

A
METAPHYSIQUE
OF
MYSTICISM

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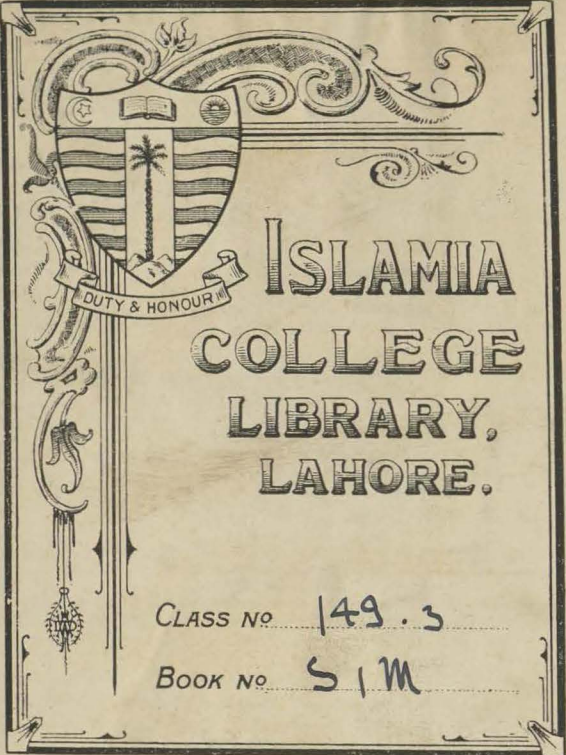
BY
A. GOVINDACHARYA SVAMIN



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of Lahore
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as a Reverend in
Presence from the Author
during his kind visit
Ahmednagar

Swami
A. S.

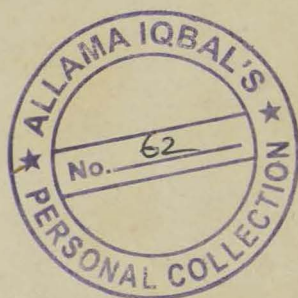
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TO THE MEMORY OF



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18-9-1890.

S. J. Sakla Thwala

Died
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A METAPHYSIQUE OF MYSTICISM

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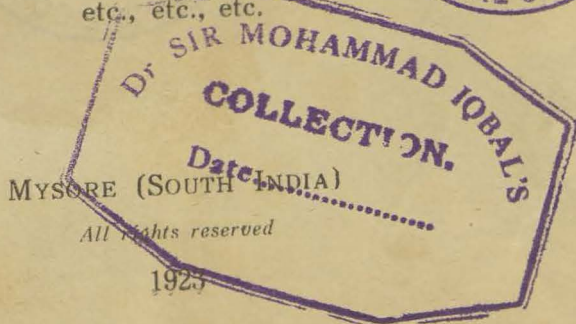
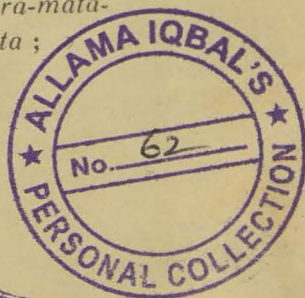
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Saints; Lives of the Āzhvārs; Yatindra-mata-
Dipikā; Vade-mecum of Vedānta;
Artha-pañchaka; Vedāntism
and Theosophy; Mazdaism
in the Light of Vishṇuism;
Inspiration, Intuition
and Ecstasy;
Ideals of Ind;
etc., etc., etc.*



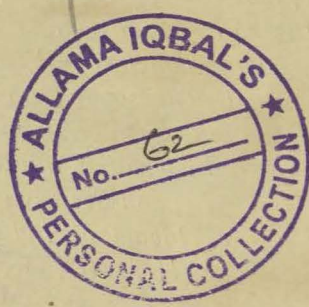
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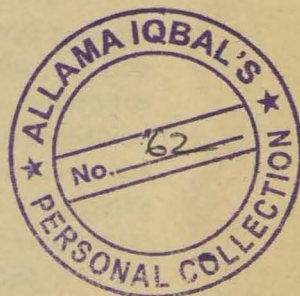
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Research

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A METAPHYSIQUE OF MYSTICISM

VEDICALLY VIEWED

INTRODUCTION

SRI KRISHNA says in the Bhagavad-Gītā :

“Sarvasya ch-āham hṛdi sannivishṭo,”

i.e., “I am seated in the core of all.

And in another place he says :

“Sūtre maṇi-gaṇā iva,”

i.e., “On me as string, are strung all, like gems”.

The quest of the mystics is to discover this Heart of all hearts, and the String of all garlands.

The endeavour of the present thesis is to bring together as much of the mystics' scattered data as possible, and by diving deep into them, to arrive at some definite conception of the *élan vital* impulsing in the universe, the *Neutrum* behind mind and matter, the third Tattva of the Tattva-Traya, the *Tertium quid* and the *libido* of the psycho-analysts. It may be that the aspect of this Divinity falling under the experience of the mystic is not of the normal kind of the scientist or of the metaphysician ; and if so, it may be classed as the super-normal. But in the following pages this super-normal

experience has been supported by metaphysical reasons. The dissertation is constructive, though not systematic, free without a studied attempt at categorising. There is a certain continuity of thought, not perhaps quickly discernible, and yet it is evident to a painstaking reader. Parts may here and there be diffuse, and dissociations of parts not bound together by clear links. All these methodological defects may be overlooked in the face of data drawn from several sources, focussed together for the formation of judgments as to what is the peculiar Way the mystic threads, and the End he has in view, which he has discovered, or of which he has glimpses such that to others purposing to tread in their path, they may serve as beacon-lights. The view presented is therefore kaleidoscopic.

It is a small band—these mystics, and yet they are protagonists in this field where few enter for exploration. And yet their judgments are of great value to us. “The great naturalist, Linnœus, once said that he could spend a life-time in studying as much of the earth as he could cover with his hand. However small the patch we investigate, it will lead us back to the Sun at last . . . might lead at last to the heart of the universe.”¹ So from the small band of mystics much may be learnt.

“ . . . There is an element in the individual which baffles scientific treatment, an irrational surd or mystery which Science cannot explain.”² Mystic science begins from this individual surd and soars up to the universal surd—the *Neutrum* (i.e., the *udāsīna*)³ behind mind and matter. But what is this *Neutrum*, this *surd*, this *Tertium quid* (i.e., *tārtīyam*)? Vedānta answers that it is the *Pati*, the *Husband*

¹ P. 281, *The World of Dreams*, by Havelock Ellis.

² P. 122, *The Reign of Religion in Contemporary Philosophy*, by S. Radhakrishnan.

³ *Taitt. Up.*, IV, 11; *Bh.-Gītā*, IX, 9.

of the Universe: "Patim visvasya," etc. The husband is the *bhartā*, the Bridegroom. This furnishes the key-note to the Indian mystic. Such are the Vedic roots for the later erotic symbology employed by all mystic writers. Indeed, in the relation of husband and wife is best concretely realised the abstract ideal of the Beautiful and the Blissful in the Divine. Thus the erotic style of the mystic thus esoterically understood, removes all the sting of vilification against the former (*i.e.*, the erotic symbology). God as husband signifies the *Totum* (*i.e.*, *sarvam*,¹ *i.e.*, the *res completa*) of the Feature of Beauty in Him. Even this *Totum* of Beauty, considered apart from the other spiritual factors of the Divinity, *viz.*, Truth (*satyam*) and Wisdom (*chittvam*), is flashed to the mystic sense as Infinite, the centre which is everywhere and circumference nowhere.

My materials are gathered conspicuously from India, and even these materials are not exhaustive, inasmuch as the mystic saints of Mahārāshtra, of Gujarat, of Hindustan, of Bengal, and of the Panjab and Kashmir and the vast Āndhra land are left almost quite unexplored—not even a bare nomenclature of them being attempted. But the compensation for all this is the account of the Kṛishṇa and the Rāma cults which are universal in India, hence covering all Indian mysticism, and which further bear factors of universal truth and interest. The small scope, besides, that is assigned for the present thesis will not admit of such exhaustive treatment from modern materials. And yet typical elements from these modern materials have been pressed into service.² This must be left for another attempt. But the outline sketched here comprises original materials beginning from the Vedic times, from which the main stream has flowed down, branching out into the several streams found in modern times.

¹ *Bh.-Gītā*, VII, 19.

² For example, see Section X on the "Art of Divine Love".

Again, the Indian perspective presented here nevertheless, universal elements of mysticism are not wanting, inasmuch as copious parallels have been adduced from outside, *viz.*, India's hinterland.¹

The questions of God, Soul and Immortality constitute the salient features of this study; and these features have not been schematised and adjusted into definite niches, inasmuch as the present study is not intended to be such, and is of such character that these questions crop up everywhere as if by shocks and surprises. This is inevitable. At various places, for instance, the idea of the Sport (or *Lilā*) of God crops up, and its meaning has been contextually explained. In all these places the reader would do well to bear in mind what Thomas Taylor declared in his *Metamorphosis*, etc., of Apuleius (p. 43, note) that 'Every providential energy of deity, about a sensible nature, was said, by ancient theologists and philosophers, to be the *Sport* of Divinity. To St. Clement, the whole history of the world was a divine drama (sport) enacted to prove a moral purpose of his; to evolve a flower and a fruit out of the Grand Tree of life'.

According to the Vedānta, the world is the idea of God, and the outflow of His feeling (*ānanda*). The Universe is the concrete expression of the *sachchidānanda*; and this creative, artistic art of God is the Sport.²

The outline presented in our dissertation has twelve distinctive features. Though distinct, they have a concatenated cohesion amongst themselves, in the historic succession traced from the two great divisions of the Vedas, and then into the

¹ The conspectus here presented includes all the East. As for the West, which is Christian, M. Léon de Rosny (XX me Siècle) says: "... the striking affinities between the customs of the Buddhists and of the Essenes, of whom Christ must have been a disciple, suggest at once an Indian origin to Primitive Christianity." [P. 1, *India in Primitive Christianity*, by Arthur Lillie.] Besides, Christ and Christianity are themselves of Eastern Origin. Hence the whole world's mysticism may be traced to Vedic origins.

² "The individual Self is the theatre in which is enacted the drama of the universe, namely, the realisation of a central identity in and by means of

times of the great Epics, the Rāmāyaṇa, and the Mahābhārata. The Vedic traditions are here found in a condensed form ; and the Bhagavad-Gītā of the Mahābhārata taking the lead in giving a systematical synthesis of all that went before. The progress then brings us into the Buddhistic period, and from thence into the developments which took place in Northern India, and particularly in the South, where a novel feature in the fusion of the Āryan and the Dravidian elements having taken place and issued into a unique development which I have called the Dravidian Mysticism : (Section XI.)

We then succeed into the Vedāntic and Persian influences interacting with each other, to which one Section (XII) has been devoted. Interspersed amongst such materials, which have a historic succession as has been shown, will be found modern thought in support of the continuous stream of mystical consciousness which has flowed from the beginnings of Life's cognitive¹ and creative² endeavour, to end in enduring fruition.³ Mystic Consciousness in the West has assumed a special significance, but in India there is no such isolation ; for here in India, Mysticism, Metaphysics and Religion have all flowed together in one combined stream. Take the Upanishads for example, or the Bhagavad-Gītā, and no one can determine these as

mechanism and life ; the impulse toward union and harmony is present in all finite objects." (P. 447, *Reign of Religion*, etc., by Radhakrishnan.)

" We are but chessmen, destined, it is plain,
That Great Chess-player, Heaven, to entertain,
It moves on Life's chess-board to and fro
And then in Death's box shuts up again."

" Man like a ball, hither and thither goes,
As Fate's resistless bat directs the blows,
But He, who gives thee up to this rude sport,
He knows what drives thee, yea, He knows, He knows."

(The *Quatrans of Omar Khayyam*, by Whinfield) Cp. "Paṭun-aika varāṭi-keva," etc., in *Srī Ranga-Rāja-Stava*, by Parāsara Bhattārya. The Saiva saints reduce every divine event to Tiruvilai-yādal.

¹ *Jñāṭṛtva*, the will to know.

² *Kartṛtva*, the will to do.

³ *Bhokṛtva*, the will to enjoy.

singularly religious, or metaphysic or mystic. For purposes of analysis and discrimination, it is possible to view these from several standpoints, but the bird's-eye view gives us a synthetic panoramic view of all the three elements harmoniously combined together. In such concatenated and historical succession, though here and there broken by side-lights and side-issues and appropriate *en passants* and *en parentheses*—come the Twelve Sections, at least mystically coherent, *viz.* :

Section	I.	Fundamental Data.
„	II.	Divine Relations.
„	III.	God and Love.
„	IV.	The Bhagavad-Gītā.
„	V.	Values for Mysticism, Part I.
		„ „ Part II.
„	VI.	Mystic Sense and Experience.
„	VII.	God and Bliss.
„	VIII.	Kṛishṇa, and World-appreciation.
„	IX.	Buddhism and Mysticism, Part I.
		Chinese Mysticism, Part II.
„	X.	Art of Divine Love.
„	XI.	Dravidian Mysticism.
„	XII.	Vedānta and Persian Mysticism.

During this survey, modern materials are utilised, but which only serve as corroborative to the above salient features. Christian Mysticism has been drawn upon liberally for this corroboration; but Christian is Eastern as already shown.

The mystic element, however, in this combined Indian thought receives prominent treatment in this study. That prominence consists in the key-note of the whole Indian tradition comprehensively viewed here, ringing in the Vedāntic expression—which deserves to be called the Mystic

formula of India—*Sachchidānanda*.¹ This expression contains the kernal of all human thought on the subject of Divinity.

The Ideal of Divinity expressed by this phrase is the combined Ideal of Truth, Knowledge and Beauty. Only in the place of Knowledge, you have to substitute Wisdom and which is Goodness (for Knowledge can only be Wisdom and Wisdom can only be Goodness), and you have the quintessential Triad of Modern Thought, *viz.*, Truth, Goodness and Beauty. The mystic factor in this Godly triad preponderatingly concerns itself with the Ideal of Beauty, the other two factors partaking of an ancillary character to that Ideal. The title of this study is therefore 'Mysticism' in the main, but not exclusively so as the West views it, but philosophically intertwined. Hence the theme receives the title "A Metaphysique of Mysticism," with the Indian or rather Vedic View of it, at core. And yet the Vedic View will disclose to the connoisseur the universal view to which all mystic experience, in whichsoever land found, subscribes.

Mystic experience everywhere points to the realisation of the Beautiful; and the summit of Vedāntic thought proclaims this by the term *Ānanda*, in the formula aforesaid,

¹ "Here, you have the complete triangular figure of the Trinity, three profound truths—the Father, the Son, and the Holy Ghost—making up the harmonious whole of the economy of creation. Gentlemen, look at this clear triangular figure with the eye of faith, and study its deep mathematics. The apex is the very God Jehova, the Supreme Brahman of the Vedas. Alone, in His own eternal glory, He dwells. From Him comes down the Son in a direct line, an emanation from Divinity. Thus, God descends and touches one end of the base of humanity, then, running all along the base, permeates the world, and then by the power of the Holy Ghost drags up regenerated humanity to himself. Divinity coming down to humanity is the Son; Divinity carrying up humanity to heaven is the Holy Ghost.

"This is the whole philosophy of salvation. Such is the short story of human redemption. How beautiful? How soul-satisfying? The Father continually manifests his wisdom and mercy in creation, till they take the form of pure sonship in Christ; and then out of one little seed—Christ—is evolved a whole harvest of endless and ever multiplying Christs, God coming down and going up—this is creation, this is salvation. In this plain figure of three lines, you have the solution of a vast problem. The Father, the Son, the Holy Ghost: the Creator, the Exemplar, and the Sanctifier; I am, I love,

"Sach-chid-ānanda,"¹ and the mystic's apodictic—anywhere—is that Existence is essentially optimistic, both in its groundwork as well as in its outlook. The Vedic View, *a fortiori* ratifies this great fact, the Great Mystery, so to say, of Life, the meaning of the Cosmos.

And further, the value of Mysticism consists in giving mankind the benefit of direct and immediate individual experiences of the truth of the Beautiful in Divinity as the all-encompassing feature, and the optimistic basis and end of the universe. Hence it transcends the threshold at which all metaphysical speculation lingers. Metaphysical speculation is, besides, indecisive as to the radical constitution of the universe; but Mysticism confidently delivers the verdict that it is optimistic in its core. This verdict is based on an intimate, immediate living intercourse with God, not on metaphysics mediately constructed on discursive inferences and syllogisms.

You may now ask for a definition of Mysticism. The definition must come *after* the study, not before. "An exact definition of the scope or subject-matter of a Science is generally reached only at a later stage of its development, and the individual student will likewise get a clearer conception of what the Science is when he knows something of its subject-matter, than he can possibly obtain from any formal definition with which he may be presented at the outset of his studies."² Such a definition has been found in the following pages, *viz.*, "Mysticism is the application of the faculty of introspective imagination to the science and art of God resulting in standing

I save, the Still God, the Journeying God, the Returning God; Force, Wisdom, Holiness; the True, the Good, the Beautiful, Sat, Chit, Ānanda, "Truth, Intelligence and Joy" (Keshul Chender Son—quoted by P. C. Mozoomdar in *Oriental Christ*, p. 31—32). See Trinity explained in Sec. 'Dravidian Mysticism'.

¹ See last note.

² P. 5, *Ethics*, by Canon H. Rashdall.

Joy".¹ Religion has been defined in diverse manners, and so is philosophy, and so also mysticism. I have formed the above-stated definition of mysticism after my own studies. The suitability or otherwise of it is a matter which must concern each individual's own temperament and judgment. Thus may I usher my readers into my studies of the sequel, which will show how and why the *motif* of the life of the mystic is God, who more as immanent than transcendent, is for the time realised by him, though God is both; and the Nārāyaṇic Consciousness requires² the inclusion of both,³ in the ultimate state of realisation; and then to the mystic this realisation is not perception of bare Truth in the ultimate, but Virtue and Beauty as well, the latter (Beauty) overwhelming all other factors in the Divine Complex.

¹ Read Section XII, *Vedānta and Persian Mysticism*. Cp. "Whatever turns the Soul inward on itself tends to concentrate its forces and fit it for greater and stronger flights." [Burke quoted on p. 468 of James Ward's *Psychological Principles*.]

² It is useful to compare with what is meant by Nārāyaṇic Consciousness, the ideas of Fechner: "In ourselves, visual Consciousness goes with our eyes, tactile Consciousness with our skin. But although neither skin nor eye knows aught of the sensations of the other, they come together and figure in some sort of relation and combination in the more inclusive Consciousness which each of us names his *self*. Quite similarly, then, says Fechner, we must suppose that my Consciousness of myself, and yours of yourself, although in their immediacy they keep separate and know nothing of each other, are yet known and used together in a higher Consciousness, that of the human race, say, into which they enter as constituent parts. Similarly, the whole human and animal kingdoms come together as conditions of a Consciousness of still wider scope. This combines in the Soul of the Earth with the Consciousness of the vegetable kingdom, which in turn contributes its share of experience to that of the whole solar system, and so on from synthesis to synthesis and height to height, till an absolutely universal consciousness is reached." (pp. 155—156, *A Pluralistic Universe*, by William James.) This is Nārāyaṇic Consciousness.

Cp. the Vedāntic idea of group-souls, or collective Consciousness of the Demiurge, etc. Read 'Divine Soul' in Ed. Carpenter's *Drama of Love and Death*.

It must be noted here that Nārāyaṇic Consciousness is not a mere mathematical summation of its parts. In every rise of Consciousness, a *sui generis* or *per se* is discoverable. According to Rāmānuja, the Tattva-Traya or the Three Categories have relative values, and each having a *sui generis* value.

³ Read Section XVIII: Hindu Theism and Pantheism, pp. 157—161, in Sir R. G. Bhandarkar's *Vaiṣṇavism, Śaivism*, etc. One remark may be extracted: 'Bādarāyaṇa removes the inconsistency between God's developing himself into the world, while at the same time he is transcendent.' [P. 159.]

The Mystics :

Instruct them how the mind of man becomes
A thousand times more beautiful than the earth,

In Beauty exalted, as it is in itself
Of quality and fabric more divine.

(Conclusion of Wordsworth's *Prelude*).

The pragmatistic or humanistic consequence of this beautiful nature of Soul and blissful character of God, is for the Soul to become God-like, for which it is designed. God serves His creation altruistically; and altruistic service, therefore, characterises the mystic, who has reached the God-like estate.

Such are the topics receiving treatment in the following study, to which my indulgent reader is now invited.

It may be noted that the refrain of this study lies in bringing the old Vedāntic traditions into close contact with modern findings in the realms of origins and ends.

The value of experience and the ascent of the understanding are amicably brought together, in the judgments on mysticism.

The pivotal principle of mysticism is that the Absolute¹ is, in its core and essence, process and purpose, Beatific; and its ultimateness is not conditioned by time and space, but contingent only on the ripeness of the experient, *i.e.*, the Mystic. Hence the verdict of the Bhagavad-Gītā—which is the essence of the Upanishads :

Abhito Brahma-nirvāṇam
Vartate viditātmanām.

(v. 26).

i.e., "To the mystics, Divine Beatitude all-environs".

¹ The Vedāntic conception of the Absolute is enshrined in the Holy Name Nārāyaṇa, and near to this conception is the definition of Prof. James Royce: "The Absolute seems to me, personally, not something remote, unpractical, inhuman, but the most pervasive and omnipresent and practical, as it is also the most inclusive of beings." (pp. vi—vii, Preface to *W. James and other Essays*.) Revd. James Campbell says: "In order to form a full and complete conception of God, one should join together the two hemispheres of Immanence and Transcendence." This is Nārāyaṇic Consciousness.

Read also "Purastād Brahma paschāt," etc. [Mundaka Up., ii, 2, 12], *i.e.*, "That immortal Brahman is before, is behind, is to the right and to the left".

If this mystic study is no more than 'Nephelococcygia,'¹ yet it is useful to the extent that parallel thoughts of the East and the West are at least brought together here, and to the comparative student in particular are of much value, in that they contribute to the knowledge of the fact of the unitary course in which all human thought, in whatever province it do function, flows; and as it has flown in the mystic fields as well, irrespective of caste, creed or colour.² So long as loving service is an ultimate Truth, and if to that truth mysticism testifies, then the value of mysticism is not merely of a relative kind—as the pragmatist would accept it—but is of the absolute kind, and as such becomes the most vital study for all mankind to subserve its external interests—interests involving all the three structural features of its nature, *viz.*, the rational, the ethical and the æsthetical—the last, to the mystic, being *par excellence*. To the mystic, God is Truth, not by virtue of its utility, but by virtue of its intrinsic truthfulness. The mystic seeks God not for His usefulness, but for His Godfulness.³

God to the Mystic is not a matter of mere faith and vision, but of fact and logic—an actual or empirical truth, in other words, a solid fact of experience. And all mystics are unanimous that this experience is one of Beatitude.

God—of Beatific Presence—is *vis-a-vis* to the mystic, and this is his message to all mankind. Who will, may follow.

¹ Signifying Unpracticality (Dr. Schiller).

² "If we interpret mysticism rightly, then there is nothing more remarkable than the perfect agreement of the testimony of the mystics far removed from each other in time and space, race and language" (p. 263, *Reign of Religion*, etc., by Radhakrishnan).

³ It will be of good service to study the most recent book published named *The Sādhu, a Study in Mysticism and Practical Religion*, by B. H. Streeter and A. G. Appasamy, being an account of the Life and Religion of Sādhu Sunder Sing. (Oxford U. Press.)

The message is revelationally enshrined in the immortal "SONG CELESTIAL," by the Master of Mystics and Mysticism Sri Kṛishṇa.

Supposing, it may still be asked, that all the talk about mysticism and mystic experience is vain, in view of their possibly being set down to insane or abnormal conditions of the brain and the nervous system; in other words, due to pathologic, hysteric, or hallucinatory conditions of the human constitution. All these objections have been examined by students of medicine, psychology, and hypnotism, and the verdict, which if not final—there is no finality to any department of human knowledge, it must be noted—is at best tentatively valid, that mysticism and mystic experiences are stern facts of human nature, which must count too in the various investigations demanded of universal science. No one, who by prejudice or otherwise, does not choose to give credence to those facts, can appropriate to himself the boldness to pronounce finally and authoritatively, that those facts are not, or cannot be. The mystic, therefore, has not his experience at the bidding of the non-mystic, nor can the non-mystic resist by his will the oncoming to himself of extraordinary experiences, which may as well be called by any other name than that of mysticism. The mere name, which seems on first appearance to have something mystic about it and therefore deserving to be shunned by every sane man, need not frighten the serious and earnest student who wishes to investigate into the subject. Such an investigator we have in the well-known psychologist of America, William James, who thus pronounces on this vexed question :

"The existence of mystical states absolutely overthrows the pretensions of non-mystical states to be the sole and ultimate dictator of what we may believe."¹

¹ P. 427, *Varieties of Religious Experience*. This same author in another connection writes: "The analogies with ordinary psychology and with the facts of pathology, with those of psychic research, so called, and with those

With this assurance, we may consider the study of mysticism as possessing worth, and well calculated to repay the time and brains devoted to it. Certainly so, that the *Totum* (God) is implicitly present (*antaryāmin*) in every part, is an axiomatic truth; and the mystic whose experience is contingent on this metaphysic certainty is a rational being.

Contradictions and controversies are quite natural to a seemingly out of the world's hum-drum-way subject as that of mysticism; but the facts as they have happened cannot be disputed or negatived. What those facts or matters of experience are, are what have been collected to the extent falling within the confines of my own small study of the East and the West,¹ and they have been arrayed here as data for others to employ and consider in any manner they choose; only that I am prepared to admit the charge which readers might level against me, of having observed no system or method in their treatment; for I never sat down to my work with any notions of method interfering with the free roaming of my mind as it listed.

McTaggart, after examining Hegel's logic, concludes that "all true philosophy must be mystical, not indeed in its

of religious experience, establish, when taken together, a decidedly formidable probability in favour of a general view of the world almost identical with Fechner's." (Pp. 309—310, *A Pluralistic Universe*.) See Sec. "Mystic Sense, etc."

¹ The East is famous for its Vedānta or the Mystic Philosophy or Philosophic Mysticism of the Upanishads. These are the earliest known records of human thought. Prof. S. Radhakrishnan says: "... The Upanishads being the earliest form of speculative idealism in the world, all that is good and great in subsequent philosophy looks like an unconscious commentary on the Upanishadic ideal, showing how free and expansive and how capable of accommodating within itself all forms of truth that ideal is." (P. 457, *Reign of Religion in Contemporary Philosophy*).

Prof. William James confirms the above view in his *Pluralistic Universe*, p. 182, thus:

"Now the classic doctrine of pantheistic idealism, from the Upanishads down to Josiah Royce, is that the finite knowers, in spite of their apparent ignorance, are one with the Knower of all."

"... the true understanding of ancient and modern faiths . . . can come to us alone from the East." (P. 5, *The Science of Religions*, by Emile Burnouf.)

methods, but in its final conclusions". And my philosophy of mysticism has no claim ever to method; and yet it has a method of its own, which is left to my readers to discover or discern as it may fit in with his own individual fancy, or say, it need have no method. But stern facts? Indeed they stare in the face, and refuse to be relegated to the limbo of figment. Let my readers apply their mystic sense!

As Sri Rāmānuja would say, the Divine Spirit is not bodiless, and Nature is not Soulless. This is technically the *Visishtādvaita* conception of the Universe which is Nārāyaṇic.

If this is a fact, then Mysticism which realises this cannot be a figment.

Gustav Theodor Fechner, speaks like a modern Rāmānuja. Were God bodiless, and were Nature Soulless, in other words, were God Natureless, or Nature Godless, "what comfort or peace can come from such a doctrine?" So asks Fechner. "The flowers wither at its breath, the stars turn into stone; our own body grows unworthy of our spirit and sinks to a tenement for carnal senses only. The book of Nature turns into a volume on mechanics, in which whatever has life, is treated as a sort of anomaly; a great chasm of separation yawns between us and all that is higher than ourselves; and God becomes a thin nest of abstractions."¹

The Mystic is thus justified in his experience, and Mysticism in its scientific character.

God *is*; God *is for us*; nothing can be *against* us; such is the Voice of the Mystic—of the Vedānta mystic *a fortiori*. Vedānta further declares with no uncertain voice that the

¹ Pp. 150—151, *A Pluralistic Universe*, by William James. Cp. with: "Body, then, would be a highly organised and adapted carnal system; a mind, a logical one. The difference between them could not be explained away; but we understand them best if we take mind as the significance and interpretation (*not* the effect) of body; and body as the stored acquisitions and adaptations which are the foundations and machinery of the single but complex world which is a mind." (P. xxvii, *Principles of Individuality and Value*, by B. Bosanquet).

world is Divine, not diabolic, and that such a world is not made for tragedy, but it is a comedy, in other words, "Sport" (Līlā)—into which we are all taken as partners—as *equal* partners—*intimate* partners :

Paramam sāmyam upaiti

(*Mund. Up.*, iii, 1, 3).

So intimate and organic is God with us, that He is the *Heart* of hearts. Such is the pronouncement of the Master of Mystics : [with which our Introduction opens].

Sarvasya ch-āham

Hṛdi sannivishṭah

(*Bh.-Gītā*, xv, 15).

Read also the *Dahara-Vidyā*¹ of the Upanishads, the Nārāyaṇa-Sūkta in the Taittiriya Up. in particular, for these revelational Truths. The Mystic subscribes to them.

Allied readings to Mysticism are my *Lectures on Inspiration, Intuition and Ecstasy*, in three parts, Oriental, Occidental and Theosophical, published some years ago.

I may here make an apt citation from Virgil's *Ænied*, vi.:¹

One life through all the immense Creation runs,
One spirit is the moon's, the sea's, the sun's ;
All forms in the air that fly, on the earth that creep,
And the unknown, nameless monsters of the deep,
Each breathing thing obeys One Mind's control,
And in all substance is a single Soul.

Putting aside, as if they were mystical, mysticism and mystic experiences for a moment, rational considerations land us into the same regions as those trodden by the mystics. For example, Emile Burnouf, after saying that "The Āryan alone has been able to conceive being, thought and life in their absolute unity. He is, therefore, the true author of religion,

¹ See No. 20, Table, pp. 129—130, *Bhagavad-Gītā* with Rāmānuja's Commentaries, by A. Govindāchārya.

¹ P. 173, *Classical Essays*, by F. W. H. Myers. Cp. "The Soul... is related to the organism in somewhat the same way as the 'Logos' is related to the Universe." (P. 106, *Man and the Universe*, by Sir Oliver Lodge.)

and his earliest metaphysical book is the Veda,"¹ says that "there was no reason why our ancestors should place the seat of power elsewhere than in the things which manifested it to their eyes; and by the very simplicity and purity of their observations they were forced to recognise God in every attribute of natural phenomena".²

What else, then, is the Mystic's attitude? Is it not this same *rational* attitude; but he has the supervening emotion of beatitude flooding his being, which as yet may not perchance be the actual experience of the rational philosopher.

Slaves of vain wisdom and philosophy!
Who toil at Being and Non-Entity,
Parching your brains till they are like dry grapes,
Be wise in time, and drink grape-juice like me!³

Says the Upaniṣhad:

Nāyam ātmā pravachanena labhyo
Na medhayā na bahunā srutena

(*Kaṭha Up.*, I, ii, 23)

i.e., "God is not to be found by metaphysics, by intellect, nor by much learning".

God condescends to the loving mystic; for his sole method is to be saturated, and inebriated with God:

Tasya-aisha āt nā vivṛṇute tanūm svām

(*Kaṭha Up.*, I, ii, 23)

It will be evident from this present dissertation on mysticism that the outlook of Vedāntism on life is one which is radically optimistic; oft have I brought, in these pages, to notice, the tremendous positive truth contained in the *Ānanda* (Bliss) and the *Antaryāmin* (Immanence) views of the cosmos. Hence I would contend against the opinion of G. K. Nariman that the ancient Indian pantheism is negative, 'denying world and life and desecrating its ideal in the cessation of existence'.⁴

¹ P. 243, *The Science of Religions*.

² P. 244, *The Science of Religions*.

³ *The Quatrains of Omar Khayyam*, by Whinfield.

⁴ P. 179, *Indian Antiquary*, May, 1921, R. C. Temple's Review of G. K. Nariman's *Iranian Influence on Moslem Literature*.

This view of 'cessation of existence' which is Buddhistic is, I have also shown, not the Vedāntic view. Hence if the ancient pantheism of the Persians was positive, 'affirming the world and life, taking joy in them, and seeking its ideal in common with a creative God,'¹ the Indian pantheism is certainly not 'negative' as is alleged, but most 'positive,' as I have demonstrated; and hence Vedāntic and Zoroastrian standpoints, at least as far as mysticism is concerned, move together, and they produced combinedly the Persian Sufiism. Hence the Persian nation, of whom Darius is 'an Aryan of Aryan stock,'² influenced the Arabians who inundated Persia, to produce mystic literature, primarily influenced by Vedāntism, in the persons of 'Firdūsi, Nizāmi, Omar Khayyam, Shekh Abū Sa'id, Nazir Khusrū, Shekh Abdulla Ansāri, Jalālu'ddin Rūmi, Farīdu'ddin Attar, Shekh Sa'di and many lesser names.'¹ Read my last Section XII: Vedānta and Persian Mysticism.

¹ P. 179. *Indian Antiquary*, May, 1921, R. C. Temple's Review of G. K. Nariman's *Iranian Influence on Moslem Literature*.

² Darius's Behistun Inscription.

SECTION I

FUNDAMENTAL DATA

MOTTO: "That while all wish to live in the presence of God, the Indians alone succeed in doing so." [*Life of Apollonius of Tyana* by Philostrates.]

If there is no God, there is no mystic. If there is no Soul, there can be no mystic. If there were no Immortality, Mysticism were Illusion.¹

Hence the basis of all Mysticism is God, Soul and Immortality. Immortality is the Union of God and Soul. And the striving for it constitutes the pilgrimage of the Mystic. A necessary corollary to this is: there is no such thing as Death, in the Government of God. A. Novalis says, Death is Life.

These are the cardinal ideas with which these papers have to deal. First, what is God, and next, what is Soul? These are the fundamental or categorical imperatives about which some definite conceptions must be premised before we

¹ J. S. Mill, though an empirical philosopher, could not shake off metaphysics; and so he said: 'the difficulties of Metaphysics lie at the root of all Science.' Hence if mysticism is at all scientific, it must have its roots in metaphysics. Hence basic metaphysical ideas such as God, Soul, Immortality, etc., are inevitable premises for a mystical Science. J. S. Mill infers from his own consciousness, consciousness in other bodies. And this leads him to infer a cosmic body, with cosmic consciousness or Mind of God, informing it. This Mind of God consists of 'a series of Divine thoughts and feelings, prolonged through eternity'. And Immortality is 'a thread of consciousness prolonged to Eternity' [Pp. 66—67. *The Metaphysics of J. S. Mill*, by W. L. Courtney]. Hence my basic premises, Soul, God and Immortality, as the metaphysical substratum for rearing a scientific edifice of mysticism, are rationalistically justified.

can discourse upon what Immortality is, what Mysticism is, and what makes the Mystic.

About God. To begin with, He is Spirit—an idea which connotes the highest abstraction of all possible Categories, whether these pertain to Physics, Physiology or Psychology; Ethics, Æsthetics or Theology. This abstract notion, God, Spirit, is again Absolute, *i.e.*, an abstraction of the most general kind from all relativities.

We are acquainted with various arguments for the Existence of God, such as ontological, cosmological, teleological, moral or historical. We are acquainted also with speculations on the subject, arranging themselves under the heads of Idealism, Realism, Naturalism, Skepticism, Agnosticism, Positivism, Mathematicism and other *isms*, with all their varied nuances. Amongst these are, Personalism and Impersonalism, Dualism and Monism, Absolutism and Relativism, Reality and Appearance, the One and the Many, 'That' and 'This'. When the gulf between 'That' and 'This' is spanned, the Truth, the Final Truth, shall have been apprehended, and the apprehension stated in definite terms. The Veda (*i.e.*, the Upanishads) makes this statement: 'That' is 'This,' impersonally, which personally becomes 'That' art 'Thou': *Tat tvam asi Svetaketo*.¹ Here a question arises as to what is the position of Dualism as against Monism. The very statement "That art Thou" involves both the concepts interlinked. A sentence from H. Wildon Carr may make this point clear. "It (the Intellect) is a nucleus, a condensation, a focussing; and the wider consciousness which surrounds it is of the same nature as itself."² If in the place of 'intellect' 'Thou' or the individual soul (*jīvātman*) be put, and in the place of 'wider consciousness' the Universal Soul (*Paramātman*), then the meaning, or identity between 'That'

¹ *Chhândogya Upanishat*, VI, 8.7 ff.

² P. 82, *Henri Bergson* (Peoples' Books).

and 'This' becomes clear.¹ This is the reconciliation between the dualists (*dvaitins*) and the monists (*advaitins*). Or it may better satisfy some natures if the idea were put thus: that the Universal is the Particular; or, what is the immanent in the macrocosmos is the immanent in the microcosmos.²

What is the conception of God which a mystic requires for his practical purpose from amongst the inexhaustible, I should say, conceptions of the Godhead? Who dare exhaust the notions of God? Who dares do so is in the position of an archer, who, finding in his armoury no more shafts to project into space, said there was not space enough for all his shafts:

Ishu-kshayān nivartante
N-āntariksha-kshiti-kshayāt;
Mati-kshayān nivartante
Na Govinda-guṇa-kshayāt.

i.e., 'Not that space is exhausted
But my quiver is emptied of arrows;
Not that God is exhausted
But my mind, empty, withdraws.'³

The mystic then requires God not merely Absolute, not merely Personal, but a combination of both, the Absolute-Personal. He seeks the 'Explication of God'. It is only then he can conveniently enter into personal relations with his Deity.⁴

¹ "Raise the stone and thou shalt find me; cleave the wood, and there am I." Cf. 'Tilashu tailam,' etc. [*Svetāsvatara Up.*, I, 15.]

² The ancient Greek philosopher, Heraclitus (504—501 B.C.) said: 'The one is all and all is one.' There is subtle metaphysic on this expression, see p. 473, *Manual of Ethics*, by J. S. Mackenzie.

³ Cf. Of all Universals, alone 'the Supreme Universal—the Form of Good, the Absolute Idea, the thought of Perfection, the *Causa Sui*, or however else it may be described—would have completeness' [P. 403, 'The Finite and the Infinite,' *Elements of Constructive Philosophy*, by J. S. Mackenzie].

⁴ Prof. Romanes confessed with Pascal that 'man without God' was miserable. Read Amiel's *Journal* 'On God,' etc. A philosopher has well said: 'There is a vacuum in the soul of man which nothing can fill save faith in God.' Dr. Guinness states: 'The contemplation of Nature compels the conclusion that there is a Boundless, Eternal, Unchangeable, Designing Mind, not without this, system of things coheres; and this Mind we call God.' [*Creation Centred in Christ*].

Here is another way of approaching the notion of Divinity, *viz.*, by conceiving it as the Highest Perfection, the Highest Ideal, whether this Ideal or Perfection be aimed at from the side of Science, or of Philosophy or Religion. The Perfection or the Perfect Entity—God—is triune, *viz.*, *Svarūpa*, *Svabhāva*, and *Rūpa*, which mean Truth, Goodness and Beauty. The *Svarūpa* or Truth is the Existence or Essence of all things, the metaphysical idea of God. *Svabhāva* is the summation of all auspicious attributes, Holiness¹ and all the rest of moral attributes subsumable under Goodness, which is the moral idea of God. And *Rūpa* is the summation of all emotional equipments or appanages of God, which is the æsthetic or artistic idea of God. And it may be at once said that the mystic has mostly to do with this last æsthetic aspect of the Divinity, *viz.*, Beauty. All his outpourings is more of the Heart, than of the Hand or of the Head. Hence his aim is at the Beauty side of his Creator, which he expresses from the Beauty analogies of his Creation.²

Hand—Head—Heart! Yes, these are the metaphors or symbols of the threefold Path by which the Soul may attain its God—the Path of Works (*Karma*), the Path of Knowledge (*Jñāna*), the Path of Devotion or Love (*Bhakti*). And the Mystic is he who is, by preference, devoted to the last Path. He is the Lover of God, and God is his Lover, and Love.³

¹ Man is to become Holy like God. Ināyat Khan defines Holiness thus:

‘ Religious Holiness is morality ;
Philosophic Holiness is truth ;
Spiritual Holiness is ecstasy ;
Magical Holiness is power ;
Heroic Holiness is bravery ;
Ascetic Holiness is indifference ;
Practical Holiness is beauty ;
Lyric Holiness is love.’

² It is said that ‘ Man is the Messiah of Nature ’.

³ Says Ināyat Khan: The greatest principle of Sūfism is: ‘ Ishk Allah Mabood Allah ’—God is love, lover, and beloved. See Section XII: *Persian Mysticism*.

I must now proceed to the second basic idea of Mysticism, *viz.*, the Soul, reserving the expansion of the idea of God to a separate Paper; but something more will have to be said about it in the course of this Discourse.

The Soul is conceived in manifold manners. It is the Rational Being (*Chit*), is the Self (*Ātman*), is the Subject, (*Pratyak*), differentiated from the non-Self categories (Object) of body, the senses of perception and action constituting the sensori-motor arc; the battery thereof, the sensorium or mind, the vital principle (*Prāṇa*), and the thinking principle (*Buddhi*). It is non-gross (*Ajaḍa*) or self-luminous, a psychic unit, nucleus or monad (*Aṇu*), impartite (*Nir-avayava*), immutable (*Nir-vikāra*), and the seat of consciousness (*Jñānāśraya*). What the Mystic is concerned with is none of these, as Self or Soul by itself, but such as his Self or Soul stands *in relation* to God. God is Love or Bliss (*i.e.*, *Ānanda-maya*), and the Soul is Blissful (*Ananda-rūpa*)—and united to God with the ties, the inseparable ties, of subjection to His control (*Niyāmya*), sustainable by His support (*Dhārya*), and disposable for His purposes (*Śeṣha*)¹—verily a ‘denizen of Eternity’. Hence runs the verse :

Jñānānanda-mayas-tv-ātmā
Śeṣho hi Paramātmanaḥ.

This tie between Soul and God is indiscerptible, undivor-
ceable. ‘The love of God is an outpouring and an indrawing
tide,’ says Ruysbroeck. This Soul can never have existence
except by God’s existence. The necessary existence of God
is the condition of the existence of the Soul, hence the exist-
ence of the Soul is contingentia. Śrī Kṛishṇa therefore
spoke :

Na tad asti vinā yat syāt
Mayā bhūtam char-ācharam
i.e., Nothing exists but by Me
The resting or the moving.

¹ The idea of *Śeṣatva* will be further developed in the sequel, *e.g.*, see the Section on *Mystic Sense and Experience*, and *Dravidian Mysticism*. Also see Section on *Divine Relations*.

The Mystic is concerned with this aspect of his, *i.e.*, his Soul's nature (its apex which borders on the Supreme), as beautifully expressed by a Vedāntic sage thus:

Vapur-ādishu yo'pi ko'pi vā
 Guṇato'sāni yathā-tathā-vidhaḥ ;
 Tad aham tava pāda-padmāyor,
 Aham adyaiva mayā samarpitaḥ,

i.e., Whatever be the soul, from body upwards,
 Whatever be it attributively
 That I dedicate to Thy Holy Feet,
 This living moment.

The next thing the Mystic is concerned with is the far-ness or nearness of the Godhead. Remember the gulf between That and This, or That, God, and Thou, Soul, bridged by the Upanishadic expression already referred to: *Tat tvam asi Śvetaketo!*¹ Practically this means that God, conceived as far, is near. This brings us to the idea of the Unity of Life or Spirit pervading the Universe. In the *Vibhūti-vistara* Chapter of the Bhagavad-Gītā, the all-pervasive character or grandeur of God is shown as particularised or specialised in various typical grades or planes of existence. God has two aspects of evolution, the form-evolution and the life-evolution, working *pari passu*. He is the Spirit energising primordial matter, or as metaphorically expressed, the Spirit brooding over the waters (*Para* or *Nārāyaṇa*); He is next the God of the Nebulous order, or the first differentiation of matter (*Vyūha*² or *Kshirāb-dhiṣāyin*); next He is the God that manifests in varieties of

¹ The interpretation of this Upanishadic axiom has been threefold, monistic (*advaita*), dualistic (*dvaita*), and mono-dualistic (*viśiṣṭādvaita*). A reconciliation has already been referred to in a previous page. A happy expression of a mystic (Ruysbroeck) sheds light on this, *viz.*, "the gathering of the forces of the soul into the Unity of the Spirit". Erigena says: "Every visible and invisible creature is a theophany or appearance of God."

² The idea of emanations is a favourite method by which mystic thinkers have sought to safeguard the Absolute in His relations with the universe. Closely parallel to the fivefold hierarchy of existence of Plotinus is the doctrine of *Vyūhas*, or lower manifestations of the *para* form, or transcendent essence, of the Godhead' [*S. V. Mysticism*, in *Encyclopaedia of Religion and Ethics*.] '... it is the First Ray the *Vyūhas* stand for' [P. 375, *The Theosophist* for July, 1921].

incarnations (*Vibhava* or *Avatāra*)¹; and then He is the God that dwells in every Soul (*Āntaryāmin*)²; and again He is present in outward special symbols, the 'Worthy of Worship' (*Archā*).² These ideas are variously figuratively expressed in the above quoted Bhagavad-Gītā, Chapter X, as: "I am the Himavat amongst the Hills; the Aṣvattha amongst the Plants; the Simha (Hari) or Lion amongst the Beasts; the Garutmaṇ (Brāhmaṇi Kite) amongst the Birds; the Ananta or Śeṣha amongst the Reptiles; King amongst Men; the Deva in the Planet, the Logos in the Sun, the Demiurge in the Stars, and God everywhere :

Vāsudevas sarvaṃ iti [VII, 19, *Bh.-Gī.*].

i.e., God the All-Dweller is All=Panentheism+Pentheism=Nārāyaṇism. To realise this constitutes the Nārāyaṇi consciousness.

Hence God is very near, nearer than the jugular vein; and the Mystic is therefore mostly concerned with the *Antaryāmin* aspect of the Godhead, *i.e.*, God Who dwells within his Soul, and controls him (*Niyāmaka*). For an exhaustive disquisition of this idea, the readers must resort to the *Antaryāmi Brāhmaṇa* of the *Bṛhadāraṇya Upanishat*, *passim*; and for an expansive treatment of the subject of

¹ Cf. the Christian Hymn :

'And that a higher gift than grace
Should flesh and blood refine,
God's presence and his very Self
And Essence all-divine.'

² See *Synteresis*, in Evelyn Underhill's *Mysticism*, Pp. 64, 173, *i.e.*, the divine nucleus, the point of contact between man's life and the divine—the Holy Dweller in the Innermost. Jacobi says: 'Man finds God because he can only find himself in and through God.' The *antaryāmin* idea, *i.e.*, the immanence of God, is the ancient Vedic idea, echoed centuries after by Christ saying "The Kingdom of God is within you". Mr. J. C. Hearnshaw concludes an article on "Kingdom of God" thus: It can come 'by the latent working of the Divine Spirit upon the souls of individual men' [P. 475. *Hibbert Journal* for April, 1921] 'not beyond the sun, moon and stars, but you see Him ruling within you, etc.' [*The Saints' Paradise* by Winstanley.] "I found Thee not without O Lord; I sought Thee without in vain, for Thou art within" [St. Augustine]. The concept of the eternal Dreamer (*nidrā-mudrā*) applies to *Vyūha* [See P. 437, *Elements of Constructive Philosophy* by J. S. Mackenzie]. About *Archā* (Images) see Sec; VI.

Souls, a separate treatment is requisite.¹ This unity of the Godhead; 'Vāsudevas sarvam,' and His nearness and closeness is best conceived from the protean protoplasmic idea of the biologist, and the conclusive sentence of Dr. J. C. Bose in his *Comparative Electro-Physiology*, viz., "In this demonstration of continuity, then, it has been found that the dividing frontiers between Physics, Physiology and Psychology have disappeared".

Having succinctly disposed of the ideas of God and Soul, required as fundamental data for the work a mystic has to do, there is now left the idea of Immortality. As already said, Immortality consists in the Union of Soul and God; and the effecting of this Union is the endeavour of the Mystic.²

To understand this endeavour, we must go back to the aspect of the Soul as the seat of Consciousness (*Jñānāśraya*), and then to its Blissful (*Ānanda-maya*) character. When we say 'Seat of Consciousness,' we have two terms involved,

¹ A few thoughts of Aristotle on Soul may here prove useful. This will at once show the Vedāntic parentage of Greek philosophy, and Greek mysticism, the neo-Platonic school for example. Aristotle in the First Book of the *De Anima* presents an elaborate discussion of the nature of the Soul. He says that the Soul is not simply a distinct entity from the body. Nor is it a mere harmony of the body or blending of the Opposites. Nor is it one of the four elements nor even a compound of the four. There is something in it which defies all analysis and transcends all material conditions. In no case or sense can it be conceived as corporeal. The Soul must be conceived as the form of the body, related as form to matter. Soul and body are not therefore two distinct things, but one, in two different aspects. The Soul is not the body, but it belongs to the body. It is the power which the living body possesses but the lifeless body lacks. It is in short the end for which the body exists—the final cause of its being.

With the above may be compared Śrī Kṛishṇa's discourse on the Soul, in the *Bhagavad-Gītā*, Ch. II in particular.

² Cf. 'Oh teach me, Lord, to know and own
This wond'rous mystery :
That Thou with us art truly one
And we are one in Thee.'

Cf. 'Man tō Shudam tō man shudī—
Man jān shudam tō tan shudī
Tō kas ne guiyad bad azin
Man digaram tō digari '.

[Shamsha Tabriz, the Sūfī Poet.]

'seat' and 'consciousness'. Consciousness is a predicate or a universal (in metaphysical language), in relation or adjectival, to a 'seat'; the seat being the substrate, the Subject, the Soul, or the *particular* (in metaphysical language) entity or Ego, to which the *universal* predicate 'consciousness' is an inseparable adjunct. The Soul and its attributive consciousness are in *samavāya-sambandha*, to use a Nyāya (or Naiyāyika) expression; that is, in such intimate, coherent relation as the light of the Sun is to the Sun himself. And it is this Consciousness of the Soul which functions on various planes, physical (*anna-maya*), vital (*prāṇa-maya*), sensuous (*mano-maya*), intellectual (*vijñāna-maya*), and blissful (*ānanda-maya*). Consciousness is a unit, though its manifestations are many according to the 'koṣas,' sheaths or vehicles, through which (subsumed into five groups as above) it functions.¹ It is well said that "Consciousness—and self-consciousness is only consciousness drawn into a definite centre which receives and sends out—is a unit, and if it appears in the outer world as many, it is not because it has lost its unity, but because it presents itself there through different media. We speak glibly of the vehicles of consciousness, but perhaps do not always bear in mind what is implied in the phrase. If a current from a galvanic battery be led through several series of different materials, its appearance in the outer world will vary with each wire. In a platinum wire it may appear as light, in an iron one as heat, round a bar of soft iron

¹ In these *Koṣas* or sheaths, the question of the subtle or etheric body consists. Read Ch: II: *Jīvātman* by Abhayakumar Guha, as to the functioning of consciousness by the sheaths. If like Spencer I said that *life is potential in matter, mind potential in life; soul potential in mind, and God potential in soul*, the whole evolutionary doctrine of the Pañcha-Koṣas, or of the Five Sheaths would probably be best understood by the Western evolution-philosophers. And the rhythmically reverse involutionary doctrine which would assert that *soul is potential in God, down to matter potential in life*, gives us the complete picture of the cosmic process. To confine ourselves to two terms only of the series, mind and matter are the *Śarīra* of God as Rāmānuja says; or as Spinoza says, they are the 'warp and woof' of the 'living garment of God'.

as magnetic energy; led into a solution, as a power that decomposes and recombines. One single energy is present, yet many modes of it appear, for the manifestation of life is always conditioned by its forms, and as Consciousness works in the causal, mental, astral, or physical body, the resulting "I" presents very different characteristics.¹ According to the vehicle which, for the time being, it is vitalising, so will be the conscious "I". If it is working in the astral body, it will be the "I" of the senses; if in the mental, it will be the "I" of the intellect."² The endeavour of the Mystic consists in elevating this Consciousness or vision to the highest heights of Being, Goodness and Beauty³, which Clement called "the privilege of Love". The Mystic's *par excellence*, as already said, is the Beauty aspect of God,

¹ These characteristics in relation to God, are suggested—as mystics have expressed them in their own peculiar individual style—by Miss Evelyn Underhill in her recently published work, the "Essentials of Mysticism". We get Plotinus rapt to the "bare pure One," St. Augustine's impassioned communion with Perfect Beauty; Eckhart declaring his achievement of the "wilderness of God"; Jacopna da Todi prostrate in adoration before the "Love that gives all through form"; Ruysbroeck describing his achievement of "the wayless abyss of fathomless beatitude where the Trinity of divine persons possess their nature in Essential Unity"; Jacob Boehme gazing into the fire-world and there finding the living heart of the Universe; Kabir listening to the rhythmic music of Reality, and seeing the worlds told like beads within the Being of God. And at the opposite pole we find Mechthild of Magdeburgh's amorous conversations with her "heavenly Bridegroom," the many mystical experiences connected with the Eucharist, the Sūfi's enraptured description of God as the "matchless chalice and the Sovereign Wine," the narrow intensity and emotional raptures of contemplatives of the type of Richard Rolle. See Section on *Mystic sense* etc.

² P. 120, *Some Problems of Life*, by Annie Besant.

³ And according to Plato also the supreme aim of the Soul is to break the power of evil and attain to freedom and wisdom and goodness. The true way therefore of the Mystic is to attain to knowledge, wisdom (Sophia) and by knowledge to disentangle the soul from the material relations and to rise by meditation and self-denial above the world of sense into the pure region of goodness. The imprisoned Soul must be emancipated from the body. The Soul comes into this world with a reminiscence of its former glory—so powerfully voiced by Wordsworth: "but trailing clouds of glory do we come from God, who is our home." Not in entire forgetfulness does our Soul sojourn here on this terrestrial earth. Neither doth the Soul forget the glories it had known and that imperial palace (God) whence it took its rebirth here. Earthly things tends to obscure and obliterate the reminiscence of its former existence. To bring that recollection to clearness and to purify the vision of

which in other words is Bliss (*ānanda*),¹ or the functioning in the *ānandamāya-koṣa*—the property of *Ānanda* being a property, as already shown, common to both Soul and God. In this is kinship, their affinity, closest intimacy, *en rapport*. Consciousness then is devoid of every kind of limitation, and the Upanishat says that it rises to infinity :

Sa ch-ānantiyāya kalpate.² [*Kaṭha. Up.* ; *Śvet Up.*]

The abode or seat of this Consciousness is the Soul, which by its co-substantaneous and co-etaneous character akin to God, is destined for that ultimate Consciousness. The *Māṇḍūkya* Upanishat must be read for empirical demonstrations of various grades of Consciousness, culminating in that of the Mystic—the Turiya or the Brahman Consciousness.³

It has been said before that Soul is the abode of knowledge and bliss :

Jñān-ānanda-mayas tv-ātmā ;

the Soul by the crucifixion of earthly desires is the aim and ideal of the true mystic. The mystic feels the living touch of intelligence and wisdom ; he is illumined and enfolded.

¹ Students of Vedānta might to great advantage read the *Brahma-Sūtras*, on the subject of *Ānanda*, viz. :

‘*Ānanda-mayo ’bhyāsāt*’ [I, 1—22].

‘*Ānand-ādayaḥ pradhānasya*’ [III, 3—11].

² The Upanishads exemplify this doctrine in very explicit terms. It goes on to contend that at the heart of reality is Brahman : “ Other than the known and above the unknown.” His manifestation is *Ānanda* (Bliss), that spiritual world which is the true object of æsthetic passion and religious contemplation. From it life and consciousness are born, in it they have their being, to it they must return (see ‘*Ānandavalli*’ section of the *Taittirīya Up.*). Finally there is the world-process as we know it, which represents *Ānanda* taking form. So too the mystic Kabir, who represents an opposition to the Vedānta philosophy, says : “ From beyond the Infinite the Infinite comes and from the Infinite the finite extends.” And again : “ Some contemplate the formless and others meditate on form, but the wise man knows that Brahman is beyond both.” Here we have the finite world of becoming, the infinite world of being, and Brahman, the Unconditioned Absolute, exceeding and including all. Yet, as Kabir distinctly declares again and again, there are no fences between these aspects of the Universe. When we come to the root of reality, we find that “ Unconditioned and Conditioned are but one word ” ; the difference is in our own degree of awareness.

³ A well-known writer on Mysticism has ably and clearly expressed the central fact of the Upanishadic philosophy of Mysticism in the following words : “ At the heart of Reality is Brahman.”

and it is well said that "The nature which is developing the germs of bliss and knowledge is the Eternal Man, and is the root of sensations and thoughts; but these sensations and thoughts themselves are only the transitory activities in his outer bodies, set up by the contact of his life with the outer life, of the Self with the not-Self. He makes temporary centres for his life in one or other of these bodies, lured by the touches from without that awaken his activity, and working in these he identifies himself with them.¹ As his evolution proceeds, as he himself develops, he gradually discovers that these physical, astral, mental centres are his instruments, not himself; he sees them as parts of the "not-self" that he has temporarily attracted into union with himself—as he might take up a pen or a chisel—he draws himself away from them, recognising and using them as the tools they are; knows himself to be life, not form; bliss, not desire; knowledge, not thought; and then first is conscious of unity, then alone finds peace. While the Consciousness identifies itself with forms, it appears to be multiple; when it identifies itself as life, it stands forth as one."² And when it identifies with the universal Life, Light and Love—God, it stands forth as with the All.³

We have in the Vedānta a description of the various states of Consciousness as those of waking, dream and sleep, as in relation to the several sheaths (*koṣas*), or as it is said in relation to the various veins in our composition, called the *Hitā-Nāḍis*—which gives an empirical value to the investigation of Consciousness herein set forth, and indicating what that state of Consciousness in bliss may be—the *Turiya*⁴ state—to which the Mystic aspires. Thus

¹ Life is a process, not a finished creation.

² pp. 120—121, *Some Problems of Life*, by A. Besant.

³ The Platonian ecstatic vision of the One.

⁴ The supra-rational intuition or union-intuition as E. I. Watkin calls it in his *Philosophy of Mysticism*.

runs the Bṛihad-āraṇyakopanishat (IV, 3), which is a sublime dialogue between two sages, one a Brāhmaṇa, Yājñavalkya, and the other Janaka, the ideal spiritual King. The purport alone of the conversation is sufficient here. There are three states of Consciousness, within man's daily experience, the waking, the dreaming, and the sleeping. In the dreaming state, he is on the borderland of a Consciousness which, like the light on a dividing wall, takes partial cognisance of the states of consciousness as are evident in waking and sleeping. In the dream-consciousness, conditions of space, time and causation undergo partial changes from what they are in the waking; but materials from the waking state are taken, but are removed from immediate reference to the waking body and its senses, and associated in a manner peculiar to the dream state. The dream-creations, such as chariots, horses, roads, etc., though they exist not as experienced in the material world, are yet creations relatively real for the dream-world. In this matter, some striking parallel observations are found made by Edward Carpenter in his books, *Art of Creation*, and *The Drama of Love and Death*. Then follows the Consciousness of sleep, where conditions of space and time and causation are transgressed altogether. In this state the Soul is said to be in its own essence, in its own kingdom, self-illuminated, golden-wombed, and as free as a flamingo, all limitations transcended. These three states of Consciousness prove that there is the Ego, Soul, who attaches himself to, and detaches himself from, the Objective Universe. The experiences of attachment and detachment prove an experiencer, who is the Subjective Self. Two metaphors are here employed. The states of Consciousness are like the banks of a river, between which the Soul wanders like the fish; and the Soul is like a bird perched peacefully in its nest—that is the sleep-state, after all its wanderings in the air, the latter constituting the waking and the dreaming

states. When, however, a state of Consciousness is reached, from which there shall be no more roamings, glimpses of such state are granted to Mystics (read the Neo-Platonists¹ for example), that is Moksha, or the state of bliss—Ānanda. But this final state is empirically indicated in the deep-sleep (*sushupti*) state. In this state the Soul is in its own form, where all wishes are fulfilled, the Self alone is the Wish, and no other wish is left, and free from sorrow. In this state, there is no caste, colour or creed, neither Chāṇḍāla nor Śramaṇa, neither sinner nor saint, neither good nor evil; and all the sorrows of the heart are at an end.² And this

¹ These are Grecian Mystics, owing their parentage to Vedism. E.g., Zeno, the founder of the stoic school brought from his Cyprist home the cosmopolitan ideas of the Orient. [Pp. 466—7. *The Kingdom of Heaven*, by F. J. C. Hearnshaw, *Hibbert Journal* for April, 1921.]

² This implies antinomianism. True. A parallel may be quoted. Tauler, a Christian Mystic, says: "Whenever a man enters into this union with God, that God is so dear to him that he forgets himself, nor seeks himself either in time or in eternity, so often does he become free from all his sins and all his purgatory, though he should have committed all the sins of all mankind." (P. 107, *Tauler's Life and Sermons*, by Winkworth.) (The Māṇḍūkya Upanishat mentions the Fourth State of Consciousness, named: *Chaturtham*, or *Turiyam* or *Turyam*, which may be studied to profit.) Antinomianism is an ethical problem, which arises out of the opposition of two wills. But if by the *śeṣhatva* attribute of soul, the soul's will is brought into tune with the Divine Will, the antinomian problem gets solved according to the Bṛihadāranyaka Up., discussed above. Carl du Prel says in a footnote (p. 296, Vol. II, *Philosophy of Mysticism*) that if 'by an ultimate identification in thought of the Self with the Universal or the Supreme,' which is of 'Indian religious philosophy,' and of 'Christian Mysticism'—the nature of Soul and of God in relation—such as is posited by *śeṣhatva*, is understood, then the antinomian disharmony is bound to vanish as the Up. quoted makes clear. *Śeṣhatva* preserves the soul safe from unethical consequences which might arise from its *absolute* identification with God. All colors merge in white!

Cf. '... the transience of particular phases of conscious life does not mean their complete extinction, but rather their absorption in some larger forms of consciousness.' [P. 478. *Elements of Constructive Philosophy*, by J. S. Mackenzie.] 'What we so far assert is that, in God, every individual Self, however insignificant its temporal endurance may seem, eternally possesses a form of consciousness that is wholly other than this our present flickering form of mortal consciousness. And now, precisely such an assertion is indeed the beginning of a philosophical conception of Immortality. In brief, so far, we assert that individuality is real, and belongs to all our life, but that individuality does not appear to us as real individuality in our present human form of consciousness. We accordingly assert that our life, as hid from us now, in the life of God, has another form of consciousness than the one which we now possess; so that while now we see through a glass darkly,

state is compared to the state of a man who while embraced by a beloved wife, knows nothing that is without, nothing that is within. Thus is the Soul embraced by God (*Prājña*). The Ego is not wholly embraced in self-consciousness, as Du Prel shows.¹ This union is Immortality. We have thus discussed the three basic ideas of Mysticism, *viz.*, God and Soul, and their union which is Immortality. That the Soul or Ego, exceeds the small self-consciousness of the waking state or of a single incarnation is a fact "already suggested in Indian philosophy, later by Plotinus, and finally by Kant," says Baron Carl Du Prel (p. xxiv, Vol. i. *Philosophy of Mysticism*). Mendelssohn maintains that the soul, under such circumstances must be eternal. And Kant supports by saying that the soul to attain to its true moral worth must be immortal. And finally the postulate of the *idea of God (Prājña)* is confirmed.

In this connection every mystic might usefully recite to himself two sublime and beautiful verses from Śrī Bhāgavata, uttered by Kapila Rishi to his mother Devahūti (iii, 26—73, 74):

Yathā prasuptam puruṣam
Prāṇ-endriya-mano-dhiyaḥ
Prabhavanti vinā yena
N-ōtthāpayitum ojasā.

Tasmims tam pratyag-ātmānam
Dhiyā yoga-pravṛttayā
Bhaktiā viraktyā jñānena
Vivichy-ātmani chintayet.

i.e., 'as without the soul, no life-principle, or the senses, or the mind or the intellect, is by itself capable of arousing a

in God we know even as we are known' [Pp. 435—6. *The World and the Individual*, 2nd Series, by Josiah Royce.] Henri Bergson says: "... the mind overflows the brain on all sides, and that cerebral activity responds only to a very small part of mental activity" [*Mind-Energy*, p. 410. *The Quest for April*, 1921].

¹ The psychology of the several states of Consciousness may be profitably studied in Baron Carl du Prel's *Philosophy of Mysticism*, by C. C. Massey, 2 Vo's. What is known to the scientific world as the psycho-physical 'threshold of sensibility,' its mobility or displacement in various measures, should be compared with the Upanishadic ideas. See Māṇḍūkya Up. on the subject of consciousness as already said.

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sleeping man, so without God indwelling the soul, the soul as such cannot be realised. To realise the soul as all-included and all-informed by God, concentration (or meditation) is to be resorted to, supported by abstraction from the world, and enlivened by love to God.'

Baron Carl du Prel, Ph.D., appeals to psycho-physical experience for proving the value of mysticism. He has already been referred to. A summary of his thesis, as given by himself, may be useful. He writes: "The circuit of the knowledge and self-knowledge possible to an organised being is determined by the number of his senses, and by the strength of the stimuli on which its senses react; *i.e.*, by its psycho-physical threshold of sensibility. In the biological process this threshold has been continually movable, and so in the succession of life-forms there has been not only a differentiation of the organs of sense, but also an exaltation of consciousness. But at the basis of this biological mobility of the threshold of sensibility, there must be the same mobility of it in the individual. This also is susceptible of proof from the analysis of our dream-life; but it is most strikingly apparent in somnambulism. The displacement of the threshold of sensibility is thus common to the biological process and to somnambulism; and hence results the weighty inference, that in somnambulism not only is the mode of existence of our intelligible being indicated, but also there is an anticipation of that future biological form which will have as its normal possession those faculties, of which we have now only an intimation in this exceptional condition.

"Thus the negative reply to our question whether the self is wholly contained in self-consciousness, throws light in its consequences as well on the direction of the biological process, as on the intelligible side of our being. Accordingly—and this is the most important result of our problem—the province of mysticism is revealed to the understanding. If man is a being

dualised by a threshold of sensibility, then is mysticism possible; and if, furthermore, this threshold of sensibility is a movable one, then is mysticism even necessary.”¹

We shall come to know in the sequel, the importance to the mystic of what is called the Nārāyaṇic consciousness.² In the meanwhile it is necessary to bear in mind that another fundamental idea which underlies Mysticism is its primary source in the Vedas. If this *fons et origo* contains the fundamental data for the treatment of mysticism, then it goes without saying that mysticism as contained in the Veda, or Vedāntic mysticism, bears the impress of universality. Hence Veda or Vedāntic mysticism must be understood to mean universal mysticism, though the Samskrit term Vedānta might savour of parochialism. This universalism and the origins thereof in the Veda—the primeval record of human

¹ Pp. XXIV—XXV. *Philosophy of Mysticism*, Vol. I.

² It may help the reader that this expression *Nārāyaṇic Consciousness*, meets a great need of the modern Western philosophers for an adequate expression. There are two views of the Universe, the ego- or anthro-po-centric and the deo- or cosmo-centric, or *homo mensura*, and *divina mensura*, respectively. There seems to be a duality of views which must be reconciled in a Unity. The expression Nārāyaṇa by grammatical analysis, actually does this duty. E. Caird in his Preface to the Fifth Edition of T. H. Green's *Prolegomena to Ethics* (p. vii), voices this need thus: ‘Green’s work may be described as an attempt to explain this antagonism, and especially to show that the conception of man, *sub specie aeternitatis*, may be taken as the basis of our view of him *sub specie temporis*. But it is by no means easy to find a fit mode of expression for this unity: a mode of expression that does not fall into one of the opposite forms of error; a mysticism which loses man in God, or an individualism which forgets his relation both to God and to the world.’ The word *Nara* means man (souls), and *Nārāyaṇa* means God (*i.e.*, all-inclusive and therefore souls, of course); and the grammatical analysis of the expression Nārāyaṇa, discloses the Janus-aspect of the fact of man’s (or soul’s) relation to God, and God’s relation to man. Not to enter into abstruse metaphysics of this expression, it is enough for the layman to know that ‘Nārāyaṇic Consciousness’ is an expression which discloses the truth that while man (souls) is in God, God is in man. And this kinship is indissoluble. This Vedic expression may most conveniently be borrowed into all future occidental works on Philosophy, Ethics and Religion, and Mysticism in particular.

For example, Josiah Royce writes: ‘... the completion of this eternal order also means the self-conscious expression of God, the Individual of Individuals, who dwells in all, as they in Him.’ [P. 447. *The World and the Individual*, 2nd Series.] This shows the need for a term, which is supplied by Vedānta.

hunger for God, Soul and Immortality—is an acknowledged fact by eminent Oriental thinkers of the Occidental Countries.¹ As a sample, from a treatise on Mysticism itself, I cull the following :

“From the beginning of time, from the oldest records of humanity in the Vedas to our own day, through all religious and philosophical systems, there runs in ever-changing form the assertion of an inner kernel of being in man, which can be brought to manifestation. But the means of awakening his inner man were always such as should suppress the sense-life of the soul.² As, therefore, the transcendental being was brought to activity only at the expense of the life of sense, the suppression of the latter being the condition, not the cause, of the emergence of the former, an antagonism appeared between the two halves of the being in relation to the time of their activity, and their mutual relation resembled that of two weights in the scale, the one rising in proportion as the other sinks. The means applied were partly those of slow efficacy, such as mortifications (*tapas*), fasting (*upavāsa*) and asceticism (*sannyāsa*), whereby the conversion of the moral nature was aimed at—designated regeneration in Christian mysticism—partly they were external and of momentary operation, herbs or gases, by which deep sleep as the condition of the inner wakening was most speedily attained. Even if by long exercise, this precondition could be dispensed

¹ “ Cf. . . . the great Oriental religions, which have had a firmer hold and a more far-reaching influence than any others on masses of mankind, and by which the civilisation of the Western world has also been very largely affected” [P. 475, *Elements of Constructive Philosophy*, by J. S. Mackenzie]. “ . . . the Spirit of the whole (or the Spirit that we may hope is immanent in the whole) . . .” [P. 477, *Ibid.*]. “The Upanishads contain already essentially the whole story of the mystic faith.” “Historically Mysticism first appears in India” [P. 156. J. Royce’s *The World and the Individual*, 1st Series]. “ . . . the Christian faith took to its heart the stranger (i.e., mystic) doctrine whose original home was in India . . .” [P. 175, *Ibid.*]. See also Arthur Lillie’s *India in Primitive Christianity*, and E. J. Urwick’s *The Message of Plato*.

² To wit, the various processes described in the Bhagavad-Gītā, about which read the Sections devoted to it.

with, yet must the external man be sunk in a state of passivity that the inner man might arise; this passivity with the Indian Yogis and Christian anchorites coming to be more or less habitual.”¹

The *Turiya* or the last stage, Edward Carpenter hints at: “The appendix on the doctrines of the Upanishads, may, I hope, serve to give an idea, intimate even though inadequate, of the third stage—that which follows on the stage of self-consciousness; and to portray the mental attitudes which are characteristic of that stage. Here in this third stage, it would seem, one comes upon the real *facts* of the inner life—in contradistinction to the fancies and figments of the second stage; and so one reaches the final point of conjunction between Science and Religion.”²

The subject-matter of the next Section—‘Divine Relations’—supplies ‘that most efficient incentive to all action, a starting or rallying point—an Object on which the affections could be placed, and the energies concentrated,’³—Divine Relations worthy of His invisible Majesty, and worthy of the souls whom He loves, and who love Him. Mysticism contemplates on these relations and experiences them. This experience was ratified by the fact of God’s incarnations as Rāma and Kṛishṇa—where all the Divine Relations were actually exemplified. In the Incarnations ‘dwellleth all the fulness of the Godhead bodily’ as the Bible expresses, and ‘Pūrnamadah, Pūrnamidam, etc.’ as the Upanishads express. Incarnations in general, and Incarnations special (in every soul=*antar-yāmin*) is the Personalisation of His Impersonal Majesty, who is present in all time and space, and every situation. In this comprehensive conception are involved every variety of Divine Kinship. Now to Section II.

¹ P. 169, Vol. II. *Philosophy of Mysticism*, by Carl du Prel.

² P. 18. *Pagan and Christian Creeds*.

³ P. 23. *Oxford University Sermons*, by Cardinal J. H. Newman.

SECTION II

DIVINE RELATIONS

IN Section I we have come across the metaphor of a husband and wife embracing each other, and living in bliss to the utter forgetfulness of all else beside. An Upanishadic passage runs thus (and it is the language or symbology employed by the Mystics of all nations, the Vedāntin, the Buddhist, the Sūfi, the Christian, *viz.*, the language of lovers—what the outer world puts down as erotic language): “Tad yathā priyayā striyā samparishvaktō na bāhyam kiñchana veda n-āntaram, evam ev-āyam puruṣaḥ prājñen-ātmanā samparishvaktō na bāhyam kiñcha na veda n-āntaram.” In the R̥g-Veda similar language is employed, “Yoshā jaram iva priyam.” This is to show that the most intimate union between Soul and God can only be expressed in the language of lovers, *viz.*, in that relation between Soul and God as the Bhārya and the Bhartā, *i.e.*, as the Bride and the Bridegroom.¹

This brings us to the question of the idea of God as the Absolute Person, and with whom the Soul, as described above,

¹ Says E. I. Watkin, in his *Philosophy of Mysticism*: “Nuptial symbolism is, moreover, of more frequent occurrence in the case of feminine than of masculine mystics, and is at least in part conditioned by the natural character of the recipient soul . . . The true mystical marriage is a purely spiritual union effected in the very centre of the soul, a region far removed from sense-derived images.” As for the naturalness of the feminine using erotic symbolism, one should study the life and chants of St. Āṇḍāl. (See the Section on *Dravidian Mysticism*, *passim*.) She married God, no man.

The highest mystical knowledge of God is like the unseen embrace of lovers in a dark room. The depths of the soul are felt to be embraced by His unintelligible Presence. Cp: Bradley's ‘embraced and harmonized’.

can enter into personal relations. The Vedānta categorises these personal relations under nine heads :

- (1) Between Father and Son, *i.e.*, Filial Love (Pitā-Putra).
- (2) Protector and Protected, *i.e.*, Loyal Love (Rakshaka-Rakshya).
- (3) Disposer and Disposable, *i.e.*, Purposive Love (Śēshi-Śēsha). (This has already been particularly referred to in Section I.)¹
- (4) Bridegroom and Bride, *i.e.*, Matrimonial Love (Bhartā-Bhārya).
- (5) Knowable and Knower, *i.e.*, Rational Love (Jñeya-Jñātri).
- (6) Proprietor and Property, *i.e.*, Lordly Love (Sva-Svāmi).
- (7) Prop and Propped, *i.e.*, Basic Love (Ādhār-Ādhēya).
- (8) Soul and Body, *i.e.*, Metaphysical or Psychic Love (Śarira-Śariri).
- (9) Enjoyer and Enjoyed, *i.e.*, Fruitional Love (Bhoktā-Bhogyā).

The sources for these are in the Upanishads, of which one runs thus : “Mātā Pitā Bhrātā Nivāsas Śaraṇam Suhṛd Gatir Nārāyaṇaḥ.”² Each one of these loving relationships can be expanded and chapter and verse quoted as illustrative and authoritative. For the purposes of this Paper it is enough to refer to the Book, of world-wide reputation to-day, known as the Book of Humanity, the Bhagavad-Gītā, where Śrī Kṛishṇa tells Arjuna :

“Pit-āham asya jagato
Mātā Dhātā Pitā mahāḥ
Vedyam Pavitram Ōmkāra
Rik-Sāma-Yajur eva cha.
Gatir Bhartā Prabhus Sākshī
Nivāsas Śaraṇam Suhṛt
Prabhavaḥ Pralaya-sthānam
Nidānam Bijam Avyayam.”—(IX, 17—18).

For the English of the above, I may refer my readers to my Bhagavad-Gītā with Śrī Rāmānuja's Commentary. Here

¹ The sense of Dependence is involved in this. See *The Psychology of Religion*, by E. D. Starbuck, and *Religious Feeling*, by Rev. Newman Smyth. Table XXIX, page 332 (Starbuck), states : ‘The sense of dependence, humility, etc., stands at the head’. On page 122, N. Smyth writes : ‘The idea of God first given in the feeling of dependence, is found to be the simplest explanation to all our thinking. Itself underived from reasoning, it is the harmony of all our reasonings. This light thrown into our darkened understandings from above, itself a dazzling mystery, enables us to see plainly all things within our experience. Therefore it is real light and no dream.’ In *Spiritual Voices in Modern Literature*, by T. H. Davies, we have this on P. 24 : ‘Many profound students of life have found the sources of religious faith in our ultimate sense of dependence. Human need is a cry of the heart for God.’ The subject of Śēshātva will be developed in the sequel.

² *Subhāta Up.*, VI.

Bhartā or Bridegroom is the term to which I wish to draw attention, in the above citation; for it is the idea of God with which the Mystic is chiefly concerned, and in that relation to his Deity, he pours out all the love of his heart to his Divine Lover. As already shown in Section I, the metaphysical truth of the 'antaryāmin,' and 'aṇōr-aṇīyān,'¹ i.e., the Indwelling, Guide and the Infinitesimal, gives birth on the ethical and æsthetical side to the idea or truth of God being the Bridegroom, the Soul being the Bride. In this Love, as distinguished from the other Loves, there is an intimacy where union is so close between God and Soul that all duality is extinguished, and the state described in the Upanishat, viz.,

"Yena yena Dhātā gachchhati
Tena tena saha gachchhati"²

is reached. This in other words is the unison of the individual will with the Universal will—the state of at-one-ment or attunement.³ The Lover-Mystic is asked to love God as the only Love lovable, for the Br̥h. Up., I, 4. 8 says :

"Ātmānam eva Priyam upāsita
Ya ātmānam eva Priyam upāste
Na h-āsyā priyam pramāyukam bhavati,"

i.e., 'whoso loves the Spirit alone, to him there is no mortality'.

In this blissful or Ānandic (Priyam) state, all earthly loves, earthly fathers, mothers, sons, friends, etc., disappear, and all loves are infinitesimal rediscovered in God

¹ 'Aṇōr-aṇīyān mahato mahīyān' [*Kaṭha Up.*, II, 20].

² . . . Up. . . Cp. *Masnavi*, p. 174. 'Whoso is God's, God also is His.' Hadis says: "My servant draws nigh unto me by pious deeds till I love him, and when I love him, I am his eye, his ear, his tongue, his hand, and by me he sees, hears, talks, walks and feels." Eckhart says: 'The eye with which I see God is the same with which He sees me. Mine eye and God's eye are one eye and one sight and one knowledge and one love.'

³ An eminent writer on Mysticism has well expressed this idea, when he says "that the living loving soul can only want atonement as a road-making act; a bridge thrown out to the infinite, on which man can travel to his home in God," or as Carlyle has tersely stated: "to make a bridge between us and the Transcendent Order." 'Esha Setur vidharanah,' says *Bṛihadāraṇyaka Up.*, IV. 4.22=He is the Bridge connecting all the worlds together. 'Amṛitasy-aisha Setuh,' says *Munḍaka Up.*, II. 2.5=He is the Bridge of Immortality.

the Source of all loves, the Ordainer of all loves. Two passages from the Br̥ih. Upanishat bring out these ideas vividly: "Atra pitā apitā bhavati, mātā amātā, lokā alokā, Devā adevā, Vedā avedāḥ" (VI, 3. 22), and "Na vā are patyuh kāmāya patiḥ priyo bhavati ātmanas-tu kāmāya . . ." up to "Na vā are sarvasya kāmāya sarvam priyam bhavati ātmanas-tu kāmāya sarvam priyam bhavati;" and therefore the only Love that should be the goal of the Mystic is God, the Great Lover (*Priya*), and he is to be seen, heard, thought, and adored: "Ātmā vā are drasṭavyas śrotavyo mantavyo nididhyāsitavyaḥ." (IV, 4. 5.)¹ All these disquisitions are intended to show that a mystic apprehends his Divinity as bearing the character of the Absolute Personal, and with whom he must enter into all kinds of personal relations, of which that of Bride and Bridegroom is to him (Mystic) *par excellence*, and the summit of his divine delight.² "What is

¹ Edmund Holmes, a modern mystic, draws a clear contrast between Love to God, and lesser loves, the subject-matter of the Br. Ar. passages here cited. He says: "The purpose of love is to find a way of escape from self into the Infinite, into the life and the love of God. What do we mean by these words? To love God as God is impossible. If we are to love God we must love something which seems to be less than God, love it unselfishly and whole-heartedly, and so transform our love of it into love of love, and therefore into love of God . . . 'If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?'"

Sri Rāma says in the Rāmāyaṇa :

"A-svādhīnam katham Daivam prakāir abhirādhyate
Svādhīnam samatikramya mātaram pitaram gurum."

i.e., 'How can one worship the Unseen God in any way, when he cannot worship seen articles such as the Mother, Father and the Preceptor?'

Cf. "Through the love of parent and child, brother and sister, husband and wife, but reflections of Thy One Infinite love, praise be to Thee, O Lord." [Pp. 404—5. *The Philosophy of Mysticism*, by E. I. Watkin].

² For in short the mystical marriage or transforming union is a state of habitual possession by God of the centre of the Soul, for in truth such a soul is clothed in God, and bathed in the Divinity. Such fulness will be of the very being of the Soul. Consequently the Beloved is usually as it were asleep in this embrace of the bride, in the substance of the Soul and the Soul has usually a strong sense and enjoyment of His presence. All these acts of the Divine Union, St. John of the Cross, calls "awakenings" of God in the Soul. Cp. the chants of the Dravida Saint, Tondarappoḍi Āzhvār, the *Tiru-p-palli yezucchi*, or 'the Waking of the Lord'.

Religion," says Newman, "but the system of relations between me and a Supreme Being?"¹ Disraeli's *Lothair* (p. 157) contains the following apt passage: "Man requires that there shall be direct relations between the Created and the Creator, and in these relations he shall find a solution of the perplexities of existence." William James writes: "What shall we now say of the attributes called moral? Pragmatically they stand on an entirely different footing. They positively determine fear and hope and expectation, and are foundations for the saintly life. It needs but a glance at them to show how great is their significance. God's Holiness, for example: being Holy, God can will nothing but the good. Being omnipotent, he can secure its triumph. Being omniscient, he can see us in the dark. Being just, he can punish us for what he sees. Being loving, he can pardon too. Being unalterable, we can count on Him securely. These qualities enter into connection with our life, it is highly important that we should be informed concerning them."² S. H. Hodgson writes: "Light, Love, Creator, Judge, Father, are expressions of the kind most proper to embody the idea of God so as to best satisfy the needs of the beings who use them."³ Śrī Rāmānuja's main contention in his system is for personal God (*saguṇa*) to which Śrī Śaṅkara indeed subscribes, at the end of his Vedānta-Sūtra-Bhāṣya.

¹ P. 19. *University Sermons*. Cf. 'The Doctrine of God as the Object of Mystic experience is a doctrine of the relation to Him of creatures in general and in particular of the human soul' [P. 33. *The Philosophy of Mysticism*, by E. I. Watkin].

² P. 447. *The Varieties of Religious Experience*.

³ P. 587. *Time and Space*. The metaphysical foundations of all our relations to God, were expressed thus by Kant: "It will hereafter yet be proved, I know not where or when, that the human soul even in this life stands in indissoluble association with all immaterial natures of the spirit-world, that it reciprocally acts on them and receives from them impressions, of which, however, it is as man not conscious as long as all goes well." To this Carl du Prel adds: 'From which it may be inferred what language Kant would have used if he had had the opportunity of observing even only the phenomena of somnambulism.' [P. 290. *Philosophy of Mysticism*, Vol. II.] Then comes the mystic experiences.

In this connection a passage from the Mahopanishat and a verse from Śrī Bhāgavata are worthy of reflexion. The former is :

“ Atmatvācca māṭṛitvād
 Atme-ti Paramo Hariḥ
 Ātmābhāsāt tad anye tu
 Na hy eteshām tato guṇāḥ.”

i.e., ‘God is our Self—the Mother. Others beseem as ourselves. No virtues in the latter.’

The latter is (III, 25. 38) :

“ Na karhichit mat-paraṣ śānta rūpe
 Naṅkshyanti no me’nimisho ledhi hetih
 Yeshām aham priya ātmā sutaṣ cha
 Sakhā gurus suhṛido daivam iṣṭam.”

i.e., ‘None trusting me as Lover, Son, Friend, Teacher, and cherished God, can perish.’

In this Śrī Bhāgavata verse, the unique relation of God to Soul, not as Father to Son, but as Son to Father, is mentioned. This is noteworthy. Christians are wont to speak of Christ as one who should be born in every Soul. Here is Hari, the Son who is to be begotten by every soul, which is His Father ! A most unique Divine Relation !!

And the idea, of God the Bridegroom reversing that relation to Bridehood with reference to Soul as the Bridegroom, is again an unique relation evidenced in the experiences of Dravidian Mystics.¹ Similar descriptions are to be found in Swedenborg the Mystic : “ For God is the bride or bridegroom of the Soul. Heaven is not the pairing of two, but communion of all souls. We meet, and dwell an instant under the temple of one thought, and part as though we parted not, to join another thought in other fellowships of joy. So, far from there being anything divine in the law and proprietary sense of *Do you love me ?* it is only when you leave and lose me, by casting yourself on a sentiment which is higher than both of us, that I draw near, and find myself at your side ; and I am

¹ A section is devoted to ‘ Dravidian Mysticism ’ which see,

repelled if you fix your eye on me and demand love. In fact, in the spiritual world, we change sexes every moment. You love the worth in me, then I am your husband: but it is not me, but the worth that fixes the love; and that worth is a drop of the ocean of worth that is beyond me. Meantime, I adore the greater worth in another, and so become his wife. He aspires to a higher worth in another spirit, and is wife or receiver of that influence."¹ I have discussed the question "*Are there wives in Heaven*"? in my Introduction to my *Lives of the Dravidian Saints*.

Indian Mysticism sums up the question of Bride and Bridegroom thus in one stanza:

"Sa eve Vāsudevo'sau
Sākshāt Puruṣa uchyate
Strī-prāyam itarat sarvam
Jagad Brahma-purassaram."

i.e., "Vāsudeva (=omnipresent) alone is the Male, and all else is, in relation to Him, as the female—from Brahma down."

"A spiritual fact may be described 'by means of personal imagery such as the passionate human love of bride and bridegroom; the simple confidence and self-abandonment of an infant to its mother. All these images are complementary, not mutually exclusive.'"²

In this connection it is interesting to read the lecture on Kṛishṇa before the Theosophical Society, New York, U. S. A., by a lady delivered: "Christian Scriptures contain stories allegorical or otherwise; they are scandalous in the dead-letter interpretation. The culminating scandal of the *Rāsa-Lilā* incident is that Kṛishṇa told the Gopis that their prayer in regard to His being their common husband should be granted. The Lord of All, the Father, the Mother, Husband, Treasure-house,³ Abode—as the Bhagavad-Gītā puts it—why should

¹ P. 327, Vol I. *Emerson's Works*, Bohn's Standard Library.

² P. 31. *The Philosophy of Mysticism*, by E. I. Watkin.

³ Cf. *Chhānd.-Up.* 'Yathā hiraṇya-nidhim, etc.' [VIII, 3.2].

He not be the Common Husband of all? Is it any more scandalous to look upon God as the Husband of all than as the Father of all? Love is one kind in essence, the earthly forms are only varying embodiments of the same essence, and when we realise this and hold fast to the life, not the form, what does it matter what term we apply to the One, whom we love? God is, to the yearning soul, whatever it wills, for God is Love in its essence.”¹ [Annie C. McQueen.]

The story of the Rāmāyaṇa, depicting the love between Bride and Bridegroom as between Sitā and Rāma, is archetypical of this particular relation between soul and God. Śrī Rāma’s Lament for the absent Sitā is typical of the ardent quest by God for possessing the parted souls. This secret of love-relation between God and Souls, illustrated by the Incarnation of God on earth, as Rāma, was all seen in a Divine Vision granted to the Rishi (mystic) Vālmiki. It would be useful to compare this illumination of Vālmiki with that of the Buddha, and that of Arjuna (*viz.*, the cosmic vision depicted in the XIth Ch. of the Bhagavad-Gītā), and consider these in relation to Cosmic or Nārāyaṇic Consciousness.²

Apart from the question of particular relations with the Godhood, in which the mystic may be specially interested, the general relations between man and God—relations which are indiscerptible—bring home to us the categorical fact of the relation or inseperable connection between the visible and the Invisible—man being generalised into the universe visible, and God into the universe Invisible. This generalised idea of the close and intimate association of the visible and the Invisible, provides just the occasion for the mystic for all his mystic endeavour that will be considered in this thesis in

¹ Cf. Brh.-Ar.-Up. ‘Navā are patyuh kāmāya, etc.’ [II, 4.5].

² Read Sections on ‘Buddhism and Mysticism’ and ‘Mystic Sense and Experience.’ Addressing the Sun in his *Orient Ode*, Francis Thompson sings:

‘Thou to thy spousal universe
art Husband, she thy Wife and Church.’

its various aspects. Kant, in his *Dreams of a Ghost-seer*, has declared Mysticism possible, supposing man to be 'a member at once of the visible and of the invisible, world'.¹ As man (or Soul or Subject embodied) he belongs to the visible, and in his undissolvable relation to God (embodied or disembodied, matters not), he belongs to the invisible, universe.

Edward Caird says: 'Mysticism is religion in its most concentrated and exclusive form, as that attitude of mind in which all other relations are swallowed up in the relation of the soul to God.'²

In treating of the Divine Relations, do we commit ourselves to anthropomorphism? This word in Western thought implies the attribution to the Godhead human passions and attributes such as wrath, jealousy, personality, limitation, etc. But Rāmānuja, who vindicates the Vedāntic conception of anthropomorphism, shows, in his elaborate disquisitions, that conception to be the synthesis of the two typical elements (1) *heya-pratyānika* = the opposed to all passions, such as wrath, etc., and (2) *kalyāṇ-aikatāna* = the repertoire of excellences, such as love, holiness, mercy, etc. Relations between God and Man and Nature, the subject-matter of this section, do not therefore *en bloc*, fall under the term anthropomorphism as the West understands that term to signify.

All vaticinations of the intellect and of the heart and of our spiritual nature lead to the conception of God with whom souls have eternal relations,³ and Rāmānuja's terse characterisation of God as the Person in whom the two sets of perfections named above are blended, is the Person in whom the highest valuation of Personality⁴ is realised, of which the relations

¹ P. 302, *Philosophy of Mysticism*, by Carl du Prel. Evidences from Emile Burnouf will be found elsewhere.

² P. 210, Vol. II. *The Evolution of Theology in the Greek Philosophers*.

³ Read conclusion, 2nd Vol. of Dr. J. Martineau's *A Study of Religion*. Cf. Subāla Up., VII: Mātā Pitā Bhrātā, etc.

⁴ Read Clement C. J. Webb's *God and Personality*.

enumerated in this section ensue as categorical corollaries. In reviewing Prof. C. J. Webb's book on 'God and Personality,' the Quest writes: 'As philosophy, then, has enabled Prof. Webb to justify the attribution of Personality to God in severely philosophical terms, so in thinking upon our relationship with Him it is the usage of personal terms, and not abstract terms, which rightly, characterises all religions.'¹ And what is of value to us in our treatment of mysticism, is the relation of love, personal love, and terms employed by mystics symbolical of this personal love; and Prof. Webb's Personality of God has 'as its central attribute and power, personal Love'.

'God is the most unique Individual,'² echoes Sheikh Muhammed Iqbal of Lahore,—a modern philosopher—with Śrī Rāmānuja, the ancient philosopher. Vedāntic and the Sūfi thoughts coalesce.³

In respect of Divine Relations, and how these conduce towards facilitating meditation and prayer, one has only to study the modal differences which characterise the various Upanishad-Vidyās,⁴ or the several methods of meditating on God, as inculcated in the Vedānta. What differentiates one Vidyā from another, is the set of attributes or relations by which God is contemplated. The whole of God, or God in all His infinitude, cannot by man's mind be grasped in all its totality. And therefore it is no weakness, as B. Bosanquet thinks,⁵ if

¹ *The Quest* for April, 1921, p. 403.

² *Asrār-i Kudī*, by R. A. Nicholson

³ See Section XII. *Vedānta and Persian Mysticism*.

'Atmānam eva Priyam upāsita'. [*Bṛihadāranya-Up.*, I. 4-8].
i.e., Meditate on God as the Lover.

⁴ See a Table of 32 Vidyas in *The Bhagavad-Gītā*, by A. Govindāchārya, pp. 129—130.

