with Narayan's Dipika.
Shatchakra Nirupanam, with Visvanāth's Vivriti.

Pādukāpanchakam of Sankara.
Siddhānta Darasana, with Niranjan Bhāsya.
Bhāgavatgita.
Devi Bhāgavata.
Yogavāsistha Mahārāmaijān.
Sarirakbhāsya of Sri Sankara Āchārya.

APPENDIX

NOTES

P. 2, l. 29. Invasion of India

India has suffered foreign invasion within historical times since the year 2034 B.C., when Semiramis of Nineveh invaded the north-west of India. Rameses II. of Egypt invaded her 981 B.C. Darius of Persia invaded her 600 B.C. Alexander of Macedon invaded her 327 B.C. Kasim of Arabia invaded her 711 A.D. The Sultan of Ghazni invaded her 986 A.D. Muhammed invaded the Punjab 1021 A.D. Bābar the Mongol invaded her 1526 A.D. After this the Afghans invaded her several times. Every schoolboy and schoolgirl is familiar with the story of the invasions of India by the nations of Europe since the discovery of the Cape route by the Portuguese.

P. 4, l. 28

The Chārvvāk school was founded by Vrihaspati. The Chārvvāks are thorough-going materialists, and bear great resemblance to La Mettré and others of the French Illumination period.

Vrihaspati must have lived long before the

Buddha, and he probably influenced the no-soul theory of the Buddhists. The Chārvvāks taught that mind is a product of matter, that there is no soul, no God, and no future life. "Live merrily as long as you are alive; borrow butter if you have none"—such was the hedonic tone of their teachings. This school has long ceased to exist as a systematic philosophy in India; it has changed its habitation, and has come to dwell in Europe. These different philosophic systems are classified by Sri Madhava Āchārya in his Sarvadarsana Samgraha as follows:

1. Chārvvāka Darsana.
2. Bauddhya ,,
3. Aharat ,,
4. Rāmānuja ,,
5. Purnaprajna ,,
6. Nakulish Pāsupat Darsana.
7. Saiva ,,
8. Pratabhijna ,,
9. Rasesvara ,,
10. Aulukya ,,
11. Akshapāda ,,
12. Jaiminya ,,
13. Pāniniya ,,
14. Sāmkhya ,,
15. Pātānjali ,,
16. Sānkara ,,

P. 9, l. 22. Buddha's Nirvāna

There is some misunderstanding as to the meaning of the word Nirvāna, as intended by the

Buddha. The root meaning of the word is certainly different from its philosophical significance. Following the radical meaning—" blowing out "—some scholars have made the fatal mistake of thinking that its metaphysical significance is " annihilation of the soul." From what follows it will be seen that Nirvāna and Mukti are almost synonymous terms and refer to the permanent ideal for the attainment of which the human being is perpetually striving.

The Buddhists say Nirvāna is supreme happiness. Hemchandra says Nirvāna is perfect rest, while Amara asserts that Nirvāna is synonymous with the *ne plus ultra* of perfection, deathlessness, the highest good, liberation from limitation, transcendental independence of spirit, and perpetual peace that is the reward of wisdom. That Nirvāna does not mean " nothing," or " negation of existence," is evident from the Buddha's own words. We shall quote some of his utterances.

The Buddha said :

The mind is freed from the clutch of the enemy of Nirvāna through right views, right resolution, right speech, right conduct, right exercise, right recollection, and right absorption, or Samādhi. The effect of right absorption, or Samādhi, is a discriminative understanding, unitative state of the soul, indifference to illusory things of the world, and the purification of memory. By the light of Samādhi-born sight the soul discovers real truth, and distinguishes it from the source of untruth. That is to say, man realises the true meaning of peace, emancipation, and Nirvāna. The transcendental knowledge derived from Samādhi discloses

the highest truth of life and dispels all doubt. These are the realisations during the first stage of Samādhi.

In the second stage the mind rises from the manifold of the cosmos to the unity of being. In this stage the plurality of sense-perception does not exist for the Yogi. One Supreme Being, identical with its meditation, its knowledge, its understanding, its longing and its love, fills the entire horizon of the soul.

In the third stage of Samādhi the soul is freed from the duality of knowledge and ignorance, existence and non-existence, passion and dispassion, happiness and misery, joy and joylessness, fortune and misfortune, eternal and temporal. The soul dwells in the middle sphere as the untouchable, the indifferent, the unattached, the unacting and thrill-less. Then the soul is unhampered, independent, and unabstracted.

In the fourth stage the soul becomes absolutely pure, through the disappearance of the sense of ego —the ego which is identical with ignorance, passion, and flesh. It feels as though it does not live because vanity is gone for ever. It comes to the state of righteousness through the death of sin and sorrow. Thus through the ending of misery, peace together with highest knowledge arises. This is the beginning of the state of Nirvāna—of perfect ecstasy, of bliss, and of immortality. The soul is now for ever free, enjoying in its own sphere of glory—free for ever from birth and death, disease and ignorance, bondage and relative liberation. It attains supreme happiness, it comes to its own immortality. Compare this teaching of the Buddha with the teachings

of the Upanishads and the Gitā. The Buddha's teaching about the ultimate state of the soul is based upon the Vedānta. He verified to his satisfaction the conclusions of the Upanishads in his own life during the six years of meditation under the Bodhi tree.

If it is still asked what really is this Nirvāna, we answer in the words of the Vedic Rishi :

" ' Wherein, O Holy One, does the soul stand ? ' ' Ah, my dearest, the soul stands in her own majesty.' "

P. 10, l. 12

The Buddha has been much misunderstood, not only by his enemies, but also by his followers. He taught that speculations as to the origin and destiny of souls and of the universe do not help us to lead a noble and virtuous life. We cannot determine by abstract reasoning the nature of God's relation to man or the nature of the highest aim of life. All that is required of man is to be good : he ought to love all and live for all. The Buddha taught the middle way of avoiding two extremes, viz. self-indulgence and self-mortification, and following a path which opens the eye to truth, unfolds the understanding, confers peace of mind, bestows wisdom, and leads to enlightenment. To realise the highest aim of life he taught his disciples to follow the eightfold path :

Right views.
Right aspirations.
Right speech.
Right conduct.

Right living (without hurting any living thing).
Right effort (self-control).
Right watchfulness.
Right rapture (through contemplation of the vanities of life).

As the Buddha did not accept the authority of the Vedas, as he had no faith in a personal God, and as he did not believe in the soul as an everlasting entity, he is regarded by the Hindus as a heterodox teacher.

P. 12, l. 16. Date of the Vedas

Nothing is more difficult than to discover the actual dates of the Vedas and Upanishads, as well as those of later Sanscrit teachers and poets. Hindu Sanscrit scholars have not been able to accept the dates given by European savants; as a general rule the latter have a tendency to choose the latest possible dates. Personally, I believe that Buddha lived at a much earlier date than 680 B.C., and in this I am supported by the Tibetan and Chinese records. As for the date of the Vedas and Upanishads, the Hindus believe that they exist perpetually, that is to say, that they are as imperishable as the human soul. Not only the spirit but also its medium has a self-revealing nature by virtue of which they present themselves before the inner eye of the Yogi in Samādhi. Max Müller divides the Vedic literature into four periods—the Chhandas, Mantra, Brāhmana, and Sūtra; and as each period is prior, if not to the origin, at least to the spreading and political ascendency of Buddhism in the fourth

century before Christ, he, by assigning two hundred years to each period, arrives at about 1200 B.C. as the latest date at which we may suppose the Vedic hymns to have been composed.