⁵ In his work *What Religion Is*, pp. 68—69, he writes: "When faith weakens, the unity of the spirit tends to sever itself into ideas of persons, in relation with each other, and the common conceptions of persons begin to react; the sides of the central experience, which prayer was to hold together, begin to fall apart, and the meditation and inspiration of unity cannot but be

meditation be directed to some definite or well-defined attribute or attributes of Divinity, on which the mind may, for the time being, be focussed, lest, dispersed without aim, the wandering mind goes un-inhibited and hence un-utilised or un-energised for securing a definite end or desired object. No discovery has been made in any department of knowledge, without such concentration. Were no centre determinedly maintained, were no nucleus formed, energies would chaotically be scattered in space (physical or mental), which would be to no good purpose, as that of a nebulosity which did not engender out of its bosom, purposive systems constituting the cosmos. Particular Divine Relations may therefore be doted upon, and yet the Universal Divinity is achieved, as the *Brahma-Sūtra*, III, 3—57, rationally establishes. The Sūtra runs thus :

‘Vikalpo (a) viśiṣṭa-phalatvāt’.

on which Śrī Rāmānuja comments thus :

‘Ekasmin upāsake sarvāsām para-vidyānām *vikalpaḥ*, aparicchin-nānanda-rūpa-Brahm-ānubhava-phalasy-āviśiṣṭatvāt,’¹ i.e., It matters not which one of the Upāsanas (i.e., Vidyās, i.e., God-meditations), a meditator may choose, the fruit (of his effort) is the whole or unconditioned Blissful Brahman.

So far as the mystic is concerned he has the basic and all-comprehending relation to God in Love, and for his meditational purposes, he has the free choice to go in for any of the Nine varieties of it promulgated in this Section. In making this selection, he may be sure, on the assurance of the *Brahma-sūtras*, that his aim is directed towards the whole Brahman, and his fruit or realisation will be the whole Brahman. And Brahman (God) can respond to humanity as for it is meet.

There are men who shy at the idea of any kind of personality being ascribed to the Deity ; and Divine Relations involve transformed accordingly. ‘Father,’ ‘King,’ ‘Lord,’ ‘Creator,’ all these words may help our sluggish imaginations in certain ways. But all of them offer by-paths for practical ceremony and for reflective inquisitiveness, in which the religious mind may lose itself.” This question is the age-long one of the *Savikalpaka* and the *Nirvikalpaka*, *samādhi* of the Indian Yoga ; and Vyāsa gives the *rationale* of it all in his *Brahma-Sūtras*.

¹ *Vedānta-Sāra*.

a number of ideas of a personal character. Then what is the way out of this crux? The way is to declare Divinity as supra-personal, and therefore is capable of a number of personalities being derived from this solacing kind of enunciation, *supra-personal*. Supposing metaphysical or temperamental doubt should still supervene, as to the personal character or no of Divinity, let that doubt spur men to action, action ceaselessly directed to the quest of God, till it is finally settled whether He is Personal, or Impersonal or Supra-personal. So said Goethe 'that doubt of any kind can be relieved only by action'. If our quest then for the Eternal is destined to be eternal, then we know that we are and must be eternal; and in eternity there is room enough for all ideas, personal and impersonal and super-personal; and anything else which the human mind as it is constituted, can possibly conceive. And so long as God is conceived as having intimate relations with His creatures, this intimate Relation admits of being expressed in any figurative manner as has been shown in this Section of Divine Relations, or Relations with the Divine. If an impersonal God cannot for that reason enter into any personal relations with His creatures, then we may rightly deny God intelligence and will, for these constitute personality. Else what indeed is personality?

The question of the Impersonality or Personality of God, is closely connected with the metaphysical question of Finite and Infinite. Dr. Mackenzie considers this question in all its bearings in his book 'Elements of Constructive Philosophy.'¹ And the Infinite Attributes of God are there also considered; such attributes chiefly as knowledge, power and goodness. According to Vedānta, the chief primary attributes of the God-head are six: *Jñāna*, *Śakti*, *Bala*, *Aiṣvarya*, *Vīrya* and *Tejas*, connoted by the single term Bhagavān—a Holy Name for the Deity. In the course of discussion, the Doctor writes: "It is

¹ See Chapter: 'The Finite and the Infinite.'

perhaps partly the difficulties involved in the application of the conception of boundlessness to such attributes that have led some recent writers to postulate the existence of a "finite God".¹

Now in our thesis here, the reader could not have failed to notice the Infinite nature and attributes of God in the Section: 'Fundamental Data,' and their finiteness, if it may be so called, *in relation* to souls, considered in the Section 'Divine Relations'. If the conception of 'finite God,' or finitising the Infinite, is a solvent of metaphysical difficulties, we have certainly no protest to make, inasmuch as the finitising can only be of the Infinite—the personalising only of the Impersonal—and only the Infinite God can put himself into a multitude of finite relations to every creature of his without exception. 'It is the Over-Lord or Over-soul alone that can abide in every heart,' says the Bhagavad-Gītā:

Īśvaras sarva-bhūtānām
Hṛid-deśe Arjuna ! tiṣṭhati.' [XVIII. 61].

And how does God abide? As Perfection—*Pūrṇa* (*Bṛihad-Up.*)—which is the *causa sui* or self-explanatory idea, of far more value than Infinites or Impersonals. Perfection is thus found in the Immanent.

This question of perfection (or *Pūrṇa*),² has already been symbolically treated in Section I (Fundamental Data), under the fivefold hypostatisation of God, as *Para*, *Vyūha*,³ *Vibhava*, *Antaryāmi* and *Archā*. And what here is to be borne in mind is that in this series, the derivation of the one from the other does not involve any deduction or imperfection from the

* ¹ *Op. cit.*, pp. 423–4. On this subject J. S. Mill's *Three Essays on Religion*, and W. James' *A Pluralistic Universe*, Dean Rashdal's *Theory of Good and Evil*, and Pringle-Pattison's *The Idea of God* may be consulted.

² The full text of the Upanishat is: 'Pūrṇam-adaḥ Pūrṇam idam Pūrṇāt Pūrṇam udañchyate, Pūrṇasya Pūrṇam ādāya Pūrṇam ev-āvaśishyate' [*Bṛihadāranya Up.*, VII, 1. 1].

³ Read the conception of 'The Eternal Dreamer' in p. 439, *Elements of Constructive Philosophy*, by J. S. Mackenzie.

original, which is the *fons et origo*, or *causa sui*, by the mere moment of derivation. Hence what is transcendent (*para*) is complete and perfect in the immanent (*antaryāmi*), in the symbol or Image (*archā*). The analogies in nature, given to understand this fact, are that of a light lit from another light, and the second of which is no way or whit less than the first, and that of the son born of the father, rising up to the stature and standard of the father. Hence all souls are sons of the Father, and destined to become like the Father (God). Nay, as the moving thing gathers momentum, so the son may even exceed the father, as the Brd.-Up. says: 'Ati-pitā bat-ābhūh, etc.' [VIII, 4. 28]. 'Eternity in time,' as Bergson might say. This is an analogy to God in soul. Hence Śrī Kṛishṇa says:

Jñāni tv-ātma-iva Me matam [*Bh-Gītā*, VII, 18].

i.e., 'My devotee (or lover) is my own self. That is My creed'.

Hence God abides in the soul, or is immanent in the soul, in all His perfection and totality of Being and Becoming. To this fact—spiritual fact—of God's fulsome existence everywhere, any description, Infinite or Finite, Eternity or Time, *et hoc* will equally be valid.

The spiritual or moral idea that springs from the fact of the pre-creational Absolute (Cf. Hegel's 'God before the Creation of the World') entering into the pro-creational series, is that of sacrifice. God sacrifices Himself, says the *Purusha-Sūkta*; and sacrifice involves love and suffering. Hence the great mystic Novalis urged that, if we are to think of a God at all, he must be conceived as a suffering God; and, in somewhat the same spirit Goethe maintained that 'the Worship of Sorrow and Evil is a necessary element in the development of the highest reverence.'¹ The idea of *parabhāga* or contrasts, applied to evil, gives us a cosmos. The antinomies are reconciled.

¹ P. 435. Ch. 'The Conception of a Cosmos,' *Elements of Constructive Philosophy*, by J. S. Mackenzie.

SECTION III

GOD AND LOVE¹

THE union of the Soul with God is the goal of mysticism and likewise through Śrī Kṛishṇa, it is the basic principle of India (*i.e.*, Āryan) Mysticism. 'India has always followed the mystic way,' says Ruth M. Gordon.²

Now Vedāntic Mysticism may be said to centre round the figure of Śrī Kṛishṇa who is Viṣṇu (*i.e.*, the All-Pervader) incarnated on earth. The conception that the supreme spirit manifests himself in various forms as Agni, Mitra, Varuṇa, etc., (see R̥ig-Veda, V, 3. 1—2) is Upanishadic. It is the Viṣṇu of the Vedas, the root of all Avatāras or Incarnations. Christianity's spiritual strength lies in this mighty Vedāntic doctrine,

¹ 'The method of all mysticism is love, and in the whole *Bhakti* movement, this is the accepted means by which the worshipper and the object of his worship are brought together.' [S. V. Mysticism, in Hasting's *Encyclopædia of Religion and Ethics*. Aquinas says: "In love, the *whole* spiritual life of man consists." Dante closes his Vision thus: "The Love that moves the Sun and the other stars." A poet writes:

"By love subsists
All lasting grandeur, by pervading love;
That gone, we are as dust."

Plato's *Symposium*, treating of Platonic love, or love for the highest, love for the divine, perfect, eternal, furnishes useful parallels for our present study. Greek mysticism is born of Oriental (Vedic) mysticism. ". . . perhaps it is the Āryan blood in them (Greeks) which caused all those great thinkers to think alike." [P. 82, *Mysticism in Heathendom and Christendom* by Dr. E. Lehmann]. ". . . we notice with surprise that this Greek system of philosophy (*i.e.*, Platonism) geometrically agrees with the thought-structure of Hindu mysticism." [P. 96, *Id.*]

² P. 70, *The International Journal of Ethics*, for October, 1920.

which chimes in with the universal nature of Vedānta (modern Theosophy). Vivekānanda looked upon it as the greatest uniting force in the world. And Kṛishṇa is the Avatāra of Love. The fact of Incarnation as indicating the process of God for approaching nearer and nearer to the love of the Soul, has already been referred to in Section I. Divine Incarnation implies Sacrifice and Suffering. The Pūrva Mimāṃsā lays stress on Sacrifice as the ultimate fact; but throws the oft-repeated hint that Sacrifice is but Viṣṇu: "Yajño vai Viṣṇuḥ". Here is the link between the seeming atheism of the ritualistic portion of the Vedas, and the divinistic portion of it. Both parts, which are complementary to each other, give us the two cardinal points for all religions, the Worship and the Worship-Worthy, *i.e.*, the conception of God and the conception of the ways of worshipping Him.

All divine Incarnations are thus sacrifices, on the part of God, to advance the purposes of His creation, of which Man is a part. Such Incarnations are many, as we read in the Bhagavad-Gītā (IV, 5): "Bahūni Me vyatitāni janmāni tava ch-Ārjuna!" This śloka at once gives us the doctrine of divine Incarnation and the doctrine of Souls' re-incarnations. That type of divine Incarnations as the mystic Lover needs is chiefly furnished by the figure of Śrī Kṛishṇa. In the previous Incarnation of Śrī Rāma, the type of love which should subsist between the Soul and God is illustrated by the figures of Sitā and Rāma. In this mystic light the Rāmāyaṇa story should be read. Vālmiki explicitly says that the Rāmāyaṇa is really the great story of Sitā: "Sitāyās charitam mahat¹" inasmuch as to show how the Soul is to love God, as the Bride the Bridegroom. The mutual relation between them is depicted in a typical verse, meaning, "Rāma's heart is planted in Sitā's, and Sitā's heart is planted in Rāma."² The typical

¹ Rāmāyaṇa, Bāla-Kāṇḍa.

² *Ibid.*, Sundara-Kāṇḍa, 15.51 ff.

servant of the Lord Rāma, Hanumān, is in ecstasy over the vision of Sitā as he found her in the Aśoka (*i.e.*, Griefless) woodland:

Asyā devyā yathā rūpam
 Aṅga-pratyāṅga-saushṭhavam
 Rāmasya cha yathā rūpam
 Tasyeyam asitekshaṇā.
 Asyā devyā manas tasmin
 Tasya ch-āsyām pratishṭhitam
 Ten-eyam sa cha dharmātmā
 Muhūrtam api jīvati.
 Dushkaram kṛitavān Rāmo
 Hino yad anayā prabhuḥ
 Dhārayaty-ātmano deham
 Na śoken-āvasīdati.
 Dushkaram kurute Rāmo
 Ya imām matta-kāśinīm
 Sītām vinā mahā-bāhuḥ
 Muhūrtam api jīvati.¹

i.e., 'Musing over the beauty of Sitā, and that of Rāma, they are made for each other, limb for limb.

'Her heart is placed in him, and his in her. So sustained alone, they live even for a moment.

'How can Rāma afford to live without her? How can he be not stricken with grief?

'That isolated from Sitā, Rāma is able to live through a moment, is a hard feat.'

[The above shows how God and Soul pant for each other; and that separation is, or must be, death itself.]

The two moods of all mystics, *viz.*, *saṁślesha* (elation by union) and that of *viṣlesha* (depression by separation²) are also wonderfully depicted by Vālmiki in the persons of Rāma and Sitā, typical of the stages of the Soul's pilgrimage to God, and God's progress towards Soul. And in this respect, it has been well said by Annie Besant: "I put side by side the moods of sunshine and of cloud, because the sunshiny condition is quite as much a mood as the cloudy one—they go together a pair of opposites, and if we watch ourselves, we find

¹ *Rāmāyaṇa*, Sundara-Kāṇḍa, 15.51 ff.

² *The Night of the Soul*, as St. John of the Cross, would say. For the vicissitudes of day and night, read *Imitation of Christ*, by Thomson A. Kempis and Madame Guyon.

that just in proportion to the depth and completeness of the depression of one time is the brightness and completeness of the sunshiny mood of another. People who do not sink low in depression do not rise high in elation, while those who at one time are in a state of brilliant delight are those who at another sink down to the very depths of depression. It is a question of the swing of the emotions, and, just as in the swing of a pendulum, the further it swings one side, the further it will swing on the other side of the middle point, so it is also with our emotions."¹ This pair of *Samślesha* (conjunctive joy or joy of union) then, and *Viślesha* (disjunctive joy or pain of separation) are amply illustrated in the Vedānta mysticism, the Dravidian mysticism, the Persian mysticism, the Christian mysticism, and wheresoever human hearts exist, and these long and languish for their Lord God.²

It has been already said that of all the three aspects of Divinity, viz., Truth, Goodness and Beauty (*Sat-Chid-Ānanda*), it is the Beauty aspect of which all Mystics are enamoured.³ "The Beauty of Rāma," say Vālmiki, "was such that it made women of men." "Pumsām dṛiṣṭi-chitt-āpahāriṇam."⁴ The counterpart of this idea is illustrated in the Mahābhārata story, of the beauty of Draupadi (a woman) making men of her female attendants :

"Pāñchālyāh padma-patrākshyāh
Snāyantyā jaghanam ghanam
Yās striyo dṛiṣṭavatyas tāh
Pumbhāvam manasā yayuḥ."

¹ *On Moods* [Theosophical Review, pp. 215, Vol. XXXV, 1904].

² Professor Stearns corroborates this idea thus: "In every age when the life of man grows weak and its inner fires die down, mysticism is needed. Mankind must be made to realise that the hidden life of faith and communion with God is their true life."

³ On the Ideal of Truth, Goodness and Beauty, Lectures XIV to XIX, Vol. II, of *The Philosophy of Plotinus*, by W. R. Inge, are illuminating. Plotinus says about Beauty: 'The One is the beginning and end of Beauty.' (Ch. on the 'Absolute').

⁴ Rāmāyaṇa 'The Iṣa-Up., 8, speaks of Brahman as *Kavi*, i.e., the Poet, and the Cosmos is His Poetry.

Śrī Vedāntāchārya, a great sage, tells us that these moods of elation and depression are the experience of every mystic feeling his way to God, figuratively depicted as love-phases as between lovers : “ Bhaktis sṛṅgāra-vṛittyā pariṇamati muneh bhāva-bandha-prathimnā, Yogāt prāg-uttar-āvasthitir iha viraho deśikās tatra dūtāḥ ”.¹ i.e., “ Bhakti or mystic love to God becomes a Science of æsthetics, divided into periods of union and separation, marking the alternate stages of Yoga. The elder mystics become the servitors of the initiates ”. Now, Śrī Kṛishṇa as has been said above, is the love-type Avatāra for a mystic’s love, to aim at. And Rāma, who preceded Kṛishṇa, is linked with the latter, in the history or evolution of Vedāntic Mysticism. Śrī Kṛishṇa fulfilled Rāma, and He is, therefore, the Yogeśvara, or the Master of Mysticism or loving union, as said in “ Yatra yogeśvarah Kṛishṇo.”²

This Lord of the Mystics played out in His incarnation the Drama of Love and Death. The Drama of Love is exemplified by the story of the sixteen thousand damsels, and the Drama of Death by the Mahābhārata War. Both these aspects of Śrī Kṛishṇa, as the God of Love, and as the God of War, may be illustrated from the text of the Bhagavad-Gītā itself, not to go to other voluminous and exhaustive treatises, such as the Mahābhārata itself (of which the Gītā is an episode), the Harivamśa, the Viṣṇu-purāṇa, and Śrī Bhāgavata, not to speak of other Purāṇas in which the achievements of this incarnated Deity are chronicled. The Drama of Love and of Death is the Drama of Life, and it is the Cosmic drama; and Edward Carpenter has well given the title “ Drama of Love and Death ” to one of his works. This work is mystical in its undercurrent, and probably the story of Śrī Kṛishṇa was present before the author’s mind. Referring to the Art of Love, such as is treated in the *ars amatoria* of Ovid or

¹ *Draṁid-ōpanishat-Tātparya-Ratnāvali*, Stanza 3.

² *Bh.-Gītā*, XVIII, 78.

the *kāma-sūtra* of Vātsyāyana, E. Carpenter says that this Art is not a light matter but goes "into the deep realms of psychology, biological science, and ultimately of religion" (p. 27). The Kṛishṇa-cult, in its aspect of the Drama of Love is of the last description, *viz.*, Religion.

After this slight apparent diversion, it is now my endeavour to show the link between Rāma and Kṛishṇa, in the mystical realm. Being or Truth, Goodness and Beauty are the three perfections of the Godhood, and the Mystic's main aim is directed towards the realisation of the last, *viz.*, Beauty, by means of Love. It was shown that Rāma's beauty was of such exquisite nature as to make women of men. And men, and stalwart men, too, like the ascetic Rishis who dwelt in the forests, desired to become actually Brides to their Spouse God. This story is mystically related in the Kṛishṇopaniṣat (one of the 108 Collection) thus: "Śrī Mahā-Viṣṇuṁ Sachchidānanda-lakṣhaṇam Rāmachandram dṛiṣṭvā sarvāṅga-sundaram munayo vanavāsino vismitā babbhūvuḥ. Tam-h-ochur no vadyam avatārān vai guṇyante ālīṅgāmo bhavantam iti, bhavāntare Kṛishṇ-āvatāre yūyam gopikā bhūtvā Mām ālīṅgatha." For the rest of the original, the Upaniṣat itself may be read. The purport of the above extract is that Śrī Mahā-Viṣṇu, who is of the nature of *sachchidānanda* (this is the Upaniṣadic expression for the Truth-Goodness-Beauty idea of God), who is Rāmachandra, paragon of Beauty, the Munis or mystics, the Forest-dwellers, saw. Seeing, they became enamoured, and expressed a wish to embrace Him; but they were men; and Śrī Rāma said, "I will be born again as Śrī Kṛishṇa, and ye shall be born as Gopikas, *i.e.*, milk-maids, and embrace me." *En passant* a few esoteric points in this story of the Upaniṣat may be useful in view of the symbology which all mystics employ. Devakī, the mother of Kṛishṇa, is the daughter of Brahmā (Brahma-putrā); Vasudeva, the father, is the Vedic meaning of

Rāma-Kṛishṇa. Gopikas and the Cows are the R̥ig-Vedas; the staff in Kṛishṇa's hand is the lotus-seated Brahmā; and Rudra is the flute; Gokula is Vaikunṭha, the trees wherein represent the devotees. Greed, Wrath and Fear are the Daityas, *i.e.*, Demons. Ādiṣeṣha became Balarāma, and Kṛishṇa himself was the eternal Brahman. The 16,000 damsels increased by 100 and by 8, are the Upanishads of the Vedas. Hostility is the athlete Chāṇūra, and Revenge Musṭhika. Pride is the elephant Kuvalayāpiḍa. Dayā is Rohiṇī, and Mother Earth is Satyabhāmā. Kali (the Iron Age) is Kamsa himself, diseases constituting Aghāsura. Friendship is Sudāma, Truth is Akṛūra, and restraint is Uddhava. The great, sounding conch-shell is of the nature of Lakshmī herself, born in the Ocean of Milk. The child Kṛishṇa breaks the milk-pots for play, reminiscent of his having (before as Kūrma or the Tortoise) churned the Milky Sea. He incarnates for the removal of Wrong, and protecting His own offspring, Right (*Dharma*). For other symbols, the original may be profitably read. But Brindā (Love), and Brindāvana (the realm of Love), is worshipped in every Indian home and is of special mystical significance.¹ Read *Bhāgavata-Purāṇa*.²

Now listen to the end of the story. Kṛishṇa's Avatāra was approaching the end. He sent away all the 16,000 damsels in charge of Arjuna to escort them from Dvāraka to Hastināpura. But the Ābhīras or the roughs of the woods rushed out and waylaid Arjuna and carried away the damsels as booty. One may pause here to muse over the Drama of Love and Death illustrated. God's own wives given to thieves! But wait. These women (?) begged the Ābhīras to be allowed to wash themselves in a

¹ Read 'symbology' in my *Lives of the Āzhvārs*.

² Pp. 289 ff. by P. Narayana Simha.

pond' close by. Permitted, they plunged in it. And lo! *men* emerged out of the pond. Who were they? They were the Rishis of the Rāma-Avatāra, whose wishes to embrace God were fulfilled by the Kṛishṇa-Avatāra!

From the above, it is clear what part symbology plays in the Cosmic Drama. Why, the whole cosmic theatre consists of nothing but symbols. The meaning of symbols is the life of God played out. What is meant by the anthropomorphic conception of God may also be thus understood by means of symbolisms. Freemasonic symbols are, to wit, analogues. The Gopāla-tāpani Up., its Pūrva and Uttara parts, may also be advantageously read. In it there is a theodicy² of Śrī Kṛishṇa's Drama of love with damsels. Specially the Christian missionary who has lavishly bestowed the titles of 'Jāra' and 'Chōra' on Kṛishṇa, ought to know this: "Once upon a time the Vraja-damsels slept in joy overnight, awoke, and having approached Kṛishṇa, the netherd, the All-God, He asked them to bestow alms to Durvāsa the Brāhmaṇa, seated on the opposite side of the river Yamunā. How shall we cross the water-full river? they asked. Śrī Kṛishṇa said, Utter my name as the Celebate (Brahmachārin). They did so, and Yamunā parted and gave them way."³

In the Mahābhārata, there is a story where a child was born dead; and it was the only child very much wanted

¹ This is called the Gopī-talāb near Dvāraka, into which I myself dipped during my pilgrimage.

² The student may carefully study this question fully discussed in *Śrī Bhāgavata*, X, 33, 31 ff. King Parikshit asking Rishi Suka says:

'Dharma-vyatikramo dṛishṭah īśvarānāṁ cha sāhasam tejīyasām na doshāya vahnē sarva-bhujo yathā'. *Gautama-Dharma-Sūtra*, I, 3, runs thus: 'Dṛishṭo dharma-vyatikramah, etc.'

The purport is that the daring deeds of divine souls are above reproach inasmuch as they are like the all-devouring fire. These deeds are not examples for (weak) men. They are *Super-human*.

³ Cp. with Moses crossing the Red Sea by laying his rod thereon.

to propagate a race of righteousness; how to make it live was the problem. There was no other resort than that of beseeching Śrī Kṛishṇa. The ladies fell at His feet, with cries of agony. He promised them relief. He looked on the child, and commanded it to rise, by virtue of His being an eternal Celebate "yadi Me brahmacharyam syāt" were the words He uttered; and the child came to being. [This was Parikshit.]

Hence *chora* means the Stealer of souls, and *jāra*, the Lover of souls.

That Kṛishṇa was not only an ideal of virtue (Goodness), but an ideal of Beauty, may be gathered from many quarters, but the Bhagavad-Gītā is a ready referee to all such features. Arjuna, for instance, is in ecstasy over the Beauty of the Lord; he calls Him by all such attributes and such endearing titles as for example in "piteva putrasya sakheva sakhyuḥ Priyaḥ priyāy-ārhasi". [XI, 44.] The Mystic's "Beloved" is here. Kṛishṇa himself points out in the Xth Adhyāya of this work how he is the type of Beauty in all objects. Crowning it all, He says: "Prajanaṣ ch-āsmi Kandarpaḥ," i.e. [X, 28]. "I am Cupid, the Ideal of all Beauty."

Naturally the female sex was attracted to this Beauty. The Gopis, it must be remembered, were the male lovers of Rāma, now transmuted to female lovers. When they left their homes and relations and flew to Kṛishṇa as iron filings draw to the magnet, Śrī Kṛishṇa the paragon of virtue read them a sermon of duties in the Śrī Bhāgavata, and asked them to return home to fulfil them; and that, he said, would be the best service that could be rendered to Him, and most acceptable to Him. Here are the Śrī Bhāgavata verses (Xth Skandha, 29th Chapter) treating of the mystic union of Souls and God by the allegory of the Rāsa-Kṛiḍā. This chapter may be styled the Mystic's Text-Book of Love to God. The pathos and the outflow of the heart, both of quantity and quality, are

exceptionable. The piece cannot all be quoted here, but one incident must not be omitted :

Tam eva paramātamānam
Jāra-buddhy-āpi saṁgatāḥ
Jahur guṇamayam deham
Sadyah prakshīṇa-bandhanāḥ.

i.e., "By a love the world considers as socially wrong, the damsels so became absorbed as to burst all their material bonds and anon entered into the Great Spirit (Paramātmā)." ¹

Here are the verses which Śrī Kṛishṇa spoke, to the Vraja damsels, as the moral to the Divine sport or the Drama of Love (the Rāsa-Kṛiḍā) :²

Rajany eshā ghora-rūpā
Krūra-satva-nishevitā
Pratiyāta vrajam n-eha
Stheyam strībhis sumadhyamāḥ !
Mātarah pitarah putrāḥ
Bhrātarah patayas cha vah
Vichinvanti hy-apāṣyanto
Mākrīdhvam bandhu-sādhvasam.

i.e., 'Maidens! in such dark night haunted by evil spirits women should not stroll. Return to Vraja, anon.

'Missing, your mothers, fathers, brothers and husbands will be searching you. Ye should not strike your kin with such fear.'

Such theodicy for Śrī Kṛishṇa's deeds is to be found in abundance, for him who will seek ; and the seeker shall find. For example, the Gopī-vastra-haraṇa story requiring everything of one's own being given up (*ākiñchanya*)³ is compensated for

¹ Cf. In a dark night,
With anxious love inflamed,
O happy lot!
Forth unobserved I went,
My house being now at rest.
In darkness and in safety,
By the secret ladder, disguised,
O happy lot! etc.

[*Dark Night* by St. John of the Cross]. Says E. I. Watkin : "There is the Bride, who has escaped the would-be hindrance of her household by the secret ladder and in disguise, while all are asleep. There is He who awaits in the darkness, the lover undescribed, because He is indescribable, Himself. The transformation follows, the embrace and the sleep of the Divine Lover. [Pp. 397—8, *The Philosophy of Mysticism*, by E. I. Watkin.]

² Rāsa—Pertaining to Rasa—Quintessence—Godness—God.

³ Poverty of spirit=nudity figuratively.

by the Draupadî-vastr-āharaṇa story which receives everything (*sarvasva*) from God ¹—‘Ya ātma-dā bala-dā’.

The charge of theft (*choratva*), levelled against Śrī Kṛishṇa is interpreted as meaning *Redemption*, i.e., vicarious redemption, i.e., Śrī Kṛishṇa as the Saviour of Souls, by redeeming sins. A devotee of Śrī Kṛishṇa exclaims: “Chorasya chauryam jagati prasiddham chauryasya chauryam na tu dṛishṭa-pūrvam”.² e.g., “The theft of a thief is a well-known fact in the world; but the theft of the theft (of the thief) has not been known before.” The latter portion is with reference to Kṛishṇa, who perpetrates the theft of a theft.³ The first thief is the Soul, who has thieved the Soul, which is not his own, but Kṛishṇa’s (God’s); and Kṛishṇa, therefore, has the right to recover (i.e., to steal back) his own property, the Soul! If by fair means it is not delivered, it is stolen by Kṛishṇa, all unawares. This is to symbolise or speak in metaphorical language, the irresistible Grace of God, to exemplify Grace as forming the contents of God in supererogation. Grace is Love in abundance.

While *jāratva* means ultimate bliss of union for the mystic, *choratva* means for him the unquestioning

¹ The story of Gopī-vastr-āharaṇa, or the hiding by Kṛishṇa the garments of the Gopis, which they had laid aside for a bath in a tank, and his promising to return them if they approached them naked, is explained by Annie C. M’c Queen thus: “If the *vastra haraṇa* of the Gopis be fact, is it reasonable to accept the explanation that the God-child chose this way of teaching a lesson to his disciples? That they, although they were Rishis, should observe the moral code of the time and preserve womanly modesty, by not going naked into the stream? Or to accept another explanation, why should not the Divine Master force them to come out naked before Him so that they might learn the lesson that nothing is covered to the sight of God? [Lecture on *Kṛishṇa*, delivered before the New York Branch Theosophical Society].

² *Viṣva-guṇ-ādarṣa* by Venkaṭādhvari.

³ ‘And why, after stealing it,

Hast Thou thus abandoned it,

And not carried away what Thou hast stolen.’ [*Canticle* by St. John of the Cross.]

self-surrender, or surrender of the Soul.”¹ But these ideas are enshrined in the Bhagavad-Gītā verse—the figurative however stripped. Here God Himself calls upon the soul to surrender itself to Him :

Sarva-dharmān parityajya
Mām ekam śaraṇam vraja
Aham tvā sarva-pāpebhyo
Mokṣhayiṣhyāmi m-aṣuḥaḥ [XVIII, 66],

the former distich signifying surrender, the latter, redemption.² Kṛishṇa, love-incarnate, alone can make such covenant with His beloved souls. God is Love. Love sacrifices. Sacrifice is Service.

Jāratva was, after Śrī Kṛishṇa, illustrated by Buddha by his Nirvāṇa or Illumination ; and *Choratva* by Jesus Christ by his redemption under persecution.

Symbolically (or in the erotic Code of the Mystic) Buddha is represented as standing nude (*i.e.*, Nirvāṇa) ; and Christ is nailed on to the Cross as a thief with a thief. And both these characters are symbolically represented by Śrī Kṛishṇa’s nude images like that of Buddha in Śravana-Belagola (in Mysore), and his holding in his right hand a lump of butter—the butter-lump being the Soul, and Kṛishṇa the thief, who has stolen it.³ The two aspects later dramatised by Buddha and Christ find their unified type in Śrī Kṛishṇa their common parent ; and

¹ Absolute surrender of self to God, a perfect identification with the divine will, will “let us pent-up creatures through into eternity, our due” [P. 449, *Reign of Religion* by Radhakrishnan].

² Cf. “I am not I till I am one with Thee,
I am not I till, loosed from Self’s control,
I cease to be and love absorbs my Soul.”

[Edmund Holmes, a latter-day mystic.]

³ Cf. ‘All which I took from thee I did but take,
Not for thy harms,
But just that thou might’st seek it in My arms,
All which thy child’s mistake.
Fancies as lost, I have atoned for thee at home :
Rise, clasp My hand, and come !’

[*The Hound of Heaven*, by Fr. Thompson.]

further the fact of unconditional surrender on the part of Souls' is the sense of the act of nudity demanded in the Gopī-vastr-āpaharaṇa incident (already commented on), amongst other innumerable incidents of the drama of Love and Death enacted by the Lord of Love and War, Śrī Kṛishṇa. The moment of Love from Him streams down to be impounded in Buddha and his Illumination, and the moment of strife flowing into Christ and his crucifixion.

"Whether it be Kṛishṇa who asks for surrender, or Buddha who by his nudity symbolises the attitude of the soul stripped of all its self-made trappings, or Christ, who by his act of crucifixion, suffers for mankind, the whole Cosmic Drama enacted by God is impulsed by Love; and that Love masquerades under a variety of symbology. Kṛishṇa, the God of Love, in excelsis, says :

Priyo hi jñānino 'tyartham
Aham, sa cha Mama priyah. [*Bh.-Gītā*, VII. 17.]

i.e., 'I am the Choice Object of love to my beloved; and they to me are so.'

It is the impulse of love that necessitates God to incarnate, and indwell in the hearts of all beings. Those who are acquainted with Hegelian philosophy can recall to their minds his doctrine of the principle of difference immanent in his Absolute; and this differential principle unfolding into the actuality of the manifested worlds of mind and matter. This immanent principle according to Vedānta is love—*Ānanda*. 'The Sources of Power in Human Life,' an article by Evelyn Underhill, has some apt references to this subject.¹ '... the feeling of Love' is 'the most ultimate conception that can be used in the characterisation of the Absolute'.²

¹ See *Hibbert Journal* for April, 1921.

² P. 175, *Elements of Constructive Philosophy*, by J. S. Mackenzie.

Here are a few lines from Francis Thompson, pertinent to the topic on 'God and Love'. God says to man :

Of all man's clotted clay the dingiest clot ?
 Alack, thou knowest not
 How little worthy of any love thou art !
 Whom wilt thou find to love ignoble thee
 Save Me, save only Me ?¹

This shows the supererogation of God's love. This love ever impels to action. Under its pressure, God cannot remain in quiescence, says the Upanishat :

Sa ekākī na ramate.²

The *Purusha-Sūkta*³ is a typical account of God's sacrifice ; and this sacrifice has no personal motive, because the Sacrificer is God Himself. Love is the only motive. Science of Divine Love as promulgated by Nārada and Śaṇḍilya may be studied.

¹ *The Hound of Heaven.*

² *Br. Araṇ. Up.*, I. 4. 3.

³ In all the Four Vedas, this *Sūkta* is found.

SECTION IV

MYSTIC FACTORS IN THE BHAGAVAD-GĪTĀ

IN this Section, I propose to show a few typical passages from the Bhagavad-Gītā, bearing out the basic ideas of God, Soul, Immortality, and the Path for the Mystic to realise it. A barest outline alone can be presented; not even that, but a skeleton-indication for the student, who, if he would, should make a life-study of it, keeping in view the enormous exegetic literature that various Āchāryas, such as Vyāsa, Śaṅkara, Rāmānuja, Madhva, Nimbārka, Baladeva, Vallabha, Vedānta Deśika, Varavara Muni and a host of others have written thereon.

Param-bhāvam, Param-Dhāma, Pavitram, Purushottama, Uttama-Purusha, Kshetrajña, Tejas, Divyam, Jyotishām Jyotiḥ, Tat, Sat, and other terms occur in the various parts of the Gītā. It is enough to cull from them all the three fundamental ideas required for a perfect ideal of Godhood, *viz.*, Truth (Sat or Tat), Goodness or Holiness (Pavitram), and Beauty or Light (Divyam, Tejas, Jyotiḥ, Dhāma). The idea of the transcendental is in the term Param, the idea of immanency in Kshetrajña, and of Personality in Purusha. The idea of the multiplicity of manifestations is evident from the Vibhūti-Vistara Adhyāya Xth. From such stanzas as :

Avajānanti Mām mūdhāḥ
Mānushīm tanum āśritam. [IX. 11.]

i.e., The ignorant revile at my humanly appearance,

Tad-ātmānam sṛijāmy-Aham. [IV. 7.]

i.e., 'Then I do create Myself,'

Rāmaṣ ṣastra-bhṛitām Aham. [X. 31.]

i.e., 'I am Rāma amongst the Warriors,'

Bahūni Me vyatitāni

Janmāni tava ch-Ārjuna. [IV. 5.]

i.e., 'Many have been my past Incarnations, etc.,'

"Janma karma cha Me divyam

Evam yo vetti tattvataḥ. [IV. 9.]

i.e., 'Whoso understands the truth of My births, etc.,'

the fact of Incarnations on earth—as apart from His Incarnations in other spheres of the Universe—for the salvation of mankind—is made evident.

From such passages as

Aham ātmā Guḍākeṣa

Sarva-bhut-āśayas-sthitaḥ. [X. 20.]

i.e., 'I am the Spirit dwelling in all hearts,'

Iṣvaras sarva-bhūtānām

Hṛid-deṣe'rjuna tishṭhati. [XVIII. 61.]

i.e., 'The Lord dwelleth in the hearts of all beings,'

Mayi te teshu ch-āpy Aham. [IX. 29.]

i.e., 'They are in Me, and I in them,'

Sarvatragam achintyaṇ cha

Kūṭastham achalam dhruvam. [XII. 3.]

i.e., 'All-pervading, I remain the Constant,'

the fact of God's dwelling in every Soul (*antaryāmin*) is made patent. This is the most vital fact for the mystic.

And from such passages as "Mām ekam ṣaraṇam vraja" [XVIII, 66] and Kṛishṇa, the subjective in essence, acting out objectively as the charioteer of Arjuna in the battle-field of Kurukshetra, which is *Dharma-kshetra* (for Righteousness or the Final Ethical Value, which is the purpose of Creation, is to be vindicated) gives the secret of the *Arch-avatāra* or Objective worship, the counterpart of the Subjective (*antaryāmin*) worship. I am the Worship-worthy, thou art the

¹ *i.e.*, 'To Me the sole Refuge, come'.

Worshipper, and I and thou (or God and Soul) are eternally linked in worship. These are the facts for mysticism and they constitute the quintessential significance of the Bhagavad-Gītā.

From the above it is made clear that God is both very far and very near, and the far is the near. It is Love that prevails in all these circumstances.¹ A Gītā passage runs thus: "Dūrasthañ ch-āntike cha tat"² [XIII. 16]. In the manner that the old story of the churning of the milk-ocean (Kshirābdhi) (in the Tortoise Incarnation) was rehearsed by churning the milk of the milk-pots into curds (*dadhi-bhāṇḍa*), the inner or the subjective character of the Upanishat, viz., "Ātmānam rathinam viddhi,"³ etc., was enacted by Śrī Kṛishṇa as the outer or Objective Charioteer in the battle-field. And the Mystic pours out his devotion to this Lord of Mysticism—the Lord of the Drama of Love and Death⁴—in such lyrics as

Agre kṛitvā kam api charaṇam jānun-aikena tiṣṭhan
Paṣchāt Pārtham praṇaya-rasa-jushā chakshush-āvekshyamāṇaḥ
Savye tottram kara-sarasije dakṣhiṇe jñāna-mudrām
Abibhrāṇo ratham adhivasan pātu nas Sūta-veshaḥ.⁵

i.e., 'May the Charioteer-acting Kṛishṇa—postured in the Car with one leg suspended and the other crossed; with the left hand holding the whip, the right hand held in teaching sign; and at Arjuna love-glancing—protect us'.

In the Charioteer and His constantly persuading Arjuna to martial action is to be found the God of War, i.e., Death, under the shadow of which Love and Righteousness play the Drama of Life. The anthropomorphic character of God is here made plain; and the purpose for assuming such character.

¹ God is Eternal Love, and Dante says that it is this Love that moves the Sun and the Stars.

² i.e., 'That is both far and near'.

³ i.e., 'Know that Soul is the rider in the Chariot, etc.' [Kāṭha-Up., III. 3.]

⁴ Read: 'Attā char-āchara grahaṇāt' [Brahma-Sūtra, I. 2. 9] = 'I am the all-Devourer'. This is Divine Sport, not kosmic necessity—comments Rāmānuja.

⁵ This is *Dhyāna-Śloka*.

Is this a sectarian God, Śrī Kṛishṇa? No, is the emphatic answer. For the very name Kṛishṇa is grammatically constructed out of V̄Kṛish and V̄N̄a, which, according to the verse "Kṛishir bhū-vāchakaṣ ṣabdo N̄aṣ cha nirvṛiti-vāchakaḥ"¹ means that Kṛish-N̄a is the universal Lord of both Earth (Kṛish) and Heaven (N̄a). Kṛishṇa further says He is God cosmopolitan, from such Gītā passages as: "Yo yo yām yām tanum bhaktyā ṣraddhay-ārchitum ichchhati," etc. [VII. 21], i.e., 'Whoso in love, in whatever form, pays Me worship, etc.' or

'By whatever ways of worship and whatever objects of worship my devotees come, I accept them all.'

The words *archā* and *tanu* in the above verse clearly indicate the efficacy of objective worship, or worship by Symbols or Images or Representations.

More than all kinds of worshippers, the Mystic, who worships Me by way of Love or Devotion, is the most dear to me, says the Lord:

Teshām jñānī nitya-yuktaḥ
Eka-bhaktir, viśishyate
Priyo hi jñānino'nyartham
Aham, sa cha mama priyaḥ. [VII, 17.]

As to the second basic idea for Mysticism, viz., the nature of the Soul, one must read the Second Chapter of the Gītā, "Na tv-ev-Āham jātu n-āsam na tve n-eme janādhipāḥ" [II. 12], and the series of stanzas following it, and the Thirteenth Chapter, called 'Kshetra-Kshetrajña,' for an exhaustive description. And this soul-idea is depicted in diverse situations in the Book, which a close student will be able to discover for himself. The most important idea for the Mystic and the most mysterious to battling metaphysicians is that of God looking upon the Soul as His own Self!: "Jñānī tv-ātmaiva Me matam" [VII. 18]. Elsewhere Śrī Kṛishṇa says: "Mama-iv-āmṣo

¹ *Harivamṣa*. See Kṛishṇa's name in connection with *Rig-Veda*, VIIIth Mandala, Hymn 74.

jīva-loke" [XI. 7], *i.e.*, 'the Soul is a part or a fragment of Me'. And "Apar-eyam itas tv-anyām prakṛitim viddhi Me parām Jīva-bhūtām" [VII. 5], *i.e.*, 'Know that Soul is My superior nature, differing from the Nature-Matter'. "Na tad asti vinā yat syāt Mayā bhūtam char-ācharam" [X. 39], *i.e.*, 'Nothing can possess being, apart from Me'. Hence Soul is an eternal entity most intimately kin to God. God and Soul are indiscerptible constituents; and with Nature, form a triune Unity.

This Soul grown to mystic stature is the *Jñānī* or the Sage; the *Bhakta* or the Saint, the lover; and *Kartā*, or the Servitor of God.

He is best described in the Gītā stanza :

Mach-chittā Mad-gata-prāṇāḥ
Bodhayantaḥ paras-param
Kathayantaḥ cha Mām nityam
Tushyanti cha ramanti cha. [X. 9.]

i.e., 'Their minds are absorbed in Me;
Their life is entered into Me;
They teach and tell each other of Me;
In content and delight.

or in other words,

'The Mystics, or my lovers, are those who have their hearts and lives centred in me.¹ They commune with each other, enlighten each other, of Me; aye, make My story their eternal theme of recitation. Thus do they joy and revel in bliss.'

Is this endeavour then, on the part of the Mystic? on the part of God? or on the part of both? In other words, is salvation ego-centric or theo-centric or duo-centric? The reply to this is found in the verse:

Teshām satata-yuktānām
Bhajatām prīti-pūrvakam
Dadāmi buddhi-yogam tam
Yena Mām upayānti te. [X. 10.]

i.e., "Those who continuously serve Me in love—centred in Me—will receive from Me the light of wisdom by which they will attain to Me". And :

¹ Bishop Gore says: "As God is Love, so where love is, God is, and the permanence of love in us means that we are permanently dwelling in God and God in us."

Tesham ev-ānukampārtham
 Aham ajñāna-jaṁ tamaḥ
 Nāṣayāmy-ātma-bhāva-stho
 Jñāna-dīpena bhāsvatā. [X. 11.]

ie., "I bestow My grace on them. Seated in their hearts, I destroy all the darkness of Ignorance by the blazing light of knowledge".¹ 'Mat-prasādāt [XVII. 58]=By My Grace.'²

The subject of Grace is a large one. There is co-operative Grace which is on both sides; irresistible or supererogatory Grace on the part of God alone; and on the part of the Soul the attitudes of devotion, surrender and service, to which separate Papers have to be devoted.³ It is enough here to mention that the Path of Love, or the Chosen Path of the Mystic, is one called the Bhakti-Mārga, by which his Immortality is realised. From the description of the Soul as eternal, as found in the Gītā, Immortality is an established fact. And therefore there is no such thing as Death. Death is a curtain placed against eternal Life—*mors janua vitae*.⁴ The screen alone has to be removed, the veil is but to be parted, and visions of beauty and bliss as were practically

¹ The following thoughts are useful to this subject. Eckhart, the Father of German Mysticism, ejaculated: 'God is nigh unto us but we are far from Him; God is within, but we are without; God is at home, but we are strangers.' Fenelon, the French mystic, expresses thus: 'Thou art, O Father, so really within ourselves, where we seldom or never look, that Thou art to us a hidden God.' Śrī Bhāgavata [X. 87. 48], exclaims: 'Hṛdistho'py ati-dūrastho karma-vikshipta-chetasām; ātma-śaktibhir agrāhyo'py anty upeta-guṇāt-manām.'

² Tukārām 'appeals to no miracles and no direct vision of any saint or deity; he proclaims the need of man for God's Grace, the power of God to bestow it, and the peace and happiness which it brings'. [P. 3. Vol. I. *The Poems of Tukārām*, by J. N. Fraser and K. B. Marathi].

³ The subject of Grace may be studied in the *Mundaka Up.*, III. 2. 3; *Kaṭha Up.*, II. 23; *Kaushītaki Up.*, III. 8, *passim*.

⁴ Cf. 'For birth hath in itself the germ of death,
 But death hath in itself the germ of birth.

* * * * *
 For they are twain yet one, and Death is Birth.'

[*Ode to the Setting Sun*, by Francis Thompson.]

'All Death in Nature is Birth, and in Death itself appears visibly the exaltation of Life' [Fichte, see p. 533, B. Rand's *Modern Classical Philosophers*.

given by the Master of Mystics, to Arjuna, are presently revealed to every Soul that is so blessed.¹

[It may be here observed that Co-operative Grace² involves the freedom of man's Will; whereas Irresistible Grace³ is sovereign on the part of God, not consequent on man's puny efforts. Says Francis Thompson: "Short arm needs man to reach to Heaven, so ready is Heaven to stoop to him." The former kind is technically called the *Markaṭa-Kiṣora* (or monkey and its child) kind; the latter the *Mārjāla-Kiṣora* (or cat and kitten) kind. These are explained in my *Artha-Pañchaka* or *Five Truths*, in the Journal of the Royal Asiatic Society, Britain, 1910. A few remarks on this subject from *The Religious Feeling* by Revd. Newman Smyth, will show how abstruse and interesting is the subject of harmonising man's Will with God's Grace. 'For the human will and Divine Grace have been too much regarded as distinct and separate in their very nature—the human soul as completely endowed in its own individuality; and then the problem of faith has been to understand how the two can ever be united, as grace and freedom are made one in conversion and the new life. But it is the conclusion of this reasoning that man is born for God (this is the grand truth expressed by *Ṣeṣhatva*, A.G.), and comes fully to himself only as he is conscious of himself as a personal being in relationship to God. God and the soul are distinct, yet the soul is not a sphere of being complete without God; as the sun and the earth, are separate—the sun above the earth, and glorious, yet also in the earth, which feels it to its very centre, and which is the earth only as it exists in the sunshine'. [P. 125.] The pursuit—intense—of the human soul by Divine Grace, is consummately sung in his *Hound of Heaven* by Francis Thompson. My article on *Holy*

¹ See the Section on 'Mystic Sense and Experience'.

² *Pushṭi-pushṭi-Bhakti* of the Vallabha System.

³ *Ṣuddha-Pushṭi-Bhakti* of the same.

Ghost or the Paraclete in The Theosophist for 1915, may be read.]

Śrī Kṛishṇa says :

Bhaktiā Mām abhijānāti
Yāvān yaś ch-āsmi tattvataḥ
Tato Mām tatvato jñātvā
Viśate tad-anantaram, [XVIII. 55.]
Mat-prasādāt tarishyati. [XVIII. 58.]

i.e., "My lover-Mystic by his love kens me as to who I am, and what I am in reality.¹ Having known Me thus, he enters into Me".² This is the mystic union; and there is no more separation. "Punar-janma n-aiti, Mām eti so'rjuna! [IV. 9] "The Soul crosses over to me by my Grace (*prasāda*)."
"No more re-birth the soul has; it reaches Me." "Avyakto'kshara ity-uktaḥ Tam āhuh paramām gatim; Yam prāpya na nivartante tad dhāma paramam Mama." [VIII. 21], *i.e.*, "That which is unmanifest, and exhaustless, is what is called the Surpassing Goal. That light surpassing is Mine, which reached, they return not."³

The state of the Mystic, and the greatness of India in having discovered the ways of salvation, that of the Mystic in particular, is well described in these words :⁴

"... If complete control be gained over the mind, so that it can be directed unswervingly on a single point, and then, dropping that point, (cp. *na kimchid api chintayet*) can remain poised and steady, the brain still, the senses asleep, then there arises above the horizon of the mind another kind of Consciousness, recognised by the thinker as Himself, but as Himself in a higher condition of being.

"As he rises into this condition, his powers suddenly enlarge, limitations vanish, a new and keener, subtler life

¹ "Love gives the soul . . . more of God than any other means" [St. John of the Cross—*Transformations*].

² Bergson says that by reason we move round the view, but by intuition we enter into it. Read p. 1, *Introduction to Metaphysics*.

³ Read: Sonnets expressive of deep mystical sense, by Edmund Holmes :

"What is my Self? A river gliding past
With ever-widening flood, from source to sea,
O sea, to which all rivers glide at last,
I am not I till I am lost in Thee;
I am not I till, freed from self's control,
I cease to be, and love absorbs my soul."

Cf.: Mundaka Up., III. 8, 'Yathā nadyas syandamānās samudre, etc.'

⁴ Pp. 90—91. *Some Problems of Life*, by Annie Besant.

pulses through him, he seems thought rather than thinker. Problems that puzzled him offer their solutions; questions that were unanswerable are answered simply and clearly; difficulties have vanished; all is luminous.

“Does anyone say that this state is a mere day-dream, in which the dreamer is at the mercy of his imagination? Surely, the evidence of those who have experienced it, is more valuable than the assertions of those who have never reached it, and their testimony is unvarying and covers thousands of years. This is one of the methods that has been pursued in the East for uncounted generations (*e.g.*, see the Upanishads from which some of the references have been given by me in these Papers), and this practice has developed not mere dreamers, not mere poets—if poets are to be despised by scientists—but some of the keenest metaphysicians (*e.g.*, I would draw attention to Josiah Royce’s *The World and Man*, Gifford Lectures, Second Series, especially the concluding Chapter “*Union with God*”. A.G.), the profoundest philosophers, that humanity has yet produced. The mighty literature of India—to say nothing of the Sacred Books of other lands—bears witness to its efficacy, for the writers of the noblest Indian works were men of meditation. It is not the view of the enthusiast only, but the view of the keenest minds in Europe, that Indian thinkers offer solutions of psychological problems and theories of man and thought, that deserve the most respectful consideration and the most careful study. Meditation, as the way to transcending the mere brain Consciousness, is recommended not only by the mystic, but also by the metaphysician, by intellects that plunge into the ocean of existence and swim where the majority drown. By it may be obtained the knowledge that man is a Consciousness transcending physical conditions, and only when that Consciousness is reached can the existence of the Soul be proved

by way of the intellect (*Read the Janaka-Yājñavalkya discourse I have elsewhere given. A.G.*).

“There is another way, the way of devotion (*Read again the verse “Bhaktiyā Mām abhijānāti” I have given from the Bh.-Gitā. A.G.*), that reaches the goal attained by way of the intellect (*jñāna-mārga*), and for many of us that way is more attractive, that road is more readily trodden. In that our meditation is directed to an object (*cp. Arch-āvatāra. A.G.*), adored and loved, and the passion of the soul for that high spiritual Being burns away every sheath that separates it from the object of its worship, until in union with Him it finds the certainty of its own Immortality, knowing itself as self-existent since one with the One who is life. Then knowledge replaces faith, and the devotee like the philosopher knows himself eternal.”

For the modes of meditation, the *Yoga-śāstras*, the *Upanishad-Vidyas* (a table of 32 is given in my *Bhagavad-Gītā* with *Rāmānuja's Commentary*), *Bhagavad-Gītā*, Chapters II and VIII particularly, may be read, and then the Chapters on *Bhakti-Yoga*, which are of special value to the mystic. The ethical Code for the mystic will be found given in the Twelfth Chapter of the same wonderful Book.¹

The teachings of the *Bhagavad-Gītā* are the epitome of the ancient *Bhāgavata Dharma*, called also the *Ekāntika Dharma*. The *Nārāyaṇīya* Section of the *Śānti Parvan* of the *Mahābhārata* gives an account how the *Bhāgavata Dharma* was taught from *Brahma-Kalpa* to *Brahma-Kalpa*, frequently forgotten, as the *Bhagavad-Gītā* itself tells:

Sa kālen eha mahatā
Yogo nashṭah Parantapa ! [IV. 2.]

¹ W. Humboldt wrote to Gentz in 1827 that the *Bhagavad-Gītā* ‘is the most profound and loftiest yet seen in the world’. Criticised by Hegel, he wrote : ‘When I read the Indian poem for the first time and ever since, then my sentiment was one of perpetual gratitude for my luck, which had kept me still alive to be able to be acquainted with this book.’ [P 149, *Literary History of Sanskrit Buddhism*, by G. K. Nariman.]

In Chapter 348 of the Nārāyaṇīya Section, the Bhāgavata Dharma revealed from age to age by Nārāyaṇa Himself, was the same which was taught to Arjuna. Nārāyaṇa manifests himself to Nārada; and in the course of explaining the principles of the Ekāntika Religion, foretold that he would incarnate as Kṛishṇa in Madhurā for the destruction of Kamsa, the incarnation of evil (*adharma*). We have thus in the Bhagavad-Gītā an age-long tradition of teachings, communicated to mankind. Bhakti or love to Kṛishṇa-Vāsudeva-Nārāyaṇa is the method *Chef-d'oeuvre*, to win Immortality. The meaning of Nārāyaṇic Consciousness must now become further clear. The basis of mysticism is to be found in the Bhāgavata doctrines. B. G. Tilak has in his Gītā-Rahasya, devoted an important chapter to this doctrine as related to Gītā.

It is not to Buddhism, as is commonly supposed, due 'the repudiation of the slaughter of animals and the inefficacy of sacrificial worship and austerities'. These doctrines were taught in the ancient Bhāgavata Religion.¹ *Śrī Bhāgavata Purāṇa* is an exposition of the same doctrine. Śaṅkara says: "Ukto'vadhūta-mārgas tu Kṛishṇenaiv-Oddhavam prati, Śrī Bhāgavata-samjñetu te"² Of the epitome of this Religion, the Bhagavad-Gītā, we have here given but a superficial account, and just such fragments of it as may help to chime in with the general character of the subject of mysticism—the thesis on hand.

In conclusion, I should not omit to mention the German philosopher Schlegel's admiration for the Bhagavad-Gītā couched in the following devout language :

"Hail to Thee, Holiest Prophet, Revealer of the Universal will, Thou who hast created this Poem, by whose truths

¹ Read my article on the *Pāñcharātras* or the Bhagavat-Sāstra in the Journal of the Royal Asiatic Society, October, 1911. Also read Pp. 4 ff. *Vaishṇavism, Śaivism, etc.*, by R. G. Bhandarkar.

² *Sarvadarśana-siddhānta-Saṅgraha*--12 'Vedānta-paksha,' 99.

the mind is borne aloft with rapture unspeakable to all things heavenly, eternal and divine. Whatsoever Thy home among the undying, Thee I salute and before Thy Work I bend.”¹ And to-day we have Lokamanya Tilak’s epoch-making Bhagavad-Gītā-Rahasya, a work, written in gaol, of Kṛishṇa born in gaol.

[A Bhagavad-Gītā Bhavan (mansion) is being built in the Kurukshetra, where this Science was taught to Arjuna by Śrī Kṛishṇa; and from the circular No. 248, dated 17th July, 1921, issued by the Bhārata-dharma Mahā Maṇḍala, Benares, it is learnt that His Excellency the Governor of the Panjab will lay the foundation-stone of the building.]

We invite our readers to refer, for further exposition, to the Section : ‘Kṛishṇa and World-Appreciation.’

¹ See p. 420, The *Brahmavādin*, 1899.

SECTION V

VALUES FOR MYSTICISM: I

Let us now inquire what, to the conscious being—the mystic—are matters of value, in other words, what to him possess degrees of good and evil, or gradations of worth, apart from the conventional ideas of good and evil.

Knowledge is of three kinds, the objective, the subjective and the spiritual, or the *adhibhūta*, the *adhyātma*, and the *adhidaiva*, respectively. Under *adhibhūta* (objective), all scientific knowledge such as that of physics, other than the subjective self which apprehends it, *i.e.*, the knowable as apart from the knower—is subsumed. Under *adhyātma* (subjective), is classified all scientific knowledge which, abstracted from the objective region, is concerned with mental, moral and emotional aspects which one's own subjective nature has them within its fields of experience, such as psychology, ethics and religion. The third kind of Knowledge *adhidaiva* (the Spiritual), is comprised knowledge of the Universal as against the Particular, the Cosmic as against the Individual; and according to Vedānta philosophy, the Spiritual interpenetrating the subjective and objective universes. It is the Science of Spirit, which pervades all the other spheres of knowledge. In poetic and religious language the subjective and the objective constitute the body, of which the Spiritual is the Spirit thereof, or the principle which informs the body. It is the spirit-side of the Cosmos permeating the form-side

and the mind-side of it. "*Otañ-cha protañ-cha*"¹ as the Upanishads say, and

All are but parts of one stupendous whole,
Whose body Nature is, and God the Soul,

as the poet Pope says in his *Essay on Man*. "Yas tad veda ubhayam saha," says the Upanishat,² i.e., "He who knows them (the objective and the subjective) together," i.e., the synthesis of them both, or both held together in spiritual unity. This idea is of very great value; and it is the one idea, viz., the immanency of the spirit which is at the same time transcendent, or in other words, the involution of the spiritual universe in the objective and the subjective spheres, which Rāmānuja emphasises in his philosophy. This idea forms the nexus between idealism and realism. Śaṅkara's absolute idealism robs us of all the universe which is of much empirical value; and according to Rāmānuja's, it is conserved for us. As Prof. Mackenzie humorously says: "The idealist does not seek to rob anyone of his sun and planets, nor even of his cups and saucers. To say that something is more than what it seems, is not to say that it is not what it seems."³ The *Chhāndogya-Upanishat* (VIII. 1. 3) puts it thus: "Sa brūyād yāvān vā," i.e., "The outer and the inner ether, Heaven and Earth, Fire, Air, the Sun and the Moon, the Lightning and the Stars, whatever (in short) is here and is not (here) are all included in Him."

We have thus three kinds of knowledge, and their relations have been briefly shown as the Vedas have it.

The Spiritual Knowledge, or in other words, Knowledge of God, is of ultimate worth to the Mystic; as compared with Knowledge of the Self (subject) and Non-self (object). These other knowledges have to him relative values only, in

¹ *Subāla-Upanishat*, Xth Khanda. This principle, in all its *Divine Relations* (See Sec. II), is Nārāyaṇa, says this Up. Also see *Bṛihad-āraṇya Up.*, V. 6).

² *Iṣāvāsya-Up.*, 11.

³ P. 667, *Theories of Knowledge*, by L. J. Walker.

that they are, to his knowledge of God which is of the utmost value, but serve as useful contrasts. As against the background of his objective and subjective knowledge, his spiritual knowledge stands out as a clear relief, in colours, outlines, lineaments and artistic perfection. Hence the verse :

Samjñāyate yena tad asta-dosham
 Suddham param nirmalam eka-rūpam
 Samdriṣyate v-āpy-adhigamyate vā
 Taj jñānam ajñānam ato 'nyad uktam.¹

i.e., "That is the only Knowledge, the Knowledge of the stainless, holy, superb, distinct or pellucid and uniform, by which God is apprehended, God is envisaged, and God entered into. All other Knowledge is as good as non-Knowledge."

Happiness is also of such values as is knowledge, and these two stand to each other in relative and absolute importance. Knowledge of God gives the ultimate bliss. "There is none good but One"—the Spirit of the Whole (or "the spirit that we may hope is immanent in the Whole").² That is to say, happiness in relation to the objective universe is of third-rate value ; to the subjective, second-rate ; and to the spiritual, first-rate, or of the utmost, ultimate, and intrinsic value, whereas objective happiness is relative and instrumental to the subjective, and the subjective relative and instrumental to the spiritual, which last is absolute and intrinsic. This happiness or bliss is the Ānanda of the Upanishads, and its form of Consciousness is of the Ānandic (or love) aspect ; the aspect in which the particular is resolved into the universal, the individual into the cosmic, the solipsistic into the panipsistic, and the supreme moral value of goodness and holiness and blessedness reached and realised by the resolution of the selfish into the altruistic.

¹ *Vishṇu-Purāṇa*, VI, 5. 87.

² Page 477, *Elements of Constructive Philosophy*, by J. S. Mackenzie. Study Plato's ideal of the Good.

The Mystic who attains to this condition is called the Dhīra, or the Sage and Saint, and he is said to have discarded as poison the objective happiness, slighted the subjective happiness, and drowned in the spiritual happiness. To this effect, runs the verse :

Visham iva bahish kurvan dhīro bahir vishay-ātmakam
Parimita-rasa-svātma-prāpti-prayāsa-parāṇ-mukhaḥ
Niravadhi mahānanda-Brahm-ānubhūti-kutūhalī
Jagati bhavitā daivāt kaṣṣhit jihāsita-saṁsṛitiḥ.¹

The way to this bliss is through Peace, says the Bhagavad-Gītā, "*aśāntasya kutas sukham*". [II. 66, *passim*.]

In connection with the above subject-matter, the following Report of Dr. J. S. Mackenzie's Conception of Ultimate Values, given in page 11, *New India*, November 29, 1920, will give an idea of how Western thinkers are falling in with the views of Eastern thinkers.²

"The Lecturer then dealt with Sidgwick's Theory of ultimate good, and said that they could find it in something which belonged to their own Conscious being. Sidgwick analysed Consciousness and considered various modes of Consciousness. According to Sidgwick, Knowledge was not supremely good because there was knowledge of something that was good as well as knowledge of evil which it was not desirable to possess. Similarly, "willing and choosing" were not intrinsically good though they might be roads to what was good. Utilitarianism was no longer a prevailing system of ethics. Thinkers in India had generally thought of blessedness rather than of pleasure as being a supreme end. It seemed to be the case that in a good deal of Eastern speculation the conception that was put forward was best described not by such a term as pleasure or happiness, or even blessedness, and what they chiefly valued was what was best

¹ *Saṅkalpa-Sūryodaya*, by Vedānta-Deśika, III. 25.

² Dr. Mackenzie, it must be remembered, also visited Mysore in December, 1920, and lectured on the above theme.

described as Peace, the absence of all disturbing elements. Peace could be thought of without thinking of any object, and that was what was aimed at in Eastern thought. It was the aim of getting rid of everything which was interested with pure self, pure apprehension of spiritual unity. The conception of Love was another conception. When they thought of pure Peace, it had hardly any content in it, and the content which was given to it was some idea of Love of God, and that went readily with the love of their fellow-beings.¹ If they gave content to the conception of Peace, it led them to the conception of love. Ultimate value has three aspects: "Beauty, Truth and Goodness. Ultimate value was that which had perfection. It was perfectly beautiful, perfectly true, and perfectly good. If they could comprehend that which had that supreme reality, they could take it as having supreme value, and that was the conception of God." There is one notable feature in this Report. Beauty is given the first place; and that is the *par excellence* and the *chef d'oeuvre* of the Mystic. Even the confirmed pessimist Schopenhauer recognised as the purest human satisfaction the restful contemplation of Beauty.² "Hence Goethe says that the beautiful is higher than the good, including the good within it. It would seem to be the higher and more comprehensive of the two, as involving the attainment of that which is only aimed at in the other."³ If on the ideal of Beauty you wish to consult a modern English writer, you have one in Ruskin. And in India, we have Śrī Bhāgavata, Gita-Govinda, Śrī Kṛishṇa-Karṇāmṛita, and a host of other works in Samskr̥it—the Sundara-Kāṇḍa of the Rāmāyaṇa taking the foremost place; and the outpourings of the Saints in Tamil, known as the 4,000

¹ Cp. 'Utradum unn-aḍiyārka-aḍimai' of the Drāvida Saint Parakāla, or Tirumaṅgai Āzhvār [*Tiru-mozhi*, VIII. 10. 3]; and *Mumukshu-p-padi*, I. 89, by Pillai Lokāchārya.

² P. 281, H. Sidgwick's *History of Ethics*.

³ P. 135, *Outlines of Metaphysics*, by J. S. Mackenzie.

Prabandhas, constitute a unique literature on God in His aspect of Beauty and Love. Love was later exemplified by Christ and then by Mahommed. The ancient Upanishads, of course, claim the first and foremost place in postulating the ideal of Beauty. We can only point to one instance here as illustrative of our statement. In the *Bṛihadāraṇya-Upanishat*, occurs the passage [VII. 15. 1]:

Samūha tejo yat te Rūpam kalyāṇa-tamam tat Te paśyāmi.

i.e., 'O Sun, converge thy rays, and open thy covering (rb, that I may see behind Thee the most Surpassing Beauty (of my God). The sight of such beauty is of course attended by the emotional experience, Bliss (*ānanda*).

The conception of Peace, or of Nirvāṇa, as conceived by Buddhism is of negative value.¹ But through Peace as instrumental to bliss as the final good, as conceived by Brāhmanism, is of positive value. To this effect has already been cited the *Gitā* verse: "Aṣāntasya kutas sukham." Elsewhere also we have in full:

Praśānta-manasam-by-enam
Yoginam sukham uttamam
Upaiti śānta-rajasaṃ
Brahma-bhūtam akalmasham.

i.e., 'Highest bliss goes to him whose mind has attained peace, who is God-like and pure'.

Śrī Kṛishṇa elsewhere admonishes Arjuna, who is on the Mystic Path, to practise both Vairāgya (negative virtues) and Abhyāsa (positive virtues) in order to attain to the ultimate blissful repose:

Abhyāsena tu Kaunteya
Vairāgyeṇa cha gṛihyate. [*Bh. Gītā*, VI. 35.]

The values of life are, for the Mystic, all transmutable into values of God. God, and bliss in union with Him, which is no other than enduring Divine Service—are the Mystic's transvaluations. *Homa mensura*² is to be given up for the

¹ See the Sect. on 'Buddhism, etc.'.

² This means that man is the measure of all things. In this judgment of his, Protagoras himself added the mighty words: 'Of things that are, that they are; of things that are not, that they are not.' This is accepting the *Divina mensura*.

Divina mensura. All his other fragmentary standpoints are to be surrendered to the ultimate standard, the *sub specie aeternitatis*; his flickering (or contractions and expansions as Rāmānuja would express) Consciousness is to give place to the lasting Consciousness, as is declared by the Śvetāśvatara Upanishat, [V. 9] "Sa ch-ānanyāya kalpate," i.e., 'The man expands to the infinite'.

Values of life are by Vedānta thinkers classified under four groups: viz., Dharma, Artha, Kāma and Moksha; or Righteousness, Wealth, Pleasure and Deliverance or Salvation. Why Dharma 'Right Means' or 'Right Rule' or Righteousness takes the first place in the Indian conception of man's aims is to show that by Right Means or Right Rule alone do Wealth, Pleasure and Liberation become the lawful ambitions of man (Purush-ārthas). For, Wealth secured without Dharma or the Rightful Means will result in the fate of Duryodhana. Dharma, it must be remembered, is personified in Dharma-putra, the son of Right or Righteousness. And Pleasure secured without Rightful Means will result in the fate of Rāvaṇa. Hence Śrī Kṛishṇa says: "Dharm-āvīruddho bhūteshu kāmo'smi Bharatarshabha." [*Bh.-Gītā*, VII. 11], i.e., 'I am the rightful desire in all creatures'." The Mahābhārata and the Rāmāyaṇa respectively illustrate these truths. And Salvation or Liberation which should come from God alone as from His Sovereign Grace, not by puny human effort, is again that which is said to be attained by that Rightful Means. Hence Rightful or Lawful Means (Dharma) takes the precedence of the other three aspirations of Man. Hence Śrī Veda-Vyāsa, with uplifted arms, cried out at the end of the Mahābhārata Poem:

Urdhva-bāhur viraumy esha
Na cha kaṣ chit śṛṇoti me
Dharmād arthaṣ cha kāmaṣ cha
Sa kim artham na sevyate.

i.e., 'I throw up my arms in despair and cry—but none heedeth me—that from Dharma alone, riches, etc., flow'.

"Kant," writes H. Sidgwick, "holds that man as a rational being is unconditionally bound to conform to a certain rule of Right, or 'categorical imperative' of reason".¹ Hence Dharma was the 'categorical imperative' which for Indian philosophers was the starting point of all other aims of the Self. Beginning with Virtue, as value, the ending is Virtue—God Himself—the ultimate value.

Thus, to the Mystic, of these fourfold aims, that which has ultimate value is Moksha or Release, salvation, which to him is no other than to be one with God, to which end all the other efforts and achievements lead; in other words, they are only steps on the ladder leading to God.²

The Brāhmaṇic socio-religious polity is aimed at establishing social peace and harmony by its institution of the Varnas, which if rightly followed possess values for organic society, by its institution of the Āśramas, which followed, ultimate values of Freedom are realised. By the Varn-āśrama-Dharma system thus is secured the fruit of social as well as individual salvation, the social and individual factors reacting on each other, and responding with, and reciprocating to, each other. By division of labour and functions such as this polity aims, the ideals of the Brotherhood of man, and the Fatherhood of God are designed to be attained. This means that values from Right to Freedom are graduated according to the position and progress of man in his several stages.

As problems of Indian values, interesting for Western students of sociology, we have here suggested the Purushārtha and the Varnāśrama ideals of India, as having important bearings on the Values-Problem. To the mystics, of course, these are useful scaffolding for their own cult.

¹ Pp. 271—2. *History of Ethics*.

² This spiritual unity has been named by several western mystical writers as the apex of the Soul, or the ground or the spark. Another name is synteresis or synderesis. Or as Dionysius would express it, "Perfect Unity, or unified condition of the Soul leads on unto the Beautiful and Good which is beyond all things and is One and the Same, without beginning or end".

The blessedness of the End is not to be judged by the process of the Means which may be attended with pain or pleasure, or both mixed; nor is the Path to it conceived as either strewn with roses or with thorns, or both admixed. The blessedness is the Goal, for the Martyr and the Mystic; for the Sage and the Saint. This truth is well expressed by Śrī Kṛishṇa in four stanzas :

Sukham tv-idānīm trividham
 Śṛṇu me Bharatarshabha
 Abhyāsād ramate yatra
 Duhkh-āntaṁ cha nigachchhati.

Yat tad agre viśham iva
 Parīṇāme'mṛitopamam
 Tat sukham sāttvikam proktam
 Ātma-buddhi-prasāda-jam.

Vishay-endriya-saṁyogāt
 Yat tad agre'mṛitopamam
 Parīṇāme viśham iva
 Tat sukham rājasam smṛitam.

Yad agre ch-ānubandhe cha
 Sukham mohanam ātmanah
 Nidr-ālasya-pramādottham
 Tat tāmasam udāhṛitam. [Bh.-Gītā, VIII. 36 to 39.]

The purport of the above verses is that there are three kinds of happiness, or happiness of three qualities, *i.e.*, happiness valued qualitatively, the quantitative therefore mattering not. The happiness which is seemingly so, and which entails ruin of all faculties, physical and moral, has only *tāmasika* value; what may begin with joy but end in misery, has only *rājasika* value; and what may begin with pain but surely end in pleasure has *sāttvika* value, which is penultimate as yet. But none of these is the ultimate happiness or blessedness which the Mystic aims at. The Mystic's happiness is what is indicated in the verses :

Sukham ātyantikam yat tat
 Buddhi-grāhyam atīndriyam
 Vetti yatra na cha-iv-āyam
 Sthitas chalati tattvataḥ. [Bh.-Gītā, VI. 21.]

Sukhena Brahma-saṁsparśam
 Ātyantam sukham aśnute. [Bh.-Gītā, VI. 28.]

It means that all those three kinds of happiness just described are transient, but the ultimate happiness (*ātyantikam sukham*) is one which attained, remains fixed and eternal. And this happiness is never the sensuous happiness (*atindriyam*), but that which is spiritually apperceived. It is the spiritual sense which functions in connection with the *Ānandamaya-Kośa*—analogisable with the intuitive faculty of Bergson, the intellectual faith of Kant, the Yogic perception, or æsthetic immediacy which lands the Mystic in ultimate blessedness. I might describe this form of Consciousness thus: We are never as a matter of fact without some contact with the Infinite; without it, ontology itself is non-est. One Upanishat the *Taittirīya* [II. 7. 1] therefore says: “*Ko hy-ev-ānyāt kah prāṇyāt yad esha ākāśa ānando na syāt,*” *i.e.*, ‘the reason for anything to exist, live or breathe at all, is because of the root-cause of that existence called all-effulgent (*ākāśa*) being blissful (*ānanda*)’. Happiness is therefore immanent in the very nature of being, and happiness, as our experience proves, is our being’s end and aim. Were it not so, we would cease to exist. The root and top of existence is in Bliss. The top is that which has the ultimate value.¹

We are then say in such contact, as two spheres in outward contact may be to each other. We are in contact somewhat, but not altogether in contact. We are here in a limited form of experience. Supposing we push the one sphere into the other, we then know that every point of the one sphere is in contact with every point of the other sphere; and also the duality of the two spheres has merged into a unity of the two spheres. If experience was before commensurate with the one point of contact, it is now commensurate with all points. The antecedent form of experience—Consciousness, Goodness (virtue) or happiness (or Bliss)—which was of one-point form or degree, may now be said to have spherical form

¹ For expansion of this theme, see the Sect.: ‘Mystic Sense and Experience.’

or degree. And even here it is not ultimate in another sense. It is ultimate in the sense of say 2 raised to the n 'th power, or 2^n . Now conceive the two-into-one merged spheres as having their common diameter produced to infinity, or conceive ' n ' raised to the n 'th power, n^n or x^x ; here you have the *ne plus ultra* of experience or bliss, which is the Mystic's content of Consciousness, the further progress of which—beyond spatial, and even temporal limits—is on the purely spiritual level. It must be so, because the diameters are to be produced to infinity. Finitude is an impossibility, for the Mystic's Para-Brahman is *ananta*, infinite, '*navo navo bhavati*,' i.e., 'ever new and new,' says the Veda. "Apūrvavad vismayam," i.e., 'new as never before' exclaims a bhakta (Mystic)—Yāmunāchārya. 'Even the same in principle, but never the same in concrete result,' says Herbert Spencer. [P. 536, *First Principles*.] Novelty is the law of the Infinite. If still finity is asserted, that, if with some more insight be viewed, would be stagnation, nay Death; but Brahman is not only infinite—Ananta, but Amṛita, i.e., Not-death (Immortality).¹ Thus we Mystics, or metaphysicians if you like, go much beyond the poor 4th dimension of Hinton.² The endlessness of God's Beauty is made quite

¹ Cp. '... perhaps the final wisdom is not fully attainable by man. If it could be attained, I fancy we should be at the end of things; and we should have to begin afresh. Still, there do not appear to be any definite limits to the possibility of progress.' [P. 477, *Elements of Constructive Philosophy*, by J. S. Mackenzie.] C. W. Saleeby writes: 'In short, while the conception of a personal Deity is retained, the theist will endeavour to think of Him as the eternal upholder of what science has shown to be eternal energy; and for the old notion of creation will be substituted that of a perpetual creation—"new every morning".' [P. 53, *Evolution the Master-Key*.] The Conventional Heaven of stagnancy or monotony would be a very hell to any but the veriest fool? [P. 57, *Ibid.*] Cp. *Bh.-Gītā*, VIII. 17 to 19 for the eternal rhythmic march of cosmic evolution, ever new and renewing. And cosmic dynamics ever produce novel situations, everywhere.

² Cp. 'Formerly it appeared that experience left only one kind of space to logic, and logic showed this one kind to be impossible. New logic presents many kinds of space as possible apart from experience, and experience only partially decides between them. Thus, while our knowledge of what is has become less than it was formerly supposed to be, our knowledge of what may be is enormously increased. Instead of being shut in within narrow walls, of which every nook and cranny could be explored, we

manifest in the Bhagavad-Gītā : “ Hast thou seen the vision of My glory, Arjuna ? But all that has been presented to thy Consciousness is but a particle of My glory. (Mama tejo'mṣa-sambhavam.) What I have shown thee is but a stray example of what I am (in my Allness, in my Wholeness) : “ Esha t-ūddeṣatah prokto”. There is no end to My Divine manifestations : “ N-āntosti Mama divyānām vibhūtinām param-tapa !”. And here I am with you (near and close) in my lovable form (saumya) : “ Tad eva Me rūpam idam prapaśya.”¹ All values have thus ultimate values when God the ultimate is realised in everything, relative or absolute, objective or subjective.

Whatever may be the ultimate or utmost value of Knowledge, Consciousness or Blessedness—Experience in one word—to be realised, whether now or sometime in the future, or here or somewhere else in the cosmos, or anywhere or at all times, as a mode or form of any of it, or as a mode or form transcending conditions of time, space and causality, the values of all existing things have their intrinsic values by the fact of their mere existence, and in their own times and places. These values do not lapse or vanish, but cumulate in ever-progressive and never-ceasing stages. The ultimate value is thus not an independent value standing apart from or over and above all previous values, or as a transvaluation coming into existence on its own account independent of all antecedent moments. The ultimate value is inclusive of all prior values ; and values are thus a gathering and a never-ending series. This question was asked by Arjuna and answered by Śrī Kṛishṇa. If no values once acquired can be lost, this requires continuity of existence. No death can be conceived as an incident destroying all the previously acquired values. Hence existence of all kinds must be eternal. Supposing one is cut off in the midst find ourselves in an open world of free possibilities where much remains unknown because there is as much to know.’ [Pp. 230—31. *The Problems of Philosophy*, by Bertrand Russell.]

¹ Chapters X and XI.

of his career, what becomes of all his values? "Kach-chin-n-o-bhaya-vibhrashtah chhinn-ābhram iva naṣyati?" is Arjuna's query. And Sṛī Kṛishṇa says:

Pārtha na-iv-eha n-āmutra
Vināśas tasya vidyate
Na hi kalyāṇa-kṛit kaṣchit
Dur-gatim tāta gacchhati. [*Bh.-Gītā*, VI. 40.]

No values or merit once acquired can perish. Once acquired they persist. They may seem cut off by death or otherwise, but they are only interrupted; and the thread will be taken up where it dropped at the interruption.

N-eh-ābhikrama-nāṣosti
Pratyavāyo na vidyate. [*Bh.-Gītā*, II. 40].

What is begun goes on gathering; no accident can mar the progress.¹ "The Absolute is not an abstract unit, but a

¹ Some reflections on the conservation of life's values by Rev. Newman Smyth are here helpful. He writes: "There is that scattereth, and yet increaseth. The seeming waste is for the more perfect growth. We must be slow to judge unfinished architecture. The creation is begun—He buildeth, saith the Prophet, His stories in the heavens—but the creation, in its higher forms and purposes, is not yet finished. The present visible system of things is but temporary; it is spending its energies for the production of another more advanced order of things, and the sunbeams which seem lost in the ether, as well as other forces which appear now to run to waste, may have functions to fulfil of which we know nothing, and they are doubtless conserved in that "Unseen Universe," which, according to one of the latest prophecies of our science, is to take the place of the heavens and the earth which are passing away" [Pp. 121—122, *The Religious Feeling*]. E. D. Fawcett's Book on *The Individual and Reality*, concludes with a melioristic account of world-history viewed as a stage in the Evolution of God; individuals not being sacrificed, but moving slowly through many lives towards harmony in a "Divine Event" [quoted on p. 8 of his Book on *The World as Imagination*]. 'The thwarting of the lesser purpose is always included within the fulfilment of the larger and more integral purpose. The possibility of death depends upon the transcending of death through a life that is richer and more conscious than is the life which death cuts short, and the richer life in question is, in meaning, if not in temporal sequence, continuous with the very life that death interrupts.' [P. 441, *The World and the Individual, Second Series*, by J. Royce.] 'The World-System escapes from the primeval nightmare by transmuting slowly itself and the sentiments allied with it; conserving, on the whole, real values, and scavenging evil by suppression or subordination of it in novel results.' [P. 589, *The World as Imagination*, by E. D. Fawcett.] It is important to note in this connection that from psychic experiments conducted by scientists, the survival of personality after death is said to be scientifically proved. Read F. W. H. Myer's *Human Personality*, Camille Flammarion's *The Unknown*, James H. Hyslop's *Contact with the Other World* and Sir W. F. Barrett's *On the Threshold of the Unseen*.

concrete whole binding together the differences which are subordinate to it. The whole has existence through the parts, and the parts are intelligible only through the whole. The values we find and enjoy while on the way to it are preserved and receive their full supplementation in it. They are not annihilated."¹

These ideas of values are thus valuable ideas to the Mystic. In this sense the Bhagavad-Gītā may well be called the Mystic's Manual or Vade-mecum.

Works on values by Hoffding, Bosanquet, Mackenzie Münsterberg, Lotze, Eucken and others, may be read and compared with the Eastern views as set forth above. Western speculation is not likely to arrive at finality till in the Eastern doctrine of Palingenesis is found that solution.²

The Eastern view evaluates all existence as a whole, from the start (if there was one), that the ultimate value becomes so enriched as to be beyond all valuation that the human mind can conceive. The ultimate value of things, or final purpose, in other words, of all existence, can be known only to the Absolute, which is the synthesis of not only all the several elements of analysis, such as those pertaining to the subjective and the objective, the Noumenal and the Phenomenal, the One and the Many, the Reality and the Appearance; but is the synthesis of all theses and antitheses; reconciliation of all antinomies—'Dvandv-ātīta,' according to the terminology of the Bhagavad-Gītā.

The conservation of values³ becomes a necessary consideration before culminations or consummations of values

¹ P. 443, *Reign of Religion, etc.*, by Radhakrishnan.

² On the question of Palingenesis, or Reincarnation doctrine, we would recommend Carl du Prel's *Philosophy of Mysticism*, McTaggart's *Pre-existence and Human Immortality*, and Theosophical Literature in abundance. The Ch. on Reincarnation in Ed.: Carpenter's *Drama of Life and Death* should be read.

³ "... what I have acquired morally and intellectually remains with me. The law of the Conservation of Energy, by which all physical processes of Nature are brought to their simplest expression, avails also for the psychical world." [P. 288, *Philosophy of Mysticism*, Vol. II, by Carl du Prel.]

are postulated. Howsoever be it, the Mystic's almost sole concern is with the value of Beauty, for which no ultimate value is possible to be stated; for,

Anu-kṣaṇam yaṇ naṇatām upaiti,¹
A-jāyamāno bahu-dhā vijāyate [*Purusha-sūkta*],

and 'vibhūti,' = the 'becoming,' is 'vistara,' = 'infinite'—these two terms providing the title for the Tenth Chapter of the Bhagavad-Gītā.

Ultimate value may also be viewed as the sublimation of values. Take a mathematical series in progressive advancement. Each term has its intrinsic value in itself, but its value considered in relation to the previous term has a value sublimated of the previous term, and is instrumental in relation to the higher sublimation evidenced by the higher term. Take again a piece of music, advancing from stage to stage of melody and harmony. Each stage has its own intrinsic worth, and is sublimated into the next stage, not itself vanishing, but contributing to and involved in the sweet effect of the whole piece.²

Whether in mathematics, or in music, or in every kind of progressive life of existence—evolution of things in never-ending advance and improvement—values conserve, cumulate and sublimate. There is beauty and order, or beautiful order; what may seem ugly, and chaotic, are sublimable into the beautiful and orderly ultimate values. The conservation of all values is in fact the significance of the great doctrines of Karma and

¹ Both soul and God are called by the sobriquet: *purāṇa*. This word means: 'pur-āpi navaḥ,' i.e., 'though old, always new'. Hence soul to itself and with God, never can monotonise.

² Cf. "Music perhaps may help us to understand what is meant more fully than anything else. A piece of music has a movement of successive phases, all of which contribute to the significance of the whole. But the piece as a whole does not move. It contains time but exists eternally. May not the cosmos, like such a strain of music, be 'never built at all and therefore built for ever'?" [P. 452, *Elements of Constructive Philosophy*, by J. S. Mackenzie].

Reincarnation.¹ Śrī Kṛishṇa illustrates the conservation of life's values by such passages in the Bh.-Gitā as VI. 41 to 45, a sequel to VI. 40, "Pārtha," etc., already instanced in this connection. Old values are reborn into new values: "Vāsāmsi jirṇāni yathā vihāya navāni gṛihṇāti naro parāṇi" [*Ibid.*, II. 22]. Hence values converge to the ideal of beauty and

¹ The conservation of values indicated by Karma and Reincarnation, is inclusive of all moral and spiritual values, which result in physical expression such as successive embodiments of various grades of organic composition. The question of all values therefore, physical, mental, moral and emotional is involved in the Vedāntic theory of Karma, which was specially developed by Buddhism. This Indian doctrine has now become a world-conception. An excerpt from C. C. Massey's Preface to Carl du Pre's *Philosophy of Mysticism* brings out this fact evidentially. 'There is thus nothing unintelligible in the distinction between personality, understood of a certain fixed state, or pre-occupation, of consciousness, the reactions of character on the special circumstances of a life-time, and the individuality of which these conditions are but a particular and transient determination. We often hear it said, in reply to metaphysical conceptions of identity, that continuity of consciousness is indispensable to the sense of identity, and that no doctrine which fails to take account of this can be regarded as a doctrine of individual survival. Thus, in Buddhism, the successive personalities, constituted and linked together by Karma, are inconceivable as a true case of Palingenesis, without the unitary bond of transcendental subjectivity. And it is probable that the unfamiliarity of this latter conception has caused European commentators on Buddhism to overlook indications of it which are certainly to be found in Buddhist books, and in recorded sayings of the Master. Other views of reincarnation such as the French Spiritist doctrine of M. Rivail (Allan Kardec), identify the derivative and successive personalities, though without continuity of consciousness or memory. The nexus is here only a sort of heredity. But the personality is definable as the circle of consciousness, and is not identifiable with another and eccentric circle, but only with the subject which has the same centre, though a larger circumference. Moreover the consciousness of identity is indispensable, only we must not look for it in the wrong quarter, in the leaves of successive seasons rather than in the tree which puts them forth. Transcendental subjectivity makes provision for the continuity of consciousness; but, at the same time, it will be seen that the urgent demand for it of the personal Egoism greatly exaggerates its importance in relation to the total sphere of the subjectivity. The interest of the tree in last year's leaves is just the nutriment and growth it has derived through them. The experience and the whole activity of one of our objective lifetimes will be assimilated for results quite other, perhaps, than those the interest of the contracted Ego proposed, and probably bearing but a minute proportion to the gradually accumulated physical content of the whole individual. The constant aim of philosophy, in its ethical aspect, is to bring the personal Ego to the point of view of the transcendental subject, to which the mere happiness of that Ego is indifferent. What to us, as 'persons,' are ideal motives, which only the noblest of the race can invest with actuating emotion, nay, for the larger self, be of immediate moment, and alone of interest, except so far as it may also concern itself with maintaining the objective mode—the organic personality—which it has constructed for its own purposes. This, however, must be

bliss. "The doctrine of transmigration of Souls, in the ethically stated form of Brāhmanism, is surely a doctrine of salvation".¹

This progressive order unto ultimate beauty and bliss was the aim of Dharma (Plato's form of Good) which means Right-Order (*dhriyate*, i.e., that which holds together) taking precedence of wealth (*artha*), Pleasure (*kāma*), and release (*moksha*). That cosmos or cosmic order (which, were it chaos, would fill us with madness) is the law of Nature, i.e., the law ordained by Nature's God—was established as a fact by the Vedic terms *Rita* and *Satya*. *Rita* (right) becomes *Arta*, i.e., order, the latter word seeming connected with the former (*arta*) even philologically.² And the Varnāśrama-dharma institution already referred to is a series of life-values or social order in progressive stages rising to the realisation from social order to the ultimate universal

taken with the qualification mentioned in the text (Vol. II, p. 297). For, as the dispositions which manifest themselves in the personality are results of former life-habits, transferred to the subject (for which all is not gain alone), we can as little attribute moral perfection to the latter, as perfect health to the organism which always seeks to drive whatever may be morbid in it to the surface. Our earthly lives are just this surface, and the most rational conception of one aspect of Karma (of which this part of the text is evidently an independent exposition) is quite analogous to the process of Nature in the endeavour to expel disease.

'With what admirable economy the doctrine of Palingenesis, associated with the truth reviewed in this book, that the soul 'does not sink wholly into generation,' [Plotinus] fits the progress of the individual into the progress of the race, avoiding all the waste of energy involved in the new favoured conception that the former is merely sacrificed to the latter; * * * * *'. [Pp. XIX-XXI].

The doctrine of Reincarnation has found strong support in modern times, e.g., in Krause, Swedenborg, Lavater, Ibsen, Maeterlinck, McTaggart, Hume Goethe, and Lessing. (Read *The Philosophy of Plotinus*, by W. R. Inge.) Read also *Reincarnation* in Ed.: Carpenter's *Drama of Love and Death*; and *Reincarnation in the New Testament*, by J. M. Pryse.

¹ P. 377, *Eternal Values*, by Hugo Münsterberg.

² The fundamental Vedāntic concept of 'Order' is illustrated by such passages as: "Esha setur vidharāṇah, eśhām lokānām asambhedāya" [Bṛih.-Up., IV. 4. 22]. 'Dharma or Good as the principle pervading all Creation and therefore creation is *cosmos*, not (*Chaos*) is illustrated by the Evolutionary Doctrine thus: "Men begin to see an undeviating ethical purpose in this material world, a tide, that from eternity has never turned, making for perfectness" [Ch. X. *The Ascent of Man*, by Drummond: Cp. 'dharma sarvam pratishṭhitam' [Mahā-Nārāyaṇa Up., 22. 1].

order.¹ Hence, in all values, says the Vedānta, human values are ultimately delivered into Divine values: "Brahma-dṛisṭir utkarshāt" [Brahma-sūtra, IV. 1. 5], *i.e.*, the Mystic's vision of his Divine ideal must be read in the actual world; or the ideal world must be interpreted in the world of fact.² The same is expressed more explicitly by Śrī Kṛishṇa in the Gītā verse [IV. 24].

Brahmārpaṇam Brahma-haviḥ
Brahmāgnau Brahmanā hutam
Brahmaiva tena gantavyam
Brahma-karma-samādhinā."

Briefly this means: 'God is all.' It is the view *sub specie æternitatis*.

In the expression "brahma-karma-samādhinā" in this verse, all effort is said to converge to God, and is convertible or commutable, transmutable, transvaluable, sublimable, into Him. Here is also to be found the linkage between the Karma-kāṇḍa of the Vedas, and the Jñāna-kāṇḍa of the Upanishads. We have therefore the famous verse of the Gītā: "Sarva-dharmān parityajya" [XVIII. 66] explained to us by Śrī Lokāchārya as the transmutation of human values into Divine values; *i.e.*, "All action is Divine Service; all knowledge is Divine Consciousness; and all devotion or love is the Taste of the Divine." (Mumukshu-p-paḍi.)

A Mystic (Bhakta) therefore poured out his heart to God thus:

Na deham na prāṇān na cha sukham aśesh-ābhilashitam
Na ch-ātmānam n-ānyat kim api tava śeshatva-vibhavāt
Bahirbhūtam Nātha! kṣhaṇam api sahe yātu śatadhā
Vināṣam tat satyam Madhu-mathana! vijñāpanam idam.³

i.e., "Perish all things, non-self (objective), or the self itself (subjective), if their values lie outside of the Glory of Thy Service, My beloved!"

¹ Read the Chapter on 'Order' in J. S. Mackenzie's *Elements of Constructive Philosophy*. Dharma, Religion, is the Ultimate Order. Mystics (Rishis, etc.) came to proclaim it.

² A mystic has gone a step further and said: "In this life we cannot enjoy the vision of God, but we may touch Him, feel Him, and rejoice in Him through love. Courbon, another French writer, corroborates the above sentiment when he says 'God who is, as we know, everywhere, and who interpenetrates all things, gives to that soul the power to feel His presence with a certain fulness'."

³ *Stotra-Ratna*, by Yāmūnāchārya.

Religion is the ultimate value of all human endeavour. It is *the Science of the Mystic, the Science of Spirit.*

If it be asked when the ultimate blessedness is to be reached, and where, the Bhagavad-Gītā [V. 26] says, 'it is now and here to the Mystic':¹

Abhito Brahma-nirvāṇam
Vartate viditātmanām.

There is that transcendental form of Consciousness where the infinite is realised in the infinitesimal, and of course the *vice versa*.

Añor añiyān mahato mahīyān,

declares the Kāṭha-Upanishad [II. 20].

Realising God thus everywhere: "Vāsudevas sarvam iti" [Bhagavad-Gītā, VII. 19], all human endeavour, whether it be physical, intellectual or emotional, is work that becomes worship. Hence the resolve (saṅkalpa) that every spiritual man makes in India, is: "Bhagavat-kainkarya-rūpa." This is called the 'viniyoga-prithaktva-nyāya' of the Pūrva-Mīmāṃsakas, or the scheme of transvaluation, which is the true element of the Mystic; *i.e.*, the value of worship as advocated in the Pūrva-Mīmāṃsā,² and as if paid to various deities (which lead to inference of polytheism and henotheism), and as if indicating animism, as transformed into service to One God (monotheism), the Worship-Worthy (the union of Personal and Impersonal elements), and culminating in a Unity, which is the All and the Whole—the subject-matter of the Uttara-Mīmāṃsā.²

The Mystic is also conversant with two sets of values, the final and the anticipatory. The final does not mean that which has a finality. It means a state of blissfulness, where

¹ 'God Himself will be his brother and his father; he will be near akin to the Power that is always, and is everywhere.' [P. 275, *Is Life Worth Living*, by W. H. Mallock].

² 'Mīmāṃsā' means inquiry or investigation into any subject,

no more dual feelings of opposite or antinomial character recur again.¹ And the anticipatory value is that which is a progressive series, of feelings all agreeable in themselves, but containing an element of agreeable discontent, or a sense of unfulfilment, at not having completely realised the finality, or actual enjoyment of the object, present as expectation. A comic illustration will make this clear. A husband returned home after his daily round of duties; and sat down to a sumptuous repast. The wife had prepared it without the previous knowledge of the husband. Taken thus by surprise, he chided his wife for having deprived him of all the anticipatory pleasure of the repast, which he would have had, had the wife told him of the same, when he left home in the morning.² Hence human aspirations have both a final value and an anticipatory value. The anticipatory has thus an intrinsic value of its own.³ And hence the very

¹ This is described in the Bhagavad-Gītā as the "dvandvātita," i.e., "transcending the pairs of opposites". "What is in all cases ethically characteristic of Mysticism is absence of indignation or protest, acceptance with joy, disbelief in the ultimate truth of the division into two hostile camps, the Good and the Bad." (P. 11, Bertrand Russell's *Mysticism and Logic*.)

² This story is artistically related in the *Bhagavad-Vishayam*, or the encyclopædic Commentaries on the great *Tiruvāy-mozhi* Hymnal of the Dravidian Saint Ṣaṭhagopa or Nammāzhvār. For an account and utterances of the Dravide Saints, read, the *Lives of the Āzhvārs*, by A. Govindāchārya. Also see Sec. on 'Dravidian Mysticism'. Also read the author's book: *The Divine Wisdom of the Drāvīda Saints*.

³ Cf.: "Courage, then! For, the persuasion that we must search that which we do not know, will render us, beyond comparison, better, braver, and more industrious than if we thought it impossible to discover what we do not know, and useless to search for it." (*Plato, or the Philosopher*, by R. W. Emerson.) Some remarks by Dr. J. S. Mackenzie are here very illuminating: "It is not easy to sketch any Utopia which it would be really satisfactory to live in; for to live is to strive, and the Utopias of which we dream are states in which strife is at least largely at an end. (See Mr. Russell's *Principles of Social Reconstruction*, p. 130, "Desire, activity, purpose, are essential to a tolerable life, and a millennium, though it may be a joy in prospect, would be intolerable if it were actually achieved".) It is at least equally difficult to form any definite conception of a Cosmos which is intellectually satisfactory. This is partly due to the fact that the human attitude is one of search; so that, as it has been said, if we held Truth in our hands, we should be tempted to let it go for the pleasure of pursuit. This, however, need not be taken to mean that the search for truth is better than its possession; or that the

quest of God to the Mystic, though characterised by alternations, elations and depressions, has an anticipatory worth, which enhances the worthiness of the final. Also the very process of the quest involves increments which go to enrich the contents of the Soul, which is thus during the time of search kept coursing instead of stagnating, till the 'ārūdha,' i.e., 'risen' (Bh.-Gitā, VI. 3) stage is reached. Says the Chhândogya-Upanishat [VII. 23. 1]: "Yo vai bhūmā tat sukham," i.e., the ultimate alone (i.e., the Perfect ideal of Truth, Goodness and Beauty) is happiness, and no other. This means that the spiritual bliss for which all Mystics strive is the only bliss, the ultimate happiness, and not anything other than the Spiritual.

Śrī Rāmānuja elaborated the Absolute Ideal of Truth, Goodness and Beauty, under a Perfection, as of ultimate value, constituted of the Positive 'kalyāṇaika-tānatva'¹ aspect, and the Negative 'heya-pratyanikatva'² aspect. And two universal attributes, viz., of Power and Goodness in this Ideal are conceived by him as the Power of Good, and the Power for Good, subsumed under the two universal terms of *Paratva* (Sublimity-Power) and *Saulabhya* (Accessibility—Goodness). This Brahman alone is worship-worthy, worthy of a 'freeman's worship,'

struggle for Utopia better than its realisation. But perhaps it does mean that, in either case, the achievement would imply the end of any mode of existence that could be regarded as properly human. J. S. Mill tells us in his *Autobiography* that he was at one time greatly troubled by the thought of what life would after all be worth if all his dreams came true. It is a somewhat disquieting thought, but at least it is not one that need greatly afflict us at present. The consideration of this, however, may somewhat reconcile us to the attitude of hope, rather than of assured belief. (See *Three Essays on Religion*, pp. 244—57.) "And we have seen already that, even in trying to think of the Cosmos as a whole, we seem forced to think of it as a moving whole, in which the end would bring us back to the beginning; so that it never really ceases to be a search and a striving." (Pp. 470—1, *Elements of Constructive Philosophy*.) The Vedāntic verdict is clear. It says: "Dhātā yathā-pūrvam akalpayat," "Yena yena dhātā gachchhati," etc. They mean that the Cosmos moves in rhythms, and the Soul eternally works with God, who is dynamic.

¹ Means all that is ideally, absolutely excellent.

² Means all that is antithetical or antagonistic to this excellence.

as Bertrand Russell would say, of the *Mumukshu's* worship as Rāmānuja has said. *Mumukshu* is the freeman. Goodness makes God (Brahman) our nearest Friend, and Sublimity makes Him our Refuge.

The Soul has been shown to be 'jñān-ānanda-maya,' and so was God shown.¹ Hence as sharing between themselves this spiritual nature as common, the Soul by hypothesis, partakes of the Divine nature.² The work of the Mystic is accomplished when this nature in which he shares with God is fully realised. Inasmuch as this realisation is a spiritual state, it is independent of the conditions of time and space which for Vedānta are material categories. Like God, the Mystic Soul is not *in* time and space, but *of* time and space—"an-avachchhinna-kāla-deṣa" or the witness—conscious witness—*sākshī*—of both the objective and the subjective orders of the Universe. Hence what R. A. P. Rogers writes corresponds with the above view. He says: "This ideal is for ever actualised in the Divine Consciousness, which transcends the limits of time (and *space*, I would add), and it is just because the soul of man is a reproduction of the Divine spirit that he is able to conceive, however dimly, the truth of the ideal (*i.e.*, the Divine Ideal of Svarūpa, Guṇa and Rūpa)³ and to work towards its realisation."⁴ Realisation of the *ne plus ultra* of values.

Universes might come and go, systems might rise and fall, deluges and conflagrations might play their tragedy over life, but they do not affect the Mystic, for he is Soul, kin with

¹ See Section on *Fundamental Data*. The reflections here made invest the question of values with personal interests for each individual or conscious centre.

² Cp. 'The soul is drawn of herself to what is pure and eternal and immortal, and being of the same nature cleaves thereunto.' [*Phaedo*, 37, by Plato.]

³ *Svarūpa*=Truth, Essence, Entity; *Guṇa*=Attributes, Goodness, etc.; *Rūpa*=Beauty.

⁴ *A Short History of Ethics*, p. 285 (on T. H. Green) by R. A. P. Rogers.

God, and therefore deathless. According to the Gītā, the Soul cannot be burnt, cannot be drenched, cannot be dried, cannot be cut, and death only means disrobement of the gross physical. The Soul as entity, is immortal. The Mystic courts such death, for to him Death is a Comic-Tragedy by which Life becomes more expressed and intensified. But the whole story of Creation, and the story of Life therein, is all a Comedy to Vedānta. If Dante called it in Italy a Divine Comedy, the ancient Vedānta called it Līlā. The Brahma-Sūtra [II. 1. 33]: "Lokavat tu līlā-kaivalyam," discusses this view of the Universe. It is an evaluation over which the mystics gloat. This idea of Līlā (sport) requires a separate treatment, though as hinted in the Introduction, the idea arises out of various relations.

As to values, temporal and spatial, a few remarks may be made. The Spirit of the West is said to be addicted to Time, and that of the East, *i.e.*, India, to Eternity. Here is a writer, G. Lowes Dickinson, writing thus in his book *Appearances*: "In India one feels religion as one feels it nowhere else, unless it were in Russia. But the religion one feels is peculiar. It is the religion that denies the value of experience in Time. It is the religion of the Eternal." This is a paradox. For to the Indian Mystic, no experience (anubhūti) ever acquired in time could be lost. All experience—values in Time—are found in Eternity. But all experiences howsoever conventionally divided as between Time and Eternity, as indicating the expansion of man as a whole, or expansion of Soul, properly speaking, in Consciousness, asymptotically¹

¹ ... 'as though the objective highway grew in length with the advancing footsteps of the traveller, or the wall grew with the plant climbing it.' [P. 265, Carl du Prel's *Philosophy of Mysticism*]. 'And we have seen already that, even in trying to think of the Cosmos as a whole, we seem forced to think of it as a moving whole in which the end would bring us back to the beginning; so that it never really ceases to be a search and a striving.' [P. 471. *Elements of Constructive Philosophy*, by J. S. Mackenzie.] The cyclical or rhythmical world-drama is the ancient Upanishadic dictum *Tajjalān iti*; and this is the idea which has been taken up in modern philosophy.

advancing towards the Infinite ideal, it may be said—is common to all mankind of the East as well as of the West.¹ The truth to be borne in mind is that values of Time and Space can be lost, but are conserved in Eternity and Infinity. To a philosopher-Mystic, there is no East and West, for to his Consciousness, ‘Ākāśa,’ All-Space, another attribute of Divinity—is alone present. He has no such divisions as Present, Past and Future. Present-day metaphysicians, Bergson notably, assert this now. Not alone to the Indian Mystic, were Eternity and Infinity of ultimate worth. A latest metaphysician, Hugo Münsterberg, speaks as if he were an Indian or Vedāntic Mystic. He writes: “We are beyond time; our hope and our strife is eternally completed in the timeless system of wills, and if I mourn for our friend, I grieve, not because his personality has become unreal like an event in time, but because his personality as it belongs eternally to our world aims at a fuller realisation of its intentions, at a richer influence on his friends. This contrast between what is aimed at in our attitude and what is reached in our influence is indeed full of pathos, and yet inexhaustible in its eternal value. We ought to submit to its ethical meaning as we submit to the value of truth and beauty and duty and sanctity. It belongs to the ultimate meaning of each of us; through our aims, through our influences, through our relations to the aims of our fellows, and to the ideals of the Absolute, and, finally, through these pathetic contrasts

See Spencers’ *First Principles*, Lotze’s *Microcosmos*, and C. W. Saleeby’s *Evolution the Master-Key*, Ch. on *The Law of Universal Rhythm*. ‘Lessing declared that if the Almighty offered him the choice between Truth and Search for Truth, he would unhesitatingly take the latter.’ [P. 148, *Triumph and Tragedy*, The Hibbert Journal, 1915.]

¹ Wordsworth for example, sang thus :

Our destiny, our being’s heart and home,
Is with infinitude, and only there;
With hope it is, hope that can never die,
Effort, and expectation, and desire,
And something evermore about to be.

between aims and influences we enter as parts into the Absolute reality—not for calendar years and not for innumerable æons, but for timeless eternity.”¹

The Mystic of India cries: ‘No time ripens there for me, nor is time my Lord,’

Kālas sa pachyate tatra
Na kālas tatra vai prabbuh. [*Mahā-Bhārata.*]

In the *Masnavi*,² Jalal-u-din Rumi, the Persian Sufi Poet says,

Past and Future are what veil God from our sight,
Burn up both of them with fire! How long
Wilt thou be partitioned by these segments as a reed? ³

Says R. W. Emerson in his essay on ‘Over-Soul’: “The Soul circumscribes all things. As I have said, it contradicts all experience. In like manner it abolishes time and space. The influence of the senses has, in most men, overpowered the mind to that degree, that the walls of time and space have come to look real and insurmountable; and to speak with levity of these limits is, in this world, the sign of insanity. Yet time and space are but inverse measures of the force of the Soul. The spirit sports with time—

Can crowd eternity into an hour,
Or stretch an hour to eternity.

Hence the Gopis lamented thus at Śrī Kṛishṇa’s sudden disappearance from them: “Truṭi-yugāyate Tvām apaśyatām,”⁴ i.e., ‘In Thy absence, the instant is stretched to eternity, and in Thy presence, eternity is contracted into the instant.’

Bertrand Russel says: “A truer image of the world, I think, is obtained by picturing things as entering into the stream of time from an eternal world outside (‘pravāhato

¹ Pp. 101—2, *The Eternal Life*.

² By Whinfield, p. 34.

³ Cf. ‘When in an introspective mood a man . . . cannot bring himself to believe that his existence . . . could possibly be limited to any set measure of space or any fixed period of time.’ [P. 179. *The Message of Christ*, by A. S. Wadia.]

⁴ *Śrī Bhāgavata*, X. 3. 15 (*Gopikā-Gītā*).

nityam,'¹ as the Vaishṇava philosophers say), than from a view which regards time as the devouring tyrant of all that is. Both in thought and in feeling, even though time be real, to realise the unimportance of time is the gate of wisdom."²

The Vaishṇava metaphysicians, to whom the Universe is real—not an illusion, have called time 'sattva-śūnya,' and is one of the 'achit' categories derived from God. The work *Tattva-Traya* by Śrī Pillai Lokāchārya contains a discourse on the subject, which may be consulted by enquiring students.

As to space, I have already referred to the Upanishadic conception of "Otañ cha protañ cha," i.e., interpenetration, i.e., space permeating space, and one object existing in another, and reasoning in this manner, there is nothing impossible in supposing one infinite permeating another. Hence there may be conditions where space is of no account or value, as time. Dr. Thomas Young, the propounder of the undulating theory of light, wrote: "Those who maintain that Nature always teems with life, wherever living beings can be placed, may therefore speculate with freedom on the possibility of independent worlds—some existing in different parts of Space, others pervading each other, unseen and unknown, in the same space; others again to which space may not be a necessary mode of existence."

Hence the Mystic's Consciousness is up liftable to conditions where time, space and causality do not constrain. The Vedāntic doctrine is hence this: "Kāla-deśa-vastu-parichcheda-rahitam," and it is this experience for which the Mystic strives and aspires. Hence this experience is called "atindriyam,"³ i.e., not dependent on the senses, and

¹ Cf. Wordsworth on River Duddon :

Still glides the stream, and shall for ever glide.
The form remains; the function never dies.

² Pp. 21—22, *Metaphysics and Logic*.

³ *Bhagavad-Gītā*, VI. 21.

"buddhigrāhyam,"¹ i.e., to be intuited. It may be useful, in this connection, what Kant writes in the conclusion of his 'Critique of Practical Reason' (p. 260, Abbott's trans.): "Two things (i.e., two infinities) fill the mind with ever new and increasing admiration and awe, the oftener and the more steadily we reflect on them: *the starry Heavens above and the moral law within* . . . The second . . . infinitely elevates my worth as an *intelligence* by my personality, in which the moral law reveals to me a life independent on animality and even on the whole sensible world, at least so far as may be inferred from the destination assigned to my existence by this law, a destination not restricted to conditions and limits of this life, but reaching into the infinite."² Hence the Mystic's life is not a chase after the wild goose, but a very sane and rational, endeavour to grasp the Infinite—the Ideal of its Beauty in particular, which involves in the sense of 'order' the ideals of Goodness and Truth.³

Every one of us is a Mystic in potentiality. As we are, we are in contact with the Infinite and the Eternal, but now only fragmentarily. Were we not so, were we not actually experiencing the Reality, in howsoever small a measure, that reality, or the Absolute out of all relation to us, would be but a will-o'-the-wisp—a blank and a non-entity. The Mystic's higher experiences can be believed only if we have an inkling

¹ *Bhagavad-Gīta*, VI. 21.

² See pp. 471—2 of Dr. J. S. Mackenzie's *Manual of Ethics*, 5th edition. So far Kant realises the ideal of Goodness (ethics); but the mystics' ideal of Beauty (æsthetics) remains to be coupled with it. In this connection, Poet Schiller wrote in his *Xenium*: ". . . but do it, alas, with affection."

³ Thus a true mystic like Mechthild of Magdeburg, while meditating on the deepest questions of the soul's life, in raptures, gave expression to:

"O Thou God, outpouring in Thy gift!
O Thou God, overflowing in Thy love!
O Thou God, all-burning in Thy desire!
O Thou God, melting in union with Thee!
O Thou God, reposing on my breast!
Without Thee, never could I live."

of it ourselves.¹ Otherwise we have no good ground for belief and then hope² that there are any such higher experiences at all. The Mystic's experiences are of the type of feeling, more than cold intellect, inasmuch as his nature is pre-eminently fitted to sense the beauty-side of Divinity. One may read Bradley's *Appearance and Reality*, where he comes to similar conclusions as the above. He writes in one place, referring to religion, which of course is also the mystic's *terra firma*, thus:

'We can see at once that there is nothing more real than what comes in religion. To compare facts such as these with what comes to us in outward existence would be to trifle with the subject. The man who demands a reality more solid than that of the religious consciousness knows not what he seeks.'
[P. 449.]

¹ " . . . Whether we are aware of it or not, at some time in our lives, consciously or sub-consciously, we all want to know whatever there is to be known about our origin and our destiny. So, we are *all* Mystics . . ." (P. 2, *The New Mysticism*, by Adela Curtis.)

² Cp. 'If we cannot entirely justify the belief, it is at least to be desired that we should be able to justify the hope.' [P. 469, *Elements of Constructive Philosophy*, by J. S. Mackenzie.]

SECTION V

VALUES FOR MYSTICISM : II

THERE is another way of considering the question of values, viz., the quantitative and the qualitative.¹ The quantitative has primary value for the materialistic aspect of the Universe, and the qualitative for the spiritualistic aspect of it.

There is the old Chhândogya Upanishadic utterance—

Jyāyān prithivā jyāyān antarikshāḥ jyāyān divo
Jyāyān ebhyaḥ lokebhyaḥ (Chh. Up., iii. 14).

i.e., 'Spirit, Brahman—Soul—is greater than the Earth below, greater than the vault above, higher than the celestial, and greater than all the worlds put together.' That is to say, the greatness of the Spirit lies in its qualitative character, the categories opposed to it being all of the quantitative description. There is similarly an old utterance of the Mahā-Nārāyaṇopaniṣat (x. 4):

Yasmān ṇ-āṇīyo na jyāyo'sti kaṣchit,"

i.e., "there is no greater than the Spirit, nor lesser than the Spirit".² The latter part of this means that matter may be qualitatively reduced to the smallest atom, or electron, or ion,

¹ Cf. 'When we carry the infinitude from quantity to quality, it ceases altogether to be a totality and becomes an intensity.' [P. 341, Vol. II. *A Study of Religion*, by Dr. J. Martineau].

² It must be kept in mind that any statement made about 'spirit,' applies to God as well as to soul; for both of them are 'spiritual' in nature. Cf.: with Spinoza's 'substance,' and Lord Haldane's 'subject'. Soul is generally applied to the individual conscious centre; but as contradistinguished from body, God is in Soul.

and yet beyond that quantitative analysis lies the spiritual existence.¹ Hence the spiritual is in and through and over all material categories.² Hence the question of ultimate value would seem to lie in the ultimate realisation or recognition, or recollection of the Spirit as the substratum of all Being (*sat*)³, and Becoming (*tyat*)—the last a rung in the ladder of ascent which is to lift us into the empyrean of souls as satellites of God. The realisation of the Spirit would thus be in the qualitative region of existence. And now, as to the Soul, which is Spirit as well, but only individual in character compared with the Spirit Universal, the same reasoning would seem to hold when its full nature comes to be revealed, *viz.*, as a qualitatively ultimate realisation as contrasted with the quantitative. The meaning of Śrī Kṛiṣṇa in saying that the Soul devoted to Him is His very soul itself, “*jñānī tv-ātmaiva Me matam*,” corresponding with the general religious idea that one soul is to God of more worth than all the quantitative Universe put together, becomes clear.⁴ The idea of Kaivalya, Solitude or Isolation (solipsism ?)—as the realisation of the Individual Soul as isolated from all that is non-spiritual, in other words all that is quantitative, and the idea of its destiny being that of expansion into the Universal Soul—God, in other words passing into an ultimate qualitatively infinite expression of itself, gives

¹ This “soul-force” or spiritual existence, is the highest energy with which we are acquainted, and must be regarded as such. It is an emanation from the Almighty Himself, and the fabric of His power.

² The soul is no vague and shadowy emanation, no mere transient vehicle of sensation. It is a real existence, the only true one; for it makes everything else be what it is.

³ Cf. the Upanishadic passage: “*Sach cha tyachch-ābhavat*.”

⁴ Let therefore no authority, however assumptive, dazzle or blind you to the Light within. James Shirley—the dramatist of the Restoration—has expressed in fine lines the same idea, when he writes:

“The Almighty wisdom having given
Each man within himself an after light
To guide his acts, than any light without him.”

us the idea of what is ultimately worthy of acquisition.¹ The contrast between the quantitative worth alone of the material, and the qualitative worth alone of the Spiritual is æsthetically pronounced by Sri Kṛishṇa in the famous Bhagavad-Gītā verse [IX. 26]:

Patram pushpam phalam toyam
Yo Me bhaktyā prayachchhati
Tad Aham bhakty-upahṛitam
Aṣṇāmi prayat-ātmanah.

i.e., "But a single leaf or a flower or a fruit or a drop of water offered Me mightily pleaseth Me, if only offered by a loving Soul". Here it is seen that quantity has no value at all, but the quality, love; and this as displayed by a Spirit, Soul, has the utmost value.²

As parallels to these ideas I feel tempted to quote from a most useful book by Dr. A. W. Momerie, on *Immortality*:

"*The Greatness of man.* In the light of modern astronomy, Man would seem to be inexpressibly little. The more the Universe grows upon us, the more petrifying is the contrast of our own insignificance. When we look into the unfathomable abysses of space; when we see worlds scattered everywhere—innumerable as the grains of sand upon the ocean-shore; when we remember that this Earth of ours is but a tiny, outlying corner of the Universe; when we realize the fact that the whole life of our race does not occupy a *single tick* of the Great Siderial Clock—we feel dwarfed into nothingness, and we are seized by an intolerable heart-ache. Of what consequence in this infinitude, are we poor atoms with our ephemeral wants and hopes and aims? Is it not preposterous to expect that the Maker and Sustainer of it all will vouchsafe us any notice or support? And as for Immortality, we can but echo the words of Robert Buchanan—"Shall we survive, when Suns go out

¹ Hence a Christian mystic has pronounced that God is good without quality, great without quantity.

² In a spiritual sense, even the spatial universe is but one aspect of the spiritual cosmos.

like sparks, and the void is strewn with the wrecks of worn-out worlds?" But this despairing conclusion is a mistake. It is altogether unwarranted by facts.¹

"In the first place, I observe, if you are going to introduce considerations of physical bulk—they have nothing to do with this subject, as I shall explain in a minute—but if you will persist in bringing them into the discussion, it can easily be shown that Man is not so very little after all. There are some things, no doubt, larger than he; but there are *more* things smaller. And it is only fair to look in both directions.

"The discoveries of the microscope balance those of the telescope; the *animalculae* magnify man as much as the *nebulae* belittle him. A single grain of musk contains so many atoms, that it can impregnate a room by their exhalation for a quarter of a century, and at the end of that time it will not have been perceptibly diminished.² An ounce of gold may be divided into 432 billion parts, each microscopically visible. Quadrillions of minute animals, dwelling in a drop of water, find room enough and to spare. There is a deposit of slate in Bohemia, covering forty square miles to a depth of eight feet, every cubic inch of which contains 41,000 million insects. They are as much smaller than men as men are smaller than the astronomic heavens. And yet each of these little creatures possesses a muscular organism as perfect as an elephant's. So, you see, the Creator does not care for things, or neglect them, according to their bulk. He would be a strange sort of Creator if He did. For—and this is the second point—bulk has nothing whatever to do with worth. It is from the experience

¹ Let, hence, the still small voice within me, exclaim, "O Soul, on your endless pathway to perfection, dauntless and invincible, stride boldly onwards from Star to Star, Eternal Pilgrim of the Infinite!"

² As a German thinker has said: "Division of values is always a diminution of value; so that the highest idea must be a single idea. Cf. "The supreme message of science to this age is that all nature is on the side of the man who tries to rise." [*The Ascent of Man*, by H. Drummond.]

going on within a man—not from the firmament without—that his importance and his destiny are to be inferred.

In the 'Critique of Practical Reason' (p. 260, Abbott's translation), Emmanuel Kant says:

"Two things fill the mind with ever new and increasing admiration and awe, the oftener and the more steadily we reflect on them: *the starry heavens above and the moral law within*. I have not to search for them and conjecture them as though they were veiled in darkness or were in the transcendent region beyond my horizon—I see them before me and connect them directly with the consciousness of my existence. The former begins from the place I occupy in the external world of sense, and enlarges my connection therein to an unbounded extent with worlds upon worlds and systems upon systems . . . The second begins from my invisible self, my personality, and exhibits me in a world which has true infinity, but which is traceable only by the understanding, and with which I discern that I am not in a merely contingent but in a universal and necessary connection. . . . The former view of a countless multitude of worlds annihilates as it were my importance as an *animal creature*, which after it has been for a short time provided with vital power, one knows not how, must again give back the matter of which it was formed, to the planet it inhabits (a mere speck in the Universe). The second, on the contrary, infinitely elevates my worth as an *intelligence* by my personality, in which the moral law reveals to me a life independent on animality and even on the whole sensible world, at least so far as may be inferred from the destination assigned to my existence by this law, a destination not restricted to conditions and limits of this life, but reaching into the infinite."¹

The reader may now understand the final pronouncement by Śrī Kṛishṇa on the nature of the Soul—which is Spirit—as

¹ Quoted at pp. 471—2 in J. S. Mackenzie's *Manual of Ethics*.

an entity or verity very wonderful to speak about, or to hear about, or to recognise it, but none knows it *per se*.

Āṣcharyavat paśyati kaśchid enam

Āṣcharyavad vadatī tathaiva ch-anyaḥ

Āṣcharyavachch-ainam anyaḥ śṛṇoti

Śrutvāpy enam veda na chaiva kaśchit [Bh.-Gītā, II, 29].

i.e., 'One sees Him as a wonder; and so also another speaks of Him as a wonder; and as a wonder another hears of Him; and though hearing, none understandeth Him at all.' [He--Soul].

It is also expressed in the Brihad.-Up., II. iv. i; IV. v. i.

"Whatever we round us see, the whole

Terrestrial system—gods, priests, Kings—

The vast totality of things—

Is nothing else than that one Soul [Muir's *Metrical Translations*].

While matter is 'māyā,' *i.e.*, manifests wonderful changes, Spirit is wonderful in itself.¹ On parallel lines we have the verses :

For ever and for ever

The changeless oceans roar ;

And dash their thundering surges

Upon the sounding shore ;

Yet this keen Soul, this lightning will,

Shall these, while they roll on, be still ?

For ever and for ever

The eternal mountains rise,

And lift their virgin snows on high

To meet the silent skies.

Yet shall this Soul, which measures all,

While these stand steadfast, sink and fall ?

For ever and for ever

The swift suns roll through space ;

From age to age they wax and wane,

Each in his ordered place ;

Yet shall this Soul, whose piercing eye

Foretells their cycles, fade and die ?

For ever and for ever

Gods willed it, and we are

More wondrous than the ocean waves,

Far greater than the star.

Though Suns stand still, and Time be o'er,

We are and shall be evermore.²

¹ Some one has called our Soul a "fragment of the Eternities" and designates as being the "birth-tie which unites us to the Universal, the Eternal".

² Cf. the importance of the individual as shown by E. D. Fawcett : "The individual, as valued by other individuals, is sometimes discussed as if he were a negligible item in cosmic story. But, in respect of being conscious, he is the peer of the Cosmic Imagination itself (=God)." [P. 603—4, *The World as Imagination*.]

Some philosophers think that what we know as a thing is no more than a bundle of attributes, *i.e.*, qualities. The Universe is Infinite, and it presents many things. These things accordingly are bundles of attributes. How many attributes in a thing? We sense but a few of them. For what we know, the bundle is made up of infinite strands; and there are thus infinite bundles of attributes in infinite things. This gives us Nature in its totality of n^n attributes or qualities. We have thus an ultimate Universe absolutely qualitative, and this gives us the ultimate qualitative *summum bonum*, and we mystics therefore have no quarrel with the philosophers of the bundle-of-attributes type.

If matter were all, *i.e.*, if the quantitative were the absolute to the exclusion of the qualitative, Fichte says it would mean nothing at all existed; and Hegel says that self-consciousness is the one immediate factor of existence, or, the ultimate principle of explanation;¹ and what is self-consciousness if it were not absolutely of the qualitative kind. "Nothing can be more unphilosophical than the attempt to crush man's spirit by thrusting upon it the immensities of the material Universe."

It matters not whether metaphysicians quarrel over the fact of consciousness, whether something personal or anthropomorphic is intrinsic in that idea, or is not. Whatever it is, it is a self-evident immediate experience which demands no proof. And a Dravidian mystic says that this fact of self as the Conscious entity is so important, in other words the Soul is so worthy a thing, that God dwells in it. The Soul may be 'as small as the thumb, or the barley-corn, or the hair of a horse split into a thousandth part';² yet it is one wherein the Universal, or the Infinite, God, finds or seeks His abode.

¹ Read A. Seth's *Hegeleanism and Personality* (Conclusion). Pp. 224—230.

² See *Chhândogya-Up.*, III. 14. 3.—'Anīyān vṛiher vā, etc.'

And Herbart has considered the soul to be a simple substance, eternal, indissoluble, unchangeable, and spaceless.

The Dravidian mystic referred to is one of the Twelve Azhvārs, or "God-intoxicated saints," St. Ṣaṭhagopa, who breaks forth in his Tiruvāymozhi (viii. 7. 8) into the strain :

Siriyēn-uḍai cchintaiyul mūv-ulakum tan
Neṭṭiyā vayiṭṭil konḍu ninṭ-ozhindāye

i.e., "Lord, all the three worlds (i.e., the Universe) is in Thee ; and as a matter of Thy right, Thou hast taken Thy abode in me".¹ God the Infinite is realised in the Infinitesimal (*multum in parvo*). This is only possible qualitatively, and not quantitatively. This is the Ultimate of all values of Life. Seneca has said that God is the sum total of all thou seest, and of all thou canst not see. (Henry More the Platonist also exclaimed "The Soul's eternity is my grēat quest !").

That the qualitative or the Spiritual value is the ultimately abiding value, not the quantitative or the material, is signally proved by the evolutionary facts of religion. It is the spiritually great that built religious systems and they are installed in the Temples and worshipped ; not all the emperors and millionaires and military geniuses that rose to eminence but 'dust to dust' returned. These were worshippers of Mammon, Power, Sense ; while religion-architects were worshippers of God, Humility, Soul or Spirit.²

The term ultimate has no reference to Time, Place and Causality. It has its abiding value beyond all such limiting

¹ See Section on 'Dravidian Mysticism'. Cf : here Croce's Philosophy, where he 'sweeps away dualism and reunites distinctions in a concrete or immanent unity.' [P. 267, *Hibbert Journal* for January, 1921.] Ṣankarāchārya writes in his *Brahma-sūtra-Bhāṣhya* : 'Yathā rāj-āsau gaccha-(t-ity) ukte, saparivārasya rājño gamanam uktam,' i.e., 'When it is said the King goes, it implies that all his impediment goes with Him.' Hence when God enters into the soul, He enters in all His totality. Cf. : 'Irup-p-iḍam, etc., of Rāmānuja-nūtr-andādi.'

² Once more was this age-long truth demonstrated in the Europe War of 1914—18. Worshipping Mammon, etc., mean worshipping them as God or in the place of God. Riches, etc., in themselves are innocent. It is man's use or abuse thereof, is what makes all the difference.

concepts. The ultimate is thus the free—the free from limitations. And freedom, immortality, devotion, ecstasy, God, are all of the qualitative order. Now a word about the ideals of the West and of the East, in this connection, may be of practical value to modern philosophico-mystical students. I cannot do better than quote the conversation between an eminent thinker of the West, M. Bergson, and the sage of the East, called the Christ of India, Rabindranath Tagore. (Both may be said to be modern types of mystics.) This is a quotation from Mr. C. F. Andrews' article "The Arch from East to West," in the *Modern Review* (for January, 1921, p. 26).

"M. Bergson began. To him it appeared that the European mind was more precise, while the Indian mind was more intuitive. He went on to explain, that he thought the European mind had become precise, simply because it had had so much to do with matter, and with the outward conquest of Nature. Matter claims attention in dealing with it, and so comes precision. Mathematics and Geometry were the basis of European civilisation, and these deal with matter, and are subjects of precision. But M. Bergson went on quickly to explain that he agreed with the Poet (*i.e.*, Rabindranath Tagore), and with the East, that this was not the end. The true end must always be the Realisation of the Spiritual, and the East was right in laying such stress upon meditation and contemplation. But as conditions were now in the world, it was only the very few, who could be above the material. M. Bergson thought that even for the East the pressure of the material world must be very urgent. He only hoped that the pursuit of matter would not lead to the forgetting of the true end of life, which was the Spiritual."¹

¹ This has been well corroborated by another well-known mystic when he wrote: "The Life supreme is life in God. All life completes itself in the divine life. He lives most truly and intensely who lives nearest the great course of life, which is God. God is the fountain of life, the great reality, exhaustless, unchangeable, eternal. Therefore real and abiding life is life in God."

On the question of relative values, some further considerations seem helpful. There is a Samskr̥it verse :

Adhodhaḥ paśyataḥ kasya
Mahimā n-opajāyate;
Upary-upari paśyantas
Sarva eva daridrati.

i.e., "He who looks upon things inferior to him is superior to them; but inferior to those who similarly look down upon him". Thus there is a scale of values running up and running down, either of them having no end, in themselves having intrinsic worth, and yet linked in relations. Hence no one can have an absolute criterion with which to judge of things as having this fixed worth or that. Everything has its intrinsic worth. The ultimate worth seems mystically reducible to this intrinsic worth, when deeply considered, if the hypothesis be true that a principle of intrinsic worth binds all terms together.¹ The relative ideas of less and more, of value or worth, can only arise from the relative standpoints from which such relations are judged. In the absence of these varying standpoints, the distinctions of less and more disappear. The mystic, it is said, cognizes this. The Lord of the Mystics, Śrī Kṛishṇa, therefore says :

Vidyā-vinaya-sampanne
Brāhmaṇe gavi hastini
Ṣuni cha-iva śvapāke cha
Paṇḍitās sama-darśinaḥ.

i.e., "In the eye of the Mystic all distinctions, such as 'this is a Brāhmaṇa' and 'that is a Chanḍāla,' 'this is a wise man' and 'that is a dog,' etc., get effaced when his eye is fixed on the ultimate spiritual worth underlying all specious appearances."²

¹ Śrī Kṛishṇa says: 'sūtre maṇigaṇā-iva' = 'I am as the string on which all gems hang'. [*Bhagavad-Gītā*, VII. 7, *passim*].

² Hence an eminent English thinker while discussing Goethe's "der Kern der Nature" the core of Nature, goes to define a mystic in this wise. The mystic, says he, is one who knows divine things otherwise than by hearsay, who sees them by an inner light, one to whom the infinite and

'The deepest, truest thing about the worst man is, that he has been made in the image of God, and that, though it may be scarred and defaced, the Divine impression can never be destroyed.'¹

To less than the mystical sense or consciousness, all things have various empirical values, conditioned by time, space and cause-and-effect process. "Na tasya kâryam karaṇāṇ cha vidyate" (Śvetāśvatara Up., vi. 8), i.e., 'To him, there are no causes and effects.' Hence, to the mystical, Bhaktic, or religious, or spiritual, consciousness, the ultimate value, which is always existent, becomes evident.

Einstein, and Prof. J. S. Mackenzie in his "Elements of Constructive Philosophy", discuss the question of moments, whether of space or time or events, performing cycles, and returning upon themselves, indicating in this way that no values are lost, or that all empirical values are found presented or recovered in the ultimate value. This is a re-affirmation by the modern scientific thought, of the Indian theory of rhythmic 'kalpas,' the significance of which was ushered into man's consciousness by the Upanishadic expression :

Dhātā yathā-pūrvam akalpayā',²

i.e., "The Designer of the Cosmos modelled the present by the past". If the past be in the present, the present is in the future. We have thus an Eternal Now! This is with reference to Time and moments connected therewith. With reference to Place and moments connected therewith, it is written [Kāthopanishat, II. 4.10] :

Yad ev-eha tad amutra
Yad amutra tad anv-īha,

eternal is no mere article of belief, but an experience. The mystical doctrine in its essence, is that the highest in man can hold immediate intercourse with the Highest in the Universe, that the human soul can enjoy direct communion with the supreme object, to which neither the senses nor the logical understanding can attain.

¹ P. 296, *Spiritual Voices in Modern Literature*, by T. H. Davies, D.D.

² *Mahā-Nārāyaṇa Up.*, V. 7.

i.e., "As is here, is so there; as is there, is so here". This also implies events as having recurring values.¹

Hence nothing is lost, but everything is conserved; and therefore God is Brahman, or that which ever gets enriched in contents. Brahman comes from $\sqrt{\text{Br}ih}$, to grow. (See *Note* at end).

This is an important thought to ponder over in connection with ultimate value as applied to the question of Immortality.²

The idea in the minds of men generally is that Immortality is something to come after Death. This conception becomes questionable on the hypothesis of many births. For every birth had a death; and what ensued after death was another birth, but the dying man anticipated probably Immortality after the death which was immediate; but was it so? And looking forward, the same thing may happen again, and Immortality is thus put off *sine die*. It might as well not be hoped for at all, for it might be non-est. Hence we have from the word Brahman, or the conception of God involved in that word, that Immortality is an ever-present factor, if God is an ever-present factor. Says Inge, "Eternity is a necessary concept". Hence to the mystic, Immortality is not something to come, but it is an ultimate experience, which could be had anon, for his upraised consciousness and clarified conscience. Hence the *Kaṭha-Upanishat* [VI. 14] says:

Atra Brahma samaṣnute,

i.e., "Brahman is enjoyed here".³

¹ 'The wider our contemplation of creation,' says St. Cyril, 'the greater is our conception of God.'

² It may here be noted that the doctrine of Immortality is as emphatically upheld in the *Zend-Avesta* as in the *Vedānta*. See the 'Gathas,' 'Ahunavaiti' and 'Ushtavaiti' (*Yasna* xxviii—3, xlii—3, xlv—1, xlvii—19 *passim*). The Christian Idea of Immortality is well brought out by A. S. Wadia in his Book, *The Message of Christ*, Ch. X. Tennyson wrote:

My own dim life should teach me this,
That Life shall live for evermore,
Else earth is darkness at the core
And dust and ashes all that is.

³ Francis Thompson writes in his *Orient Ode*:

'When all thy crying clear
Is but: Lo here! Lo there! ah me lo everywhere.'

And in the Bhagavad-Gītā [V. 26], the Lord of Mystics tells us :

Abhito Brahma-nirvāṇam
Vartate vidit-ātmanām.

i.e., "To those who understand, the Brahma-happiness surrounds them".¹ St. Thomas Aquinas has aptly said: "That intellectual light, that is within us, is nought else than a certain participated likeness of the Uncreated Light in which are contained the Eternal reasons."

Did not Jesus confirm the Upanishads by saying, "The kingdom of Heaven is within you"? (Luke, XVII. 21.) Jesus was a practical example of the Indian Upanishadic mysticism, though he kept the philosophy of the Upanishads in the background, and appealed to the heart chiefly. Jesus left the record of a life of lives where the moral ideal is realised: a supreme example, an all-sufficient pattern. He preached perfection and exhibited himself as the embodiment of it. He is a Master-Mystic, and showed how to realise Heaven not as a *place* but as a *state*, as an attitude of mind, as a disposition of the heart, in short, a whole transmutation of life, as Śrī Kṛishṇa taught in His Bible of Humanity.² No less of

Lord Haldane writes in *The Pathway to Reality*, p. 222, thus:—" . . . in his 'Instant made eternity,' Goethe lays down the great truth, that, if you would find the highest aspects of reality, you must seek them, not in some world beyond, but in the world as it is here and now, only fully comprehended and taken in its complete relation to mind."

¹ "Even at this moment, yes, even if we transiently forget the fact, we mean the Absolute. We win the presence of God when next we flee. We have no other dwelling-place but the single unity of the divine consciousness. In the light of the eternal we are manifest, and even this very passing instant pulsates with a life that all the worlds are needed to express. In vain would we wander in the darkness; we are eternally at home in God." [P. 427., *The World and the Individual*, 1st Series, by Josiah Royce.] "The melody does not come into existence contemporaneously with its own last note. Nor does the symphony come into full existence only when its last chord sounds." [P. 419, *Ibid.*, 2nd Series.] " . . . the divine and eternal is indeed dwelling amongst us." [P. 275, *Is Life Worth Living*, by W. H. Mallock.]

² Nietzsche says: "Heaven is not a concrete reality, but a psychological symbol divorced, from the concept of time." 'The will trained to right attitude is Heaven,' says the *Vishṇu-Purāṇa*: 'mana eva, etc.' [VI. 7. 28].

value were the ideas of this description promulgated by Muhammad in the Koran. As the Koran is said to have dropped from Heaven, he showed mankind Heaven on earth. Mystics are thus unanimous all over the world. And they were many, as Śrī Krishṇa says: "Bahavo jñāna-tapasā pūtā Madbhāvam āgatāḥ" [*Bh.-Gita*, IV. 10]. Muhammad symbologically shows that earth is not deserted of Heaven.

Modern thought is also tending in the direction of placing emphasis on the immediate qualitative enrichment of life than the mere wish for continuance of existence,¹ which after all, one is not sure, will be one of unalloyed happiness. On the other hand, we are threatened by such doctrines as eternal damnation, which is also Immortality! if you please. But who would wish for such Immortality? One would rather prefer Buddha's extinction. Hence the mystic's experience is one of immediate value.²

¹ "Immortality in the sense of the indefinite persistence of each individual consciousness, has not been rendered probable. But some grounds have been given for believing that each individual has an eternal place and significance in the structure of the whole; and that the transience of particular phases of conscious life does not mean their complete extinction, but rather their absorption in some larger forms of consciousness." (P. 478, J. S. Mackenzie's *Elements of Constructive Philosophy*.)

Also read H. G. Wells' concluding sentences in his *Anticipations*, where individual immortality is sacrificed to the ampler racial immortality of the future. Also read Book III. Chap 2 of J. S. Mackenzie's *Manual of Ethics*. ("The Social Unity.")

To all this modern speculation, the standing facts of Indian philosophy, that (1) Soul is eternal, that (2) it partakes of the nature of God, present such a view of immortality as no questions of life and death can in the least affect; for Life and Death are but material episodes in the long history of the Eternal Spirit. A man may be ever so altruistic, and yet all his individual values of one life are not entirely utilised or utilisable by the Society. What individual values remain unutilised demand continuity of his individual survival after the immediate death awaiting, for the law of conservation of all values requires such continuity or post-mortem existence. Refer also to W. R. Inge's "Faith and Knowledge," Chapter XV: Eternal Life, p. 187-95.

² Professor Galloway in his *Idea of Immortality* says: "The multiplicity of finite centres forms a teleological whole of which the ultimate ground and final end is God. The coherence and unity of the many are assured when the teleological organization of the units is established by their reference to God as living ground as well as controlling principle and end. An ethical God is the security for the harmonious working out of their destinies on the part of finite individuals. Neither in pantheism nor in pluralism, but in genuine theism, is the best support to the hope of human immortality."

In the view of such immediate experience, all speculations regarding Immortality, by all religions, as if it were something waiting to come only after death, may find their final answer and their rest.¹

It keeps men, otherwise, on the tip-toe of expectation, which may never be realized; and such expectation, apart from whatever be its realization in the end, is itself a mental anguish, which must be rooted out, if man has to have peace. Moksha—deliverance—is really to be delivered of all such anguish, as to what one is going to be. This mental attitude of self-donation, self-surrender, complete resignation, “die before you die,” is what really has the ultimate worth for man, as taught by Śrī Kṛiṣṇa, the Super-Mystic, in the closing Śloka of his immortal Song:

Sarva-dharmān parityajya
Mām ekaṃ śaraṇam vraja;
Ahaṃ tvā sarva-pāpēbhyo
Mokṣayishyāmi mā' śucaḥ.

i.e., Let go all rules and laws,
Seek Me alone as thy refuge
I will free thee from all ills
No more needst thou grieve.

In this mental attitude attained, of utmost resignation, consists Immortality. And this is essentially the Mystic attitude.²

Evelyn Underhill says: “Thus dying to your own will, waiting for what is given, infused, you will presently find that a change in your apprehension has indeed taken place: and that those who said: self-loss was the only way to realization, taught no pious fiction but the truth. The highest contemplative experience to which you have yet attained has seemed

¹ Cf. ‘The life eternal . . . is that purely intellectual phase of existence which is left untouched by the element of time, and which could be led here and at once by anyone and at any time one chose to.’ [P. 182. *The Message of Christ*, by A. S. Wadia, M.A.]

² Dean Inge has said somewhere: “Self-sacrifice is the supreme activity and assertion of the human will. It is not a living death but a dying life, to which we offer ourselves when we say, ‘Lo, I come to do Thy will, O God’”

above all else a still awareness. The cessation of your own striving, a resting upon and within the Absolute World—these were its main characteristics for your consciousness. But now, this Ocean of Being is no longer felt by you as an emptiness, a solitude without bourn. Suddenly you know it is to be instinct with a movement and life too great for you to apprehend. You are thrilled by a mighty energy, uncontrolled by you, unsolicited by you, its higher vitality is poured into your Soul. You enter upon an experience for which all the terms of power, thought, motion, even of love, are inadequate: yet which contains within itself the only complete expression of all these things. Your strength is now literally made perfect in weakness, because of the completeness of your dependence, a fresh life is infused into you, such as your old, separate existence never knew.”¹

The facts of Bondage and Freedom are shown in sharp contrasts in the Upanishads, and the immediacy of the experience of Freedom—Immortality—by mystic contemplation. As a sample of these salient features of Life, the Śvetāśvatara Upanishat may be consulted, also Kaṭha-Upanishad the most perfect specimen of mystic Hindu philosophy.

The attitude of the Mystic required for the super-sensual experience (*i.e.*, the state of consciousness, above waking, dreaming, and sleep—the ‘turiya’ or the ‘fourth’ state), is dual, *viz.*, ‘Ākiñchanya,’ and ‘Ananya-gatitva,’ in the technical language of the Śrī-Vaiṣṇavas, whose supreme pontiff, is Śrī Rāmānuja. Śrī Lokāchārya has in his ‘Tani-charaṇa’ (passim) written a mystical treatise on this particular theme, which may be consulted. Suffice to mention here that ‘ākiñchanya’ means ‘naught-ness,’ and ‘ananyagatitva’ means ‘wayless-ness’.² This technicality means performance of God-ordained duties in perfect selfless-ness. As L. D.

¹ Pp. 132—133, *Practical Mysticism*.

² Cf. ‘Blessed are the poor in spirit’ [*Matt.*, v. 3.]

Barnett finely puts it, "The essence of the 'Rule' (Yoga) is devout work for the sake of the world's order without thought of self, and such is pre-eminently Vāsudeva's own rule of the Universe" (xi. 14, xviii. 75, 78).¹ This attitude is the climax of altruism, in which egoism is truly realised. The ideal reached or realised is what is implied by the expression "Brahmātmaka-svātma-sākshātkārah," *i.e.*, Realisation of the individual self as ensouled by the Universal Self.²

Here is the acme of all values, the spiritual (soul) *cum* spiritual (God)—the Ultimate, the Utmost, and in which the idea of Sacrifice³ is primarily involved, *viz.*, Sacrifice of man (soul) for God and God for man, so diversifiedly taught by Śrī Kṛishṇa. "Sacrifice" is a most important focus of Indian Religious Thought," says L. D. Barnett. Evolution teaches struggle for one's existence. Involution teaches struggle for others' existence. This is altruism. To arrive at this mystic attitude of mind is of the utmost value to the mystic.⁴ 'They attain to my likeness or estate,' without reference to times or places, said Śrī Kṛishṇa: 'Mama sādharṃyam.'⁵ Value is allied to Feeling, and the Feeling of Love, of Faith, best intuits the Absolute.

Some allied reflections occur connecting values with love, etc., of previous sections. Let me not omit them, despite disjunction somewhat with the main thread of the argument. [Mystics are perhaps disharmonised folk!]

¹ P. 69, *Bhagavad-Gītā*, or the Lord's Song by Barnett.

² Earth, says St. Basil, Earth, air, sky, water, day, night, all things visible, remind us who is our benefactor. The more profoundly we penetrate the laws on which the universe is founded and sustained, the more do we behold the glory of the Lord. This is to be in full possession of the Soul, *i.e.*, Soul-God or God-Soul (Nārāyaṇic Consciousness).

³ Note. Wherever this word is used, it means consecration of one's self to Divine Service.

⁴ See *The Ascent of Man*, by Henry Drummond (conclusion).

⁵ *Bh.-Gītā*, XIV, 2. Also see XIV, 26: 'Brahma-bhūyāya.'

Cf. "Now he has to expand that identity to become finally the complete and finished aspect of the One" [P. 247. *The Drama of Love and Death*, by E. Carpenter.]

The question of values may now be said to be answered by Vedānta, by the assertion that the Cosmos is grounded on Love (*Ānanda*), the Cosmos is at its core Love. Hence the absolute value is given by Love. Love 'begins by attaching value to the parts, as well as to the whole, to the imperfect as well as to the perfect'.¹ In his *Studies in Christianity* (1918), Mr. Clutton Brock, arrives at this old Vedāntic apodictic. Thus may be discerned the links between our Section on *Values*, and Section on 'God and Love.'

And Love leads to Sacrifice. Incarnations of God are sacrifices impelled by Love; and Reincarnations of souls are also sacrifices impelled by Love. Love thus points to its possessing the Absolute Value.² Love's choice is determined by value which is Virtue, which is Good, not necessarily the pleasant.³ Love is Creation's highest Law. Love is the fulfilment of the Law. *Kohy eva*, etc., already referred to.

Love and Sacrifice need the *otherness*. Hence all dualistic concepts of God and soul as distinct foci, for discussion, deliberation and determination of values, are not devoid of pragmatic interest both for philosopher and for mystic.

If God is *sat-chid-ānanda*, or the Ideal of Truth, Goodness and Loveliness, God is *ipse dixit*, Love; and inasmuch as Truth, Goodness and Beauty are values absolute, Love and Absolute Value are conterminous.

'Anandam Brahma',

is the Upanishadic formula for this sublime truth, and the

¹ P. 476, *Elements of Constructive Philosophy*, by J. S. Mackenzie. W. R. Inge has also expressed in similar views in his *Philosophy of Plotinus*. Cf. 'Brahma dāsāh, Brahma dāsāh, Brahm-eme Kitavāh'.—The fishermen are God, the slaves are God, the gamblers are God' [*Samhitopanishat* of the *Ātharvaṇikas*]. Who could have taught this Religion of Love, better than Śrī Kṛishṇa? For example read the verse: 'vidyā-vinaya-sampanne,' etc. [*Bh.-Gītā*, v. 18].

² 'He (God) must reveal Himself most fully in the supreme activity of love that is self-sacrifice.' [P. 232. W. R. Inge, *op. cit.*, Vol. II.]

³ This question may be studied in the *Kaṭha-Up.*, I. 2 ff. 'Anyat śreyo,' etc.

famous Purusha-Sūkta voices forth the mystic truth of Divine Sacrifice.¹

The criterion for what constitutes the ultimate value for man can be supplied absolutely by the authority of the Scriptures or Revelations. The criteria otherwise obtained from authorities such as the senses (by sensations, perceptions) and the mind (by conceptions, reflections, imaginations, etc.), afford only relative values for man with suggestions for ultimate values, which depend upon their validity, *i.e.*, upon the validity or otherwise of the suggestions, that might result from inquiries purely conducted on sensational and ratiocinative lines. No such probabilities and indecisions affect revelational apodictics. Hence Scriptures or Revelations afford to man truths of the highest value, and are therefore of the utmost importance to him. The question of the authoritativeness of the Scriptures, and their character as expository of values ultimate and highest, for the interests—eternal interests—of man (soul), has been exhaustively and meticulously examined by Śrī Rāmānuja in the Brahma-Sūtras :

‘Sāstra-yonitvāt’ [I. 1. 3],

‘Tattu samanvayāt’ [I. 1. 4],

‘Śrutes tu Śabda-mūlatvāt’ [II. 1. 27],²

Which are most worthy of study. The poet Cowper sings to this effect :

‘Instruct me, guide me to that heavenly day,
Thy words, more clearly than thy works display,’³

The world’s religions depend upon the *āpta*⁴-*vākya*, or the ‘words of the wise,’ and these are in themselves mystics. Every other mystic gains personal experience (*avaḡati*) in his own turn.

¹ See *Mysticism* (Hindu), *Hasting’s Encyclopaedia of Religion and Ethics*

² Cf. *Bh.-Gitā*, XVI. 10. *Yaṣ śāstra-vidhim*, etc.

³ *Retirement*. Italics (words) are mine. Words is the Vedāntic *Śabda-pramāṇa*. The Eternity and Infallibility of the Vedas (Words) is common to both the *Pūrva* and the *Uttara*, *Mīmāṃsā Śāstra*.

⁴ The definition of *Āpta* is found in the *Charaka-Samhitā*, *Sūtra-sthāna*, 11th Ch. : ‘*Āptās śiṣṭāḥ*,’ etc. See pp. : xiv, 359, M. Muller’s *Six Systems of Indian Philosophy*.

Some appropriate remarks on this subject of 'revelational values' above all others, are worth noting here—made by Rufus M. Jones, M.A., D. Litt. :

" . . . The greatest danger from mysticism, and there are dangers, is just *this* of becoming relatively detached from the experience of the race, the illumination of the great revealers of the past. Religion and morality are the consummate gains of the travail of the ages, and no person can cut loose from the spiritual group-life in which he is rooted without entailing serious loss. To sever one's roots in history and in the slowly-gathered content of religious faith, "to build all inward" and to have no light but what comes "pure" by the inward way, is to suffer shrinkage, and to run the tremendous risk of ending in moral and spiritual bankruptcy, with only vagueries and caprices for assets. The sane mystic does not exalt his own experiences over historical revelation, he rather interprets his own openings in the light of the master-revelations."¹

The Revelational or Scriptural Knowledge however is like 'moonlight stage' of illumination, whereas empirical (*anubhūti*) knowledge gained firsthand by the mystic is like the 'sunlight stage' of illumination. The *Vishṇu-purāṇa* styles the former as *Śabda-Brahma*, and the latter *Para-Brahma*.² The former is the head-knowledge, the latter heart-knowledge. G. Winstanley, a mystic of the seventeenth century, says: "You shall no longer feed upon the oil³ that was in other men's lamps, for now it is required that every one have oil in his own lamp, even the pure testimony of truth within himself."⁴ This is immediate or direct experience of the

¹ P. XXXIV—V, *Studies in Mystical Religion*.

² Consider here the knowledge by description, and that by acquaintance, treated as a Problem of Philosophy. [See *The Problems of Philosophy*, Ch. V, by Bertrand Russell.]

³ *Sneha* in Samskr̥it means oil and also love. Hence 'oil in the lamp' allegorizes love to God in the heart.

⁴ *Truth Lifting its Head above Scandals*.

mystic. By such immediate experience (*viveka-ja jñāna*) the highest value of life is recognised and realised beyond question.

But, says E. I. Watkin : "Both these"—i.e., 'a metaphysic of natural experience and of discursive reasoning'—"require the further supplement of a Divine revelation."¹

According to Vedānta, no absolute truth is possible of predication by our rational faculty alone. The *Bhahma-sūtra* :

'Tark-āpratishṭhānād api' [II. 1. 11]

discusses this question exhaustively. It holds this view even as aganist the rationalistic position of the Nayyāyika (the Indian logician-philosopher) that by the rationalistic faculty alone such as man possesses, by arguments such as those of the ontological, the theological, *et hoc genus omne*—the Absolute could be established. Rāmānuja's refutations of the absolute value of rationalism (or discursive reason) for the determinations of questions of absolute truths or of the Absolute (as may be studied in his *Śrī Bhāshya*), are of great worth to metaphysicians. This rationalistic factor has certainly its place in the epistemological problems;² but for reasons stated, it stands in need of Divine Revelation for determination completely of the question of the Absolute, which is the God of the mystic, as has been treated in the set of these papers—his God of Love, of Beneficence, etc., for example. God to the Mystic is a fundamental idea. It is his *sine qua non*. But supposing neither rationalism nor revelation promises finality or certitude in this direction, he tells us that his empiricism or immediate experience supplies

¹ P. 13. *The Philosophy of Mysticism*.

² Cp. "Religious faith says to our reason: 'My little dear, you have only a lantern to walk by; blow it out and let me lead you by the hand.' But this is not our modern idea. We have a lantern, a pretty poor one, it is true, but to extinguish it would be to leave ourselves in darkness. . . . Beyond that (i.e., guide) we have nothing." [P. 12, *The Unknown*, by Camille Flammarion.] Beyond that come Faith, Love, Surrender, psychic and mystic Experiences, and Revelation and Religion. All categories of varying and higher values.

these for his solace against all doubt and despair. But granting that this personal experience, being personal, can have no absolute value such as offering a norm for all men's understanding or belief, the only refuge left to a pragmatist seems to be that which has been voiced forth by a Doctor, that, '... the belief in the Unknowable is not entirely without its solace . . . It is immeasurably better than blank materialism'.¹ This granted, what things, and how, are of ultimate value, is the mystics' own concern which no criticism can touch, nor cavil stultify.

Various are the sources of knowledge, says Manu of the human race. Those are subsumed thus :

Vedo' khilo dharma-mūlam
Smṛiti-ṣile cha tad-vidām
Achāraṣ cha-iva sādḥūnām
Ātmanas tushṭir eva cha. [*Manu-Smṛiti*, II. 6.]

i.e., 'The whole Veda is the source of the Sacred Law (=Revelation); next the tradition (=Conscience); and the virtuous conduct of those who know (=Utility); also the customs of holy men (=Evolution); and self-satisfaction (=Mysticism). All these methods are possessed of their own intrinsic values; and they contribute to give man full knowledge, which is his goal.

Nothing is of more worth, says Śrī Kṛishṇa, than knowledge, *i.e.*, wisdom.

Na hi jñānena sadṛiṣam
Pavitram iha vidyate [*Bh.-Gītā*, IV. 38].

The combination of all partial values, quantitative or qualitative, of kind and degree, physical, mental, moral and spiritual, give the total value; and a judgment from this total value as to what ultimate value can be, becomes possible. It

¹ P. 358, *Evolution, the Master-Key*, by C. W. Saleeby, M.D., F.R.S.

is evident however that knowledge or wisdom is the substratum for all values. Says Śrī Kṛiṣṇa :

Jñānam labdhvā parām śāntim
Achireṇ-ādhigacchati [*Bh.-Gītā*, IV. 39].

i.e., By the means of knowledge, the goal of Peace is swiftly reached, and knowledge is Power too, of sure, and Virtue and Love; and if Peace be a thing to be secured at any price, that which could be fetched with the highest price is of course of the highest or Ultimate Value. Peace means the balanced state of the mind, not inertness or torpor or *accidie*.

The study of values will be greatly helped by Spencer's *Data and the Principles of Ethics*. After him, many recent authors have written, on the theme. *Tout ensemble*: Wisdom is most worth and worthy. 'To the wise man, no evil can happen', says the immortal Socrates, and the Veda, the immortal source of all Wisdom says: "The wise ever see God"—'Pari-paśyanti dhīrāḥ'¹ [*Mundaka-Up.*, I. 1.]

¹ They get wisdom, whom Gods wish to save (= 'Yam hi rakshitum icchanti buddhyā saṁyojayanti tam'). I believe the ground is now well prepared for sowing the seeds of our next Section: 'Mystic Sense and Experience.' This gives us an insight into the relations of mental, moral, æsthetic and spiritual values.

NOTE (p. 116). The idea of *Bṛih*, to grow, is very fruitful for modern thought, for example Cf. with the idea of *elān vital*. J. S. Mackenzie writes: 'If we are to think of the Cosmos as perfect, it is a perfection that exists only in so far as it is incessantly created.' [P. 473, *Elements of Constructive Philosophy*.] Adela Curtis says: 'If we grant that our consciousness is at present imperfect, we must own that our thought and feeling about God is also imperfect, and as such is subject to change and improvement.' [P. 76, *The New Mysticism*.] Newman Smyth says: 'The fact that we can form a growing, but never an adequate conception of God, proves simply our own finiteness' [P. 119 *The Religious Feeling*.] Read Bergson's: *Creative Evolution*, and Ed. Carpenter's *Art of Creation*, Cf. the Vedāntic idea of *Karma* (creation). E. D. Fawcett writes: '... a Principle of a plastic and creative sort fully adequate to the life and indefinite variety of the facts.' [P. 7. *The World as Imagination*.] The same writer on p. 590, *op cit*, says: 'God is not a static immutable entity, but grows. The Problems of Contingency and of Choice, of modern thinkers, illuminate the meaning of growth in V *Bṛih*; for example, see 'Some Ultimate Problems' in J. S. Mackenzie's *Elements of Constructive Philosophy*. Josiah Royce writes: 'And the One and the Many are so reconciled, in this account, that the Absolute Self, even in order to be a Self at all, has to express itself in an endless series of individual acts, so that it is explicitly an Individual Whole of Individual elements.' [P. 588, *The*

World and the Individual, 1st Series.] The term Brahman, not only means God, it means also matter as in the Bhagavad-Gītā expression: 'Mama Yonir Mahad Brahma' [XIV. 3]. 'Matter containing all the possibilities and potentialities,' of Prof. Tyndall, may here be remembered. If matter is always *growing*, a *fortiori* God! At any rate this is the Vedāntic conception. The Taittirīya-Upanishat is explicit in this idea by declaring: "Yato vācho nivaṛtante aprāpya manasā saha." And soul grows. Cf. this Vedāntic Brahman = God + Soul + Matter, with Parmenides' Being (*Sattā*), Pythagora's Number [*sankhyā*], Spinoza's substance (*dravya*), Plato's Good (*dharma*), Jaimini's Action (*apūrva*). The Vedānta gives us Brahman—a Quiddity—a Complex—which *grows* in all its parts, because its nature is $\sqrt{\text{Bṛih}}$, to grow. And this constitutes the Līlā—Sport—. Sport signifies a dynamic, not a stagnant God. It seems that perfection of Brahman consists in incessant creations. The Brahman (Cosmos) is thus a moving whole, and rhythmic in the movement, so that incessant search and striving are provided for. And this striving is the Service or Divine Service which the religieuse and the mystics have proclaimed. About this ideal of Service, see Sections on 'Dravidian' and 'Persian' Mysticism. I have expanded somewhat the threefold growth of Brahman in my *Vade Mecum of Vedānta*. Apūrva also of the Pūrva-Mīmāṃsaka means 'not pre-existent,' i.e., *karma* or deeds done give birth to something new. Compare this with 'Creative Evolution' of modern philosophers, and the *skandhas* of the Buddhists. Compare: 'Here is a linnet perched upon a twig. Science is everyday learning more things that are certain about linnets and twigs, but it cannot tell us to which side the bird will flit, to which spray its little feet will next cling'. [P. 301, *Hibbert Journal* for January, 1921, *Miracle*, etc., by Miss Dougall]. What contingencies and choices are not, therefore, *in posse*, in Brahman? Dr. Snowden says in his *Personality of God*, that Trinity is the necessary condition of God's infinite life. About Trinity as a Universal Idea, (Brahma, Vishnu, Śiva), read p. 46, *Mysticism and the Creed*, by W. F. Cobb, D.D.; and the Triune constitution of A-U-M.

The key-note of Evolution is continuity of existence. Studying the Tree of Life, it is found that the germ-plasm is possessed of Immortality. No limits can possibly be imagined to the growth of this Tree. But if germ-plasm conveys a materialistic idea, that idea expresses but one aspect of it. The other aspect is the spiritualistic, or the *mana* (a fruitful term widely known in the Pacific world), or the Spirit (the modifications of which being soul, *nous*, *psyche*, *entelechy* *Anima Mundi*, the Logos, etc.). If the germ-plasm as the material is itself immortal, it is easily imaginable how as the spiritual it is as, if not more, immortal. The never-ceasing unfoldment of this germ-plasm in both its aspects is the modern scientific thought which furnishes a most fruitful analogy to the old Upanishadic characterisation of Divinity as Brahman, or that which ever grows: $\sqrt{\text{Bṛih}}$ —to grow. The Life-tree having grown up to man in the mass, has also borne the fruits of sage, saint and mystic. Our Mystic has nothing to do with Psychism, Spiritualism, Theosophism and Occultism. He is simply the God-Lover, and his God-loving character is firmly rooted in the fundamental constitution of the Universe, as has been discoursed in the Section on 'Fundamental Data'.

$\sqrt{\text{Bṛih}}$ —to grow, is amplified by the term Nārāyaṇa, inas much as the roots or radicals of the latter connote growth in both directions, *viz.*, the Infinite and the Infinitesimal.

$\sqrt{\text{Bṛih}}$, to grow, is an expression which becomes fraught with greater significance in the light of a daring paradox, attributed to an Islamic Mystic

Ibnu 'l-Arabī, who says in his *Fuṣūṣ*, 78: "How can He be independent when I help and aid Him? (because the Divine attributes derive the possibility of manifestation from their correlates). For that cause God brought me into existence, and I know Him and bring Him into existence (in my knowledge and contemplation of Him)." [See p. 150, *Studies in Islamic Mysticism*, by R. A. Nicholson.] Compare 'dayaniyas tava Nātha durlabhaḥ' of sage Yamunāchārya, the John the Baptist of Śrī Rāmānuja.¹

¹ The following excerpt may be useful to the 'occult' type of comparative students:—"The Master Jesus.—He was a disciple two thousand years ago, when at the age of thirty, after His Baptism, the Spirit of God descended upon Him, and He surrendered His pure body to the Christ. He came as Apollonius of Tyana about one hundred years later, and again appeared in India as the teacher Rāmānujāchārya, etc." [P. 236, *Theosophy Explained*, by P. Pavri, B.Sc., L.C.E.].

SECTION VI

MYSTIC SENSE AND EXPERIENCE

THERE are three typical passages in the Bhagavad-Gītā, one :

Divyam dadāmi te chakshuḥ
Paśya me Yogam aiṣvaram,

i.e., (Arjuna!) "I give thee divine eyes ; see my Godly Glory,"*
the second :

Dadāmi buddhi-yogam tam
Yena Mām upayānti te,

i.e., "I will give thee such wisdom whereby I may be
attained " ; the third :

Ātma-bhāvastho
Jñānadīpena bhāsvatā,

i.e., "Seated in thy heart, I will strike the light of knowledge".
There are analogous passages, *passim*.

The inference from the above is that a change in the physical organs, an intensification of any of the existing faculties, may bring about new visions to the Mystic, or by the enlargement of the intellectual faculty, or a change of the heart ; or all of these may be found combined where the Mystic has his transcendental experiences. And these experiences prove optimism as against pessimism. We know pessimism as postulated by the Buddha, by such thinkers as Schopenhaur, and Von Hartmann. But to the Mystic, pessimism is an incident on the way to optimism which is final. "Everything must finish exempt from suffering," is the heading of a Chapter on 'Death,' by a 'Mystic, Maurice Maeterlinck. He argues his case thus : (Pp. 110—114) :

* See Note at the end.

“Everything, therefore, must finish, or perhaps everything already is, if not in a state of happiness, at least in a state exempt from all suffering, all anxiety, all lasting unhappiness; and what, after all, is our happiness upon this earth, if it be not the absence of sorrow, anxiety and unhappiness? But it is childish to talk of happiness and unhappiness where infinity is in question.¹ The idea which we entertain of happiness and unhappiness is something so special, so human, so fragile, that it does not exceed our stature and falls to dust as soon as we go beyond its little sphere. It proceeds entirely from a few accidents of our nerves, which are made to appreciate very slight happenings, but which could as easily have felt everything the reverse way and taken pleasure in that which is now pain. We believe that we see nothing hanging over us but catastrophes, deaths, torments and disasters; we shiver at the mere thought of the great interplanetary spaces, with their cold and formidable and gloomy solitudes; and we imagine that the revolving worlds are as unhappy as ourselves, because they freeze, or clash together, or are consumed in unutterable flames. We infer from this that the genius of the Universe is an outrageous tyrant, seized with a monstrous madness, and that it delights only in the torture of itself, and all that it contains. To millions of stars, each many thousand times larger than our Sun, to nebulae whose nature and dimensions no figure, no word, in our language, is able to express, we attribute our momentary sensibility, the little, ephemeral and chance-working of our nerves; and we are convinced that life there must be impossible or appalling, because we should feel too hot or too cold. It were much wiser to say, to ourselves, that it would need but a trifle, a few papillae more or less to our skin, the slightest modification of our eyes and ears, to turn the temperature, the silence and the darkness of space into a delicious

¹ *The Polar Theory of Happiness*, by S. P. Sarkar, may be read.

spring-time, an unequalled music, a divine light.¹ It were much more reasonable to persuade ourselves that the catastrophes which we think that we behold are life itself, the joy and one or other of those immense festivals of mind and matter in which Death, thrusting at last our two enemies, time and space, will soon permit us to take part. Each world dissolving, extinguished, crumbling, burnt or colliding with another world and pulverized, means the commencement of a magnificent experiment, the dawn of a marvellous hope, and perhaps an unexpected happiness, drawn direct from the inexhaustible unknown. What though they freeze or flame, collect or disperse, pursue or flee from one another? Mind and matter no longer united by the same pitiful hazard that joined them in us, must rejoice at all that happens; for all is but birth and re-birth, a departure into an unknown filled with wonderful promises and may be an anticipation of some unutterable advent . . ."² Yes, we have been told

¹ "If man is a member of the biological series, then must he also have his Janus-aspect. If man has five senses, corresponding to definite processes of nature—which may all be referred to modes of motion of matter and of the ether—it does not follow that in objective nature, there are no more modes of motion. We have no organ for perceiving electricity and magnetism—unless they are first changed into equivalent amounts of other forces—so that there are more things than senses. To conclude from number five of the senses to the number five of modes of motion is a logically fatal leap. The number of the forces prevailing in Nature is thus unknown to us, and the external process of the few we know is converted in perception, e.g., atmospheric vibration into sound.

"The denial in principle of a supersensuous world is thereby definitely set aside. Therefore did Protagoras add to his judgment that man is the measure of all things, the weighty words: 'of things that are, that they are; of things that are not, that they are not.' The human senses change: forthwith there is a quite different world; our senses multiply; forthwith will nature appear far richer." [Pp. 265—6. Vol. II, *Philosophy of Mysticism*, by Carl du Prel]. Read the *Many-coloured Land*, by E. A. Wodehouse.

² And man is soul, never extinguishable (read the 2nd Chapter of the *Bhagavad-Gītā*). A poet sings: 'Glory to Man in the highest! for Man is the master of things.' Read the verse:

Patatu nabhaḥ sphutatu Mahi
 Dalantu girayo milantu vāridhayaḥ
 Adharottaram astu jagat
 Kā hānir vīta-rāgasya, (in tune with Maeterlinck).

what happened when such advents as the Avatāras came. How all Nature joyfully palpitated when, for example, Śrī Kṛishṇa was born, may be read in the mystic description of that event in such works as Śrī Bhāgavata, Viṣṇu-Purāṇa and Hari-Vamṣa. Here is seen an example of how Nature which seemingly crushes the spirit, bows before the Spirit, when the latter manifests. Even man, a tiny spirit is greater than all the material categories put together.¹ How much more is not the Universal Spirit, by virtue of which alone all tiny spirits—man, etc.—can be what they are.

It is thus evident, that by an enlargement of the senses or by expansion of the intellect, or by exaltation of the heart,² the Mystic is given ineffable visions of the Reality. Such people include our scientists, philosophers, and religionists. There are geniuses amongst them all, each in their paths given revelations. The Mystic is *a fortiori* the religionist, the saint whose genius chiefly proceeds from devotion, from the heart. His standpoint is universalistic as contradistinguished from individualistic. The organic changes that happen in this universalistic being—in his ecstatic state—are described in all works on Bhakti; but one verse may be quoted for a sample :

Āhlāda-ṣīta-netr-āmbuḥ
Pulakī-kṛīta-gātra-vān
Sadā Para-guṇ-āviṣṭo
Drashtavyas sarva-dehibhiḥ.

i.e., "Tears stream down from his eyes—tears of joy, cooling—ecstasy thrills in all the pores of his body; the Bhakta is obsessed by contemplation of Divine excellences.

¹ Pascal said: "Should the universe conspire to crush him, man would still be nobler than that by which he falls; for he knows that he dies, and of the victory which the universe has over him, the universe knows nothing." The Spirit is certainly more than Bradley's characterisation: the 'unearthly ballet of bloodless categories'.

² 'Throughout the entire process from grace to glory, no new principle is introduced. Hence the mystical union-intuition involves no such introduction of a new principle. It is but a development and unfolding of a principle already present.' [Pp. 241—2, *The Philosophy of Mysticism*, by E. I. Watkin.]

Such a saint is worthy the sight of all men".¹ We had Śrī Rāmakṛishṇa Paramahansa in our own days going into divine raptures at the mere mention of God. Thus it is written in the *Gospel of Śrī Rāmakṛishṇa* (p. 61)—which a recent English writer, G. Lowes Dickinson, comments upon in his book *Appearances* thus :

"He is now in a state of *samādhi*, the superconscious or God-conscious state. The body is again motionless! The eyes are again fixed! He is seated just as we see him in the photograph. The boys here only a moment ago, laughing and making merry! Now they all look grave. Their eyes are steadfastly on the Master's face. They marvel at the unheard-of, wonderful change that hath come over the Master. M. seeth the Master in *samādhi* for the second time. It taketh him long to come back to the sense-world. His limbs now begin to lose their stiffness. His face beameth with smiles, the organs of sense begin to come back each to its own work. Tears of joy stand at the corners of his eyes. He chanteth the sacred name of Rāma (God-incarnate). M. thinketh to himself, Was it this God-man who was only a few moments back sporting with the boys like a five-year old child?" God-vision, Arjuna had, as told in the *Bhagavad-Gītā*. Ṛishi Udaṅka in the *Mahābhārata* had Viṣva-rūpa shown by Śrī Kṛishṇa. Prahlāda, Dhruva and

¹ Rabindranath Tagore in his masterpiece *Sādhana* has defined in eloquent words the characteristics of a true Mystic or Bhakta—he who had attained the supreme soul in knowledge was filled with wisdom and having found him in union with the soul was in perfect harmony with the inner self; he having realised him in the heart was free from all selfish desires, and having experienced him in all the activities of the world, had attained calmness; it was he who having reached the Supreme God from all sides, had found abiding peace; had become united with all, had entered into the life of the Universe :

Samprāpya-inam ṛishayo jñāna-triptāḥ *
Kṛit-ātmāno vita-rāgāḥ praśāntāḥ
Te sarvagam sarvataḥ prāpya dhīrāḥ
Yukt-ātmānas sarvam ev-āviṣanti.

[*Muṇḍaka-Up.*, III. 2. 5.]

pre-historic saints innumerable, had such visions. And in the Drāvīda land (South India), the lives of the Vaiṣṇava saints and sages show records of such experiences ; and many other Bhaktas of our historic times, such as Chaitanya Gauranga,¹ Mīrābāi, Kabir, Tulsidas, Tukārāma, Kambar, Valluvar, Avvayār, Vemana, Venkaṭādri Svāmi, Purandara Das, etc. The Mystic visions of the Sūfis and the Christian saints are recorded in many volumes. Evelyn Underhill's *Mysticism*, is in this connection an interesting book to read. Also William James' *Varieties of Religious Experience* is a book handy for our exposition here made. I may now quote one pre-historic example of Prahlāda's experience :

Om namo Viṣṇave tasmai
Namas tasmai punaḥ punaḥ
Yatra sarvaṁ yataḥ sarvaṁ
Yas sarvaṁ saṁśrayaṣ cha yah.

Sarva-gatvād Anantasya
Sa ev-āham avasthitaḥ
Mattas sarvaṁ aham sarvaṁ
Mayi sarvaṁ sanātane.

Aham ev-āvyaḥ nityaḥ
Paramātm-ātma-saṁśrayaḥ
Brahma-saṁjñō'ham ev-āgre
Tath-ānte cha paraḥ pumān.

The purport of these stanzas in the Viṣṇu-Purāṇa is that Prahlāda in his ecstatic condition felt he had turned himself into Para-Brahman, and felt that he was pervading all things, that he was all, and from him all things radiated, and in him all things were ; and that he was himself the Principle named Brahman—the Alpha and the Omega.

Śrī Śuka—to chose another example—was a master of Mystics. He walked nude amongst maidens and they never felt bashful ; for Śuka was as pure and innocent as a babe. He flew away into the vault of heaven, to the dismay of his father, the great Vyāsa, who ran after his lost child sending

¹ Read Lord Gauranga, by Shishir Kumar Ghose.

forth loud lamentations ; and it is written in the Śrī Bhāgavata, that the name Śuka, called by the bereaved father, reverberated from every object in Nature. "Putre-ti tan-maya-tayā taravo vineduḥ." It is also written of him :

Śukas tu mārutāt śighram
Gatim kṛtv-āntariksha-gam
Darśayitvā prabhāvam svam.
Sarva-bhūta-gato'bhavat.

i.e., 'Swifter than wind, Śuka strode in the sky, and showing his glory, became one with all things.' Can this be the 'all-pervasive transfusion' of Bradley, in his *Appearance and Reality*? or 'the subject becoming like to the object' of Porphyry?

Paramahansa Rāmakṛishṇa of our own times, as already shown, is a striking event confirming the marvellous experience of all Mystics. He describes his vision again thus :

"I do see that Being as a Reality before my very eyes! Why then should I reason? I do actually see that it is the Absolute Who hath become all things about us. It is He Who appeareth as the finite Soul and the

¹ Cf. with Chinese Mysticism (Laotze), expounded by Chuang-Tze: 'Only the true wise understand this principle of the identity of things. To place oneself in subjective relations to externals, without consciousness of their objectivity, this is the Tao' [P. 11. *The Simple Way*, by W. Gorn Old.] See Section on 'Chinese Mysticism'. Bergson says that there are "two profoundly different ways of knowing a thing. The first implies that we move round the object; the second that we enter into it." [P. 1. *An Introduction to Metaphysics*, trans. by T. E. Hulme.] Cp. Śrī Kṛishṇa s: 'viśate tad anantaram,' i.e., 'They enter into Me'; and 'praveshtum cha Parantapa!' i.e., 'to penetrate into Me'. Bergson speculates upon this idea by his word 'intuition'. Says Dr. Bosanquet: '... as the repellent self-consciousness diminishes, and the sense of unity with the world and with man becomes pre-eminent... the self is more itself, and is more at home.' [Pp. 270—1, *Principle of Individuality and Value*.] Attention is called here to the Vedāntic classification of 'Bahih-prajñā', 'Antahprajñā', and 'Ubhayataḥ prajñā'. Schleiermacher spoke of Spinoza thus: 'the infinite was his beginning and his end, the universal his only and eternal love'. It is for our readers to compare these philosophers with the mystic Śuka. 'We must be the thing itself.' [P. 4, *Mysticism in English Literature*, by C. F. E. Spurgeon.] Cf. 'But the Mind may see, by the light of pure reason, beyond the veil of the material, into a great Beyond where Object and Subject cease to mirage each other in distorted duality, and become simply a phase, an idea.' [P. xii, *Concepts of Monism*, by A. Worsley.]

phenomenal world! One must have an awakening of the spirit within, to see this reality. How long must one reason or discriminate, saying, 'Not this,' 'Not this'! Why, so long as one is unable to see Him as a Reality. Of course it would not do for a person merely to say, "I have seen beyond the possibility of a doubt that it is He Who hath become all". Mere *saying* is not enough. By the Lord's Grace the Spirit must be quickened. Spiritual awakening is followed by *samādhi*. In this state one forgetteth that one hath a body; one loseth all attachment to things of the world—'woman and gold'; one liketh no other words than those relating to God; one is sorely troubled if called upon to listen to worldly matters. The spirit within being awakened, the next step is the realisation of the Universal Spirit. It is the spirit that can realise the Spirit." Spiritual things are spiritually discerned. Says the Upanishat: 'Hṛidā manishā manas-ābhi klpto, etc.' [*Kaṭha-Up.*, VI: 9.]

It is on these experiences of Śrī Rāmakṛishṇa that G. Lowes Dickinson in his *Appearances* already quoted, justifies his judgment that: "There are in man two religious impulses, or, if the expression be preferred, two aspects of the religious impulse. I have called them the religion of the Eternal and the religion of Time; and India, I suggest, stands pre-eminently for the one, the West for the other, while the other countries of the East rank rather with the West than with India." (Pp. 231—32.) India has thus a unique spiritual position in the world.

Now as regards Śrī Kṛishṇa's reference to the light of wisdom which He strikes in the devotee's heart, thereby dispelling all darkness, we have from Śrī Rāmakṛishṇa this:

"Let me make this clear to you. A person, suppose, is in a dark room. He rubbeth the matches on the side of the box and all at once a light is struck! If the Lord is gracious enough to strike the light for us and dissipate the darkness of

ignorance, then it is that all doubts shall cease for ever ! ”
(*Gospel of Śrī Rāmakṛishṇa*, p. 314.)

Read the Upanishadic declaration :

N-āyam ātmā pravachanena labhyo
Na medhayā na bahunā śrutena
Yam eva-isha vṛiṇute te na labhyas
Tasya-isha ātmā vi-vṛiṇute tanūm svā n.

[*Kaṭha-Up.*, I. 2, 23.]

And :

Bhidyate hṛidaya-granthiḥ
Chhidyante sarva-saṁsayāḥ
Kshīyante ch-āśya karmāṇi
Tasmin dṛishte parāvare.

[*Muṇḍaka-Up.*, II. 2. 8.]

Śrī Rāmakṛishṇa says : ‘ that it is the Absolute Who hath become all things ’. This is in concord with the Bhagavad-Gītā passage : “ Vāsudevas sarvam iti ”: God is All. Here it is of metaphysical importance to know what the converse “ sarvam Vāsudeva iti ” would signify. There is a vast difference between the two ways of this statement. In his *Manual of Ethics*, in the Chapter ‘ Ethics and Metaphysics ’ (p. 473) Dr. J. S. Mackenzie discovers the difference in its import. He writes : “ The deeper Pantheism is distinguished from this superficial one in that its meaning is summed up, not in the saying that ‘ All is God,’ but that ‘ God is all ’. But in ‘ All is God,’ one may discover Pantheism.”¹

From all the foregoing, however, it is clear that the Mystic’s capacity, physically, noetically and ethico-æsthetically, can be enhanced so as to intuit God. Śrī Rāmānuja’s faculty for such experience was raised to the extent of talking with God in His objective Images²—a coup-d’etat epiphany of the fact of Divine immanency in all things. Yes. What greater feat could we conceive than this projection of one’s subjectivity

¹ Mr. Balfour in *Mind*, ix, 80, wrote : ‘ We must allow that the world created God as that God created the world.’ Cf. this with the meaning of Nārāyaṇic consciousness.

² Read the *Śaraṇāgati-Gadya*, by Rāmānuja.

into an object or in other words seeing the God within—with-out. This is a greater feat than the dissociation into fifty bodies of the old Yogi, Saubhari, in the days of the Emperor Māndhātṛi.

Worship, objective or subjective, should be towards a worthy object, which by its holy and loving associations attracts a devout heart. Mystics like Rāmānuja were able to transfer their subjective nature into an inert object or in other words evoke Divinity where it is most latent or dormant. This is what is called *Para-kāya-praveśa* or *Svasthāveśa*, or the Mystic's own religious psychopathy, or in a more appropriate word, theopathy. In this manner, any object in one's self or out of him in Nature can to a Mystic become an object of adoration, love and worship. 'Annam Brahm-eti,' etc. "Even these objects," says Evelyn Underhill,¹ "which minister to our sense-life may well be used to nourish our spirits too. Who has not watched the intent meditations of a comfortable cat brooding upon the Absolute Mouse? You, if you have a philosophic twist, may transcend such relative views of Reality, and try to meditate on Time, Succession, even Being itself: or again on human intercourse, birth, growth, and death. (Cf. here, e.g., the meditation, ethico-emotional, prescribed in the Bhagavad-Gītā, where one mode is to dwell on *janma-mṛityu-jarā-vyādhi-duḥkha-dosh-ā-nudarśanam*,² 13th Adh., verses, 8—12); on a flower, a river, the various tapestries of the sky. Even your own emotional life will provide you with the ideas of love, joy, peace, mercy, conflict, desire. You may range, with Kant, from the stars to the moral law. If your turn be to religion, the richest and most evocative of fields is open to your choice: from the plaster-image to the Mysteries of Faith."

Contemplation may be fixed, as we say, on any of the categorical features of God, such as Svarūpa, Rūpa, Guṇa and

¹ Pp. 48—49, *Practical Mysticism*.

² i.e., Birth, Death, Disease, etc., and pains connected therewith.

Vibhūti. Under the Vibhūti form, you may fix your mind on the tip of the nose, or the middle of the brows, as e.g., are prescribed in the Bh.-Gītā, or on an image, entirely exterior to one's self; and the Mystic's feat is to see his self in that image—God is thus, not metaphorically, but actually, realised everywhere. Hence Śrī Vedānta-Deśika writes in the Saṅkalpa-Sūryodaya :

Viśuddhe viśva-rūpaśya
yatra kvachana vīgrahe
Samādhi-jananīm pumsām
Sādhayishyāmi bhāvanām.

i.e., "In whatsoever image, associated with the Holy and the All-formed I dwell in love, there I accomplish my samādhi, i.e., oneness with God".

A great psychologist like William James, after examining various theories, gives it as his conviction that the expansion of man, physically, noetically, ethically, emotionally, and ecstatically,¹ is a fact, whatever be the modes of expression, as evidenced by the various religions of the world. Here are his words :

"Disregarding the over-beliefs, and confining ourselves to what is common and generic, we have in *the fact that the conscious person is continuous with a wider self through which saving experiences come*, a positive content of religious experience which, it seems to me, *is literally and objectively true as far as it goes.*"²

Further my own three booklets, the *Occidental*, the *Oriental*, and the *Theosophical*, views of *Inspiration*, *Intuition*, and *Ecstasy*, may be read, for collateral facts connected with Mystic visions and experiences.

¹ 'The dispositions to transcendental faculties which are shown in states of ecstasy, are at the same time anticipations of our transcendental existence, and germs of development of the biological man of the future.' [P. 292, Vol. II. *Philosophy of Mysticism*, by Carl du Prel.]

² P. 511, *The Varieties of Religious Experience*.

In recent days in South India, we had Mystics like Pillai-p-Perumāl, Venkatādri Svāmi, Embār Jiyar, etc., comparing with Paramahansa Rāmakṛishṇa of Bengal, whose lives in the vernaculars are still available for reading.

Śrī Kṛishṇa says that the general experience of pious souls is that every pore of their bodies thrills with glow—"Sarva-dvāreshu dehe'smin prakāṣa upajāyate". [*Bh.-Gītā*, xiv. 11.]

One fact is clear that according to the Karma and Transmigration doctrine, we are in our present life but fragments of our bigger self.¹ Hence we have an infinite destiny to fulfil; of the divine nature of which the Mystic has glimpses granted. Our infinite being and destiny are implicated in the doctrine of Karma categorised under *Saṅchita*, *Prārabdha* and *Āgāmi*.² These put together make us a huge entity, of which Śrī Kṛishṇa gives the description contained in the *Bh.-Gītā* verse [II. 28]:

Avyakt-ādīni bhūtāni
Vyakta-madhyāni Bhārata;
Avyakta-nidhanāny-eva . . .

Hartmann's and also Samuel Butler's, "Unconsciousness" may well do duty here for the term 'Avyakta'. Even from the deep-sleep experience, our larger self is made evident. Śrī Śaṅkara writes:

Buddhāntāt svapnānta-krameṇa samprasanna eshaḥ tasmin samprasāde sthitvā tataḥ punar ishāt prachyutas svapne ratvā charitvā," etc. . . (*Br.-Up.*, VI. 3 34, *Com.*)

Now compare the deliverances of a modern psychologist, and see how they echo the old Vedāntic ideas as set forth above:

"The further limits of our being plunge, it seems to me, into an altogether other dimension, of existence, from the

¹ Read the long note by C. C. Massey in Section V. *Values for Mysticism*.

² Cf. *The Three Fates* (of Plato's *Republic* X) the daughters of Necessity, 'Keeping up the motion of the whorls of the universe,' while chanting—Lachesis, the events of the past, Clotho, those of the present, and Atropos, those of the future. How India and Greece were closely knit, the above once more attests. See E. Pococke's *India in Greece*.

sensible and merely 'understandable' world. Name it the Mystical region, or the supernatural region, whichever you choose. So far as our ideal impulses originate in this region (and most of them do originate in it, for we find them possessing us in a way for which we cannot articulately account), we belong to it in a more intimate sense than that in which we belong to the visible world, for we belong in the most intimate sense wherever our ideals belong. Yet the unseen region in question is not merely ideal, for it produces effects in this world."¹

The Vedāntic ideas in connection with this subject, as involved in the expression: "Anādi-karma-vāsanā-ruchi-prakṛiti-sambandha," or 'saṃskāras' or latent memory-record of all the past², and as expounded in such works as Śrī Lokāchārya's *Tattva-Traya*, may be usefully studied. A practical moral, following from these considerations, may here be stated, and which is embodied in a verse :

Janmāntara-sahasreshu
Yā buddhir bhāvitā nṛṇām
Tām eva bhajate jantuḥ
Upadeśo nir-arthakaḥ.

Read 'congenital predispositions' in G. F. Stout's *Manual of Psychology*; also, 'What is meant by Character' in this Work. The Vedāntic 'Saṃskāras' (anamnesis) may be studied along with the 'subconscious' or 'subliminal' speculations of modern psychology.

Hence there is much raw material in the world, for the Mystic to work upon. Mystics, therefore, are god-sends to

¹ Pp. 515—516, *The Varieties of Religious Experience*, by William James.

² Cf. Dr. W. McDougall writing in Proc. S. P. R., Vol. xix, p. 430, that 'the soul being not dependent upon the brain, or other physical basis, for its memory, but having the faculty of retaining and remembering, among its other faculties. According to Kant, the ethical being is necessarily immortal, thus corroborating the eternality of soul involved in the Vedāntic *sañchita*, etc J. R. Illingworth says in his work: *Personality, Human and Divine* (p. 25): '... my character is only the momentum which I have gained by a number of past acts of choice, that is by my own past use of my freedom.' Says Plato: 'All knowledge is recollection.' Read *Body and Mind*, by W. McDougall.

humanity. They may be said to be minor 'avatāras'. "God-send" is a significant word, as proving the "Mutation" theory propounded by De Vries. According to him the infinite stream (Karma) of life has bars put across at intervals, to divert the waters of life into new tracts and novel purposes. "These mutations or interruptions in continuity correspond with the transition from the physical to the vital (*i.e.*, from the 'anna-maya' to the 'prāṇa-maya koṣa'), from the vital to the mental (*i.e.*, from the 'prāṇa-maya' to the 'mano-maya koṣa'), from the mental to the moral (*i.e.*, from the 'mano-maya' to the 'vijñāna-maya koṣa'), and from the moral to the religious (*i.e.*, from the 'vijñāna-maya' to the 'ānanda-maya koṣa')."¹ The 'God-sends' bring about these changes.

Again, Vedānta has the Karma theory on one hand and the Kṛipā theory (Grace) on the other hand. How these interact is illustrated by the Mutation theory. This doctrine is expounded in the work called, 'Śrī-Vachana-Bhūṣhaṇa,' which was read in the Parliament of Religions, held in Chicago, U.S.A., in the year 1893.

Mystics and Mystic experiences are therefore features in the economy of Nature, for which God has made provision. That there are prophets in *all* lands, is the positivist or humanistic thought of our present twentieth century. It is the old Vedāntic thought of the Fatherhood of God and the Brotherhood of Souls, of which truth the *Bhagavad-Gītā* of Śrī Kṛishṇa is a valuable exposition. This work is the Manual of the Mystic, and the Mystic is the Hope of Humanity.² The

¹ P. 26, *Bernhardi and Creation, A New Theory of Evolution*, by Sir James Crichton-Browne. The 'creeping' and the 'leaping' characteristics of evolution, will be referred to later.

² "Mystics as a rule are to be respected, not for what they say and how they say it (here lies disillusionment for the inquirer), but for their strenuous suggestion to us that there is some truly satisfactory ground yet to be described. They are sign-posts, in themselves rickety and of little worth, which point to the direction of the great quest." [P. 146, *The World as Imagination*, by E. D. Fawcett.] But the present dissertation aims at showing the rationality of mysticism.

Mystics constitute the mark-links in a long chain. Here are a few pre-historic names constituting such salient links :

Prahāda—Nārada—Parāśara—Puṇḍarīka—Vyās—āmarīsha—
 Śuka—Śaunaka—Bhishma—Dālbhyān ;
 Rukmāṅgad—Ārjuna—Vaśiṣṭha—Vibhishan—ādin
 Puṇyān imān parama-bhāgavatān smarāmi.