Dr. Haug fixes the very commencement of the Vedic literature between 2400 and 2000 B.C. by assigning about five hundred years to each period.

Nothing positive is known as to the time when the Vedas and Upanishads were reduced to writing; curiously enough all European scholars acknowledge this, but of course they must cook some dates to satisfy their scientific consciences.

P. 15, l. 12. Study of Vedānta

To be able to practise Vedānta successfully, and realise the content of our deeper self, it is absolutely necessary to acquire those powers and develop those faculties which contribute towards the perfection of human nature. The Hindu teachers instruct their pupils to acquire Dharma, *i.e.* that substance or essence, the possession of which makes man perfect as God, and without which man does not even deserve to be called man. The nature of Dharma can be understood from what follows:

1. The disciple must try to develop his (or her) powers of remembrance, so that he (or she) may not forget all the lessons he (or she) has learnt.
2. He (or she) must practise forgiveness; even the thought of revenge must be completely annihilated.

3. He (or she) must not let the mind be disturbed by sorrow or misfortune.
4. He (or she) must never, even in thought, desire to appropriate unlawfully another's property.
5. He (or she) must keep the body clean and the heart pure.
6. He (or she) must control the senses in such a way that the activity of the senses, viz. of sight, hearing, smell, speech, touch, hands, feet, excretory and generative organs, and lastly, the faculty of attention, be ever directed rigorously to the side of morality, decency, and health.
7. He (or she) must devote heart and soul to the investigation of soul-truths and nature-truths. The development of the powers of intellect, understanding, and intuition is the one thing needful. For this purpose the disciple must have recourse to all those methods, physical, mental, and yogic, which are calculated to unfold his (or her) latent powers.
8. He (or she) must be truthful in thought, speech, and deed. He (or she) must be sincere, helpful, and full of love for men and animals.
9. He (or she) must develop faith in and reverence for God. Longing or activity for the acquisition of temporal things is to be suppressed. Indulgence in passion, anger, envy, greed, and stupidity should be strictly avoided.

These are the Ten Limbs of Dharma. Their Sanscrit names are :

1. Dhriti.
2. Ksmā.
3. Dama.
4. Asteya.
5. Sancha.
6. Indriya-Nigraha.
7. Dhi.
8. Vidyā.
9. Sātya.
10. Akrodha.

See *Manu Sāmhita*, vi. 91-94.

P. 22, l. 7

Kapila's name occurs in all the six Darsanas, in the Mahābharāta, in the Bhāgavata, in the Purānas, and in Kalidasa's and Magh's poetical works. The earliest reference to Kapila in the Vedas occurs in the following verse :

" He who one alone superintends every source of production — who endowed his son, the Rishi Kapila, at the commencement of the creation, with virtue, knowledge, renunciation of worldly desires, and superhuman powers, and who looked at him when he was born " (*Svetāsvatara Upanishad*, ch. v. 2).

Kapila must have lived before the Buddha, as the latter appears to have borrowed many of his ideas from him.

The following verse probably forms the foundation of Kapila's *Darsana* :

" The one unborn (soul) for his enjoyment approaches the one unborn (nature) which is red, white, and black, of one form and producing a manifold offspring ; the other who is unborn abandons her (nature) whose enjoyment he has enjoyed " (*Svetāsvatara Upanishad of the Black Yagur, Veda* iv. 5).

P. 23, l. 5

The actual book which Kapila wrote, or the literary or oral form in which he communicated his philosophy to Āsuri, his disciple, is lost. But his teaching has been embodied in the Tattva Samāsa, in the Sāmkhya Sutras, in the Kārika, in the Sāmkhya-Pravachan Bhāshya, and other works. All these books were probably compiled between a few centuries before and after the birth of Christ. The best known commentaries on the Sāmkhya Sutras are those of Aniruddha and Vijnāna-Bhikshu. Isvara Krishna's Kārika is also a good handbook on the subject.

P. 23, l. 9. Kapila's Date

Three copper plates of great antiquity have recently been unearthed in the district of Simoga, Mysore. One of these plates bears the following inscription :

" A gift of land given by King Janamenjaya, son of King Parikshit, dated 89 of the era of King Yudhisthir."

89 of the Yudhisthir era corresponds to 2359 B.C.

Sri Krishna, in his Gitā, mentions Kapila : " I am sage Kapila among the saints " (x. 26). Thus showing that Kapila was well known as a philosopher during Sri Krishna's lifetime. Hence Kapila must have lived prior to Sri Krishna.

The Mahābharāta tells us that Sri Krishna was King Yudhisthir's contemporary. Now, according to Kalhan, the historian of Kāshmir, Yudhisthir's

reign begins 653 years after the commencement of the Kaliyuga (*Rājtarangini*, i. 56).

At the present moment 5017 years of the Kaliyuga have passed away, according to the Hindu Calendar. Hence deducting 653 from 5017 we get 4364 years; and deducting 1916, the present year, from 4364, we get 2448 B.C. Thus Yudhisthir's reign began in 2448 B.C.

The Vishnu Purāna as well as the Bhagavāta Purāna record that Sri Krishna left this earth for heaven at the end of the first period of the Kaliyuga (see *V. P.* 4/24/35, 5/38/8, and 4/24/40, and *B. P.* 12/2/29 and 1/15/36, with Sridhar's tika).

Then again it is also recorded that the constellation Ursa Major (Saptarshi) was in the Nakshatra (asterism) Maghā during King Parikshit's reign. From this hint it has been shown, according to astronomical calculation, that King Parikshit reigned about 2084 B.C. It is certain that Yudhisthir was Parikshit's predecessor.

Sri Krishna therefore lived at least 2448 B.C., and Kapila's date must be reckoned a few centuries prior to Sri Krishna's. I do not see any difficulty, considering the weight of evidence, in placing Kapila prior to 3000 B.C.

P. 41, l. 2. KARMALOKA

The term *Karmaloka* signifies the plane of action. The doctrine of *Karma*, or moral retribution, is common to the Buddhist, Hindu, and Jain religions. In one sense *Karma* stands for the Cosmic Law which determines physical and spiritual evolution; in another sense it is an abstract term which connotes

such ideas as "moral ideal," "fate," "transmigration," "unseen force," "destiny." The *Jiva* is supposed to possess an ethereal body called the *Karma* body, and the plane on which this body plays its part in this life, as well as in the life after death, is called *Karmaloka*. The wheel of *Karma* revolves perpetually, and its rotation can only be stopped, according to Sri Krishna, by disinterested action; according to Rāmānuja, by God's grace secured through loving adoration; and lastly, according to Sankara, by the knowledge of the unity of the soul with God.

P. 48, l. 4. On the Inconsistencies of Science

Science is no less full of inconsistencies than theology. Let us examine some of the most fashionable scientific theories of our age.

What is the faith of the Atomists? An atom is so very small that it cannot be smaller. Is it consistent with any rational principle that a particle or part of a thing can be only of such and such a size, and cannot be less than such a size? Is not this a contradiction?

Consider our belief in ether—a hypothetical substance invented to account for the action of bodies upon each other at a distance. It is the most dense as well as the most attenuated thing in our solar system. Can we think of a thing possessing such diametrically opposite qualities? And yet the reality of ether is something the scientific mind is forced to assume.

Take our ideas about motion. All lifeless things, unless moved by an external force, are at rest. Physical science says that molecules, atoms, and

electrons are self-energising, self-propelled, and are moving for ever and ever. Thus self-movement, which in the case of atoms is supposed to be the rule, is denied to things into the composition of which the atoms enter. Is this consistent? Gravity and friction are the causes of things remaining on the earth, and yet electrons are characterised by the absence of both. Again, the larger universes, such as the solar and sidereal systems, are supposed to be governed by the same laws as the smaller universes, such as atoms, electrons, etc.; perpetual movement, absolute want of friction, unsteadiness, destructions, and dissolutions; our ideas about spatial position and resistance do not hold good; our geometrical and arithmetical conceptions do not help us to measure the vastly great and the vastly little of solar physics and chemistry. Looked at from our earth the sun is immobile, but in comparison with other suns it is moving. The earth has weight, as have all things on its surface, but the entire universe has no weight, neither at the terrestrial centre can any body possess any weight. A circle, we all know, is a straight line, yet at any given point it is not so; the globe is a plane, yet any given section is not so. Walking over the globe, do we ever come below the globe? Science is one huge Māyā!

P. 88, l. 3. Pre-Existence

There are many people who readily believe in future life, but are very doubtful as to the truth of past life, or the pre-existence of the soul. They forget that all the logic that holds good for future life holds equally good for past life. No sense can

be made out of the word " immortality " unless it is taken to mean that it is co-extensive or parallel with infinite time—if we are to measure the soul's duration by time. But if we consider the soul as spiritual, and time as material, the former independent of the latter, then the immortality of the soul would have to be indicated by the word " eternal." In metaphysics we have to reject all argument drawn from what is called in the Vedānta the *upādhi* nature of the soul, which means the anthropomorphic superimposition of the phenomenal attributes of cause, time, and space upon Pure Spirit. Yet most people, when they think of death and the hereafter, want to be satisfied as to the survival of the phenomenal identity of the self; and it is exactly these people who are not equally curious to find out whether their expectation of the phenomenal survival of self has anything to do with the phenomenal pre-existence of the self, prior to their physical birth. Perhaps they satisfy themselves with the thought that God creates anew the soul of the child as soon as it sees the light of day. But they do not seem to think that there is nothing to prevent God from destroying the soul as soon as the body dies. Perhaps they believe that it is inconsistent with God's mercy to destroy. Philosophy, of course, must remain silent when people make their wish the father of their thought.

Without assuming the pre-existence of the soul it is impossible on any other hypothesis, such as heredity, to explain such facts as memory, different levels of intellectuality, spirituality, and morality in different human beings. The doctrine of heredity tacitly assumes the origin of mind or soul from body

or matter, and thereby makes the soul share the fate of body or matter. Thus such doctrines lead to belief in race-immortality, but not to belief in the individual survival of spirit. Many of the joys and sorrows, the friendships and enmities of our lives, which appear to be uncaused by, or unconnected with, events in this life, are explained by the assumption of a prior life, or lives, in which death took place before merit or virtue was conjoined with reward or happiness, and demerit or vice was conjoined with punishment or misery. Thus the working of an inexorable moral law, which no one seems to call in question, can only be fulfilled provided the soul's continuous existence remains unaffected by foreign influences.

This theory of an unchangeable moral law and a continuous soul life cannot be shown to be inconsistent with the moral will of a just God. The grace of God is not like the capricious will of a king towards his favourite, but is showered in abundance as soon as the sinning soul abandons its old ways and takes to the glorious road of virtue and wisdom. And thus it is not at all difficult to reconcile God's grace, moral law, continuous life, and self-exertion —the whole result being, as Sri Krishna says, "By many a new birth made pure, she treads at last the Highest Path."

P. 90, l. 24. Agnosticism

In India the word Nāstika means those who do not believe in the universality and efficacy of the law of Karma, in the Veda as the revealed word of God, in the existence and survival of the soul, in the existence of a personal God, in the fruition of

religious work, in the hereafter, and lastly, in the existence of any reality beyond the perceptible world. The followers of Vrihāspati, Charvvak, and the Buddha are nicknamed Nāstikas.

P. 100, l. 3

Historically it is quite an established fact that the religion of love preached by Krishna or Christa is prior to the religion of love preached by Christ. How far Krishna or Christa is the same person as Kristos or Christ we do not know. Here we shall mention one or two facts to show that Krishna-ity, or Christ-aity, was known to the world—especially to the Greeks—at least a few centuries prior to the birth of Jesus of Nazareth; it was known to the Greeks, as well as to the Indians, as the religion of the worship of Vāsudeva, which was one of the names of Krishna. In ancient Indian literature it is also known as the Ekānta, or the Unitarian Church.

(i.) The first inscription which refers to Krishna or Vāsudeva was found at Ghosundi in Rājputāna. It refers to the construction of a hall of worship dedicated to Samkarsana and Vāsudeva — both names refer to Krishna. The date, judging from the characters in the inscription, must be at least two hundred years before the birth of Christ.

(ii.) A second inscription found at Besnagar says: "Heliodora, the Grecian ambassador from Amtalikita (Antialkidas), erects this column with the image of Garuda at the top in honour of Vāsudeva—the God of Gods." This inscription was engraved in the early part of the second century B.C. The

religion of Krishna or Kristos was adopted by the Greeks before the second century B.C.

(iii.) The Niddesa gives a list of different religious sects which prevailed in India before the fourth century B.C., and in this list occurs the name of Vāsudeva or Krishna. The Niddesa is a Pāli Canonical Book. From this we gather that Krishnaity prevailed at least 400 years before the birth of Christ.

(iv.) Pānini's commentator, Patānjali, says Vāsudeva is the name of the "worshipful," *i.e.* of one who is the supreme object of worship. (See on Pānini, iv. 3. 98.) Pānini lived at least 400 B.C.

(v.) In the fourth century B.C. Megasthenes, the Grecian ambassador, came to the court of the Indian Emperor Chandragupta, and in his diary he mentions the prevalence in India of the worship of Vāsudeva-Krishna. He says that Herakles was specially worshipped by the Sourasenvi, an Indian nation, in whose land are two great cities, Methora and Kleisobora, and through it flows the navigable river Jobres. Of course Herakles is Krishna, Methora is Mathura, Jobres is the river Jamuna, and the Sourasenvi are the Surasenas, a race of Kshatriyas.

(For further evidence in support of this point see Bhāndarkār.)