[Pāṇḍava-Prapanna-Gītā, I],

With hosts of modern souls, treading in their footsteps. Then there are the Saviours, and the Incarnations, the Logoic Theophanies, and the whole chain linked to the Throne of God—the Ideal of Beauty, Goodness and Truth (*Sat-Chit-Ananda*)—in other words, the concrete Absolute Who is True, Who is Good, and Who is Beautiful—the Concrete Absolute Ideal, which is common to both Science and Religion, between which to the Mystic, there is no conflict. Mystic sense, or mystic experience, or mysticism *tout ensemble*, and considered in this thesis by the modern scientific comparative method,² is a natural evolutionary product in the progress of form, life and mind (=consciousness)³—the natural fruit of the tree of evolution—and subject therefore to a cosmic law, fulfilled in due course of development, which when not understood in all its entirety, is ascribed to miracle—miracle savouring of the infringement of such cosmic law either by Divine intervention, or by human contravention. Our treatment of mysticism in these papers, is therefore dynamical, not statical. The dynamic view-point is to stand above all statical prejudice either of Science or Religion, so far as these may make

¹ "We find a fairly general agreement that the highest in order of merit are three great sentiments: Respect for Truth, Admiration for the Beautiful, and Adoration for the Good." [*Mystic Feeling and Emotional Life*, by Prof. A. Caldecott, *The Quest* for April, 1921.]

² "The history of religions and the comparative science of religion have done much to increase general knowledge and to liberalise thought; they have convinced vast numbers that religions cannot be kept isolated in watertight compartments, since the characteristic phenomena of religion in similar stages of evolution and culture present common features." [*Orthodoxy, Psychology and Mystical Experience*, p. 362. *The Quest*, Vol. XII, No. 3, April, 1921].

³ See Section I, about states of consciousness.

dogmatic assertions obstructing progressive thought, which integrates knowledge into a synthetic coherent whole. Mystic experience aims at such synthetic Unity; and it is also the integrate aspect of consciousness unfolding in the soul from the very start of cosmic process;—the unfolding rationally suggesting the education of a mystic sense hitherto latent, as the education of special senses, sight, etc., from the primitive substratum, the tactile sense. The mystics, *viz.*, the *Jñānis*, the *Yogis*, the *Munis*, the *Rishis*, the *Bhaktas*, the *Siddhas*, are thus the protagonists,¹ who lead the van for all Humanity as its Hope of transcending the general threshold of consciousness, in other words of passing the border between the Human and the Super-human,² ultimately debouching into Nārāyaṇic consciousness, which is the message of Vedic mysticism—the *aparōksh-ānubhūti*, or the intuitional sensing of the Divine :

Yasmāt param n-āparam asti kiñchit.³

i.e., 'That attained, beyond which there is no more to attain'. Inasmuch as the Nārāyaṇic consciousness is corollary to the Divine Power immanent in the Cosmos—this is Evolutionism as against Creationism—⁴ mysticism is scientifically justified by its cardinal doctrine that the Divine is realised within—within the Heart, within one's own Heart, and within the Heart of all Nature. Thoreau's experience may here be useful as an illustration. 'In the midst of a gentle rain... I was

¹ And: "The ascent of the soul to God which is made by thousands in the short span of a single life may be an earnest of what humanity shall one day achieve." [P. 223, *The Philosophy of Plotinus*, by W. R. Inge.] The Bhagavad-Gītā says: 'Bahavo jñāna-tapasā pūtā Mad-bhāvam āgataḥ,' *i.e.*, 'Many are those who by wisdom and austerity have arrived at My (God's) Estate'.

² 'Our consciousness, as it were, stretches out beyond its borders into the superconscious, and we get a real though dim and confused glimpse of the Beyond.' [P. 162, *Psychology and Mystic Experience*, by John Howley, M.A.]

³ *Śvetāśvatara-Up.*, III. 9.

⁴ Read John Fiske's *Outlines of Cosmic Philosophy*, Part III. Ch. I. (The Question Restated).

suddenly sensible of such sweet and beneficent society in Nature, in the very pattering of the drops, and in every sound and sight around my house, an infinite and unaccountable friendliness all at once like an atmosphere sustaining me, as made the fancied advantages of human neighbourhood insignificant, and I have never thought of them since. Every little pine-needle expanded and swelled with sympathy and befriended me. I was so distinctly made aware of something kindred to me, even in scenes which we are accustomed to call wild and dreary... that I thought no place could ever be strange to me again.'¹

Are we led to pantheism here? 'It would be more accurate to say that this experience leads to the positive element in pantheism—the doctrine of immanence.'² This is one-half of the Nārāyaṇic consciousness. If the transcendence (*para*) of the Divine is combined with this so-called pantheism, we have the full significance of this consciousness, which is experience. This complete truth or secret of the Cosmos is aphoristically stated by the Upanishat:

Antar bahiṣ cha tat-sarvam vyāpya Nārāyaṇas-sthitah³
i.e., 'Permeating within and without—all—Nārāyaṇa is'.

¹ *Walden*, On 'Solitude'. Read Wordsworth's 'Tintern Abbey,' and Dravidian experiences recorded in the *Bhagavad-Vishayam*.

² Read *The Experience of Divine Immanence in Nature*, by R. H. Thouless, p. 336, 'The Quest,' Vol. xii, for April, 1921. Also read the *Autobiography of Devendranath Tagore*, for his experiences. One incident is worth recording here: "With thrilling heart, I saw the eyes of God within that forest. His sleepless gaze was fixed upon me. Those eyes were my guide in this difficult path. Fearless in the midst of many fearsome things, I reached home before 8 o'clock at night. This gaze of His has become rooted indelibly in my heart. Whenever I fall into trance, I see those eyes of His." [P. 139. S. K. Lahiri & Co.]. A sample of mystic feeling from Amiel is worth inserting here: "... "I became again young, wondering, and simple, as candour and ignorance are simple. I abandoned myself to life and to nature, and they cradled me with an infinite gentleness. To open one's heart in purity to this ever pure nature, to allow this immortal life of things to penetrate into one's soul, is at the same time to listen to the music of God. Sensation may be a prayer, and self-abandonment an act of devotion." [P. 45, *The Journal Intimé*.]

³ *Tāittirīyā-Up.*, 'Nārāyaṇa-sūkta'.

Prof. S. Radhakrishnan, M.A., our modern East cum West¹ thinker, makes some remarks which are germane to mystic experience. He says: 'That a higher principle operates in the universe and that reality is not an assemblage of things as they immediately are and appear to us, are the conclusions of mystical insight. Absolutism satisfies the mystic element in man. (Wm.) James recognises that absolutism has given satisfaction to most noble minds and has thus pragmatist justification. It offers consolations for the shortcomings of mundane existence and gratifies the longing for cosmic emotion. It is not impossible for the average man to reach the mystic state when he can verify the truth of the absolutist vision.² The mystic insight is in the power of all. We only need to employ the higher sense which so few use. While mysticism is not a part of the normal soul's experience, it still can enter into it. The all-form³ can appear to all when it will be seen how the each-form is a relative degradation⁴ or expression of the all-form. To a man steeped in the world and lost in this labyrinth, the absolute may be "a metaphysical monster, neither intelligence nor will,⁵ neither self nor collection of selves, neither truthful, good, nor beautiful as we understand these terms".⁶ But to the mystic, it is the supreme all-enveloping spirit which is perfection itself. Absolutism is not, therefore, without its empirical verification. James admits that "the existence of mystical states absolutely overthrows the

¹ The West however is overwhelming in his writings. All products of the Universities in India are thus trained. The *Indian* character remains to be restored, to enrich and adorn the mere one-sided Western. Sir John Woodroff's outspoken *Cultural Conquest of India*—a counter to Sir William Archer—is worth serious attention by all well-wishers of India.

² The vision of 'Vāsudevas sarvam iti' [*Bh.-Gītā*, VII. 19]; and as demonstrated to Arjuna by Śrī Kṛṣṇa in the XIth Adhyāya, *Ibid*.

³ Cp.: this 'all-form' with the Samskr̥t expression: *Viṣvarūpa*, the title of the XIth Ch. of the *Bhagavad-Gītā*. Cp. A. Besant's *Arūpa Triangle*.

⁴ de-gradation ?

⁵ *Kūṭastha* ?

⁶ *Pluralistic Universe*, by Wm. James.

pretensions of non-mystical states to be the sole and ultimate dictator of what we may believe". [*Varieties of Religious Experience*, p. 427.]¹

About mystic experience, let us somewhat hear Walt Whitman, who is reputed to be a mystic :

'There is, apart from mere intellect in the make up of every superior human identity, a wondrous something² that realises without argument, frequently without what is called education (though I think it the goal and apex of all education deserving the name), an intuition of the absolute balance,³ in time and space, of the whole of this multifariousness, this revel of fools,⁴ an incredibly made belief and general unsettledness we call the world ; a soul-sight of that divine clue and unseen thread⁵ which holds the whole congeries of things, all history and time, and all events however trivial, however momentous, like a leashed dog in the hand of the hunter.'⁶

When we discourse on mystic experiences, non-mystics look askance. This is natural, for mystics are a rare type of humanity. Hence Śrī Kṛishna said :

Manushyāṇām sahasreshu
Kaṣchit yatati siddhaye
Yatatām api siddhānām
Kaṣchit Mām vetti tatvataḥ. [*Bh.-Gītā*, VII. 3.]

i.e., 'One man in a thousand attempts for Perfection ; and of those who so attempt, few come to know Me in truth'.

To others, mystic experience or spiritual exaltation or emotional ebullition for God bursting into flamboyant expression of language and gesture, is a world as yet in negation. But

¹ P. 264, *The Reign of Religion in Contemporary Philosophy*.

² Cp. : *Bh.-Gītā*, II. 29 : *Aṣcharyavat* etc.

³ Cp. : 'Yo'yam yogas tvayā proktah, *Sāmyena* Madhusūdana.' [*Bh.-Gītā*, VI. 33.] *Sāmya*=balance.

⁴ *Ibid.*, II. 69, 'Yā niṣā, etc.' "Pittar enre, etc. [*Tiru-vāy-mozhi*].

⁵ Cp. "Sūtre maṇi-gaṇā iva." [*Bh.-Gītā*, VII. 7.] Cp. *Sūtr-ātmā*

⁶ P. 174, *Specimen Days and Collects*.

what is this experience, and is it rationally defensible? It is so defensible from all the various facts so far arrayed, and others that will further be adduced. Prof. S. Radhakrishnan, M.A.—a psychologist, philosopher, and who is a student of Mysticism besides, says, on the subject of experiences, as follows, which have application to the mystic: ‘When we talk of intuitional truths, we are not getting into any void beyond experience. It is the highest kind of experience where the intellectual conscience of the philosopher and the soaring imagination of the poet are combined.’¹ Intuitional experience is within the reach of all provided they themselves strain to it.² These intuitional truths are not to be put down for chimeras simply because it is said that intellect is not adequate to grasp them. The whole, the Absolute, which is the highest concrete, is so rich that its wealth of content refuses to be forced into the fixed form of intellect. The life of spirit is so overflowing that it bursts all barriers. It is vastly richer than human thought can compass. It breaks through every conceptual form and makes all intellectual determination impossible. While intellect has access to it, it can never exhaust its fulness. The real is no more a pulseless identity excluding all difference, nor is it a chaotic disconnectedness with no order in it. It is the spiritual life, embracing the facts of nature which are shot through and through with the forms of mind. Philosophy is neither purely conceptualist nor merely empiricist, but is intuitional.³ Art is the living expression of the soul⁴ which feels itself to be in tune with the infinite. Morality is no more

¹ And mysticism or experience in God inspires the philosopher and fires the poet—let me add—to wit, the Dravidian Saints.

² Under God’s Grace—I add.

³ ‘This is what differentiates him (the mystic) alike from Theologian, the Logician, the Rationalist philosopher, and the man of science, for he bases his belief not on revelation, logic, reason, or demonstrated facts, but on *feeling*, on intuitive inner knowledge.’ [P. 5, *Mysticism in English Literature*, by C. F. E. Spurgeon.]

⁴ See the Section on ‘Art of Divine Love’ *infra*.

self-satisfaction or blind obedience to a set of categorical imperatives but is the life of a soul which feels its grip firmly on the spiritual destiny of the world. Philosophy, art and religion become different expressions of the one feeling of unity with the universe. This feeling of the essential oneness of the world-spirit failed the facts in the lower stages and made them lower, but now the identity is revealed and the Absolute is reached.¹

Prof. Radhakrishnan, is *en rapport* with my own views, and it is no wonder therefore that his thoughts on the Upanishadic Mysticism are coincident with mine. With my own statements in various connections in my present dissertation, about the *Ānandic* aspect of God, and the mystic's main affinity thereto, Prof. Radhakrishnan reverberates. Only one sentence from his Chapter on *Reality based on the Upanishads*, shall suffice to bear this out:

'The whole world is in *Ānanda*,'² and therefore every soul is potentially mystic, or involved in this *Ānanda*, i.e., Love and Bliss, *nolens volens*.

To experience, intuit or actualise, or realise this state of Bliss is the Mystics' *magnum opus*. And all mystics speak of a faculty which when it begins to function, has this reality of bliss brought within the closest embrace of consciousness. This is called the mystic sense,—vision—insight—intuition—inward eye—the Fire³—the wine of the Mystics—*Ananda*.

'The day of days, the great day of the feast of life, is that in which the inward eye opens to the Unity in things, to the omnipresence of law;—sees that what is must be, and ought to be, or is the best.'⁴

¹ Pp. 440—1, *The Reign of Religion in Contemporary Philosophy*.

² P. 441, *The Reign of Religion in Contemporary Philosophy*.

³ Compare the Fire of the Rishis; the Fire of Zoroaster.

⁴ *Emerson's Essays*, Vol. II. 'Fate'.

Śrī Kṛishṇa, the Lord of Mystics, gave the mystic eye to see His glories, even to the philistine netherds.¹ *Śrī Bhāgavata*, X. 28.14, chronicles thus: 'Iti sañchintya Bhagavān Mahā-kāruṇiko vibhuḥ, Darṣa yā māsa lokam svam, Gopānām tamasah param'.

Hegel says, as regards the highest worth of religious (same as mystical) experience :

"All the various peoples feel that it is in the religious consciousness they possess truth, and they have always regarded religion as constituting their true dignity and the sabbath of their lives. Whatever awakens in us doubt and fear, all sorrow and all care, we leave behind on the shores of time : and as from the highest peak of a mountain, far away from all definite view of what is earthly, we look down calmly on all the temptations of the landscape and of the world, so with the spiritual eye man, lifted out of the hard realities of the actual-world, contemplates it as something having only the semblance of existence, which, seen from this pure region bathed in the beams of the spiritual sun, merely reflects back its shades of colour, its varied tints and lights, softened away into eternal rest."²

An Indian mystic Experience to an Englishman, Mr. Price, Collector, is recorded in my *Life of Rāmānuja*, pp. 62 to 65, which is of momentous value to all the mystic world. This may be usefully consulted.

"Religious (mystic) experience, peculiarly so called, needs, in my opinion," says Wm. James, "to be carefully considered and interpreted by every one who aspires to reason out a more complete philosophy."³ And according to Dean Inge, *mysticism* is the most scientific form of *religion*.

¹ 'The child-heart is a favourite hunting ground of the Celestial Huntsman.' [P. 27, *Spiritual Voices*, by T. H. Davies.]

² *Philosophy of Religion*, i. 3. Haldane quotes this in his *Pathway to Reality*.

³ P. 307, *A Pluralistic Universe*.

The accounts of visions, such as those of Ārshtīṣheṇa in the *Mahābhārata*, of Rāmānuja in the *Vaikuṇṭha-gadya*, of Ardāi Viraf of Iran,¹ of Adamnān the Irish seer², the *Divine Comedy* of Italian Dante, the English *Paradise Lost* and *Paradise Regained* of Milton, and *Pilgrim's Progress* of Bunyan,³ St. John's *Apocalypse* and such others, may be taken as the allegorical expressions of the mystic sense, or mystic experiences allegorised;—for between poets and mystics is but a hair's breadth.⁴ St. Anḍāl's *Dream* is to the point.

The Upanishadic experiences of Nachiketas, as recorded in those mystic treatises, of Nachiketas having actually entered the Gate of Death confronting Yama Himself, the Functionary of Death, and resurrecting to life again bringing to mankind immortal messages of spiritual wisdom, is an experience—mystic experience if it may be so called⁵—which surpasses similar occurrences recorded in the annals of mankind—, a Divine Vision combined of both the beatific (=the Heights of God)⁵ and the terrific (=the Valleys of God)⁶. Visions shown by Śrī Kṛishṇa to Arjuna have no parallel at all in any other Scripture. Thus the Mystic proves that there is no Death⁶.

¹ See *Dante Papers*, by Jivanji Jamshedji Modi, B.A., Ph. D.

² *Grace Abounding*, by Bunyan, records mystic sensations.

³ Part IV. *Psychological Experiences in the Occult Sciences*, by Rev. Edward Smedley, M.A., and others, pp. 240—287, will repay perusal. Swedenborg's visions and Brahman Yoga are all referred to here.

⁴ Read the *Kāthopanishat*, and Sir Edwin Arnold's beautiful version of it in his *Secret of Death*.

⁵, ⁶ Light and Shadow ! Shadow and Light !
Twins that were born at the birth of the Sun
One the secret of all things bright
The secret of all things sombre one

—[EDWIN ARNOLD]

⁶ Even without resorting to mysticism for evidences for Immortality, ordinary human instinct warrants it. Vivekānanda says : " In spite of all arguments to the contrary, urged at different times by different schools, in spite of inability of reason to penetrate the veil which will ever hang between the

The mystic faculty which determines such judgments of the serious events of life, such as death, is, as said in this Scripture, capable of being developed by concentrating the mind on the Object of the quest, and withdrawing it from other objects:

‘Abhyāsenā tu Kaunteya vairāgyeṇa cha grihyate.’¹ In this condition attained, the view-point of the mind is changed from the private to the public,² and in the change the vision of the ordinary man is transformed into the vision of the mystic, and truths are realised which before evaded the observation of the absent-minded layman.

This change of vision and the consequent experience obtained is said to be the Vedāntic vision:

‘Vedānta-vijñāna-suniṣchit-ārthāḥ.’

[*Mahā-Nārāyaṇa-Up.*, X. 6.]

i.e., ‘Ascertaining Reality by Vedāntic super-knowledge’. How the layman experiences cold and heat, pain and pleasure, etc., and how the mystic does, may be studied in the Bhagavad-Gītā, and an illustration, as to the mystics’ view and judgment on such cardinal events of life such as disease, death, and disposal of man, taken from an Upanishat, is most illuminating. The passage runs thus:

‘Etad vai paramam tapo yad vyāhitas tasya te paramam ha-iva lokam jayati, etc.’³

i.e., ‘Attacked by Disease, he takes the suffering to be his chastening penance; Death supervening, he takes the conveyance thereon from home to the woods, as the sequestered spot consecrated for contemplation, and Cremation or final

sensuous and the supersensuous worlds, man is thoroughly persuaded that he cannot die.” Metaphysically we know from the Bhagavad-Gītā that the soul being immortal cannot die. What is called death is the casting off of the karmic body. Associated with the body, bereft of freedom, we seem to be in Death!

¹ *Bhagavad-Gītā*, VI. 35.

² For the philosophical connotations of the terms ‘private’ and ‘public,’ read *The Problems of Philosophy*, by Bertrand Russell.

³ *Bṛihad-Āraṇya-Up.*, VII. ii. 1.

Disposal of him in the fires, he takes as his final oblation into the all-purifying God.'

It is evident from all these observations the method which is peculiar to the mystic, and by following which he attains to a vision and experience which are screened from the ordinary folk who pay no regard to such transcendent concerns of life, and its intrinsic value.

The mystic's valuation of things may aptly be described therefore as transvaluation of all values¹ which the layman in his superficial unthinking manner attaches to things; whereas the Mystic is always aware of their ultimate connotations—the *Paryavasāna vritti*,² as Śrī Rāmānuja calls it—the Nārāyaṇic consciousness, in other words. Hence riddles of life which escape solution by the philistine are unravelled by the mystic philosopher, by the method of contemplation following on concentration—and the mystic sense and experience thereby becoming evident.³

It may here be remembered that the fundamental postulates of mysticism as stated in the beginning of this thesis are the ideas of God, Soul, and Immortality; and the intimate kinship of soul to God, as *Ṣeṣha*—or the inherent attribute of the soul, viz., *Ṣeṣhatva*, dwelt upon in several places of this dissertation—is to be understood as that which contains within itself the

¹ About *Values*, see Section V, Parts I and II.

² This means "ultimate reference". This is illustrated for example by the *Koran*, 26—131: "The people who strike palm with thee do not strike palm with thee, but with God. The hand of God is on the hand of all." Cp. "When I see a right man, there I see three worlds standing" [Jacob Boehme]. The three worlds=*achit*, *chit*, *parama-chit*, according to Rāmānuja's terminology. Cp. The Sūfī Mystic Jilī, in his *Insānu'l-Kāmil*, I. 10, 21 says:

'If you say that it (the Essence) is One you are right;
or if you say that it is Two it is in fact Two.
Or if you say, "No, it is Three," you are right,
for that is the real nature of man'.

³ "One conception of the world will result if we consider man only according to his sensuous nature, another if we preferably emphasise his mystical properties". [P. 315. Vol. II. *Philosophy of Mysticism*, by Carl du Prel].

potentialities and possibilities of the sense called the mystic developing from it in several stages, in the course of time, and bringing with it correlated experiences.

How the idea of *Ṣeṣhatva* is so intimately associated with the unfoldment of the mystic faculty and experiences will be further expanded in the Section on 'Dravidian Mysticism'.

Ṣeṣhatva is the inherent quality of the soul's being at the entire disposal of God. Disposability of the soul by God is the closest kinship which is metaphorically expressed as that of Bride and Bridegroom, the spiritual pilgrim's progress of Love between himself and God, which is symbolised as the marriage between Rādha and Kṛishṇa. To this subject, a section will be devoted: the *Art of Divine Love*.

The idea of *Ṣeṣhatva*,¹ the intimate relation of soul to God—in which is latent all the mystic unfoldings as the soul advances towards its spouse, is perhaps made clearer by two extracts:

'Man is himself, as the fathers used to say, organised for God. The religious feeling is the general sense of God, and His righteousness, which we have because we are organised for it, and by birthright are of the kingdom of heaven.'²

'It is said that this earth, a mere point in space, receives into its fertile soil influences from the whole expanse of the heavens, that into these mortal bodies is taken up not merely the dust of the earth, but the dust of which the stars are made; so that an arm of flesh, in its bone, and tissues, and blood, may possess, organised for our use, particles of matter that have drifted earthward from all outlying space—but while our science thus asserts our kinship through our very bodies with distant worlds, and the whole created universe, nevertheless, shall we deny in the same breath, the relationship of our spirits to all spirits and to the Father of

¹ See Sections I and II on *Ṣeṣhatva*.

² P. 105, *The Religious Feeling*, by Rev. Newman Smyth.

all?'¹ *Ṣeṣhatva* is thus the seed of mystic sense and experience. Indian Mysticism lays stress both on 'that man is for God,' and on 'that God is for man'.² They are related as hand to body. Or the *intestinal* relation.

All life begins with feeling; knowledge acquired contributes to the contents of feeling which thereby grows intenser. When knowledge culminates in the knowledge of God, the feeling (which is faith) blossoms into the bliss (*ānanda*) of the Divine,³ which is the mystic's unfolded faculty functioning in Divine Experience. During this process, the soul is not made but washed. One may choose to call what is washed dross or sin. Washed, the soul is found, not made, as the gem is found in the ore by removing the foreign ingredients, with which it is covered. What is discovered is in the specific *ṣeṣhatva* or mystic relationship of soul with God. This kinship is intrinsic in the soul, but it lay obscured or eclipsed so far. Reason?—It is *Līlā*.⁴ The life of the world is nothing but a sport and a play, says the Koran. The life to come is the *Nitya-Vibhūti*—the ultimate estate and experience.

I would recommend for an account of various experiences, the enormous literature contained in the *Purāṇas*,⁵ in the histories of the Saints of all the countries, my own *Lives of the Drāvide Saints*, James' *Varieties of Religious Experience*, etc. *The Psychology of Religion*, by E. D. Starbuck, is a statistical rationale of spiritual experiences in the West, and the present *Dialectique on Mysticism* from the Indian view-

¹ Pp. 105—106. *The Religious Feeling*, by N. Smyth.

² 'Man' is a figure for 'soul'.

³ "Intellect is blind and cannot move of itself. It is feeling that works, that moves with speed infinitely superior to that of electricity or anything else. Do you feel?—that is the question. If you do, you will see the Lord". [*Vivekānanda*]. The 'Bhakti' chapters of the *Bhagavad-Gītā*, and the *Imitation of Christ* by Thomas à Kempis bring out these truths.

⁴ Otherwise, well may one ask why the seed does not immediately burst into flower and fruit without all the tedious (?) processes of the plant between!

⁵ The illumination of the hierophant Vālmīki of the *Rāmāyaṇa* is prototypical

point is a useful Eastern contribution to research scholars. In the Preface to his book of Starbuck's, William James says that '... similar collections ought yet to be made from Catholic, Jewish, Muhammadan, Buddhist and Hindu sources'.¹ The Hindu, and Buddhist and somewhat of Persian sources presented in this thesis, cannot therefore but be of value at least to the dry statistician, who is bound for a census-taking of religious or mystic experiences. Buck's and Nanjunda Row's *Cosmic Consciousness or (Mukti)*, are helpful books on this subject. Lord Gauranga by Shishir Kumar Ghose, is a typical book to understand what ecstatic bliss is—in other words the mystic experience. But *Śrī Bhāgavata* is the *fons et origo* of all mysticism, where it will be discovered that Illumination which as in the case of Buddha² and of Christ³, is confined to an individual, is sown broadcast by Śrī Kṛishṇa, the Master-Mystic, and 16,000 Gopis is the minimum figure which attained such Illumination. Rāsa-Līlā—which is specially treated elsewhere—is a unique example of Universal Illumination, and so is the *Viṣvarūpa Darṣana*,⁴ which, granted to Arjuna⁵, was shared by the Universe. The *Bhāgavad-Vishayam* on the Āzhvārs or the Dravidian Saints is a record of mystic experience which may be said to have no parallel in the world. These saintly mystics take precedence of all later demonstrations. They reach nearest to Śrī Kṛishṇa's times. In this work the fullest

¹ P. viii. Preface.

² Read Section on *Buddhism and Mysticism*.

³ Tamil Thāyumānavar of South India is one of the countless Christs of India, who is another example of Individual Illumination. See his *Ananda-Kalippu*. There is the Telugu Vemana, the Kanarese Sarvajña and the Maharāshtra Tukāram, the Hindi Tulsidas, the Guzerat Mīrābāi, the Tamil Kambār, etc.

⁴ Read *Bhāgavad-Gītā*, XIth Chapter.

⁵ Jacob Boehme said: 'The gate was opened to me that in one quarter of an hour I saw and knew more than if I had been many years together at an university.' But this was only individual compared with the universal visions granted by Śrī Kṛishṇa.

import of Nārāyaṇic consciousness receives its multi-phased exposition. Nārāyaṇic consciousness differs from what is familiarly known to the world as cosmic consciousness in this, that the former expression explicitly connotes the experience of the Divinity within and without according to the scriptural passage :

‘Antar bahiṣ cha tat sarvam vyāpya Nārāyaṇas sthitaḥ’¹;

Whereas cosmic consciousness indicates the expansion of the consciousness potential in the soul.

The primeval mystics were the *Rishis*, for they immediately (or intuitionally as Bergsonians may have it) apprehended Truth, the term *Rishi* literally meaning the seer—*Drashtā*²; the Vedas were inspirations that came through their medium. The sanest mysticism therefore, bereft of all exuberance and exaggeration, may be sought for in the Vedic *Rishis*, whose utterances, used in this dissertation on many occasions, may therefore be safely regarded as model exposition of Divine Truth as it is. This Indian view of mysticism may claim therefore universal recognition ;

¹ *Taittiriya-Up.*, IV. 11. 25.

² That is they had visions such as even a modern mystic Swedenberg is said to have had. “In our own day, again, Swedenberg relates how difficult it was, for sometime, to believe that he was really in the vision of spiritual objects and not dreaming. . . . For some years then, before he spoke with spirits, this author declares that he received information as to what he wrote, in *dreams*, and enjoyed a light so extraordinary that it was afterwards marvellous to him he was not sooner convinced that men are governed by spirits. At length *visions* commenced, his eyes being shut; he began to receive sensible proof of the near neighbourhood of spirits, he was much tempted by the opposition of evil spirits to what he wrote; he heard voices when he awoke in the mornings and by and by, a few words were addressed to him. He concludes by remarking how easily, had his experience not been continuous, he might have persuaded himself that those first manifestations were due not to living phenomena, but to phantasy.” [P. 261, *Occult Sciences*, by Revd. Edward Smedley, M.A., and others.]

Supernal Light is a frequent experience of the mystics. ‘It is the same light of eternity so frequently alluded to in these pages; the light revealed to Pimander, Zoroaster, and all the sages of the east, as the emanation of the spiritual Sun.’ [P. 267, *Ibid.*]

‘They spoke not of themselves but as they were moved by the inspiration of God Himself.’ [P. 25, *Oxford University Sermons*, by J. H. Newman.]

nor do I know so far that they conflict at all with the general truths expounded by all religions, and other forms of mysticism which have arisen in other lands than India. The basic doctrines are that the Universe is Divine in constitution and is designed for optimism. Other doctrines are auxiliary and bear the stamp of small differences of hue and shade, which are of no material consequence. We have had pessimistic (weeping)¹ philosophers in the world, of which the Buddha is the type, but their conclusion defeated their premises.²

Carl du Prel writes : 'Corresponding to the results of the struggle for existence, optimism remains valid for the biological and historical capacity of the race for development; pessimism is limited to the individual. If, further, there accedes to man, besides his terrestrial place, a place in the universe (*i.e.*, a citizen of the universe), then pessimism has the further limitation, that it is valid only for the earthly phase of our existence. Then would pessimism, with all its justification, be only a partial aspect within the optimistic view.'³ It would be an accident in the progress of optimism.

Carl Du Prel has given serious thought to the phenomena of dream, memory and somnambulism, and concludes that 'if in somnambulism, as the fundamental form of all mysticism, we find a transcendental kernel of our being, then shall we penetrate also into the transcendental order of things'.⁴

The monistic doctrine of the soul which he expounds leads us to the Vedāntic doctrines of the eternality of souls and their constant expansion by palingenetic processes, which takes to count of all developments through mysticism.

The mystics to be successful must be ethical men. Hence in all yogic practices, moral preparations as prerequisites are

¹ Like Heraclitus; but we had laughing philosophers as well, like Democritus.

² See the Section on *Mysticism and Buddhism*.

³ Pp. 260—261, *Philosophy of Mysticism*, Vol. II. (trans. by C. C. Massey).

⁴ Pp. 315, Vol. II. *Ibid.*

enjoined. For instance in the Ashtāṅga Yoga (or eight-limbed mystic practices) of Patañjali, *Yama* and *Niyama* are the basic moral competency requisite for spiritual experience. This ancient ethical injunction is voiced forth by John Howley, M.A., thus :¹

‘All are practically agreed as to the necessity of a thorough moral ascesis. The would-be mystic must get his outer man in thorough control ; his passions must be subdued, and his instincts disciplined. Any lack in this will entail at least failure, and possibly grave danger, during later stages, when the emptying of the field of consciousness is attempted. Then the higher centres of control being withdrawn, there is a very real danger of mischievous automatism in the unmortified lower centres. To this we may attribute much of the scandalous aberrations among the Beghards, the Illuminati, the Fraticelli, and others, who have attempted the psychic ascesis before their bodies had been sufficiently mortified. Apart from this possibility of somatic anarchy, unruly passions and untrained instincts are utterly destructive of that psychic calm which is an essential pre-requisite of any real psychic kenosis. Any irritation, any persistent temptation will keep the psychic elements of the field of consciousness in a state of acute activity and defy all efforts of the will to induce quiet among them. Before the conscious field can be reduced, the nascent idea must be excluded and its source cut off. That is the work to be accomplished by suitable mortification, by ascetical practices pushed further than is needed for the active moral life. The mystic must acquire not merely the moral force to overcome temptation, but the strength not to be mentally disturbed by it. Is it at all surprising then that the ascetical regime adopted by mystics in every age is of a severity quite appalling to those whose moral ideal is a moderate outward respectability ? If

¹ P. 190, *Psychology and Mystical Experience*.

it costs an irascible man much to control the mere outward expression of his feelings, how much more to check their inward reverberation? All the vices may have been cut down, but their roots have to be grubbed up, or they will sprout reminiscences, a crop of nascent ideas to keep the field of consciousness in a state of tension. Hence the prolonged severity of this primary ascesis, the hard labour of self-correction, before any successful effort can be made in the second ascesis, the disciplining of the middle self.'¹ (*Ascesis*=Asceticism; *Kenosis*=Self-emptying or self-effacement, the *via negativa*).

Hence mystic sense and mystic experience are of permanent value when attained on strict ethical grounds; and attained by means of loving contemplation on God—the method of the mystic. His mode is the emotional *in excelsis*. *Amore intellectualis Dei*.

Festina lente is God's law, and this law is evident in all the performances of nature; for example, Geology shows us what millions of years it took God to prepare our own earth to be fit for our residence. Hence mystics will cast themselves on the patience of God and not strain for immediate results. 'The brave souls who have sought after imperishable truth have told us that the light broke upon their upward, larger eye only after watching, disappointment, and frequent weariness of heart, but when it shone forth it was found to be worth the waiting for.'²

The mystic aims at the ultimate 'imperceptible,' which is God, and which is *atīndriyā*, i.e., beyond the known regions of the 'perceptible'. But is this 'imperceptible' attainable? E. D. Fawcett says: "... We want 'imperceptibles' which are merely cut off from us by the existing limitations of our

¹ Plotinus demands a strict moral discipline. See *Philosophy of Plotinus*, by W. R. Inge. Purification is the first stage. Then come Enlightenment and Unification.

² P. 15, *Some Difficulties of Unbelief*, by S. Fletcher Williams.

powers, being of such a character that they may well be present to superhuman imagined experience, or even, in later stages of our careers, to our own expanded perceptions.”¹ It is to this expanded perception, we mystics are heirs, and as mystics, whose sense is to become aware of the ‘imperceptible,’ the method inculcated is the method by which brave souls have realised it; and that method is to lovingly lean to, trust, and rely on God, and bide His own good time to open our transcendental vision. This vision is what is called the *Yogi-pratyaksha*.²

From Evelyn Underhill’s writings, the Mystics as emancipated souls in their ecstatic moods and flights declare that the “entry of the soul upon spiritual experience is an entry into a Cloud of Unknowing, a nothing, a Divine Darkness, a fathomless abyss”. The Mystics in their search for their different stages and degrees of intuitions of Eternal Life explore the resources of all the arts—poetry, music, dancing, to raise themselves to the pitch of what Coventry Patmore once spoke of as a “sphere of rapture and dalliance”. Many typical examples of these degrees may be cited to confirm it. St. Francis and after him Richard Rolle heard celestial melodies; Kabir the “Unstruck music of the Infinite”. Dante saw the saints dancing in the sphere of the Sun; “Suso heard the music of the Angels; Plotinus and Jacob Boehme resort to dance as an image of the glad harmonious movements of liberated Souls”. In the East the ecstatic dances of Chaitanya and the sweet melodies of the Âzhvârs and Tukaram and the elated strains of Hafiz and Jellaludin Rumi and the Songs of the Sufis or Dancing Dervishes, all illustrate in diverse manners the world of mystic experiences.

John Ruysbroeck the Danish mystic, says that ‘by the movement of a God-awakened impulse, the spirit of the

¹ P. 326, *The World as Imagination*.

² See *Rāmānuja-Bhāṣya on Brahma-Sūtras*, I. i, 1.

contemplative flows into its Lord and in the ecstasy becomes transfigured'.

'The central fact of the Mystic's experience is an overwhelming consciousness of God and of his own soul,' says Evelyn Underhill.

According to Schleirmacher, God is mirrored in the universe and is present in the souls of men, so that if we would find Him, we must go into ourselves. His Being is involved in the very idea of our personality. The individual spirit is the first and only reality, and the whole world is its mirror. In self-contemplation, all contradictions vanish, and the soul through meditation enters the realm of the eternal. In this self-contemplation consists true piety. He who attains to this state is above all limits. 'The attempt to demonstrate' therefore, 'by purely intellectual processes the truth of the deliverances of direct religious (*i.e.*, mystic) experience is absolutely hopeless.'¹

The mystic may or may not get a new sense, or given experience or no. His chief aim of life is what Bradley gives us to know :

"Hear again the vehement expression of mysticism. 'When reason tells thee "thou art outside God," then answer thou, "No, I am in God, I am in heaven, in it, in him, and for eternity will never leave him. The devil may keep my sins, and the world my flesh; I live in God's will, his life shall be my life, his will my will; I will be dead in my reason that he may live in me, and all my deeds shall be his deeds."'²

Śrī Kṛishṇa says :

'Tad viddhi pranipātena
Pari-praśnena sevayā
Upadekshyanti te jñānam
Jñāninas tatva-darśinaḥ'.³

¹ P. 455, James' *Varieties of Religious Experience*.

² *Ethical Studies*, p. 293, note, quoted by B. Bosanquet on pp. 11—12 in his book: *What Religion Is*.

³ Bhagavad-Gītā, IV. 34.

i.e., 'Go to My mystics who have sensed the truth,
Bow to them and gently ask and serve ;
And they shall teach thee wisdom.'

Speaking generally of mystical experiences, R. M. Jones, M.A., D. Litt., writes :

'It is no discredit to inward, mystical religion to show that social suggestion, or even auto-suggestion, has played a great part in the development of it. Both have played a great part in the development of all experiences. Our language, our moral ideals, our human fashions, are all what they are because of the conscious or unconscious influence of group-suggestion, for our lives are, to a greater extent than most persons realise, conjunct with our fellows. And "auto-suggestion" may be only another way of saying that God and man are conjunct, and that in the deeps of the soul, beyond our power of knowing how, Divine suggestions come to human consciousness. The fact is, that enlarging, expanding power, constructive spiritual energy, comes into certain persons, which makes them sure that they are allied to a Being who guarantees the ultimate goodness of the world. They hear

"The bubbling of the springs
That feed the world,"

and they live more dynamic lives because of the experiences which rise within them,

"as mysteriously as cape
Of cloud grown out of invisible air."¹

The great American Psychologist, Prof. James, delivers himself thus *in re* judging experiences by the intellect. It is the intellect which suggests such terms as 'auto-suggestion,' as if the invention of an expression were the explanatory denouement of the mystery thereof. He writes :

"In all sad sincerity I think we must conclude that the attempt to demonstrate by purely intellectual processes the

¹ P. XXXII. Introduction, *Studies in Mystical Religion*.

truth of the deliverances of direct religious experience is absolutely hopeless.”¹

The mystic's experiences are solely with God, not with dead men, like the spiritualists; and his experience with God is immediate. Francis Thompson sang :

‘ O World Invisible, we view thee,
O World Intangible, we touch thee,
O World Unknowable, we know thee,
Inapprehensible, we clutch thee.’²

Śrī Kṛiṣṇa has said :

“ Bhaktyā Mām abhijānāti.” [Bh.-Gītā, XVII. 55.]

i.e., “ By Bhakti or Love, you can realise Me ’.

By signs a mystic may know that he is on the path of realisation. Says Śrī Kṛiṣṇa :

‘ Sarva-dvāreshu dehe ’smin
Prakāṣa upajāyate.’ [Bh.-G., XIV. 11].

i.e., ‘ Every pore of his body will glowingly thrill, or thrillingly glow ’.

The Śvetāśvatara-Upanishat (II. 11, 12, 13, 14), says :

‘ Nihāra-dhūm-ārk-ānil-ānalānām
Khadyota-vidyut-sphaṭik-āṣaninām
Etāni rūpāṇi puras sarāṇi
Brahmaṇy abhivyaktikarāṇi yoge ’

‘ Prithvy-āpya-tejo-’nila-khe samutthite
Pañch-ātmake yoga-guṇe pravṛitte
Na tasya rogo na jarā na mṛityuḥ
Prāptasya Yog-āgni-mayam ṣarīram ’

‘ Laghutvam ārogyam alolupatvam
Varṇa-prasādam svāra-saushṭhavam cha
Gandhaṣ ṣubho mūtra-purīṣam alpam
Yoga-pravṛittim prathamām vadanti.’

“ Yatha-iva bimbam mṛiday ’opaliptam
Tejomayam bhrājate tat-sudhāntam
Tadv-ātmataṭvam prasamīkshya dehi
Ekaḥ kṛitārtho bhavate vīta-śokaḥ ’

i.e., ‘ In the course of Brahman-meditation, the yogi (mystic) will experience a fog, then a smoke, sun, wind and

¹ P. 455, *Varieties of Religious Experience*.

² *The Kingdom of God* “ in no strange land ”.

fire, space covered with fire-fly twinkles, lightning flashes, crystal and moon (-formations).'

'The body of the yogi, fire-like-made by meditation, will agreeably manifest the five qualities each of earth, water, fire, air and ether. For him, there is no disease, no decrepitude, no death.'

'He will derive lightness, health, un-concern, glow, aroma, tone, and have slight excreta—on entry into yoga.'

'Like, stript of plaister and washed, the bright image flashing forth, doth the yogi see his soul. Grief crossed, his work is fulfilled.'

And through the Soul, God is seen. The mystic will have signs of his coming vision, says Śrī Pillai Lokāchārya,¹ as of the coming flood, the water-bubbles rising in the river-bed giving the precursive sign. The Maṇḍala-Brahmaṇ-opanishat may be read for mystic sounds, colors, etc.*

In his latest book,² Edward Carpenter writes: ". . . Sometimes, in moments of inspiration, of intense enthusiasm, of revelation, such as a man feels in the midst of a battle,³ in moments of love and dedication to another person,⁴ and in moments of religious ecstasy, an immense world is opened up to the astonished gaze of the inner man, who sees disclosed a self stretched far beyond anything he had even imagined. We have all had experiences more or less of that kind. I have known quite a few people, and most of you have known some, who at some time, even if only once in their lives, have experienced such an extraordinary lifting of the veil, an opening out of the back of their minds as it were, and have had such a vision of the world, that they have never afterwards forgotten it. They have seen into the heart of creation,

¹ *Śrī-Vachana-Bhūṣaṇa*.

* Read J. Boehme's *Supersensual Life*.

² P. 298, *Pagan and Christian Creeds*.

³ Cp. the production of the Bh.-Gītā in the midst of battle.

⁴ Consider *prapatti* or dedication to God Himself, which is the Vaishnavic creed in essence.

and have perceived their union with the rest of mankind. They have had glimpses of a strange immortality belonging to them, a glimpse of their belonging to a far greater being than they have ever imagined."

And Edward Carpenter continues that "this subject has been thought about—since the beginning of the world, I was going to say—but it has been thought about since the beginnings of history. Some three thousand years ago certain groups of—I hardly like to call them philosophers—but, let us say, people who were meditating and thinking upon these problems, were in the habit of locating themselves in the forests of Northern India; and schools arose there".¹ And these schools comprise "the Upanishads' of the Indian sages".²

Thus the present thesis, *Vedically* viewed, is of universal value, and will infuse peace into the agitated Western world, feverishly active without restful aim.

Mystic experience is, in a manner, beautifully summed up in the following lines :

"I saw Eternity the other night,
Like a great ring of pure and endless light,
All calm, as it was bright;
And round beneath it, Time in hours, days, years,
Driven by the spheres,
Like a vast shadow moved." ³

It is not the purpose of this paper to recount experiences at great length. They can be read in the Lives of the saints of all the countries. Let us somewhat refer here to the words of the living poet of India, Rabindranath Tagore. He says :

'My whole body and my limbs have thrilled with His touch who is beyond touch; and if the end comes here, let it come—let this be my parting word.'⁴

The rationale of the 'beatific vision' metaphysically viewed in Plato's *Republic*, Book VII, of men seeing shadows

¹ Pp. 298—299, *Pagan and Christian Creeds*. ² P. 299, *Ibid*.

³ *The World*, by Henry Vaughan. ⁴ 96, *Gītāñjali*.

in a den, and then seeing the reality causing these shadows, is worth study in this connection.

And in the most recently published *Letters of William James*,¹ we have the pronouncement of a rational psychologist, telling us like this :

"I attach the mystical or religious consciousness, to the possession of an extended subliminal self, with a thin partition through which messages make irruption. We are thus made convincingly aware of the presence of a sphere of life larger and more powerful than our usual consciousness with which the latter is nevertheless continuous. . . . Something not our immediate self does act on our life."²

"I think the fixed point with me is the conviction that our 'rational' consciousness touches but a portion of the real universe, and that our life is fed by the 'mystical' region as well. I have no mystical experience of my own, but just enough of the germ of mysticism in me to recognise the region from which their voice comes when I hear it."³ A typical example of such a voice come to, is Bunyan, whose 'Pilgrim's Progress,' is the journey of the Mystic on the Way whispered by the spirit. All the Drāvīda Saints and Sages had these voices. The quaking of the Quakers is another way of the voice coming. This is very common in India.

The Vedas tell us that the wise or pure in heart always see God : ⁴

'Sadā paśyanti sūrayaḥ' ⁵

But the whole God or the whole of God may not be for the nonce available. What then ? C. W. Saleeby gives us the words of a friend thus :

¹ See *Hibbert Journal* for July, 1921.

² Pp. 149—50, *Letters*, Vol. II.

³ P. 210, *Ibid.*, Vol. II.

⁴ Cp. 'If, in truth, there be mind underneath all, and if our minds be indeed fragments or sparks of the All-Sustaining Mind; may not it sometimes be granted to the pure in heart that they shall see God?' [Pp. 348—9. *Evolution, the Master-Key*, by C. W. Saleeby.]

⁵ *Rig-Veda*, I. 22. This passage is repeated in many Upanishads also.

"You say that reality is, strictly speaking, unknowable, yet we can infer somewhat of its nature by the behaviour of its appearances! It seems to me that this should commend itself to every body, so long as our ordinary faculties are relied on. But does this inability to escape beyond the limits of consciousness necessarily preclude our arriving at reality? What of that higher consciousness which pantheists possess—that ardour, that feeling of association with nature and the universe, often tempered with a deep sense of beauty, which we meet with in Wordsworth, Shelley, Richard Jeffries, Walt Whitman, and others? Does not this consciousness within the consciousness lead to reality? Is it too much to say that reality is limitedly known to the pantheistic mystic?"²

The Drāvida Saints with one united voice declare:

'Nān kan ḍu-k-konḍen,'³

i.e., 'I have seen, I have seen'. The Upanishads repeatedly say: "the wise always see."⁴

A most careful investigator of many spiritualistic phenomena, and a Professor of Psychology, comes to the following conclusion, which is of scientific validity to the question at issue (mystic sense):

"It is impossible to set any limit to the mind's future development. We have little appreciation of how it came to be what it now is with all its wonderful powers, or of what it may ultimately become. Its use of the brain is as yet most rudimentary and inefficient, for in all probability a large proportion of our brain capacity still lies dormant and unemployed. Our environment is infinite and our present adjustment to it most unstable and incomplete. We have,

¹ See Section I for discussion on Consciousness.

² P. 349, *Evolution, the Master-Key*.

³ These are the words of St. Parakāla in his hymnal *Periya-Tiramozhi*. For other saints, consult my *Lives of the Āzhvārs*. See also Section XI, 'Dravidian Mysticism'.

⁴ E.g., *Mundaka-Up.*, I. 1—6. 'Paripaśyanti dhīrāḥ.'

therefore, no right to say that any of our mental powers have reached their climax, or that entirely new faculties may not manifest themselves in the future evolution of the race.”¹

Thus modern thought and research once more corroborate the ancient truth enounced by Śrī Kṛishṇa :

‘ Ascharyavat paśyati, etc.’²

i.e., ‘ The Spirit is an *ens* most marvellous ’.

Dostoevsky records his experience which illustrates this marvellous nature, thus :

‘ In those few seconds I live through a lifetime, and I’d give my whole life for them because they are worth it.’³

‘ How can I describe the indescribable ? Time had disappeared. Space was no more. I felt that thoughts were the only real tangible things ’ (E. d’ Espérance, *Au Pays de l’Ombre*)⁴

Śrī Kṛishṇa says :

‘ Teshām ādityavad jñānam
Prakāśayati tat-param.’⁵

i.e., ‘ Their wisdom or illumination shineth like the Sun,’ which is the acme of mystic experience. This subject is very tempting ; and it would not seem out of place therefore to try to understand if a consciousness like that which the mystic claims can be justified by rational reflections. My answer is in the affirmative, and I choose Prof. J. S. Mackenzie this time for my spokesman. He surveys the whole range of human knowledge so far accumulated, and like a well-balanced philosopher offers the fruitful suggestion in the following excellent paragraph :

“ Now, it is clear that there is a sense in which conscious life at least, though conditioned by time, may be held to

¹ P. 281, *Psychology and Common Life*, by F. S. Hoffman, Ph. D.

² *Bhagavad-Gītā*, II. 29.

³ *The Release of the Soul*, by Gilbert Cannon.

⁴ P. XII, *The Unknown*, by C. Flammarion

⁵ *Bhagavad-Gītā*, V. 16.

transcend it. The sense in which this is true has already been, to some extent, noticed. Though the conscious life of an individual is conditioned by its own time process, and by the circumstances in relation to which its development takes place, there are other time processes on which it is not, in any similar way, dependent. A story or drama, as we have seen has a time of its own, and yet may be an eternal object of contemplation for those who are interested in it. This is true of the great drama of human history, as well as tales of a more limited kind. Human beings can, in the language of Plato, make themselves "spectators of all time and of all existence".¹ Such an attitude, though it occurs at a particular time, may be rightly said to transcend the time series. There is a sense in which, in particular, the events of the past may be held to be as truly present to us as those that are occurring immediately around us. And this becomes increasingly true, as these events are fully known and realised by us. An animal, or an unreflective human being, lives in the present, and looks forward to the immediate future. The more reflective mind looks before and after, and is profoundly affected both by what it remembers and by what it anticipates; so that the present is hardly more real to it than the remote past and future. If this is true even of the reflective individual consciousness, we may well suppose that it would be still more emphatically true of such a consciousness as we have been led to postulate.² It does not, indeed, seem possible to think of such a consciousness as being wholly independent of time conditions.³ Any conscious experience, it would seem, must occur at some time; and in apprehending events, it would

¹ Cp. this with the Vedāntic idea of *Sākshī*, the witness. Our souls are such witnesses, and are therefore timeless, conscious and blissful entities.

² Call this *subliminal*, *super-conscious*, or *mystic*, or by any other term appropriate to the subject matter. *Samādhi* is the Yogic name. (A. G.)

³ Cp. the *Turiya* consciousness discussed in my Section I: 'Fundamental data.' (A. G.)

necessarily apprehend them as successive. But, if we suppose it to be creative, its apprehension of these events, would, at the same time, be that which gave them being; just as the consciousness of the author of a tale gives being to the characters that he imagines; and, just as the being of the latter is eternal, so may be the being of the former. A consciousness of this kind must, however, be supposed to live in its creations, and would thus participate in the time order that belongs to them. We must think of the process, it would seem, as the continuous unfolding of a plan that has eternal significance and beauty, and that leads up to a definite end. The end would, presumably, consist in the full apprehension of the significance and beauty of the whole. The reaching of the end, it would seem, would imply a return to the beginning. The wheel would have come full circle. The order of before and after would be completed, and the completion would consist in the whole being apprehended as present. It would be at once the end and the beginning of the unfolding order, which in itself would be eternal'.¹

The mystic experience would thus appear to be confirmed on such rational grounds. So is the mystic sense. But the mystic experience does not stop at the rational, but transcends into the domain of Love and Bliss, as has been attempted to be proved by our *Metaphysique of Mysticism*.

And this *Metaphysique*, as Vedicly viewed² has a great importance in this age, when its foremost philosophers give utterance to such opinions as :

¹ Pp. 450—1, *Elements of Constructive Philosophy*. The *Unknown*, by Camille Flammarion, is a scientific book, containing experiences and reflections.

² Cp. 'The bridge of thoughts and sighs that spans the whole history of the Aryan world has its first arch in the Veda, its last in Kant's Critique'. [P. lxxvii, *Kant's Critique of Pure Reason*, by F. Max Muller. 2nd Ed., revised.]

'Still, the general view of the Cosmos that we have been led to take appears to have a certain affinity with that implied in Brāhmanism.'¹

Śrī Kṛishṇa, the exponent of Brāhmanism (He is Brahman Himself incarnated on our earth), says :

'Yast-v-ātma-ratir eva syāt
Ātma-triptaṣ cha mānavaḥ
Ātma ny eva cha santuṣṭaḥ
Tasya kāryam na vidyate.'²

i.e., 'He (the mystic) who has fulfilled himself in the Spirit, by enjoying it, satiated with it, has no more to fulfil.'

In this, the highest value of life is reached. The highest value for the mystic soul is to pass from the solipsistic to the panipsistic position, or to be transvalued from the ego-centric to the deo-centric vision. For worldly analogies to understand this mystic position, such men as Napoleon³ may be taken. He regarded himself as an instrument for establishing justice. All religious teachers considered themselves as instruments in the hands of God. The teachings of Bhagavad-Gītā, for example :

'Nimitta-mātram bhava Savyasāchin !'⁴

i.e., 'Be thou my instrument, Arjuna !,' go to show that to be servants of God, or to realise that we are His servants is to have arrived at the goal of mysticism. Carlyle said that : The Hero is never one who fights for his own hand. He is for the society. Śrī Kṛishṇa said : I am not for Myself ; and inspired Arjuna to be but His instrument (His servant) and act for a great cause, for a good cause, for *Dharma* (or Plato's Form of Good), and in this way make his (individual or particular) interests merged in those of God or the Universal. (This is *loka-sangraha* of the Gītā). In this consists

¹ P. 476, *Op. cit.* by Max Muller. ² *Bh.-Gītā*, III.

³ Cp. Fichte, Byron, Shakespeare, Plato, Christ, Comte, Walt Whitman, Tukaram, Bunyan and all the Saints.

⁴ *Bhagavad-Gītā*, XI. 33.

the highest mystic experience, which is to be ever in touch with the purposes of divinity, to be ever in co-operation with God's cosmic processes, to be in tune with Him in every functioning of His infinite nature. What a prospect, and marvellous to contemplate!! Mind fails!!! Do thy duty, as Śrī Kṛishṇa said: 'Karmaṇy ev-ādhikārah'.

The values for mysticism may now be viewed in the light of mystic experience, as illustrated in a variety of ways in this Section. 'The sun's rays are not more different, when reflected from diverse surfaces, than are the varieties of experience accomplished in regenerate souls by the action of the same Spirit.'¹ This truth will shine more luminous in the co-operative method adopted in this thesis of making mystics of all persuasions to speak to this one influence of the One Spirit imbuing them all. This will be further illustrated by the following sections, notably those on 'Dravidian Mysticism' and 'Sufiism.' They will converge to the idea of "The Servant of God" becoming the crowning fruit of all mystic culture.² That is *Śeṣhatva*.

The Dravidian and other mystics attest to the experience known as Conversions. These may consist in the emerging of a new sense or e-ducation of an existing sense, or appearance of faculties or enlargement of faculties hitherto latent and now bursting into being such that to them may characteristics of extraordinary, supernormal, etc., be aptly ascribed; or intellectual apperceptions which had not as yet dawned on the soul, or moral and emotional changes of the heart which were otherwise penchant. Whichever be the mode in which such a thing may have happened, we have evidence for the fact of such happenings in the records of testimonies contributed by many saints and seers; and secondly that

¹ P. 289, *Spiritual Voices in Modern Literature*, by T. H. Davies, D. D.

² Cp. Carlyle's message to man in his *Sartor Resartus*. He is an English Mystic.

such a possibility is natural to the evolutionary law (which is always developing and creating new effects) is forcibly brought to our mind by what Professor J. Arthur Thomson tells us: "It seems then, if we are reading the story of Evolution aright, that a genius may be born like Minerva from the brain of Jove. There is, brusquely, a new pattern, something quite original. It used to be a dogma, '*Natura non facit saltus*' (Nature makes no leaps), but evidences of '*Natura saltatrix*' (Nature is continually leaping) are rapidly accumulating. They spoke of life creeping slowly upwards, but the Proteus leaps as well as creeps."¹

¹ P. 584, *The Wonder of Life*. As for the creeping, C. W. Saleeby says: "Organic evolution depends upon factors, of which the chief is natural selection. This has served in the production of man from the ape; and a process which is absolutely identical therewith. . . will serve for the evolution in man of psychical characters which—as no reason can be alleged for denying—may be as superior to those he now possesses as they are to the psychical characters of the ape." [Pp. 119—120, *Organic Evolution*.] The Father of all evolutionists, Kapila, gets a *Purusha* leap out from his 'Sāṅkhya' Philosophy.

A metaphysical coincidence to this 'leaping' theory, is found in an Article *Space-Time*, by S. Alexander, on pp. 417—418 of the *Proceedings of the Aristotelean Society*, 1917—18. It runs thus: "I shall do no more than indicate barely the metaphysical hypothesis which is founded on this descriptive analysis of Space-Time. The hypothesis is that Space and Time may not merely be considered apart from the bodies or events which occupy or occur in them, but that they really exist apart or are realities simpler than these bodies or events. The hypothesis is, then, that Space-Time is the stuff out of which all existents are made. Existents are complexes of Space-Time; that is, of motion; they are, as it were, crystals within this matrix, or eddies within this vast whirlpool. As time goes on, higher and higher complexes of the spatio-temporal stuff emerge with qualities, the scale of such qualities, e.g., materiality, colour, life, mind, whether it begins with materiality or at a simpler stage, being itself unending. Upon this hypothesis, the relation of Time to Space, which has been described above on its merits, may be described so as to bring Space-Time into comparison with the things it develops, by representing Time as the mind of Space, or, to be more accurate, by representing mind as the time of its neural equivalent. But I content myself with this bare indication, in order not to divert discussion from the immediate topic." What concerns us in this extract is the formation of unending complexes out of the spatio-temporal stuff, for of such complex stuff are the mystics also emergents.

There is both *sadyo-mukti* and *krama-mukti* treated of in the Upanishads. The former would denote the 'leaping' facts in evolution, and the latter the 'creeping' process. In the *Varāh-ōpanishat*, the illustration is given: '*Śuko mukto Vāmadevo'pi muktah*,' i.e., Śuka attained release, by the short cut, and Vāmadeva, by the round about. The former is called the *vihaṅgama* or the bird-way, the latter *pīṇikā* or the ant-way. In the *Yoga-śikh-ōpanishat*,

The question of mystic sense and experience, may now be studied along with the several kinds and phenomena of Consciousness, of which we have the Sublime or Supra-consciousness called the *Turiya*, already dwelt upon in previous Sections of our theme,¹ where the 'mutation' theory, the greatness of the Soul, and its wonders *in posse*, have all been referred to in various contexts. The question of miracles may also be accounted for in this manner.²

Whether a thing be called miracle or mystery, mystic sense or mystic experience, whether a fact in nature be considered as a 'creeping' or a 'leaping' one, that there is such a fact, and such a provision provided in creation, seems evident. All our saints, sages, and teachers of mankind, and specially the great religious geniuses, are palpable illustrations of this fact. J. S. Mill is a man well known for his acumen in sifting evidence and drawing balanced judgments. Speaking of the 'leaping' up of Christianity for example, in the midst of humanity, he says: "If God intended that mankind should receive Christianity or any other gift, it would have agreed better with all that we know of His government to have made provision in the scheme of creation for its arising at the appointed time by natural development; which, let it be added, all the knowledge we now possess concerning the history of the human mind tends to the conclusion that it actually did."³ But J. S. Mill was a poor student of the larger history of mankind. Whether he was aware of the epoch-making Rāmas and Krishṇas, Vyāsas

these are respectively called *kāka-mārga* or the crow-path, and *markata-mārga* or the monkey-path. In the *Kaivalya-ōpanishat*, souls go to the Logos, and when the Logos merges in Mahā-Vishṇu, ('*parānta-kāle*'), the souls follow the Logos. In the *Mahōpanishat*, Suka is said to have attained liberation (*mukti*) no sooner he was born. This is a 'leap' in excelsis.

¹ For example in 'Fundamental Data'.

² Is a miracle extra-law or intra-law? This can be answered when we come to know what law *absolutely* is in any group of facts.

³ P. 236, *Three Essays on Religion* (Revelation).

and Vālmikis, Buddhas and Zarathustras, Ṣaṅkaras and Rāmānujas, we do not know. But we have in these modern days many voices of the West—after Mill's—witnessing to such larger history, and modifying opinions that were held in his days. Whether any particular event 'creeped' or 'leaped up,' is to us immaterial. What is material is that many events happened to signpost humanity to its course and destiny. Such events or facts may to evolutionists strike as biogenetic or abiogenetic. That is a matter of explanation. What concerns us is that

There are more things in Heaven and earth, Horatio !
Than are dreamt of in your philosophy.¹

The mystic's actual experience on earth is valid, as well as experience awaiting him in Heaven, whatever the term Heaven may mean, locus, tempus, or status. From Vedānta's assurance that the mystic enjoys God here on earth ('Atra-Brahma samaṣṇute'), it need not also be assumed that all spiritual enjoyment is achieved here, and nothing remains further for a Heaven. What is meant is well brought out by Descartes in his *Meditations* :

"For just as we learn by faith that the supreme felicity of another life consists in the contemplation of the Divine Majesty alone, so even now we learn from experience that a like meditation, though incomparably less perfect, is the source of the highest satisfaction of which we are susceptible in this life."²

As much food as one's hunger should be appeased with, is always and everywhere available. We are in God's bosom, not in Heaven alone, but on earth as well. As the child grows, grow also the gifts from God. The moral question of the distribution of happiness according to individual deserts, derives its best treatment from the doctrines of Karma and

¹ *Hamlet*, by Shakespeare.

² P. 147, *Modern Classical Philosophers*, by B. Rand, Ph. D.

Reincarnation. But I would invite my readers to the book: *The Polar Theory of Happiness*, by S. P. Sarkar. This theory is involved in the mathematical truth :

$$\alpha - x = \alpha$$

J. S. Mill is said to have had 'his religious instincts destroyed by his ruthless father';¹ and he in his *Three Essays on Religion* [P. 163] adverting to the question of mystical or religious sense or experience² wrote: 'When no claim is set up to any peculiar gift, but we are told that all of us are as capable as the prophet of seeing what he sees, feeling what he feels—nay, that we actually do so—and when the utmost effort of which we are capable fails to make us aware of what we are told we perceive, this supposed universality of intuition is but

The dark lantern of the spirit,
Which none see by but those who bear it,

to which Frances Power Cobbe retorted that 'when he (J. S. Mill) comes to deal with a subject on which the rude tinker of Bedford³ has instructed the world, (he) writes like a blind man discoursing of colours, or a deaf man criticising the contortions of a violinist wasted on the delusion of music'.⁴

Of such Bunyans there have been legion in the world, is evident from the history of saints of all the countries, examples having been given already of pre-historic and post-historic personages of this description.

¹ P. 39, *The Hopes of the Human Race*, by Frances Power Cobbe.

² 'That spiritual organ whereby man obtains direct perception of the Living God.' [P. 37, *Ibid.*]

³ i.e., John Bunyan. Read his *Pilgrim's Progress* and other works.

⁴ P. 38, *The Hopes of the Human Race*. On page 44, *Ibid.*, she says: "... his (Mill's) inward eye was closed to that supreme Loveliness which is spiritually revealed to every soul which enters into communion with God."

To the suspicion of a layman: 'Their reports may be false,' Frances Power Cobbe gives the answer thus:

'So may be everything we call knowledge, every report of the senses, every conclusion of the logical intellect. A persistent and widely recognised fact of human consciousness may be illusory; but there is no better proof to be had even of the existence of an external world.'¹ Howsoever this may be, we have Śrī Kṛishṇa's assurance that there have been many mystics in the world who have realised God:

Bahavo jñāna tapasā
Pūtā Mad-bhāvam āgataḥ. [*Bhagavad-Gītā*, iv. 10.]

Finally, a metaphysical justification to what all has been written is to be found in Bergson writing thus:

"If there is a means of comprehending a reality absolutely instead of knowing it relatively, of entering into the object instead of selecting points of view over against it, of having an intuition of it instead of making analysis of it, in short of grasping it independently of any expression and any translation or symbolic representation; that is metaphysics itself, and this metaphysical knowledge can be had only in intuition. An absolute can only be given in our intuition."²

Intuitional or direct or absolute knowledge can be had, is evident from Śrī Kṛishṇa's saying [*Bh.-Gītā*, IX. 2]:

Pratyaksh-āvagamam.³

Evelyn Underhill says: "You are to 'energise enthusiastically' upon new planes, where you shall see more intensely than ever before: for the modes of communion which these senses make possible to you are now to operate as parts of the one single state of perfect intuition, of loving knowledge by union, to which you are growing up."⁴

¹ P. 41. *Ibid.*, by F. P. Cobbe.

² P. 178, *Introduction to Metaphysics*. Also see p. 14, *Mysticism and Logic*, by Bertrand Russell.

³ Nothing marvellous, if x-rays can reveal the inside of things.

⁴ P. 82, *Practical Mysticism*.

You are growing up to the Upanishadic state :

Sarva-gandhas sarva-rasaḥ, etc. [*Chhândogya-Up.*, III. 14. 2.]

And great souls—mystics—have been our protagonists in this line. Speaking of the study of biologists on stray organisms, a writer who styles himself ‘R’¹ says :

“Man is nothing if not for the mind he has. He has a mental life, more free, full, and fascinating than the physical life. But in his case reversibility is a diseased mental condition. Science, especially biological Science, finds out inhibitory poisons to study mental reversibility. Why could we not find stimuli strong enough to exalt the mind permanently to a high plane of thinking and living so that hereafter we might all live and exult in the region where altruism is the motive force for all human actions? Such a state of mind was that of a Buddha, a Christ, the stimulus for them came from within. Let us biologise such people and our conclusions, though they be far from truth, will be much nearer than those arrived at by the study of a few stray phenomena on a few stray organisms.”²

Thus then our study of Mysticism, seems after all not a study of no practical interest, but a study gravid with momentous results for the future spiritual evolution of the human race.

If both from within, and from without, a Higher Power acts on the soul, the soul moulding itself to the likeness of this Power under the impact of action from both directions, is, as the Vedānta tells us, quite understandable. The Sāṅkhya Philosophy posits the evolutionary teleology of humanity flowering into Purushas—Gods. Western science and philosophy are to-day attesting to this truth. Fichte for example

¹ Page II, *Saturday Science Supplement*, dated 17th September, 1921 (*New India*), Article : *Reversible Life-Histories*.

² ‘To biologise’ means that biologists must not rest content with taking physical factors alone of evolution, but mental, social, spiritual factors as well. On this subject the interesting article : ‘The Biologist Speaks of Death’ by Vernon Kellogg in the *Asiatic Monthly*, for June, 1921, must be read.

says that Life consists in "the infinite striving to become in reality the image of God".¹

The Sāṅkhyan tree of evolution produces flowers and fruits, not thistles and thorns; produces nectareous, not narcotic, soul-results. The 'Vedāntic' statement of evolution is thus a symbiotic fact, symbiosis by which egotism is replaced by altruism—by which savages are replaced by saints (mystics)—by which physics are transmuted into metaphysics—by which the sovereignty of mind over matter is demonstrated—by which war is shown to be an anomaly and anachronism in human progress—by which the Kingdom of God is established on earth—by which man becomes God, the Purusha of the Sāṅkhya—(a symbiotic fact), recognised in these days, of science, as I have elsewhere shown by the mutation theory, expounded by De Vries and others.

Our highest human aspirations therefore may reasonably look to mystics and mystic experiences that we have evidenced by examples and discussion in this Section, for providing the necessary stimulus, energy, enthusiasm and emotion, to walk in those enviable paths, and emulate our precursors who trod them, in achieving higher spiritual results for which they all strove so hard.

But supposing, after all, that any solitary wanderer in this mystic land, taken with this persuasion, should yet fail to feel like the mystic himself, well, there is nothing to prevent our feeling much mystified about such a person!² Let us

¹ P. 71, *Hegelianism and Personality*, by Andrew Seth, M.A.

² Śrī Kṛishṇa has said: 'Yā niṣā sarva-bhūtānām, etc.' Amongst many interesting questions by the *Scholar*, and answers by the *Master*, in Jacob Boehme's *Super-sensual Life*, I choose the following two sets only, *apropos*.

7. *The Scholar*.—If I should do thus I must forsake the world and my life too. *The Master*.—If thou forsakest the world, thou comest into that whereof the world is made; and if thou lovest thy life, and comest to have thy own power faint, then thy life is in that for whose sake thou forsakest it, viz., in God, from whom it came into the body. [P. 250, *The Way to Christ*.]
22. *The Scholar*.—But it is very grievous to be despised by all the world. *The Master*.—That which now seems hard and heavy to thee, thou wilt afterwards love most of all. [P. 262, *Ibid*.]

Cp.: 'I knock at the door of lunatic asylum and I call wisdom only a delusion.' [P. 48, *Ma Mogiman*, by S. M. Alam, B.A.].

however take further stock, which, I hope, will show that mysticism, whatever may be its other doubts and drawbacks, is an international spiritual force, which if pursued—like the League of Nations,¹ which is intended for such a purpose, but it is doubted—will make for peace. I should like to see a council of international mystics² sit for prevention of any wars in the future such as we witnessed in Europe in A.C. 1914—1918. In the name of God and in the name of the *bona fides* of mysticism, the achievement of such a future of peace is, for what is not possible for any other force, seems possible for soul-force, of which the Mystic sense seems to be a most important faculty. Maybe it is latent in many souls but its potency has offered itself for proof. This will bring the millennium, for the message of mystics is love, for they are lovers of God. They all with one voice declare that: 'there are many religions but only one God, diverse ways but only one goal.'³

Whereas the mystic sense enables the mystic to see the *Reality* everywhere, those in whom this faculty is still in *posse*, see the *Appearances*.

The Sūfi mystic Abu Sāid, explicated this cardinal truth by a few examples in strophe and antistrophe, thus :

¹ White nations alone? or coloured nations too—at least of the Āryān type of India? But mysticism gets rid of the anti-foreign feeling. India at least counts as a great mystic asset. It has a spiritual message for the world. Says Ed. Carpenter: '... it is not now any more to be the heritage of India alone, but for the whole world.' [P. 65, *A Visit to a Jñāni*.]

² 'Instead of being citizens of one country, they will be claimed by the whole world ... [P. 122, *The Religion of the Naturalist*, by H. A. Longman]. Cp. 'svadeṣam bhuvana-trayam'. "Let me say boldly, however, that, just as all pure mystics are brothers, all the world over, so all religion is one—in its central message.' [P. 235, *The Message of Plato*, by E. J. Urwick.] Plato said that 'direct vision has no varieties'. Cp. "We are at times a Jew, and at times a wearer of the sacred thread (=Brahmaṇa and Parsi) and then at times we are a Christian and at others Muslim." [P. 42, *Ma Moqiman*, by S. M. Alam, B.A.]

³ P. 23, *Studies in Islamic Mysticism*, by R. A. Nicholson. 'The forms may be fantastic and the ideas difficult to grasp; but we often shall do well to follow them, for in their company East and West meet and feel themselves akin' [p. vi *Ibid.*]

Sūfism (*i.e.*, mysticism), he said, 'is glory in wretchedness, riches in poverty, lordship in servitude, satiety in hunger, clothedness in nakedness, freedom in slavery, life in death and sweetness in bitterness.'¹

A Sanskrit Poet Bharṭṛihari facetiously wrote that where the worldly man sees woman, the mystic sense sees Mother-God. The hermit sees in her, a corpse.

Yad-āsīd ajñānam, etc.² Parivrāṭ-kāmuka-ṣuṇām etc.

All these observations may go to show that the mystics are the best servants of God, *in this world*. Ruysbroeck says that "he goes out towards created things in a spirit of love towards all things, in the virtues and in works of righteousness". He is not an ecstatic devotee lost in contemplation of the Oneness, nor a saintly recluse shunning all commerce with mankind, but a philanthropist who in all his words and actions exhibits and diffuses amongst those around him the divine life with which he has been made one. "The true saint," said Abu Sāid, "goes in and out amongst the people and eats and sleeps with them"³ and buys and sells in the market⁴ and marries and takes part in social intercourse,⁵ and never forgets God a single moment. 'The Sūfi (mystic) is he who is pleased with all that God does, in order that God may be pleased with all that he does.' He is a servant of God amongst men. 'No other desires have I but to serve Thee,' said St. Āṇḍāl. For the Sections on 'Dravidian Mysticism' and 'Persian Mysticism,' must now be left further remarks

¹ P. 49, *Studies in Islamic Mysticism*, by R. A. Nicholson.

² *Subhāshita*. Cp. 'This world with all that lies within it, is a spiritual world.' [P. 139, *Mechanism, Life and Personality*, by J. S. Haldane.]

³ Cp. Śrī Kṛishṇa, etc., *e.g.*, read Bhagavad-Gītā. XI, 41, 42. All Avatāras moved with men in this intimate manner. The Mystics' pattern is God. (A.G.)

⁴ Cp. Dharma-vyādha in the *Mahābhārata*. (A.G.)

⁵ Cp. Śrī Rāma, Kūresā, etc. But Śrī Kṛishṇa is the complete type of this kind of the mystic, philanthropic, as against the mystic, misanthropic, of Buddhism. (A.G.)

on what constitutes Divine Service, and Service, not after going to Heaven, but here and anon on earth. This ideal must satisfy natures such as those of Comte, Frederic Harrison, and all such other Positivists, Humanists and Pragmatists, and Naturalists such as Heber A. Longman.¹

Do not our mystics agian answer to the type of those men, of whom Metchnikoff writes: 'Neither the Kantian idea of virtue, doing good as a pure duty, nor that of Herbert Spencer, according to which men have an instinctive desire to help their fellows, will be realised in the future. The ideal will rather be that of men who will be self-sufficient, and who will no longer permit others to do them good.'² Sage Kureṣa says:

'kaiṅkarya-nitya-nirataih' [*Pañcha-stava*].

i.e., 'that even Divine Service, they resign to others'.

Our thesis on Mysticism has therefore the most humanistic, or pragmatic value for the present-day men, of politics and otherwise, seething with discontent, steeped in unrest, and sunk in ungodliness.

The more the mystics are studied, the sooner ought to dawn the renaissance of struggling humanity. They practise divinity within for practising it without on the Divine Cosmos. They may start with selfish impulse, but they end in selfless service.³ They are therefore the best assets of God for prospering His Cosmic purpose.

Says sage Yāmunāchārya:

'Let me be born a worm in the abodes of such Divine band':

Bhavaneshv-astv-api kiṭa-janma me.³

and never Lordships over Cosmic systems:

Itar-āvasatheshu m-āśma, etc.⁴

¹ Read *Religion of a Naturalist* by the last.

² P. 324, *The Prolongation of Life*.

³ Cp.: "Even when he is living in what we regard as the most selfish manner, he does not escape from this wider life. In loving his individual personality in the wider personal life he realises his true personality." [Pp. 127—8, *Mechanism, Life and Personality*, by J. S. Haldane]. "Whoever worships his 'I' is an enemy to society," says Max Nordau in his *Degeneration*, where he examines all the parodies of mysticism. [P. 560.]

^{3, 4} *Stotra-Ratna*,

We may close this Section, as we began, by saying that material systems may rise and fall, but the Servant of God remains with God for ever. [And miscellaneous points.]

Flowers of the sky ! ye, too, to age must yield,
Frail as your silken sisters of the field !
Star after star from heaven's high arch shall rush,
Suns sink on suns, and systems systems crush ;
Headlong, extinct, to one dark centre fall,
And Death, and Night, and Chaos, mingle all.
Till, o'er the wreck, emerging from the storm,
Immortal Nature lifts her changeeful form,
Mounts from her funeral pyre on wings of flame,
And soars and shines another and the same.¹

Dhātā yathā-pūrvam akalpayat.²

i.e., God reshapes as before.

The spirit brooding over all these rhythmic processes remains the *Ananta*, and with Him remains the mystic, His servant, taking up with Him fresher and fresher services :

Navīna-ras-ārdra bhāvaiḥ.³

i.e., with ever new zest.

Said Wordsworth :

We feel that we are greater than we know. ⁴

‘ . . . just as the man of science can never understand a Swedenborg who asserts that the real use of the senses is to see God, so the votaries of such a philosophy (as that of Plato) can never understand a Plato who finds that the real use of the intellect is to serve as a handmaid in preparing a different faculty for its upward flight to the Good.’ ⁵

The mystic's *forte* lies in actual experience. He is empirical, not speculative. ‘Hegel was right in seeking the Absolute within experience, and finding it too ; for certainly

¹ *Botanic Garden*, by Erasmus Darwin.

² *Mahā-Nārāyaṇa-Up.*, V. 7.

³ Kureṣa's *Pañchastava*. Cp.: ‘New experience is always, as it were, welling up within it, (=personality=soul=divine soul, the mystic as we may conceive it for our thesis. A.G.), and gradually taking the form of new truth and new duty.’ [P. 186, *Mechanism, Life and Personality*, by J. S. Haldane.]

⁴ *Sonnet on River Duddon*.

⁵ P. 225, *The Message of Plato*, by E. J. Urwick,

we can neither seek it nor find it anywhere else. The truth about the Absolute which we extract from our experience is hardly likely to be the final truth; it may be taken up and superseded in a wider or fuller truth. And in this way we might pass, in successive cycles of finite existence,¹ from sphere to sphere of experience, from orb to orb of truth; and even the highest would still remain a finite truth, and fall infinitely short of the truth of God. But such a doctrine of relativity in no way invalidates the truth of the revelation at any given stage. The fact that the truth I reach is the truth for me, does not make it, on that account, less true. It is true so far as it goes, and if my experience can carry me no further, I am justified in treating it as ultimate *until it is superseded*. Should it ever be superseded, I shall then see both how it is modified by being comprehended in a higher truth, and also how it and no other statement of the truth could have been true at my former standpoint. But *before* that higher standpoint is reached, to seek to discredit our present insight by the general reflection that its truth is partial and requires correction, is a perfectly empty truth, which, in its bearing upon human life, must almost certainly have the effect of an untruth.”² This is true of varied mystic experience.

‘We are content that the egg, the larva, the bud, the half-painted canvas, the rough scaffolding, should only faintly indicate what will be the future bird and butterfly and flower and picture and temple.’³ Such are graded mystic experiences.

Srī Kṛishṇa says :

Aneka-janma-samsiddhah
Tato yāti parām gatim. [*Bh.-Gītā*, vi. 45.]

¹ This breathes modernly the ancient doctrines of Karma and Reincarnation.

² Pp. 61-62, *Theism*, by Prof. A. Seth.

³ P. 54, *The Hopes of the Human Race*, by F. P. Cobbe.

i.e., 'Rising from stage to stage [Read verses vi, 37 to 45], from incarnation to incarnation, the mystic (yogi) at last arrives at the perfect goal'.¹

Is an all-embracing experience a reality? To this question, the answer is: 'on the contrary, the denial of such a possibility would seem to be more than presumptuous.'² 'No shadow of doubt need fall on the truth of our experience as a true revelation of the Absolute for us.'³

Faith plays a prominent part in the province of mysticism. Says Śrī Kṛishṇa :

Yo yac-chraddhas sa eva saḥ. [*Bh.-Gītā*, xvii. 3.]

i.e., 'What the faith of a man brings to him, that is for him faithful' (*i.e.*, truthful).⁴

And such faith constantly urging the soul towards more and more apperception of the ideal of 'Sat', 'Chit,' and 'Ānanda' (Truth, Wisdom, Bliss), 'possesses an absolute and indefeasible worth'.⁵

The man of faith wins, of no-faith loses, the race of life, says Śrī Kṛishṇa in the two verses of the *Bh.-Gītā*, IV—39, 40 :

'Śraddhāvān, etc.'⁶

Faith is devotion to the Highest Ideal, God. It is the greatest sign of the great and noble genius.⁷

W. Law, following Jacob Boehme, refers to 'will or desire,' which is the same as faith. 'The root of all, then,

¹ Cp.: Plato : "Whether poverty befall him (the good man) or sickness or any other of the things which men call evil, you will find that they all work together for his final good, either in this life or the next," [*Republic*].

² P. 60, *Theism*, by Prof. A. Seth.

³ P. 64, *Ibid.*

⁴ Cp.: 'Such as men themselves are, such will God Himself seem to them to be.' [John Smith, the Cambridge Platonist.]

⁵ P. 63, *Theism*, by Prof. A. Seth.

⁶ 'Faith's transcendent dower.' [Wordsworth.]

⁷ Read Pp. 299—309. *A Serious Call to a Devout and Holy Life*, by William Law, a philosophic mystic.

is the will or desire. This realisation of the momentous quality of the will is the secret of every religious mystic, the hunger of the soul, as Law calls it, is the first necessity, and all else will follow.’¹

Theologia Germanica, a book said to have been written by the great German mystic, Eckhart, says that: “He who would know, before he believeth, cometh never to true knowledge.” And a Sūfi book on mysticism *Ma Moqiman*, by S. M. Alam, joins issue with these views by saying: “Whoever has the stock of faith in him, verily his eyes can look unto God.”

“Thus it is that, until a man acquire the sincere devotion of the linnet-voiced flute² reed, he cannot hear the mysteries of the Brethren of Sincerity in its dulcet notes, or realise the delights thereof; for ‘faith’ is altogether a yearning of the heart, and a gratification of the spiritual sense.”³

Faith can remove mountains. Chhāndogya-Up., VIII. 2. 1, says:

Saṅkalpād eva sam utpadyante

i.e., By will (or faith) all things happen.

“Boehme’s philosophy is one,” writes C. F. E. Spurgeon, “which can only be apprehended by living it. Will, or desire, (i.e., faith) is the radical force in man as it is in nature and in the Godhead, and until that is turned towards the light, any purely historical or intellectual knowledge of these things is as useless as if hydrogen were to expect to become water by study of the qualities of oxygen, whereas what is needed is the actual union of the elements.”⁴

In the mystic book called *The Cloud upon the Sanctuary*,⁵ exalted Faith is considered to be the re-birth of soul (equivalent to *dvijatva* of the Brāhmaṇas, and *navajote* of the Parsis).

¹ P. 96, *Mysticism in English Literature*, by C. F. E. Spurgeon. “To will God entirely is to have Him.” [St. Augustine].

² The symbol of the flute common to Krishnaism and Sufism may be noted.

³ *Sufism*, by C. H. A. Bjerregaard.

⁴ Pp. 93—94, *Mysticism in English Literature*.

⁵ By von Eckartshausen. See Last Letter VI in particular.

And this living faith opens 'the seven, closed and spiritual powers.'¹ The third kind of re-birth is said to be 'corporeal,' which 'has been attained to but by few men, and those to whom it has been given have only received it that they might serve as *agents* of God, in accordance with great and grand objects and intentions, and to bring humanity nearer to felicity.'² Rāmakrishna Paramahansa of India is a great example of this in modern times. Will or Faith is a power obtained by concentration and meditation. 'As to ecstasy and such like kinds of self-illumination, this may be obtained without any teacher or initiation, for ecstasy is reached by an inward command or control of Self over the physical ego.'³

Our readers may now recall to their minds the verse :

Āhlāda-sīta-netr-āmbuh.

and its exposition along with cognate matters at the opening of this Section. This same mystic book referred to above further records that, "in comparison to this living faith the treasures of India can be considered but as ashes".⁴ *Material* treasures are meant. But the conquerors of India did not despise them as 'ashes'; nor did they heed the *spiritual* treasures⁵ found in India, the Bhagavad-Gītā of Śrī Kṛishṇa for example, which

¹ See p. 80, *The Cloud upon the Sanctuary*.

² Pp. 77—78, *Ibid*.

³ P. 62, *Secret Doctrine*, Vol. III, by H. P. Blavatsky.

⁴ P. 85, i.e., *The Cloud*, etc.

⁵ In her article: *Clash of Cultures* (her latest pronouncement reported in *New India Supplement*, dated 8th October, 1921), Mrs. Annie Besant writes :

'The Christian Missionaries from the West, with all the moral strength of their religious connection with the Ruling Class, were given a free hand in their campaign against the religion of the natives. They could insult our Gods, cry down our ceremonies, and ridicule our social customs without any trouble, provided they only kept themselves beyond the arm of the Penal Law of the Land.' C. J. Gorham in his *Ethics of the Great Religions* (p. 25, on 'Hinduism') says: 'At first sight one would think that a religion professed by more than half the King's subjects would possess strong claims to the attention and interest of the English people. Yet there is no leading religion of which the English people know so little as that which prevails in our great Eastern dependency ?'

contains, out of a variety of mystical treasures, that which we are now discussing, *viz.*, 'Śraddhā'=Faith, Devotion, Will, Desire, Love—the Power which directly perceives God. And only one verse to this effect may here be excerpted, *viz.*,

'Mayy-eva mana ādhatsva
Mayi buddhim niveṣaya
Nivaśishyasi Mayy-eva
Ata ūrdhvam na saṁśayaḥ.'

i.e., 'In Me alone plant thy heart,
In Me alone place thy mind,
In Me alone shalt thou abide,
All doubts dispelled.'

Here, both reason and faith (will) or reasonable faith or faithful reason, are asked for. No doubt,

'If the Sun and Moon should Doubt
They'd immediately go out' [Blake].

A reviewer of *The Cloud on the Sanctuary*, says that "it is possible by seeking inwardly to approach the essential wisdom, and this wisdom is Jesus Christ, who is also the essence of love within us. The truth of this statement can be experimentally proved by any one, the condition of the experience being the awakening within us of a spiritual faculty cognising spiritual objects as objectively and naturally as the outward senses perceive natural phenomena".¹

We have shown Śrī Kṛiṣṇa to be the Father and Mother Principle itself (not the Son merely, but the Pleroma itself) to be the Principle of Love lodged in all hearts (*antaryāmi*), and which can be discerned with the Spiritual eye :

Divyam Chakshuḥ' [Bhagavad-Gītā, XI. 8.]²

¹ Of Fichte, G. H. Lewes writes that, 'Deep in the recesses of his soul, beneath all understanding, superior to all logical knowledge, there lay a faculty by which truth, absolute truth, might be known.' [P. 585, *History of Philosophy*.]

² Cp. : For double the vision my eyes do see
And a double vision is always with me
Now I a fourfold vision see
And fourfold vision is given to me.

[William Blake's *Poems*].

Cp. These views on Faith, Will, etc., with Bergson's intuition as contrasted with intellect.

An Upanishadic utterance may help this Section here (*Munḍaka*, III. 1. 8) :

‘ Na Chakshu shā grihyate n-āpi vāchā
N-ānyair devais tapasā karmaṇā vā
Jñāna-prasādena viśuddha-satvas
Tatas tu tam paśyate nishkalam dhyāyamānaḥ.

i.e., ‘ Not by eye, not by word is he known
Nor by senses, musing, nor by act,
By gift of wisdom and heart purified.
Is the Absolute visioned.’

Another voice (*Ibid.*, III. 1—3) :

‘ Paśyah Paśyate Rukma-varṇam,
i.e., ‘ the seer sees the Glorified Beauty.’

The consciousness that realises this Beatific Vision, which may, in metaphysical language, be stated as the Reification of Reality, is the *Turiya* consciousness, as already discussed in previous sections. It may be of interest to metaphysicians to know that Indian philosophers called the several states of consciousness as *avasthā*. It means *mode*. This may recall to mind Kant’s conception of space and time as *modes* of perceiving things. The Vedāntic *avasthā* has reference to the changes of time and space realised in the several states of consciousness; and the *Turiya*¹-*Avasthā* then becomes the peculiar psychological mode, with which mysticism, as an empirical science, is familiar, and in which (mode) the mystic sense intuits reality. This experience is general and characterises true religion. Nietzsche said “in every religion, the religious man is an exception”. But our mystic is this ‘exception’ and this ‘religious man’ is above all part-expressions of religion, which the several world-religions are. Nietzsche again says: “there is not enough Religion in the world even to destroy the religions.” But mysticism happily comes to us as this Religion Universal which Nietzsche is in

¹ *Turiya* also means the Fourth or *Chaturtham*, as already noted in a previous Section. Students might now consider the term ‘Fourth-dimensional’ applicable to this, the term employed by such writers as Hinton, Ouspensky, etc. Also read *Another World*, by A. T. Schofield, M. D.

quest of. But in his *Ecce Homo*, he describes an experience of his own, which may be noticed at this stage :

'The idea of revelation, in the sense that something which profoundly convulses and upsets one, becomes suddenly visible and audible with indescribable certainty and accuracy, describes the simple fact. One hears—one does not seek; one takes—one does not ask who gives; a thought suddenly flashes up like lightning, it comes with necessity, without faltering—I have never had any choice in the matter. There is an ecstasy so great that the immense strain of it is sometimes relaxed by a flood of tears,¹ during which one's steps involuntarily rush and anon involuntarily lag. There is the feeling that one is utterly out of hand, with the very distinct consciousness of an endless number of fine thrills and titillations² descending to one's very toes; there is a depth of happiness in which the most painful and gloomy parts do not act as antitheses to the rest, but are produced and required as necessary shades of colour in such an overflow of light. There is an instinct for rhythmic relations which embraces a whole world of forms (length, the need of a wide-embracing rhythm, is almost the measure of the force of an inspiration, a sort of counterpart to its pressure and tension). Everything happens quite involuntarily, as if in a tempestuous outburst of freedom, of absoluteness, of power and divinity. The involuntary nature of the figures and similes is the most remarkable thing; one loses all perception of what is imagery and metaphor; everything seems to present itself as the readiest, the truest, and simplest means of expression. It actually seems as if all things came to one, and offered themselves as similes.'

Here then is the experience of one who belonged to no religion, and had discarded Christianity.³

The Yoga-science is devoted to the discussion of the mystic sense and mystic experiences. I have myself in my *Inspiration, Intuition and Ecstasy*, touched on this subject and of what *pratibhā* signifies. The student may study *Pātañjala yoga-sūtras*⁴ and all the vast literature treating of the subject. An article on *Yoga Psychology* by Prof. Surendranath Das Gupta, M.A., Ph.D., appearing in the *Quest* for October, 1921, is helpful reading on the subject-matter of this Section. But our whole thesis on mysticism must have made it plain to our readers that the true god-mystic is given his experiences

¹ Cp. this with 'Āhlāda-ṣīta-netr-āmbuḥ'.

² Cp. with 'Pulakī-kṛīta-gātravān'.

³ The evidence of such an alleged atheist lends strength to the statements of mystics *qua* mystics.

⁴ 'Pātañjali's sūtras are almost identical with those employed in the Zen sect of Buddhist monasteries, throughout Japan.' [P. 132, *Cosmic Consciousness*, by Ali Nomad]. Abuse in America, is noticed by Jinarājādāsa.

by Divine Love, not by any practices such as the Rāja-yogic or Haṭha-yogic asceticism, etc., generally involve.' Śrī Kṛishṇa makes this profound truth clear and impressive in the Bhagavad-Gītā, finally emphatically, in what is known as the 'Charama Sloka,' XVIII. 66.² Renunciation in this passage means Service, not retirement, which may lead to renounce God himself. But God is in the world!

That the whole range of consciousness is not confined to the three normal *avasthās* or modes, modes conditioned by varying values of time and place—has in various places been illustrated by symbols. One more of these must not be omitted, and it is very authoritative. W. H. Dyson writes:

"In his last publication, *Human Personality and its Survival of Bodily Death*, which to the regret of all students, he did not live to complete and finally revise, Myers uses the suggestive analogy of the visible solar spectrum beyond each

¹ Read 'Karṣayantah' [Bh.-Gī., xvii. 6] and 'Yogo bhavati duḥkha-hā' [Id. vi. 17]. Says Jñānadeva: "If you want *mokshā*, you need not torture the senses.' Readers of Dayānanda know too well how he tried and discarded all yoga-practices. It is interesting to note also that in accordance with the yoga-sūtra, 'Chitta-vṛitti-nirodhah', A. E. Waite refers to 'the sense of an eternal now postulates itself strangely within us, in a hush of the mind-processes' [pp. 133-4, *The Way of Divine Union*]. The stillness of the mind produced is compared to 'molten lead at that temperature which does not burn the hand' [P. 136, *Ibid.*]. Cp. *The Three Silences of Molinos* (Sonnet).

' Three Silences there are, the first of speech,
The second of desire, the third of thought;
This is the lore a Spanish Monk, distraught
With dreams and visions, was the first to teach.
These Silences, commingling each with each,
Made up the perfect Silence that he sought
And prayed for, and wherein at times he caught
Mysterious sounds from realms beyond our reach.
Oh thou, whose daily life anticipates
The life to come, and in whose thought and word
The spiritual world preponderates,
Hermit of Amesbury! Thou too hast heard
Voices and melodies from beyond the gates,
And speakest only when thy soul is stirred.'

² If Sādhū Sundar Singh failed in Hinduism, it was due to his not having studied his Hinduism or Sikhism at the feet of competent gurus, but he refers to Rāmānuja and the Bhakti-School. [See *The Sādhū*, by B. H. Streeter and Appasamy.]

end of which there are ether waves of which our eyes have no cognisance. So consciousness, the ordinary mentality of normal life, has its spectrum, at both ends of which there are activities, mysterious, unmeasured.¹

Thus the experiences of the mystics are great solutions (psychological) of the problem of consciousness.² And then comes the *Ultima Thule* of consciousness, the Divine Cosmic Consciousness, of which, Śrī Kṛishṇa gave the vision to Arjuna, the *Viśva-rūpa* :

‘Divi sūrya-sahasraśya,’ etc. [Bh.-Gīṭa, XI. 12.]

i.e., ‘Were thousand sons simultaneously ablaze ! etc.’³

“Speaking generally, it may be said that a mystic is one who thus conceives of religion as an experience of eternity. One who holds that the soul, even in this life, can unite herself with the Divine, and who believes in the possibility and the actuality of certain experiences in which the mind is brought into contact with what it believes to be god, and enjoys fruition of what it takes as the ultimate reality.”⁴ And “Love is thus the guide of mysticism from the start to the goal, and love is its beginning and its end. Love leads the mystics, in their search for absolute truth and absolute beauty, to a state in which for a moment- . . . -the soul is permeated with the Divine.”⁵ And this is an eternal *now* in which, as Dante says : ‘every *where* and every *now* is brought to a point.’⁶ How all this is wonderfully harmonising with the

¹ P. 159, *Studies in Christian Mysticism*.