P. 100, l. 23

There are two ways of understanding the metaphysical attributes of God. First, by starting with the human intelligence as limited, and therefore largely illusory, and assuming that the human intelligence, by leading an ethical and religious life, by

the practice of Yoga and Samādhi, can unfold its hidden virtues and thereby gradually come to a larger comprehension of the metaphysical nature of the Divine attributes. As man becomes wise, good, and free, in the deeper sense, he realises that goodness, wisdom, and freedom are real virtues and attributes existing in actuality and fulness in the Divine personality of God. His spiritual illumination, or re-birth, is in his view a gift of the Lord owing to His possessing these attributes in abundance; so that salvation, according to this view, does not imply the loss of the illusion of individuality, but the gaining of a larger individuality, a spiritual re-birth through God's grace, through the possession of such virtues, not in their full perfection, but only in a degree removed from that of God.

There is another way of looking at the question. Man's individuality has a dual aspect. In essence his soul is of the same substance as God—in fact, the soul is no other than God Himself, but this soul is associated with a sheath of nescience or illusion. By virtue of the Divine essence, man's soul is continually struggling to come to a realisation of his Divine destiny by throwing off this accidental sheath of illusion. During this struggle for Divine existence man passes through three stages of intellectual life. In the first stage he has a dim vision of his spiritual nature which is largely obscured by the materialistic forces of his body. In this stage there is a continuous conflict for mastery between higher and lower sentiments, between his self-regarding and his altruistic views. In the second stage his intellect discovers permanent forms, abiding laws, governing the flux of phenomena.

He feels that there are types of ideals which lead the inner life to saner thinking, and to a moral way of acting. Along with this his intellect perceives the working of a deeper law in the outer cosmos; he learns to view God as one making the outer cosmos more in rhythm with the pulsations of the inner moral ideal. The last stage of his development is one of indescribable peace, love, and happiness. In this stage he intuitively sees that God, Man, and Nature are like three tones emanating from the vibration of one chord—all three distinct from each other, yet without difference. The individuality of man becomes much more individual by losing its transient character through the inflow of Divine grace. Hence salvation, according to this view, is the realisation of the universal which at first was present only in a potential state. In the spiritual sense it is not possible to draw a line between God and Man when the latter reaches the level of the former.

Cf. Caird's *Spinoza*, chap. xi. (Blackwood's Philosophical Classics).

P. 117, l. 16

Students of Greek philosophy may be reminded of Aristotle's distinction between active and passive intelligence.

By "active intelligence" is meant something separable from matter, impassive, unmixed, being in its essential nature an activity. It has no intermission in its thinking, it is only in separation from matter that it is itself, and it is immortal and everlasting, while "passive intelligence" is perishable,

and does not think at all apart from this. Of active intelligence Aristotle's great commentator, Alexander of Aphrodisias, said that it is numerically the same in all thinking creatures, and that it is identical with God. Again, Ibn Roschd explained Aristotle's "active intelligence" by saying that there is only one and the same intelligence in the universe, and all that we claim as our thought is not really man's but God's. A third meaning has been put upon Aristotle's "active intelligence." According to this interpretation active intelligence is neither God's nor common to all thinking beings, but is the best and the most transcendental part of the mortal soul which has no physical appendage to it.

P. 164, l. 15

I have illustrated the doctrine of Māyā from well-known facts of hypnotism, psychology of illusion, magic, and yoga creation. All these examples tend to show that we cannot draw any hard-and-fast line between mind and matter; the subject of psycho-nervous relation is extremely complicated, and as yet the theory of parallelism has not satisfactorily explained all the facts.

The doctrine of Māyā neither refutes nor establishes any cosmic theory, it only sums up in one word the mysterious, unintelligible nature of the world of mind and matter; it neither says that the world has an ideal or a material origin—what it does affirm is that the origin, substance, and law of life, mind and energy are beyond our comprehension.

GENERAL BIBLIOGRAPHY

THE following works are recommended to those who wish to become thoroughly acquainted with the different aspects of Vedānta :

Sri Rāmānuja's Commentary on the Brahma Sūtras, translated by G. Thibaut (Sacred Books of the East series).

The Upanishads, translated by Max Müller, and other books of the S.B.E. series, edited by Max Müller.

MAX MÜLLER. Sri Rāmakrishna : His Life and Sayings. Longmans, London.

The Six Systems of Indian Philosophy.

Three Lectures on the Vedānta Philosophy.

India : What can it teach us ?

DEUSSEN, P. The System of the Vedānta (Sri Sankara's Philosophy). Open Court Publishing Co., Chicago (translated from the German).

ARNOLD, SIR EDWIN. The Song Celestial. Trübner and Co., London.

Srimad Bhagavad Gitā. Translated by M. M. Dutt.

Translated by Swāmi Paramānanda. Vedānta Centre, Boston, 1913.

Translated by Barnett. Barnett, Dent and Co., London.

Nārada Sutra. An Inquiry into Love. Translated from the Sanscrit by E. T. Sturdy. John M. Watkins. London (2nd edition).

The Life of the Swāmi Vivekānanda. By his Eastern and Western disciples. 3 vols. Himalayan series.

Swāmi Vivekānanda. Complete works. Mayavati Memorial Edition. Himalayan series.

Inspired Talks. Recorded by an American disciple. Rāmakrishna Mission, Madras.

Jnāna Yoga. 2 vols. Vedānta Society, New York.

Raja Yoga. Vedānta Society, New York.

Karma Yoga. Vedānta Society, New York.

Bhakti Yoga. Vedānta Society, New York.

My Master (Sri Rāmakrishna).

Swāmi Paramānanda. The Path of Devotion. Vedānta Society, New York.

Vedānta in Practice.

The Way of Peace and Blessedness.

Swāmi Rāmakrishnānanda. The Universe and the Man.

The Soul of Man.

The Path to Perfection.

Sri Krishna, the King-Maker.

Swāmi Abhedānanda. How to be a Yogi.

Sister Nivedita (Miss Noble). The Master as I saw Him. Longmans, London and New York.

The Web of Indian Life. Heinemann, London.

Studies from an Eastern Home. Heinemann, London.

Kāli the Mother. Swan Sonnenschein, London.

Footfalls of Indian History. Longmans, London.

Religion and Dhārma.

Ānanda Coomaraswāmy. Myths of the Hindus and Buddhists. George Harrap, London.

The Sayings of Sri Rāmakrishna, edited by Swāmi Abhedānanda. Vedānta Society, New York.

The Gospel of Sri Rāmakrishna, according to "M." Shortened by Swāmi Abhedānanda. Vedānta Society, New York.

English edition. Madras.

JAMES, Professor WILLIAM. The Varieties of Religious Experience.

CARPENTER, EDWARD. A Visit to a Gnāni. George Allen, London. And later works by the same author.

DESAI, S. A. The Vedānta of Sankara. A Study of the Indian Philosophy. Luzac and Co., London.

OLDENBERG, H. Buddha, translated by W. Hoey. Williams and Norgate.

Discourses of Gautama the Buddha. Translated by Silacara. Probsthain and Co.

SUZUKI, D. T. A Brief History of Early Chinese Philosophy.

GILES, L. Chinese Philosophy.

The Sāmhita. Translated by Sri Ānanda Āchārya. Francis Griffiths, London.

BRAJENDRA NATH SIL. Positive Sciences of the Ancient Hindus.

WEBER. History of Philosophy.

MCTAGGART, J. E. Human Immortality and Pre-Existence. Published by Edward Arnold.

Sri Sankara's Commentary on the Vedānta Sūtras. Translated by G. Thibaut (S.B.E.S.).

INDEX OF SANSCRIT TERMS

Āchārya. Professor ; spiritual guide and helper.

achit. Matter ; object as opposed to subject, non-conscious.

adrista. Invisible ; the unseen cause which governs and shapes man's destiny ; the sum-total of Karma, of previous life, which produces experience—pleasurable or painful—in this life.

advaita. Non-dual ; the monistic philosophy which teaches that individual life cannot be other than universal life.

advaitin. A follower of the School of Sri Sankar, who revived the monistic philosophy of the Upanishads.

agni. Heat element ; fire, both as potential and kinetic.

aham-kāra. Sense of individuality ; ego-feeling which is the dynamic of conduct. " I-sense " is to be distinguished from " I-do "—the latter lies at the bottom of life, which is *aham-kāra.*

ajnāna. Senselessness. Its philosophical meaning refers to man's ignorance about God, who is inseparable from his essential being.

ākāra. The formal aspect of sense-experience, without which the material aspect is unintelligible. Size, shape, colour, etc., are the forms through which objects present themselves to our senses.

ākāsa. The space which contains ether—the source of sound.

akshara. The imperishable—refers to the immortal nature of God. The eternal, abiding Brahman.

amrita. The goal of all our endeavours and inspirations, viz. immortality. The liberated soul attains immortality through true knowledge.

ānanda. Joy ; the beatitude which is to be realised through prayer and meditation.

aniruddha. Freedom, which is an attribute of God; hence in God perfect freedom is supposed to be embodied.

antakarana. The inner psychical machinery, the function of which is to translate sense-images into motor ideas; hence the intermediate link between psychosis and neurosis.

antaryāmin. The cognitive power—both intuitive and ratiocinative. The soul, as knowing or perceiving, is not different from God. Hence *antaryāmin* is God in man's soul.

anudbhuta sakti. The potential energy in a state of equilibrium; unmanifested, though waiting for manifestation, either as heat, or mechanical motion, or light, or attraction.

ap. The original of liquidity, moisture, viscosity, etc. One of the fundamental constituents of the cosmos.

aparoksha. Not indirect perception. A kind of perception in which the observer, the psychical process of observation, and the object observed remain undifferentiated and undistinguished. *Aparoksha* is possible only in Samādhi, in which state mind ceases to function empirically.

archā. The symbolical representation of God, having for its object the excitement of the sentiment of worship and veneration.

arhat. The man who has attained perfection by following the ethics taught by the Buddha.

āsrama. The twice-born castes of India are expected to follow four *āsramas*, viz. to acquire learning in the house of the teacher during the first twenty-four years of life, to lead the life of citizens till the age of forty, to renounce the duties of a householder, and devote themselves to the discovery of the greater truths of life from the age of forty to sixty, and after sixty to give to the younger generations the fruits of both their active and their contemplative life. Each of these periods or stages is called an *āsrama*.

āsraya. The container in relation to the contained; the support in relation to that which is supported.

Āsuri. Name of Kapila's immediate disciple.

ātman. (1) The psychological ego; (2) the metaphysical

ground or basis of individuality; (3) the synthetic ground whereon the Universe rests; (4) God—personal and impersonal; (5) the Absolute, unrelated to the Personal God or the individual egos; (6) the unity of all—man, nature, and God.

atmānātmaviveka. The consciousness of difference between self and not-self. The introspective method which reveals the distinction between the spheres of the personal and the non-personal.

avairāgya. Attachment to the impermanent things of life with the consequent degeneration of spiritual perception.

avatāra. The descent of God on to the human plane. An *avatāra* is an "advent"—one who comes through pity for man to lead him to immortality.

avidyā. Psychologically, *avidyā* is the incapacity of man to know the "whence and what and whereunto" of his soul. Hence the agnosis to which are to be ascribed the experiences of his outer life, for all human action proceeds on the assumption of man's ignorance about himself—in the transcendental sense.

aviveka. The want of knowledge about the relative values of the revelations of the transcendental and empirical consciousnesses. This ignorance results in our preferring the things of sense to the things of reason, thus causing the mind to be victimised by matter.

avyakta. Physically—the homogeneous, undifferentiated, primary substance in which life, matter, and energy remained in a state of equilibrium.

Psychologically—the incomprehensible and unformulable in terms of science; the original condition of the whole cosmos.

Baladeva. Author of Govinda Bhāshya and many other tracts, of the School of Chaitajana in Bengal; he lived about 400 years ago.

bhakti. Love for and devotion to God.

bhakti yoga. The science which teaches that God is to be realised through faith, love, and devotion.

Bhārati Tirtha. A great teacher of the Advaita Vedānta School, author of many books; he flourished about 600 years ago. Some scholars think that he is identical

with Sayān Āchārya. His Panchadasi and Sivanmukti Viveka are well known in India.

Bhuta. Physical and chemical elements. It also means animals.

bodhisattva. The perfect in wisdom and holiness. The Bodhisattvas are the emancipated souls who are regarded by the Buddhists as perfect beings.

Brāhma. Adjective from Brahman.

Brahman. The Impersonal God who is identical with the finite soul. Brahman stands for the One Absolute Reality, Substance, Truth, Consciousness, Bliss, and Life.

Brāhmana. Born of Brahmā—the great Rishi, who is the father of the Science of Self-realisation, and hence those who follow the teachings of Brahmā, *i.e.* reborn in transcendental truth.

Brahmānda. The universe—called after Rishi Brahmā.

Buddha. The founder of the religion called Buddhism, born in Kapilabastu; Prince Siddhārtha, otherwise called Amitāva.

buddhi. The understanding which creates the feeling of conviction of the truth of a conclusion—reached after weighing the pros and cons of a subject. Hence *buddhi* is the faculty of determination, and thus its function is always the assertion of a position.

buddhi indriya. The sensory organs connected with the sensory nerve centres—producing the knowledge of extra-mental realities; also called *Jnān indriyas.*

Caitanya. The pure consciousness identical with pure Being. It is also the name of a great teacher who flourished in Bengal. Born A.D. 1485, died 1533.

chakra. The centres, situated in the nervous system, of knowledge, life, activity, etc.

Chhāndogya Upanishad. The name of a philosophical book.

chit. Intelligence.

dahara ākāsa. The inner space of the heart, in which the monistic knowledge arises—corresponding to the outer space in which the first primary vowel sound originates.

daiva. Adjective of *deva.*

darsana. The philosophical, metaphysical, and scientific books of the Hindus are called the *Darsanas.*

dārsanika. One versed in philosophy.

Devas. (1) The self-shining beings, (2) the knowledge-producing senses, (3) the objects revealed by the knowledge-producing senses.

dhārmika. (1) A theologian, (2) a believer in Vedic and Smārta ritual and ceremony.

dhyāna. Uninterrupted reflection on a subject—abstract or concrete.

dvaita. (1) Dual; (2) the metaphysical systems which recognise an eternal, unbridgeable distinction between God and man, subject and object, matter and spirit.

dvaitin. A follower of dualistic metaphysics.