² ‘... The fundamental problem of consciousness’ is ‘the logical *prius* of existence’ [G. R. S. Mead, p. 52. *The Quest* for October, 1921].

³ How would Sadhu Sundar Singh have liked this *Kṛishṇa*-vision to his Christ-vision, having been born a Hindu himself ?

⁴ P. 1, *Dante and the Mystics*, by E. G. Gardner.

⁵ P. 26, *Dante and the Mystics*, by E. G. Gardner.

⁶ Cp. “In that hour

All past eternity and all to come

Was gathered up in one stupendous Now.”

[P. 348, *Psychological Religion*, by F. Max Müller].

Vedānta! 'Iha-iva tair jitas sargah,' i.e., 'Here alone have they conquered,' says Śrī Kṛishṇa. The Sūfi says: *Baka*, i.e., salvation during *this* life.

We have already referred to the state of consciousness to which Rishi Śuka attained. Here are some instances from Japan :

"In the inner temples throughout Japan, for example, there are persons who have not only attained this state of consciousness (i.e., 'nothing is hidden that shall not be revealed'), but who have also retained it, to such a degree and to such an extent, that no event of cosmic import may occur in any part of the world, without these illuminated ones instantly becoming aware of its happening, and indeed, this knowledge is possessed by them *before* the event has taken place in the external world, since their consciousness is not limited to time, space, or place (relative terms only), but is cosmic, or universal.

"This power is not comparable with what Occidental Psychism knows as 'clairvoyance,' or 'spirit communication'.

"The state of consciousness is wholly unlike anything which modern spiritualism reports in its phenomena. Far from being in any degree a suspension of consciousness as is what is known as mediumship, this power partakes of the quality of omniscience. It harmonises with and blends into all the various degrees and qualities of consciousness in the cosmos, and becomes 'at-one' with the universal heart-throb.¹

"The thought of India, is however, one of ceaseless repudiation of all that is external, and the Hindu conception of *mukti*, or cosmic consciousness, differs in many respects from that reported by the Illumined in other countries, even while all reports have many emotions in common.

"Again we find that reports of the cosmic influx, differ with the century in which the Illumined one lived. This may be accounted for in the fact that an experience so essentially spiritual cannot be accurately expressed in terms of sense-consciousness.

"Far different from the Hindu idea, for example, is the report of a woman who lived in Japan in the early part of the nineteenth century. This woman was very poor and obscure, making her frugal living by braiding mats. So intense was her consciousness of unity with all that is, that on seeing a flower growing by the wayside, she would "enter into its spirit," as she said, with an ecstasy of enjoyment, that would cause her to become momentarily entranced."²

While thuswise are the experiences of mystics reported from many lands, listen to the poet Tennyson—who is credited

¹ Pp. 23-24, *Cosmic Consciousness*, by Ali Nomad.

² Pp. 27—28. *Cosmic Consciousness*, by Ali Nomad.

with experiences bearing similitude to others of the kind—
exclaiming at the sight of a flower :

‘ Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.’

Throughout this discourse, what has been prominently brought forth is the Way of Love (Bhakti) to God, and this not fenced by any kinds of petition for material goods or psychical powers; and entire dependence on God and surrender to Him unconditionally. This is the kind of Divine Mystic within our purview. Anything other than this belongs to other realms. Here therefore a warning may be useful. It is best given in a para on pp. 153-4 of *The Sādhu*¹ thus :

‘ It is very easy—as the history of Theosophy and Spiritualism, ancient and modern shows—for people of a certain temperament, consciously or accidentally to acquire the art of slipping into a trance-state and then seeing visions full of curious information on the nature of the Universe, spheres of existence, the life to come. But the form of such Visions, at any rate in the main, comes from the thoughts and experiences, the tastes and the studies of a man’s waking life; the content, that is, its intellectual and spiritual quality, will depend on the quality of his own mind. A mind untrained in accurate thought, undisciplined by the moral effort to realise in practical life a stern and noble ideal, will be reflected in visions commonplace, melodramatic or bizarre, their form suggested by its favourite literature or meditation. If the visionary takes these seriously as evidence of a special personal gift of supernatural knowledge, and further if he, or she, has a little circle of admirers whose subtle flattery will encourage still more and more elaborate flights of fancy, then before he knows it he will be well on the way of a rake’s progress of intoxicated vanity—soon to be the founder or the hierophant of some esoteric cult.’

Such cults appear and vanish like mushrooms, and spurious and fruitless, says Manu [*Dharma-śāstra*, XII. 96] :

‘ Utpadyante chyavante cha
Yāny ato ’nyāni kāni chit
Tāny arvāk-kālikatayā
Nishphalāny anṛitāni cha.’

It will be read in my *Life of Rāmānuja*, that yoga-practices were discountenanced, and Yāmunāchārya and all subsequent

¹ By B. H. Streeter and A. J. Appasamy.

followers of him walked in the Path of Love and Surrender, and resigned to God's Grace.

Is there then a rational psychology of various experiences of mankind? The following note may help to answer this question.

'The one Infinite Spirit, then, is the finite selves. That the selves are not conscious of this union is the tragedy of their finitude. In our present existence we *are* spirit; but so limited is our experience that we know the appearances of spirit far better than we know spirit itself. If we knew them *all*, and if, in order to know them, it so happened that we increased the face of the rhythm of time as it is increased in our dream-consciousness, only to an immeasurably more intense degree, the chances are that we should know spirit, not as it appears, but as it is. Appearances would be whirled for us, as it were, into the one Reality, as the colours of the spectrum, painted on a revolving disc, are whirled into one whiteness by the sheer rapidity of its revolutions.

'There are, after all, different kinds of certainty. And all our certainties that count, here and now, come to us after this fashion. Our inner states do succeed each other at different rates of vibration, and what escapes us on the slow, steady swing, we seize when the pace quickens. Our perceptions, like our passions, maintain themselves at higher and lower intensities. It is with such rapid flashes of the revolving disc, with such hurrying of the rhythm of time, with such heightening of psychic intensity that we discern Reality here and now.'

'No reasoning allows or accounts for these moments. But lovers and poets and painters and musicians and mystics and heroes know them: moments when eternal Beauty is seized travelling through time; moments when things that we have seen all our lives without truly seeing them, the flowers in the garden, the trees in the field, the hawthorn on the hillside, change to us in an instant of time and show the secret and imperishable life they harbour; moments when the human creature we have known all our life without truly knowing it, reveals its incredible godhead; moments of danger that are moments of sure and perfect happiness, because then the adorable Reality gives itself to our very sight and touch.

'There is no arguing against certainties like these.'

It may be noted that this Section of our thesis goes to show that Mystic experience is a matter of *perception*, i.e., *vivekaja-jñāna*, not mere *conception*, *āgamaja-jñāna*. A work written by P. Lejeune, the *Introduction to the Mystic Life*, argues this point out to conviction. Mystic experience thus is an empirical, not a mere speculative, region. A. Poulain's Book on *The Graces of Interior Prayer*, Ch. on: 'God's Presence Felt,' is also to the point.

The aim of the mystics in the main, is to obtain cosmic consciousness, which is their experience. This cosmic consciousness is the Nārāyaṇic consciousness, which has elsewhere been dwelt upon. The progress in the attainment of this consciousness is marked by four stadia according to the Bhagavad-Gītā, VIth Chapter. These are briefly

(1) 'Sarva-bhūtastham, etc.' [vi. 29].

i.e., 'The perception of spirit or soul in all objects, and all objects in the spirit or soul.'

(2) 'Yo Mām paśyati, etc.' [vi. 30].

i.e., 'The perception of God in all, and of all in God'.

(3) 'Sarva-bhūta-sthitam' [vi. 31],

i.e., 'The worship of God one-pointedly everywhere.'

(4) 'Ātma-upamyena sarvatra' [vi. 32].

i.e., 'The feeling of every other's pleasure and pain as one's own.'

It is for the student of mysticism to compare this classification of the Eastern Scripture with classifications made by various Western Mystics such as Dionysius, Boehme, Swedenborg, Dante, Ruysbroeck, Theresa, Tauler, Madame Guyon, Eckhart, and others of other lands such as Russia.

That one can observe the gradual uncovering of different areas of consciousness, among men at different stages of such growth, is popularly given by the great Manu in the verse:

'Bhūtānām prāṇinah, etc.' [Manu-Smṛiti, I. 16. 17].

This is the acme of human evolution, as far as we know. The *Aitareya-Āraṇyaka*, II. 3.2; 'Tasya ya ātmā, etc.', is an interesting study on the expansion of the areas of consciousness.

Much useful information on the question of Mystical Experience and Sense, as known to the East, may be gleaned from Edward Carpenter's book of personal experience: *A*

Visit to a Jñāni, Part II especially, dealing with 'Consciousness without Thought' has intimate bearing on the question of Nārāyaṇic or Cosmic Consciousness. The existence of such consciousness is shown here as receiving support from the investigations of official science. Dr. Carpenter says: "Perhaps I have now said enough to show—what of course was sufficiently evident to me—that, however it may be disguised under trivial or even in some cases repellant coverings, there is some reality beneath all of these—some body of real experience, of no little value and importance, which has been attained in India by a portion at any rate of those who have claimed it, and which has been handed down now through a vast number of centuries among the Hindu peoples as their most, cherished and precious possession." [p. 22.] This is explicit from the Gospel of Sri Kṛishṇa, Bhagavad-Gītā, IV. 1 to 3: 'Imam Vivasvate . . . etad uttamam.'

As to what the mystic sense may be, an illuminating thought which enhances the importance of the subject, has been found in Poulain's *The Graces of Interior Prayer* (p. 92), which runs thus: "Many persons to whom the mystic state is familiar, have told me that the following comparison depicts with great exactness both the interior possession of God, which is its basis, and the physiogomy of the impression by which it makes itself felt.

"We may say: it is in exactly the same way that we feel the *presence of our bodies* when we remain motionless and close our eyes. If we then know that the body is there, it is not because we see it or have been told so. It is the result of a special sensation, of an interior impression which makes us feel that the soul permeates and vivifies the body.¹ It is an extremely simple sensation, and one that we should try in vain to analyse. And so it is with the mystic union; we feel God in us, and in a very simple way".

¹ This result is called coenæsthesis (self-feeling).

This feeling of God is evoked by practice (*abhyāsa*). The introspective practice is with reference to the *antaryāmi* (immanent) aspect of God, and extrospective practice with reference to the *archā* (emanent) aspect of God. The *Practice of the Presence of God* by Brother Lawrence is useful to read in this connection; but our Kṛishṇa's universal Gospel characterises the practice thus: "Seeing, hearing, touching, smelling, eating, walking, sleeping, breathing, crying, giving, taking, opening or closing the eyes, in short whatever thou dost, do it all with reference to Brahman (God)" [Bh.-Gi., V. 8 to 10].

This practice leads to realisation, here and now, as the Vedānta declares :

Atra Brahma sam-aṣṇute [*Brih.-Up.*, IV. 4. 7].

It is remarkable that in his *My Days and Dreams*, Ed. Carpenter (p. 189), after recounting an experience with C. E. Grogan, an American, adds: "No doubt we *are* permitted to enjoy eternal life here and now—even in this tiniest corner, wherever it may be, of space and time." An experience of this description is given by Dr. Carpenter in the words of the Jñāni, Rāmasvāmi thus: "The true quality of the soul is that of space, by which it is at rest, everywhere. But this space (Ākāṣa) within the soul is far above the ordinary material space. (Read 'Ākāṣa-vidyā' of the Upanishads. A. G.).¹ The whole of the latter, including all the suns and stars, appears to you then as it were but an atom of the former." [P. 31, *A Visit to a Jñāni*]. None, not pure in sense, in mind, in heart, need expect such experiences. And to resort to yoga practices, such as the awakening of Kuṇḍalinī, etc., is disastrous to men, morally unprepared.

Along with the Practice of the Presence of God, goes the Practice of the Presence of soul, *i.e.*, the practice of

¹ See The Table of Upanishad-vidyas (or Practices of the Presence of God) in the *Bhagavad-Gītā*, by A. Govindāchārya.

the equality of individual consciousness, involved in the cosmic consciousness implied by the former. Both together constitute the basic principles of the Fatherhood of God, and the Brotherhood of man (to express in common or religious language). This soul-practice is embodied in the Bhagavad-Gitā verse [V. 18] :

Vidyā vinaya-sampanne
Brāhmaṇe gavi hastini
Ṣuni cha-iva śvapāke cha
Paṇḍitās sama-darśinaḥ.

This verse has elsewhere been commented on. It is here appropriate to mention a Westerner's opinion of the East, in this regard. Edward Carpenter, with reference to Guru Rāmasvāmi's attainment, observes: "Equality must prevail towards everyone, and determination in this expression. Certainly it was remarkable to find this germinal principle of Western democracy so vividly active and at work deep down beneath the innumerable layers of Oriental social life and custom. But so it is; and nothing shows better the relation between the West and East than this fact."¹ And yet the Doctor confesses: "we may say once more, also as a roughest generalisation, that the quest of the East has been this universal consciousness, and that of the West the personal or individual consciousness."²

The Nārāyaṇic Consciousness encompasses both. This is as St. John of the Cross says, a transformation, where 'the eye of the Spirit and the eye of self, God-consciousness and self-consciousness, have become one'.³

This is the state of Samādhi, which in our own days was found in the experiences of Rāmakṛishṇa Paramahansa.⁴ This unique individuality is a clinching argument to all

¹ P. 32, *A Vist to a Jñāni*.

² P. 33, *Ibid.*, G. L. Dickinson's opinion in his *Appearances*, has already been referred to.

³ Read *Mysticism and the Organic Sense*, by V. C. MacMunn (*The Quest* for January, 1922, Vol. XIII). ⁴ Read Svāmi Rāma Tīrtha.

sceptics. The metaphysique of this particular man in India, was thus summarised by Max Müller :

‘From all we can learn, it is quite clear that he (R) had, by a powerful control of his breath, and by long continued ascetic exercises, arrived at such a pitch of nervous excitability that he could at any moment faint away or fall into a state of unconsciousness, the so-called Samādhi. This Samādhi may be looked at, however, from two points, as either purely physical or as psychical. From an ordinary Samādhi, a man may recover as one recovers from a fainting fit, but the true Samādhi consists in losing oneself or finding oneself entirely in the Supreme Spirit. From this Samādhi there is no return, because there is nothing left that can return. A few men only who have reached it, are enabled to return from it by means of a small remnant of their Ego, and through the efficacy of their wish to become the instructors and saviours of mankind. Something very like Samādhi is the state of deep dreamless sleep, during which the soul is supposed to be with Brahman for a time, but able to return. This deep, unconscious sleep is one of the four states, waking, sleeping with dreams, sleeping without dreams, and dying. With Rāmākṛishṇa it often happened that when he had fallen into this deep sleep, he remained in it so long that his friends were afraid he would never return to consciousness, and so it was at last at the time of his death. He had fallen into a trance, and he never awoke, but even death could lay hold of his body and his breath only ; his Self, no longer his, had recovered its Brahmanhood, had become what it had always been and always will be, the Ātman, the Highest Self, in all its glory, freed from all the clouds of appearances, and independent of individuality, personality, and of the whole phenomenal world.’¹ Rāmākṛishṇa’s mode was Bhakti, i.e., Mysticism.

Rāmākṛishṇa could put other people also into Samādhi. A certain disciple of his was so put. ‘Doctors could not bring him out of that state and its intoxication lasted fifteen days. He regained consciousness by the touch of the Bhagavān.’² St. Śaṭhagopa passed into Divine ecstasy, six months at a stretch.

‘I thought I had made it very clear in all my writings,’ says Max Müller, ‘what I meant by a special revelation, not a theophany, but a profound insight, an inspired vision of truth, so deep and so living as to make it a reality like that of the outer world.’³

The spiritual or the inner world is the eye, and the phenomenal or the outer world is like the eye lashes, or the

¹ Pp. 94—95, *Rāmākṛishṇa, His Life and Sayings*.

² P. 94, *The Sayings of Śrī Rāmākṛishṇa*, by Swāmī Abhedānanda.

³ P. 221, *Physical Religion*.

collyrium applied to the eye—beautifying the eye—is a figure employed by the Islamic Mystic Ibnu 'l-Fāriḍ in his Odes.¹ Both the worlds—the world of stability (the *Nitya-vibhūti*), and the world of sport² or flux (*Lilā-vibhūti*)—are real, each in its own fashion and function.

The moral from this Section is that the pre-requisite to expansion of consciousness, is strict ethical behaviour (*yama and niyama*); the basic fact of the Section is the spiritual centre, the soul, which is essentially conscious, and this essential consciousness is capable of bursting through bonds, and expand to infinity (*ānantya*); and this expansion is crowned by bliss; in other words, the outlook of mysticism is optimistic, and is therefore worth the quest—a quest which is raised above all the pettinesses of the work-a-day world (*vyāvahārika-prapañcha*).

The whole subject-matter of our study of Mysticism hinges on the fact, the nature, and the destiny, of consciousness; and we have often referred to Nārāyaṇic Consciousness as the acme of existence. The study of consciousness is therefore at the base of all psychological inquiry; and *A Study in Consciousness*, by Annie Besant, is a most helpful study in this direction. One short extract from this most illuminating book, shall suffice here to support us in our treatment of the subject-matter. Dr. A. Besant writes (pp. 292—3.):

“All becomes more and more intelligible and more peace-giving as we think of that Consciousness, in which is no ‘before’ and no ‘after,’ no ‘past’ and no ‘future’. We begin to feel that these things are but the illusions, the limitations, imposed upon us by our own sheaths (*anna-maya*, etc. A. G.), necessary until our powers are evolved and at our

¹ See *Studies in Islamic Mysticism*, by R. A. Nicholson.

² Douglas Fawcett in his recent book *Divine Imagining*, fringes upon the sense of Vedāntic *lilā* or sport. And he justifies the mystic in his imaginatively intuiting or experiencing this Imagining (or Conscising, as he terms) God, in his rapturous moments.

service. We live unconsciously in this mighty Consciousness in which every thing is eternally present, and we dimly feel that if we could live consciously in that Eternal, there were peace. I know of nothing that can more give to the events of a life their true proportion than this idea of a Consciousness in which everything is present from the beginning, in which indeed there is no beginning and no ending. We learn that there is nothing terrible and nothing which is more than relatively sorrowful; and in that lesson is the beginning of a true peace, which in due course shall brighten into joy." Once more, I repeat the Upanishadic apodictic :

Antar bahiṣ cha tat sarvam
Vyāpya Nārāyaṇas sthitaḥ, [Taittirīya Up.]

which means all that. *Sthitaḥ* has the force of IS. Always IS, i.e., trans-spatial, trans-temporal—Immanent, while Transcendant. And this Nārāyaṇic fact is figuratively described as *Sahasrākshah*=thousand-eyed, etc.

The eye is symbolical for all senses of knowledge; and *sahasra-pāt*, or thousand-footed is symbolical for all senses of action. Both furnish the pleromaic content of Nārāyaṇic or Cosmic Consciousness. And this is all-consciousness (which by hypothesis absorbs all such manifestations as clairvoyance, telepathy, psychopathy, etc.)—the all-sense; and bliss the all-experience; expressed by *chit* and by *ānanda*, respectively; *Sat*, the Reality, being the ground of that duality.

Sarvam ha paśyaḥ paśyati [Chhândogya-Up., VII. 26—2.]

i.e., Mark, the seer doth see All;—

—The Seer of Nārāyaṇa in the *Bhūma-Vidyā*¹ (outside) and the *Dahara-Vidyā*² (inside). Therefore :

Hṛidā manishā manas-ābhiklipto
Ya enam vidur amṛtās te bhavanti. [Kāṭha-Up., VI. 9].

¹ Refer to the Table of the Upanishad-Vidyās in the *Bhagavad-Gītā*, by A. Govindāchārya.

² *Ibid.* Also read: *All is One*, by Edmond Holmes.

i.e., They become immortal who know Him by Intellect, Intuition and Devotion.

Intellect (*manishā*) or Intelligence involves conscience, or the ethical complement before Illumination may dawn. As in the case of the Buddha, ethical perfection itself opens out into Illumination. (Read the Section on 'Buddhism and Mysticism'). Ethic is *Dharma*; God is the *Sanātana-Dharma*. Unselfish devotion to God¹ is devotion to His Service which is Immortality. 'Love cannot be lazy.'

With the materials marshalled in this Section, our readers may be enabled, we hope, to glimpse at what all may mystic sense, and mystic experience, ultimately mean. There might have been a more systematical array of the materials, but the materials are so vast, that they have been arranged as best as in the order they were procured. As to exhausting them, that is an impossible feat.

In the history of mystics, certain disciplines which they underwent themselves, or which they prescribed for others, come to notice. Such disciplines are for example observable in St. Teresa; as for India, disciplines such as those of the Haṭha-yogic description, are exemplary and probably unexampled. A popular exposition on the subject by Mrs. Annie Besant in her *Path of Discipleship*, may be usefully read as expository of Vedic ways or methods enjoined for the would-be mystics. The question of consciousness which is fundamental to mysticism—consciousness which attains its finale in the Nārāyaṇic—is also dwelt upon in this booklet. Referring to Nirvāṇic consciousness, a stage on the Way to the Nārāyaṇic, she writes that it is 'so great that it is unimaginable, it is consciousness embracing the whole universe; it therefore seems as unconsciousness to men's limited apprehension' (p. 131 *op. cit.*)

Whatever may be the sense and experience which enter into the production of more and more expanding

¹ 'Dharmāḥ projjhita-kaitavo, etc.' [*Śrī Bhāgavata*, I, 1—2].

consciousness, the psychological basis involved in our Divine mystic is the nature of his soul, and the immanency¹ of God in the soul. It is this fact that explains the panting for God arising in the soul of the mystic. "As the hart panteth after the water-brooks, so panteth" humanity after God . . . and it thus proves itself to be an inherent tendency in human nature, an ineradicable constituent thereof."² In this panting is consciousness expanded (*vikāsa*, according to Rāmānuja). The mystic is thus metaphysically justified to be a sane being and no monomaniac.

Leaps with a start the shock of His possession,
Thrills me and touches, and the Lord is there.

[*St. Paul*, a poem by Fred. Myers.]

Summarising the whole discourse of this Section, it may be said that illumination, super-consciousness, spiritual, mystic, or super-sensual, experience or *Turiya*, *Samādhi* (by whatever expression known) may come to a person in various ways; by works (*karma*), by knowledge (*jñāna*), by love (*bhakti*), by faith (*śraddhā*), or by grace (*kṛpā*).³ Mystic experience may beget in its train psychic powers, but the aim of the Divine Mystic is to attain God, not psychic or any other kind of powers,⁴ for either self-gratification or self-aggrandisement by exhibition to others, (such as thought-transference, or thought-reading, for example). Love to God, combined with faith, is a potent will-emotional power which may take the form of miracles or may fructify in other more useful forms for the meliorative purposes of universal progress. Grace from God effecting every thing—more than work, knowledge, love or

¹ 'Two things, Dr. Miller has written, Hindūism brings to the world: the immanence of God, and the solidarity of man.' [P. 238, *The Changing World*, by Annie Besant.]

² Pp. 5—6, *Esoteric Christianity or The Lesser Mysteries*, by Dr. Besant.

³ The realisation of the spirit 'may come in various ways, through love for God, through the mercy of perfected sages, or through the power of the analytic will of the philosopher' [Pp. 54—55, *Rāja-Yoga*, by Svāmi Vivekānanda].

⁴ Cp. 'Ofttimes the devil feigneth quaint sounds in their ears, quaint lights and shining in their eyes, and wonderful smells in their noses' [*Cloud of Unknowing*].

faith, or all combined, which might be put forth from soul's side—is the final word of the Vedānta :

N-āyam Ātmā pravachanena labhyo
Na medhayā na bahunā-śrutena
Yam ev-aisha vṛiṇute tena labhyaḥ
Tasya-isha Ātmā vivṛiṇute tanūm svām.

[*Kaṭha-Up.*, II. 23 ; *Muṇḍaka-Up.*, III. 2. 3.]

To the mystic, whose heart is centred on God, the Kuṇḍalīni or the 'coiled-up' energy is the *antaryāmin*, or God hidden in the heart, or the centre of his being. The centre of this 'coiled up' energy is called the "Cave" by Veda-Vyāsa, in his *Brahma-sūtra* [I. 2. 11] :

Guhām pravishṭāv-ātmānau hi tad-darśanāt.

i.e., In the 'Cave' are Soul and God found 'coiled up' together.

This is the Divine Mystic's 'coiled-up' (Kundalīni) force, and he wastes not his psychic energies, or will-force on any other derived streams of energy emerging from that uno-dual *fons et origo*, nor does he care to tarry on the planes of phenomena, when his gaze is once for all steadfastly fixed on this Primal Source, the Noumenal Core, his Beloved God, who as underlying all phenomenal revelations or manifestations, is the Nearest to his mind, heart and soul. The 'Cave' is the Spiritual Ground or Background of the material structures, or fabric, or the canvas over which events of life are limned. Once more, the mystic's creed is the Vedāntic Creed :

Praṇavo dhanuḥ śaro hy ātmā
Brahma tal lakṣyam uchyate [*Muṇḍaka-Up.*, II. 2. 4].

i.e., Aum is the bow, and soul is the dart;
And Brahma (God) is the target aimed at.¹

Aum (Amen, Amin?) is the Holy Symbol or Name² of God, on which the mystic meditates. Meditation of God in any form is thus the metaphoric mystic's bow. Meditation is

¹ Cp. : 'Such a blind shot with the sharp dart of longing love may never fail of the prick the which is God.' [*Cloud of Unknowing*.]

² Read the *Sahasra-nāmas* and Dionysius the Areopagite on *The Divine Names* by C. E. Rolt.

praṇidhāna or *praṇatti* (Islam, or *Riza* of Al Ghazzali).¹ The *Pātañjala Yoga-sūtras* to this effect, run thus :

1. Īśvara-praṇidhānāt [I. 23].
2. Tasya vāchakaḥ Praṇavaḥ (Aum) [I. 27].

And Bh.-Gītā:—Ōm-ity ekāksharam Brahma vyāharan, etc. [viii. 13].

All senses and experiences are centred in these fundamental facts to the God-lover—the Divine Mystic. Where the Lord of Yoga is, there all Riches, Victory, Powers, and Holiness accrue :

Yatra Yogesvaraḥ Kṛṣṇo
Yatra Pārtho dhanur-dharaḥ
Tatra Śrīr vijayo bhūtiḥ
Dhruvā nitir matir Mama ;²

i.e., where with the Lord of Yoga (*Śeṣhī*)³ the Disciple of Yoga (*Śeṣha*)³ stands, to readily do His bidding ('bow-in-hand,' metaphorically).

The highest sense—spiritually—is the sense of *Śeṣhatva*,³ and the highest experience—spiritually—is the performance of Divine Service, irrespective of time, space and conditions. Such is the Vedic view and verdict of what *true* mysticism ought to be—a mysticism stripped of all mystification.

This would be the *parā-vidyā*, as contradistinguished from the *aparā-vidyā*. The Great Brahmarshi Nārada confessed to his great teacher Sanatkumāra that he had learnt every possible science and art, *i.e.*, of the *aparā-vidyā* class, but of the

¹ Pp. 166 ff., *The Gaekwad Studies*, X.

² *Bhagavad-Gītā*, XVIII. 78. Cp. Shelley's final line in his *Prometheus* (*i.e.*, the divine spirit in man), *Unbound*: 'This is alone Life, Joy, Empire and Victory.' For 'Yogesvara,' read p. 36, *Hints on the Study of the Bhagavad-Gītā*, by A. Besant.

³ We have frequently referred to *Śeṣhatva*. Note 3, culled from p. 261 of my *Bhagavad-Gītā, with Rāmānuja's Commentary*, may be of use, running thus: 'Spiritual Sovereignty is used to distinguish from mere limited terrestrial sovereignty. Spiritual Sovereignty is God's, absolute, and exercised over bodies as well as souls. The term Sovereignty is used to translate *Śeṣhī*. *Śeṣhī* means the Sovereign Lord, between whom and man (*i.e.*, soul) exists the indissoluble relation of Lord and leige . . . Man is God's 'deposit' (or property) whom God may dispose of at His will . . .' Cp. *Corinthians*, V. 15: '... they which live should not henceforth live unto themselves, but unto Him which died for them.' No thoughts of 'creeping' and 'leaping' (see p. 175, Note 1) need cause any concern to such servants of God.

class, the Science of the Spirit, the *parā-vidyā*, none. Sanat-kumāra then taught him the latter, and Nārada became a true genuine type of the Mystic.¹

The genuine mystic is the genuine Lover of God, genuine because He loves God for love's sake, loves God for God's sake. His self set over against the Greater Self has no value of its own. His values are all values of God. God's value is Love, and the genuine mystic's value is to act according to this value, *i.e.*, to love and serve God with all his heart. God evolves the Cosmos, prompted by love; this is therefore His Sport (*Līlā*). Were the purpose of the Cosmos other than Love, it would not be Sport, but business requiring accounts of losses and gains being kept. The mystic in loving God fulfils the purpose of God's Cosmos evolved out of His love.² These truths are expressed by the Vedānta thus :

(1) Ānando Brahma [*Taittirīya-Up.*, III. 6.1].

i.e., God is Love.

(2) Ānandāt . . . jāyantē [*Ibid.*, III. 6.1].

i.e., From Love, all is born.

(3) Esha hy eva ānandayāti [*Ibid.*, II. 67.1].

i.e., He (God) makes others to love,

which is the purpose of Creation (Sport). All ecstasies, mystic experiences in short, of every variety and description, are simply embodiments or expressions of this one Supreme Universal Love, Ānanda—the Ānanda of thousand senses ('sahasr-ākshas, sahasra-pāt, etc.) [*Purusha-Sūkta, Rīg-Veda*]. For is not the Supreme, Infinite as well—Ananta? And Immortal as well—Amṛita?

¹ Read the *Chhāndogya-Upanishat*, VIIth, Prapāṭhaka. See Theosophical Literature for reference to (Sanat-) Kumāras. 'Sanat' means Eternal.

² Discussing the Problem of Evil, in his book *The World's Redemption*, C. E. Rolt says (p. 186):— 'So too, because God is love and nothing else than love, the human soul can find its place in Him alone. It needs Him as its element, in Whom it may live and dwell as the body dwells in the congenial element of the mild, benignant air.'

The love-God mystic's work lies in developing the spiritual sense within him to experience this Ānanda-Ananta-Amṛita Principle, the 'coiled-up' (Kundalinī), in the core of his being. Is not this the Universal Religion, and the mystic who proclaims it, is not he the citizen of the Universe?—the *avant-courier* of the further evolution of humanity?

The mystic's strong point is experience as against hearsay or revelation. The experience is what is called the *āparoksha-jñāna*. A Moslem mystic Abū Sāid quoted the verse:

Thou art my soul's joy, known by visions, not by hearsay.
Of what use is hearsay to one who hath vision?

The Drāvida saints, and Vedic mysticism itself, lays great stress upon individual revelation based upon the fundamental fact of immanency of God. A Drāvida Saint says:

Tamar-ukandad-evv-uṟuvam avv-uṟuvam tāne.

i.e., 'God reveals Himself to each lover as the lover chooseth!' This kind of personal revelation, which is vision, which is immediate experience, finds a nearest correspondence in the Koran, 53. 10:

He revealed unto His servant that which He revealed.

There is this difference that in the Drāvidian mystic, God adapts Himself to the mystic's choice—which is a far profounder truth in the world of Mysticism—than God choosing His own choice.

Thus we have the Divine Eye (*Divya-Chakshus*) of Śrī Krishṇa; "that eye whose vision is clarified by Divine grace and by a holy life," according to Richard of St. Victor. This eye is the sense; and with that sense all divine experience follows.

*Note**, p. 130, on 'Eye, etc.'

If we consider the immense increase in perception of nature in the formation of an organ adapted to the light vibrations of the ether—the 'solar' eye of which Plotinus and Goethe speak—it is supposable that an instrument

attuned to yet finer influences must raise us to an unsuspected biological stage" [Pp. 252—3, Vol. II. *Philosophy of Mysticism*, by Carl du Prel]. Paracelsus speaks of the "open" eye. Cp. :

The screws reversed (a task which if He please).

God in a moment executes with ease' [Cowper's *Retirement*.]

'In addition to reason, man has a certain faculty (*taur*) whereby he perceives hidden mysteries' [*Gulshan-i-Raz*]. The *Rishis* mean the *Seers*. Yaska's *Nirukta*, II. 3.2, runs thus: '*Rishir darṣanāt*.' 'It has apparently been shown, for instance, that "homing power" of the bee is independent both of sight and sound. Such discoveries of unnameable and indescribable senses bear not only upon the problems of psychology, but upon the highest quest of philosophy, and also raise interesting questions as to future human possibilities' [P. 177, *Evolution, the Master-Key*, by C. W. Saleeby]. S. Radhakrishnan writes: 'In that moment of Divine vision, described in the *Bhagavad-Gītā* (XI), the whole choir of heaven and furniture of earth was seen by Arjuna moving in the radiance of God. In those awful moments of mystic illumination, we see things with the eye of eternity. This religious or intuitional experience is the summit of the whole evolution. It is the crowning round of human life. It is the completion and consecration of the whole struggle. It is "the light that never was on sea or land, the consecration and the poet's dream." Here terminates the philosopher's quest for reality in which that can rest. [Pp. 436—7. *Reign of Religion in Contemporary Philosophy*.] 'We have stripped the veil from thine eyes, and thy sight to-day is keen' [*Koran*]. 'It remains therefore that, whether in East or West, no mystics have borne testimony to other than one term of experience. They concur also by their insistence that there must be a preparation for the indrawn state, in the outward and inward life. That which we have sought to understand as the higher mind—Tauler's *Syn'eresis*, Ruysbroeck's apex of the soul—opens like a divided veil and reveals the Divine within it; but that which parts the veil is holiness, by all the counsels and according to all the high experience.' [Pp. 132—3, *The Way of Divine Union*, by A. E. Waite.] Cp. *Bh.-Gītā*, VI—7: '*jīṭ-ātmanah praśāntasya Param-ātmā samāhitā*.'

Diverse experiences of diverse mystics, finding expression in diverse terms and styles may bewilder the student of Mysticism. Such bewilderment is likely to arise from our own methodless way of treatment. Hence a paragraph from Walter Hilton, a fourteenth century mystic, is here given, which may serve as a clue to find one's way tolerably well through what might otherwise be felt as labyrinthine. He says: "This opening of the spiritual eye is that lightsome darkness and rich nought that I spake of before, and it may be called *purity of spirit and spiritual rest, inward stillness and peace of conscience, highness of thought and loneliness of soul, a lively feeling of grace and tiredness of heart, the watchful sleep of the spouse and tasting of heavenly savour, burning in love, and shining in light, the gate of Contemplation and reforming in feelings*. All these and such other expressions are found in holy writings of divers men, for every one of them speaketh according to his feeling in grace. And though all these be divers in show of words, yet are they all one in meaning and verity; for that soul which through visiting of grace hath one of them hath all." (P. 273—4, *The Scale of Perfection*.)

Howbeit the revelation of God—through the eye of sense (*Māsa-chakshus*)—or the eye of reason (*jñāna-chakshus*)—or the eye divine (*divya-chakshus*)—the intimate fact for mysticism is immediate experience.

Quakerism,¹ and George Fox's experiences, illustrate this cardinal feature of mysticism. The revelation that takes place is the revelation of the 'Indwelling Spirit,' the *Antaryāmin*, 'the Light that lighteth every man'.² Revelations through Scriptures are but ratification and justification of this Inner Experience.

This experience is partial, however, in view of the experience consequent on Nārāyaṇic Consciousness. The Consciousness is the Experience and is the Realisation by sanctified souls. The full consciousness is grounded upon the basic fact of Nārāyaṇic Pervasion, in its threefold manner of (1) Essential Pervasion (*svarūpa-vyāpti*), (2) Intelligent Pervasion (*jñāna-vyāpti*), and (3) Beauty (Form) Pervasion (*vigraha-vyāpti*). Full realisation would therefore be realisation in all these threefold characteristics, which should then be perhaps called Pleromaic. This fundamental exposition of Nārāyaṇic Consciousness brings home the fact of the closest kinship and nearness of God to souls. Rabindranath Tagore in his work *Personality*, writes about the Infinite in the Infinitesimal and *vice versa*. This is in a new presentation of the ancient Nārāyaṇic doctrine.

An extract from W. H. Dyson's *Studies in Christian Mysticism*, may perhaps help this idea being understood by Christians. It runs thus: "... And just as thought is where its power is, and will is where it acts, and love is where it rests, so the Holy Spirit who is Truth, and Will and Love, is where is truth, His moral will, His love, inspire and control. God, who is Spirit, ever works in closest fellowship with the spirit which man also is, and which He creates, sustains, and would perfect in His own likeness—this I believe to be St. Paul's teaching." [P. 194.] Nārāyaṇic Consciousness is thus the complete realisation of the Godhead—Godhead in all its infinite variety and entirety.

But this full consciousness does not dawn in a day. It takes ages to come in the ordinary course of evolution (the 'creeping' course, for there is the 'leaping' phenomenon also, as elsewhere discussed in our *Metaphysique*). Hence we have from the *Bhagavad-Gītā* (VII. 19): 'Bahūnam janmanām ante,' i.e., after a series of births, or a series in evolutionary unfoldment. The growth is of the kind of the coconut, not the mushroom. The Spirit, because Nārāyaṇa, dwells everywhere in His threefold character, essential (Truth), conscient (Goodness) and beauteous (Beauty), as above portrayed; and this spirit is sensed by all, each in his own measure. Conscious fulness is the final for the spiritual man—the mystic. It is written that in the heart of the bad man, God dwells as if poised on the point of a pin ever pricking Him ('*kanṭak-āgra iva sthitah*'); but in the heart of the good man (the mystic *par excellence*) He finds a bed better than His own Heaven ('*Hridayam Viṣṇor Vaiṣṇuṥāṭ paramam padam*'). All the same, every Leibnitzian monad senses God, i.e., experiences God—may be by the eye of sense, or the eye of mind, or the eye of heart, or the eye of the soul, or the eye of the spirit itself—according to the measure of its stage in the Evolutionary Tree of Life. N. A. Duddington, closes his article on: 'Knowledge of other minds,' in the *Proceedings of the Aristotelian Society* for 1918—1919, thus: 'Finally, it remains to point out that the same set of considerations which apply to our knowledge of finite minds, apply also to our knowledge of the

¹ Practically, slavery was abolished by Quaker exhortations. Mysticism is thus active philanthropy.

² Rāmānuja's insistence on this doctrine should be particularly noted by Quakerism.

Infinite Mind. If by the Infinite Mind be meant an existent reality, then it too can be contemplated and "stand over against" the apprehending mind, compelling the latter to recognise its presence. I think this is precisely what does happen in religious experience, and that if we could not stand in this direct relation to God, religious experience would simply not exist. However fragmentary, imperfect, and incomplete our apprehension of God may be, yet it is God that we apprehend. It does not seem to me that the fact of religious experience can be either denied or explained in any other way; but even if it could be, it would not affect the theoretical part of my argument. If the Divine mind has never been discriminated, all that this need mean is that the conditions which render such discrimination possible have never yet been fulfilled. It would still be open to maintain that our knowledge of God does not differ in kind from our knowledge of other minds, and that the way to it lies not in becoming that which we seek to know, but in perfecting our powers of discrimination. In the words of an ancient anthem, "Let us purify our senses, and, behold, we shall see."

God is Dharmaic,¹ and the soul is Dharmaic ('*yay-edam dharati, dhāryate*'). And by the Dharmaic eye, they shall recognise each other. Such is the Mystic Sense, and the Mystic Experience.

¹ Dharma is a comprehensive word in Samskr̥it. It may here mean Purity or Holiness. God and soul are thus innately holy, and so are of one genus, and hence kin. From this, recognition or recollection or realisation follows as a matter of course. Cp. Socrate's maxim: 'Virtue is knowledge.' Dharma comes from the root *dhriyate*, that by which all are held together. Cp. *Phaedo*: "it is the good that holds the universe together."

SECTION VII

GOD AND BLISS

THE fundamental idea for all Mysticism is, firstly, the Unity of the Godhead; and, secondly, the Blissfulness of God's nature; and what constitutes the mystic and his goal, in relation to these.

The unity of the Godhead had to undergo two processes of abstraction, one from the plurality of objective experience to the unity of the self, of which all those experiences constituted its contents. The second process of abstraction was from the self itself which was the Individual, to an all-embracing Self, the Universal Self, God. The first abstraction ends in what is called *Ātma-sākshātkāra* or self-realisation, and the second in what is called the *Brahma-sākshātkāra* or God-realisation. Experience is of two kinds, Knowledge and Enjoyment. The Knowledge-aspect, what is called 'sākshātkāra,' becomes in the Enjoyment-aspect 'anubhava'. Hence we have 'Ātm-ānubhava' or Soul-Joy, and 'Brahm-ānubhava,' or God-Joy. Hence it is written :

Tato Mām tattvato jñātvā
Viśate tad-anantaram. [*Bh.-Gī.*, XVIII. 55.]

i.e., "Knowing Me (God) as I am, I am entered into";¹ Hence bliss is realised, inasmuch as God has been shown to be *ānanda-rūpa*, or bliss-charactered. By metaphysical abstraction, God is realised, and by mystical abstraction He is

¹ Cp. 'Enter into the joy of thy Lord.' [*Matt.*, XXV.]

enjoyed. In India, metaphysics is a necessary preliminary to mysticism; or both knowledge and the happiness based thereon progress *pari passu* for the mystic. The whole Upanishadic philosophy is a happy blend of this dual aspect; and the Bhagavad-Gītā is an exposition of all the Vedāntic pronouncements in these respects. How by inhibiting the senses and controlling the mind, the unit-self may be attained, as contradistinguished from the pluralistic exterior; and then by a further in-cursion, how the unit-self may realise itself in the larger Self, or the Universal Self, God—is discursively and descriptively portrayed in this book.

Progress from *Pluralism to Monism* has both an objective and a subjective side. On the subjective side, the process consists in reducing the conception of many Gods to a unitary God.¹ This, let us examine briefly from the Vedāntic standpoint. A typical account from the Bṛihad-Ār: Upanishat will quite serve this purpose. It begins: "Atha h-ainam Śākalyah," etc. (III. 19). It must be kept in mind that the whole of the Pūrva-Mīmāṃsā is the attempt to arrive at unity from plurality. For example, we have in the Ṛig-Veda "ekam sad viprā bahudhā vadanti" (=There is One, which they speak as Many); and the famous Creation-Hymn "n-āsad āsit" (=neither aye nor nay there was), etc. And now in the Bṛihad-Ār: Upanishat, the whole idea is summed up in a dialogue between Śākalya and Yājñavalkya. "How many gods are there," asked Śākalya of Yājñavalkya. He answered: "Viṣve devāh, 3306 Gods." "But really how many?" asked Śākalya. "33," said Yājñavalkya. "Really, how many, again?" "Six" was the answer. "Once more really, how many?" "Three," said Yājñavalkya. Then they came to "two," "one and a half," (adhy-ardha), and

¹ Reduction of Plurality to Unity on the objective side, is daily being effected by the Positive Sciences. It is enough to refer the reader to J. A. Thomson's *Progress of Science in the Century*, chap. 2, "The Unity of Science".

finally to One voiced by the sentence "Katy-eva devā Yājñavalky-ety-eka ity-om iti". Then the disputants enter into the occult meanings or esoteric interpretations of the number 3306. "They are in fact," says Yājñavalkya, "the glories of the One"—"sa h-ovācha mahimāna ev-aishām, etc." Plurality (or Multiplicity) and Unity (or Singularity) are thus spanned; and Unity is a necessary substratum of Plurality.¹ Unless God entered² into all Creation (Cp. "anena jiven-ātman-ānupraviṣya nāma³-rūpe⁴ vyākaravāni"), there would be no Creation at all. This conception of the Oneness of Plurality and Unity, like the metaphysical synthesis of all theses and antitheses (read Kant and Hegel), would, I believe, satisfy the pluralistic tendency of philosophy in these days (read James Ward's *Realm of Ends*, Bergson, and the old Leibnitzian monadology), the tendency justifying polytheism on the subjective side. It is interesting to read William James' views on this subject: "The ideal power with which we feel ourselves in connection, the 'God' of ordinary men, is, both by ordinary men and by philosophers, endowed with certain of those metaphysical attributes which in the lecture on Philosophy I treated with such disrespect. He is assumed as a matter of course to be "one and one only," and to be "infinite"; and the notion of many, finite gods is one which hardly anyone thinks it worth while to consider,

¹ This structure of the Universe has been systematically expounded by Rāmānuja in the Viśiṣṭādvaita Philosophy. This aspect of the Vedānta has seldom been well studied by Western scholars. It is noteworthy that cosmism is now come into fashion, which is 'the general doctrine that there is a system of reality, which contains both unity and difference'. [P. 370, *Elements of Constructive Philosophy*, by J. S. Mackenzie.] It may be noted that Viśiṣṭa=Difference, and Advaita=Unity. Consider this with the Neo-Realistic position of modern thinkers; and with Bradley's 'Degrees of Reality'.

² Bradley says that the Absolute 'lives in its appearances'.

³ Numerability (*ā priori*).

⁴ Location in time and space (*ā priori*). Cp. this nāma-rūpa conception of the Vedānta with the modern metaphysical speculations, e.g., Ch. on 'General Structure of Our Universe' in J. S. Mackenzie's *Elements of Constructive Philosophy*.

and still less to uphold. Nevertheless, in the interests of intellectual clearness, I feel bound to say that religious experience, as we may have studied it, cannot be cited as unequivocally supporting the infinitist belief. The only thing that it unequivocally testifies to is that we can experience union with *something* larger than ourselves and in that union find our greatest peace. Philosophy with its passion for Unity, and Mysticism with its monotheistic bent, both "pass to the limit," and identify the 'something' with a unique God who is the all-inclusive Soul of the world. Popular opinion, respectful to their authority, follows the example which they set.

"Meanwhile, the practical needs and experiences of religion seem to me sufficiently met by the belief that beyond each man and in a fashion continuous with him there exists a larger power which is friendly to him, and to his ideals. All that the facts require is that the power should be both other and larger than our conscious selves. Anything larger will do, if only it be large enough to trust for the next step. It need not be infinite, it need not be solitary. It might conceivably even be only a larger and more godlike self, of which the present self would then be but the mutilated expression, and the Universe might conceivably be a collection of such selves, of different degrees of inclusiveness, with no absolute Unity realized in it at all. Thus would a sort of polytheism return upon us—a polytheism which I do not on this occasion defend, for my only aim at present is to keep the testimony of religious experience clearly within its proper bounds.

"Upholders of the monistic view will say to such a polytheism that unless there be one all-inclusive God, our guarantee of security is left imperfect. In the Absolute, and in the Absolute alone, *all* is saved . . . I think, in fact, that a final philosophy of religion will have to consider the pluralistic hypothesis more seriously than it has hitherto

been willing to consider it. For practical life at any rate the chance of salvation is enough.”¹

From the above one thing becomes clear that the charge of polytheism entered against Hinduism as proving its primitive defect of lacking in high concepts of Divinity—which is Unity—is a charge, the edge of which becomes blunt in the reaction of plurality which is becoming the trend of modern thought. But in the debate between Śākalya and Yājñavalkya, above recorded, there is a reconciliation between pluralism and unism such that if by one belief alone there is a sure *chance* of salvation, the *chance* is made doubly sure by the belief in the reconcilment that the Vedānta effects. The meaning of the Brāhmaṇas and the Persians worshipping Fire and seeing God therein, of the Brāhmaṇas and the Mithraists offering worship to the Sun, seeing God therein; and all *pratika* worship of the Upanishads down to the Images, conceiving the Unity of Providence in all such manifested differentia, renders the *chance* of salvation assured in a manifold measure.

There cannot be a more rigorous monistic advocate than Śrī Śaṅkara. Max Muller writes of Him :

“What is most curious is that a philosopher, such as Śaṅkara, the most decided monist, and the upholder of Brahman, as a neuter, as the cause of all things, is reported to have been a worshipper of idols, and to have seen in them, despite of all their hideousness, symbols of the Deity, useful, as he thought, for the ignorant, even though they have no eyes to see what is hidden behind the idols, and what was the true meaning of them.

“What I admire in Indian philosophers is that they never try to deceive us as to their principles and the consequences of their theories. If they are idealists, even to the verge of nihilism, they say so, and if they hold that the objective

¹ Pp. 524 ff., *The Varieties of Religious Experience*.

world requires a real, though not necessarily a visible or tangible substratum, they are never afraid to speak out. They are *bona fide* idealists or materialists, monists or dualists, theists, or atheists, because their reverence for truth is stronger than their reverence for anything else.”¹

And Max Muller himself gives his views thus :

“Idol is an ugly name, but it meant originally no more than an image. At first the image of a deity, like the image of a distant or departed friend, is only gazed at with a mixture of sadness and joy ; afterwards something like a real presence is felt, and good resolutions are sometimes formed from merely looking at the familiar features of a beloved face. And if at any time those who value such an image as their dearest treasure, pour out their sorrows before it, or implore it to fulfil some anxious prayer, and if such a prayer is fulfilled, once or twice or it may be a hundred times, out of two hundred, need we wonder that the very image is believed to be endowed with miraculous power, nay that such faith remains unshaken, even if it be decreed that it is better for us that certain prayers should not be fulfilled.”²

Hence the mystic’s sense of unity in all manifoldness of creation is a fundamental idea for him. The Upanishads say, “*aṅgāny-anyā devatāḥ*,” i.e., “all gods are limbs of the One God”. “*Sarve’smai devāḥ balim āvahanti*,” i.e., “all other

¹ Pp. X—XI, *The Six Systems of Indian Philosophy*.

² *Chips from a German Workshop*, vol. 2, 1895, ‘Raja Ram Mohan Roy’.

In his *Message of Plato*, a recent writer E. J. Urwick writes : ‘And the value of art, both in his (Plato’s) view and in that of the Indian teachers of Jñāna Yoga, may be compared to the value of symbols and the use of symbols : they are a necessary support and prop through many stages of preparation for the knowledge which needs no shadows to help it. We ordinary followers of religion cannot do without symbols, cannot do without even the worship of them in some form or other. All religions are idolatrous in this sense—including the Christian. And the symbol-worship is a good aid if and so long as the spiritual meaning behind it is never lost sight of—as Roman Catholics and High Churchmen would assert is the case in their symbol-worship, though they are very loth to allow the same plea in the case of the symbol-worship of others.’ [Pp. 201—202.]

gods bring offerings to Him". And Śrī Kṛishṇa in the Bh.-Gītā explicitly says that all deities enter into His organic synthesis, each deity having its own assigned function, fulfilling His decrees, and that all worship paid to them is finally transmitted to Himself, and He alone is in fact the Giver of all gifts through their medium. And it may be mentioned that Śrī Kṛishṇa actually demonstrated the One-God organism containing all the others, in His Viṣva-rūpic epiphany. "Dravanti daityāḥ praṇamanti devatāḥ," and the highest gods, viz., the agents of Creation and Destruction themselves form His cosmic body: "Brahmāṇam iṣam kamal-āsanastham." All departmental gods are under one Supreme, Sovereign God.

Abstraction from the objective pluralism to the subjective unit, the self,¹ having thus been dealt with, the next Vedāntic abstraction was to find the link between the individual self or selves and the Universel Self.² This Vedāntic step is involved in the Upanishadic utterances called the Mahā-vākyas, such as :

"aham brahm-āsmi," [*Bṛih. Up.*, I. 4. 10.]

"ayam ātmā brahma," [*Ibid*, II. 5. 19.]

"tattvam asi Śvetaketo," etc. [*Chand. Up.*, vi. 8. 7.]

What Vedānta metaphorically affirms is the empirical fact of the Mystic, in all religions. Poets like Walt Whitman of America, William Blake of England, Eckhart and Suso of Germany, St. Teresa of Spain, Rāmānujas and Chaitanyas, Rāmakṛishṇas and Rabīndranāth Tagores of India, are all illustrious illustrations of the experience of the Brahman-Ātman connection. This is the highest flight of Vedāntic Mysticism, to which Paul Deussen of Germany pays tribute thus :

¹ See Note at end.

² The first abstraction for us means the 'Brotherhood of man,' something like the idea of the unity implicated by Comtistic 'Humanity'. The second abstraction means for us the 'Fatherhood of God,' something like the Hegelian identification of 'Humanity' with the Absolute Ground' of the Universe. The first may be called 'the Religion of Humanity,' the second the 'Religion of Divinity'.

"If for our present purpose we hold fast to this distinction of the Brahman as the cosmical principle of the Universe, the Ātman as the psychical, the fundamental thought of the entire Upanishad philosophy may be expressed by the simple equation :—

Brahma = Ātman ;

That is to say—the Brahman, the power which presents itself to us materialised in all existing things, which creates, sustains, preserves, and receives back into itself again all worlds, this eternal infinite divine power is identical with the Ātman, with that which, after stripping off everything external, we discover in ourselves as our real most essential being, our individual self, the Soul. This identity of the Brahman and the Ātman, of God and the Soul, is the fundamental thought of the entire doctrine of the Upanishads. It is briefly expressed by the "great saying" *tat tvam asi*, "That art Thou" (Chhând.-Up., 6. 8. 7 f.); and *aham Brahmāsmi*, or, "I am Brahman" (Bṛih.-Up., 1. 4. 10). And in the compound word *Brahma-ātma-aikyam*, "unity of the Brahman and the Ātman,"¹ is described the fundamental dogma of the Vedānta system.

"If we strip this thought of the various forms, figurative to the highest degree and not seldom extravagant, under which it appears in the Vedānta texts, and fix our attention upon it solely in its philosophical simplicity as the identity of God and the Soul, the Brahman and the Ātman, it will be found to possess a significance reaching far beyond the

¹ Cp. "The Indian doctrine of the fundamental identity of the individual and the universal life, and more especially, of the ideal identity of the individual with the Universal soul makes an end once and for all of the false dualism of the human and the Divine, and provides for the return of the Lord and Giver of Life from his exile in the supernatural dreamland to his home at the heart of Nature." [P. 291, the *Creed of Buddha* by Edmond Holmes.] I would recommend here for perusal the mystic-minded Edward Carpenter's Appendix 2, on *The Nature of the Self*, pp. 295 ff. in his *Pagan and Christian Creeds*, his remarks especially on 'Tat Tvam Asi'. I may find occasion for extracts therefrom in my 'Concluding Remarks'.

Upanishads, their time and country; nay, we claim for it an inestimable value for the whole race of mankind.¹ We are unable to look into the future, we do not know what revelations and discoveries are in store for the restlessly inquiring human spirit; but one thing we may assert with confidence,—whatever new and unwonted paths the philosophy of the future may strike out, this principle will remain permanently unshaken, and from it no deviation can possibly take place. If ever a general solution is reached, of the great riddle, which presents itself to the philosopher in the nature of things all the more clearly the further our knowledge extends, the key can only be found where alone the secret of nature lies open to us from within, that is to say, in our innermost self.² It was here that for the first time the original thinkers of the Upanishads, to their immortal honour, found it when they recognised our Ātman, our inmost individual being, as the Brahman, the inmost being of universal nature and of all her phenomena.”³ Practically it is known that whatever a man practises, he becomes an adept in it. He specialises. So that by constant thinking of a thing, one can enter into the thing, and become it. ‘Yo yach-chraddhas sa eva sah’⁴ what one loves that he becomes, says the Gītā. By parity of reasoning, one who loves God becomes God. So says the Upanishat: ‘Brahmaveda Brahma-iva bhavati.’⁵

¹ For an illustration, Coleridge says in his *Religious Musings*:

’Tis the sublime of man,
Our noontide majesty to know ourselves
Parts and proportions of one wondrous whole!
... But ’tis God
Diffused through all, that doth make all one whole.

² Cp. ‘I have gone astray like a sheep that was lost, seeking Thee, with great anxiety without, when yet Thou art within, and dwellest in my Soul, if it desire Thy presence.’ . . . ‘I came home at last, descended into myself.’ [*Meditations of St. Augustine.*]

³ Pp. 39—40, *The Philosophy of the Upanishads.*

⁴ Bh.-Gītā, XVII—2.

⁵ *Mundaka-Up.*, III. 2. 9.

Thus the metaphysical finding of the Upanishads is found to be the experience of all Mystics. "This overcoming of all the usual barriers between the Individual and the Absolute is the great Mystic achievement. In Mystic states we both become one with the Absolute and we become aware of our oneness. This is the everlasting and triumphant Mystical tradition, hardly altered by differences of clime or creed. In Hinduism, in Neoplatonism, in Sūfism, in Christian Mysticism,¹ in Whitmanism,² we find the same recurring note, so that there is about Mystical utterances an eternal unanimity which ought to make a critic stop and think, and which brings it about that the Mystical classics have, as has been said, neither birth-day nor native land. Perpetually telling of the unity of man with God, their speech antedates languages, and they do not grow old."³

The idea that must constantly be kept in mind by the mystic is that whenever the identity between soul and God (Ātman=Brāhman) is spoken of, this means that the soul is never without God. It has been shown before that when God creates, God is *in* that creation (*anupraveṣa*). Hence God is *in* the soul, for He is 'the eternal *prius* of all its evolutionary phases'. The mystic evolves into what he is, because of this *prius* within him. Read *Bh.-Gītā*, II. 16, 'N-āsato, etc.' The *Immanence* urges from within, and the *Transcendence* attracts from without. Both these constitute the *Nārāyaṇic*. Lord Gifford said: 'The human soul is neither self-derived nor

¹ Cp. Christ saying, 'I and the Father are one' [*St. John*]. Cp. Leibniz endeavouring 'to gather all things together into one unity: faith and knowledge, God and the world, spirit and nature, the religious and the mundane'. Eckhart says: 'God and I are one in the art of my perceiving Him.' Has not J. C. Bose scientifically proved the unity of Life or Spirit?

² The best known work of Walt Whitman is *Leaves of Grass*. Of this work Ed. Carpenter speaks: "It is the meeting-ground of the human race. There every nationality, every creed, every trade, every atom of humanity is represented, and all are fused in the great loving soul that overbroods them."

³ P. 419, *The Varieties of Religious Experience*, by William James.

self-existing. It would vanish if it had not a substance, and its substance is God' [P. 284, *Hibbert Lectures*].

Now, with these metaphysical or rationalistic premises, let us proceed to an inquiry of the idea of bliss which is connected with God, and which is the experience of the Ātman with the Brahman, in other words, the blissful character of the transcendental Consciousness which the Mystic finds blossoming in the state of his communion with God. The Upanishads have discursively and mystically, empirically or intuitively, predicated of God, the attribute of blissfulness. God is Bliss itself:

Ānandam Brahma. [*Bṛih.-Up.*, III. 9.28.]

Ānando Brahman-eti vyajānāt. [*Taittirīya-Up.*, III. 6.1.]

Raso vai saḥ rasam hy-ev-āyam labdhv-ānandi

bhavati, etc. [*Ibid.*, II. 6-1.]

This is Brahman (God); and Ātman (soul) has also been described as essentially blissful—"Jñān-ānanda-mayas tv-ātmā". Hence, between Brahman and Ātman, blissfulness is the common factor. They are "birds of the same feather," and hence have it in their essence "to flock together". They could coalesce by virtue of common nature.¹ The ecstatic transports and raptures, the Mystic is given on his pilgrimage to God, are but foretastes of the eternal beatitude. Schopenhaur was a pessimistic philosopher; and yet he derived his solace (*i.e.*, Optimistic attitude) from the Upanishads! What solace, were it not the basic optimism which those Upanishads declared! The metaphysical equation of Ātman with Brahman, which is the knowledge of a sublime spiritual truth, is the Mystical equation of Ātmic bliss with Brāhmic bliss—which is the blissful experience of that sublime spiritual truth. Hence the creed of the Mystic²

¹ Note that the leading conceptions of the two great mystical dialogues of Plato, the *Symposium* and the *Phaedrus*, depend on the akinness of soul and God.

² The Upanishads describe those (Mystics) who have attained the goal of human life as 'peaceful' (praśāntāḥ) and as 'at-one-with-God' (yuktātmanāḥ), meaning that they are in perfect harmony with man and nature, and therefore in undisturbed union with God, and this union with God was considered in India to be the ultimate end and fulfilment of humanity.

is radically optimistic. About the general traits of the Mystic range of Consciousness, Professor William James comes to the conclusion that :

“It is on the whole pantheistic and optimistic, or at least, the opposite of pessimistic. It is anti-naturalistic, and harmonizes best with twice-bornness and so-called other-worldly states of mind.”¹

The Upanishat says: “Ko hy-ev-ānyāt kaḥ prāṇyāt yad esha ākāṣa Ānando na syāt”: “Were not this all-refulgent (God) bliss, what could live, what could breathe?” Not a blade of grass, not a thorn, not a speck of life, not a mote in the sunbeam could exist, were not the cause of all existence bliss! We could imagine even discursively that nothing could possibly exist unless the joy of existence were inherent. What makes existence possible is the innate wish. Were there no will to be, nothing would or could be. The will to be can only subsist in joy, not in grief. Grief kills, joy generates. Hence the basic fact of all existence is God, and God who is bliss, and Who can be none other. Were grief, which is evil, at the bottom of existence, it would kill, and nothing could come into being! Hence the factual existence of the Universe, in all its various features, is a proof of bliss. But is there no grief, is there no evil?² This is a question of values and stand-points. There is no evil in anything absolutely, but takes on one aspect or another according to the mood of man, or

¹ P. 422, *Varieties of Religious Experience*.

² E. D. Fawcett considers the question of evil, and says: “In moving toward a solution, we are enabled to say something unhesitatingly at once. There can be no evil in the cosmic Imagination considered apart from creative episodes. This ocean of the infinite, the ‘activity of rest,’ the static conservative background of the time-process, is devoid of conflict; is, consequently, what, in Indian phraseology, we might call knowledge (imaginal) and bliss; the joy eternal, the *Energeia Akinesias* whose delight is as perfect as its perfect imaginal life” [P. 584, *The World as Imagination*]. ‘A creative episode is an experiment, and you cannot expect experiments in an *imaginal* world to be without surprises’ [P. 587, *Ibid.*]. Read his *Divine Imagining*, also. Cp. *Brahma-sūtra*, II. 1. 34: “Vaishamya-nairghrīpye na sāpekshatvāt.” *et seq.*

according to the attitude of his mind. Hence it is written in the Vishṇu-Purāṇa (II. 6. 41) :

Vastv-ekam eva duḥkhāya
 Sukhāy-erśhy-āgamāya cha
 Kopāya cha yataḥ tasmāt
 Vastu vastvātmakam kutaḥ
 Tad eva prīṭaye bhūtvā
 Punar duḥkhāya jāyate
 Tad eva kopāya yataḥ
 Prasādāya cha jāyate.
 Tasmād duḥkhātmakam nāsti
 Na cha kiñchit sukhātmakam.

The purport of the above is, that nothing has in it evil or good as its unique trait or essentially, for if it were so, there is no reason why these traits should change about according to the moods of a person, or at different times and places, and to different persons, appear in different forms, at one time and place. Hence, good and evil, or optimism and pessimism, are not written or labelled on the face of Nature as such. Here are some illustrative writings to bear out the above findings of the Vishṇu-Purāṇa :

There is a popular maxim called the "Ushṭra-kaṇṭaka-Nyāya," i.e., the Camel eating thorns. To the camel, eating thistles and thorns is a delicacy. Hence for a man, to whom eating thorns is certainly evil, such food is painful, but for him to think that the camel experiences such pain, is not right. Things are not therefore in themselves essentially pleasant or unpleasant, and that what causes pleasure to one may be painful to another, and that to the same person at different times according to individual circumstances. Hence goodness or evilness of a thing is of accidental character. Hence supreme Good alone is God.

Śrī Rāma, on his arrival at the banks of the river Pampā tells his brother Lakshmaṇa that all things which caused him pleasure when in the company of Sītā, were causing him pain, in her absence ! :

Yāni sma ramaṇīyāni
 Tayā saha bhavanti me
 Tāny-ev-āramaṇīyāni
 Jāyante me tayā vinā. [Rāmāyaṇa.]

Herbert Spencer in his *First Principles* (p. 58) writes: "It scarcely needs to point out that the height of the chair produces in us various feelings according as we support it by a single finger, or the whole hand, or the leg." And therefore it cannot be inferred that in the chair subsist all these various feelings. The feelings are of the person; and they vary with different persons and at different times.

Spinoza says: "Nothing should be considered true or false because it is or is not in harmony with human interests; and it is a profound mistake to call things or events good or bad, because they happen to be agreeable or repugnant to the insignificance of man."

From a Paper called, "No Friend Like an Old Friend" the following is taken: "Were all left to their own estimate of good and evil, there would be divisions and differences and dissensions without number and without end; that which one person thought right, another would think wrong; and the same person even might not be of the same mind a week together. In speaking of ethical law as man-born, Kant could not but at last confess that the ultimate ground, or criterion of all law rested in God.¹

Supposing there was still evil, the amount of good outweighs it. Were it not so, evil would have destroyed all, and the world would not exist. The world would have died long ago, if it at all came into existence under conditions of grief, evil and pessimism. Leibnitz wittily said, "There are more houses than hospitals," and one of his disciples, carrying his thought farther, added, "There are more cooks than doctors".²

¹ Read his *Philosophy of Religion*, and Prof. A. Seth's *Theism*, pp. 23 ff. reviewing Kant.

² Jacot's *Final Causes*, page 416.

Supposing there is some evil really existent, how is that to be explained away? Paul Carus says, "Optimism believes that the world is good, or at least, that the good outweighs the evil. Pessimism believes that the world is bad, and that life is not worth living because the evils of life are ineradicable. Meliorism regards the world as neither absolutely good nor absolutely evil, yet it recognises that life has purpose; the very existence of evil imposes duties upon man, and the possibility of building up the good implies the ideal of moral aspirations".¹

To the Mystic, the decisive judgment in this matter is his own experience, and that experience is blissful, forasmuch as the nature of Brahman and of Ātman is in common, fundamentally bliss (Ānanda); and they penetrate into each other, because of the sameness of the two entities differentially known as Ātman and Brahman. If Ātman be not a spark of Brahman, what else? The mystic William Blake's 'The Marriage of Heaven and Hell' gives a mystic's view of Good and Evil.²

Śrī Kṛishṇa demonstrated these mystic truths in his incarnational sport, the Rāsa-Līlā. Brahman is called Rāsa in the Upanishads: "Raso vai sah", "Sarva-rasas sarva-gandhas," etc. Rāsa means joy, bliss, sweet juice, ecstasy. 'Rāsa' then is that which pertains to 'Rasa'. And He played this joy-sport with the Gopis. In this bliss-dance, was a Śrī Kṛishṇa multiplied and one was found between every two Gopis. The Mystic, Bilvamangala, ecstatically delivered himself thus on this score:

Aṅganām aṅganām antare Mādhavo
Mādhavam Mādhavaḥ ch-āntareṇ-aṅganā
Ittham ākalpīte maṇḍale madhyagah
Sañjagau veṇunā Devaki-nandanah.

¹ Pp. 6—7, *Primer of Philosophy*

² Also read *Mysticism in English Literature*, by C. F. E. Spurgeon.

This was to show that God was in every heart, and He was there playing the dance of bliss. Gītā says: 'bhrāmayan,' i.e., whirling them in the circle of dance, which is esoterically the 'Rāsa'-dance or the dance of God.¹ This theme will be enlarged in the Section: 'Art of Divine Love.'

If the Creation itself were not an expression of bliss, how does it happen, as Emerson says:

Striving to be Man, the worm
Mounts through all the spires of form?

It would appear that there is a species of pessimism which would impute evil to God, hence converting Him into the Devil; but a poet says that in thus doing, the pessimist is like the blind man who is not able to see the Goodness of Divinity:

Jivānām dṛṣhad-ādimattvam ayatām svarg-āpavarg-āspadam
Deham dattavati Śrīyaḥ-priyatame na-iv-ōpakāra-smṛtiḥ
Duhkhe jātu-chid āgate svakalitād dushkarmaṇaḥ paktrimāt
Nāthe hanta! nirāgasi vyasanibhir nairghṛṇyam āropyate.²

The purport of the above stanza has evolutionary significance, forasmuch as it refers to the basic goodness of God (goodness the manifestation of his blissful nature), in having ordained the gradual increase of life and expansion of Consciousness from the mineral state upwards, witnessing to the operation of bliss in the Cosmic development,³ during which a jerk or a jar is magnified by the small wit of man into a cosmic tragedy; with no Soul of good or bliss in it at all; and God is taken to task for all this sorry performance. The Darwinian doctrine of struggle for existence or 'natural

¹ Cp. Plotinus' the choral dance of the soul about her God. [*Enneads*, vi, §§8, 9.]

² The 29th stanza of the *Viṣvaḡuṇādarṣa*, by Venkaṭādhvari.

³ "The idea of a universal evolution lends itself to a doctrine of general meliorism and progress, which fits the religious needs of the healthy-minded so well, that it seems almost as if it might have been created for their use." (P. 91, *Varieties of Religious Experience*, by W. James.)

selection' and 'survival of the fittest' are construed in a way so as to yield material support to a principle of pessimism ruling the Universe. But this scientific prejudice is repudiated by modern thinkers. A few arguments from *A New Theory of Evolution* by Sir James Chrichton-Browne, are here adduced which would go to support the bliss-theory of the Mystics, with regard to the cosmic existence. He writes: "But natural selection comes about not merely by the preservation of favoured races, but by the co-operation of races that find favour in the assistance given them. Woodland plants owe their survival to the shade and shelter of the trees, and innumerable flowers are fertilised by the busy activities of the bees. And I would direct your attention to a still more intimate co-operation of organisms in which the struggle for existence has been superseded by mutual support. In symbiosis, as it is called, we have the union for life of certain organisms, each of which is necessary to the other." (P. 15.)

"Fresh instances of this symbiosis, or vital association of organisms, so strikingly illustrated by the lichens, and also of consortism, or the union of life of a plant and animal, each being dependent on the other for its physiological activities, are being brought to light, and apprise us that we have in Nature not only the struggle for existence, but pacific progression and co-operation to consider. It is not all tooth and claw. There is also hand and glove." (P. 17.)

Kropotkin observes: "But if we resort to an indirect test, and ask Nature: "who are the fittest, those who are continually at war with each other, or those who support one another?" We at once see that those animals which acquire habits of mutual aid are undoubtedly the fittest. There they have more chances to survive, and they attain in their respective classes the highest development of intelligence and bodily organisation."¹

¹ P. 5—6, *Mutual Aid, a Factor in Evolution*.

And, "Amongst human beings it is biological fitness far more than strife and contention that has determined the course of Evolution".¹

Taking Religion as the highest product of Evolution, and Religion is the *forte* and *amour propre* of the Mystic, it is *The talisman of Life*, for: 'Marvellous is the support given by the religious ideal in all the realities and dangers and vicissitudes of life. It is a talisman that, once grasped and pressed to the heart, enables us to say to pessimism, 'Avaunt!' and to Beneficence, 'Open Sesame!'²

Writing on the *Hopes of the Human Race*, Frances Power Cobbe concludes that "that which will truly constitute the blessedness of man will be the gradual dying out of his tiger passions, his cruelty and his selfishness, and the growth within him of the god-like faculty of love and self-sacrifice; the development of that holiest sympathy wherein all souls shall blend at last, like the tints of the rainbow which the Seer beheld around the Great White Throne on high". (P. 221.)

The edifice of the Universe is thus raised on the Principle of Bliss. Jars and jerks, like discords in a symphony, give life and effect to the flux of existence, as the black mole lends charm to the face of an ideal womanly beauty, as the Persian Mystic puts it.

"... all the pains which you suffer, or have suffered, are as prods and pokes to keep you out of wrong paths—to make you follow the Law."³

The blissful constitution of existence, and the optimism that underlies its beginning, course and ending, is the creed of the Lord of Mystics, Śrī Kṛishṇa, as expressed in the Bhagavad-Gītā: "Mana eva manushyāṇām kāraṇam bandha-mokshayoḥ," i.e., "Arjuna, mind alone of man, compasses his

¹ P. 19, *A New Theory of Evolution*, by J. Crichton-Browne.

² P. 71, *A New Theory of Evolution*, by Sir James Crichton-Browne.

³ P. 4, *The God in You*, by Prentice Mulford.

confinement as well as liberation". "Hence, give the mind, the Mystical training 'abhyāsa' ". What this process is, is given at length. "Cultivate equipoise, (sāmya-yoga), looking upon heat and cold, pleasure and pain—and all such pairs of opposites—as events which ebb and flow, leaving the Soul installed in its blissful essence. The synthetic unity of the Soul remains as apart from adventitious circumstances which may befall it at one time or another.¹ Śrī Kṛishṇa tells us :

Mātrā-sparśās tu Kaunteya [*Bh.-Gi.*, II. 14].

Sukha-duḥkhe same kṛtvā (passim) [*Id.*,² II. 38].

How to keep the seeming pain at bay, or how to kill it? Śrī Kṛishṇa says: "Prasāde sarva-duḥkhānām hānir asy-opajāyate," i.e., "Keep thy mind in the attitude of cheerfulness; that is the way to keep pain away".³ Modern movements, such as those of 'Mind-Cure,' 'Emersonianism,' 'New England Transcendentalism,' 'Berkleyan Idealism,' 'Spiritism,' 'Christian Science,' 'Gospel of Relaxation,' 'Don't Worry Movement,' and so forth,⁴ are all veering round to the

¹ Read the Chapter on the Analysis of Human Personality in J. R. Illingworth's *Personality, Human and Divine*.

² "Much of what we call evil is due entirely to the way men take the phenomena. It can so often be converted into a bracing and tonic good by a simple change of the sufferer's inner attitude from one of fear to one of fight (remember Śrī Kṛishṇa calling upon Arjuna not to whine, but to fight it out); its sting so often departs and turns into a relish when, after vainly seeking to shun it, we agree to face about and bear it cheerfully, that a man is simply bound in honour, with reference to many of the facts that seem at first to disconcert his peace, to adopt this way of escape. Refuse to admit their badness; despise their power; ignore their presence; turn your attention the other way; and so far as you yourself are concerned at any rate, though the facts may still exist, their evil character exists no longer. Since you make them evil or good by your own thoughts about them, it is the ruling of your thoughts which proves to be your principal concern." (Pp. 88—89, William James' *Varieties of Religious Experience*.)

Walt Whitman's attitude was this, and he might be considered as a faithful follower of Śrī Kṛishṇa's Gospel of equanimity (sāmya-yoga): "Yoyam yogas tvayā proktas sāmyena Madhu-sūdana." [*Bh.-Gi.*, vi. 33.]

³ "Mysticism is in truth, a temper rather than a doctrine, an atmosphere rather than a system of philosophy." [P. 2, *Mysticism in English Literature*, by C. F. E. Spurgeon.]

⁴ William James' Chapter on "The Religion of Healthy-Mindedness" in his *Varieties of Religious Experience*, is worthy of perusal here.

optimistic creed of Śrī Kṛishṇa, which indeed is the Creed of the Mystic.¹

There can be no greater tragedy to man than death; but according to Śrī Kṛishṇa, there is no Death, if the Nature of Soul and of God are borne in mind. Hence, to all Vedāntic Mystics, Death is a great Liberator.² Hence He exclaims: "Kṛita-kṛityāḥ pratikshante mṛityum priyam iv-ātithim," i.e., "Ripe Souls meet death as their most welcome guest". If Death itself is thus not an evil, what else can be? Put the mind in the right attitude; all is found bliss, or in bliss.

I know of no other better text for the mind-curist than the Song-Celestial; and the whole world is subscribing to this fact to-day.

The Indian Mystic is the Physician-in-chief of all mind-curism, his cry being:

Kim aushadhaiḥ kṣiyasi mūdha-durmate
Nirāmayam Kṛishṇa-rasāyanam piba [Mukunda-Mālā].

i.e., "Why worry about drugs; rid thyself of all ills by quaffing nectar-drops of Kṛishṇa". Such is the Mystic's panacea.³

¹ Cp. "... the mystic, of whatever age or country, would say, in the words of Kṛishṇa:

There is true knowledge. Learn thou it is this:
To see one changeless Life in all the Lives,
And in the Separate, One Inseparable. (Bh.-Gītā, xviii.)'

[P. 3, loc cit., by C. F. E. Spurgeon.]

² Read *Mors Janua Vitae*, by H. A. Dallas. Fichte says: "All Death in Nature is Birth, and in Death itself appears visibly the exaltation of Life. There is no destructive principle in Nature, for Nature throughout is pure, unclouded Life; it is not Death which kills, but the more living Life, which, concealed behind the former, bursts forth into new development. Death and Birth are but the struggle of Life with itself to assume more glorious and congenial form." [P. 533, *Modern Classical Philosophers*, by B. Rand.]

³ Cp. "... though the ignorant importunities may sometimes be deplorable, yet the prospect of falling into the hands of the professionals is even worse, and adds a new terror to dissolution": [Pp. 77-8. *The Drama of Love and Death*, by Ed. Carpenter.] Again: "The bodily consciousness may be disordered as the result of disorderly thought and feeling, but short of dissolution there is always latent within it its creative principle or spirit of life. One remedy is always at hand, nearer than any doctor or medicine." [P. 80, *The New Mysticism*, by Adela Curtis.]

Hence to the Vedāntic Mystic, his Soul partakes of the nature of God; it is born in bliss, nurtured in bliss, and dies in bliss, finding in that death Eternal Life. Were it not all bliss, nothing could exist. I repeat then the Upanishadic saying: "Ko hy-ev-ānyāt kaḥ prāṇyāt ya esha ākāṣa ānando na syāt"; and, "Etasya-iv-ānandasy-ānyāni bhūtāni mātṛām upajivanti" is another decisive text showing how the frame of all existence is bliss.¹ The Book of Wisdom says: "Never wouldst Thou have made anything hadst Thou not loved it." Epictetus and Marcus Aurelius are examples of this Upanishadic spirit, in the West. James Martineau is a rich modern example, but Plotinus has put in very forcible language the nature of the Soul—viz., "Often when by intellectual energy I am roused from body and converted to myself, and being separated from externals, retire into the depths of my essence, I then perceive an admirable beauty, and am then vehemently conscient that I am of a most excellent condition than that of a life merely animal and terrene, for then especially I energise according to the best life and become the same with a nature truly divine; being established in this nature, I arrive at that transcendent energy by which I am elevated beyond every other intelligible, and fix myself in this sublime eminence, as in a divinely ineffable harbour of repose."

One of the Vaishṇava Mystics, Śrī Rāṅganātha Muni, actually died in the bliss of God-vision.²

The Mystic's creed of bliss or unalloyed happiness, therefore, is the ultimate answer to the demands of every species of hedonism we find in the world to-day.

¹ Cp. "Yet it can hardly be doubted that reflective men and women are very largely guided in their actions by the thought of ends that are conceived by them as good . . ." [P. 366, *Elements of Constructive Philosophy*, by J. S. Mackenzie. "The soul of the world is just" [Carlyle]. The Universe is a Cosmos, not Chaos.

² Read A. Govindāchārya's *Life of Rāmānuja*.

This section may fittingly close with Robert Browning's lines :

This world is no blot to us
Nor blank ; it means intensely, and means good :
To find its meaning is my meat and drink.

I find earth not grey but rosy,
Heaven not grim but fair of hue.
Do I stoop ? I pluck a posy.
Do I stand and stare ? All's blue.

And the Sri Bhāgavata verse [XII. 12—51] :

Tad eva ramyam rīchiram navam navam
Tad eva śāśvan manaso mahotsavam
Tad eva śōk-ārṇava-śōshaṇam nṛiṇām,
Yad Uttama-śloka-yaśo 'nugiyate.

i.e., 'That is Delightful, That is Savoury, and That is Novel,
That to the mind is ever a Constant Feast,
That, of the mortal, sucks up the sea of sorrow—
The praises sung to the Best, the World-Renowned.'

And William Law—the mystic¹, breathes in his *Spirit of Love*, the Upanishadic truth, which forms the refrain of this Section, viz., 'Ko hy ev-ānyāt,' etc. This is the divine bliss or blessedness consequent on love, Ānanda.

Thus : "Now, nothing wills and works with God but the *spirit of love* ; because nothing else works in God himself. The Almighty brought forth all nature for this only end, that boundless love might have its *infinity* of height and depth to dwell and work in ; and all the striving and working properties of nature are only to give essence and substance, life and strength, to the invisible hidden spirit of love, that it may come forth into outward activity, and manifest its blessed powers ; that creatures born in the strength, and out of the powers of nature, might communicate the spirit of love and goodness, give and receive mutual delight and joy to and from one another." So run parallel thoughts of all the mystics over the world, to whatever creed they belong. Readers may further dwell on such other Upanishadic passages as :

¹ Dr. E. Lehmann calls Law to be "the Platonist of the Eighteenth Century". [Pp. 261—2, *Mysticism in Heathendom and Christendom.*]

'Sa ekāki na ramate,' and Bh.-Gitā passages such as 'paras-param bhāvayantaḥ'. These have been referred to elsewhere in our thesis.

The following excerpt from the *Heart of the Bhagavad-Gitā*, has value for the aspirants of bliss: "When this calmness of mind is secured, we can realise ourselves as we are. Only then can we taste of real happiness, for, all happiness is really inside, not outside. Just as in a flickering dim light a precious stone cannot be well examined and its worth correctly estimated, the true measure of happiness in a person cannot be seen by him of a wandering mind. But when he has attained tranquillity, he knows what happiness means. He then sees that absolute happiness is beyond the senses, to be enjoyed by a spiritual mind alone (VIth Ch., 21). Even in the case of sense-pleasures, it is the mind that enables one to enjoy, for, if the mind be detached from the sense, the sense-perception will be of no avail. Now, there are several faculties in the mind, and these are at work in various fields busily digging out happiness. Thus one faculty gives us intellectual happiness while another confers upon us the moral pleasures. The pleasures of thought are finer than those of the senses and moral happiness is infinitely finer than both of them. But the faculty of self-concentration in its highly developed state gives us a feeling which is called not pleasure or happiness, but spiritual bliss. It is evident that no subtlety of thought could secure us the experience of such bliss. Just as the eye can only discern form but can say nothing about sound, the intellectual faculty is no judge in matters of spiritual bliss. There is a special faculty in our mind which wishes to know what is bliss and this faculty works only when the mind has attained the power of self-concentration.

"How do we know that this bliss is real and not an hallucination? Because once we begin to enjoy it, its destruction can never be conceived. When we do taste of it, our

reason tells us that we always had this bliss in us and that we were never separated from it. If there were no such bliss already, no exercise, spiritual or otherwise, could create it. This mine of felicity therefore is always within us. Happiness is ours by birthright, but we have not had the good luck to use it. With infinite wealth hoarded at home we have gone out of ourselves to beg at the door of the five poverty-stricken senses.¹

Maddened by love I shall laugh and cry
 Shall float in the ocean of divine bliss,
 Shall madden others with my madness,
 And shall disport for ever under the feet of God.²

Bliss is the goal, and Love is the means. And Love is the master principle of the Universe. Ānanda means both Love and Bliss. After treating of 'seven great quests on which the spirit of man has embarked,'³ the seventh is stated to be 'the love of Love,'³ according nearly with: 'Bhakti prāpya-ruchiyile pugum,'⁴ i.e., 'Love pursued even after bliss be gained, lends zest to bliss'. And God is Love, and God is Bliss. The quest, Love, is itself blissful. Love and Bliss are thus wedded. They are One Truth, says Parāśara-Bhaṭṭārya: 'Upāy-opeyatte tad iha Tava tattvam':⁵

¹ Pp. 96—98, *op. cit.*, by His Holiness, Lingēṣa Mahābhāgavat, Ph. D.

² Hymn 703, *Brahma-saṅgīt*, vide p. 188, *Brahma-jijñāsa*, by S. Tattva-bhūshan.

³ Pp. 96—97, *All is One*, by Edmond Holmes.

⁴ *Mumukshu-p-ṇaḍi*, III, by Pillai Lokāchārya.

⁵ *Śrī-Raṅgarāja-stava*.

Note 1 (page 220): H. Spencer came to the conclusion that the unknowable power of which all objective phenomena are the manifestations is the same power that wells up in ourselves in the form of consciousness. The ultimate reality, both of mind and matter is therefore one. On this C. W. Saleeby writes: 'It may be said, of course, that this is simply cutting the Gordian Knot. Apart from our wish to arrive at a unity, what evidence have we that the power underlying stars and trees and dust is identical with the power that produces the consciousness to which these things are made manifest.' And if we take the adult human consciousness and study it without inquiry as to its origin, we may well decline to recognise any community of origin, between it and the reality that underlies a piece of "dead"

rock, or even what Wordsworth, with poetic insight, calls the "living air". But if we recognise the psychology which Spencer revealed, and apply the law of evolution to an adult human consciousness, seeking to explain it by a study of the consciousness of a new-born or unborn child, of a dog, or an amoeba, we come to a different conclusion. We find that the ignorant and contemptuous distinction between living and "brute" matter has utterly broken down. We can trace the rudiments of a perceiving consciousness not merely in the embryo of a man, but in any one of the millions of white blood-cells that circulate in that embryo's blood. We discover that "brute matter," ingested as food by a sentient organism, may pass to its brain and take its temporary place as the material constituent of that organ with which the more obvious forms of consciousness are inseparably associated. Thus reflecting, we have little difficulty in seeing good reason to believe that the unknowable reality which underlies the phenomena of objective things is identical with that which underlies the phenomena of mind, and that the Rig-Veda was right in its assertion, many millennia old, that "the real is one". [Pp. 336-337, *Evolution the Master-Key*.] In this connection, one may profitably read *Vishṇu-Purāṇa*, I. 22. 56 to 60; and VI. 63 to 67, giving the gradation or the range of consciousness from the so-called inanimate or so-called inorganic kingdom on to organic human and superhuman Kingdoms of Nature. The Rig-Veda's cry is: 'Ekam sat viprā bahudhā vadanti.' = 'The One, they call the Many.' Science conclusively proves that all phenomena are inter-related. Though we see in the phenomena, multifariousness, this is but the expressions of a supreme unity. Call this unity the noumenon. And inasmuch as no phenomena *qua* phenomena can subsist without the 'thing-in-itself,' the One underlying Reality, the mystic sees the Reality everywhere. In whatever way this be arrived at, we have this sure basis of truth, or at least sure basis for belief and for hope, as expressed by C. W. Saleeby, *viz.*, 'The mystic and the realist may agree that reality is one, is eternal, is intelligent, is, at the very least, intelligible. May not conclusions reached by such different methods be regarded as valid?' [P. 356, *op cit.*] Read Green's *Prolegomena to Ethics*, p. 41, where he identifies the "single active self-conscious principle, by whatever name it may be called," with the universal divine self-consciousness. It is "the eternally complete consciousness," which makes the animal organism of man a vehicle for the reproduction of itself. See Andrew Seth's *Hegelianism and Personality*, pp. 23 ff.

SECTION VIII

KṚISHṆA AND WORLD-APPRECIATION

SRI KRISHNA is a Vedic Personage. He figures in the Rig-Veda, I. 116. 23, and I. 107. 7.¹ But Kṛishṇa referred to in R. V., IV. 7—9, where His sky-colour, immaculate conception by Devaki (referred to in the Upanishadic 'Devaki-putrāya'), and His being an envoy (*viz.*, Pāṇḍava-Dūta) is to us of paramount importance, and provides us with Scriptural or Revelational authority for the Godhood of Kṛishṇa, and His Incarnate (or Avatāric) nature under particular collocation of world's events.

This Rig-Veda with other Vedic Saṁhitas and Brāhmaṇas constitute the subject-matter for the Pūrva-Mīmāṃsā; and the Upanishads constitute the subject-matter for the Uttara-Mīmāṃsā.

From the Pūrva-Mīmāṃsā to the Uttara-Mīmāṃsā, and then to the Bhagavad-Gītā, descends a transition of ideas, which show evolutionary re-adjustments.² The Kṛishṇa-cult itself has a pre-eminent value for religious Mysticism; and the Gītā is a Manual of not only the philosopher, but of the man of religion, whether he belong to the activist, the

¹ It may be that Kṛishṇa may not exactly be the Avatāric Kṛishṇa; it is enough for our purpose that Kṛishṇa the Avatāra illustrated for us the Divine and Universal truths whispered in the Vedic Scriptures. It is the Kṛishṇa-spirit that is in point. It may be Agni, Vāyu, man or horse.

² About this transition, read Pp. 1 ff. *Vaishṇavism, Śaivism, etc.*, by R. G. Bhandarkar.

noetic, or the devout class—the Mystic coming under the last class preponderantly. And it is the Ancient Wisdom taught by the Ancient Kṛishṇa for all classes; according to stanzas 1 to 10, chapter IV.

That this Mystic cult of Ancient India has had a universal influence is long known, but in the exposition of the Bhagavad-Gītā by B. G. Tilak in his *Gītā-Rahasya*, this universal influence has been demonstrated by world-facts having much comparative worth. For example, the influence extending over the period between the Gītā and Buddhism and Jainism and the period down to Christianity, has been examined. The Greek Megasthenes' mention of the Cult in his writings, and references to Grecians converted to the Kṛishṇa-worship as evidenced by Inscriptions and other records, have received mention by B. G. Tilak.¹ But the one foremost evidence has been omitted; namely, the Kṛishṇa-Cult in the Persian or Zendavesta literature. The age of Zend-Avesta seems to my mind to be synchronous with the Vedas. And the references to Kṛishṇa-Cult therein carries the mind back to pre-historic times. In this place I need not enter into the details of this evidence, as I believe I have sufficiently dwelt upon it in my work *Mazdaism in the Light of Vishṇuism*. But I very much wish that this important piece of evidence had fallen into the conspectus of Tilak.²

¹ A Pali Buddhistic Canon of the fourth century B.C. quotes Vāsudeva and Baladeva together (for full text, see p. 2, *Vaiṣṇavism, Śaivism*, etc., by R. G. Bhandarkar). Hence Vāsudeva is Kṛishṇa of the Vṛishṇi race. In the Besnagar Inscription (second century B.C.), Heliodora, a Greek, became a Bhāgavata or a worshipper of Vāsudeva or Kṛishṇa. The Bhāgavata religion or Kṛishṇa of that cult had 'mystic'ed Himself already with the Greeks [Pp. 3—4, *op cit.*].

² It is essential to be premised here in the words of Godfrey Higgins, one of the best English scholars and antiquarians of the last century, after making proper investigations and researches as far as recorded, come to the conclusion that Kṛishṇa lived at the end of the brazen age . . . 'In fact the sculptures on the walls of the most ancient temples—temples by no one ever doubted to be long anterior to the Christian Era, as well as written works equally old, prove beyond the possibility of doubt, the superior antiquity of the history of Kṛishṇa to that of Jesus.'

However these are old times. The appreciation of the Bh.-Gītā in the modern times is to us most important. Like the Upanishads, the solace to Schopenhaur, the Gītā has become the solace of the world. It is become the "Book of Humanity". Under this title a Parsi Brother, Jehangir Sorabji, a worshipper of Śrī Kṛishṇa, has written an exposition of the Gītā, almost as a Mystic, judged from the feelings therein exhibited. Under the propaganda of the Theosophical Society, the Song Celestial has become an established institution. The Christian Scriptures are nowadays being interpreted in the light of the Gītā. One instance of this endeavour is the interpretation of it by Holden E. Sampson. He says that "in the assimilation of the Kṛishṇa Doctrine of the world-religion . . . may be found the Alembic which will heal the sore hearts of mankind".¹ Recently Drs. J. S. Mackenzie and F. W. Thomas (of the India Office Library) were present (on 8th December, 1920) in a meeting of the Vedānta-Sūfi Society in Mysore, when, on my exposition of the Ultimate Values as found in the Bh.-Gītā, these learned men admitted what a wonderful book it was. In India itself, not only the Vaiṣṇavas, but the Śaivas, the Jainas, all the modern Samājas like the Brahmo, Ārya, Prārthana, and Sikhism, and "all the sects of the Hindu religion have an equal admiration for the Bh.-Gītā and the high ideas and ideals contained therein".²

As to Islamic appreciation we must go back to the days of Dara Shukoh; and to the days of Kabir and Kamal; and in modern times, the Bahai movement, or Bahaism, is making particular references to Śrī Kṛishṇa, and His Holiness Haji

¹ Emerson is a great admirer of Kṛishṇa, Viṣṇu and Gītā. His essays may be perused. Such men as Arch-Deacon Wilberforce quote from the Gītā as from their own Scriptures. "Never the Spirit was born," etc. (Gītā Adhy. 2). See pp. 10 and 45 of his book: *There is no Death*. Also read *The Perfect Way*, by Kingsford and Maitland, and the *Coming Christ*, by Johanna.

² [P. IV, *Glimpses of the Bh.-Gītā and the Vedānta Philosophy*, by M. W. Burway of Indore.]