Gārgi. A famous Brahmavādini mentioned in the Brihadāranyaka Upanishad.

Gautama Buddha. See Buddha.

Gitā. The sacred sayings of Sri Krishna, known as Srimad Bhagavata Gitā.

Gotama. The father of the Nyāya philosophy.

guna. The seals or powers which are the causes of integration and disintegration in nature.

guru. The teacher who opens the eye of the disciple to perceive the divinity of his soul, thereby helping him to effect his liberation. Hence *guru* is the saviour of the soul.

Hiranyagarbha. The Absolute viewed in relation to the categories of time, cause, and motion; *becoming* in relation to *being*; the Cosmos in its primeval state in relation to the mind of God.

indriya. The five senses of knowledge and the five senses of action are the ten *indriyas.* To these is added the mind —which directs or guides or controls the *indriya.*

jagat. The moving panorama of Nature.

Jaimini. The founder of the Mimānsa philosophy.

Jaina religion. The names Mahavir and Paresnath are associated with the origin of Jainism.

jiva. That which lives and dies, viz. organic life.

jiva bhāva. The characteristics of a *jiva,* viz. assimilation, reproduction, adaptation, response, etc. The psychical characteristics are attachment to organic activity and a clinging to the preservation of body.

jnāna. The consciousness of the independence of the true self of the psychical and material sheaths, shells, envelopes or coverings, together with the knowledge that intelligence is one and infinite. Hence *Jnāna* is the essence of the soul and of God—the knowledge of which is the cause of perfection.

Jnāna yoga. The science which demonstrates that by self-knowledge, self-control, and self-reverence man can attain the highest end of life. It teaches a system of self-development through the expansion of the understanding, with a view to transcend the limitations of Nature and mind.

Jnātri. The knower. The subject comprehending the object is the knower of the object.

jneya. The object presented before the subject.

Kabir. Poet, devotee, and singer; born A.D. 1398, died 1518. His poems have been translated into English by Rabindranath Tagore.

Kaivalya. The state of perfection; almost synonymous with Mukti. The perfect soul, freed from the limitations of material nature, enjoys himself without the fear of being reborn. Hence *Kaivalya* is the transcendental and ideal state of bliss.

Kāla. Time.

Kalpa. A period of four thousand three hundred and twenty millions of years of mortals, the measure of the duration of the world.

kalyāna gunākara. The mine or receptacle of all auspicious and lovely qualities.

Sri Kantha. The founder of one of the Schools of Vedānta philosophy, of the type of qualified spiritual monism; he wrote a commentary on the Brāhma Sutras.

kārana. Cause.

kārana sarira. The spirit or soul of man unconditioned by the material body. The final spiritual substance which remains after the mortal part has been removed.

karma yoga. The philosophy of conduct which teaches that action finds its fulfilment when its fruit is dedicated to God.

Karman. The law according to which the agent of action enjoys the fruit of action.

karmendriya. The motor machinery through which the active impulse of the ego produces change in the material world, viz. the hands, feet, organs of reproduction, and organs of secretion. *Indriya* refers to the psycho-nervous motor and sensory centres.

Kanāda. The founder of the Vaishesika philosophy.

Kapila. The founder of Sāmkhya philosophy.

Katha Upanishad. Called also *Kathka Upanishad*—one of the most important of the Upanishads.

Sri Krishna. Advent of God. The most prominent figure in the Mahābhārata.

Kumāra. Name of a Prajāpati. The Mind-born son of Brahmā.

Kundalini. The substratum of bodily and mental life, situated within the nervous system; it very closely resembles radio-activity.

lilā. The emanation of the cosmos out of, and absorption into, the mind and will of God; understood, by analogy, as Divine play.

Mādhya Āchārya. Name of the founder of the Dvaita or Dualistic School of Philosophy. He was a Kanarese Brahman, otherwise called Ānanda Tirtha. He lived between 1199 and 1278 A.D.

Māgha. Name of a poet, the author of Sisupalbad.

mahābhuta. The constituent elements of the universe.

mahat. The first great principle. It refers to the subjective or psychic substance, through the guidance of which primal matter took the form of the Cosmos.

māna. The central faculty which directs and controls the sensory and motor organs.

Mandukya Upanishad. Name of a well-known Upanishad.

mantra. A mantra is a hymn; also the formula of prayer, or spell, or incantation.

māyā. The cosmic magic which makes a shadow of substance, and substance of a shadow. The philosophic view-point which shows how the transcendentally unreal and non-existent becomes (through the constitution of the cognitive faculties of man) the empirically real and existent.

Mimānsā. The philosophical teachings of Jaimini.

mithyā jnāna. Refers to the problem of error.

mlechchha. Non-Aryans, those living outside the boundaries of India.

moksha. The ideal conceived by our understanding as the highest, viz. perfection attained through the complete eradication of all limitations—spiritual, moral, mental, and physical—to which the human soul is subjected.

Mudrā-Rākshasa. Name of a drama by Visakha Datta.

mukti. Liberation from the unreal.

(1) *Mūlādhāra,* (2) *Svādhishthāna,* (3) *Manipūra,* (4) *Anāhata,* (5) *Visuddha,* (6) *Sahasrāra.* The six chakras, or centres, with which the radium-like vital substance, in its circulation through the nervous system, comes in contact, thereby giving rise to psycho-physical action and rest. A chakra is a highly complicated nervous machinery for absorbing and radiating life-waves to the whole system.

Nāma-rupa. The presentative-representative universe. We understand the world through symbols of sound, colour, etc., without which we cannot think. We construct the world by associating a word with an idea or image.

Nirava. The silent one.

Niravadya. The eternally pure.

Nirguna Brahman. The Eternal Consciousness viewed as unconditioned. The Impersonal God as It really is—not as He or She is conceived by the worshipper or devotee.

Nirvāna. The state of perfection in which the ideal becomes the real, and the consciousness is filled through and through by the agreement of life and Life.

Nirvikalpa-Samādhi. The highest form of meditation, in which the finite soul feels its identity with the Infinite.

Nivedita. ("The dedicated one.") Miss Margaret Noble, who became the disciple of Swāmi Vivekānanda, and devoted her life to the service of India.

nitya. Eternal.

Nyāya. Norm. The philosophy founded by Gotama.

OM. The symbolic representation of the Eternal Mind.

Pancarātra. A system of philosophical religion which prevailed in India about the third century B.C. It teaches monotheism. The Pancarātra Sāmhita is the source of this system, and Bhakti yoga is based upon it. Rāmānuja quotes some passages from this work. Modern Vaisnavism owes its origin to the ancient Pancarātra system.

paramānu. Atom.
paravidyā. The transcendental philosophy.
Patanjali. Author of the Yoga Sūtras.
pitri. The manes of the forefathers.
Pradyumna. See *Vyuha.*
Prajāpati. Lord of Creation. In the Vedas the term is applied to Soma, Agni, etc., and in later times to Vishnu, Siva, etc.
prajna. Intuitional knowledge.
prakriti. Nature.
prāna. Life.
pratisya. Reflection.
purusha. Soul or spirit.
Raja. Energy.
Rāma. The hero of Rāmāyana, advent of God.
Rāmānuja. Born 1016 or 1017; composed Vedāntadipa, Bhāsya on the Brahmā Sūtras, and on the Bhagavadgitā; founder of the Srisampradāya.
Rasa. The joy which is the life of poetry; the ecstasy due to the meditation on God.
Rig Veda. The Scripture of the Hindus. It is regarded as revealed.
Rishi. Lit. "a seer." The word now means a philosopher, saint, social legislator, and religious reformer.
Rita. Truth, moral law.
Rupa. The element of form, including attributes in our conception, and physical qualities in our perception.
Sabda. The phonetic aspect of word. This term is often used to express the psychic and metaphysical significance of the words of the Vedas. In this sense Vedic words have creative potency inherent in them.
Sādhana. Perseverance. This word refers to the activity of intelligence and will to realise the highest end of human life.
Sagara. An ancient king of whom many legends are narrated in the Puranas.
Saiva. A follower of the religion of Siva. *Saiva* is an adjectival form of Siva.
Sākshi Svarupa. Intuition-in-itself. The soul, being of the nature of a witness, *i.e.* pure, cognitive faculty, is regarded as a substance, identical with its function, or attribute.

Sākshin. The soul. God, as an Impersonal Being, cannot be distinguished from the soul of man. This unitary substance in which the Impersonal is inseparable from the Personal has only one mark, technically called "the witnessing intellect."

Sakti ātman. The power aspect of the soul; hence it refers to the will side of the soul.

Samādhi. In the philosophy of Yoga, *Samādhi* stands for that state of mind in which the soul is infilled with Divine Light, and the Yogi feels himself above time and space.

Sāma Veda. The texts of the Sāma Veda, with the exception of only 75 stanzas, are taken entirely from the Rig Veda.

Samkarsana. See *Pancarātra.*

Sāmkhya. The system of philosophy founded by Kapila.

Sampratijnāta Samādhi. See *Samādhi. Sampratijnāta* is one kind of Samādhi, in which the Yogi, along with his own individuality, is aware of the Divine as a distinct Personality.

Samsāra. Refers to everything that happens in this world. Its special meaning is rebirth, *i.e.* pre-existence and post-existence of the soul, the soul's elevation to a higher or degradation to a lower state of embodied existence being the result of the individual's own conduct. The Hindu uses the word *Samsāra* to express the same mental mood as the Englishman when he says "Such is life" or "It is the way of the world," only the Hindu uses *Samsāra* in a more comprehensive sense, which includes the idea of "Providence."

Samskāra. Memory impressions. In Hindu thought, memory is not passive, but each memory impression is creative and formative. Thus memory is deeper than intelligence or will.

Samvit. The Impersonal Consciousness standing at the back of our empirical consciousness. Perhaps the nearest expression is the "subliminal consciousness" of Myers, or the "intuition" of Bergson. It also refers to the contemplative attitude of mind arising out of philosophical indifference to the things of sense.

Sankara. The greatest name in the history of Vedānta

philosophy. Sankara wrote commentaries on the Upanishads and the Brahmā Sutras, and founded the Advaita method of interpretation. The exact date of his birth is not known, but he is supposed to have been born about 787 or 789 A.D. in the village of Kālapi, in the district of Kerala in South India, and to have died in Kānchi. One writer says: "What shall we say then of the Master Sankara? Is not he the guardian of the sacred waters whom by his commentaries has hemmed about, against all impurities and Time's jealousy, first the mountain tarns of the Upanishads, then the serene forest lake of the Bhagavad Gitā, and lastly the deep reservoir of the Sutras, adding from the generous riches of his wisdom lovely fountains and lakelets of his own, the Crest-Jewel, the Awakening, the Discernment?"

Sannyāsa. Renunciation of the world for the development of Spirit, knowledge, and higher wisdom.

Sannyāsin. One who renounces. A Sannyāsin is not a monk, as is generally supposed here in Europe, he is a philosopher and a saint, helping the people to wake up in the spirit. The Sannyāsins do not belong to any "closed organisation," but are world-teachers who wander freely over the whole earth, spreading light and love.

Sāstra. The Vedas, the Smritis, and the Purānas come under the term *Sāstra*; the word means lit. "that which teaches the ruling or master principles of everything concerning man as an individual and as a social being."

Sat. Existence; the eternal, unchangeable substance or principle upon which the Universe is supposed to rest.

Sattva. The quality of existence. Its special meaning is that quality which is the most fundamental in a thing, *e.g.* in mind, intelligence is the most fundamental quality.

Satyam sivam sundaram. The true, the good, and the beautiful—qualities belonging to God.

Shatchakra. The six centres.

Siddhi. Success. Its special meaning is success in the attainment of yoga and occult powers, which are six in number.

Siva. Lit. "the good." The Cosmos reveals to us the fact that good and evil are two aspects of one process tending to the evolution of worlds and solar systems. This

destructive-constructive principle is symbolically represented as Siva—the God bringing good out of evil, creation out of destruction.

Sri. Lit. "beautiful." Symbolically the deity of good luck and prosperity. Ordinarily used as a title or form of address.

Sthula and Sthulabhuta. "Gross" and "gross elements."

Sudras. The labourer, or the fourth class in the Hindu social organisation. The word *Sudra* is supposed to be derived from a root meaning "sorrow," "misery." Cf. the Greek word for "wickedness" (πονηρία) signifying "labour" (πόνος). Designations of moral value were first applied to men, and at a much later period of social life to actions. Cf. *Arya* = noble, ἀγαθός = good, while κακός = bad.

Suksma. "Subtle" or "fine."

Sūrya. Sun; also supposed to be the name of a Rishi.

susupti. Dreamless sleep.

Sutra. Condensed sentences. Sanscrit philosophical works are mostly written in aphoristic style.

Svadesa. One's native land.

Svadharmākarana. Following one's own natural bent; practising the religious and moral precepts innate in universal human nature.

Svāmin. Lord. Generally a title of address towards holy persons.

Taitiriya Upanishad. One of the Upanishads.

Tamas. Darkness. Also used in the sense of the indeterminate, primal substance of the universe; one of the three gunas, characterised by idleness or inertia.

tanmātra. The super-subtile basis of gross elements—a term first used in Kapila's philosophy.

tapasyā. Penance. The word signifies that state of the will in which it bears all the disturbances produced by the heat of our psycho-physical organism and the outer world without complaint—hence steadfastness in the pursuit of a moral or spiritual idea.

tattva. Principle.

tirthānkara. A Jaina saint. The present age has 24 tirthānkaras. For fuller particulars see Dr. Burgess's Appendix to Bühler's *Indian Sect of the Jainas.*

turiya. The transcendental state of mind—a state of entire freedom and perfect glory.

Upādhi. Condition ; the supposition or super-imposition of a form of belief, mainly unreal, upon a substance nominally real, as in the psychology of illusion.

Upakosala. A person mentioned in the Upanishads.

Upanishad. Lit. "science of self-realisation." Refers to the philosophical portions of the Veda.

Upāsāna. That mental state of prayer in which man feels himself nearer to God.

upastambha. Transformation of energy.

Vairāgya. Non-attachment to pleasure ; that state of mind in which no external object, however attractive, can fascinate the mind.