Syed Ghafur Shah Al Hussamy-ul-Warsy, the Islamic Theosophical Missionary, has written a pamphlet called "An Appreciation of Holy Kṛishṇa, Incarnation of Love," a few extracts from which are of value to Vedānta-Sufi Mystics. The Preface runs thus :

"In this Tract I have attempted to give an expression of the feelings I entertain of Lord Kṛishṇa. It does not pretend to give a full account of the life or teachings of that holy personage, but in a small compass it gives a short gleam of his lofty position in the hierarchy of the spiritual world. A vindication of his Life was ready for publication but the MS. was mislaid in its transmission to the Press. God willing, it will appear before the public under a different name at some time to come." [Carim Chauck, Chuprah, 4th March, 1913.]

"When in India, the abode of philosophy and Vedāntism, the land of Love (Prema) and Devotion (Bhakti), the home of the Yogis and ascetics, the people became steeped in ignorance and impiety, divine mysteries and spiritual recognition became things of the past, it was but a natural necessity to restore a holy being, who could agitate the waves of the spiritual ocean with the fragrant breeze of love and unity. Such an unblemished sanctity, a great centre of attraction, a true elixir of spiritual delight, a pure manifestation of the unity . . . was Lord Kṛishṇa, who was born in Muttra, the seat of Love, the abode of Peace and Happiness. Like the morning star, he shed light of love all over the Universe." (P. 3.)

"The Quoran bears testimony to the fact that many prophets preceded those mentioned in the three Scriptures (Twarat, Zabur, and Bible) that were revealed before the Quoran. A close study of the lives of prophets will prove beyond the shadow of doubt that the holy Kṛishṇa was one of them." (P. 4.)

"It appears from the Holy Quoran that the prophets had a twofold duty, the bringing of good tidings from God and the

conveying of a warning to the people. If one properly scans the teachings of Lord Kṛishṇa and carefully looks into the accounts given of him in the Gītā, one will find both the duties duly fulfilled by him." (Pp. 4—5.)

"The Lord having appeared in the pre-historic age, no material evidence can be adduced to prove the spiritual grandeur attained by him. Want of any record does not, however, disprove his existence. His life, though seen by glimpses, is more real than any phenomenon that makes its appearance in the physical world. The short account in the Gītā has revolutionised the Eastern world and occupied the attention of not a few of the spiritualists in Europe and America. Lord Kṛishṇa was a living influence which flowed from the glory of the Almighty, and was felt by Sufis like His Holiness Mirza Mozhar of Janjana, the Martyr of Delhi, and His Holiness Shah Abdur Razak of Bansa, both of whom testified to the greatness and sanctity of this Holy Being in the writings left by them. He was described as the *Light of India* by His Sanctity Haji Wares Ali Shah, in course of his conversation with his followers, many of whom are still alive. Thus the internal and external, the physical and spiritual, evidences go to indicate that Lord Kṛishṇa was a superhuman being gifted with spiritual attributes of no common order. His spirit was Love purified and his form Love idolised. He was the union of Godhood with Manhood, the visible embodiment of love, the incarnate form of virtue, and the living picture of whatever is good, pure and innocent. He can be very aptly compared with the greatest divines of the past and ranked among the martyrs Munsur, Zunmun and Sirmad for his bold and straightforward assertions against the meaningless forms of the religion then in fashion. He advocated the cause of Truth, the Great Truth, undaunted and fearless of consequences—Truth which comes to be respected and honoured after ages of undignified criticism and

reprobation. The following lines may aptly be quoted in this connection :

I am not alone in raptures in this wine-tavern,
But Junaid, Shibly, and Attar were equally in rapture.

O Thou, the fascinating symbol of Love! Centuries have passed away, but still Thy lovely name is remembered with the same depth of feelings as in the blessed days of the "Biraj" (=Vraj). Thy teachings of Unitarianism have kindled a flame of love, the warmth of which can be felt in every Indian heart. O Thou enchanting Kanaya (=Kṛishṇa)! The sages and Sufis have adored Thee as the sole object of their love. O Thou emblem of love! Thou art a supernatural force by which many a sadhu and Yogi have been tempted to the fold of love. Thou art the central figure in the Garden of Eternal Beauty, dancing with the celestial flute in hand and marching to the city of love, attended by mirthful children and youthful virgins inspired by sublime sentiments. The music Thou playest on Thy Divine flute captivates the hearts, the sweet name Thou utterest thrills the whole Creation with delight and joy.

From every quarter I hear the voice,
Verily there is nothing but God.
The various forms that I behold
Are but the unity in plurality.

(ST. SYED MAHAMMAD OF KALPI) (Pp. 5—8).

Here may be appropriately introduced Lilā-Śuka's outpourings of his love to Śrī Kṛishṇa. He addresses his flute thus :

Api janushi parasminn āta-puṇyo bhaveyam
Taṭa-bhuvi Yamunāyās tādrīṣo vamaṇa-nālaḥ
Anubhavati ya eshaṣ śrīmad-ābhira-sūnoḥ
Adhara-maṇi-samīpa-nyāsa-dhanyām avasthām.

i.e., "Not now but at least say in my next birth, will I have won merit enough to be born as that piece of bamboo-stick on the shores of the Yamuna (river), which, as the flute of Śrī Kṛishṇa, can ever enjoy the high estate of always

dwelling in the regions of his gem-like lips" (Kṛishṇa-Karṇā-mṛita, II. 2). Again,

Ayi Murali! Mukunda-smera-vaktr-āravinda-
Svasana-madhu-rasajñe! tvām praṇamy-ādya yāche
Adhara-maṇi-samīpam prāptavatyām bhavatyām
Kathaya rahasi karṇe mad-daṣām Nanda-sūnoḥ.

i.e., "O Flute—thee, I now pray—who hast tasted the nectar of breath, which Śrī Kṛishṇa pours into thee—the lotus-faced Kṛishṇa, His face suffused with smiles; Flute! thee I pray, as forsooth Śrī Kṛishṇa's gem-like lips thou hast gained as thy empire—I pray thee, to whisper to his ears in secret, my plight".

His Holiness Hassamy continues his praise of Kṛishṇa:

"O Thou Magnetizer of Soul! Thou art the light of the Sun, the perfume of flowers, the loveliness of the horizon round. Everything is in thee and everything is the manifestation of thy love. The picture of thine is the picture of the Beloved. Let thy love efface Thy adorer in Thy unity, and let him forget, the very knowledge of his effacement so that, being freed from the tumult of plurality, he may enter the avenues of the city of love, chanting these lines:

O sadhus, ye must live in the remembrance of the Lord,
Ye must live in the remembrance of Prophet,
Ye must live in the remembrance of Guide,
O Yogi, proceed on thy journey.
Ye have freed yourself from egoism and illusion,
Ye have given up the worldly desire,
Ye have taken the seat in the abode of love,
O Yogi, proceed on thy journey.

"O ye Indians, cultivate love as in olden times, so that ye may acquire the divine knowledge and attain eternal bliss. Let the Hindus and Mahomedans sink their differences in the ocean of love and adore the saints and prophets of either religion irrespective of racial considerations and racial prejudices."

The illumined Quoran says, "O true believers! Do not laugh another people to scorn, who peradventure may be better than those who scorn" (xxvi, *Sura Hijrat*), (Pp. 8-9).¹

I believe my Islam friends can furnish many other appropriate accounts of like nature. Bahaism seems not only to appreciate but to assign to Kṛishṇa the first and foremost place in the avatâric procession. Reading, for example, a lecture on the history and teachings of Bahaism delivered by an American, Mr. Hooper Harris of New York, on the 6th April, 1907, in the Rooms of the Bengal Social Club, it is said on page 4: "It (the One Great Spirit) has been variously called the I AM, the Logos, or Word, the Primal Will, the Universal Reason, and the Spirit of Truth. Its manifestations, men have known as Kṛishṇa, Zoroaster, Abraham, Moses, Buddha, Christ or Mahammad." On page 6, Bhagavad-Gitâ Scriptures are quoted for authority for the advent of the Baha, and Rîg-Veda is referred to as singing of the "God above all gods," creator of the earth, and of the Heaven. On page 7, Kṛishṇa is spoken of as the "light which lighteth every man that cometh into the world," and "the first dawning of the Truth" is admitted to have been in the Himalayas, the home of the ancient Āryan race. And according to the account of human races furnished by Theosophy, the Arabs are a branch of the Āryan race. In 1910, in Bombay, I had personal talks with Bahis Mirza Mahram, Mirza M. R. Shirazi, etc., to the above effect. In a Tract called "Religious Unity" (1906) the mission of Baha Ullah is said to "spiritually unite mankind. While he came in the East, His mission is in the West as well. His teachings are suited to all classes and conditions of

¹ Mira Das and his family became converted to Kṛishṇanism. Here is the latest news:

A MUSLIM WOMAN DEVOTEE ACCEPTS HINDUISM. *Ahmedabad*, May 16.—A Muhammadan woman named Umed Anu of about 30 years had renounced Muhammadanism and accepted Hinduism. In a notice to some papers, she says that she has found a new life in the devotion to Shri Kṛishṇa. [*New India* 27th May, 1922].

men. This has already been proven by the multitude of elements which they have embraced and assimilated and which they are bringing into union of belief, spirit and action. Through this divine power, Christians, Jews, and Atheists in the West, and the same in the East, together with Mussalmans, Zoroastrians, Buddhists and Brahmins, are being united in thought, faith and love " (C. M. R., pp. 11—12).

In the widely known *Bibby's Annual* for 1917, the title-page illuminations give the first place to Śrī Kṛishṇa, of the World-saviours.

Śrī Kṛishṇa taught a universal religion in the Bhagavad-Gītā, and hence it is written :

Sārathyam Arjunasy-ādau
Kurvan Gīt-āmṛitam dadau
Loka-tray-opakārāya
Tasmai Kṛishṇ-ātmane namaḥ.¹

i.e., " By becoming the Charioteer of Arjuna, (this means God in every Soul), Śrī Kṛishṇa gave the Gītā-nectar for the good of the Three Worlds." Says Abhedānanda : " The students of the Bhagavad-Gītā know that Kṛishṇa established the Fatherhood of one Omnipotent personal God ; taught peace, charity, love for human beings as also for lower animals, kindness to all, unselfish and disinterested work for the good of humanity, and faith in the inexhaustible goodness of the supreme Lord of the universe."

And to-day the Bh.-Gītā is read even by the Esquimaux in their solitary ice-homes in the cold North.

I have said in the beginning of this Part, that B. G. Tilak has, in his epoch-making work, the *Gītā-Rahasya*, examined the historical and literary values of the Bh.-Gītā as weighed against other systems such as Buddhism, Jainism, and Christianity. In his discussion of the probable interaction between

¹ Here, dwell on the poet Līlā-śuka's verse : ' Nakhaniyamita-kandūn, etc.' [*Kṛishṇa-Karṇāmṛita.*], where God is exemplified as the Eternal Servant of His Creation. Also read St. Vishṇuchitta's *Tirumozhi*, V. 4. 4 : ' Kadal . . . śevakane.'

the Gītā and the Bible, he incidentally refers to the Gītā being imagined as a borrowal from the Bible by such men as Dr. F. Lorrinser, in 1869, on the score of common ideas and a few phrases contained in both the books. But what I would advance as grounds for suspecting and even denying this theory are the doctrines inculcated. Where is in the Bible (1) the metaphysical doctrines of God, Soul, and matter, as taught in the Gītā; (2) the doctrine of the eternal nature of soul and matter, as of God; (3) the evolutionary stages of matter eventuating in the actual universe; (4) the doctrine of God's incarnations as a universal doctrine; (5) the grand doctrines of Karma and Re-incarnation in which the evolution of the Soul consists; (6) the doctrine of God's Immanency; (7) the doctrine of the Worshippable mode of Divinity (*archā*); (8) the formulation categorically of the ways to realise God, by *Karma* (action), *Jñāna* (knowledge), *Bhakti* (love), *Prapatti* (surrender), and *Kṛpā* (Grace, as the mother-aspect of the Godhood); (9) Visions like the *Viṣva-rūpa-darśana*; (10) the reconciliation of the two ideas of God, the Abstract and the Concrete; (11) the reconciliation of polytheism with monotheism; (12) the reconciliation of pantheism with monotheism; (13) the constitution of matter by its *Guṇas* (properties); (14) the Soul's manner of its relation with matter, in the states of bondage and freedom; (15) the manner in which God is related to Souls and matter; (16) Cosmogony, in time-periods and rhythms, with no Alpha and Omega to its procession; (17) the repudiation of the doctrine of Creation emanating from nothing;¹ (18) the repudiation of the state of nothingness for Souls beyond the grave, till the Resurrection Day; (19) the repudiation of the doctrine of eternal damnation; (20) and the eternal salvation for all Souls as their deserts mature; (21) God never resting till every Soul became like Himself? These are a few salient features only, which

¹ Creation out of nothing is worse than creation as illusion.

have here been enumerated. Were one to go into details, the disparity between the Gītā and the Bible would make a formidable list.¹ Yet I should not omit mentioning the one dominant note of Kṛishṇaism, *viz.*, the ring of pronounced optimism as a corollary of the Soul being divine in Nature, as contrasted with pessimism, which Christianity explicitly or implicitly proclaims by its idea of the sinful nature of man. And Christ's transfiguration in the Bible, pales before the cosmic vision (*viṣva-rūpa-darṣana*) of Śrī Kṛishṇa in the Gītā.²

Per contra, it may be proved that fragments of doctrines contained in the Gītā, filtered down through ages, and countries and languages and men, appearing at last in the mutilated form in which the Bible emerged from the religious Consciousness of man, tempered by its local, temporal, constitutional or temperamental, and linguistic mannerisms. Attempts however are made to read Gītā into the Bible, in these days. One out of hundreds of such experiments is that of J. M. Pryse's *Re-incarnation in the New Testament*.³

¹ Cp. "To teach man that sin entered the world because his 'first parents' violated an arbitrary command of the supernatural God; that because of this one original act of disobedience the whole human race stands condemned to eternal death; that the death of the Christ on the Cross has made it possible for men to escape from the terrible consequences of Adam's sin; that this one brief earth-life decides for all time the destiny of each individual soul; that either eternal salvation or eternal damnation awaits the departed spirit; . . .—to teach man such things as these is to make open mockery of his sense of law and order and justice, and to warn him at the outset that there can be no science of the inner life." [Pp. 288—9, *The Creed of Buddha*, by Edmond Holmes.] Also read Leslie Stephen's *An Agnostic's Apology*.

² Read *The Perfect Way*, by Kingsford and Maitland for allusions to Kṛishṇa.

³ Cf. of Mahatma Gandhi, who is struggling for the material and spiritual liberation of India, what is written: 'The eternal problems of existence faced him and pressed for an answer. Friends were not wanting to persuade him that in Christianity, he would find the light for which he yearned. At the same time he began to make a close study of the Bhagavad-Gītā. Step by step, as he went on, he was overwhelmed with its transcendent sublimity; the spirit of the Gītā pierced into his very marrow. He felt himself transported into a new world over which peace unfathomable brooded in silence and serenity. All his searchings of spirit ceased. The little bark of his soul finding its haven was evermore at rest.' [P. 38, Vol. III, *The Indian Nation Builders*.]

Emite Burnouf even writes thus: "The Zend-Avesta contains the whole metaphysical doctrine of the Christians: the unity of God, the living God, the Spirit, the Word, the Mediator, the Son begotten by the Father, principle of life in the body and sanctification of the soul. It contains the theory of the fall and the redemption through grace, the initial co-existence of the infinite spirit with God, a sketch of the theory of the incarnation, a theory which India had so amply developed, the doctrine of the revelation, of the faith of the good and bad angels known by the name of *ameshaspands* and of *darvands*, of disobedience to the Divine Word residing in us, and the need of salvation."¹

"... Dr. Bunsen has been enabled to show, by highly enlightened comparisons, that the fundamental doctrines of Christianity are none other than the dogmas in the *Zend-Avesta*, transmitted down to St. John and to us by an uninterrupted line of initiated writers."²

Wherever may one be led by this kind of criticism, the actual fact to-day of the *Gītā* having become really the Song Celestial of Edwin Arnold, and *the Book of Humanity*, stands above criticism, as the Sun above all passing clouds, and gives a constructed, practical, metaphysical, religious or Mystical system, adapting itself to various minds and hearts, shedding light on riddles of life and affording instruction and solace to weary souls pilgrimaging in the path of salvation. Says *Kṛishṇa*—"whosoever comes to Me through whatsoever religion, I reach him. All men are struggling in the paths which ultimately lead to Me". It is no wonder, therefore, that Indian Mysticism *a fortiori* revolves round the North Pole of *Kṛishṇaism*.

Heartily know,
When half-gods go,
The Gods arrive.

¹ P. 74, *The Science of Religions*,

² P. 132, *Ibid*,

Mrs. Annie Besant's Fourth Lecture on *The Great Plan* delivered on the 28th of December, 1920, for the Theosophical Convention held at Adyar, is replete with observations bearing out the above leading fact made evident in the evolution of the human race on earth. India, she said, was the abode of the fifth race, root-stock, the Āryan. Just because the other civilisations, of Egypt, of Persia, of the Keltic races, of Greece and Rome, had perished for not coming up to the standard of the root-race civilisation led by Vaivasvata Manu, the civilisation of India was holding up its head as its ideals still fulfilled the prime ideal of the root race. Referring to the various religions of the world, she said, "If you compare those religions with Hinduism, you will find that because you are the root-stock, you have the characteristics of those religions in your own, just as the germs of the qualities which they have developed separately are found within yourself as the parent of them all." She finishes the Lecture with the exordium: "Will you follow the teachings of your ancient Rishis? Will you reform abuses, but keep the central treasure in your hands in which there is the spiritualisation of the world? You alone can save the world from going down into the gulf of materialism; India alone with her glorious past, with her religion which contains everything that every later religion has given to a portion of the race. India the Mother has the right to spiritualise the world, and with spirituality to bring back to the world intellectual greatness, to bring back to it all the beauty of devotion as well as the splendour of the mind. The centre of the conflict is transferred from Europe to Asia. India is the heart of Asia and on the decision of India the whole immediate future depends." The "beauty of devotion" and "splendour of the mind," are both evident in Krishṇaism; and the "decision of India" is the "sāmya yoga" taught in the Bh.-Gītā :

Yoyam yogas tvayā proktaḥ
Sāmyena Madhusūdana. [Bh.-Gīt., VI. 33.]

In the light which the universal appreciation sketched above, throws on Kṛishṇaism, the Indian Mystic is not particularly Indian, but generally humanistic. Nay, he is more. He is catholic, forasmuch as his Kṛishṇaism requires him not only to look on humanity as one organic whole, but look on the whole creation as such, in the words of his Kṛishṇic creed, *viz.*,

Vidyā-vinaya-sampanne
Brāhmṇe gavi hastini
Ṣuni cha-iva śvapāke cha
Paṇḍitās sama-darśinah. [Bh.-Gī., V. 18.]

An Indian Mystic, therefore, cannot kill any life. He at least should be, a vegetarian and teetotaller. In this respect, he appears to differ from the Sūfi and the Christian Mystic; and even from the Parsi Mystic, who though taught by Zarathustra to worship the cow and drink Gōmez for his purification, does not seem to strictly observe the injunction. In the Indian Mystic, the Upanishadic teaching, "āhāra-śuddhau sattva-śuddhiḥ" is a physio-psycho-ethical law, which is very necessary to be observed for his spiritual development. And what is more, even total sexual abstinence, what is called "vihita-vishaya-tyāga,"¹ or, abandonment of all matrimonial living, *i.e.*, asceticism,² is strongly advocated, if the Mystic is at all inclined to have his spiritual progress accelerated.

¹ Read Śrī Lokāchārya's *Śrī-Vachana-Bhūṣaṇa*, a Mystic's Compendium.

² Evelyn Underhill writes in *Practical Mysticism*, pp. 63—64, thus: "So, too, a deliberate self-simplification, a 'purgation' of the heart and will, is demanded of those who would develop the form of Consciousness called 'mystical'. All your power, all your resolution, is needed if you are to succeed in this adventure: there must be no frittering of energy, no mixture of motives. We hear much of the mystical temperament, the mystical vision. The mystical character is far more important: and its chief ingredients are courage, singleness of heart, and self-control. It is towards the perfecting of these military virtues, not to the production of a soft piousness, that the discipline of asceticism is largely directed; and the ascetic foundation, in one form or another, is the only enduring foundation of a sane, contemplative life."

The ethical conduct necessary for the Indian Mystic—and the æsthetic element which chiefly appeals to the Spirit of Beauty (like Shelley's poesy)—are dramatically represented in the characters of the two great Epics of India, the Mahābhārata and the Rāmāyaṇa. The mystic nexus between the two chief *dramatis personae*, Śrī Kṛishṇa of the former and Śrī Rāma of the latter, has already been portrayed. As to the world-wide appreciation of these two epics, as the greater than the appreciation of Kṛishṇaism alone, only one authority may figure here as quite representative of the Occident. That is Sir Edwin Arnold, who writes :

“The Old Testament is not more interwoven with the Jewish race, nor the New Testament with the civilisation of Christendom, nor the Koran with the records and doctrines of Islam, than are these two Sanskrit poems—the Mahābhārata and the Rāmāyaṇa—with that unchanging and teeming population which Her Majesty, Queen Victoria, rules as Empress of Hindustan.”¹

The last is typical of Sītā, who is the Indian Mystic masked as the woman, or the Bride. And Śrī Kṛishṇa of the other epic Mahābhārata (which includes the Hari-vamṣa), is the culminating figure, the Uttama Purusha, (Super-Man), or the Purushottama (Supreme Man) (described in the Bhagāvad-Gītā), of whom Prakṛiti (Nature) is the modality ;—the Figure emblematised as the Bridegroom, and all the rest of the Cosmos standing to him as the Sītās, or the Brides. Swedenborg the Mystic's “Conjugal love” yields much parallel thought to this symbolism. R. W. Emerson writes of it that “It is a fine, Platonic development of the Science of Marriage; teaching that sex is universal, and not local; virility in the male (*Purusha*) qualifying every organ, act, and thought; and the feminine (*Prakṛiti*) in woman.

¹ Pp. 159—160, *Indian Poetry*.

Therefore, in the real or spiritual world, the nuptial union is not momentary, but incessant and total".¹

Ever since the Theosophical Society came into existence, literature on Krishṇaism has seen phenomenal expansion throughout the world. It would be an endless task to even make a bare mention of this literature. Only one sample—culled from a famous Theosophist C. Jinarājadāsa, M.A. (Cantab.), should, for the purposes of my essay, suffice. "Look, now, at Śrī Krishṇa," he says. "He lived a life that was brief, but a life that absolutely fascinated the imagination of the Indian peoples. The great part of that life of His was as a child, and the briefer part as a youth; but what was there wonderful about this child? He was, indeed, a Divine child, but all gathered round him, all loved him, because He was a human child too, human in the best expression of humanity. You can hardly realise the tender, devoted expressions in all Indian books that describe the life of that child, and the play of that child; it was a Divine child at play. Think of it—a great world-teacher living among men as a child, and as it were teaching all children how to play in a divine way. Now, it is that message that He gave in India. Consider then His life as a youth. Indian imagination has pictured again and again this part of His life. The legends here and there bring in elements that should never have been brought in, that detract from the wonder and the Beauty of His character; but in spite of all the unbeautiful imaginings that crude minds and undeveloped intellects have tried to bring into the story, one thing stands supreme, that He was a world-teacher, who gave an impetus to all aspiring hearts. He lived as a child, played among children, as a boy, grew up among His elders and was loved by them all, best loved because He reflected the best of Humanity."²

¹ Emerson's *Works*, Vol. I, p. 326, Bohn's Standard Library.

² Pp. 45—46, *The Message of the Future*.

Of all the books written in modern times about Śrī Kṛishṇa, "Śrī Kṛishṇa, the Lord of Love"¹ written by Baba Premānanda Bhārati, is a masterly, scientific and philosophic exposition of Indian Mysticism focussed in the unique Person of Śrī Kṛishṇa, strongly recommended for perusal by all, being written as it is by a deep devotee of Śrī Kṛishṇa, the book is of special significance and import to the Mystic world.²

Śrī Kṛishṇa's Incarnation is full Divinity manifested (Pūrṇ-āvatāra—Pleroma). And its importance is evident by every ritual in India being dedicated to him. All ritual (*i.e.*, Pūrva Mīmāṃsā) finds its fulfilment in this act of surrender—which is typical of the Uttara Mīmāṃsā. No rite is performed without invoking Śrī Kṛishṇa's name; and particularly the obsequial (Ūrdhva-daiḥika) rites. As already shown, Kṛishṇa, as plenary avatāra, played the Drama of Love and Death. He proved his love in death by the *motif* of the Bh.-Gītā, which in India's appreciation of Him and His mission as the Lord of Love and of Death, is evidenced by invoking His name in all the domestic usages and customs of India, especially those of them which pertain to the serious and sublime finale of man's life on earth, while passing its threshold of Death, ushering it into newer and newer conditions of existence and experience.

India's spirit is permeated with Kṛishṇaism; no attempt in the past by alien faiths, has in the least succeeded in shaking this spirit; and the present and the future forbode a universal religion which Kṛishṇaism really is. The Fatherhood of God and Brotherhood of Soul (not of man merely), cannot better be limned than in the superb Song Celestial; the Song which in this twentieth century is the sweet salve to the sores of Souls. It is the sweet lullaby that charms children unto soothing sleep. This Song is permeating all the children

¹ Published by the "Krishna Samāj," New York, U.S.A.

² Bankim Chandar's 'Kṛishṇacharitra' is worth noticing and 'Śrī Kṛishṇa' by Professor T. L. Vasvani.

of Earth to-day. And Kṛishṇa is the World-Mother that sings the universal lullaby to all His children.

Since Buddha we have had the Āzhvārs, Śankara, Rāmānuja, Madhva, Bilvamangala, Jayadeva, Viṣṇusvāmin, Nimbārka, Vallabha, Chaitanya, Rāmānanda, Kabir, Nānak, Tukārām, and latterly Rāmākṛishṇa Paramahansa, Vivekānanda, Premānanda Bhārati, Rabindranāth Tagore,¹ C. F. Andrews,² Evelyn Underhill,³ and others too numerous to mention, all breathing the Universal spirit of Kṛishṇaism. No Y.M.C.A. propaganda can stem this Kṛishṇaic torrent from flooding the Earth.

One enthusiast of this Y.M.C.A.⁴ organisation, Dr. J. N. Farquhar, M.A., has written a seemingly appreciative book named by him advisedly as the *Crown of Hinduism*. He means by it that Hinduism is so far justifiable, up to the Crown, the whole body of it from its feet to the head, in the *sympathetic* judgment of the Christian Missionary of the twentieth century; but it just lacks the Crown to its head, and that Crown is to be Christianity! But the *Crown of Hinduism* is a misleading title, for when I read the title myself, I felt it meant that Hinduism was the Crown for all other cults on earth, certainly so for Christianity, which is in such close pattern to Kṛishṇaism! As against these *suspiciously*⁵ sympathetic gentlemen, there are many others, and ladies more I believe, who hold up Kṛishṇaism to transcendental heights of admiration and worship, and one has only to set himself to the task of compilation

¹ See his Works and addresses in Mysore, January, 1919.

² From his references to Vaishṇavism in his address in Mysore of January, 1919.

³ See her references to Rāmānuja, etc., in her Introduction to Rabindranāth Tagore's "Kabir's Poems".

⁴ Young Men's Christian Association.

⁵ For example, in spite of my ample expositions of Śrī Vaishṇavism given to Dr. Farquhar on various occasions, he suggests, at my expense, phallicism to this faith, which is decidedly anti-phallic as the whole world knows. [See p. 246, foot-note 1, *An Outline of the Religious Literature of India*.]

of such occidental testimony, to feel its quantitateness and qualitateness in favour of Kṛishṇa-appreciation. One such testimony may be found in the pages of the *Mercury*, 1896, in the article "Kṛishṇa" by Marie A. Walsh. She concludes the article thus: "Let us discover the secret of Kṛishṇa, the Deliverer."¹ 'Students invigorate themselves with the mysticism of the East. India's wisdom attracts Freidrich Schlegel, and he transplants the mystical didactic poem, Bhagavad-Gītā, into European soil.'² In this spirit have our modern Christian missionary friends to work, otherwise the zeitgeist will relegate them to fossils.

All this is the positive side of Kṛishṇa-appreciation by the world. But there is a negative side to it. The maligners of Kṛishṇa begin from His own contemporary period, signally Śiṣupāla. Śiṣupāla so aspersed Kṛishṇa's character that it demanded all the wits of the wise men of that age to defend Him from the vilification. Kṛishṇa himself often expressed that he was not understood by the Pharisees and Sadducees of his age. Kṛishṇa's case was a thousand times more difficult than Christ's. For example, in the Bhagavad-Gītā, He said: "Avajānanti Mām mūdhāh";³ i.e., "It is the ignorant of My Godly nature that traduce Me". And the generations of such vilifiers have increased in volume as days grew, up to our own twentieth century, when the ranks of alien traducers like the Christian Missionaries have been swelled by indigenous accretions in the shape of many "Samājas" and individual free-thinkers, of whom India too has had a plethora. All this negative evidence only goes to prove the inscrutability of Kṛishṇa's mystic character; and as before a saint is canonised as such, he is given a devil's advocate to prove his

¹ The article referred to is published fully, see pp. 46—51, *Ārya Bāla Bodhini*, Vol. 2, February, 1896.

² Pp. 276—7, *Mysticism in Heathendom and Christendom*, by Dr. E. Lehmann.

³ *Bhag.-Gītā*, IX. 11.

case, Kṛishṇa's appreciation by the world is augmented by his vituperaters. The more he is vilified, the stronger doth he grow.

Positives and Negatives might to the end of time try to determine or undermine the character of Kṛishṇa, but to both He remains the Neutral Centre, round which dance the Polarities, to the music of His Flute; even as the (man-woman) Gopis whirled in the Rāsa-dance—even as the positive and negative electrons eternally dance round their nucleus—the Almighty Atom.

Even the physical basis of life is Immortal, as physicists tell us. The psychical basis—the Soul; and the spiritual basis—the Spirit, which manifests as Kṛishṇa—how more indeed Immortal, and worthy of the world-appreciation? Śrī Kṛishṇa says that 'He is the *Akshara*'—the Immortal Logos—the Centre of the Universe of Mystics. *Krish* and *Na* together give the Mystics their Philosopher's Stone and the Elixir of Life, and in this sense Kṛishṇa can be styled "The Sun of the Soul". 'Hṛidy-antar-ijyotiḥ'.

The backbone of Mysticism consists in the great fact of God's Incarnations—Incarnation within and Incarnation without—which is a legacy to all mankind from the East *viz.*, India.¹ And it has been pointed out that Kṛishṇa's Incarnation is a complete (pleromaic) manifestation of Divinity—a manifestation for all mankind. Hence it is written: "Loka-trayō-pakārāya," *i.e.*, "He who gave the message for the profit of the three worlds". Hence He is the World-Mystic; "Yogiṣvara,"² and His following are all the Mystics who do His bidding like Arjuna, the first disciple: "Pārtho dhanurdharah,"³ *i.e.*, "Ready with bow and arrow," ever

¹ The doctrine of Divine Incarnations is Indian: "Ajāyamāno bahudhā vijāyate" (*Rig-Veda*), and Cardinal Newman supports it. See Yogi Pārthasārathi Aiyangar's writings.

² *Bhagavad-Gītā*, xviii. 78.

³ *Ibid.*, xviii. 78.

to do His bidding *viz.*, service. "Śishyas te'ham śādhi mām Tvām prapannam,"¹ i.e., "I am Thy disciple, Thy suppliant, O Master-Mystic! bid me for thy SERVICE". So cried Arjuna.

A mystically, constructively, written account of Kṛishṇa, by Edward Schuré, is of particular interest. Referring to the world's esoteric doctrine, Schuré concludes his Kṛishṇa-appreciation in the following words:

"We have now seen the source of this doctrine in the jungles of the Ganges and the solitudes of the Himalayas."²

Schuré also says that "Kṛishṇa as the Solar Logos emits the rays which Jesus takes up and spreads in the world, centuries later".

What then should be the meaning of the *Crown of Hinduism*? It must mean that Hinduism is the Crown of Christianity. The Christ-idea itself has been traced to the Vedic R̥ibhu, who is Orpheus, to the Āryan trunk along the valleys of the Oxus.³ In short, says Emilé Burnouf, "... nearly every element of Christ's legend is to be found in the *Veda*"⁴—"Our rites," he says further, "which very few among us understand, our symbols, which have for the most part outlived their meaning, our legends, with all their local reality, are all to be found set forth in the *Veda* in almost the same terms as those used by us".⁵

How now does Śrī Kṛishṇa's Figure stand in the light of these researches? It stands revealed in its pleromaic glory, and as, so well, Burnouf exclaims:

"But no sooner were the scrolls of the *Veda* spread out and read than the mists rolled away, and scales fell from our eyes."⁶

¹ *Bhagavad-Gītā*, ii, 7.

² P. 88, *Kṛishṇa and Orpheus*.

³ See p. 145, *The Science of Religions*, by E. Burnouf.

⁴ *Ibid.*, p. 146.

⁵ *Ibid.*, p. 169.

⁶ *Ibid.*, p. 85.

"Therefore when we Āryans study and compare the Koran, the Bible, and the *Veda*, we reject the first as being the work of an inferior race to ours;¹ the Second at first surprises, but does not overplease us—we are conscious that the men therein mentioned were not of our race, and that they did not reason as we do; the Third has, by the entire modern Science, been identified as the bequest of our ancestors—we feel that from them sprang the rays and the substance of those transmutations which we call our heritage."² Kṛishṇa is the God of Love whom Christ proved in his days by declaring that God is Love. If Christianity emphasizes on Love, that lesson is taken from the *Bhakti* chapters of the *Gītā*, the Love-Gospel of the World-Mystic Kṛishṇa. Here is the latest appreciation: 'The path of devotion is for those who must pour out their love to a personal Saviour, and worship God as the Father and Mother and Child. One of the great incarnations of the Godhead was that of Kṛishṇa, the Christ-child who never grew up, an incarnation of love, appealing to the child-like and simple souls who can be saved only if their faith is merged in love.'³

If deeply and well pondered over, Kṛishṇa rises before the Mystic eye, as that SUBSTANCE—as the World-Mystic.⁴

Mirza Ghulam Ahmad of Qādiān, Panjab, claims to be an incarnation of Kṛishṇa!⁵

The modern saint (fifteenth century) of India, Chaitanya of Bengal, is considered as Kṛishṇa Himself incarnate; at any

¹ But when they become the Sūfis, they join the Āryan stock, and are no more inferior.

² P. 198. *The Science of Religions*, by E. Burnouf.

³ P. 239, *The Message of Plato*, by E. J. Urwick.

⁴ In the most unexpected places Kṛishṇa rises, by His message of the *Bhagavad-Gītā*. A Zoologist for example writing about the mysterious water-animal *Guinevere*, writes: "At midnight of this same day, only three things existed in the world—on my table. I turned from the *Bhagavad-Gītā*, etc." (P. 313, *The Atlantic Monthly* for March, 1921, by William Beebe.)

⁵ P. 420, *The Quest* for April, 1921. (*The Ahmadiya Movement*), by H. A. Walter.

rate he is Kṛishṇa-love incarnated, like St. Śaṭhagopa of ancient times. Among many works on Chaitanya, the one recently written by Rev. J. Estlin Carpenter in the July (1921), *Hibbert Journal*, named: 'Chaitanya, an Indian St. Francis,' shows the wonderful character of Śrī Kṛishṇa.

It may in this section be added that of all the Avatāras, the Avatāra of Kṛishṇa is characterised by what is known as the *saulabhya* quality, or the quality of meekness, amiability, accessibility, condescension, and sacrifice and service, consequent on love. It is written:

Ye yathā Mām prapadyante
Tāms tatha-iva bhajāmy Aham [Bh.-Gī., IV. 11].

i.e., 'I serve those in the manner they serve me'. This shows that Kṛishṇa becomes the loving-servant of His loving-servants. His character then as the Horsekeeper, as the Charioteer, as the Messenger, etc., of His loving servants, the Pāṇḍavas, Draupadī, etc., is illustrative of this characteristic quality of *saulabhya*, fully displayed in the Kṛishṇ-āvatāra. The mention of 'envoy' in the Rīg-Veda, IV. 7. 9,¹ with which this Section begins, is thus indicative of the well-deserved world-appreciation, Śrī Kṛishṇa can command, and commands.

It must be noted that the term *bhaja* in the verse above quoted comes from √ *Bhaja*, *sevāyām*=I serve. Hence Śrī Kṛishṇa who proclaimed Himself as the Mother, Father, Grandfather, etc., of the Universe, comes to us as the Servant.² Love can go no farther. This profound truth *per se* entitles Śrī Kṛishṇa to world-appreciation. By acting the servant actually, the nature and fruit of service was taught to mankind. Of this truth of Service, more may be found in the sequel. On

¹ 'Kṛishṇam ta ema ruṣataḥ,' etc.

² See Section on 'Divine Relations'. Life must 'be conceived as a process in which He (God) bears a guiding part'. [P. 35, *Theism*, by Prof. A. Seth.] This guiding part may function in any aspect from Mother to Servant.

the aspect of God as Servant 'tūdu pōnavan,' etc., of Lokā-chārya,¹ is a consummate disquisition.

Tukārāma, the mystic saint of the Mahārāshṭra sings thus of Śrī Kṛishṇa's *Saulabhya* attribute :

Our Lord knows nothing of high or lowly birth,
He stops wherever He sees devotion and faith.
He ate the pounded grain that Vidura the slave's son offered Him
He protected Prahlāda in the demon's house.
He worked with Rohidās in tanning hides ;
He wove scarfs on Kabir's loom.
He sold goat's flesh with the butcher Sajana ;
He moved the grass in Savata's field.
He blew the fire with the Goldsmith Narahari ;
With Chokamela He dragged away dead cows.
With Nama's slave Jani, He lifted up cowdung ;
At Dharma's house He carried the water and swept the floors.
He became a Charioteer and drove the horses of Arjuna's car ;
He relished the cakes that Sudāma's love presented Him.
At the cowherd's house, he tended kine,
He kept the door for Bali
For the sake of Mīrābāi, He drained the poison-cup ;
He became a *Mahar* in the service of Dāmāji.
He carried clay for Gora—the potter,
He paid off the bills of Narsi Mehta.
For Pundarika's sake He still stands there (at Pandharpur)
Blessed, says Tuka, is His story.²

Mrs. Annie Besant, a devotee of Śrī Kṛishṇa, in a recent address to the Bhagavad-Gītā class, Y. M. I. A., saying that 'three stages of action' were 'spoken of by Śrī Kṛishṇa in Bhagavad-Gītā,' added that 'Emerson was the only man in America who, with the aid of a copy of the English translation of the Gītā, was able to grasp the three stages of action'. In conclusion, the lecturer asked the students who were going to study the Bhagavad-Gītā not to stop with intellectual study but to practise it even to a little extent. The Gītā was no ordinary book or ordinary song. It was given when Śrī Kṛishṇa was in the highest state of consciousness. She

¹ *Śrī-Vachana-Bhūshaṇa*.

² P. 34, *Tukārām* (G. A. Natesan & Co.). "An English critic and admirer of Tukārām has said: 'To those who have read Tukārām's *Abhangas*, it is useless to speak in praise of Christian Ethics.'" [P. 40, *Ibid.*]. Ed. Carpenter is reported to be delivering lectures on Gītā, in England.

hoped that the presence of Śrī Kṛishṇa might overshadow the class and that His inspiration might be with them, and that they might gain something of that wonderful wisdom which was enshrined in the Great Song.¹

The Brāhmaṇas daily in their *Sandhyā-vandana* (Prayers of communion, not of petition or intercession) recite :

Namo Brahmanya-devāya
Go-Brāhmaṇa-hitāya cha,
Jagadd-hitāya Kṛishṇāya
Govindāya namo namaḥ.

In this verse 'Go' or Cow represents material prosperity and Brāhmaṇa, spiritual prosperity. Kṛish and Ṇa (=Kṛishṇa) is the Giver of both. And He is *Govinda*, i.e., the Cowherd = the Servant, the Servant of the lowest and meanest, the Cosmic Servant. Kṛishṇa is the 'Hound of Heaven' that protects the Cows, the Hound that hunts the anti-cows—the anti-Brāhmaṇas². Comparing Western with Eastern Mysticism, May Sinclair writes :

And on the part of the pursuing God there are none of those impetuosities that overwhelmed Saint Teresa. He comes "with silent steps". He is the lover waiting in the shadows. He is the watcher by the bed, the solitary wayfarer in the deserted street, the traveller at the well; he is Kṛishṇa the lute-player, the "unknown man" playing in the little boat at the fording. I know nothing so persuasive as the glamour of this Eastern stillness, nothing that evokes so irresistibly, so inevitably, the sense of the unseen.³

A. E. Waite, another modern writer on Mysticism, declares thus: "I might fill many pages with extracts from all sources of text and commentary and criticism (i.e., on Eastern Mysticism). It would adorn those pages and serve a purpose therein, but the real purpose is sufficiently served already, and I will add only that as Christ is the Way and the Life for that great branch of Mysticism which bears His glorious name, so in the East is He who is called the Eternal

¹ See *New India*, p. 5, October 31, 1921.

² 'Smiter of demons on behalf of Brāhmaṇas and Cows, Husband of sea-born Lakshmi' [*Tulasi Das*].

³ P. 311, *A Defence of Idealism* (Ch. on the 'New Mysticism').

Kṛishṇa for many hundreds of adept-saints, who affirm on the basis of experience that He can be "apprehended in every heart."¹

Two testimonies, one from an Easterner, and the other from a Westerner, will now be given justifying world-appreciation of Śrī Kṛishṇa and His work :

(1) "If the Gītā names certain books, certain teachers, and certain incarnations, it is merely because they were the best known to India of those times. If Kṛishṇa were to teach a modern world, we should not be surprised to hear him include the Dhammapāda, the Bible, the Koran and the Zendavesta among sacred books, and Jesus, Mohamad, Zoroaster and Buddha among persons, to be revered as manifestations. The perfectly general character of the teachings in the book warrants this supposition. Śrī Kṛishṇa says : 'Ye yathā Mām prapadyante, tāms tatha-iva bhajāmy Aham ; Mama-vartm-ānuvartante manushyāh Pārtha sarvaṣah.' 'Whoever takes refuge with Me in whatever form, I take them into My service in that form ; men follow my path, Oh son of Prithā, by all means.'"² This is an Easterner. Here is a Westerner :

(2) "That is a problem I would put to you as stewards of a magnificent Faith ; it is too mighty to be limited within a single people. It is inter-National and not only National. But you must think it over for yourselves. Karma gives to you the right to decide ; but at least it is true that even if the heritage of Hinduism be held back for India, your literature is going over the whole civilised world, your Upanishads are studied in the West as well as in the East,

¹ Cp. this pronouncement with the Missionary views which figure in such books as Dr. J. N. Farquhar's *Crown of Hinduism*, and John P. Jones' *India's Problem—Kṛishṇa or Christ (et hoc)*.

² P. 191, *The Heart of the Bhāgavad-Gītā*, by His Holiness Lingēsa Mahā-bhāgavat, Ph.D. See also Pp. 34—35, *Śrī Kṛishṇa, the Saviour of Humanity*, by T. L. Vaswani,

your *Bhagavad-Gītā*, the Song of the Lord, is sung in every country and in every climate. They read it within the Arctic Zone; they study it over whole of Europe; it has spread into far-off America; and it is moulding the thought of the whole Aryan Race, although the name of Hindu may not be given to those who follow its teachings. That great treasure is a treasure you have created for the world, and your isolation for a time was permitted in order that you might keep the treasure unspoiled and unpolluted and unstained, until by your union with the British Empire you came into touch with a language which has become the world-language of the future, and your Scriptures, translated into English, are now moulding the thought of the whole world.”¹

This same writer's *In Defence of Hinduism*, and *Hints on the Study of the Bhagavad-Gītā*, and many other works such as those of Premānanda Bhārati, F. T. Brooks, Dhirendranath Pal, Lala Baijya Nath, Abhedānanda, Chaganlal, Sitānāth Tattvabhūshan's *Lectures on the Gītā*, Lālā Lajput Rai, Jinārāja-dāsa, T. L. Vasvani and a host of other writers² on the subject, East and West, may all be referred to for appreciation-traits of Śrī Kṛishṇa, and His Universalism. Edward Schure's Kṛishṇa is of somewhat occult significance, specially that of Devaki the Virgin's immaculate conception of Śrī Kṛishṇa.

As memorials of Indian blood, shed on the European Kurukshetra Armageddon in 1914—18, mosques for Mussalmans are to be built in Paris and London. But much more the blood of Hindus shed on Western fields demands its money. At least one Temple in Paris, one in London, and one in Flanders, ought to be witness to the Brotherhood of Humanity, and the Universality of Religion. This is the way to show gratitude to India for saving Europe.

To whom shall the Temples be dedicated? Certainly the Lord in the Kurukshetra, the Lord in the paper 'Kurukshetra'

¹ P. 9, *Problems of Reconstruction*, by Annie Besant. ² My own etc.

which was put into the hand of every soldier who fought on the European field, the Lord of Love who dwells in every heart. Śrī Kṛishṇa, as He declares in the Bhagavad-Gītā, is the Universal Lord of Love ('sarva bhūt-āśayas-sthitah'). "The world's need is the Love that reconciles all races, all scriptures, all religions, all prophets, all peoples—of East and West—in the One Self whose vision is beauty, wisdom, truth. In the name of that Love, I feel constrained to say that they who condemn Śrī Kṛishṇa, commit a crime in the name of the Christ of God."¹ Elsewhere it is written: "The world needs India, the nations need the healing message of Śrī Kṛishṇa; therefore must India become free."²

Abraham Lincoln's (America) statue is placed in England. Mr. Lloyd George said at the unveiling: "He is one of those giant figures, of whom there are very few in history, who lose their nationality in death. They are no longer Greek or Hebrew, English or American; they belong to mankind."

Śrī Kṛishṇa belongs to not only mankind, but to all living beings in all the three worlds. Hence it is written:

Loka-tray-ōpakārāya tasmai Kṛishṇa-ātmāne namah.³

¹ P. 84, *Śrī Kṛishṇa, the Saviour of Humanity*, by Prof. T. L. Vaswani.

² P. 19, *Ibid.*

³ It is reserved for Dr. A. Besant perchance—for she is *the* Theosophist—who could raise statues to Kṛishṇa in Europe, America, Australia and New Zealand and if possible in Palestine and Mesopotamia and Egypt, etc., where Indian soldiers have shed their blood.

SECTION IX. PART I.

BUDDHISM AND MYSTICISM

LIKE everything in this world of ours, even Mysticism has two sides, the one of *pravṛitti* (action) and the other of *nivṛitti* (renunciation). To the latter class belongs the Buddha. But he is another vehicle who in later times than the Upanishads, carried out the traditions of renunciation inculcated in these 'Treatises of the Forest' (*āraṇyakas*). The champions of renunciation were the old Rishis, of whom we have the typical example of Yājñavalkya narrated in the *Bṛihadāraṇyaka Upanishad* (*passim*). As Yājñavalkya's contemporary, we also see the type of Janaka—a Kshatriya prince—who while fulfilling the duties of a householder (*Gṛihastha*), was at the same time a recluse in heart. It was he who said :

Mithilāyām pradagdhāyām
Na me kiñchit pradahyate.

i.e., 'Let the whole Mithila city be consumed this moment ; but nothing is consumed for me'. But Janaka was home-bound.

This tradition was however, by Śrī Rāma brilliantly exemplified by his voluntary retirement to the forest in the teeth of many temptations which stood in the way of his renunciation. And Sītā-Devi, his wife followed him, and his noble brother Lakshmaṇa (later, Rāmānuja).

We then come to the days of Śrī Kṛishṇa, whose life is one long story of renunciation, not by retirement from the

world, but remaining in it and teaching renunciation.¹ In the Bhagavad-Gītā we find Kṛishṇa impelling Arjuna to action, and teaching him renunciation throughout, culminating in the famous finishing stanza : XVIII—66 :

Sarva-dharmān parityajya, etc.

i.e., "Unconditionally surrendering, all".

Action was imperative before Dharma (duty, right, righteousness—*Ritam*) was established; and renunciation imperative after the same (Dharma) was established. Dharma was established, and the Sovereignty of the earth lay at the feet of Dharma-putra, the eldest brother of Arjuna; and at such juncture, not only Arjuna, to whom ostensibly the Gospel of Renunciation was taught, but all the five scions of the noble family of the Pāṇḍu, with Draupadi, their spiritual spouse, retired from world and worldliness, and willingly faced death by scaling the heights of the Himālayas. They all dropped down dead one after another; and Dharma-putra was taken to Heaven without passing through the portals of death—the lot of ordinary mortals. No renunciation either of the Buddha or of the Christ who followed later can compare with this. Buddha did not retire along with his wife as Śrī Rāmachandra did, but stole himself away from her. Illumination however came to him; but he had to pay the wages of death (and so had the Christ too) unlike Dharma-putra. Buddha's life, illumination and teachings partake of the cult of mysticism. We shall therefore address ourselves to a consideration of his case and how it is related to Vedānta, and to mysticism.²

¹ Abu Saïd refers to this type, see Section on 'Mystic Sense and Experience'. And Kṛishṇa was a King-maker; but never himself sat on the throne. Who could thus renounce?

² Much interest attaches to this study, for it was Vedism that developed into Buddhism. These doctrines were introduced into Eastern Europe through Aristotle. This influenced the Alexandrian School. Philo the Jew then took it up. Then came Platonism, spread by Plotinus, Porphyry, Proclus, etc. From the Alexandrian Greeks, the ideas passed to Saracen philosophers. This led to Averroism, etc. [Read Chapter V of J. W. Draper's *Conflict*

This Section therefore is an attempt to discover what elements of Vedāntism and Mysticism there may be in Buddhism, which in the person of Buddha came to be standardised in history as an independent system of thought, and was received into the Universal Church as a system of Religion and was assigned a niche therein.¹

Amongst the nations I shall go
And open the door that to the deathless leads.

To view Buddhism in its proper perspective, a retrospective vision of India's past, prior to its (Buddhism's) emergence into existence, is necessary.²

In the old Vedas, we find preponderant the optimistic mood of the heart of man, and in the Upanishads there are found audible whispers of its pessimistic mood. There is in our world no religion or philosophy in which both these phases are not taken into deep deliberation, and where a metaphysic of the final significance of the Cosmos, as arising from this twofold humour of the human heart, has not been pondered over.

Coming to the mystical side, we have both these phases depicted as the days and nights of the Soul.³ For example, we
[*between Religion and Science.*] Our readers may thus see the colligation of our thesis spread over 12 Sections and concluding Remarks.

¹ The psychology of Buddhism shooting out of crystallising Brāhmanism is a general psychology of all divergences emerging out of a previous established system. E. D. Starbuck says: 'When any organisation begins to crystallise, a fraction of it starts off in a new direction with a fresh emphasis of some vital principle. The reasoning, doubting, egoistic, self-asserting period seems to have the double function of calling out the individual into self-possession and personal insight, and of sorting, refining, enriching, enlarging the fund of racial experience.' [P. 400, *Psychology of Religion.*] The ethical portion of the Vedas sprouted out into Buddhism, and antagonised with its ritualistic portion.

² Says Edmond Holmes in his *The Creed of Buddha* (p. ix-x): "The teaching of Buddha can in nowise lie dissociated from the master-current of ancient Indian thought. The dominant philosophy of ancient India was a spiritual idealism of a singularly pure and exalted type, which found its truest explanation in those Vedic treatises known as the Upanishads."

³ Seen as 'Illumination' and 'Obscuration' in the *Letters from a Sūfi Teacher*: The former means the unfolding of God, the latter means the infolding of God [P. 30].

have the Dravidian Āzhvārs¹ of India bringing out, in their hearts' utterances, into sharp contrast, these alternate vicissitudes of the Soul in its progress towards the Rational, Righteous and Radiant Objective. A brief reference to Madame Guyon in the West—a Christian Mystic—will make this point clear :

When Love departs, a chaos wide and vast,
And dark as Hell, is opened in the Soul;
When Love returns, the gloomy scene is past,
No tempests shake her, and no fears control.

Again :

Thee to love, and none beside
Was my darling, sole employ;
While alternately I died,
Now of grief and now of joy.

And how does it on the whole end? It ends as in Buddha's own Illumination :

Sorrow foregoes its nature there,
And life assumes a tranquil air,
Divested of its woes;
There sovereign goodness soothes the breast,
Till then incapable of rest,
In sacred, sure repose.

Buddhism, then, viewed from the historic background of its past—is a presentation prominently of the pessimistic element in that past history of Indian thought.

Optimism always supplied the motive for active life, whereas pessimism led to renunciation or to a passive mode of existence. We have these features broadly in the Old Testament, the Vedas, and the New Testament and the Vedānta (or the Upanishad portions). The Pūrva-Mimāṃsā considered as the main Dharma (or the Eternal Law) to be ' Works ' (the performance of Yajñas)—active engagements designed to bring delights—a forth-going prompted by optimism; whereas in the Vedānta, a scheme of withdrawal is inculcated, prompted by a pessimistic view of life and nature, both however having

¹ See Section xi on *Dravidian Mysticism*.

in view the end, *viz.*, a blissful state of existence, whether attained by means of striving or by renunciation. The word 'Nirvāṇa' means this state; though Buddhism may have used it as meaning extinction. This word itself is of Upanishadic origin, *e.g.*, in the Maitrāyaṇa Up.: "San n-āsan na sad ity-etan *nirvāṇam* anuṣāsanam".

Buddhism is thus a natural outcome of Vedic thought which preceded its appearance, however it be viewed, (1) the view of 'Works,' Dharma, as *the* determinant of destiny, according to the Pūrva-Mimāṃsā, to which Buddha gave objective validity by his own theory of 'Works,' Karma, which was the Law, or his Dharma, which produced fruit—in both cases a God being ignored; (2) or the view of pessimism, the germs of which are to be discovered in the Upanishads; (3) or a Code of Ethics, which permeates the Vedic literature; (4) or the final End, as blissful; (5) or the ideas of Soul and God, which though travestied by negation by Buddhism, asserted themselves in their Vedic implications, in other forms.¹ Max Muller is therefore right in observing:

"The Upanishads are to my mind the germs of Buddhism, while Buddhism is in many respects the doctrine of the Upanishads carried out to its last consequences, and, what is important, employed as the foundation of a new social system. In doctrine the highest goal of the Vedānta, the knowledge of the true self, is no more than the Buddhist Samyak-sambodhi; in practice the Sannyāsin is the Bhikshu, the friar, only emancipated alike from the tedious discipline of the Brāhmaṇic student, the duties of the Brāhmaṇic householder, and the yoke of useless penances imposed on the Brāhmaṇic dweller in the forest. The spiritual freedom of the Sannyāsin becomes in Buddhism the common property of the Saṅgha,

¹ Some writers assert that there is no justification for classing Buddhism with the various Oriental mystifications, for it is found by them to be the very negation of all mysticism in both religion and philosophy.

the Fraternity, and that Fraternity is open alike to the young and the old, to the Brāhmaṇa and the Śūdra, to the rich and the poor, to the wise and the foolish. (This is evidently due to the absorption of the Pāñcharātric elements of the Bhāgavata system, which was later promulgated widely by Rāmānuja, in opening the door of Viṣṇu-dikṣhā wide to all men and women, even to beasts and trees). In fact there is no break between the India of the Veda and the India of the Tripiṭakas, but there is an historical continuity between the two, and the connecting link between extremes that seem widely separated must be sought in the Upanishads."¹

The "Works" or Dharma of the Pūrva-Mimāṃsā, were efficacious of fruit by means of Apūrva,² and required no God; but the "Works" or the Apūrva, or invisible something which the Works engendered, ended in being identified with Viṣṇu;³ and Buddha, who set aside God, became himself God, and he was no other than an incarnation of Viṣṇu, and entered as such in the Brāhmaṇic Mahā-Saṅkalpa. The indebtedness of Buddhism to Viṣṇuism and the Bhagavad-Gītā is shown by Lokamānya B. G. Tilak in his memorable work Gītā-Rahasya, Parts IV and VI (*Parīṣiṣṭa*).

¹ Pp. li—lii. Introduction to Upanishads, Part II (Vol. XV of the *Sacred Books of the East* Series). And Max Muller gives an illustration as to style and thought from the *Abhidharma Kośa Vyākhyā*, compared with *Bṛihadāraṇyaka-Up.*, III. 6.

² This word *a-pūrva* means 'not pre-existent,' and hence something newly effected by *Karma* (acts) performed. Cp. this with the idea involved in the term *Brahma*, which means 'the growing,' noticed in Section V: 'Values,' and with the modern thought of *Creative Evolution*, an idea thus which was familiar to both the Pūrva-Mimāṃsists and the Uttara-Mimāṃsists. Buddhism takes up this idea into its 'Skandhas'. It may be said now that Pūrva-Mimāṃsā minus Optimism=Buddhism; The Pūrva-Mimāṃsā subordinates God to Works [IX. 1. 9]; and it may be said of Buddhism that it is Pūrva-Mimāṃsā minus God. And Uttara-Mimāṃsā subordinates Works to God, and reconciles pessimism and optimism.

³ "As to the worship of Viṣṇu, as one of the many manifestations of the Highest Spirit, we have seen it alluded to in other Upanishads, and we know from the Brāhmaṇas that the name Viṣṇu was connected with many of the earliest Vedic sacrifices." [Max Muller, *Op. cit.*, p. 1.] The Amitābha of Buddhism owes to Viṣṇu as its ancestor and is the Jyotis or the Inner or Immanent Light or the Christ in every heart.

Buddhism was a purity or ethical movement, a cosmopolitan movement, and a compassionate movement, all having germs in the world of thought and action preceding its systematisation, but built on an atheistic basis, which was therefore unstable, but later re-built on the theistic basis by Rāmānuja, which was stable. The reconciliation between Buddhism as essentially an ethical system, Dharma, and Brāhmaṇism as essentially a theistic system, is effected by Viṣṇuism which shows that Dharma (ethics) is identical with the Godhood. God is hence Sanātana-Dharma, the eternal Law of Righteousness. Śrī Kṛishṇa, who is Viṣṇu Incarnate proclaims Himself as such, (for example, see the Bhagavad-Gītā), and Rāma, who is another Incarnation of Viṣṇu, is no other than Dharma embodied :

Rāmo vīgrahavān dharmah

And Kṛishṇa :

Kṛishṇam Dharmam sanātanam.¹

Hence a Godless system of Dharma (ethics) as preached by Buddha did not suit the Godly systems of India, and had to find suitable soil beyond its bounds.²

A few thoughts relevant to this subject may be useful ; and they are added here.

“ The message, HE (Buddha) came to proclaim was not to the Brāhmaṇas or to any one caste, but to all, of whatever caste, and of whatever political community, who had ears to hear. Distinctions of caste or of nationality he simply ignored. It is therefore not strange that he was without honour in his own country, and that Buddhism had to leave the land of its birth . . . to do its work.”³ The Buddha has two distinct

¹ “ If only the moral law could become incarnate ” ! exclaimed the ancient teacher of Athens. This is the esoteric significance of Viṣṇu's Incarnations.

² Says W. S. Lilly in his *The Great Enigma* : “ It is perfectly true that Buddhism does not possess the conception of the supreme creative deity of monotheism. But its very foundation is belief in a supersensuous power ruling absolutely over gods and men and all sentient existence ; and that power a perfectly just and holy law. And this is the source of its sublime morality.”

³ P. 104, *Comparative Religion*, by F. B. Jevons,

characters. In his first and earliest character he is the typical yogi—a mahā (super) mystic, the great teacher of the power to be gained by self-suppression and by conquest of the passions. In his second he is the great friend of the common people, advocating universal brotherhood, universal equality, and universal compassion for all forms of animal life. He despised the follies and riches of the world and he lived and moved among men serenely and lovingly.

“What is suffering, its origin and how to escape from it, are fundamental questions for all religions. Vedānta ascribed all suffering to man’s free action in a world which had physical laws in Nature outside, and psychic (including moral) laws in the inward Nature of Man. These laws were God-made; and man’s freedom or free-will consisted in conforming to them or infringing them. By conforming he co-operates with God and wins His Grace, and by Grace emancipation (from suffering. etc.) and participation in an elysium which is the kingdom of God; but by acting antagonistically against God’s laws, the free Man set himself in opposition which brought its direful consequences resulting in ‘samsāra,’ which is a law of retribution by the process of Souls transmigrating from embodiment to embodiment, till the consequences are worked out, God closely watching the Souls undergoing all these disciplinary and educative trainings. But to Buddha, the solution of the escape from suffering began by setting aside gods and their worship. It was not necessary to deny them: it sufficed to ignore them. The rite of sacrifice, the central rite of the worship of the gods, had been developed to excess—by the Brāhmaṇas, and the central fact of human existence, suffering, not only remained undiminished, it was not even touched. As a solution of the one practical question of life, belief in the Gods was useless.”¹ But how did this Godless Gospel end? It began non-religiously and ended religiously in bringing in

¹ P. 105, *Comparative Religion*, by F. B. Jevons.

the idea of God by the backdoor;—God who is the personality of Buddha himself. Worship to God which is the feature of religion became worship to Buddha himself. It is as worship, as worship of a God, that it becomes a religious force, and one of the religions of the world. But only by taking into the system of Buddha's thought an idea extraneous to it, the idea of God, has this been possible. That is to say, Buddhism, as a religion, is based on a principle which Buddha declined to assume. Escape from suffering, which is his object, remains that of his followers; but, whereas he for its accomplishment taught that the gods might be waived aside, they have found by experience that to meet the needs of humanity a God is indispensable. Their faith is to believe—and to believe in Buddha, and the countless gods with whom the Buddhistic Heaven has come to be filled.¹ Not only God, but all the old Vedic pantheon, entered by the backdoor! So far about the God-idea. Voltaire has said that "A demonstrative proof of the non-existence of God assuredly no one has ever found nor will find".

Next as to the Soul-idea, which to Vedānta is an idea combined of soul, as a psychic substrate, and its conscious experiences constituting its Kārmic contents, or environments which influenced its (soul's) repeated existence in psycho-physical embodiments, till retribution as a divine law—a law reducible to Divine Grace ultimately—brings about release. But to Buddhism the position of Soul and its Kārmic impediments become reversed. The Soul is a creature of circumstances. Its nature is unsubstantial, but Karma is substantial. Soul is illusory, but Karma is permanent. This is but a parallel to the Pūrva-Mimāmsic doctrine of the permanence of "Works," with its Apūrvic products, fluxing never-endingly. "The control-concept of Buddhistic thought is that of the ātman or self. The final point to be grasped, endeavouring to

¹ Pp. 106—107, *op. cit.* And Vishṇu (Venhu) and Śrī (Siri) became Amitabha, etc. See Rhys Davids' *Buddhism in India*, and other Works.

understand this concept is that it does not carry with it any assertion or implication that "I" exist or am in any way a reality."¹ What really exist are impressions and activities. These impressions and activities—saṅkhāras—is an effect² and a factor in a causal series, an effect of prior saṅkhāras in this or a previous existence, and the factor of future actions. Every act bears its fruit. That is the law—dharma—exemplified by everything that happens in the world.³

Whereas the Pūrva-Mīmāṃsaka ignored all-conscious God, and installed in His place the non-conscious (jāda) "Works" with its 'apūrva,' Buddha denied the conscious soul as the substrate of all impressions and activities, setting up the latter as if they were consciously potent to capture the unconscious (!) soul into never-ceasing saṃsāra, or flux of conditional existence. "At death it is not merely the body which perishes, but the 'I' also, in the Buddhistic sense just explained, must cease to exist. The impressions and activities of the 'ego' are transient, over and ended as soon as begun, and the illusory 'I' has no existence, and never had any existence, apart from them. But here it is that we come across the philosophic conception or device whereby this metaphysical argument is united to the doctrine of saṃsāra, and, whereby the popular belief in the transmigration of souls is reconciled with a metaphysical theory which seeks to dispense with the very notion of a Soul. The philosophic conception used by Buddha to effect this junction is that of Karman. The activities which constitute the illusory 'I' result in deeds or work—karman—and karman is not transitory, but permanent. It survives the dissolution of the illusory 'I,' and from the surviving karman are produced more activities and a fresh individual whose life and lot are

¹ P. 110, *Comparative Religion*, by F. B. Jevons.

² Like the Pūrva-Mīmāṃsīc Apūrva.

³ P. 110, *op. cit.*

determined by the karman of which he is the transient expression.”¹

Thus blind karman is permanent and has the power to produce a series of conscious (!) individuals (*i.e.*, Souls). Buddhism wishes to kill the Soul, but like the fabled phoenix from the ashes, it rises up from the dust-heap of karman! Whereas Vedāntism would point to a rational soul, and make all activities (karman) depend upon its conscious power to produce them, Buddhism reverses the position, and bestows all determinative, rational and moral power to karman, and though the soul is dispossessed of these values, Buddhism makes this Soul the sufferer of pains (there are no pleasures at all for Buddhism), which is in short a perversion of every rational theory of ethics. Hence Buddhism cannot thrive in the Indian soil which is saturated with Vedāntic ideals of a rational God and rational soul, which first posited, everything else, karman and all its congeners, must follow. Buddhism has therefore not yet succeeded in snuffing out of existence either God or Soul.

Next comes the idea of pessimism. This is a matter which, as already said, is a concern of every religion on earth, but Buddhism made it its radical position. “The emotional basis of Buddhism is pessimism, the conviction that ‘all is suffering’.”² And the pessimism is universal and radical. It is no mere recognition of the fact that in existence unhappiness as well as happiness may be found: it is the assertion of the principle that to exist is to suffer—existence is suffering and nothing else. Not only are sickness, old age, and death³

¹ Pp. 111—112, *op. cit.*

² For according to Wundt, Buddha’s message proclaimed to the world that the goal of the development of the world is deliverance from the misery of being, the peace of non-existence, and the return to the pre-existent identity of will and idea . . . When the past illusion of all is dissipated, then humanity will attain to the Nirvāṇa of peace, the end of all striving and desire—the goal of existence.

³ Read Buddha’s story, where he meets with cases of Destitution, Decrepitude, Disease, and Death, in his entourage. Witnessing these he becomes sore at heart and goes out on his great quest.

forms of misery, but birth and being alike are in themselves wretchedness. The water in the four great oceans is as nought compared with the tears men shed as they tread the path of life, and lament that what they loathe is the lot that falls to them, and what they love is no part of their lot¹. This lop-sided development which Buddhism gives to ethics is astounding. Karman is thus for its system the Absolute Devil, which ever harasses the Soul, its own transient creature, and has not even the semblance of a pandemonium where that Devil reigns and himself revelling, makes his vast population of that country revel with him in delights!

And next, what is the means of escape from this torment? To cease to desire. But as long as one (*i.e.*, Soul, genuine or counterfeit, it matters not) desires, he exists. The 'will to live' is at the root of 'to desire'. Hence one can cease from desiring by ceasing to live. This means *auto da fe* as a necessary corollary to the tenet believed in, *viz.*, extinction of existence as the escape from experience which according to Buddhism is suffering, absolute. But, what has been proved by Buddha's conduct? He did not commit suicide himself, but lived to the full period of time allotted to him. Allotted to him, by whom? By himself, his karman, or by God? But himself (Soul) as God does not exist. Karman alone then is all-powerful, and all-conscious; and it must be this permanent (!) entity that allots the lease of life. But this antagonises with the doctrine that 'of Man himself must salvation come'. The one goal is escape from suffering, and the path that leads to it must be trodden by man himself. Gods must be dismissed from consideration.²

If it was in Buddha's power to cease to exist, how did He come to exist at all? And by what agency has the infinite existence—the cosmos—come to be so? And Buddha died.

¹ P. 108—109, *op. cit.*

² P. 105—106, *op. cit.*

Did he do so by his individual will—which will he could have exercised at any time and at his bidding—or did some other inexorable will put an end to his existence? ¹ And does Buddha now survive his death? The Buddhists believe that he attained Nirvāṇa! This means that he *lives*. And secondly, before he preached his doctrine of total extinction (Nirvāṇa), ² he also became illuminated. In other words, he should have discovered the fact of extinction in his Illumination, which is self-contradictory, inasmuch as Illumination meant fuller or vaster form of *living*, not *extinction*. If it were the latter, Buddha could not survive his Illumination as a living factor, which indeed is *the* mystical factor in Buddha's life. What is this Illumination? It is typical of all the mystics' experiences of God and Bliss. If it is not typical, such as the *Viṣva-Rūpa-Darśana* granted by Śrī Kṛishṇa to Arjuna and others, it is at least one species of such experiences, a variety so to say, of 'Religious Experiences' such as those described by such writers as William James. Sir Edwin Arnold describes the experience thus [Pp. 175—6, *The Light of Asia*]:

Thus "finishing the path"; free from Earth's cheats;
Released from all the Skandhas of the flesh;
Broken from ties—from Upādānas—saved
From whirling on the Wheel; aroused and sane
As is a man weakened from hateful dreams.
Until—greater than kings, than Gods more glad!
The aching craze to live ends, and life glides—
Lifeless—to nameless quiet, nameless joy,
Blessed NIRVĀNA—sinless, stirless rest—
That change which never changes.

¹ To the "unconscious absolute" of Hartmann, two inseparable functions—Will and Idea—are attributed. These two (Will and Idea) in combination create the world as we see it. The one, the Will, gives us the outward substantial phenomena; the other—the Idea—gives the rational form or the order of the world. Without the will, the idea could never be realised; without the idea the will in its irrational striving, could never attain to an intelligent purpose.

² "In China," we are told by Professor Martin of Peking, "the Nirvāṇa was found to be too subtle an idea for popular contemplation; and in order to furnish the people with a more attractive object of worship, the Buddhists brought forward a Goddess of mercy (Cp. Śrī of Vaishnavism), whose highest

Thus Buddha began with the ontology of existence as radically evil; and with this nuclear seed of pessimism, raised a complete edifice of his system of despair and desolation; but all the same, optimism entered by the backdoor, and asserted itself as the "nameless quiet," "nameless joy," and "blessed Nirvāṇa".

What happened afterwards? The whole creation burst into joy:

Lo! the Dawn
Sprang with Buddha's victory! lo! in the East
Flamed the first fires, of beauteous day, poured forth
Through fleeting folds of Night's black drapery.¹

What now is the metaphysic of existence? Was the whole creation, which is the sum of existence, groaning and travailing under the spirit of pessimism; and delivered by Buddha from it, into the optimism of beatitude, along with himself; *i.e.*, into Illumination? Whatever was Creation essentially, evil or good, one thing is clear that by Buddha's Illumination it did not cease to exist; but bloomed into blessedness like himself. And secondly, if the joy of Illumination is an evolutionary product from his own being, could his being, evil in the seed, produce a delicious fruit, as the crown of its career?² If it did, it is unintelligible to the mind of philosophy. It is evident, however, that Buddha the pessimist

merit was that having reached the verge of Nirvāṇa, she declined to enter, preferring to remain where she could hear the cries and succour the calamities of those who were struggling with the manifold evils of a world of change." The human heart, we may be assured, is essentially the same all the world over. [P. 327, *Antitheistic Theories*, by R. Flint.]

¹ P. 176, *The Light of Asia*. (The joyful events which succeeded the Illumination may be read in this book, to advantage).

² Coventry Patmore however says: 'The tree Igdrasil, which has its head in heaven and its roots in hell (the lower parts of the earth), is the image of the true man. . . . In proportion to the divine heights to which it ascends must be the obscure depths in which the tree is rooted, and from which it draws the mystic sap of its spiritual life.' Students may now compare this with the old Vedāntic symbol of the *Āśvattha* tree, *vide* *Bhagavad-Gītā*, xv. 1 to 3; 'Ūrdhva, etc.'

ended as the Upanishadic optimist, whose experience is pictured thus :

Yadā sarve pramuchyante
Kāmā yē'sya hṛidi sthitāḥ ;
Atha mṛity'omṛito bhavati
Atra Brahma samaśnute.—(*Bṛihadar.*—*Up.*, iv. 4, 7.)

i.e., " When all desires, rooted in the heart, depart from the man, he, the mortal, becomes the immortal, and enjoys Brahman here ".

From the above passage it is plain that the idea of removal of desire is not peculiar to Buddhism ; it is the old recipe of all religions to the distemper of life ; and Buddha's statement of it is but his legacy from his Vedāntic past. The old Vyāsa himself had long before Buddha given his *aitihāsika* expression to this fact :

Yacca kāma-sukham loke
Yacca divyam mahat sukham ;
Trishṇā-kshaya-sukhasya-aite
N-ārhatas shodaṣim kalām.

i.e., " No happiness of this world or of the celestium above, can be a tithe of the happiness of giving up desire (*trishṇā*=Buddhistic *tanhā*) ".

What is meant by *Trishṇā-kshaya*, as in the Vedānta, as in Krishnology centuries before Buddha, and as exemplified by Jesus Christ centuries after Buddha, is the doctrine of *Vairāgya* or Renunciation from worldly life, taught by all sages and saints,—Renunciation explained by Śrī Kṛishṇa to be disinterested or altruistic action (*nish-kāma-karma*) and not leading to the extreme of extinction of existence itself, as a causal necessity ; and extinction of existence is a figment of Buddha's fancy, controverted by actual fact, that everything really exists. Brahman is first Existence (*sat*), Brahman is next Intelligence (*chit*)—hence not unconscious as Buddhism would suggest—and thirdly Brahman is Bliss (*ānanda*), as Buddha himself discovered by his Illumination. The root of existence

is thus of a blissful, not baleful, character. Were it not blissful, existence itself would be impossible, as the Upanishat says :

Ko hy-ev-ānyāt kah prānyāt yad esha Ākāśa.
ānādo na syāt.—(*Taittir. Up.*, II. 7. 1).

Inasmuch as existence is a truism prior to Buddha and after him, including his own personality, and yet if evil were at its root, that worm would long ago have eaten into that root, and a Buddha like himself would never have been evolved. We should have had nothing but void and negation, and there would have been no Buddha arisen to announce this negation, and there would have been none of all the rest of us living to-day to listen to this gospel. Jesus carried away all suffering, it is said, but suffering persists ; and Buddha carried away all existence, it is said, by the cessation of *tanhā*, but existence insistently persists ! including himself, for Buddha attained Nirvāṇa, and hence exists for all the future, we should surmise ; and he existed in the past, according to his own Jātaka Stories.

What next did Buddha exclaim as his discovery after his Illumination ? This, in Edwin Arnold's bewitching style :

Many a house of life
Hath held me—seeking ever him who wrought
These prisons of the senses, sorrow-fraught ;
 Sore was my careless strife !
 But now,
Thou Builder of this Tabernacle—Thou !
I know Thee ! Never shalt Thou build again
 These walls of pain ;
Nor raise the roof-tree of deceits, nor lay
 Fresh rafters on the clay ;
Broken Thy house is, and the ridge-pole split !
 Delusion fashioned it !
Safe pass I thence—deliverence to obtain !

From the above it would appear that there was some "Him" whom Buddha sought. He was the "Builder of the

¹ P. 180, *The Light of Asia*.

Tabernacle," and of Him Buddha said, "I know Thee". Who could this be? God? But no God exists for Buddha—a God who has the power too of building a tabernacle. But if such God came to be known, Buddha discovered Him as His Jailor, and whom he vanquished by his Illumination! This God is *ipso facto* not God, but a Demon. But if it was not God, but something else which was the cause of Buddha's misery continued through many transmigrations;—it must be Karman. But how came Karman? It, as has already been explained, must be presumed to be a permanent category. Is it independent of Buddha, or dependent on him? Buddha has said, as shown before, that 'the path that leads to it' (*i.e.*, escape from suffering) must be trodden by man himself? This 'trodding' is Karman, a product of the 'man himself'. If so, it can have no independent power over man. Hence Buddha has vanquished his own self-created Karman! The metaphysique here demands, Why did Buddha begin to exist at all, and why did he create any Karman at all? What is it but a Soul, which is to free itself from it? He could have kept himself free from it, and if he existed at all, he could ever have remained in a Nirvāṇic sort of existence, without embroilment in Karman. Karman is what Buddha has raised to Godhood (or Devilhood)! He enthrones this God, and anon dethrones him; and he himself emerges the victor out of the conflict. Strange inconsistencies; and strange that this Buddha's own trodden Karman brought him eventually to Buddhahood!

En passant, it may be observed, that the emergence of a Buddha out of the ocean of humanity, is nothing more nor less than the re-production of the idea of a perfect Purusha developing out of the beginningless tree of life as formulated by the

¹ "The recognition of the validity of Moral Obligation in general or of any particular moral judgment, logically implies the belief in a permanent spiritual self which is really the cause of its own actions. Such a belief is in the strictest sense a postulate of morality." (P. 92, *Ethics*, by Canon Rashdall, D. Litt.)

Sāṃkhya philosophy, which itself is the old Upanishadic idea systematised.¹

The atheistic line of thought itself is not an origination by Buddha. It is a universal fact of a fit of the human mind on its Godward quest. One Upanishat for example has :

Ast-ity-eke n-āyam ast-iti ch-aike.—[*Kaṭha*, I. 20].

i.e., "Some say he is, and others say he is not".

And as may be found in the *Sarva-Darśana-Saṃgraha* by Mādhava, there is a school of Chārvākas-Lokāyatikas—professing a cult of atheism,² with Bṛihaspati at the head as the *Sūtra-kāra* (Systematiser). Max Muller says : "As to Bauddha doctrines, including the very name of Nirvāṇa, we must remember, as I have often remarked, that there were Bauddhas before Buddha. Bṛihaspati, who is frequently quoted in later philosophical writings, as the author of an heretical philosophy, denying the authority of the Vedas, is mentioned by name in our Upanishat (vii. 9), but we are told that this Bṛihaspati having become Śukra, promulgated his erroneous doctrines in order to mislead the Asuras, and thus to insure the safety of Indra, i.e., of the old faith."³ The Purāṇas and the Dravidian saints, when referring to Buddha interpret him as Viṣṇu purposely masked as such in order to beguile the Asuras (asura-mohanārtham avatarati). The mystic interpretation of the atheistic fit of the human mind is that it is the "night of the Soul" as pointed out in the beginning of this Section. Hence Buddha completes his mystic quest in his Illumination, which is the "dawn of the Soul"; then comes the marriage of the Soul (bride) with God (bridegroom).

¹ Read Max Muller's Introduction to the *Śvetāśvataropaniṣat*.

² On one occasion Sir Robert Peel had occasion to say : "Take my word for it, it is not prudent to trust yourself to a man who does not believe in God, and in a future life after death."

³ *Sacred Books of the East*, Vol. XV, p. li.

Vaishṇavism as a system of complete optimism reveals Buddha as Viṣṇu himself as having enacted one scene of His Drama of Antinomies on His Cosmic Theatre. In this sense we may endorse Sir Edwin Arnold when he writes: "In point of age, therefore, most other creeds are youthful compared with this venerable religion, which has in it the eternity of a universal hope, the immortality of a boundless love,¹ an indestructible element of faith in final good, and the proudest assertion ever made of human freedom."²

Is there atheistic Mysticism? We believe not. The necessary postulates of mysticism are God, Soul, and Marriage between them—the experience of that marriage being Nirvāṇa. Hence to the Mystic the Nirvāṇic consciousness of Buddhism is the Brahma-Nirvāṇic Consciousness of the Bhagavad-Gītā; and Buddha realised his union with Kṛishṇa, the Master of Mysticism (Yogeṣvara), who is Viṣṇu.

Books on Buddhism give their own stadia on the Way leading to this mystic goal; and Tibetan Buddhism is rampant in that field.

With Buddha, then, all was well that ended well. If he denied the Soul, his Illumination disproved it; if he denied God, his Illumination protested against it by constituting Buddha himself into a God. His following trusts him as God, when He himself trusted not in One; and it cannot be imagined that any of his followers would attempt to become God by his own achievement of Illumination, without starting from Buddha as God. And we could imagine also that a Buddha follower would be logical if he denied to Buddha the arrogation to himself of all Godship to the exclusion of everyone else. Here comes Śrī Kṛishṇa, the Master of

¹ This compassionateness, etc.—is also a derivative from the *Song Celestial* of Śrī Kṛishṇa.

² P. xii, *The Light of Asia*.

Mystics, to the denouement of this mystery. "My devotee becometh like myself," he says:

Idam jñānam upāśritya
Mama sādharmyam agataḥ
Sarge'pi n-opajāyante
Pralaye na vyathanti cha.—(*Bhag.-Gītā*, xiv, 2.)

i.e., "Having become like myself—*i.e.*, attaining Godliness—they shall no more be involved in the processes of change". This is their Illumination; and Buddha found himself blown into this state, after his long, weary pilgrimage in conditioned existence. Extinction of existence therefore means cessation of conditional existence.

It may be said to the immortal glory of Buddhism that it tried to give objective validity to the Moral Law (Dharma) without the postulate of God. But it secured this validity by assuming the phenomenal world as basically pessimistic; but this assumption, if not disproved by theistic speculation, has not been proved by the assumer. On the other hand, there is a mass of evidence to optimistically trust the phenomenal as a well-designed, beneficent agency to induct the Soul into its eternal normal, natural or essential estate of beatitude.' And as has been proved by all speculation on Ethics that no Ethics can be stable without a Master of Ethics—God—, it is made stable by means of that Master. As pointed out already, Dharma or Ethics is Sanātana-Dharma or God himself. The metaphysical justification of this position becomes evident by what Canon Rashdall says: "The theist, on the other hand, can fully justify this claim (*i.e.*, the claim of objective validity to the moral law, conceived as innate in the moral consciousness of man), because for him his own moral judgments, in proportion as they are true moral judgments, will represent the ideas, which

¹ 'Svena rupen-ābhinishpadyate' [*Chhândogya-Up.*, VIII. 3. 4.] Cp. 'The hour of fulfilment approaches, the veil lifts, and the soul beholds at last its own true being.' [P. 306, *Pagan and Christian Creeds*, by E. Carpenter.]

are eternally present to the Mind from whom all other reality is derived."¹ The little mind of man could not have found the Moral Law in its own little Consciousness, unless it was planted there by the universal Mind, from which that little Mind must be derived, unless there was no Universal Mind (which negative has not been established), or unless the Particular Mind could derive the Moral Law from itself,² in which case the assumption of the basical badness of the phenomenal world should have to be falsified, which however Buddhism cannot do, having, as it has, that as its unproved premiss, with which to build the pessimistic syllogism of its system. But Buddha's argument ends in the *reductio ad absurdum*, by the fact of his Mystic experience—his Enlightenment—being one of Blissfulness ineffable. The child Buddha returned to his parent Kṛishṇa—the child of Love to the parent of All-Love. This is a mystery of Mysticism, and an event unique for India. The child Buddha went a-wandering in a glorious whirligig of time—the whirligig "whirled by me"³ as Śrī Kṛishṇa says—and returned to the Mother, Krishna, who proudly welcomes the return in such words as :

Bahavo jñāna-tapasā
Pūtā Mad-bhāvam āgatāḥ,⁴

i e., "Many are those who arrive at my state, chastened by knowledge and mortification".

Of such metal was Buddha *par excellence*; while he lived, not after he died, he proved to mankind, by his Illumination, the faithful exemplification of the covenant

¹ P. 84, *Ethics* (Peoples' Books) Mazzini did point to an indubitable fact when he wrote: "The idea of an intelligent First Cause once destroyed, the existence of a moral law supreme over all men, and constituting an obligation, a duty imposed upon all men, is destroyed with it."

² If such were the unerring guide for every man, how comes he to abuse it?

³ "Īṣvaras sarva-bhūtānām," etc., *Bh-Gītā*, xviii, 61.

⁴ *Ibid.*, iv—10.

which Kṛishṇa makes with every Soul, according to his pronouncements in the "SONG CELESTIAL".¹

After Buddha comes Child Jesus,² who ran through a different course of discipline, adding one more glorious illustration to the galaxy of risen Souls, and ratifying once more Kṛishṇa's covenant with all Souls; and both of them, encouraging mankind to hopefully, trustfully, joyfully, and firmly follow in their foot-steps. Steady, strenuous striving will not fail of its teleology. For all time, blessed stands Buddha, for he emerged radiant out of a long "night of Soul":

Through the dark and silent night
On the radiant smiles I dwelt
And to see the dawning light
Was the keenest pain I felt.

In gulfs of awful night we find
The God of our Desires;
'Tis there he stamps the yielding mind
And doubles all its fires.³

Asia thus gave one more Mystic, the Buddha, to spiritualise the Far East (China, Japan, etc.), and another Mystic, Jesus, to spiritualise the Far West (Europe, America, etc.); and two Prophets, Zoroaster and Mahomet, to mid-Asia, India herself retaining the parent Mystic Kṛishṇa with Kṛishṇa-Dvaipāyana, and all the line of saints (Āzhvārs) and sages (Āchāryas) sprung from Him in the South, Chaitanyas and Mīrābais,

¹ The influence of Buddhism on Christianity is very pronounced and deep. The more one reads and studies the Pali scriptures, the more one is convinced that the life and teachings of the Buddha have been duplicated in the gospels of the apostles. Sufism seems to be nothing more than Buddhism modified by Islam. The worship of Saints in Islam is also due to Buddhist influence.

² Cp. '... in due time another Buddha will arise, and he will reveal to you the selfsame eternal truth which I have taught you ... he will be known as Maitreya' [P. 217—8, *The Gospel of Buddha*, by Paul Carus].

³ Madame Guyon,—translations by William Cowper. "St. John of the Cross has already told us that we must pass through a certain night of the senses and memory in order to enjoy that full light of the imagination and mind which illuminates even the things of Earth. The Saint has also to pass through a night of the heart, but he does not remain in it" ... (P. 159, *The Psychology of the Saints*, by H. Joly).

Kabirs and Rāmakrishṇas in the North, the main stream of mysticism, thus flowing down.' And as has already been shown, Śrī Kṛishṇa Himself has to-day clasped the whole world into His loving bosom. He, being the Father—not the Sons—has no alternations of nights and days, which only 'Souls' have, for He has said of Himself :

Na Me Pārth-āsti kartavyam
Trishu lokeshu kiñchana
N-ānavāptam avāptavyam
Varta eva cha karmaṇi.—[*Bh.-Gītā*, III. 22.]

i.e., "In all the three worlds, Pārtha, there is nothing I have to do, (*i.e.*, to go through Samsāric processes as Buddha, etc.); for there is nothing unaccomplished I have to accomplish; and yet I act (as an example to others)".

This Divine Action—not for any self-purpose—but an action springing out of the compassionate heart of God—an action of sacrifice, self-sacrifice (*yajña*) for the further melioration and upliftment of the Universe, from stadium to stadium of limitless progress, is what is known by Dharma. It is to the glory of the Buddha for endeavouring to establish Dharma as a self-evident Law, or a Law having objective validity in the constitution of Nature, apart from ideas of God, Soul or Immortality. Where absolute moralists of the West such as Mill and Bentham merely built academical theories which had no influence on the proletariat, for actual conduct, Buddha, as an absolute moralist too, raised his standard so successfully that it is to-day a pragmatic creed with millions

¹ Cp. "In India, where all things grow luxuriantly and vigorously, the growth of mysticism has also been most luxuriant and lasting. As far back as research can reach, the germs of mysticism are found everywhere; and up to the present day it still flourishes there, so much so that the people returning home from India carry the seeds of it back with them in their clothes. But as are the people of India so also is their mysticism: a mysticism of meditation and of renunciation. For the Hindus, although our kinsmen in descent, language, and disposition, have become a meditative, passive, and resigned race." [P. 40, *Mysticism in Heathendom and Christendom*, by Dr. E. Lehmann.]

of human beings,¹ and yet, as a system devoid of the ideas of God and of Soul and of Immortality was not satisfying, these ideas found entrance by the backdoor. So also did Dharma end in deification as Dharma. For in the way that Dharma, as already shown, was though by the Pūrva-Mimāmsakas placed on an independent pedestal in its aspect of Sacrifice or Righteousness, it reappeared as Viṣṇu—"Yajno vai Viṣṇuḥ," and the same Dharma in its aspect of passive virtues entered, as absolutised by Buddha, by the backdoor as Rāmas and Kṛṣṇas; and Śrī Kṛṣṇa explicitly declared this truth by the Gītā message:

Dharma-samsthāpan-ārthāya
Sambhavāmi yuge yuge.²

i.e., "In every age I appear myself to establish Dharma".

And it has been said how tradition looks upon the Buddha as but Viṣṇu in disguise. And old Vyāsa says in the Epilogue to the Viṣṇu-Sahasra-Nāma,³

Achāra-prabhavo Dharmo
Dharmasya Prabhur Achyutaḥ.

i.e., "Righteous conduct leads to Dharma; and Dharma's Lord is Achyuta (Viṣṇu)".

Buddha thus may be said to be a Ray, from the central Sun, which is Śrī Kṛṣṇa, for Śrī Kṛṣṇa has said that all Rays proceed from himself:

Mama tejo'mṣa-sambhavam.—(*Bhag.-Gītā*, x. 41).⁴

Buddha's greatness consists in apprehending the majesty of the Dharmic Ray itself, considered *per se*, in realising the

¹ August Comte in latter days constructed a Religion of Humanity on an atheistic basis; but Rāmānuja had already in the eleventh century, formulated a system of 'Bhāgavata-kainkarya' (humanism), resting on the theistic basis: 'Bhagavat-kainkarya.'

² *Bhag.-Gītā*, iv. 8.

³ In the *Mahā-Bhārata* (Anuśāsanika Parva).

⁴ Buddha came to be the central Sun itself. Cp: 'The Blessed one is the truth; and as such he is omnipresent and eternal, endowed with excellencies innumerable, above all human nature, and ineffable in his holiness.' And he is said to have a *Para* form, called the Sambhoga-Kāya, and *Vibhava* (or Incarnational) form, called the Nirmāna Kāya. [Pp. 226—7, *The Gospel of Buddha*, by Paul Carus.] Cp. the 'truth' with the *Satyam* of the Upanishads.

abstractness thereof to the exclusion of its concrete corporeation as in the Avatāras (Incarnations) or the concrete or substantive effulgence (Dharma) from which the attributive Ray (Dharma) streamed forth.

Kant said that two things fill the mind with admiration and awe :

The starry Heavens above, and the Moral Law within.

We get the whole truth by combining the Within and the Above or Without, *i.e.*, combining Buddha's Moral Law (Dharma) within, with the star-bespangled Dharma, enveloping all—Śrī Kṛishṇa. Buddha's Illumination had been fulfilled in Kṛishṇa's Universal Vision¹, the goal of the Mystics. It is the righteously perfect that become the heirs to the Kingdom of Heaven. Heaven that is above is realised within—the *Illumination*. This is the *antaryāmin*²-Consciousness of the Vedānta, or the Mystic experience of the Divine Within, in harmony with the Divine Without—the Nārāyaṇic Consciousness, *i.e.*, the Cosmic Consciousness made up of the 'Immanent' and of the 'Transcendent'. Nārāyaṇic Consciousness is the experience of the totality of the Godhead. Evelyn Underhill in her *Practical Mysticism* (pp. 134—135) brings out this idea in happy language, thus :

"In each case, the Mystics insist again that this is God ; that here under these diverse manners the Soul has immediate intercourse with Him. But we must remember that when they make this declaration, they are speaking from a plane of Consciousness far above the ideas and images of popular religion ; and from a place which is beyond the judiciously adjusted horizon of philosophy. They mean by this word, not a notion, however august ; but an experienced fact so

¹ Viṣva-Rūpa-Darśana, Ch. XI of the Bhagavad-Gītā.

² *i.e.*, Immanency of God, or God Immanent. Cp. "O ! Sir, would you know the blessing of all blessings ? it is this *God of Love* dwelling in your soul, etc." [*The Spirit of Love*, by W. Law.]

vivid, that against it the so-called facts of daily life look shadowy and insecure. They say that this fact is "immanent"; dwelling in, transfusing, and discoverable through every aspect of the universe, every movement of the game of life—as you have found in the first stage of contemplation. There you may hear its melody and discern its form. And further, that It is "transcendent"; in essence exceeding and including the sum of those glimpses and contacts which we obtain by self-mergence in life, and in its simplest manifestations above and beyond anything to which reason can attain—"the nameless Being, of Whom nought can be said".

This is Nārāyaṇa, Whom the Upanishat says 'neither word nor thought can reach': "Yato vācho nivartante aprāpya manasā saha" (*Taittiriya-Up.*)

The immediate experience is the One Supreme Fact—above all theories of Soul and God and Immortality—which the Buddha emphasised. Later Vaishṇava Āchāryas gave utterance to the same truth, for example Śrī Yāmuna:

Vapur-ādishu yopi kopi vā, etc. (*Stotra-Ratna.*)

Rhys Davids rightly says that in India alone can be seen "the most complete and unquestioned freedom, both of thought and expression, which the world has yet witnessed" (pp. 257—8, *Buddhist India*). The Buddha was one such great witness to this rare truth. At least for this one characteristic of bold speculative freedom displayed by the Buddha, he becomes entitled to a niche in the temple of Mystics, who are a fraternity of free people, free from all parochial prejudices, freely speculating about the problems of life, and giving their free experiences as gifts to mankind. India had no Inquisitions.¹ Mahāvira was another independent thinker.

¹ Cf. "India's great thinkers, the Rishis, always stood for freedom of thought and intellect, and while Galileo was imprisoned and Bruno was burnt for their opinions, they boldly declared that even the Vedas were to be rejected if they did not conform to the truth". (Sir J. C. Bose, at the Foundation of the Hindu University at Benares.)

Since Buddha, there have been in India many free thinkers, of whom Sāṅkara is a typical example; and Rāmānuja after him took bolder flights, not as Śaṅkara did in the region of philosophy alone, but in the regions of theology, sociology, and mysticism, as well,—Mysticism where the ethics of the Soul and the æsthetics of the God are so intimately blended.¹ In the words of Evelyn Underhill, “the patient upclimb of the individual Soul, the passionate outpouring of the Divine Mind, form the completing opposites”²—the former represented by the Buddha and the latter by Kṛishṇa, the Lord of Mysticism. And Śrī Rāmānuja, be it said to his lasting glory, represented a phase where the former was resolved into the latter—the phase :

Yam ev-aisha vṛiṇute tena labhyaḥ.³

This phase rightly understood is the *Nivṛitti* or Renunciation posited by the Buddha appearing by the backdoor as *Prapatti* or Surrender, promulgated by Rāmānuja—the mystic attitude of the mind in both cases being Resignation.

The following paragraph from Emerson⁴ will furnish analogues to Indian mystic experiences such as the Illumination of Buddha; and also a metaphysic of such experience :

“We distinguished the announcements of the Soul, its manifestations of its own nature, by the term *Revelation*. These are always attended by the emotion of the sublime. For this communication is an influx of the Divine mind into our mind. It is an ebb of the individual rivulet before the flowing surges of the sea of life. Every distinct apprehension of this central commandment agitates men with awe and delight. A thrill passes through all men at the reception of new truth, or

¹ Compare with the recent phase of *Emotional Ethics* in the West.

² P. 142, *Practical Mysticism*.

³ *Kaṭha-Up.*, II. 23; *Mundaka-Up.*, III. 2, 3. Read the 5th section of *Śrī-Vachana-Bhūṣaṇa*.

⁴ *Essays*, ix, ‘Oversoul,’ pp. 117—118 of the ed. in Bohn’s Standard Library.

at the performance of a great action, which comes out of the heart of Nature. In these communications, the power to see is not separated from the will to do, but the insight proceeds from obedience, and the obedience proceeds from a joyful perception. Every moment when the individual feels himself invaded by it is memorable. By the necessity of our constitution, a certain enthusiasm attends the individual's consciousness of that divine presence. The character and duration of this enthusiasm varies with the state of the individual, from an ecstasy and trance and prophetic inspiration—which is its rarer appearance—to the faintest glow of virtuous emotion, in which form it warms, like our household fires, all the families and associations of men, and makes society possible. A certain tendency to insanity has always attended the opening of the religious sense in men, as if they had been 'blasted with excess of light'. The trances of Socrates, the 'union' of Plotinus, the vision of Porphyry, the conversion of Paul, the aurora of Behmen (*i.e.*, Jacob Boehme), the convulsions of George Fox and his Quakers, the illumination of Swedenborg, are of this kind. What was in the case of these remarkable persons a ravishment has, in innumerable instances in common life, been exhibited in less striking manner. Everywhere the history of religion betrays a tendency to enthusiasm. The rapture of the Moravian and Quietist; the opening of the internal sense of the Word, in the language of the New Jerusalem Church; the *revival* of the Calvinistic Churches; the *experiences* of the Methodists;—are varying forms of that shudder of awe and delight with which the individual Soul always mingles with the Universal Soul."

No personal records, however, in the annals of mankind, can match the Divine Revelations given to Arjuna and others by Śrī Kṛishṇa. (Read chap. 11, Viṣva-Rūpa Darṣana, of the Bh.-Gītā and other incidents chronicled in the Mahābhārata).

The illumination of Buddha, however, proves to us the fact that though we may begin by viewing Nature as a whole as chaotic in the metaphysical sense, and pessimistic in the moral sense, as Buddha did, we end in realising that that Nature as a whole is intelligible, or rationally ordered, and optimistic, inasmuch as Buddha's Illumination is Nirvāṇic or Blissful in its character. Buddha's initial attitude evidently arose from his viewing the Universe fragmentarily, not in all its totality. "A perfectly harmonious and intelligible universe . . . cannot be found so long as we see the world in its finite aspect, as a series of isolated events set over against each other."¹

"*Tout comprendre, c'est tout pardonner*," i.e., "When all is comprehended, all is justified". Śrī Kṛishṇa says :

Vāsudevas sarvam iti.—[*Bh.-Gītā*, VII. 19.]

i.e., "Know Me (Vāsudeva=all-filling God) as the All,"

and all shall be known, equivalent to the Upanishadic truth,

Eka-vijñānena sarva-vijñānam bhavati.²

From this standpoint of the Whole, Buddha's practical position becomes understandable; in the travails of life we have all been, more or less, like Buddha, lost in pessimism. But we rise out of it, as when reaching the top of the hill, we rise out of the plain. Edward Carpenter says:

" . . . We are compelled, I think, to regard the real self as at all times only *partially* manifested.

"I think this latter point is obvious; for when, and at what period in life, is manifestation complete? Certainly not in babyhood, when the faculties are only unfolding; certainly not in old age, when they are decaying and falling away. Is it, then, in maturity and middle life? But during all that

¹ P. 470, J. S. Mackenzie's *A Manual of Ethics*.

² See *Chhāndogya-Up.*, VI. 1. 1.

period the output of expression and character in a man is constantly changing; and which of all these changes of raiment is completely representative? Do we not rather feel that to express our real selves *every* phase from childhood through maturity even into extreme old age ought to be taken into account? Nay, more than that; for have we not—perhaps most of us—a profound feeling and conviction that there are elements deep down in our natures, which never have been expressed, and never can or will be expressed in our present and actual lives? Do we not all feel that our best is only a fraction of what we want to say? And what must we think of the strange facts of multiple personality? Do they not suggest that our real self has facets so opposite, so divergent,¹ that for a long time, they may appear quite disconnected with each other; until ultimately (as has happened in actual cases) they have been visibly reconciled and harmonised in a new and more perfect character?

“With regard to this view, that the real person is so much greater than his visible manifestation, Frederic Myers and Oliver Lodge have used the simile of a ship. And it is a fine one. A ship gliding through the sea has a manifestation of its own, a very partial one, in the water-world below—a ponderous hull moving in the upper layers of that world—a form encrusted with barnacles and sea-weed. But what denizen of the deep could have any inkling or idea of the real life of that ship in the aerial plane—the glory of sails and spars trimmed to the breeze and glancing in the Sun, the blue arch of Heaven flecked with clouds, the leaping waves and the boundless horizon around the ship as she speeds onward, the ingenious provision for her voyage, the compass, the helmsman and the Captain directing her course? Surely (except in moments of divination and inspiration) we have little idea of what we

¹ Compare how Buddha began with pessimism and ended in optimism. His ethics are optimistic, indeed! But it had facets is clear.

really are!"¹ William James in *The American Magazine*, 1908, says:

"Out of my experience, such as it is, one fixed conclusion dogmatically emerges, and that is this, that we with our lives are like islands in the sea or like trees in the forest. The maple and the pine may whisper to each other with their leaves, and Conamcut and Newport hear each others' fog-horns. But the trees also commingle their roots in the darkness underground, and the islands also hang together through the ocean's bottom."

And Buddha found in the end, in his Illumination,² what he really was in all his totality, for do we not know that though Buddha is said to have taught the doctrine of Annihilation, he could not, with all his ethical system, shake himself off from all his long past transmigratory self, from his *past* totality at least, though his *future* totality is involved in the idea of Nirvāṇa, where Buddha is still existent, in other words, Buddhahood is an eternal fact, not an ephemeral fiction.³ One may read the Jātaka Stories for what Buddha's past totality was. Edwin Arnold's Numbers on the point run thus:

In the third watch,—

The Earth being still, the hellish legions fled,
A soft air breathing from the sinking moon—
Our Lord attained *Sammā-sambuddh*; he saw,
By light which shines beyond our mortal ken,
The line of all his lives in all the worlds;
Far back, and farther back, and farthest yet,
Five hundred lives and fifty.* * *

* * *; thus Buddha did behold.

Life's upward steps long-linked, from levels low,
Where breath is base, to higher slopes and higher
Whereon the ten great virtues wait to lead
The climber skyward * * * (pp. 170—1, *The Light of Asia*)

¹ Pp. 122—124, *The Drama of Love and Death*.

² Buddha means the *Illumined* or *Illuminatus* or *Gnostic*—to us the *Mystic*. Buddha was given a vision such as was granted before to Arjuna by Krishna.

³ "Buddha's followers worship Buddha as God, and they regard Nirvāṇa not as the cessation of existence, but as the existence of the Blessed." (P. 76, F. B. Jevons' *Comparative Religion*.)

So Buddha is still probably climbing skyward¹ in full-fledged optimism; extinction or annihilation² therefore is not. Even Buddha thus, the Absolute moral philosopher, unconsciously slid up into religion; and scaled up the ladder of the Vault above, and landed on the Terrace of God. His morality tried to banish Religion, but Religion entered by the backdoor.³

"Our moral experience is not the highest. The religious experience transcends the moral. Moral life may presuppose an unfinished Universe, a finite God, and a doubtful struggle. But the moral life will lose its vitality and meaning, and moral struggle its inspiration without the religious assurance. Morality points beyond itself to religion where we feel the oneness of the Universe and see all things in God. Only the religious conviction assures us of the triumph of good."⁴

Religion leads to worship. The followers of Buddha were not satisfied with the cold system (intellectual, so to say) of morality edited out of the Upanishadic lore, by Buddha, for they had hearts beating for something warm and life-giving. This meant that they craved for a religion in which to discover an object worthy of worship. Hence Buddha himself returned by the backdoor as that object, as that God who is to be worshipped; and Buddha's moral code became the Code of Worship.

¹ Buddha is the preacher of *Prajñā-Pāramitā*, or 'the Wisdom of the Other Bank'.

² Lucretius is said to have taught the doctrine of annihilation. "But the average healthy man," says J. H. Hyslop in his *Contact with the Other World*, (p. 447) "will not be influenced by the doctrine that suicide is his duty or his salvation!"

³ In *Studies in Mystical Religion*, by R. M. Jones, M.A., he writes, "that some mystics have been led to glorify abstraction and to choose the *via negativa*, the negative path; that is, to win their peace by refusing to take account of multiplicity and evil, sin and pain. They have found their line of least resistance to be withdrawal and negation, which is, at best, only the backstairs to the Upper Room". [P. XXXVI, Introduction.]

⁴ P. 262, *The Reign of Religion in Contemporary Philosophy*, by S. Radhakrishnan, M.A.

Thus "Buddhism and Brāhmaṇism are united by intermediate links".¹ And latterly they were fused.

On the whole, thus, the mystic faculty in the human heart calling for optimism, asserted itself, and Worship at last came to prevail. And Worship suggests neither pessimism nor extinction.

Baron Carl du Prel writes: 'Even in pessimistic systems, life is of transcendental advantage, in so far as the will to live is impelled to renunciation. What leads to this is the exaltation of consciousness, which according to Schopenhauer should drive the individual, according to Hartmann the race, to renunciation.'²

'We can constantly uphold the saying that by earthly sufferings the will should be brought to renunciation, but that refers only to the earthly will, and the Nirvāṇa to be striven for is not annihilation, but the transcendental order of things, which is also not attained by quietism, but rather by restless activity on the battle-field, on which we ourselves have set ourselves.'³

We thus see how we re-enter by the backdoor from Buddhism to Bhagavad-Gītāism⁴—which is the Gospel of Action, figuratively the Battle-field; how Buddha merges into his archetype Śrī Kṛishṇa;⁵ how pessimism is resolved into optimism; and extinction resurrected to eternity. Read J. E. Carpenter's *Theism in Medieval India*.

¹ *The Indian Empire*, by Sir William Hunter.

² P. 294, Vol. II, *Philosophy of Mysticism*.

³ P. 308, *Ibid*.

⁴ Bhagavad-Gītāism is an epitome of the ancient Bhāgavatism, of which the canonical is the *Bhagavat-Sāstra*. [See my article on *Pāñcharātras*, etc., *J. R. A. S.*, October, 1911.] The doctrine of *Ahimsā* or 'harmlessness,' taught by Buddha, is the doctrine promulgated emphatically in this old Bhāgavatism, illustrated by the story of the Bhāgavata Uparichara-Vasu, for which consult the *Mahābhārata* (Nārāyaṇīya Section) and the *Śrī-Vachana-Bhūṣhaṇa*, by Śrī Lokāchārya.

⁵ "Let him deny all," said Śrī Kṛishṇa [*Bhag.-Gītā*, XVIII. 66].

The mysticism of Buddhism consists in the paradox that by the method of self-seeking (*tanha*) renounced, self-annihilation is to be achieved; but by interpreting self-annihilation as self-denial, what is achieved is self-fulfilment, e.g., Buddha's Illumination—which is a self-recovery.¹

Buddha's Illumination is a momentous event in the history of Mysticism. It is a heartening fact in the life of the mystic. The metaphysic of it is simple from the following passage of Arthur Lillie: "There are two states of the soul, say the Buddhists, call them ego and non-ego—the plane of matter and the plane of spirit—what you will. As long as we live for the ego and its greedy joys, we are feverish, restless, miserable. Happiness consists in the destruction of the ego (what is meant by 'ego' is *ahamkāra*, A. G.) by the Bodhi or the Gnosis. This is that interior, that high state of the soul, attained by Fenelon and Wesley, by Mirza the Sufi, and Swedenborg, by Spinoza and Amiel."²

When Buddha was dying, he called Ānanda and spoke thus: "My existence is ripening to a close. The end of my life is near. I go hence. Ye remain behind. The place of refuge is ready for me." It is said in the *Dhamma-pada*: 'Adhigacche padam, etc.' = the eternal abode of happiness, etc.³ Hence Buddha went into 'a place of refuge' (The Brahman-Ālaya, A. G.), not to extinction: 'All component things must grow old and be dissolved again. Seek ye for that which is permanent'.⁴ Hence there is a 'permanent'; '... all compounds amassed by sorrow will be dissolved again, but the truth will remain'. Hence there is a truth that remains!, be it God, Soul, Dharma or Immortality.

¹ "To be oneself is: to slay oneself" [Ibsen's, *Peer Gynt*]. See also *Mark* VIII. 34, 38, and *passim*, the Bible.

² P. 69, *India in Primitive Christianity*.

³ P. 199, *Buddha*, by Oldenberg.

⁴ P. 211, *The Gospel of Buddha*, by Paul Carus.

Buddha will live, for Buddha is the Truth, and Truth cannot die. Keats writes in his *Hyperion* thus :

We fall by course of Nature's law, not force
Of thunder, or of Jove . . .
. . . On our heels a fresh perfection treads,
A power more strong in beauty, born of us.
And fated to excel us as we pass
In glory that old Darkness . . .
. . . for 'tis the eternal law
That first in beauty should be first in might.

F. C. E. Spurgeon in her *Mysticism in English Literature* (p. 56), remarks that 'this is true mysticism, the mysticism Keats shares with Burke and Carlyle, the passionate belief in continuity of essence through ever changing forms'.

It is also asserted that Buddha appeared in his own "glorified body" to his disciples after his physical dissolution, plainly indicating that far from being swallowed up in the Absolute, he had acquired Godhood in his present body. [P. 156, *Cosmic Consciousness*, by Ali Nomad.]

Buddha said that religion is nothing but the faculty of love; and love as our readers of this thesis will find, is the key-note of mysticism—Śrī Kṛishṇa being the embodiment of all Love. Kṛishṇa is the personification of the Christian's: 'God is love.' Buddha's followers considered Buddha as God revealed in the form of Mercy. As such he is a bright representative of the Principle of Mercy personified as Śrī in Śrī-Vaishṇavism.¹ Love is the acme of all moral categories; and Buddha's Illumination is paved with Dharma—these categories. Hence the necessary preliminary and preparation to mystic visions and experiences, of which Buddha's Illumination is a salient fact, is a rigid course of Dharmic discipline, as exemplified by Buddha himself.²

¹ Śesh is disguised as Buddha, see page 22, 2nd edition of Arthur Lillie's book above cited. Rāmānuja is Śesh (a) incarnate, and Kṛishṇa is the Sleeper on the Śesha (Śeshaśāyin). In this legendary sense, Buddha is closely kin to Viṣṇu or Kṛishṇa, and Śrī is Mercy.

² Refer to the Section of *Mystic Sense and Experience*, as to the moral life being a *sine qua non* for all genuine spiritual experience.

There is no philosophy or religion or mysticism in the world which can omit the explanation of the pessimistic aspect of life. Buddhism reduces all cosmos into pessimistic origins. Whether this view can be substantiated or not by the life, teachings and consummation-scenes of Buddha, is by this time quite clear. In the same manner that Buddha specialised in the ethical constituent of the Vedic body of teachings,¹ he also did in the pessimistic constituent thereof. The evolution doctrine of the Scientists, of which Darwin is the protagonist, also takes the same sombre view of Life, *viz.*, pessimistic, inasmuch as that doctrine conceives life as a continuous struggle for existence. Vedāntism or the gist of the Upanishadic teachings is interpreted both by Indian and trans-Indian scholars to be also in this direction. But we have shown throughout our thesis on Mysticism that this opinion is mistaken, whereas essentially the Vedānta is optimistic basically as also teleologically. Walt Whitman strikes the right chord in the dulcet orchestra of God's Cosmos by his poetic insight into its constitutional character by such lines as :

They (organisms) do not sweat and whine about their condition,
 They do not lie awake in the dark and weep for their sins,
 They do not make me sick discussing their duty to God ;
 Not one is dissatisfied, not one is demented,
 With the mania of owning things,
 Not one kneels to another, nor to his kind that lived thousands of
 years ago ;
 Not one is respectable or unhappy over the whole earth.

And may not what seems pessimistic be explained in the words of the poet Francis Thompson :

Is my gloom, after all,
 Shade of His hand outstretched caressingly ?²

¹ As to the necessity of ethic preparation for spirit-realisation, read the *Brahma-Sūtra*, III. 4. 27 : 'Śama-damādy upetas syāt, etc.'

² *The Hound of Heaven*. Read also C. W. Saleeby's Ch. on 'Grounds of Rational Optimism' in his *Evolution, the Master-key*. One signal paragraph from this book should not be missed : 'But the most signal achievement of

And here are mystics, who construe all contretemps into blessings under disguise, of which readers of Shakespeare are familiar.

'Through the dark awe of the storm, the image of Thy wrath against sin, and through the darker peace of night, the mirror of Thine incomprehensibility, praise be to Thee, O Lord.'¹

'Through the disappointments, bereavements and sufferings, whereby we learn that there is no satisfaction or repose of heart in the transitory and the limited, but only in the eternal and the Unlimited, even Thyself, praise be to Thee, O Lord.'²

Discord is the condition of harmony, says Browning.

Śrī Krishna says :

Mātrā sparśās tu Kaunteya
Sīt-oshṇa sukha-duhkha-dāh
Āgam-āpāyino 'nityāḥ
Tāms titikṣhasva Bhārata !³

i.e., 'Physical conditions, varied sensations, differences of temperatures, psychical tempers—these are transitory. Let them march past thee, Arjuna! unaffecting'.

the evolutionary psychology is its total dismemberment and annihilation of the accursed lie that human nature is tainted with a burden of "original sin," and its corollary that "human nature is the same in all ages". The relation of the evolutionary philosophy to the problems of evil and of "sin" must subsequently be discussed; but the dogma of the immutability of human nature, which is based on a contemplation of that brief moment which, in our conceit, we call the "history of the world," may here be considered. If we realise, as none are too foolish to realise when it is pointed out to them, that it is human nature which produces the weary weight of all this unintelligible world, and that no *real* improvement is conceivable in the lot of mankind save such as there is in an amelioration of human nature, we shall see that the dogma of its immutability is the central pillar of pessimism and a denial of the possibility of anything worthy to be called progress. If, on the other hand, we contemplate the evolution of humanity and draw the magnificent inference therefrom—not acting like one who starts to tell a good story but *misses the point*, as some one has well said—then we shall find in evolution the central pillar of a sane and rational optimism, as superior to that which is notoriously bred of a good digestion as is Christianity to fetichism' [P. 178]. And Christianity still talks of "original sin," etc., to which the catholicon is the optimistic Vedāntism *viz.*, 'tat tvam asi'.

¹ Pp. 402—403, *The Philosophy of Mysticism*, by E. I. Watkin.

² Pp. 405, *Ibid.*

³ *Bhagavad-Gītā*, II. 14.

For, by the Illumination, thou hast witnessed (the XIth Ch. of the Bh.-Gītā), thou must have realised the eternal glory that is awaiting thee, and 'thou shalt come to Me,' *i.e.*,

Mām eti Pāṇḍava.¹

"the realms of everlasting light, love, and peace" of Thomas A. Kempis.

Once more did Buddha (representative of Kṛishṇa in succeeding millenniums), demonstrate the above truths and facts of Life by his own teachings and final Enlightenment.

On the whole, it may now be clear that, as Vivekānanda says: 'The Vedānta philosophy is the foundation of Buddhism,' and he adds: 'and everything else, in India.'²

The apparent gulf between Dharma and the Seat or Source of Dharma—called God—is thus bridged over. We have often cited passages to show that God is no other than Dharma itself manifested, concretised, materialised, condensed into shape and name (or 'Word become flesh,' in metaphorical language), *i.e.*, made *vyakta*. Hence Buddha, in enunciating, and emphasising on, Dharma, has indirectly demonstrated the Seat or Substratum of Dharma. If this view were kept in mind, much of the modern controversy about the dependence on each other of Morality and Religion, or their independence, will be robbed of its paradoxical presentations by both the partisans, *viz.*, those who stand for Morality (Dharma) alone, or those who stand for Religion (Eternal Dharma) alone.³ In India, the single term Dharma, it may be noted, stands both for Morality and Religion. This very term provides

¹ *Ibid.*, XI. 55, Cp. "Blessed are all who delight in the service of God, and who, that they may live purely to Him, disengage their hearts from the cares and pleasures of the world". [*Imitation of Christ*, by Thomas A. Kempis.]

² P. 206, Vol. V of his *Works*.

³ The question of morality as an end in itself or as a means to an end (Religion) is well discussed by W. H. Mallock in his *Is Life Worth Living?* Buddhism and Positivism are also compared here.

the master-key to open communication between the closed doors in which moralists and religionists may choose, isolated, to conduct their parochial deliberations. It is this Religion of Duty—a really combined function, this Eternal (*Sanātana*) Dharma¹—that Śrī Kṛṣṇa, as propounded in the Bhagavad-Gītā, calls upon men to cognise and discharge. In the discharge of one's duty, is God discovered. In the Divine Service is the Divine discovered. So did Buddha. He taught universal love, and Love is God, and God is Love. 'Our little systems have their day,' but love endures through eternity. Once more *Ānandam is Brahman*, Vedicly saying. 'Love is the fulfilling of the Law,' says St. Paul.

The pragmatic conclusion from all this discourse is well stated by a recent writer thus :

" . . . While memory invites us to be glad with those who have rejoiced in other and bygone times, hope may justly invite us to be glad with those who shall live to see a world where love, guided by reason and crowned with beauty, reigns supreme, with just enough hatred, ugliness, and irrationality to give zest to action and afford occasions to the pessimist for brooding on the evils of an imperfect world! "²

But after the state of the imperfect world is transgressed and the soul is ushered into a perfect kind of cosmos or experience, or mystic consciousness as we may well call it for the purposes of our present thesis, not pessimism but optimism is discovered to be the character of that state. Paul Deussen says, 'that positive delight of æsthetic contemplation is to us a warrant that beyond individuality there is not a state of painless nothing, but a state the exuberant bliss of which cannot be compared to any earthly state'.³

¹ Cp. *Dharma* as an eternal law of nature with Herbert Spencer's *Data of Ethics*.

² *Neglected Sources of Joy*, by W. J. Jupp. (Hibbert Journal for July, 1921.)

³ *Elements of Metaphysics*.

Pessimism is the philosophy constructed on the foundation of evil. It is the office of optimism to explain this. J. S. Mackenzie writes: 'Evil is similarly understood from the thought of the disruption of the whole, which seems to be a necessary antecedent to the process of its apprehension as perfect. Being a living whole, it is always in the making. Evil may thus be thought of as existing in the partial manifestation, but annulled in the complete issue; and annulled, not merely for the whole, but for every distinguishable conscious centre that enters into the process. From this point of view, we may even be able to hold, with an imaginative and somewhat mystical writer,¹ that, "what we call evil, is the only and best shape, which, for the person and his condition at the time, could be assumed by the best good."²

Buddha is an exemplification of this mystical process, or cosmic process constituted of thesis and antithesis. Śrī Krishna says; that as smoke accompanies fire, so is wisdom by nescience; and as fire well kindled annuls smoke, wisdom ripened dispels nescience.³ What remains and lasts is optimism. What Buddha evolved out of his austerities is the Dharma that ever lasts. Dharma is morality, and Eternal Dharma is God. Morality is thus safely wedded to Religion.

A pessimist said: 'Well, I believe I could have made a better world than this,' to which the optimist said, 'That is what we are here for. Now let us go out and do it.' Plato said that the best way of honouring the soul is to make it better.

Making the soul better is to make it walk in the Path, viz., of Dharma. Walk the Path, irrespective of the Goal,

¹ *Phantastes at the end*, by George Macdonald.

² Pp. 454—5, *Elements of Constructive Philosophy*.

³ *Bhagavad-Gītā*, III. 38. 39.

said the Buddha. Śrī Kṛishṇa gave expression long before Buddha to this same idea, by saying :

Karmaṇy ev-ādhikāras te
Mā phaleshu kadāchana. [*Bh.-Gītā*, II. 47.]

i.e., 'Thy role (O Soul !) is to put forth effort ; but never waste thought as to how it may fructify'.

Śrī Kṛishṇa personalises the Upanishads, from which the Buddha derived his inspiration, and embodied them in his teachings.

Books on exoteric Buddhism are plentiful, such as those by Rhys David, Lakshmi Narasu, etc., but those who would find Buddhism represented in its closest bearings to Vedāntism in its ideas of a permanent Ego such as Soul, God, and Nirvāṇa meaning no extinction but an exalted state of bliss, as demonstrated by Buddha's Illumination, would do well to read A. P. Sinnett's *Esoteric Buddhism, The Buddha's Way of Virtue (Wisdom of the East Series)*, in the Introduction to which, K. J. Saunders quotes the following from Professor de la Vallée Poussin's book, *Boudhisme* (p. 70), which is of great value. It runs thus : " If Buddhists admit neither judge nor creator, at least they recognise a sovereign and infallible justice—a justice of wonderful insight and adaptability, however mechanically it acts . . . In my opinion it is a calumny to accuse Buddhists of atheism : they have, at any rate, taken full cognisance of one of the aspects of the divine " [p. 13]. The same author says of Buddha's as a Gospel of optimism, not pessimism as the current opinion has it, in these words : " He himself (Buddha) was the 'enlightened,' 'the seer' who by insight had won emancipation, and he teaches that if men will only see things as they are, then they cannot but eschew evil and do good ; but the great multitude are fools and blind. To give them new ideals and to lift the veil of their darkened hearts—this was the work of Gautama, and in attempting it he revealed a sturdy optimism and a magnetic

personality which went far to energise his ideal. These qualities place him high amongst ethical teachers." [pp. 15—16.]¹

Is Śākya Buddha still living to-day? Ask Ekai Kawaguchi, a Japanese Buddhist pilgrim (*incog.*) to Lhasa (Tibet), who refers to a bodiless and strange voice: 'Giokpo peb' (go back quickly) heard by him 'again and again'. [P. 595, *Three Years in Tibet.*] Does Christ live? Ask P. C. Moozoomdar and Sādhu Sundar Singh. And as for many old souls appearing again and again on the stage of cosmic evolution, read A. Besant's *Man: Whence, How and Whither*. Also read *Immortality*, by J. M. Peebles. Such solid facts possess special values to the student of mysticism; for they empirically prove the Vedic position that: soul is eternal and immortal.² If this fundamental idea be once grasped, there is no difficulty in believing Buddha as not at all dead, but is living for all time.

The First Oriental Conference of India met at Poona in November, 1919. Here is the tribute paid by that Body to the Great Buddha, the subject of this Section.

"The life-long labours of a noble band of scholars, pursued oftentimes under difficult and even impossible conditions, have thus at length awakened the Indian mind to the fact that 2,500 years ago, there lived and preached an Indian prophet named Buddha, who, by the sublimity of his teachings, conquered the heart of Asia and won for India the glorious title of 'the Holy Land'. This awakening means a great deal more. It has brought back to India the highest ideal which is to be realised through a life of peace, amity and good will, not only between man and man, but also between

¹ It is a known fact in Indian History, that in about the sixth century A.C. Buddhism began to be absorbed back into Hinduism, which (latter) as we have shown is theistic and optimistic in its outlook on Life. These are Gauḍapāda's and Kumārila Bhaṭṭa's times, and Śaṅkara's, later.

² It is noteworthy what Hume says in his *Essay on Immortality*: "What is incorruptible must also be ungenerable. The soul, therefore, if immortal, existed before our birth . . . This metempsychosis is, therefore, the only system of this kind that Philosophy can hearken to."

man and other living beings. It has brought back that Philosophy which solves for humanity the most intricate problems of existence, by the rational interpretation of the harmony of all conditions in the Absolute. It has brought back Buddha, the embodiment of supreme bliss; to proclaim once more from the holy land of India, with a voice mighty like 'the sounds of many waters,' in the midst of the clashing of passions and desires and the storm and stress of modern life, the birth of a New Age—the age of regenerate and passionless life of peace and humanity.”¹

The Life of Buddha began with sorrow and ended in joy—one more individual illustration of the whole Story of Creation, or the whole History of Evolution. Buddha's life illustrates the general maxim of Life enunciated by Śrī Kṛishṇa :

Yat tad agre visham iva
Pariṇāme 'mṛitopamam
Tat sukham sātvikam proktam
Ātma-buddhi-prasāda-jam. [*Bh.-Gītā*, XVIII. 37.]

i.e., what seems bitter in the beginning, but in the end to ambrosia turns, is happiness pure, pouring joy into heart and soul.

Here comes in handy J. M. Peeble's conclusion to his book *Immortality* (p. 324): “Reasoning and lifting the mirror of memory and reverting to the long-buried ages of antiquity, there is clearly revealed the eternal purpose of good triumphing over evil—of sorrows blossoming into ecstatic joys—thorns transformed into sweetest roses—hopes into fruition—and tears crystallising into pearls of matchless brilliancy. God Immanent and Omnipotent reigns; and all things dark to-day will become bright in the to-morrow of eternity.”²

¹ P. 69—70, *Proceedings and Transactions*, Vol. I, 1920.

² Cp. F. H. Bradley writing: “That which is evil is transmuted, and as such is destroyed, while the good in various degrees can preserve its sole character.” [P. 440, *Appearance and Reality*.]

"Oh, Love, where art thou leading me?" the Pilgrim cries,
 "O'er many a thorn and many a stone," Love sighs:
 "But thou shalt never walk alone."¹

"Wilt be like this the whole long way?" the Pilgrim cries.
 "There's many a scratch and many a fall," Love sighs,
 "But I will help thee through it all."

"But whither leads this fearful path?" the Pilgrim cries.
 "This path all resting souls have trod," Love sighs,
 "For truth alone can lead to God."

Buddhism is in popular opinion associated with Atheism. But let us try to peer behind this atheistic screen. There was Śrī Kṛishṇa—long before Buddha—who was champion of Theism; and there came the Christ—long after Buddha—who endorsed Śrī Kṛishṇa's Theism again for other lands, to the West of India. Does Buddha's so-called Atheism that comes between these Kṛishṇaic pasts and Christic futures spell disaster to all the ideas and ideals involved in Theism? To our mind it does not. The lesson brought to our minds by the Buddhic chapter in the Book of Humanity, is the illustration, of a certain truth uttered by Śrī Kṛishṇa in the Bhagavad-Gītā, by the fact of Buddha's Illumination. Śrī Kṛishṇa says:

Samo 'ham sarva-bhūteshu
 Na me dveshyo 'sti na priyaḥ. [*Bh. Gītā*, ix., 29.]

i.e., I am equal to all, I have no foe nor friend.

This is to say that God is neither partial nor whimsical, but in His all-encompassing Love cannot exclude even Atheism; and if Buddha was really an atheist, God transmutes this commodity into its very opposite,² by producing Illumination where Darkness existed before; and evolving Optimism where all were before Pessimism. Such is the lesson we learn from Buddha's Enlightenment. Kill out ambition, said

¹ Cp. *Śrī Bhāgavata*: 'Tathā na te Mādhava tāvakāḥ kvachit . . . tvay-abhiguptāḥ vicharanti nirbhayāḥ . . .' [X. 2. 35.]

² Cp.: 'The Sweet Musician (Kṛishṇa, A. G.) is ever able to weave our discords deftly into his great Masterpiece (Buddha, A. G.).' [*The Lyre of Life*, by D. M. Codd; 1922, Bibby's Annual.]

Buddha, but the highest ambition he realised. Hence Buddha is set down as an Avatāra of Viṣṇu. Hiraṇyakaśipu and others hated Viṣṇu, and found Him; and if Buddha denied Viṣṇu, he discovered himself to be Viṣṇu. This is how Buddhism interpolating between Kṛishṇaism and Christism, is harmonised with both. Buddha upheld Dharma, Jesus righteousness and Kṛishṇa proclaimed Himself to be 'Śāśvata-dharma-goptā,' Protector of Eternal Order, Law. 'Words of Kṛishṇa-Christos', said H. P. Blavatsky.

Note 1.—"The karmic consequences of action are in the main inward and spiritual—the effect on the doer of what he habitually does. Hence it is that the doctrine of re-incarnation, when divorced from the doctrine of a re-incarnating soul or ego, loses its meaning and its value, and becomes as wildly fantastic as western thought too readily assumes it to be. It stands to reason that, if there is no Ego, the inward consequences of a man's conduct will end abruptly at his death. What then? Are we to suppose that the outward consequences of his conduct, which have diffused themselves far and wide during his lifetime, will after his death—perhaps long after his death, for the return to earth may be long delayed—be reunited in the channel of a single human life? The supposition is not merely incredible, but absolutely unthinkable. The alternative supposition that B, the inheritor of A's karma, will be rewarded (or punished)—presumably by an omnipotent magician—for A's conduct while on earth, is worse than unthinkable. It does violence to one's sense of law on every plane of thought. But when the doctrine of karma is supported and elucidated by the conception of a re-incarnating soul or Ego, it at once becomes intelligible, even from the point of view of denial of the Ego. To say that conduct re-acts upon character, and that the departing soul will therefore take away with it from earth the inward consequences of its action and bring these back to earth, with all their possible ulterior consequences, at its next incarnation, is to say what is certainly disputable and perhaps untrue but at any rate has the merit of making coherent sense."

Śrī Kṛishṇa's pronouncements contained, amongst others, in the following verses, form useful side-studies in this connection :

Bahūnām janmanām ante, etc. [*Bhagavad-Gītā*, vii. 19].
 Pūrv-ābhyāsenā tena-iva, etc. [*Ibid.*, vi. 44].
 Labhate paurva-daihikam, etc. [*Ibid.*, vi. 47].
 Athavā yoginām eva, etc. [*Ibid.*, vi. 42].

Note 2.—"In enumerating the Ten Avatāras of Viṣṇu, the Mahābhārata does not mention Buddha in the enumeration. But popular epos sometimes puts in Buddha as an Avatāra of Viṣṇu, whether it be or be not counted amongst the Ten. The Drāvida Āzhvārs support this view in stray passages in an indirect way as 'Kalla veḍattai-k-koṇḍu'. All this however is suggestive as to how much of personality and opinion in Buddhistic literature owes to Vaishnavism. Hemchandra Raychaudhuri, M.A., in his *Materials for the*

*Study of the Early History of the Vaishnava Sect*¹ [p. 76] writes amongst other kindred matters, this: "Dr. Macnicol in his *Indian Theism* (p. 65) agrees with Senart that 'the Buddhist tradition certainly moves in a Kṛishṇaite atmosphere'. Senart and Poussin are of opinion that there was an intimate relation between the new way of deliverance and the old theistic cults of India, and affirm with confidence that devout worshippers of Nārāyaṇa had much to do in the making of the Buddhist doctrine even from its inception. (Poussin's *Opinions*, pp. 241—8)." Mahāyāna Buddhism is said to have much in common with Hinduism, and of its Vaishṇava form, which obtained great currency in the Gupta period. Vincent A. Smith writes: "The newer form of Buddhism had much in common with the older Hinduism, and the relation is so close that even an expert often feels a difficulty in deciding to which system a particular image should be assigned."² Sirimā devī image, which is the Vaishṇava Śrī or Lakshmi (Greek Here), was worshipped alike by Hindus and the Buddhists, before the Christian Era.³ No wonder, Buddhism gradually immersed into its parental Hinduism, and into the Vaishṇava aspect of it with which it had such affinities. And during the Vaishṇava Chaitanya movement in the North of India, spreading into the far east, Tipperah, Manipur, etc. (Assam), conversions wholesale were effected. In one case, it is recorded that '1,200 Buddhist Bhikshus and 1,300 Bhikshunis surrendered themselves to Virachandra, who admitted them to the Order of the Vaishṇavas' [P, 164, *Vaishṇava Literature*, etc., by Dīnēśchandra Sen, B.A.]. But many centuries previously, the Hinduistic and Vaishṇavic reaction had begun in the third century, during the Gupta Period. About A.D. 308 the princess Kumāra Devī of the Lichhavi clan, known in the early Buddhistic annals, married Chandra-Gupta, a Vaishṇavite monarch. And in the seventh century, Śaṅkarāchārya, Vaishṇavic in heart (see his commentaries on (1) *Vishṇu-sahasra-nāma*, (2) the *Bhagavad-Gītā*, (3) the *Brahma-sūtras*, (4) the *Upanishads*, (5) the several stotras, and (6) the Vedic refrain 'Tad-vishṇoh paramam-padam,' uttered in his *Viveka-Chūdāmaṇi*),⁴ and his forebears Govindapāda, etc. intervened between the third and seventh centuries, consolidated the reactionary trend of pessimistic Buddhism back to the optimistic Vedāntism. And since Śaṅkarāchārya, all through the centuries between the seventh and eleventh the ground was further prepared for Rāmānuja's final denouement of the implications involved in Buddhism, and Ānandatīrtha continuing the work between the eleventh and fourteenth centuries all in South India, and then followed up in North India, by the Nimbārka, Rāmānanda-Kabir, Vallabha, Chaitanya and Nānaka (Nārāyaṇaka?) movements. Thus is explained affinities between Buddhism and Vaishṇavism. Generally, Buddha's "hostility towards the Brāhmaṇas has been very much exaggerated, and we know by this time that most of his doctrines were really of the Upanishads."⁵ And we know how Vaishṇavism is related to the Vedānta, and how its mystical spirit of love to God permeated through Buddhism, transfigured as love to man, called in the Vaishṇava technique as

¹ It must here be noticed that this scholar has made a serious mistake on p. 110 of this book, of making St. Periy-Āzhvār or Vishṇuchitta (father of St. Āndāl) a *Parīih* saint, whereas he was a *Brāhmaṇa*! My own *Lives of Azhvārs* and other materials were available; yet this blunder has been made, only paralleled to Dr. J. N. Farquhar's misconstruing Śrī-worship as phallic!!!

² P. 286, *Early History of India*, 2nd edition.

³ See Pp. 216—219, *Buddhist India*, by Rhys Davids.

⁴ See *Śaṅkara-Bhāṣhya on Brahma-Sūtras*, I. 4. 1.

⁵ P. 113, *The Vedānta Philosophy*, by Max Muller,

Bhāgavatism. This conjoined with the complementary *Bhagavatism*, gives the complete idea involved in Śrī Kṛishṇa's teaching: 'Vāsudevas sarvam' i.e., the All in All [Bh.-Gītā, VII. 19]. In the way of Kant's philosophy, would not *Dharma* of Buddhism (the counterpart of which is *Bhāgavatism*), and *Eternal Dharma* of Vedāntism (the counterpart of which is *Bhagavatism*) correspond to its twofold division of *Practical Reason*, and *Theoretical Reason*, respectively? Here a remark by Professor James Ward is useful. He says: "The theoretical demand for the ground of the world then, as well as the practical demand for the good of the world, is met by the idea of God."¹ Whereas Buddhism busied itself with the problem of the *Good* of the world, Vedāntism made its (Good's) ground sure with the problem of the *Ground* of the world. Ethics and Metaphysics are the Way and the Goal of every seeker after Truth. Max Muller therefore wrote of the completeness of Vedānta by saying (i.e., as distinguished from the partial ethicalness of Buddhism) that "the Vedānta philosophy, abstruse as its metaphysics are, has not neglected the important sphere of Ethics, but that on the contrary, we find ethics in the beginning, ethics in the middle, and ethics in the end, to say nothing of the fact that minds so engrossed with divine things as the Vedānta philosophers, are not likely to fall victims to the ordinary temptations of the world, the flesh, and other powers."²

Note 3.—"Both Hinduism and Buddhism speak of Yoga and teach practically the same in respect to it, that by the practice of meditation, the man reaches the higher world. On this question there is practically no difference between the two systems: the same way is pointed out, the same path is to be trodden" [Dr. A. Besant's Lecture at Galle, Colombo, on *The Immediate Future*. See P. 3, *New India*, 29-6-1922].

Note 4.—H. Fielding Hall in his book: *The World-Soul*, says [Pp. 34—35]: "I also learned further about some negatives, one great negative and other lesser negatives. The great negative is that the Buddhist theory of the evil of life, like the similar Christian theory, is wrong. Life is beautiful. Neither Buddhist nor Christian, except a few ascetics, believes that it is evil, notwithstanding their creeds. They know it is good. This is instinctive in mankind. Neither Buddhist nor Christian would live and work, did they really believe in that universal evil. The world would stop. No children would be born, nay, every one who could would promptly commit suicide."

¹ P. 423, *The Realm of Ends*.

² P. 170, *Three Lectures on the Vedānta Philosophy*.

SECTION IX. PART II.

CHINESE MYSTICISM

CHINA (and along with it Japan) is a Great Eastern exemplar for Dharmic discipline. Confucius (Kong-tse) and Laotze were contemporaries of the Buddha. The doctrines being almost similar, it is no wonder Buddha, and Buddhism found a congenial soil in those countries. Laotze however stands to Kong-tse, as Brāhmaṇism—in other words Vedism—stands to Buddhism. Hence, as in India, so in China, opinions marshalled themselves into two factions. Buddhism stood for an absolute system of morality, and Brāhmaṇism for the same but based on the sure foundations of Brahman or Religion. The case was similar in the Far East. Dr. E. Lehmann writes: 'Religion is not, as with Kong-tse, an appendix to morality, but an important stipulation for moral conduct.'¹ Vedism, as has been shown, not only reversed the position, as Kong-tse did against Laotze, but showed that Dharma (or ethics) had no existence independent of God (Brahman), and Brahman was Eternal (*sanātana*) Dharma itself; or, in other words, eternal Dharma is Dharma itself personified.²

Laotze called this Brahman (Dharmic) Principle the *Tao* (or *Tau*); and his definition of *Tau* corresponds with that of

¹ Pp. 30—31, *Mysticism in Heathendom and Christendom*.

² Cp: '*Tao* gives us the true perception of the natures of things (*Brahman*) and *Teh* instructs us as to their (*Dharma*) virtues.' Hence *Tao-Teh* = *Sanātana-Dharma*, the Vedic Ideal.

the Vedānta. "Something exists," he says (Ch. 25, *Tao-te-king*), "which is incomprehensible, which is perfect, and which existed before heaven and earth were. It is silent, and without shape; it is the only thing inviolable, without change or variableness. It pervades all places. One might call it the mother¹ of all things. Its name I know not, but I call it Tao. Were I to give it another name, I should call it 'The Great'.² 'The laws of men are from the earth, the laws of the earth are from heaven, the laws of heaven are from Tao.'"³ The Upanishadic thought could not have been better echoed.

The bearing of this subject upon the present purpose—mysticism—is in its having mystic elements in it, for Laotze is credited with being a Chinese mystic; and if our treatment is that of Oriental Mysticism, no account of it can be comprehensive without the Far-Eastern element included in it. But this element, when examined, is traceable to Vedāntic origins. 'It has been said that Laotze visited India in the course of his many travels, but there seems no other ground for this statement than the close similarity of his philosophy to the principles of the Vedānta, and that of his ethical teachings to the contemporary doctrines of Buddha.'⁴ Concerning the nature, origin and destiny of the human soul, it 'was left to the school of mystical philosophy called the *Tao-tze*, under

¹ Mother is *Śrī* of Vaiṣṇavism and *Siri* of Buddhism. Cp. *mātā dhātā pitāmahaḥ*. [*Bh.-Gī.*, IX. 17.]

² i.e., *Brahman*. See Ch. XLII. *Tao-te-king*. W. Gorn Old, commenting on this, says: 'In the Indian philosophy we find the name of *Brahma* given to the Creator. It is derived from the root *Brih*, "to expand," and from this we have the English verb "to breathe". The Hebrew words *ab* and *abba*, i.e., "father," have the same signification, while the Hebrew *bra*, "creation," is undoubtedly a cognate of the Samskrit word *brih*. In the Genesis we have the expression, *Ruach Elohim merechapeth ol peni hamayim*, i.e., "the Breath of God fluttered upon the face of the waters". [Pp. 97—98. *Laotze—The Simple Way*]. Cp. the last expression with the sense of the Vedic term *Nārāyaṇa*: 'Āpo Nārā iti proktāh, etc., [*Manu*]. As to the connotations of the term *Brahman*, see the Section on *Values*, part II.

³ P. 31, *Mysticism in Heathendom and Christendom*, by Dr. E. Lehmann.

⁴ P. 5, *The Simple Way*, by W. Gorn Old.

the leadership of Chuang-Tze'.¹ This school however did not succeed further till after the introduction of Buddhism into China, when 'we find Taoism forming the basis of a definite religious system'.²

"Tao" the equivalent to the Samskr̥it *Bodh* (wisdom or enlightenment), is among the Taotze a mystical term having a twofold significance. It is at once the Supreme Reason, the Logos, and Nature the subject of reason; the Alpha and Omega of all things,³ representing the "diversity in unity of nature, and the unity in diversity of God".⁴ This may be compared with the connotation involved in the Term *Nārāyaṇa*. And further, Laotze's idea of God as the 'Supreme Essence of both Spirit and Substance,'⁵ is conformable to the Doctrine of *Tatvatraya*, or the idea of God as *Chid-achid-viśiṣṭa*, formulated by Śrī Rāmānuja.

The creed of the Chinese mystic is the Essential Unity of all things. If so, the fact of our experience, *viz.*, the antinomies of existence must be reconciled. This is according to the Chinese expression, the 'Union of Impossibles'; or as Śrī Kṛishṇa says: *Dvandv-ātitaḥ*, *i.e.*, the crossing of the 'Pairs of Opposites'. When is this accomplished? Chuang-Tze, the commentator of Laotze, says that this is done, when all the hopes of man are centred in God and God alone. 'All that a fish requires is water; all that a man wants is Tao.' Lakshmaṇa, the Brother of Śrī Rāma (who later incarnated as Rāmānuja) pleaded with Rāma similarly in the *Rāmāyaṇa*:

Jalān matsyāv-iv-oḍḍhritau.

i.e., If Thou separatest us from Thee, we shall be like fish lifted out of water.

¹ P. 6, *Laotze: The Simple Way*, by W. Gorn Old.

² P. 7, *Ibid.*

³ Cp. with Bh.-Gī., X. 20: 'Aham ādiṣ cha, etc.'

⁴ Pp. 7—8, *Laotze: The Simple Way*, by W. Gorn Old.

⁵ P. 9, *Ibid.*

A witty illustration to show how the Identity of Contraries or Union of Impossibles may be understood, is given by Chuang-Tze: "A keeper of monkeys said in regard to their rations of nuts that each should have three in the morning and four at night. But at this the monkeys were very angry, so the keeper said they should have *four* in the morning and three at night. And with this the monkeys were very well pleased. The actual number of nuts remained the same, but there was an adaptation to the likes and dislikes of those concerned. Such is the principle of putting oneself into subjective relations with externals. Wherefore the true Sage, while regarding contraries as identical adapts himself to the laws of Heaven."¹ This is called the *Sāmya-yoga* in the *Bhagavad-Gītā*.²

The ethics of life, cognised by the Chinese mystic, is akin to that taught in the mystic's Manual, the *Bhagavad-Gītā*, in such passages as: 'mātrās sparśās tu Kaunteya,'³ 'na jāyate mriyate vā kadāचित्,'⁴ etc. Here is a summary given of the same by Chuang-Tze:

'He (the man of complete virtue) will bury gold in the hillside and cast pearls into the sea.⁵ He will not strive for wealth⁶ nor fight for fame. He will not rejoice in old age, nor grieve over early death. He will not take pride in success nor feel remorse in failure.⁷ By gaining a throne he is not enriched, nor can world-wide empire give him glory. His glory is to know that all things are One, and life and death but phases of the same existence.'⁸

¹ P. 11, *Laotze: The Simple Way*, by W. Gorn Old.

² 'Yo'yam yogas tvayā-proktaḥ, sāmyena, etc.' [VI. 33.]

³ *Bh.-Gīt.*, II. 14.

⁴ *Ibid.*, II. 20.

⁵ *Ibid.*, XIV. 24. { 'Sama-losht-āṣma-kāñchanāḥ.'

⁶ *Ibid.*, XIV. 24. { 'mān-āvamānayos tulyaḥ,' etc.

⁷ *Ibid.*, II 38; and XII. 18, 19.

⁸ *Laotze: The Simple Way*, by W. Gorn Old.

The secret of the Universe consists in evolution (see the *pariṇāma-vāda* of Rāmānuja). And this secret is to the Vedāntin signified and symbolised by the term *Brahman*. The connotation of this term has been already indicated in the Section on Values, Part II. And here now is our Chinese philosopher adding his testimony to this world-conception. 'Indeed, it would seem that the world is even now in a state of transition from the Tao of native purity to the Tao of acquired virtue, from a condition of primitive innocence to that of ultimate perfection.'¹

The realisation of the secret of the Universe by every individual soul, consists in the ethics of life portrayed above, ethics culminating in the 'submission of the will to the laws of Heaven,'² and strenuous action with 'non-attachment to the fruits of action'.³ Readers conversant with the Bhagavad-Gītā cannot fail to recall to their minds the verse: 'Sarva-dharmān parityajya,'⁴ etc., in relation to the former-submission—and to the latter, the verse: 'Karmany ev-ādhi-kāras te mā phaleshu kadāchana'.⁵ It would seem from these striking parallels that, during his travels in India, Lao-tze acquainted himself in the ancient mystic lore of that country. The very spirit of the Gītā, he breathes in such language as: "The pure men of old acted as they were moved, without calculation, not seeking to secure results. They laid no plans. Therefore, failing, they had no cause for regret; succeeding, no cause for congratulation."⁶ To the Gītā student, parallel passages to this effect will in abundance occur—from that treatise.⁷

¹ P. 15, *Lao-tze: The Simple Way*, by W. Gorn Old.

² P. 16, *Ibid.*

³ P. 16, *Ibid.*

⁴ XVI. 66, *Bh.-Gītā*.

⁵ II. 47, *Ibid.*

⁶ P. 16, *Lao-tze: The Simple Way*, by W. Gorn Old.

⁷ W. G. Old himself quotes from this the Gītā, V, 10—14 (See p. 18, *Ibid.*).

Often has the term *Sat* (=Being, Truth) appeared in these pages. *Sat*, the pure Being, which is 'above speech and thought,'¹ as the Taittiriya Upanishat says;—a Being beyond the conditions (*upādhi*) of space, time and definition. (*Kāla-deśa-vastu-pariccheda-rahita.*) And *Tau* of Laotze, is said 'to be the equivalent of the mystic term *Sat* of the Vedāntin philosophy, used to designate the superlative state of Pure Being, itself unrelated while comprehending all relations'.²

Like the Vedānta mystic propounding the riddle: 'Who knows, knoweth not; who knoweth not, knows,'³ the Chinese mystic also says: 'Those who know it are not learned. The learned do not know it.'⁴ Here for the present must our exposition of Chinese mysticism stop, remarking by the way that miracles in connection with pure mysticism, are considered as a degeneration. 'For this (miracle) is the reverse side of all mysticism, that it makes God into a power, and life in God into an absorption of divine power. Thus it practically becomes mesmerism. And the inner life, the chief object to be attained, becomes an outward show, quite as prominent as the external life one is trying to subdue. Liberty of thought thus degenerates into thoughtlessness, and unrestrained morality into wantonness. How often has this not been seen where the motions of the human heart have been allowed free course? And this has been the fate of Chinese mysticism.'⁵ In the section on Persian Mysticism, further remarks are made on miracles, which are referred to. George Trumbull Ladd, LL.D., in his book: *What Should I Believe?* quotes the following Chinese 'Prayer to Shang Ti,'

¹ Yato vācho nivart ante aprāpya manasā saha.

² P. 21, *The Simple Way*, by W. G. Old.

³ Yasy-āmatam tasya matam, matam yasya na veda saḥ [*Kena-Up.*, II. 3].

⁴ P. 179, *The Simple Way*, by W. G. Old.

⁵ Pp. 38—39, *Mysticism in Heathendom and Christendom*, by Dr. E. Lehmann. See note on 'Miracles' in Section XII.

(p. 269) which contains in a nutshell, the heart-cry of the mystic :

"All things living are indebted to Thy goodness, . . . It is Thou alone, O Lord who art the true Parent of all things."

The realisation of this is the greatest miracle.

Man, says Ladd, "is a spirit, called to the perfection of personal life. The way to answer that call is the way of religion; it is the way, the gate to which is religious faith. And on this matter, the voice of emotion in prayer and poetry accords faithfully with the voice of practical philosophy". (p. 268).

Hence the *Metaphysique of Mysticism*. And it is *Vedically*¹ viewed.

After having dwelt, though so meagrely, on Chinese mysticism, it is scarcely necessary to dip into Japanese,² Korean, Siberian, etc., mysticism, as they must be variants; but mysticism *qua* mysticism, is as universal as God, Soul and Immortality. And the *via mystica*, with all its *variora*, occasioned by place, time, temperament, culture, circumstance and the *lingua*, is, all goes to show, not visionary; and to this verdict, not alone mystics, but poets and philosophers, science and religion, brought down to modern times, uniformly testify. "It is seen that religious evolution through the ages has been

¹ Edward Carpenter in his *Pagan and Christian Creeds*, writing on the Teachings of the Upanishads, says: ". . . The movement, in fact, of civilisation from East to West has now clearly completed itself. The globe has been circled, and we cannot go any farther to the West without coming round to the East again." [Pp. 284—5]

² The Japanese call the cosmic spiritual Principle (God) as Kami. Ali Nomad writes in *Cosmic Consciousness*, (p. 44.):—"A Japanese term is *Dai Zikaku*. The Zen seat of Japanese Buddhists say *Daigo Tettei*, and one who has attained to this superior phase of consciousness is called Sho-Nin, meaning literally "above man". Also a true mystic note is struck in Hakuin Daisi, the St. Paul of Japanese Buddhism, cautioning his disciples that they must "absorb the self into the whole, the cosmos, if they would never die," signifying that in the All, there is Immortality. (P. 87, *Id*, *passim*.) Cp. with the 'na kiñchid api chintayet' state (*Bh.-Gītā*, vi, 25). This is the *samādhi* state—prefiguration of *mukti*—not unconsciousness, but *superconsciousness*, It is not *nothingness*, but *everythingness*.

practically one thing—that there has been in fact a World-religion, though with various phases and branches.”¹ “There are different roads by which this end (apprehension of the Infinite) may be reached: The love of beauty which exalts the poet; the devotion to the One, and that ascent of Science which makes the ambition of the philosopher; and that love and those prayers by which some devout and ardent soul tends in its moral purity towards perfection.”² Śrī Kṛiṣṇa makes in this respect, universal statements, for example, Bh.-Gītā, VII. 21 ff.; IX. 23 ff.; XVII. 4, which may be studied.

Tennyson is said to be a student of Eastern philosophy, the stamp of which is seen in the *Ancient Sage*. And C. F. E. Spurgeon writes of him, in her *Mysticism in English Literature* (pp. 87—88) thus: “We know that Tennyson had been studying the philosophy of Lāo-Tsze about this time; yet, though this is, as it were, grafted on to the poet’s mind, still we may take it as being his genuine and deepest conviction.” The nearest approach to a definite statement of it to be found in his poems is in the few stanzas, called *The Higher Pantheism*, which he sent to be read at the first meeting of the Metaphysical Society in 1869:

‘Speak to Him thou for He hears, and Spirit with Spirit
can meet—

Closer is He than breathing, and nearer than hands and
feet.

And the ear of man cannot hear, and the eye of man
cannot see:

But if we could see and hear, this Vision—were it not
He?’

So far, and from what follows, the problem for the comparative student would appear to be what Edmond Holmes says: “When he has solved the problem of the indebtedness

¹ P. 16, *Pagan and Christian Creeds* by E. Carpenter.

² Plotinus [P. 96, *Philosophy of Mysticism*], by E. I. Watkin.

of the Buddha to the philosophy of the Upanishads, he will be confronted by another problem which for us of the West is of even greater importance, the problem of the indebtedness of Western thought—of Pythagoras, of Xenophanes and Parmenides, of Plato, of Plotinus, of Christ himself and those who caught the spirit of his teaching—to the same sacred source. That problem, too, will have to be grappled with, if the West is ever to discover the secret of its own hidden strength, and if Christendom is ever to understand Christianity.”¹

Further, he writes: ‘It is to India then—the India of the Upanishads and of Buddha—that the West must go for the ideas, both central and subordinate, which shall rescue it from its embarrassments and restore it to a state of a spiritual solvency.’²

L. Adams Beck writes an illuminating article: *The Chinese Pilgrim's Progress*, in the Hibbert Journal for October, 1921 (Vol. XX), which he begins thus: “The West has been until late years so disdainful of the thought of the Far East that it is perhaps not so wonderful as regrettable that one of the most remarkable books of the world should have been unknown here except to a few scholars who have been able to perceive its importance in the inheritance of wisdom. But these old days of superiority are passing away, and we are now much more ready to receive intellectual gifts which do not bear the impress of Greece and Rome. It is therefore possible that some notice of a book revealing the faith which helped to mould the life of the Middle Ages in Central Asia, China and later Japan, may not be unwelcome” (p. 5). This faith is the Great Indian Buddhism—the link of which to Vedāntism has been shown—which is again the Bridge between India and the Far East, as it was the Bridge spanning the gulf between India and the

¹ P. x. xi. *The Creed of Buddha*.

² P. 284, *Ibid*.

West.¹ In this *Chinese Pilgrim's Progress*, Chin Chu Chi traces 'the history of the Mind of Man, not as a fall from some original perfection and obedience, but as a long ascension from the chaotic and primeval, from the Ape to the Man, from the Man to the Divine' (p. 7). The Christian doctrine of the Fall of Man and this Chinese doctrine of the Rise of Man, are partial truths, which are shown in their complete aspect by the Eternality of the Category of soul, and its process as explained in the Brahma-sūtra [IV. 4. 1]: 'sāmpady āvirbhāvas svena śabdāt'—subject-matters of Vedānta Philosophy. The *Pilgrim's Progress* has a nice summing up of the Pilgrimage of the Soul thus:

"This history of the Ape is a deep parable.

Man is the Great Holy One and Heaven's peer,

But for this the Horse and the Ape, the heart and
mind, must be subdued.

For true life there is but one Law,

Even that Man should become One with his True
example."

The example is Buddha, the Avatāra, or Incarnation, 'God made Flesh'.

Here are some remarkable lines in this book:

"The spark of life within and without is ever the same.

In an atom is the whole Kingdom of God.

In one grain are numberless worlds.

There is but one principle in soul and body.

He who knows this must follow the mystery of
nature."

The book ends with a cosmopolitan anthem in Heaven—the very object attempted to be proved in our *Metaphysique*:

"We take refuge

In the Ancient God who created Light,

¹ "The Hon. Mrs. Gordon, in her remarkable book, *The Lotus Gospel*, traces many wonderful coincidences between Mahāyāna Buddhism and Christianity which cannot lightly be set aside." (P. 18, *op cit.*)

In the God of Pure Joy,
 In Him who hath no darkness,
 In Varuṇa (the Heaven-God of the Vedas),
 In Brahmā the Creator,
 In Him who is boundless mercy,
 In the Messiah,
 In Him who goes about doing good,
 In Him who is the Lamp of the World,
 In Kwanyin (equivalent to Śrī, Goddess of Grace,
 the Mediatrix),¹
 In Mohammed of the great Sea,
 In all the saints of Paradise,
 In all the Angels who serve the sacred Altar,
 In all the mighty Powers throughout the universe."

Though China and Japan borrowed Buddhistic principles from India, viz., the elevated ethical spirit which ought to guide mankind, whatever be the result, and the evolution of God from man or out of the huge processes of Nature, yet Nirvāṇa as meaning extinction of existence, or extinction of evil consequent on existence, could not satisfy their heart. So Professor Martin of Pekin writes: "In China, the Nirvāṇa was found to be too subtle an idea for popular contemplation; and in order to furnish the people with a more attractive object of worship, the Buddhists brought forward a Goddess of mercy,¹ whose highest merit was, that having reached the verge of Nirvāṇa, she declined to enter, preferring to remain where she could hear the cries and succour the calamities of those who were struggling with the manifold evils of a world of change."²

A practical hint may be useful to this Section. C. Spurgeon Medhurst (Pp. 279—280, *Theosophist* for June, 1922) writes:

¹ Cp. with Kwanyin, and read the article by me on *The Holy Ghost or Paraclete* in *The Theosophist*, Vol. XXXVI, 1915.

² P. 327, *Anti-Theistic Theories*, by Robert Flint.

"China has turned her back on her saints. She has abandoned her ancient ideals. She has set terrible forces in motion in the World of Causes; the result in this world of effects is that to-day China is helpless as an infant. She has less hope than Russia, and a greater fear than Austria. The Christian Church is spending millions every year for her salvation, but Christianity, as ordinarily preached, can influence only the lives of the few. It can never colour the national life. The only disinfectant which can check the spreading views in China is Theosophy." Yes. China may learn a valuable lesson from India, which poisoned by the Missionary had to be antidoted by Theosophy. Again the so-called Christian Missions of Europe and America may now employ themselves and their resources better for the betterment of their own social maladies. The slums of London and other European and American cities, where vice is depicted in the most horrid colours, demand all the spiritual energies of those countries to be utilized there. China and the whole world would fare better under Theosophy than any other mission, in these modern days. The only fear is that Theosophy may relapse again into defunct and degenerate cults.

SECTION X

ART OF DIVINE LOVE

There is one Mind, one omnipresent Mind,
Omnific. His most holy name is Love.¹

INDIAN Mysticism thus allows a niche to the Buddha, as an Avatāra of Viṣṇu (= Kṛiṣṇa). Buddha then by his life, illumination and teachings, may be taken as having indirectly promulgated the message Śrī Kṛiṣṇa, centuries back, delivered to mankind. He developed the practical side of the teaching of the Upanishads. The Mystic can also read in Buddha's life the individual dramatization of the racial story of the Mahābhārata, where Dharma struggled through to bliss on the Dharma-Kshetra, the Kurukshetra (*Bhag.-Gītā*, I. 1). This is significant with reference to the turning of the Wheel of Dharma—a familiar idea in Buddhism. The Bhagavad-Gītā passes from Dharma to Moksha²—these terms are the beginning and the ending of that Mystic Book—and the Buddha in his individual experience passed similarly, only in the place of the term Moksha, Nirvāṇa is broadly used by him.³

¹ *Religious Musings*, by Coleridge.

² For Dharma see *Bh.-Gītā*, I. 1; for Moksha see *Ibid.*, XVIII—66.

³ Thus Buddha's message may be summed up thus: 'With everything, whether it is above or below, remote or near, visible or invisible, thou shalt preserve a relation of unlimited love without any animosity or without a desire to kill. To live in such a consciousness while standing or walking, sitting or lying down till you are asleep, is Brahma-vihāra, or, in other words, is living or moving and having your joy in the spirit of Brahma.' The *Bṛihadāraṇy-opanishat*, II. 5, ending with: 'Etad-Brahm-āpūrvam an-aparam

The Code of Dharma is succinctly given by Śrī Kṛishṇa in His message, Ch. XIII, 8—10, "amānitvat," etc., and in XIII-11, He sums it up by unswerving union with Him in faithful love; "Mayi ch-ānanya-yogena bhaktir avyabhichāriṇi". Hence all ethics find their fulfilment and consummation in Divine Love. And Divine Love has not only a Science but an Art. We shall presently see what that Art is.

Bosanquet, in his History of Æsthetic, quotes the following from Hegel:

"For in Art we have to do with no mere toy of pleasure or of utility, but with the liberation of the mind from the content and forms of the finite, with the presence and union of the Absolute within the sensuous and phenomenal, and with an unfolding of truth which is not exhausted in the evolution of Nature, but reveals itself in the world-history, of which it constitutes the most beautiful aspect and the best reward for the hard toil of reality and the tedious labours of knowledge."¹ This goes therefore to clearly indicate that the mystic way is a gradual emancipation of the soul from the limitations of matter by a progressive spiritualisation of its life and this involves the replacement of the self by God, as the ground and principle of the soul-life.

From the above it is clear that the first fundamental for all Mystics is to realise the Presence of the Absolute (the Beatific Presence, in particular) in the Relative (as Professor Wm. James treats all mystical experiences as realities) and then experience that realisation as one which does not exhaust in the evolution of Nature. (Bhūtēsha bhūteshu vichintya.) This is what is called by the Vedāntic Mystic the 'Pari-pūrṇa-

an-antaram a-bāhyam ayam ātmā Brahma sarv-ānubhūḥ,' and this coupled with various passages in the Bh.-Gītā: 'Brahm-ārpaṇam, etc.,' 'na-iva kiñchit karom-iti, etc.,' all go to show the Upanishadic spirit permeating Buddhism.

¹ Page 361. Also see pp. 112—114 of Caird's *Hegel*.

Brahm-ānubhava,' *i.e.*, the experience of Brahman in all Its Wholeness or Transforming Union.¹

What then is the Art of Divine Love?

We have already referred to the Upanishadic passage "Raso vai sah," *i.e.*, 'God is quintessence'. Quintessence is the literal meaning of the word *Rasa*; but *Rasa* means the various phases of Love, according to the Indian Science of Emotions.²

And it has also been pointed out what the Mystic interpretation of Śrī Kṛishṇa's *Rāsa-dance* is. This Dance—Divine Dance—means no other than the Dance of the Param-ātman with the Pratyag-ātman; or the eternal Dance of God with the Souls, ending in their marriage.³ And further this Dance is typical of the particular relationship between God and Souls, *viz.*, that of the Bridegroom with the Bride or Brides.⁴

We have from mystics of various lands varieties of descriptions of the stages or phases of this Divine Love, or Divine Dance, of which, in Europe, the most formulated is the mode depicted by St. Theresa of Spain. In India we have the book Śrīmad Bhāgavatam which pourtrays to us the *Prema-Rasa* (or

¹ Refer to Chapter XII, E. I. Watkin's *Philosophy of Mysticism*—on the Transforming Union or Mystical Marriage—a very full and exhaustive study on this subject of spiritual nuptials.

² Consult the Kāvya and Sāhitya Works in Samskr̥it.

³ Our readers must keep in their mind the inner meaning of this word, marriage. It is 'Spiritual Marriage,' described in the language of Nature and Experience. To those who, like mystics, are able to read between the lines, the great spiritual fact will be plain, *viz.*, the approach to Divine Reality running parallel with approach to Nature. In the 'Art of Love,' the readers should note the vivid poetic descriptions of Nature, the Seasons, Birds, Music, and all such natural phenomena, constituting the environment conducing to the spiritual evolution within. The Art of Love, read in this manner, will best appeal to the poetically disposed natures. Read the *Spiritual Marriage*, by Ruysbroeck and similar works.

⁴ Not to go so far above to God, the daily Sun who gives us Life and Light and all, is addressed as Husband by Francis Thompson:

'Thou to thy spoused universe,
Art Husband, she thy Wife and Church.' [*The Orient Ode.*]

Cp. 'Behold, the bridegroom cometh; go ye out to meet him'. [*Bible, passim.*]

the Æsthetic of Love) in the 10th Chapter of its Kṛishṇa-Lilā, an account of which is too much to attempt in a running account, as this Paper is, of Indian Mysticism. What satisfaction then we could derive from other works devoted to the subject by Kṛishṇa-Bhaktas, who came after Buddha, must do duty in the place of the exhaustive Śrīmad Bhāgavatam. There are many such Bhaktas, some of whose names have already been mentioned; and we can only select one now: Jayadeva, and compile a few notes for the Art of Divine Love from his superb work the *Gita-Govinda*. Before proceeding to this pleasant task, the Vedic passage:

Ya atma-dā bala-dā,

i.e., "He (God) gives himself, and gives the strength (required to enjoy Him so given)," must be borne in mind.

Here are the two ruling ideas for our present purpose, *viz.*, God is Love (*Raso vai saḥ*) and God gives Himself (*Ya ātma-dā*), as the 'origo' and 'finis' of all existence.

That God is Love (Ānanda) has already been made familiar to our readers in various connections of our past discourse; and the demonstration of this Fact has been furnished to mankind by the *Paratvādi-pañchaka*, or, "the fivefold manifestations of God"¹ of which the manifestation Avatāra (Incarnation) is now to our purpose; for in the Incarnation as Śrī Kṛishṇa, we are most familiar with the Rāsa-Dance.² Rāsa means that which pertains to *Rasa*; *i.e.*, that which pertains to God, who is *Rasa* or Love (as above shown), and also in the Rāsa-Lilā, or the Sports of God, *Rasa* signifies the quintessence of all emotions, the Śṛīngāra-Rasa, or the Poetry of Love; and in relation to Bhakti or Love to God—which pertains to the domain of *Śānti-Rasa*, or the Emotion of Peace,

¹ See the *Artha-Pañchaka*, or the "Five Truths," in the Journal of the Royal Asiatic Society, 1910, by A. Govindāchārya.

² Cp. Plotinus' choral dance of the love about her God [*Enneads*, vi, §§8, 9]. As to the flute used by Kṛishṇa in the Dance, cp. the mystic Rolle saying 'now become as it were a living pipe'. [*Fire of Love*.]

which is the goal of Mysticism—it is this final Śānti Rasa (the final experience of Peace or Śānti in God), that is woven into Art, or Poetry, (Śṛīṅāra-Rasa),¹ with special reference to the ideal of Beauty; or the Beatific Presence of God. As previously shown, God is defined as *Kavi*—the Poet, in the Upanishat.² Peace, therefore, in the language of Poetry, is the Art of Divine Love; and Love is always for the Beautiful. The Mystic sees the Beautiful in God. Hence the Art of Love or rather, the Art of Divine Love, is specifically the Art of the Mystic. The Teacher of the Art is God. And God Incarnate as Śrī Kṛishṇa taught it in the Rasa-Dance. Or as Browning more finely puts it in Paracelsus “God tastes an infinite joy in infinite ways”.

The Rāsa-Circle is composed of God and the Souls;³ or, in figurative language, Kṛishṇa and the Gopis. Who the Gopis were, has already been explained. They were Saints; and the saints are the Mystics. Jayadeva takes Rādhā as the typical of the Gopis, and the Kṛishṇa of the Kṛishṇa Avatāra as typical of God. And the passage of love between them is typical of the Art of Divine Love; and the Drama of this constitutes Jayadeva's famous work the *Gīta-Govinda*.

Before proceeding to a brief treatment of it for the purposes of this Paper, another ruling idea, or metaphysical fact, must be premised. It is this. Why did creation begin; or rather, why have we the actual fact before us of our experience, viz., Creation? Vedāntic cosmology tells us that God was in the beginning, and he was alone; and alone, He enjoyed not. The Upanishadic passage containing this idea is:

Sa vai na-iva reme tasmād ekāki na ramate,

i.e., “Brahman (God) was not pleased; hence, alone he could not be pleased”.

¹ About the Rasās, one may further read them in Rāmānuja's *Śaraṇāgati-Gadya* and Chaitanya's *Life and Teachings*.

² *Īśāvāsya*, 8, “Kavir manishī,” etc.

³ Cp. ‘So we always move round the One. If we did not we should dissolve and cease to exist.’ [P. 24, *Essentials of Mysticism*, by E. Underhill.] Cp. ‘Bhṛāmayan’ of *Bh.-Gītā*.

What did He or It ?

Sa Dvitiyam aichchhat¹

i.e., "He desired or willed a second".

How did this will eventuate ?

Sa h-aitāvān āsa yathā strī-pumāmsam sam-parishvaktam, sa imam ev-ātmānam dvedhā 'pātayat.¹

i.e., "He divided Himself into a twain; and this Twain was like the female and the male in close embrace".

And what were this twain like ?

"Patiṣ cha patnī ch-ā bhavatām."²

i.e., "They were like the Master and the Mistress,"

(or, Husband and Wife, or Lord and Lady; or Bride and Bridegroom, in short, Lover and the Beloved). God is the Lover and Souls are the Beloved.

Combining all these ideas together, we have God as Love (the Poet). ("He that dwelleth in love dwelleth in God and God in him" proclaimed St. John.) Because He was Love, His Love could not be static; for Love must bloom and expand and multiply. Otherwise it would not be warm Love at all, but a cold something, which cannot embark on any work such as Creation, for Creation is the natural expression of Love. If Love as a metaphysical Abstract or a subjective Idea must be manifested, a manifestation becomes necessary. Manifestation involves the Manifestor and the Manifested. God who is Love, therefore, becomes the Lover, and the Beloved to the Lover becomes a necessary duality in manifestation. (Said St. John—"He that loveth not, knoweth not God, for God is Love"). And Love between them is the Process by which Creation becomes a Reality; and this Reality, viz., Creation, is a concrete fact of our experience.

In the old days the Saints spoke in metaphors and parables. And in the Brihadāranyak-opanishat above cited, we are given the metaphor of sex. No other fact than that of sex can

¹ Brihadāranyaka-Up., I. 3. 4, 3.

² Ibid.

bring home to our Consciousness the conception of what intimate Love is; and this sex-love as we know it is to be realised in the Godhead, in a transcendental, or sublimated or spiritual sense.

Vālmikī the Ṛishi, depicts this Divine Love in his work of Art, the Rāmāyaṇa, in the persons of Rāma and Sitā. Here they are single personages, whereas in the Incarnation of Kṛishṇa, the Sitā becomes multiplied into the Dramatis Personæ, the Gopis; and we have Kṛishṇa, the Lover, sporting with his Beloved, the Gopis. This is the Rāsa-Dance.¹ And Rādhā is taken as the typical Gopi by the mystic, Jayadeva. God so loved the World, that He sacrificed Himself for its sake. The metaphysical idea of the Incarnations is the idea of Sacrifice, and with Sacrifice goes Suffering.

It is written of Śrī Rāma that he sorrowed with the sorrowful, and joyed with the joyful :

Vyasaneshu manushyānām
Bhṛīṣam bhavati duhkhitāḥ
Utsaveshu cha sarveshu
Pit-eva paritushyati. (Rāmāyaṇa),

and Śrī Kṛishṇa spoke to his people as their closest kith and kin sharing in all their life-experiences :

Aham vo bāndhavo jātaḥ. (Vishṇu-Purāṇa).

This fact of God, who is Love, sacrificing and suffering for his Beloved out of Love is put by a Bhakta in the form of a beautiful verse, thus :

Bhūyo bhūyas tvayi hita-parepy utpathān ātmanīnas
Sroto-magnān api pathi nayan tvam durāṣā-vaṣena ;
Rugṇe toke sva iva janani tat-kashāyam pibanti
tattad-varṇ-āśrama-vidhi-vaṣaḥ kṛīṣyase Rāṅga-Rāja !²

i.e., "O Rāṅga-Rāja!—the Lord of the Cosmic Theatre—again and again dost thou undergo the travail of Incarnations, appearing as such in all the strata of Creation, and among all

¹ Compare with the Dance of the Dervishes in the Sūfi Mysticism.

² Śrī-Rāṅga-Rāja-Stava, II. 45, by Parāśara Bhaṭṭārya, a contemporary of Rāmānuja.

the several strata of human Society, in order to redeem them from their erring paths—to lift them from the torrent of troubled life. If they refuse to be saved, or deny the Saviour (which Thou art), Thou never forsakest them for all their rebellion; for the Love is so great, so copious, and so overpowering, that it compelleth Thee to take on flesh—which is like the loving mother herself quaffing medicine that her child may be saved thereby”.

Love, embarked on Creation, entailing Sacrifice and Suffering, goes through various stages. This is described by Lokāchārya elaborately in one of his Rahasyas, (or Mystic treatises—the Śrī-Vachana-Bhūshaṇa), beginning with the sentence, “tripād vibhūti,” etc. That book must be read, by our readers, as it is out of the scope of this paper to deal with it here.

What is the meaning of the Sacrifice or Suffering? The meaning is that they are necessary phases in the manifestation of Love. What does Evolution (which is the process of Creation in its downward and upward arcs) show us? They show us two principles working together, while seemingly opposed to each other. Mr. W. Bennett says: “. . . that, of two conflicting principles, both of which are equally necessary, when one takes the lead, evolution is in advance; when the other, in retreat. It also showed us that our sympathies are with the course of forward evolution. At this point the Conscience intervenes and teaches us: first, what is the nature of the principle whose lead is in the direction of our sympathies; and secondly, in what conditions the opposed principle must be allowed to operate. The latter then becomes good in itself, because it is necessary to the survival of the good principle, and stands in the same relation as that does to the final end of evolution.”¹ We have in the place of the two principles good and the other, only to

¹ Pp. 47—48, *Religion and Free Will*.

substitute Love and Suffering, when the Mystery of Creation seems so far to clear up; and what the Mystic realises is the resolution of both the principles into one Ultimate Unity of Bliss. "Rasam tv-ayam labdhv-ānando bhavati," says the Upanishat (*Taitt.*, II. 6. 1); *i e.*, "having obtained God the Bliss, one becomes the Bliss". ("Ānanda-rūpam amṛitam yad vibhāti").

The whole process of Creation is thus an Art of Divine Love—the reciprocations of passages of love between the Lover and the Beloved. This is the Metaphysics thus far. And now to the Gīta-Govinda with the metaphysical premises, as stated, being borne in mind—metaphysical premises which characterize Indian Mysticism, which is therefore rational.

Jayadeva¹ treats the Art of Divine Love in twelve distinct Sections; and before doing it, he gives an Introduction, where Nanda, the Father of Kṛishṇa, is made to say to Rādhā to take Kṛishṇa home safely. God is thus entrusted to the care of a Soul for safe passage home, showing that God to His Beloved (Devotee) becomes helplessly subservient (Bhakta-parādhīna). Nanda says:

O Rādhā, Rādhā! take this Soul (Kṛishṇa) that trembles
In life's deep midnight, to thy Golden House.
... and, led by Rādhā's spirit,
The feet of Kṛishṇa found the road aright.

¹ "The Theism of Bengal has for the most part found its inspiration in the mystic theme of the desire of the human soul to commune with the Divine Essence, personified in the Divine hero Kṛishṇa, regarded as an incarnation of Vishṇu. It was thought that the creature might crave for union with the Creator in such fashion as Rādhā, the favourite of Kṛishṇa's joyous youth, craved for her lord and lover. Vaishṇava Mysticism adopted romantic songs of the loves of the deified pair as the expression of the pain and rapture of the soul separated from God and yet ever conscious of and yearning for His infinite perfection and love. So early as the twelfth century, a Bengali, the famous Jayadeva, composed the *Gīta-Govinda*, the song of the Divine Cowherd. To the devout Vaishṇava, the whole poem, unique for its soft and langorous style in Samskr̥it literature, is an allegory of the soul, striving to escape from the distraction and allurements of the senses to find peace and rest in mystical union with God." [P. ii, Preface to D. C. Sen's *The Vaishṇava Literature of Medieval Bengal*, by J. D. Anderson, I. C. S.]

Wherefore, in bliss which all high hearts inherit,
Together taste they Love's Divine Delight."¹

The key-note of this is the suggestion of the complete possession of God by his Mystic (Bhakta).

It has been shown at the beginning of this Part, that "God gives Himself to His votaries (ya ātma-dā)". God when incarnate as Śrī Rāma delivered Himself totally to His devotee Hanumān :

Esha sarvasva-bhūtaṣu
Parishvango Hanūmataḥ (Rāmāyaṇa),

i.e., "O Hanuman, how can I reward thy services save by giving myself up to Thee?" Hence a mystical writer has well expressed this when he wrote that pure spirituality is the entire actuation of the Soul to and in God, a kind of union-intuition of God.

"The third element of the Beatific Vision," says the Rev. F. J. Boudreaux, "is an act of excessive joy, which proceeds spontaneously from both the vision and the Love of God. It is an act by which the Soul rejoices in the possession of God, Who is the Supreme Good. He is her own God, her own possession, and in the enjoyment of Him, her cravings for happiness are completely gratified. Evidently, then, the Beatific Vision necessarily includes the possession of God; for, without it, this last act (i.e., joy or enjoyment) could have no existence, and the happiness of the Blessed would not be complete, could we suppose it to have existence at all. A moment's reflection will make this as evident as the light of day."²

Jayadeva calls men to such Divine delights; for *sa-rasam*,

"Ever to his notes of Love
Lakshmi's mystic dancers move;
If thy spirit seeks to brood,
On Hari glorious, Hari good."³

¹ *The Indian Song of Songs*, by Sir Edwin Arnold. Verse 1, in Samskrit, beginning "meghair meduram ambaram," etc.

Cp. 'Star to star vibrates light; may not soul to soul
Strike through some finer element than its own.'

² Pp. 12-13, *The Happiness of Heaven*.

³ *The Indian Song of Songs*, by Edwin Arnold. In Samskrit, "vāg-devāta-charita," etc., verse 2; "Yadi Hari-smaraṇe," etc., verse 3.

says the poet; i.e., "if thy mind be inflamed with Rasa, or Emotion Divine".

The Poet then recounts the deeds of Dharma, performed by the typical Ten Avatāras of Vishṇu. Incarnations are designed for this evolutionary purpose; and the student of Evolution might read a scientific meaning into them, as they range from the typical life-procession through Fish, Tortoise, Boar, Man-Lion or Lion-Man, Dwarf, Brāhmaṇa-Man, Kshatriya-Man, Sub-Kshatriya-Man, All-Caste Man (Buddha), and the pure Brāhmaṇa ideal in the person of Kalki, to re-establish complete Dharma—the coming Teacher and Ruler. There are Vedāntins who interpret God's manifestations as God limiting Himself. But a passage from the Brihadāranya-k-opanishat ("Pūrṇam adaḥ pūrṇam idam," etc., v, vii. 1. 1) shows that the notions of limitations to Godhood are mistaken. For God, being God, is in every form he takes, is there in all His Wholeness, and it is like one light lighted from another light, where nothing is diminished, or limited. Hence when Incarnations take place, we have here a plenary Presence of Divinity (pleroma). This is technically called the *Parisamāpya-Vṛtti*—"the manner of thoroughth," so to say. (St. John of the Cross said "that God in His one simple Being, is all the virtues and grandeurs of His attributes". Or as Mother Cecilia tersely said: "The Supreme Unity is the Unity of infinite multiplicity.") The Drāviḍa saint Ṣaṭhagopa (or Nammāzhvār) refers to this secret of the Universe in the *Tiruvāymozhi* verse: "Paranda tan paravaiyul," etc.,¹ which can now be illustrated from Science and Occidental thinkers²:

1. "The minutest part of a parabola contains the law of the whole parabolic curve."³

¹ *Op. cit.*, I. 1. 10.

² "Scientific mood is contrasted with the emotional and artistic mood and with the practical mood, but the three form a trinity (of knowing, feeling and doing), which should be united in every normal life."

—(A. J. THOMSON),

³ P. 66, *Fundamental Problems*, by Dr. Paul Carus.

2. "This is the same as the (emanistic pantheistic) teaching of Plotinus, who held with equal consistency that the True Being is totally present in every part of the Universe. (Plotinus expounded that created things come from the primal one and which process he called emanation.) He is said to have written a whole book on this subject. Dr. Henry More calls this theory the *Holenmerian*, from the Greek *ousia olen meres*—essence that is all in each part."¹

3. "The indwelling² of God. . . . It is an infinite sphere in a Point; an Immensity in a Centre; an Eternity in a Moment. We feel it, though we cannot understand it."³

4. "The principal characteristic of the writer's method of research may be said to be the application to modern science of the occult doctrine: "*as above, so below*,"⁴ and he passes from the higher to the lower or vice versa, by means of a number applied equally to the time and space relations of each Universe. This number is 10^{22} , or ten raised to the twenty-second power. In the ordinary way it would be written by one followed by twenty ciphers. By dividing the linear dimensions of a solar system by this number, he obtains the corresponding parts of an atom; and by dividing the time-periods by the same number, he obtains the time-periods of the atom. This atomic Universe he calls the 'Intra World,' or the World within us; and shows that in spite of its minuteness it is possible for each atom to contain the whole Universe. We have thus a scientific demonstration of all the reasonableness of one of the least comprehensible of the occult teachings that the whole Universe is contained in every point of space."⁵

¹ P. 280, *Psychological Religion*, by Max Muller.

² The *Antaryāmin* form, which is also *Avatāric*—"Descent of the Spirit"

³ Thomas Traherne.

⁴ Cf. the Upanishat, "*yad ev.eha tad amutra*".

⁵ E. E. Fournier d'Albe's *Electron Theory*.

5. "Sir J. J. Thomson imagines the atom as a uniform mass of positive electricity with the negative electrons imbedded in it. The electrons rotate as the planets do in a planetary system, and the difference between atoms is simply a difference in number and arrangement of the electrons."¹

6. William Blake:

To see a World in a grain of sand,
And a Heaven in a wild flower,
Hold infinity in the palm of your hand,
And Eternity in an hour.²

The pleromaic character of God's Avatāras (of which Immanence is a mode), can thus be understood. In the Man-Lion or the Nṛisimha-Avatāra, the fact of God present everywhere in all His plenitude was experimentally demonstrated by Nṛisimha bursting out of a pillar in the palace of Hiranya-Kaṣipu.

The Dwarf (Vāmana) Avatāra grew to the infinite dimensions of the Trivikrama, concretely proving that God is in the Infinitesimal as well as in the Infinite. Cf. the Upanishat:

Aṇor aṇiyān mahato mahiyān, etc.

¹ s.v. *Atoms*, in *Nelson's Encyclopaedia*. Cf. "The study of Science in its higher flight leads us nearer and nearer to the 'Infinity,' the perfect Bliss"—(A.N.A.).

² " . . . If we could but magnify our vision and could focus our eye in such a way as to enable us to see individual molecules, a most wondrous spectacle would be unfolded to us. . . . We should also be able to see the real beauty of matter, matter alive and not dead. We should be able to enjoy the music of the Universe accompanied by the dance of the Molecules." (*The Mystery of Matter*, by Yadunandan Prasād, B.A., B.Sc.) Cf. *Kaṭha Up.*, I. 12, "Dṛisyate tv-agryayā buddhyā sūkshmayā sūkshma-darṣibhiḥ."

The reader must have observed throughout how Eastern Mysticism is closely related to Philosophy and Religion; and how Science comes to support this combined harmony, which pervades through all the values of human life and experience. In the East, never is divorce made between Philosophy and Religion, nor is Science looked down upon; nor is Mysticism something mystical, offensive to Rationalism. Bergson's remarks in this connexion are apt. He says, "If by Mysticism is meant (as it almost always is now-a-days) a reaction against positive Science, the doctrine I defend is in the end only a protest against Mysticism" (P. 19, Lindsay's *Philosophy of Bergson*). Hence my pressing into service scientific facts to bear out data which Mysticism furnishes on its side.

Jayadeva then, invokes the Avatāras thus :

And fill this Song of Jayadeva with Thee,
And make it wise to teach, strong to redeem ;
And sweet to living Souls. Thou Mystery !
Thou Light of Life ! Thou Dawn beyond the Dream !¹

The Poet, before concluding his introduction, shows the universal character of Śrī Kṛishṇa thus :

Planets are Thy jewels,
Stars Thy forehead-gems,
Set like sapphires gleaming
In kingliest anadems ;
Even the great gold Sun-God
Blazing through the Sky,
Serves Thee but for crest-stone,
*Jai, jai ! Hari, jai !*²

What does this universal God do for man (Soul) ?

As that Lord of day
After night brings morrow,
Thou dost charm away
Life's long dream of sorrow
Freeing by one swift piteous glance
The Spirit from Life's pain.³

And Jayadeva consecrates his Song thus :

To thee this hymn ascendeth,
That Jayadeva doth sing,
Of worship, love, and mystery ;
High Lord and heavenly King !⁴

Now, the twelve situations of the Sport of Love between Kṛishṇa and Rādhā (*i.e.*, God and Souls), are stated to be :

- (1) The Sports of Kṛishṇa ;
- (2) The Penitence of Kṛishṇa ;
- (3) Kṛishṇa troubled ;
- (4) Kṛishṇa cheered ;
- (5) The Longings of Kṛishṇa ;
- (6) Kṛishṇa made bolder ;
- (7) Kṛishṇa supposed false ;
- (8) The Rebuking of Kṛishṇa ;
- (9) The End of Kṛishṇa's Trial ;
- (10) Kṛishṇa in Paradise ;
- (11) The Union of Rādhā and Kṛishṇa ;
- (12) The Joy of Kṛishṇa.

¹ *The Indian Song of Songs*, First Ashṭa-paḍī.

² *Ibid.*, Second Ashṭa-paḍī.

³ *Ibid.*

⁴ *The Indian Song of Songs*, Second Ashṭa-paḍī.

It will at once appear from these situations how God the Love, or the Lover, seeks His Beloved, the Souls. He is the "Hound of Heaven".¹ Meister Eckhart has well said—"He who will escape Him, only runs to His bosom; for all corners are open to Him." According to the Drāvida saints, God goes a-hunting, which is a festive celebration in the Viṣṇu temples in South India annually. Aptly remarks Mr. Trevor H. Davies: "This Divine quest is the constant theme (and no less of the Gītā) of the Bible. It tells the great story of God's insistent pursuit of the human soul. The Universe vast as it is, gives no safe hiding-place from Him; it affords no single spot where we may feel secure from His all-reaching presence."² God is bound to save His creatures, by raising them to His estate, as Śrī Kṛishṇa himself holds forth.

"Mama sādharmaṃyā āgatāḥ,"³
i.e., "They become like my own nature".

The Plot begins with the *Sports*⁴ of Kṛishṇa. Kṛishṇa is represented as dancing with the Gopis; but Rādhā being His favourite, he dances with them to all outside seeming, but his

¹ By Francis Thompson.

² The reader is recommended to seriously study Francis Thompson's the 'Hound of Heaven,' which is his greatest poem in which this ceaseless quest of God, is urged, like all good souls going out to persuade men to turn and find God by their side. This Poem is a product of experience. He had been lost and found. It is the cry of a penitent and reclaimed soul. In the heart of this poet, there abides the cry which rings ever one clear note:

Amazing Love, immense and free,
For, O my God, it found out me.

³ *Bh.-Gītā*, xiv. 2. Also read *Hopes of the Human Race*, by Frances Power Cobbe.

⁴ Francis Thompson in his beautiful mystical poem the 'Hound of Heaven' has nearly well expressed an analogical view of the "Līlā" experienced by an advanced soul:

Nigh and nigh draws the chase,
With unperturbed pace,
Deliberate speed, majestic instancy
And past those noised feet—
A voice comes yet more fleet—
'Lo! naught contents thee, who content'st not me'.

heart is with Rādhā, who is absent. Rādhā's maid sings a Song in which she gives a vivid description of the natural scenery in the midst of which He dances, of which only one verse is here given :

I know where Kṛishṇa tarries
in these early days of Spring,
When every wind from warm Malay
brings fragrance on its wing ;
Brings fragrance stolen far away
from thickets of the clove
In jungles where the bees hum
and the Koil flutes her love ;
He dances with the dancers,
a merry morrice one,¹
All in the budding Spring-time,
for 'tis sad to be alone.²

“ It is sad to be alone ”—both for Rādhā and for Kṛishṇa !

In the beginning of this Section, the spiritual meaning of this lack of joy in loneliness has been pointed out in connexion with the Upanishadic passage, “ sa ekākī na ramate ”.

Addressing Rādhā :

Then she, the maid of Rādhā, spake again ;
And, pointing far away between the leaves
Guided her lonely Mistress where to look,
And note how Kṛishṇa wantoned in the wood
Now with this one, now that ; his heart, her prize,
Panting with foolish passions, and his eyes,
Beaming with too much love for those fair girls—
Fair, but not so as Rādhā, . . .

Rādhā is thus typical of a Soul full-blossomed ; and answering to the description “ jñānī tv-ātma-iva Me matam,”³ i.e., “ the risen or ripe Soul is my own Soul”. (For it is also often said that when a man comes to himself, he is not far from God.)

To Kṛishṇa's dance, Time itself pipes :

Time, which seems so subtle sweet,
Time, which pipes to dancing-feet.

¹ i.e., Rāsa-Lilā.

² *The Indian Song of Songs*, Third Aṣṭa-padi. The rest of the Song must be read to appreciate the poetic flights of Indian Imagination.

³ *Bhāṣavad-Gītā*, vii.18.

What is the spiritual sense of this dance? Jayadeva writes :

How that Love—the mighty Master,
Lord of all the stars that cluster
In the sky, swiftest and slowest,
Lord of highest, Lord of lowest.
Manifests himself to mortals,
Winning them towards the portals
Of His Secret House, the gates
Of that bright Paradise which waits
The wise in love.¹

The Poet says that Kṛishṇa is the passion of love itself corporeated :

Śṛīṅāras sakhi mūrtimān iva.²

Rādhā now traced herself to Śrī Kṛishṇa.