Vaishesika. The system of philosophy founded by Kanāda.

Vaishnava. Follower of Vishnu.

Varna. Colour, also class, in the sense of social division, according to division of labour.

Vāsudeva. Another name of Krishna.

Veda. Refers to the four Vedas.

Vedānta. Refers to the philosophical portion of the Vedas—called the Upanishads—as well as to the Brahma Sutras and the Gitā.

Vibhava. Divine emanation in the form of advents or incarnations. See *Pancarātra.*

Videsa. Foreign land.

Vidyā. Science or systematic knowledge.

vija-ātman. The central self which, like a seed, gives rise to the empirical life.

Vijnāna Bhiksu. A great expositor of Dualism. He wrote considerably on Sāmkhya and Yoga philosophy. His interpretation of Kapila's cosmology is considered as authoritative.

Vikāra. Deviation from what a thing is in its original, normal state. Vikāra corresponds to Spinoza's "mode" and Hegel's "becoming."

Vikurvāna. The process of mass-disintegration and emanation.

Virāj. The Impersonal, in its aspect of cosmic intellect.

guiding the material universe is called *Vaisvanara* or *Virāj*.

Visesha. Species under a genus.

Vishnu. Personal God.

Visishtādvaita. The philosophy of qualified Monism.

Visishtādvaitin. A follower of the School of qualified Monism.

Visvadeva. God as Universal Spirit.

Visva-Karman. God as maker of the Universe.

Viveka. True insight into the nature of soul.

Vyāsa. The celebrated author of the Mahābhārata and the Bhāgavata. His name is Krishna Daipāyan Vedaviyāsa. He classified the Vedas in the form we see them now.

Vyūha. The manifestation of God as Vasudeva, Samkarsana, Pradyumna and Aniruddha.

Yajnavalkya. The name of a Rishi mentioned in the Upanishads. His luminous discourse on the Self and Immortality is to be found in the Chhāndogya and Brihatāranyaka Upanishads.

Yajur Veda. One of the four Vedas.

Yati. One who has renounced worldly life in favour of godly life.

Yoga. Communion of the individual with the Universal Spirit through prayer, love, self-surrender, and knowledge.

Yoganidra. A kind of trance in which soul knowledge is obtained through the suppression of the physiological functions.

Yogin. An adept in the art and science of self-conquest.

THE END

Printed by R. & R. Clark, Limited, *Edinburgh*.

WORKS ON KINDRED SUBJECTS

BUDDHIST ESSAYS. By PAUL DAHLKE. Translated by BHIKKHU SĪLĀCĀRA. 8vo. 10s. net.

BUDDHISM AND SCIENCE. By PAUL DAHLKE. Translated by BHIKKHU SĪLĀCĀRA. 8vo. 7s. 6d. net.

THE SOUL OF A PEOPLE. By H. FIELDING HALL. Ex. cr. 8vo. 7s. 6d. net.

THE INWARD LIGHT. By H. FIELDING HALL. Cheaper Impression. Ex. cr. 8vo. 7s. 6d. net.

MODERN RELIGIOUS MOVEMENTS IN INDIA. By J. N. FARQUHAR, M.A. Illustrated. 8vo. 10s. 6d. net.

GREAT MORAL TEACHERS. (Confucius, Gotama, Socrates, and Epictetus.) By Canon EDWARD RUSSELL BERNARD. Cr. 8vo. 3s. 6d. net.

THE RELIGIONS OF EASTERN ASIA. By HORACE G. UNDERWOOD. Cr. 8vo. 6s. 6d. net.

GREAT RELIGIOUS TEACHERS OF THE EAST. By ALFRED W. MARTIN. Cr. 8vo. 5s. 6d. net.

ASPECTS OF ISLAM. By D. B. MACDONALD, M.A., D.D. Cr. 8vo. 6s. 6d. net.

AN INTRODUCTION TO THE STUDY OF COMPARATIVE RELIGION. By FRANK BYRON JEVONS. Cr. 8vo. 6s. 6d. net.

LONDON: MACMILLAN & CO., LTD.

ALLAMA IQBAL'S
No.
PERSONAL COLLECTION

WORKS BY SIR RABINDRANATH TAGORE

GITANJALI (SONG OFFERINGS). Translated by the Author. With an Introduction by W. B. YEATS and a Portrait by W. ROTHENSTEIN. Crown 8vo. 4s. 6d. net.
[*37th Thousand.*

FRUIT-GATHERING. A Sequel to "Gitanjali." 4s. 6d. net.
[*4th Thousand.*

STRAY BIRDS. Poems. Crown 8vo. 4s. 6d. net.
[*3rd Thousand.*

HUNGRY STONES AND OTHER STORIES. 5s. net.
[*3rd Thousand.*

THE GARDENER. Lyrics of Love and Life. Translated by the Author. With Portrait. Crown 8vo. 4s. 6d. net.
[*15th Thousand.*

THE CRESCENT MOON. Child-Poems. Translated by the Author. With 8 Illustrations in Colour. Pott 4to. 4s. 6d. net.
[*11th Thousand.*

CHITRA. A Play. Translated by the Author. Crown 8vo. 2s. 6d. net.
[*7th Thousand.*

THE KING OF THE DARK CHAMBER. A Play. Translated by KSHITISH CHANDRA SEN. Crown 8vo. 4s. 6d. net.
[*4th Thousand.*

THE POST OFFICE. A Play. Translated by DEVABRATA MUKERJEA. Crown 8vo. 2s. 6d. net.
[*3rd Thousand.*

THE CYCLE OF SPRING. A Play. Crown 8vo. 3s. 6d. net.
[*2nd Thousand.*

PERSONALITY: Lectures delivered in America. With Illustrations. Extra Crown 8vo. 5s. net.

MY REMINISCENCES. By Sir RABINDRANATH TAGORE. Illustrated. Extra Crown 8vo.

SĀDHANĀ: The Realisation of Life. Lectures. Extra Crown 8vo. 5s. net.
[*12th Thousand.*

ONE HUNDRED POEMS OF KABIR. Translated by Sir RABINDRANATH TAGORE. Assisted by EVELYN UNDERHILL. Crown 8vo. 4s. 6d. net.
[*3rd Thousand.*

SHANTINIKETAN: The Bolpur School of Rabindranath Tagore. By W. W. PEARSON. With an Introduction by Sir RABINDRANATH TAGORE. Illustrated by MUKUL CHANDRA DEY. Extra Crown 8vo. 4s. 6d. net.

LONDON: MACMILLAN AND CO., LTD.

ISLAMIA COLLEGE LIBRARY
Bk. No.....
LAHORE.

100 R A4B

This book was taken from the Library on the date last stamped. A fine of one anna will be charged for each day the book is kept overtime. M.A. SECTION

16345/3030

M.A. SECTION
100 A4B
Acharya. 19-1
Brahmadarsanam.
3-2-2020 3-2-2020

ISLAMIA
COLLEGE
LIBRARY,
LAHORE.

Extract from the Rules:—

Books are issued for fourteen days only.

A fine of one anna per day will be charged for each volume kept over time.

Borrowers will be held responsible for any damage done to books while in their possession.