The Plot of the Poet takes us next to the second situation in the Progress of Love, viz., the Penitence of Kṛishṇa. It happens that Rādhā finds Kṛishṇa giving himself too prodigally to other damsels (souls), and

. . . . Heart-sick at his falling-off,
Seeing her heavenly beauty slighted so,
Withdrew! and, in a bower of Paradise,
Where nectareous blossoms wove a shrine of shade,
Haunted by birds and bees of unknown skies—³
She sate deep-sorrowful; and sang this strain,⁴

. . . possessed by envy at her Lord, whom she blames for distributing His heart to so many dancers. The Mystic meaning of this is clear, viz., that God is one who is not exclusively for any. Hence Kṛishṇa says :

Samoham sarva-bhūteshu" (*Bh.-Gītā*, ix-2).

¹ *Song of Songs*, Fourth Ashṭa-paḍī.

² *Ibid.*, verse 11. Cf. "God is Love". Read the *Sāhitya-Darpaṇa* for the *Rasas* or Passions.

³ Compare with Shelley's *Hymn to a Sky-Lark*.

Higher still and higher
From the Earth thou springest;
Like a cloud of fire,
The blue deep thou wingest;
And singing still dost soar,
And soaring ever singest.

⁴ *Song of Songs*, verse 13.

Though Rādhā finds jealousy enter her heart, she says, she cannot withdraw her love from him; and on the other hand her love becomes so insupportable that she woos him back by every manner of emotional device. In the course of this pleading, she asks Kṛishṇa to :

Rise! thou whose forehead is the star of day,
With beauty for its silver halo set.¹

She refers to other damsels as :

Who knit thine arms as poison-plants gripe trees
With twining cords¹

She calls Kṛishṇa as "My woe, my love!"¹ and imagines that His high fall makes :

... angels, sages, spirits of the sky
Linger about Thee, watching in the grove.¹

She says she will yet be patient, and weeps expecting :

Will there not come an end to earthly sadness ?
Shall I not, past the sorrow, have the gladness ?¹

Jayadeva says that such Light of Rādhā's pining love—

Be a lamp, to Kṛishṇa's feet,
Show to all hearts secrets sweet.¹

The above situation depicts to men how they must love God single-hearted like Rādhā—all-absorbed.

Śrī Kṛishṇa asks Souls :

Mayyeva mana ādhatsva
Mayi buddhim niveśaya
Nivasishyasi Mayy-eva
Ata ūrdhvam na samsayaḥ (Bh. Gītā, XII. 8).

i.e., "Lodge thy heart and mind in Me,
And Thou shalt live in My Soul,
No more doubt after this."

Rādhā then bids her maid to :

Go to him, win him hither, whisper low
How he may find me if he searches well.

¹ Song of Songs, Fifth Aṣṭa-paḍī.

God is known to be a searcher of hearts. And Rādhā further bids the maid :

Yes, go! if He will, that he may come—
May come, my love, my longing, my desire ;
May come forgiven, shriven, to me his home,
And make his happy peace ; nay, and aspire
To uplift Rādhā's veil, and learn at length
What love is in its strength.¹

"Let," she says :

His steps come near, his anxious pleading face,
Bend for my pardoning grace.¹

She waits :

To yield him up my bosom's maiden splendour.¹

And finally :

While gained for ever, I shall dare to grow
Life to life with him, in the realms divine ;
And—Love's large cup at happy overflow,
Yet ever to be filled—his eyes and mine
Will meet in that glad look, when Time's great Gate
Closes and shuts out fate.¹

And Jayadeva exhorts men to :

Listen to the unsaid things
Of the song that Rādhā sings,
For the Soul draws near to bliss,
As it comprehendeth this.

Understand how Rādhā charms
Her wandering lover to her arms,
Waiting with divinest love
Till his dream ends in the grove."²

While Rādhā is so love-lorn, Kṛishṇa gets a vision of her,³ while he is dancing with the maidens : He is in his turn uneasy, and

Pensive, as if his parted lips should say—
My feet with the dances are weary,
The music has dropped from the Song,
There is no more delight in the lute-strings,
Sweet Shadows! what thing has gone wrong?
The wings of the wind have left fanning
The Palms of the glade ;
They are dead, and the blossoms seem dying
In the place where we played.

¹ *Indian Song of Songs*, Sixth Aṣṭa-paḍī.

² *Indian Song of Songs*, Sixth Aṣṭa-paḍī.

³ Souls or saints or mystics get visions, but here God gets visions,

We will play no more, beautiful shadows !
 A fancy came solemn and sad,
 More sweet, with unspeakable longings,
 Than the best of the pleasuras we had.
 I am not now the Kṛishṇa who kissed you (addressing the
 Dancers);

That exquisite dream,
 The Vision I saw in my Dancing—
 Has spoiled what you seem.

Ah, delicate phantoms that cheated
 With eyes that looked lasting and true,
 I awake—I have seen her—my angel
 Farewell to the wood and to you !
 Oh, whisper of wonderful pity !
 Oh, fair face that shone !
 Though Thou be a vision, Divine it !
 This Vision is done !¹

Thus ends the Second situation in the process of Divine Love between God and Souls, depicted by the figures of Rādhā as pining, and Kṛishṇa as penitent.

Kṛishṇa while conversing with his friends suddenly closed his eyes and his mind was listless to the surroundings. They asked what was the matter with Him. He opened his eyes and said :

Mām dhyāti puruṣa-vyāghraḥ.
 Tato me tad-gatam manah.²

i.e., "My devotee (My Beloved Bhishma) dotes on me; and My mind was witched away to him".

What does this reciprocation between God and Souls indicate—a reciprocation enacted under fascinating surroundings of Nature? It indicates the passage from contemplation of beauty in the objective Universe to the *fons et origo* of all Beauty, the Subjective Universe. Secondly, is this reciprocal process fraught with pain, agony, suffering? Yes, but the Mystic knows it is pain, agony, suffering, all of Love. If God is Love, and his Love to Souls involves all this, it must involve all this for the Soul, for the Soul is to be educated so as to evolve into God-consciousness and God-bliss.

¹ *Indian Song of Songs*, verses 15 and 16 (6th Aṣṭ.).

² *Mahābhārata*. So they knew telepathy in those days!

Jayadeva portrays this pathos of pain in soul-inspiring strains, thus :

Pain of pleasures not yet won,
Pain of journeys not yet done,
Pain of toiling without gaining,
Pain, 'mid gladness, of still paining'.

The capacity of God to love is vast, and the Soul must also grow to such dimensions.² If such are the metaphysics of the Art of Divine Love, the poets who romantically describe it are not to be treated as portrayers of what is not Real in the constitution of the Cosmos. On the other hand, it may even be said that even the Poet, who is himself a child of Nature has not language and art enough to express what is all embosomed in Reality.³

Let us now, as rapidly as possible, run through the remaining situations pictured forth by the love-entranced Jayadeva. In the third, Kṛishṇa's tribulation, following on his Vision of Rādhā, is depicted as only a divine genius can. Kṛishṇa "played no more with those first play-fellows,"⁴ but went in search of loveliest Rādhā, and he found her not :

¹ *Indian Song of Songs*, 12th verse, "ady-ōtsaṅga," etc.

² Remarks T.H. Davies in his *Spiritual Voices in Modern Literature*. "It is a fantastic statement of the ultimate significance of our life, that it is really an investment of the Maker. The human spirit is not a finished creation: it is something to be made by effort and sacrifice. Character is a spiritual production moulded out of the thoughts, passions and aptitudes of life."

³ "Yato vācho nivartante aprāpya manasā saha" (*Taitt.-Up.*), i.e., "From That, speech returns and mind retires". J. S. Mill writes in his *Dissertations and Discussions*, Vol. I, page 69, thus :—

"Descriptive poetry consists, no doubt, in description of things as they appear, not as they are; and paints them not in their bare and natural lineaments, but seen through the medium and arrayed in the colours of the imagination set in action by the feelings. If a poet describes a lion, he does not describe him as a naturalist would, nor even as a traveller would, who was intent upon stating the truth, the whole truth, and nothing but the truth. He describes him by imagery, that is, by suggesting the most striking likenesses and contrasts which might occur to a mind contemplating the lion, in the state of awe, wonder, or terror, which the spectacle naturally excites, or is on the occasion supposed to excite." Does the human emotion, Bhakti, ken God really as He is? The Art of Divine Love, in which the Mystics are experts, gives the answer in the affirmative.

⁴ *Indian Song of Songs*, verses 17, 18.

Faint with the quest, despairing, lonely, lorn,
 And pierced with shame for wasted love and days,
 He sate by Jamna, where the canes are thick,
 And sang to the wood-echoes words like these :
 Rādhā enchantress ! Rādhā, queen of all !

What profit was it to me, night and day,
 To live, love, dance, and dream having her not !
Soul without Spot !

I wronged thy patience, till it sighed away.

The "Soul without Spot" is Rādhā. Yes, "the pure in heart shall see God". Kṛishṇa's lament shows what one Good Soul is worth in God's eyes. It is written :

Priyo hi jñānino-'tyartham
 Aham, sa cha Mama priyaḥ (*Bh.-Gītā*, vii. 17.).

i.e., "My love for my votaries surpasses their love for me".

Too late is Kṛishṇa wise—and too far is Rādhā ; and He therefore languishes thus :

Why can I never reach thee, to entreat,
 Low at thy feet,
 Dear, vanished splendour ! till my tears subdue thee ?
 Therefore I seek with desperate endeavours :
 That fault dissevers
 Me from my heaven, astray—condemned—forsook !

This shows that when God is in quest of Souls, and He starts too late for it, Heaven itself condemns God.

It has been said : "Sa ekākī na ramate," *i.e.*, God, lonely, finds no joy in Heaven. Kṛishṇa craves forgiveness :

Forgive, the sin is sinned, is past, is over ;
 No thought I think shall do thee wrong again ;
 Turn thy dark eyes again upon thy lover,
 Bright spirit ! or I perish of this pain.

God is served right for neglecting (so to imagine) His Souls thus far. The Drāvida mystic saint Ṣaṭhagopa says that if God never came to his rescue in his plight of keen pain at separation, there were no God at all as the Lord of the Universe. Jayadeva, "on full faith and deep devotion,"

¹ *Indian Song of Songs*, Third Sarga.

teaches by the above mood of panting for souls on the part of God,

How the heart must fret and grieve;
How the Soul doth tire of earth,
When the love from Heav'n hath birth.¹

To us mortals feeling for God, spiritual truths seem invisible and unutterable. The Poet says: God also shall have such truths revealed to him, when He reaches the souls. For, Kṛishṇa says to Rādhā:

The heaving of thy lovely, angry bosom,
Pant to my spirit things unseen, unsaid,²

and the Soul's nearness to God is adumbrated by such signs as:

But if thy touch, thy tones, if the dark blossom,
Of thy dear face, thy jasmine-odours shed
From feet to head,
If these be all with me, can'st thou be far—be fled?³

A Soul like Rādhā's is not only so precious but so beautiful to God, and Kṛishṇa accuses Cupid (Kāma) for having embodied all the elements of beauty in the person of Rādhā, so much so that he taketh the Cross for her.² Beauty of body is symbolized for beauty of Soul.

Now we pass on to the Fourth episode in Jayadeva's Art pictorial. In this, Rādhā's abigail softly approaches Kṛishṇa so pensive, and singing and sighing by the River-bank, "with listless limbs and spirit weak from love". She says:

Art thou sick for Rādhā? She is sad in turn,
Heaven foregoes its blessings, if it holds not thee.³

And Rādhā, who, she says, "for thy sake discontented, with a great love overladen,"

Her Soul comes here beside thee, and tenderly and true,
It weaves a subtle mail of proof to ward off sin and pain;
A breast-plate soft as lotus-leaf, with holy tears for dew,
To guard thee from the things that hurt; . . .⁴

¹ *Indian Song of Songs*, Third Sarga.

² If the facts of Incarnations and Immanency of God are borne in mind, the delineation of the Poet is not in the least fanciful; on the other hand, his powers of expression must fall feeble.

³ *Indian Song of Songs*, Fourth Sarga.

⁴ *Ibid.*

Śrī Rāma when forced to depart to the woods, his Queen Sitā insisted on following him. Rāma used every argument for her stay, she being a royal lady, unaccustomed for the hard life of a jungle and so forth. She would not listen. Rāma then hinted if she would not prove a burden to Him. She stoutly said, No; but that she would to him be the Cinderella. She would go in advance of Him clearing his path, of thickets and thistles, and make it fit for his soft feet. (For true lovers, the way of the Cross is no melancholy pilgrimage, even in its darkest hours; but an exhibition of high-hearted and exultant passion triumphing under the most squalid circumstances of outward loss.)

Agratas te gamishyāmi
Mṛdnanti kuṣa-kaṇṭakān.—(Rāmāyaṇa.)

In the same manner, Rādhā 'weaves a subtle mail of proof' for Kṛishṇa, for to glory in tribulation is no hardship for a lover.

The meaning of this is that the Soul's goal is Divine Service. This is the goal of Religion, and the goal of the Mystics. Divine Service is, doing the Will of God. Religion, and Vaishṇavism most emphatically, points out that the value of personality depends upon the extent to which the person seeks to do God's will; and the development of personality upon the extent to which he does it. He may wrap his talent in a napkin, or he may invest it fruitfully in God's service, in which case he will be called upon for further service, that is to say, for further development of his personality, and consequently a better comprehension of the Divine Personality.¹

The Mystic is not a "dreamy mystic," but an active and impassioned servant of the Eternal Wisdom.² A Mystic is thus not at all mystical. He enters into God as the Servant of God. Service as the teleology of all existence is the *summum bonum*

¹ Pp. 89—90, *Comparative Religion*, by F. B. Jevons.

² P. 151, *Practical Mysticism*, by Evelyn Underhill.

of existence, from the point of view of the Creator to his creatures, or of the creatures to their Creator; or better, services reciprocally rendered to each other so to say, as between Nature and Nature's God. Says Śrī Kṛishṇa (*Bh.-Gī.*, IV. 31):

N-āyam loko'sty āyajñasya, kuto ' nyaḥ Kurusattama!

i.e., 'To the man, who does not engage himself in Divine Service, this world is not; much less then, the other?'

To such service, said the abigail, was Rādhā eligible; and Kṛishṇa's end of his quest after leaving Heaven—where in solitude there was no joy for him—was nigh:

For the hour when, well-contented, with a love no longer troubled,
Thou shalt find the way to Rādhā, and finish sorrows there.

—and tells him that meanwhile, Rādhā was intent in the contemplation of Kṛishṇa's beauty. How? Thus:

... She paints you in her tears
With tender thoughts—not Kṛishṇa, but brow and breast and lips
And form and mien a King, a great and God-like thing.

The abigail says that there was moonlight to guide Hari (Kṛishṇa) to Rādhā; but how were Hari and moonlight related? Thus:

Ah! if Hari guide not,
Moonlight is as gloom;¹
Ah! if moonlight help not,
How shall Kṛishṇa come?

Moonlight here is symbolical of the Soul's Illumination. God's Grace must grant this to the Souls. Hence the Gāyatri Prayer of the Brāhmaṇas is the best Prayer exempt from all petty petitioning.² The capacity of the Soul to receive Grace, is in the other hand, the condition for such Grace operating.

This is fruition—

Of a love that sweetly dwells
In a tender distant glory,
Past all faults of mortal story.³

¹ Cf. the Upanishadic utterance, " Bhīṣh-āsmād vātaḥ pavate," etc.

² Prof. A. G. Widgery of Baroda, lecturing in Mysore in January, 1921, on the Comparative Study of Religions, emphasised this point.

³ *Indian Song of Songs*, Fourth Sarga.

And what is Rādhā doing in the interval—before this event-fruition-takes place?

Kṛishṇa! while thou didst forget her—her, thy life, thy gentle fate—
Wonderful her waiting was, her pity sweet, her patience great.
Kṛishṇa, come! 'tis grief untold to grieve her—shame to let her sigh
Come; for she is sick with love, and thou her only remedy.¹

Śrī Kuḷaṣekhara exclaims, “Piba manas! Śrī Kṛishṇa-divy-aushadham,”² i.e., “O mind, take the only divine remedy, Śrī Kṛishṇa”. So sang to Kṛishṇa, Rādhā's abigail, and fulfilled her mediatorial function. Mediation is a function of salvation. The saviour mediates with God on one side, and the Patient (Souls) on the other. Hanumān fulfilled this function (in the Rāmāyaṇa) between Rāma and Sītā: “chāraṇā-charite pathi.” (Rāmāyaṇa, Sundara-Kāṇḍa). Mediation is a great principle in Nature.³

Mediation removes the obstacles in the way of Grace's free operation. The Poet prays:

That great Hari may bestow
Utmost bliss of loving so
On us all; . . .

The maid after her intercessory mission to Kṛishṇa, now returns with intelligence for Rādhā, and we are thus ushered into the Fifth Scence of the Drama of Love. This is the message from Kṛishṇa which she delivers to Rādhā:

Say I am here! Oh, if she pardons me,
Say where I am, and win her softly hither!

—and then she describes the longings of Kṛishṇa in language which only for a poetic genius like Jayadeva is possible. Only

¹ *Ibid.*

² *Mukunda-Mālā*. There is a saw that God cures, and doctors take the credit.

³ Butler's *Analogy*, and my articles in *The Theosophist* for August and September, 1915, viz., *The Holy Ghost or Paraclete*, with reference to Śrī (=Lakshmī), being the eternal idea of mediation personitied—according to Śrī Vaishṇavism—may be consulted.

one specimen can be given here—the temptation is so great to give all. O Rādhā! she tells:

To him the Moon's icy-chill silver
Is a sun at mid-day;
The fever he burns with is deeper
Than star-light can stay;
Like one who falls stricken by arrows,
With the colour departed
From all but his red wounds, so lies
Thy love, bleeding-hearted.¹

Kṛishṇa has wandered far from his 'beloved bowers,' and 'beautiful playmates,' and

Now thy name is his playmate—that only!¹

The Poet prays:

Oh may Hari unto each
All the lore of loving teach
All the pain, and all the bliss!¹

He then puts these words for Rādhā into the mouth of the maid:

And all day long, and all night long, his cry
Is, 'Rādhā,' 'Rādhā,' like a spell said o'er;
And in his heart there lives no wish nor hope
Save only this, to slake his spirit's thirst
For Rādhā's love on Rādhā's lips; and find
Peace in the immortal beauty of thy brow.¹

The brow, to Indian Poets, is Cupid's dart, which strikes the victim of love, and vanquishes him. The arrow of Rādhā's brow had thus captured Kṛishṇa. This may remind our Vedāntic Mystics of the Upanishadic passage:

Praṇavo dhanuṣ ṣaro-hy-ātmā
Brahma tal-lakṣhyam uchyate,²

i.e., "The Praṇava (spell) is the bow, the Soul is the dart, which is shot at the target Brahman (God)".

The abigail now pleads with Rādhā:

Mistress, sweet and bright and holy!
Meet Him in that place;
Change His cheerless melancholy
Into joy and grace.³

¹ *Indian Song of Songs*, Fifth Sarga.

² *Mundak-opanishat*, II. 2. 4.

³ *Indian Song of Songs*, Fifth Sarga.

For Kṛiṣṇa 'watches ever by the river,' 'listens low,' 'softly sounds thy name' on his reed, and does many other things and droops. And therefore go to Kṛiṣṇa :

Swift and still as lightning's splendour
Let thy beauty come,
Sudden, gracious, dazzling, tender,
To his arms—its home;
Swift as Indra's yellow lightning,
Shining through the night,
Glide to Kṛiṣṇa's lovely bosom,
Take him love and light.¹

Grant at last, love's utmost measure,
Giving, give the whole;
Keep back nothing of the treasure
Of thy priceless Soul.²

This is Prapatti, or Surrender unreserved—the complete libation of one's self into the Fire of God's heart. A Mystic (Bhakta) breaks forth into the strain :

Mama nātha yad asti yo'smy aham
Sakalam taddhi tava-iva Mādhava!
Niyata-svam iti prabuddha-dhīr
Athavā kinnu samarpayāmi te ?³

i.e., "While my self and all my belongings are by right already Thine, O Mādhava, (=Grace's Lord), what is there left as mine that to Thee I can offer ?"⁴

¹ *Indian Song of Songs*, Fifth Sarga.

² Compare :

For ever and for ever
God willed it, and we are
More wondrous than the ocean wave,
Far greater than the star.
Though Suns stand still and Time be o'er,
We are, and shall be, evermore.

Compare the wondrous character of the Soul described in the Bhagavad-Gītā, particularly in Chap. II.

³ *Stotra-Ratna*, by Yāmunāchārya (whose account may be read in my *Life of Rāmānuja*).

⁴ In his "The Path of Eternal Wisdom," says John Cordellier—"Since love means self-merging in another, and the act of love—in all its grades a mystic initiation—is always a mingling of ecstasy and pain, of profound humiliation and rapturous joy, how in the last resort could we hope to attain God but by a complete self-loss, by some adventure in which "the I, the Me, the Mine," should be utterly abased, and the boundaries of our self-hood—however spiritual—done away. In the end we must stoop to conquer. "Grow that you may feed on me." They that eat Me shall yet hunger : and they that drink Me shall yet thirst."

Hasten, therefore, says the maid, to Kṛishṇa, and

Comfort him with pity, Rādhā !
Or his heart must break.¹

And—

The utmost of thy heaven comes only so
When, with hearts beating
And passionate greeting,
Parting is over, and the parted grow
One—one for ever !
And the old endeavour
To be so blended is assuaged at last ;

.
In the close embrace,
That by-and-by embracing will be over.¹

Says the Upanishat :

Yasmāt param n-āparam asti kiñchit,²

i.e., " This is the *ne plus ultra* ".

Let Kṛishṇa's Vision, says the maid, find thee, Rādhā !

A lovely, loving Soul, true to its home ;
His Queen—his Crown—his All,
Hast'ning at last to fall
Upon his breast, and live there ; Rādhā, come !³

The Poet finally apostrophises to God, thus :

Thou that art the Three Worlds' glory,
Of life the light, of every story
The meaning and the mark, of love
The root and flower, o' the sky above
The blue, of bliss the heart, of those,
The lovers, that which did impose
The gentle law, that each should be
The other's Heav'n and harmony.³
Bend your brows before His face,
That ye may have bliss and Grace.³

In his Celestial Song, Śrī Kṛishṇa says :

Mad-yājī Mām namas-kuru⁴

i.e., worshipping Me, bend to me.

¹ *Indian Song of Songs*, Fifth Sarga.

² *Śvetāśvatar-ōpanishat*, III. 4 : " N-ātaḥ param veditavyam hi kiñchit." [*Ibid.*, I. 12.]

³ *Indian Song of Songs*, Fifth Sarga.

⁴ *Bhagavad-Gītā*, XVIII. 65.

Lest I may err, on the right side of course, by giving overdoses of this Art of Divine Love, I must, much against my wish, make short work of the other chapters in the Drama of Love.

The sixth situation is that of the abigail speeding to Kṛishṇa and telling him that Rādhā's 'flower-soft feet' had no power to go to Him; and therefore

Kṛishṇa! 'tis thou must come, (she sang)
The lotus seeks not the wandering bee
The bee must find the flower.¹

Kṛishṇa is thus emboldened.

The next situation is that of Rādhā, suspecting Kṛishṇa to be false to her, because,

... While the round white lamp of earth rose higher,
And still he tarried, Rādhā, petulant,
Sang soft impatience and half-earnest fears.²
Kṛishṇa forgets—he loves no more,
He fails in faith, and Rādhā weeps.²

The poet attaches profound meaning to the pining that enters the heart when God is seemingly slow in coming. He

Prays that Rādhā's tender moan,
In your hearts be thought upon,
And that all her holy grace
Live there like the loved one's face.²
May Rādhā's fond annoy,
And may Kṛishṇa's dawning joy,
Of this blind and evil age
All the griefs and sins assuage.²

The leading note of the sentiment called the Vipralambhā (jealousy) is that God's love dissipated on unworthy objects—love that should focus on the ripe Soul (like Rādhā's)—is wasted love, unrequited love—and love that feeds on shadows. The antinomy to this is that Souls should not waste their loves on shadows of earth, which must be cast off for the substance—Love to God. The Vipralambhā sentiment is also

¹ *Indian Song of Songs*, Sixth Sarga.

² *Ibid.*, Seventh Sarga.

suggestive of love to God evinced out of pure motives, unasking for returns, which would be sullied, and be but a base commercial affair and no more. Such love Rādhā discards in herself and deprecates in Kṛishṇa. Vain, vain, she cries, and says :

. Thy Soul
Which should have climbed to mine,
and shared my heaven,
Spent on a lower loveliness, whose whole
Passion of claim were but a parody
Of that kept here for thee.¹

Rādhā wails that Kṛishṇa should have fallen into the snares of other eyes, for her eyes 'gleam with light that might have led him to the skies,' from which He had descended (incarnated) to hunt for Souls—He, the 'Hound of Heaven'.

Rādhā's jealousy, however, is implicative of altruism, for she says she may die love-sick, but pours a benediction on Kṛishṇa and his other loves, thus :

The thought of parting shall not lie
Cold on their throbbing lives,
The dread of ending shall not chill
The glow beginning gives.²

Such pure love is rare ; and the Poet craves :

Hari, Lord and King of Love !
From thy throne of light above
Stoop to help us, deign to take
Our Spirits to thee for the sake
Of this Song, which speaks the fears
Of all who weep with Rādhā's tears.³

So runs :

The mystic stream, which o'er his feet
Glides slow, with murmurs low and sweet.³

But now, the mystic stream of love deserts its slowness for violence. It runs in rapids and cascades, for Kṛishṇa came

¹ *Indian Song of Songs*, Seventh Sarga.

² Read the 'Maṅgalāśāsana lecture in *Śrī-Vachana-Bhūṣaṇa*.

³ *Indian Song of Songs*, Seventh Sarga.

and Rādhā is furious at his delay and chides him stoutly. This is the emotional theme of the Eighth Scene in the Drama of Divine Love into which we are now plunged. A conflict of various emotions surges up in Kṛishṇa's breast :

Lo ! Kṛishṇa, lo ! the longed-for of her soul
Came too !—in the glad light he came, and bent
His knee, and clasped his hands ; on his dumb lips
Fear, wonder, joy, passion, and reverence
Strove for the trembling words . . .¹

And Rādhā constitutes herself as the dispenser of Kṛishṇa's fate, and delivers the verdict :

Comest thou here, so late, to be forgiven,
O thou, in whose eyes Truth was made to live ?²
O thou, so worthy else of grace and heaven ?
O thou, so nearly won ? Ere I forgive,
Go, Kṛishṇa, go ! . . .³

Go therefore, dear Offender ! go ! thy Judge
Had best not see Thee to give sentence right.³

So Kṛishṇa is put under trial, and sentenced to banishment. And his trial comes to an end, in the next episode, the Ninth Act of the Poetry of Jayadeva. For,
The maid pleads with Rādhā :

Mā kuru mānini mānam aye¹

i.e., " My proud one ! do not indulge in scorn ".

Remember, being distant, how he bore thee in his heart,
Look on him sadly turning from before thee to depart.³

Lift thine eyes now, and look on him, bestowing,
Without speech,
Let him pluck at last the flower so sweetly growing
In his reach.³

Let him speak with thee, and pray to thee, and prove thee
All his truth ;
Let his silent, loving lamentation move thee
Asking ruth.³

¹ *Indian Song of Songs*, Eighth Sarga.

² Compare, " Ramo dvir n-ābhībāshate " (*Rāmāyaṇa*).

³ *Indian Song of Songs*, Ninth Sarga.

The Poet, while giving the mystic meaning of all these passages of love between God and Souls, breaks out into the moral rhapsody :

O rare voice, which is a spell
Unto all on earth who dwell !
O rich voice of rapturous love,
Making melody above !
Krishṇa'a, Hari's—one in two,
Sound these mortal verses through !
Sound like that soft flute which made
Such a magic in the shade—
Calling deer-eyed maidens nigh,
Waking wish and stirring sigh,
Thrilling blood and melting breasts,
Whispering love's divine unrests,
Winning blessings to descend,
Bringing earthly ills to end ;—
Be thou heard in this song now,
Thou, the great Enchantment, Thou.¹

There is calm after the storm. The Mystic stream of love after rushing down in cascades, settles down into a smooth and placid run. For Rādhā in the Tenth Scene now presented by the Poet—

Relented ; till with softer upturned look
She smiled, while the Maid pleaded.² . . .

Krishṇa came near and sang :

O angel of my hope ! O my heart's home !
My fear is lost in love, my love in fear.
.....
Lift up thy look, and let the thing it saith
End fear with grace, or darken love to death.
.....
Sweet Judge, the prisoner prayth for his doom
That he may hear his fate divinely come.²

Krishṇa points out the worth of the Souls for him :

Thou, thou hast been my blood, my breath, my being ;
The pearl to plunge for in the sea of life.

—and asks that He “ may be forgiven with a quick remission ” ; Rādhā is to him now the “ divine fulfilment of all hope,” and “ all-undreamt completion of the vision ” !

¹ *Indian Song of Songs*, Ninth Sarga.

² *Ibid.*, Tenth Sarga.

The vision of God is completed ; and He may now dwell in Paradise ! But he is to be discharged from the Gaol. But if His Paradise should remain a Gaol, He says to Rādhā :

Fetter me ! gyve me ! lock me in the gaol
Of thy delicious arms ; make fast around me
The silk-soft manacles of wrists and hands,
Then kill me ! I shall never break those bands.

Kṛishṇa says that Rādhā is His Heaven, and asks her to bid Him rise up from her feet, and look into her eyes.

It is chronicled of Jayadeva that he was going to complete a sentence in Kṛishṇa's mouth by adding : " place your generous feet on my head," when the impropriety of using such an expression (with reference to Rādhā) to be used by his adored Deity Kṛishṇa, occurred to him. He, therefore, left it blank and went to the river to perform his ablutions. In the meantime Kṛishṇa, from whom nothing could be hidden, seeing the fix in which the Poet was placed, assumed the shape of Jayadeva and entered his dwelling as having returned from the bath. The virtuous Padmāvati (his wife), could not, of course, recognise the deity in His disguise ; Kṛishṇa, after partaking of the meal prepared by her, asked her for the manuscript which had been left unfinished. Padmāvati unsuspectingly brought it to him. He took it and quietly filled up the blank by inserting those very words : " place your generous feet on my head." Jayadeva now returned from the river and was astonished to find his wife at her meals, for it is customary for wives to mess after the husband. On asking for and receiving his wife's explanation, the conviction flashed across his mind that it was Kṛishṇa Himself who had sanctified his residence with His divine Presence, and had inserted the sentence. Hence the writings of Jayadeva, which are intrinsically sweet, and his stainless life, have been invested with a mystical halo and sanctity which can rarely be found in the life and writings of any of his contemporaries.¹ And

¹ See p. 141, *The Ten Principal Avatāras of the Hindus*, by Rājā Sourindra Mohun Tagore (whom I had the privilege of meeting in Calcutta, in 1889).

let me freely give a meed of praise to Edwin Arnold, whom the Spirit of Kṛishṇa has most surely entered. Dr. Annie Besant herself is His votary to-day.

We are now launched into the situation, when the maidens of Rādhā's train 'adorned her fair, with golden marriage-cloths' and sang songs :

Follow, happy Rādhā! follow—
In the quite falling twilight—
The steps of Him who followed thee
So steadfastly and far.¹

For now is born the gladness
That springs from mortal sadness,
And all soft thoughts and things and hopes
Were presages of this.¹

Rādhā! thou art—

His—ever,—ever his!¹

Like the dark touchstone that tries gold,

O Night! that trieth gold of love,
This love is proven perfect.¹

Tremble not, Rādhā! "Flower of all sweet and stainless womanhood!," "enter, thrice-happy," "For ever to grow bright, for ever new".² Thou, Rādhā, "no more delaying enter straight" and Śrī Kṛishṇa :

... like the mighty deep,
Which sees the moon and rises, all his life
Uprose to drink her beams.

And the Union of Rādhā and Kṛishṇa has now been effected;³ and a repast of many dishes of the joy of union is discussed by the happy pair in the Closing Scene—the Twelfth—which is in itself a treatise on Erotics.⁴ The mystics all over the

¹ *Indian Song of Songs*, Eleventh Sarga.

² Says a Poet, "Anukṣhaṇam yan-navatām upaiti," and Yāmunāchārya sings, "Apūrvavad vismayam ādadhānayā" (*Stotra-Ratna*).

³ If there was a modern saint in India who, drunk in Jayadeva's song, sank into ecstasy, it was Śrī Chaitanya of Bengal.

⁴ See *Ars Amatoria* of Ovid. The God of Love, it is worthy of note, declares the secret of erotics to be that 'He is purity itself in the female: 'Kirtih . . . nārīṇām.' [*Bh.-Gītā*, X. 34.]

world, especially the Indians, employ erotic language in their intercourse with God. Evelyn Underhill gives the rationale of it thus: "The great saints who adopted and elaborated this symbolism (love and marriage), applying it to their pure and ardent passion for the Absolute, were destitute of the prurient imagination which their modern commentators too often possess. They were essentially pure of heart, and when they 'saw God' they were so far from confusing that unearthly vision with the products of morbid sexuality, that the dangerous nature of the imagery which they employed did not occur to them. They knew by experience the unique nature of Spiritual Love and no one can know anything about it in any other way."¹

Rādhā attains Heaven in Glory; and Śrī Kṛishṇa decks Her in Divine decorations. This is transfiguration, indeed! The Upanishadic eschatology finishes with the Soul united to God, and become like unto God; it is adorned:

Tam Brahm-ālaṅkāreṇ-ālaṅkurvanti.²

Radically, Rādhā means Prosperity (= Lakshmi), and Kṛishṇa means The Saviour (Nārāyaṇa).

May this Rādhā be our Saviour, says Lilā-Śuka, another devotee of Śrī Kṛishṇa—Rādhā whose heart is lost in Kṛishṇa, whose (latter's) heart is lost in hers:

Rādhā punātu jagad Achyuta-datta-chittā
Manthānam ākalayati dadhi-rikta-pātre;
Tasyās stana-stabaka-chañchala-lola-dṛishṭiḥ
Devo'pi dohana-dhiyā vṛishabham nyarundhan.

i.e., Absent-minded, Rādhā churns in the curdless curd-pot, and absent-minded, Kṛishṇa milks the bull!³

¹ P. 163, *Mysticism*.

² *Kaushītaki-Up.*, I. 4.

³ *Kṛishṇa-Karṇ-āmṛita*, II. 25. St. Andāl in ancient days impersonated Rādhā (see the Section on 'Dravidian Mysticism'); and in recent times, it is known of Paramahansa Rāmakṛishṇa that he impersonated in this manner. 'He next sought to attain the Vaishṇava ideal of love for God. The method by which he tried to rouse the right feelings was to imagine he was some one of the great devotees of the old stories. For example, he imagined himself

The American mystic R. W. Emerson writes :

"Ineffable is the union of man and God in every act of the Soul. The simplest person, who in his integrity worships God, becomes God ; yet for ever and ever the influx of this better and universal self is new and unsearchable ; it inspires awe and astonishment."¹

Coleridge sings this state thus :

' . . . and centred there
God only to behold, and know, and feel,
Till by exclusive consciousness of God
All self-annihilated it shall make
God its Identity : God all in all '.

Carlyle in his *Sartar Resartus* (II. Ch. 7) says :

' I was a spirit, almost a god ' ; and calls this state as his ' Spiritual Newbirth or Baphometric Fire-baptism '. Rādhā (meaning soul) had thus her Fire-baptism in Kṛishṇa (God).

Writing on "Cell-lore," J. A. T. says : " In short, we are fearfully and wonderfully made."²

Sanskrit treatises on the Science and Art of Emotions (or Passions) devote special chapters to the *Rasas* or the Passions. But of all the passions, the unappeased hunger of the heart for God—Bhakti, the Cult of the Mystics—is quintessential and ultimate. This Passion is technically called *Śānta*, or *Śama*, *Rasa* ; and it is rendered into the English word " Quietism ". The ' Quietistic (Rasa) ' has Quietism as its ' permanent mood,' and is esteemed the mood of the very

Rādhā, Kṛishṇa's cowherd mistress, wore woman's attire, spoke like a woman, and lived among the women of his own family, until he experienced something like her passionate love for Kṛishṇa. After some time he felt he had attained his ideal : he saw the beautiful form of Kṛishṇa in a trance, and was satisfied.' [P. 192, *Modern Religious Movements in India*, by J. N. Farquhar.] Shishir Kumar Ghose's *Lord Gaurāṅga* will show the latter (Gaurāṅga) as having been or become an (almost) epiphany of Śrī Kṛishṇa. By Gaurāṅga (=Chaitanya), Rādhā ' was idealised into an image of pure love. The increasing ardency in the love and devotion of God sought for realistic expression and the conception of Rādhā deepened and acquired an exclusive prominence and importance'. [P. 100—1, Bhandarkar's *Vaiṣṇavism, Śaivism*, etc.]. Also read *The Vaiṣṇava Literature of Mediaeval Bengal*, by D. C. Sen.

¹ The Oversoul (Essay ix).

² *New Statesman*, extracted in *New India* (Saturday Suppt.) for February 19, 1921.

best of men. Its beauty is fair as jasmine, and as the moon, and the adorable Nārāyaṇa is its presiding deity. Its 'essential excitant' (*vibhāva*) is the emptiness or vanity of all things by reason of their not being lasting—or else it is the form of the Supreme Spirit—i.e., God—the only entity in the opinion of the quietist. Its 'enhancers' (*anubhāvas*) consists of holy hermitages, sacred places, places of pilgrimage, pleasant groves, and the like—the society of great men, etc. Its 'accessories' (*vyabhichāris*) are self-disparagement, joy, remembrance, resolve, kindness towards all beings, etc.' The Quietistic *Rasa* (*Rasa*, as already pointed out at the beginning of this Section, *passim*, means God, the Bliss) is one where "there is neither pain, nor pleasure, nor thought, nor hatred, nor affection, nor any desire".¹

This is the *Rasa*, which, the Upanishads say, should be heard, known, seen and brooded on :

Ātmā vā are drashṭavyaḥ śrotavyo mantavyo
nididhyāsitavyaḥ. (*Bṛihad-Up.*, II. 4-5.)

The Śaiva author, Appaya Dikshita, says that Śrī Kṛishṇa is the Presiding Deity of all the *Rasas*, such as Śṛīṅgāra, and the Passion to Him is the blossoming of the Heart in the search for ultimate reality—which is the *chef d'oeuvre* of the mystics (yogīs):

Udghāṭya yoga-kalayā hṛday-ābja-koṣam
Dhanyais chirād api yathā-ruchi gṛīhyamāṇaḥ,
Yaḥ praspuraty aviratam paripūrṇa-rūpaḥ
Śreyas sa me diṣatu śāsvatikam Mukundaḥ.
(*Kuvalayānanda*, verse 3.)

i.e., "May that Mukunda grant us eternal good—Truth, Goodness and Beauty—the teleology of the Sports (*līlā*) of Kṛishṇa".

There can be no sport where there is no passion of Love and Bliss. "And God is the Bliss of Blisses," says the *Chhāndogya-Upanishat* (I. 1. 3):

Sa esha rasānām rasa-tamah.²

¹ *Sāhitya-Darpaṇa*, by Viṣvanātha, tr. into English (or *The Mirror of Composition*), by P. Mitra.

² Read pp. 46—48, *Vallabhācharya* (Natesan & Co. Pamphlets) in *re Rāsa-līlā* and Rajput Paintings.

The rationale of Divine Love consists in God conceived as a Personality, and the Soul emotionally attracted to this Personal ideal in which the Beautiful (the *Rasa*) is the idea regnant above all other ideas. There is no religion without emotion. "All religion is based on emotion. That emotion is worship, and the necessary conviction without which worship is impossible, is belief in the existence of a personal God. Worship is easily distinguished from other emotions, such as love, or fear, or moral approval and disapproval, though all these, and many others, are often excited by it. It finds its expression in praise and adoration, or in supplication with the hope of attaining what we desire, and averting what we dread; and all these must necessarily be addressed to a personal Being, of power superior to our own."¹

But the Mystic's *amour propre* is God itself, and God to him is superior in love, more than power. The Power of Love is the Key-note of Mysticism.

What is religion, and what is mysticism? Religion is the duality of pessimism and optimism, whereas Mysticism is the unity of optimism. Hence Mysticism is the Essence of religion; and the Mystic's vision confirming this is accepted by Bertrand Russell, the modern philosopher.²

Eucken says: "A genuine self is constituted only by the coming to life of the infinite spiritual world in an independent concentration in the individual."³

"The Mystics are the specialists in Religion who attempt to see God face to face and not merely through the eyes of tradition and history. (The union of the Soul with God is the goal of Mysticism.) The average man is not a Mystic."⁴

¹ Page 85, *Religion and Free Will*, by Bennett.

² See his *Mysticism and Logic*.

³ P. 186, *Life's Basis*.

⁴ P. 262, *The Reign of Religion in Contemporary Philosophy*, by S. Radhakrishnan, M.A.

According to Dean Inge, Mysticism is the most scientific form of religion.

The following from the mystic pen of E. I. Watkin, is a fitting *annexe* to this section. ' . . . I have designedly termed this spiritual passion white heat in contradistinction to the red heat of earthly and physical passion. The former heat is so much more intense than the latter. To realise this we have but to compare the master-pieces of earthly with this poem (namely the *Dark Night* by St. John of the Cross). Their fire, more expansive and more brilliant, pales before the concentrated intensity of this spiritual flame.' . . . The fire 'transcends the sensuous love, that forms its immediate fuel. It tends to pass over into the spiritual passion of an infinite love. It cannot, however, free itself from the idolatry of its finite object, from the bondage of its sensuous conditions. Here it ends in tragedy, a tragedy not really due to the external circumstances, but inherent in its very nature. In the poem before us the passion flames forth unchecked by any limitation because it is perfectly pure—and purity is essentially freedom from limits. But perhaps some among my readers, I hope but a few, may be shocked at the notion that there is any passion in religion'. . . . 'Unlike these good people, the saints have not fled from passion. They have transformed it and raised it to a higher level where it is freed from the limitations of sense.' . . . 'And after all it is self-evident that the spiritual passion of this *Dark Night* (in our case, this Poem—the *Gītā-Govinda*, A. G.) exceeds the passion of earthly love, as the fire of the sun the fire of a candle. It is indeed true that even earthly passion, when deepest and most intense, tends to transcend its physical and limited occasion and ground.' ' . . . Only with the mystic is passion, love or life, call it which you will, free to attain its unlimited satisfaction, the sole satisfaction possible.' . . . 'It is this passion that is pure love, this love that is pure passion, this purity that is

passionate love, this pure passion and love that is fulness of life. . . .’ ‘In this marriage (such as that of Rādhā with Krishṇa in our Poem, A. G.) are fulfilled all knowledge and all art, all striving, all desire, all love and all life. This marriage-union is the limitless Being of God eternally filling the eternal emptiness of the soul. It is harmony without discord, freedom without bond, reality without illusion, satisfaction without striving, love without longing, yes without no, and life without death.’

Plato wrote in the *Republic*: ‘Nothing seems to me, upon reflection, so satisfactory as the regulation we have made about the pursuit of imitative art, that it shall be banished from the State which we call good.’ But we hope we have answered Plato by the way shown how art is to be *Divine*, and its imitations to be of *Divine Love*. Would Plato, were the choice given him, have chosen sterilised feeling and atrophied emotion *in re* the Divine? There is a philosophy of Divine Love—which is the *Jñāna* (the Āzhvārs speak of this as their ‘jñāna-daṣā’); and the Art of Divine Love consists in *Bhakti* = mysticism (which these same Drāvida Saints speak of as their ‘moha-daṣā’). Religion and Poetry are both Art, and these ‘carry us,’ says Prof. A. Seth, ‘nearer to the meaning of the world than the formulæ of an abstract metaphysics’ [P. 60, *Theism*].

Here are some delightful verses from Shelley:

The fountains mingle with the river,
And the rivers with the Ocean;
The winds of heaven mix for ever
With a sweet emotion;
Nothing in the world is single:
All things by a law divine
In one another's being mingle;
Why not I with thine?

See the mountains kiss high heaven,
And the waves clasp one another;
No sister flower would be forgiven
If it disdained its brother;

! Pp. 398—401, *The Philosophy of Mysticism*.

And the sunlight clasps the earth,
 And the moonbeams kiss the sea :
 What are all these kissings worth,
 If thou kiss not me ?

[*Love's Philosophy.*]

Whether it be Rādhās and Kṛishṇas that part and meet, or Sitas and Rāmas, or any other pair typical of souls and God, the import of partings and meetings, is expressed by the same Shelley, endued with spiritual insight :

To meet—worth living for—
 Worth dying for—to meet ;
 To meet—worth parting for,
 Bitter forgot in sweet ;
 To meet—worth parting before,
 Never to part more.

This is the interpretation of all the smiles and sighs which permeate the utterances of all the mystics throughout the world. And these will be found illustrated in our Sections : ' Dravidian Mysticism ' and ' Persian Mysticism (*i.e.*, Sufism) ' in other varieties.

Finally, all this is the *Lilā* (sport) of God, as the Vedānta affirms. That is, it is His *sweet* will and *pleasure*. It is not His *bitter* will, nor *pain*. In any game that is devised or designed, both the ontology of it and its teleology is permeate with feelings of bliss, the intermediate processes between, interwoven with the warp and woof of successes and failures, nevertheless. The game begins with the potentiality of bliss and ends with the actuality of bliss. It is the nature of Brahman (√Bṛih.) to so ceaselessly sport. T. H. Green, instead of the useful single expression *Lilā* of the Vedānta, said in other words what the import of that term is, *viz.*, ' so it does ' ! The context in which this occurs is useful to indite here. He says that ' the old question, why God made the world, has never been answered, nor will be. We know not why the world should be ; we only know that there it is. In like manner we know not why the eternal subject of that world should reproduce itself, through certain processes of

the world, as the spirit of mankind, or as the particular self of this or that man in whom the spirit of mankind operates. We can only say that, upon the best analysis we can make of our experience, it seems that *so it does*.¹ If we would understand this, Vedānta says, wait, till from your Manhood you arrive at Godhood. An analogy to this is given in the *Brahma-Sūtra*, II. 3, 31, viz.,

Pumstv-ādivatv-asya sato'-bhivvyakti-yogāt.

ie., 'The sexual instinct is germinal in the child, and obtains full expression when the proper age comes. So.'²

Till we obtain the Pisgah or aeroplane vision from upper regions, we cannot complain of not having it at lower levels; and yet every level has its own vision, and every one of them becomes 'complexed' in the ultimate vision. Nothing is lost as shown in the Sections on 'Values'. In walking all these levels in cheerfulness and serenity consists the *Lilā* of God. And every sport must have contrasts, and these contrasts are exhibited both by Rādhā and Kṛishṇa, which is typical of the sport of God and His souls with Him. How to play His game in coolness and glee is taught in the Bhagavad-Gītā. It was such sport: the Mahābhārata war, to which was this Gītā the prelude. Rāmāyaṇa was such another sport. The externalisations and internalisations of cosmic processes is the cosmic drama. This is the 'vale of soul-making'.³

The Sport (*Lilā*) of God is with mystic souls their re-union with Him, in the state of nakedness⁴ and in the

¹ Para 100, *Prolegomena to Ethics*. The italics are ours.

² William Law, in his elucidation of Boehme's thoughts, writes: 'When a fruit is unripe (i.e., incomplete) it is sour, bitter, astringent, unwholesome; but when it has been longer exposed to the sun and air, it becomes sweet, luscious, and good to eat. Yet it is the same fruit, and the astringent qualities are not lost or destroyed, but transmuted and enriched, and are thus the main cause of its goodness.' [*An Appeal*, Works, Vol. VI, p. 28.]

³ Keat's *Letters*.

⁴ Cp. Wordsworth's *Prelude* (4th Book).

Gently did my soul
Put off her veil, and, self-transmuted, stood
Naked, as in the presence of her God.

state of innocence. The state of nakedness and the state of innocence are both observable in childhood. The Brahma-sūtra (III. 4. 49):

An-āviṣhkurvaṇn anvayāt

deals with this state or attitude of mind which the mystic should cultivate for re-union. In Rādhā is seen these various phases of the soul's progress towards divinity. Avoiding the language and the symbology of love,¹ which are employed by love-saints to depict this progress or journey to bliss, the four stadia according to the language of the Yoga-śāstra² are described for the mystic as (1) Yatamāna-Samjñā, (2) Vyatireka-Samjñā, (3) Ekendriya-Samjñā, and (4) Vaṣikāra-Samjñā, which are explained in the inverse order by the Bhagavad-Gītā, verses II, 55 to 58, which must be studied in order further to know the mystic elements of this work.³

Rādhā has found her Charioteer—Kṛishṇa—in her own inner soul. The Upanishat says [*Katha*, III. 3]:

Ātmānam rathinam viddhi

and Śrī Kṛishṇa actually becomes the Charioteer (sārathi) of Pārtha (Arjuna)=Pārtha-sārathi.

This Charioteer Kṛishṇa is the Christ-principle seated in every heart (soul). This mystic truth, viz., the 'antaryāmitva' of the Godhead, declared ages ago by the Vedas, is well brought out by St. Macarius of Egypt:

'If, therefore, thou art become the throne of God and the Heavenly Charioteer has seated Himself within thee, and

¹ According to W. Blake, 'the language of Imagination is Art, for it speaks through symbols'.

² See *Pātañjala-Yoga-Sūtras*, I. 15 ff.

³ Our readers may compare these stages with such others (variants) described by such Christian Saints as St. Teresa, Ruysbroeck, Richard Rolle, etc., and *Marifat*, etc., of the Sūfi mystics. In Rolle's *Fire of Love*, is a phase known as 'canor' (the other two being 'calor' and 'dulcor'). 'Canor,' (song) may be compared with Bh.-Gī., IX. 14, 'Sa'atam kīrtayanto Mām,' always singing or hymning me. Rishi Nārada is a typical example of the Song-Saint. As to 'calor' (heat), see the Section on 'Mystic sense and experience,' where such signs as 'āhlāda, etc., have been described'. As to 'dulcor' (sweetness), it is 'Ānanda' itself, of Sac-chid-ānanda.

thy soul is wholly become a spiritual eye and is wholly made into light; if, too, thou art nourished with the heavenly food of that Spirit and hast drunk of the Living Water and put on the secret vesture of light—if thine inward man has experienced all these things and is established in abundant faith, lo! thou livest indeed the Eternal Life and thy soul rests even in this present time with the Lord.’¹

The occult significance of the Art² of Love, and of Rādhā and of Kṛishṇa, and of their Sport culminating in Re-union, must now be quite clear. Rādhā ‘is substantially oned’³ to God, and has attained what is called the third or ‘unitive’ stage.⁴

This discourse on the Art of Divine Love, here presented, could not have failed, we presume, to show the allegorical character of Divine Love or Passion portrayed in the grammar of sex. Between sexual instinct and spirituality there is an intimate association as psychologists, psychoanalysts and religious ascetics know. We have for example eminent authorities such as W. McDougall, F. R. S., saying: “that the energy of the sex impulse, if it is not expended wholly in its own channels of expression, may function as a re-enforcer of purely intellectual activities in situations that make no appeal to the instinct,”⁵ that “such indirect utilisation of the sex instinct as a great fund of energy available for other than purely sexual activities is the process which

¹ Heading of Ch. VIII in *Ruysbroeck*, by E. Underhill.

² ‘The hidden art

Of His high stratagem to win your heart,

.....

It was this heavenly art

(To) strike your troubled heart

Home to Himself [*Poems* by Crashaw].

³ *Revelations*, by Lady Julian.

⁴ The stage when the soul can ‘breathe in worlds to which the heaven of heavens is but a veil,’ where the soul can perceive ‘the forms whose kingdom is where time and place are not,’ according to *Prelude*, by Wordsworth.

⁵ P. 404, *Social Psychology*.

Freud has proposed to call 'sublimation,'¹ "And, apart from its primary operations, the great strength of the sex impulse gives it, as we have seen, a wide range of secondary functions of great importance for the higher life of mankind,"² "that its immense energy shall be brought as freely as possible into the service of the higher culture,"³ and that 'if the repressing forces are now re-enforced by moral training and æsthetic ideals, they manifest themselves only in sublimated forms'.⁴

The Art of Divine Love here allegorised in the persons of Rādhā and Kṛishṇa, may now be seen to be the process of the æsthetic sublimation of energy or soul-energy into the Divine realisation. Among Christian saints, such allegories are variously presented, beginning from the Song of Solomon.

As to Religion or Religious asceticism, the Vedānta begins by characterising God as :

Ūrdhva-reta [*Mahā-Nārāyaṇa-Up.*, XII. 1].

i.e., He whose sex-energies are directed upwards ;

and Śrī Kṛishṇa—the Incarnation of God—we have, in previous sections, shown to be the greatest ascetic—i.e., Brahmachārin, and He prescribes the practice of Brahmacharya or repressing and sublimating the sex impulse for divine ends, notably in His teachings :

Brahmachāri-vrate sthitah. [*Bh.-Gī.*, VI. 14.]

Brahmacharyam ahimsā cha. [*Bh.-Gī.*, XVII. 14] (*passim*).

and about women in particular, Śrī Kṛishṇa says :

Kīrtiṣ Śrīr vāk cha nārīṇām. [*Bh.-Gī.*, X. 34.]

i.e., In womanhood, purity (or chastity or good-repute, etc.) is Myself.

Hence the soul (Brahmachārini=Rādhā) is united with God (Brahmachārin=Kṛishṇa).

¹ P. 404, *Social Psychology*.

² P. 405, *Ibid*.

³ P. 405, *Ibid*.

⁴ Pp. 407—408, *Ibid*.

W. McDougall, the author above mentioned, says that "sublimation may result, most frequently and naturally perhaps, in a quickening of interest in romance or poetry or other form of art".¹ It should cause no wonder therefore if the divine-love exuberance of mystics all the world over has expressed itself in Romance, Poetry and Art, of which the Indian example such as that which has been dealt with in this Section, might offer to the mystic world a contribution of that description which is peculiarly Indian, and which brings out, in greater relief perhaps, the happy union of the philosophical, ethical and æsthetic elements in a soul hungering and thirsting after God. These elements are subsumed under the main categories, dealt with in the Bhagavad-Gītā, under the phrases, the *Karma-Jñāna-Bhakti*- and *Prapatti*-Paths to God. A controversy seems always to have subsisted amongst thinkers as to the way of considering how these elements ought to be associated or dissociated. Here is a good specimen of this: "The nuns founded their relationship to God on erotic love, the amorousness which they had struggled to conquer in their natural bodies. But Fénelon was not of an amorous nature; he was rather a highly moral and philosophical personality. Therefore the philosopher in him queries: Who is this God who should be loved in this manner? And the moralist in him answers: He is 'goodness' (*l'idée du bien*)".²

And we have this "goodness" in excelsis in the ideal of 'Brahamacharya' (continence) above alluded to, both on the part of the soul (*Rādā*) and of God (*Krishṇa*). They are a pair, which the 'Ekāki' (Unit-God) became

Nature, with endless being rife,
Parts each thing into "him" and "her"
And, in the arithmetic of life,
The smallest unit is a pair.³

¹ P. 424, *Social Psychology*.

² P. 251, *Mysticism in Heathendom and Christendom*, by Dr. E. Lehmann.

³ *The Angel in the House*, by Coventry Patmore.

What may be called the synthesis of action and contemplation in the process of Divine Love, is exemplified by the interplay of language, sentiment, and plot woven round the Divine Figures of Rādhā and Kṛishṇa, by the great Nature, as well as Religious, mystic, Jayadeva.

The soul is described as *Nirvāṇa*, i.e., 'Naked':¹
'Nirvāṇa-maya ev-āyam ātmā'.

So is God described. Hence there is kinship between God and soul in a nakedness which permits nothing to be interposed between, preventing intimate association, or 'embrace' (*parishvāṅga*) as the Bṛihadāraṇya-Upanishat metaphorically expresses. 'The first property of the soul,' says Ruysbroeck, 'is a *naked being*, devoid of all image. Thereby do we resemble, and are united to, the Father and His nature Divine'.² As to intimate union, this same Flemish mystic says: 'The Incomprehensible Light enfolds and penetrates us, as the air is penetrated by the light of the sun'.³ The mystic sees 'ascesis' in this process.

Otañ cha protañ cha. [*Subāla-Up.*, X.]

i.e., 'Woven like warp and woof,' were Rādhā (soul) and (God) Śrī Kṛishṇa.

Two old worlds rush into each other's arms, and a new world is formed. The sight is a grand 'Illumination,' for the soul has become 'deiform'.

In the personæ of Rādhā and Kṛishṇa, Divine Love is exemplified to us in a variety of symbolic imagery, 'under the similitude of corporeal things'. St. Thomas Aquinas says:

"It befits Sacred Scripture to transmit divine and spiritual things under the similitude of corporeal things. For God provides for all according to what matches their nature; but it is natural to man to come through things of sense to things of intellect, for all our knowledge begins from sense. Fittingly, then, in Holy Scriptures are spiritual things transmitted to us under the

¹ 'Barenness,' 'Nudity,' are other synonyms.

² P. 67, *Ruysbroeck*, by Evelyn Underhill.

³ P. 48, *Ibid.* The Sūfi offers the delights of sense to the Beloved, as His Worship [Pp. 7—8 *Sūfism*, by C. H. A. Bjerregaard.]

metaphors of corporeal, even as Dionysus says in the first chapter of the *Celestial Hierarchy*: 'It is impossible for the divine ray to shine upon us otherwise than invested with the variety of sacred veulings.' . . . When the Scripture speaks of the arm of God, it does not mean literally that in God there is a bodily member of this kind, but what is signified by this member, to wit, operative power."¹ [This method of corporeal representation of Divine things will be most strikingly evident in the Sections on 'Dravidian' and 'Persian,' Mysticism].

We have already hinted as to the significance of the 'Rasas' with reference to Divine Love, in the drama of which figure the types of Rādhā and Kṛishṇa. Rādhā is the female; and every soul is female; but no soul vested in a male body could so naturally pour forth love as a soul vested in a female body; and love here is spontaneous, needing no forced artism which a male nature would have to adopt. The love of female St. Āṇḍāl as contrasted with that of the other male saints of the Dravidian Hierarchy, is to be so discerned. Chaitanya of Bengal after categorising the 'Rasas' as Śānta, Dāśya, Sakhya, Vātsalya and Mādhura or Mādhurya, considered Mādhurya Rasa as typified by Rādhā and Kṛishṇa. 'It is the last—the Mādhurya love—as embodied in the passionate love of Rādhā and Kṛishṇa that deserves notice. This, according to the Vaishṇava mystic, is the highest mood of *bhakti*, implying as it does all the great elements of true God-love—faith, absolute trust, service, and the abandonment of all notions of self. There is no doubt that the language of these mystics is purely allegorical and illustrative, and that here there is no idealisation of carnal emotions.'² In the terms of a parable, Chaitanya describes the love of Kṛishṇa thus: 'In roving through the universe, lucky is the man who gets the seed of the creeper of faith (*bhakti*) through the grace of his *guru* and Kṛishṇa. He sows the seed like a gardener, waters it with the hearing and chanting of the Holy Name. As the creeper grows, it pierces through the Universe, passes beyond the *Viraja Brahma* world

¹ *Summa Theologica*, I.

² Pp. 37—38, *Chaitanya* (Natesan & Co., Pamphlets).

to the *Para-vyom(a)*, and above that to the heavenly *Brindāvan(a)*¹ where it creeps up the wishing-tree of Kṛishṇa's feet, spreads and bears fruit in the form of love (*prema*).²

In European literature, we have Dante and Beatrice, which is a parallel to the Divine Love portrayed by Rādhā-Kṛishṇa personæ. 'Love may cease to be the sensual prurience of rebellious adolescence, and become the true, soul's ardor of a Dante for a Beatrice; that earthly beauty may be seen to be but a tiny, evanescent spray of the immortal, ineffable sea of splendour; that life may be deemed as a travail of the spirit towards fuller and larger realisations, and Death not as a grisly phantom but as a merciful awakening into a more spacious existence.'³

Rādhā had died in Kṛishṇa; and it was a blissful process—the dying. Speaking on the 'Life Beyond,' Sir Arthur Conan Doyle stated that death (even ordinary death) was not a painful process. The actual severance of the soul from the body was accompanied by a thrill of joy as nothing in life had ever given. What then of 'dying to find life' of the mystics, of whom Rādhā stands as the Mother who protagonised spiritual Death in Eternal Life—Śrī Kṛishṇa?

Speaking of Balzac and his work *Seraphita*, a woman-type comparable with Rādhā, as a 'specialist' lover of God, Ali Nomad⁴ writes: "Swedenborg's theory of Heaven as a never-ending honeymoon in which spiritually-mated humans dwell, has been denounced by many as "shocking" to a refined and sensitive mind. But this idea is shocking only because even the most advanced minds are seldom Illumined,

¹ About *Brindāvana*, we had said in a previous section, that it was particularly noticeable in connection with the esoteric significance of Kṛishṇa-Līlā.

² P. 38, *Chaitanya* (Natesan & Co., Pamphlets).

³ Prof. R. Sadasivier on J. H. Cousin's *Modern English Poetry*.

⁴ P. 253, *Cosmic Consciousness*.

their advancement being along the lines of intellectual research and *acquired knowledge*, which, as we have previously explained, is not synonymous with *interior wisdom*.

"The illumined mind is bound to find in the eternal and ever-present fact of sex, the key to the mysteries—the password to immortal Godhood."

Elsewhere also, Ali Nomad writes: "In 'Seraphita,' Balzac expressed what may be termed spiritual love and that spiritual union with the Beloved, which the Sūfis believed to be the result of a perfect and complete 'mating,' between the sexes, on the spiritual plane, regardless of physical proximity or recognition, but which is also elsewhere described as the soul's glimpse of its union with the Absolute or God."¹

The motherhood of God and therefore the motherhood of woman, and that as exemplified in Rādhā, is the most potent idea involved in this Section. The *Dvaya-Mantra* (see my *Lives of Drāvida Saints*) contains the esoteric significance of all these truths; and it is a noteworthy fact that there is not a Hindu Temple, where this mother-element is not distinctly symbolised and enshrined. 'When the twain shall be one,' said Jesus.

In modern days these old truths were once more brought forward prominently by Paramahansa Rāmakrishṇa and his latter-day disciple the renowned Keshav Chandra Sena—i.e., the sublime truth of the Motherhood of God.

The one great mystic lesson involved in the Art of Divine Love, exemplified by Rādhā and Kṛishṇa is, that Divine Union and Divine Experience of Love are spiritual riches and glories which are at hand on earth—not promises merely, which have to be realised only in a post-mortem state or in a discarnate or incorporeal condition.

¹ P. 42, *Cosmic Consciousness*.

The metaphysic of the Art of Divine Love, may perhaps be better understood by the following:

'... Where elements of *sattva* and goodness are present, this attraction of the Beautiful in its super-physical forms,

The love of the moth for the Star,
Of the night for the morrow,
The devotion to something afar
From the sphere of our sorrow. [Shelley.]

is the cause of manifestations of genius, or of 'religious conversions' which also occur largely in the critical period of youth. In its metaphysical form—of the One which confers infinite expansion of life upon Its votary by becoming identical with him—the overpowering attraction of this, the Supremely Beautiful, plunges the Jīva that is ready for it into endless *vairāgya* and lifts it out therefrom into *viveka* and the Life Eternal. The classical Purāṇic story, of the marvellous enthusiasm and love, indeed love-madness, aroused in men and women by the super-human beauty of Kṛishna's physical form and the divine music of his flute, is an illustration of the effect that is produced by sensations, which are the staple of the life of a higher and more complex organism, or organisms less developed, but not so dull and low in the scale of evolution as to be unable to respond at all. In this sense the *Avatāra* may be said perhaps to have, amongst many other high purposes, one of setting up an ideal of physical form and nerve-organisation also, to be gradually grown into and realised by the race by means of the strain and striving of love and desire.¹

The Art also shows the rhythmic alternating principles of all life and action, *viz.*, pains (*viṣlesha*), and pleasures (*samślesha*) sublimated into the Divine arena, or sublimated into the spiritual planes, where their synthesis, or the

¹ Pp. 133—134, *Science of the Emotions*, by Bhagavān Dās, M.A. It is said that the weight of the Incarnation of Viṣṇu, when materialised, was a nose-ring of gold.

meeting ground of the contraries (*viruddha-vibhūṭikatva*),¹ is the ultimate realisation of a spiritual pilgrim.

Sri Kṛishṇa says: 'Adhyātma-vidyā vidyānām.'² = Of all sciences, I am the Science of the Spirit; and the Royal Road to that Science (Rāja-vidyā) is Love, such as ought to subsist between God and souls, and reciprocated in the manner exemplified by Rādhā and Kṛishṇa. All other Sciences and Arts serve to this consummate end:

All thoughts, all passions, all delights,
Whatever stirs this mortal frame,
All are but ministers of love,
And feed his sacred flame.³

Note 1.—The following notes are prepared from the excellent book: *The Vaishṇava Literature of Mediaeval Bengal*, by Rai Sahib Dineshchandra Sen, B.A. All mystics ought to read this book. (a) "The Theism of Bengal has for the most part found its inspiration in the mystic theme of the desire of the human soul to commune with the Divine Essence, personified in the divine hero Kṛishṇa, regarded as an Incarnation of Viṣṇu. It was thought that the creature might crave for union with the Creator in such fashion as Rādhā, the favourite of Kṛishṇa's joyous youth, craved for her lord and lover. Vaishṇava mysticism adopted romantic songs of the loves of this deified pair as the expression of the pain and rapture of the soul separated from God and yet ever conscious of and yearning for his infinite perfection and love. So early as the twelfth century, a Bengali, the famous Jayādeva, composed the *Gīta-Govinda*, the song of the divine Cowherd.⁴ To the devout Vaishṇava, the whole poem, unique for its soft and languorous style in Samskr̥it literature, is an allegory of the soul striving to escape from the distraction and allurements of the senses to find peace and rest in mystic union with God." [P. ii, J. D. Anderson, I.C.S.] (b) "Later, Vidyāpati Ṭhakur, in the Maithili dialect of Behar, and Chāṇḍīdas, in Bengali, wrote of the same theme. Both lived in the days when Eastern India suffered cruelly from Mughal raids. Both dwelt wistfully on God's love for man and man's love for God, as typified in the immortal tale of the long separation and final reunion of Kṛishṇa and his immortal counterpart Rādhā. The lyrical poems which recounted Rādhā's wail of love and separation became the hymns of believers who deplored their severance from God. Their religion was one of absolute surrender of self to the divine will." [P. iii, *Ibid.*] (c) "At the bottom, that God can only be described by negatives, is neither Christian nor Greek, but belongs to the old Religion of India." [P. iii, *Christian Mysticism*, by Dean Inge.] (d) "Mysticism, like most other types of religion, had its cradle in the East." [P. 125, *Ibid.*]

¹ Read the *Tiruvāymozhi*, vi. 3 ('Nalkuravum'), by St. Saṭhagopa.

² *Bhagavad-Gītā*, X. 32.

³ *Ode to Love*, by Coleridge.

⁴ Cp. reference to Cowherd in *R̥ig-Veda*, I. 22. 18: 'Viṣṇur Gopā', i.e., Viṣṇu (=Kṛishṇa) the cow-carer; and *R̥ig-Veda*, I. 154. 6, where the highest step of Viṣṇu is the abode of many-horned swiftly moving cows. Cp. *Bodhāyana-Dharma-sūtra*, ii. 5. 24.

(e) "I will draw near to thee in silence and will uncover thy feet, that it may please thee to unite me to thyself. Make myself thy bride, I will rejoice in nothing till I am in thy arms." [P. 228, *Ibid.*, St. Juan's utterance, which compare with Rādhā's to Kṛṣṇa, and *vice versa*.] (f) Wordsworth in his *Tintern Abbey*, puts forth the song:

" . . . That serene and blessed mood
In which the affections gently lead us on—
Until the breath of this corporeal frame,
And even the motion of our human blood
Almost suspended, we are laid asleep
In body, and become a living soul:
While with an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things."

So did in Kṛṣṇa, Rādhā; and in Rādhā, Kṛṣṇa, see 'into the life of things'. The process involved in this vision is the Art of Divine Love. (g). It is written—to take one example out of a legion, since Kṛṣṇa's days—that Mādhavendra Pūri had visions of Kṛṣṇa and swooned in ecstasies of joy as are depicted between Rādhā and Kṛṣṇa [Pp. 22—22, *Vaiṣṇava Literature*, etc., cited]. Sundar Singh was made for such visions, in his own Hindu Nation. But *per contra*, Akbar had Kṛṣṇa-visions and other Moslem converts! [P. 48, *Ibid.*] For Europe, Dr. A. Besant's works may be consulted. Lord Gaurāṅga by Sisir Kumar Ghose, is another Love-descriptive.

Note 2.—The Rādhā-Kṛṣṇa "songs represent the highest culture of the Vaiṣṇavas and are due to a variety of social and local causes which make it extremely difficult to convey an idea of their beauty and intrinsic worth to foreign scholars. The songs seem occasionally sensual in language, yet they are not so. It is not the commentator's labour which invests them with a mystic interpretation. The poets wrote under mystic influences, and what may seem to superficial readers to be a sensuous garb is the mere language of human love without having recourse to which the spiritual joy cannot be conveyed to ordinary people. Yet the diamond is a diamond and should not be confounded with the clay and dross with which it is found covered when Nature hands it to the jeweller." [P. 183, *op. cit.*]

In the Section 'Dravidian Mysticism,' but a feeble attempt will be made to portray the forms of Divine Emotion which South Indian Souls evinced. It has a character unique for itself compared to similar efflorescence Divine, effluent in other sections of the vast human family, where mystic vision has opened.

We may close this note with: "Art is the unity of a thing with itself, the outward rendered expressive of the inward, the soul incarnate, the body instinct with Spirit." To this, nods the couple—Rādhā and Kṛṣṇa. ". . . a sense of harmony and unity is translated into the language of the 'spiritual marriage'". [P. 230—231, *Mysticism True and False*, by W. F. Geikie-Cobb; Proceedings, Aristotelian Society, 1919—1920.]

Note 3. See Appendix D, in the mystical interpretation of Solomon's song, by W. R. Inge, p. 369, *Christian Mysticism*. With reference to India: "Meanwhile the Cultus of Kṛṣṇa was steadily giving a higher religious meaning. There were indeed, elements in the story of his youth which might seem difficult to harmonise with his divine character. The tale of his sports with the wives of the cowherds in the woods of the Vrindāvana was only endurable when it was read (as the Viṣṇu-Purāṇa hinted, V. xiii)

in the light of the spirit. As he began to sing in the moonlight, when the air was perfumed with the fragrance of the water-lily in whose buds the clustering bees were murmuring, the [Gopīs, one after another, came forth. One called out his name, then shrank abashed. Another prompted by love, pressed close to his side. A third dared not venture, but contented herself with meditating on Kṛishṇa with closed eyes and entire devotion; all acts of merit were then effaced by rapture, and all sin was expiated by sorrow at not beholding him; while others again, reflecting on the Most High Brahman as the cause of the world, obtained final deliverance. So through the lovely autumn nights they danced and frolicked, and the illimitable Being, assuming the character of a youth, pervaded the herdsmen's wives with his own essence, all diffusive like the wind; and the way was opened for the interpretation of sexual Love upon the higher plane, of the relation of the Soul to God." [P. 430, *Theism in Medieval India*, by J. Estlin Carpenter—a modern book of inestimable value to students of Hinduism and Buddhism. It is "the standard work" says A. G. Widgery, M.A., on p. viii of his *Comparative Study of Religions*.] Read Freud's sublimation of sex-love.

Note 4. Mādhava in his Śaṅkara Vijaya, ix—100, writes of Śaṅkara as having followed in the footsteps of Śrī Kṛishṇa, in having entered the body of a king to learn the Art of Love :

Tad-anaṅga-śāstra-pariśīlanam apy-
Amuna-iva saumya-karaṇena kṛitam
Na hi dosha-kṛit tad apī śiṣṭa-saraṇy-
Avan-ārtham anya-vapur etya yate.

The way of holy men (śiṣṭa-saraṇī) was thus followed by Śaṅkara. Says Leuba: "Whoever has read the mystics must have been struck and perhaps scandalised by the erotic character of their language and of their images . . . The commerce of God with man is by the mystics put entirely in terms of profane Love. . . . In the course of one page Ruysbroeck accumulates the following terms: "amorous embracements," "bonds of love," "ecstatic beatitude," "amorous immersion" [page 417, *Religious Consciousness*, by J. B. Pratt]. The Upanishadic students might read the *Paryāṅka-Vidyā* (passim).

Note 5. ". . . Kṛishṇa playing on the Flute under a flowering tree, Rādhā's quest of Kṛishṇa the runaway, the Gopīs' devotion to the divine Cowherd (Cp. "Gopā-adābhyah," *Rig-Veda*, I, 22. 8. A. G.), Kṛishṇa's Love for the Cow, Kṛishṇa's conduct in the car on the Kuru-field, the world-vision of Arjuna when his inner eye is opened by grace—these and other themes are represented in cheap bazar-pictures—and have a meaning for the student of mystical, symbolical art." [Page 16, *The Secret of Asia*, by T. L. Vaswani].

For esoteric interpretations of Rādhā and Kṛishṇa, s. v. 'Kṛishṇa', in Nārāyaṇa Aiyangār's *Essays on Indo-Aryan Mythology*, throws much light.

SECTION XI

DRAVIDIAN MYSTICISM

WE have shown Śaiva poets like Bilva-maṅgala and Appaya-dikshita, offering their final libations unto Viṣṇu, (who incarnated as Kṛishṇa).

Bilva-maṅgala or Līlā-suka, for example, wrote :

Saivā vayam na khalu tatra vichāraṇīyam
Pañch-āksharī-japa-parā nitarām tathāpi
Cheto madiyam atasi-kusum-āvabhāsam
Smer-ānamam smarati gopa-vadhū-kiṣoram.¹

i.e., "Mind not that I seem a Śaiva in outward appearance, but look deep into my heart to find the child Kṛishṇa there sporting in all his blandishments of beauty".

Śrī Śaṅkara, who is believed to have been a Śaiva, is a great devotee of Viṣṇu,² and all his references in the Brahma-Sūtras are to Viṣṇu and His symbol the Śālagrāma. His commentaries on the Viṣṇu-Sahasranāma and the Bhagavad-Gītā are further evidential; and he is a Mystic who invoked Nṛisimha for Grace. He sent his mother to Vaikuṇṭha.

Appaya-dikshita, who gave a Śaiva turn to the Advaita system of Śaṅkara, has in his Ānanda-lahari (a mystic treatise) exegetized on the Viṣṇu-Tattva, and his verse in the Kuvalayānanda, a work on Emotions and Rhetoric, has already been given in Section X as a typical illustration.

¹ Śrī-Kṛishṇa-Karṇ-āmṛita, II. 24. The Viṣṇu ideal covers Śivam.

² The whole Smārta community, who own Śrī Śaṅkara, claim Nārāyaṇa (Viṣṇu) as their first Guru, according to their Invocatory Stanza: "Nārāyanam Padmabhuvam Vasishṭham," etc.

Śiva himself, one of the Trinity of Hinduism, is shown to be a votary of Viṣṇu, for, Śrī Bhāgavata says (III. 28. 22) :

Yach-chhaucha-nissrita-sarit-pravar-odakena
Tirthena mūrdhny-adhikṛitena Śivas śivo'bhūt.

i.e., "By bearing on his head the purifying waters flowing from the feet of Viṣṇu, Śiva became really Śiva" (*i.e.*, blessed).

Next the Upanishat says :¹ "Śivaś-cha Nārāyaṇaḥ," *i.e.*, "Nārāyaṇa (= Viṣṇu) is the Heart of Śiva". Here is a Duality, and we have again the Hindu Trinity? The Trinity is known as Brahmā, Viṣṇu and Śiva, symbolising the threefold rhythmic processes of the Universe: Creation, Preservation, and Destruction, respectively. And how are they related? Viṣṇu, the Preservative Element, is the Central Principle, the other two Circumferential. Hence the beginning and end of the Universe is *Existence*, not *Extinction*. Hence the Upanishat says :²

Nārāyaṇāt Brahmā jāyate
Nārāyaṇāt Rudro Jāyate,

i.e., "From Nārāyaṇa (Viṣṇu), Brahmā was born, from Him was born Rudra (Śiva)".

[In the *Atharva-Śiras*, is written : "Antar-ād-antaram pr-āviṣat."

i.e., Śiva entered into Viṣṇu.]

Śrī Kṛishṇa says :

Rudrāṇām Śaṅkaras' ch-āsmi. [*Bh.-Gītā*, X. 23.]

i.e., 'I am Śaṅkara amongst the Rudras.'

Arjuna exclaims :

'Rudr-ādityāḥ, etc.,' *i.e.*, the Rudras, Adityas, etc.,—all gods—are found in Thy body, Kṛishṇa (= Viṣṇu) [*Bh.-Gītā*, XI, 22].

The *Viṣṇu-Purāṇa*, an authority recognised by all Vaidikas, says :

"Śaṅkaro Bhagavān Śauriḥ, Gaurī Lakshmī dvijottama !"

i.e., Rudra or Śiva is Kṛishṇa (or Viṣṇu) and Gaurī is Lakshmī.

¹ *Nārāyaṇ-ōpanishat*. 'Śivaś cha Nārāyaṇaḥ,' *i.e.*, Śivam, meaning Bliss (Ananda), is the characteristic of Viṣṇu. This is the Will or 'Icchā śakti' of Nārāyaṇa.

² *Ibid*. Also read *Skanda Up* : 'Śivasya hṛdayam Viṣṇuḥ'; and *Rāmāyaṇa*, where the Rishis declare :

'Adhikam menire Viṣṇum'.

The scientific fact involved in this doctrine of Trinity is the threefold processes of Anabolism, Metabolism, and Katabolism, the incessant interplay of which alone can exhibit life.¹ The whole life is Vishṇu, and the Central Preservative factor of that life is Vishṇu Himself. Proper life is Being (*sat*) and is maintained by knowledge or Consciousness (*chit*), and (*Ānanda*) Love. The term *Vishṇu* embodies these principles.²

This scientific fact is now corroborated by the Electronic Theory. Sir Oliver Lodge says :

“The most general theoretical result is that of Larmor, that for any atomic system, however complex, if the effectively moving Electrons are all negative, while the attraction of the positive on them is central, each line will be divided into three, exactly as in the provisional theory of Zeeman and Lorentz.”³

The mystic doctrine of the Christian Trinity, as corresponding with the Hindu Trinity may be read in the latest book called *Freemasonry and the Ancient Gods*, by J. S. M. Ward, B.A.⁴

¹ Cp. The conception of ‘Ion’ consisting of Faraday’s ‘an-ion’ ‘and cat-ion’. Also read Ch. VIII of McTaggart’s *Hegelian Cosmology* on the subject of Trinity—the three aspects of ‘the unity of the whole, its disruption, and the process of recovery,’ as J. S. Mackenzie puts it.

² The 5 *Koṣas* (*Kāñchukas*) of the Upanishads are familiar to all. The *Maitrāyaṇopaniṣad* says (VI. 13): “This food is the body of the blessed Vishṇu, called *Viśva-bhūt* (All-sustaining). Breath (*Prāṇa*) is the essence of food (*Anna*), Mind (*Manas*) of breath, Knowledge (*Vijñāna*) of mind, Joy (*Ānanda*) of knowledge.” Thus Vishṇu (=the All-sustainer, from the $\sqrt{\text{vish}}$) is the *Anandic* or Soul-principle which pervades all the lower principles which are its (Vishṇu’s) body. “The highest and the most concrete Category is *Ananda*. It is the first and the last thing. It is the one fact of life. All the rest are imperfect revelations of it” (P. 441, *Reign of Religion*, etc., by Rādhākṛishnan.)

³ P. 110, *Electrons*. Cp. Shelley: ‘The one abides, the many change and pass; and Heaven’s light for ever shines, earth’s shadows fly.’

⁴ The Three Logico outpourings, descanted on by C. W. Leadbeater in his: *The Christian Creed*, ought to be read by all mystics and masons. *Esoteric Christianity*, by A. Besant is a most useful parallel study. For the treatment of Christ, Logically, works by St. Clement of Alexandria and other Neo-Platonic writers may be consulted.

Vishṇu is thus symbolical of the Central Positive Principle, and all-pervading ($\sqrt{\text{vishṇu}} = \text{vyāptau}$) the other Circumferential Negative Principles.¹ Consider also the threefold movements referred to by Hegel and other thinkers, viz., thesis (*Brahmā*), antithesis (*Rudra*) and synthesis (*Vishṇu*).² This Trinity is the *Fundamentum* of the Cosmos.

Rudra is the Power which excites *Tamas*, i.e., Resistance, Inertia, etc., to matter; *Brahmā* is the Power which excites *Rajas*, i.e., Activity, Mobility, etc., to it; and lest in this opposition, chaos might result, Vishṇu excites *Satva*, i.e., Rhythm, Harmony, etc., so as to evolve a Cosmos. So Vishṇu is Love;³ God is Love; hence God is Vishnu—Nārāyaṇa.

¹ I have already alluded to what is meant by the Nārāyaṇic Consciousness, and now I draw attention to the significance of the term Vishṇu. Hence Vaishṇavism is Cosmopolitan; and Rāmānuja by his exposition of Vaishṇavism taught a universal Religion and Philosophy. Prof. S. Rādhākrishnan's views are here useful. He writes:

'Differences are seen if our attention is turned to the views of the religious souls who are bred in creeds and conventions. Though the Soul is the supreme judge in spiritual matters, it is much hampered in its life by the consciousness of books and traditions. So while those who know reality at first hand are unanimous about the Mystic vision and experience, it is those that have received faith second-hand that differ. If we interpret mysticism rightly, then there is nothing more remarkable than the perfect agreement of the testimony of the mystics far removed from each other in time and space, race and language. Perfectly unaware of each other's utterances, they will corroborate each other's evidence, suggesting to us that there is the inexorable logic of Truth which forces them to have the same experience. Though in the expression of their vision the mystics generally make use of the religious formulæ of the times, they agree in the fundamental facts that Spirit is the all-inclusive reality and the world is a divine manifestation. God is all, and man is a passing phase of the Infinite. "They know that we inhabit an invisible spiritual environment from which help comes, our Soul being mysteriously one with a larger Soul whose instruments we are." (Pluralistic Universe, by William James, p. 308). (Pp. 263–264, *The Reign of Religion in Contemporary Philosophy*). In such sense, Vaishṇavism is mysticism, universal. See Śaṅkara's decision at end of Section.

² The Downward Path, the Upward Path, and the Abiding One, respectively. According to Heraclitus, these are essentially the same. This is symbolically expressed by saying that the Vishṇu principle (synthesis) dwells or abides in the other two. Compare this with Bergson's ideas of rest in change, etc.

³ Vishṇu of Satva, rises upwards (like Fire), *Brahmā* of *Rajas* moves sideways (like Water), and *Rudra* of *Tamas* gravitates downward (like Earth). Cp. *Bhagavad-Gītā*, XIV. 18: 'Urdhvam gacchanti satvasthāḥ, etc.'

"Tad Vishṇoḥ paramam padam" is the refrain of the Rīg-Veda, re-echoed by the Upanishads to which all Vaidikas subscribe. And the conditions of a universal religion are thus evident in the Dravidian thought. (See end of Section).

Emilé Burnouf's observations about the Vishṇu Principle are here of paramount importance. He writes: "As soon however as the Brāhmans had conceived the absolute unity of the Being, in the presence of the multiplicity of living beings who inhabit the universe, and who are subjected to the immutable laws of generation, to the transmission and analogy of shape, they were naturally led to the theory of incarnation, which, after all, is that of the Universal Soul, or Vishṇu. In the doctrine of creation, God keeps substantially aloof from created things, just as they are among themselves. Incarnation is however not the sequel of this doctrine; modern philosophy proves this by not mentioning it, the Judas-Arabic doctrine by rejecting it, and the Christian doctrine by defining it as a miracle and a mystery. Yet in Pantheism there is always a theory resembling that of the Incarnation, whatever its form; in Brāhmanism, Incarnation is a natural sequence of the admitted principles. Vishṇu then is the divine person, which becomes incarnate, not at one particular time and by a miracle, but always and everywhere. Every living being, however base, contains in himself Vishṇu Incarnate. His presence in men not only shows itself in the walk of life and in physical excellence, but also and especially in the Soul's evidences, which are true thought and moral actions."¹

¹ Pp. 95—96, *The Science of Religions*. Vishṇu-Krishṇa is primordially the God of Love. How this Vishṇu principle is closely connected with Mazdaism, I have shown in my work: *Mazdaism in the Light of Vishnuism*; and how Mazdaism in its turn influenced Persian mysticism or Sūfiism will be seen from the section XII ff. The Persian is "the nearest of kin to the Hindu on the other side of the Hindukush" says Dr. E. Lehmman in his *Mysticism in Heathendom and Christendom*, p. 56. It is no wonder, therefore, that Vaishṇavism became *par excellence*, the Religion of Love. In Saivism, the element of fear is paramount, which is eliminated in Vaishṇavism

Rev. W. Temple wrote a book called *Plato and Christianity*. Reviewing this book, E. J. Urwick observes: "... He (Temple) seems to be entirely unconscious of the fact that before Plato wrote and before Christ came, there had been revelations of God as the God of Love and tenderness in which these aspects of the divine nature were emphasised as completely as in the Christian revelation. If he had known anything of the true Kṛishṇa-worship

pure. But Śivam (Siva=Rudra) as meaning Love, is finally reducible to Viṣṇu. A note from Sir R. G. Bhandarkar's book: *Vaiṣṇavism, Śaivism, etc.*, is here pertinent: 'It will thus be seen that, in the time of the Gṛihya-Sūtras, Rudra (=Śiva) was still a terrible God, who had to be appeased. He was the god that held sway over regions away from home, over fields, wildernesses, cemeteries, mountains, old trees and rivers. Whenever a man came to anything which inspired awe and terror, Rudra was the god thought of and prayed to protect. Herein lies the reason which rendered him in later times the omnipresent supreme lord of the universe to the exclusion of all other Vedic gods except Viṣṇu. Many are the occasions in the life of man, which excite fear; there are epidemics and other diseases, poisons, serpents, storms, thunderbolts and wild and awful scenes, and consequently the god who brings on these occasions and protects when appeased will be thought of oftener than other gods. The loveliness of the works of God, his greatness and majesty and his mysterious nature are also matters which strike the mind of man; and these appear to have operated in bringing Viṣṇu into prominence. What contributed to the formation of Vaiṣṇavism were the appearances and occurrences which excited love, admiration and a spirit of worship; while in Rudra-Śaivism the sentiment of fear is at the bottom, howsoever concealed it may have become in certain developments of it, and this sentiment it is that has worked itself out in the formation of various Rudra-Śaiva systems of later times. In the monotheistic religions of other countries the same god is feared and loved; in India the god that is loved is Viṣṇu-Nārāyaṇa-Vāsudeva-Kṛishṇa, while the god that is feared is Rudra-Śiva' [P. 106]. It is evident from this that the Viṣṇu-aspect of God as love, is naturally the aspect which the mystic courts. The mystics' creed is optimism; and the appropriate deity for such a creed is constituted in the fulsome idea conveyed by the expression: *Viṣṇu-Nārāyaṇa-Vāsudeva-Kṛishṇa*. Śaivism is the religion of Fear inasmuch as Rudra (=Śiva) is the God of terror, who lives in the burning ground; and Vaiṣṇavism is purely the religion of Love, for Viṣṇu is the God of Love, with his abode in *Svar* or Bliss. Rudra comes from \sqrt{Rudir} , to weep.

The reason for the prominence of Vaiṣṇavism in India—not to speak of its world-wide effect in modern days (which has been touched upon in the Section on Śrī Kṛishṇa and World-Appreciation)—has been set forth by M. G. Ranade in his *Essays on Religious and Social Reform*, thus: "As a matter of fact, both before Śaṅkarācārya's time and after his death, the modified Advaita system of Rāmānuja has played a great part in Indian philosophy, and to it may be traced the rise and progress of the Vaiṣṇava Sects throughout India, which Sects have attained to a higher and truer conception of Theism than any of the other prevailing systems." [P. 12.]

of India, if he had even talked with a fervent Vaishṇava, or Hindu follower of the path of love, he could not have made the wild assertion which he does make about the impossibility of any one in Plato's day realising to the full that God is mercy and love and tenderness as well as justice." [P. 245, *The Message of Plato*]. For the Eastern ancestry of Plato's doctrine and other indebtedness of the West to the Vedānta of the East, this same book may be advantageously referred to.¹

In the *R̥g-Veda*, it is written of Viṣṇu :

Ajāyamano bahudhā vijāyate. [*Purusha-Sūkta*.]

i.e., 'Unborn, I am born multiplicit'.

And Śrī Kṛishṇa, who is Viṣṇu incarnate says :

Bahūni Me vyatītāni janmāni. [*Bh.-Gītā*, IV. 5.]

i.e., 'Numberless Incarnations of Me have been in the Past'.

Such is the ageless ancestry of Vaishṇavism—the Religion of Love.

The Dravidian saints, therefore, reared their system of Love (Ānanda) on the above sub-structure or foundations of Viṣṇu ('Śiṣaṣ cha hṛidayam Viṣṇuḥ') embodying in a Unity, the Duality of Brahmā and Śiva; or a Unity of Viṣṇu pervading the Trinity of Brahmā, Viṣṇu and Śiva. The Unity, in whatever form conceived, is one, the essential nature of which is Love. Viṣṇu is thus Love, and Śivam is Love. And along the Path of Love lay the quest of God, by the Dravidian Mystics or saints.

According to them, the categorical postulation of the phases which the Soul in quest of God, assumes,

¹ It is a most hopeful sign that Englishmen have now begun to open their eyes to the Wisdom of India. J. S. Mackenzie, on p. 475—6 of his *Elements of Constructive Philosophy*, complains thus: "The religion that is most nearly akin to a philosophical construction would seem to be that of Brāhmanism. It is not altogether creditable to us, as the nation to which the protection of Indian civilisation has fallen, that we have done so little towards the interpretation and appreciation of this great religious movement."

is sixfold. It is called technically *Ākāra-Shaṭka*. What are they?

1. Anany-ārha-śeṣhatva,
2. Ananya-śaranatva,
3. Anvaya-dhṛititva,
4. Vyatireka-adhṛititva,
5. Tad-eka-bhogatva,
- and 6. Tad-eka-nirvāhyatva.

These may be broadly (never accurately) put into the English tongue, as the states of the Souls, to God, of being :

1. By Him appropriable,
2. To Him entrustable,
3. With Him consolate,
4. Without Him disconsolate,
5. By Him enjoyable,
- and 6. By Him fulfillable.

[A. Poulain S, J. in his celebrated work, "The Graces of Interior Prayer" (p. 53) enumerates the four stages or degrees of the mystic union, viz. :

- (1) The incomplete mystic union or the prayer of quiet.
- (2) The full or semi-ecstatic union or the prayer of union.
- (3) The ecstatic union or ecstasy.
- (4) The transforming or deifying union, or the spiritual marriage of the Soul with God.]

At first sight, this classification might seem intimidatingly academic, but illustrations of each of the six positions, borrowed from the *Rāmāyaṇa*, will bring home to readers, to whom this method of categorisation is unfamiliar, what is intended.

- (1) By him appropriable, is to be for His use or purpose.

Sītā (who symbolises the Soul) says that to Rāma (who symbolises God), she is

Linked like the Day-God and his shine,
I am my Lord's, and He is mine.¹

¹ *Rāmāyaṇa*, V. 21. 16, "Ananyā Rāghaveṇ-āham," etc. Compare,
Prabh-ārkāv-iva samprīktau
Bhava-bhīti-nivṛittaye
Rakshitārau tri-jagatām
Lakṣmī-Nārāyanau bhaje.

[from the *Divya-Sūri-Charita*, I. 1, by Garuḍavāhana Paṇḍita.]

That is to say that the Soul is related to God like the Sunshine is to the Sun ; and the one can never be separated from the other.

(2) To Him entrustable, *i.e.*, the Soul is committed to God's care :

Sitā tells Rāvaṇa :

To ashes thee I could reduce
Did my trust in Rāma permit.¹

i.e., I am so absolutely consigned to His protection that I cannot violate that holy pledge by resorting to self-protection ; *i.e.*, When my care is entirely resigned to Rāma, I cannot without His sanction, move myself against thee (Rāvaṇa) in self-protection.

(3) With God, console. This is *saṁślesha* or conjunction with God.

Sitā presses Rāma to take her with him to the woods, for :

With Thee is Heaven, where'er the spot ;
Each place is Hell, where thou art not.²

Thus Soul's real consolation is to be with God.

(4) Without God, disconsolate. This is *viślesha* or disjunction from God. Śrī Rāma advises his brother Lakshmaṇa, and his wife Sitā, not to accompany Him to the forest, but remain in Ayodhya. But Lakshmaṇa says :

Not I, O Raghu's son, nor she
Could live one hour deprived of Thee,
We were, without thine arm to save,
Like fish deserted by the wave.³

¹ Rāmāyaṇa, V. 22. 20, " tapasā cha-iva patanāt." etc.

² Ibid., II. 30. 18, " yas tvayā saha," etc. Cp. :

Then dawns the Invisible ; the Unseen its truth reveals ;
My outward sense is gone, my inward essence feels :
Its wings are almost free—its home, its harbour found,
Measuring the gulf, it stoops and dares the final bound.

[*The Prisoner*, by Emily Bronte]

This is an example of ' Yoga ' -daṣā.

³ Ibid., II. 53. 31, " na hi Sitā tvayā hinā," etc. Cp. :

' Oh ! dreadful is the check—intense the agony—
When the ear begins to hear, and the eye begins to see ;
When the pulse begins to throb, the brain to think again ;
The soul to feel the flesh, and the flesh to feel the chain.' [Bronte]
This is an example of ' Vyutthāna ' -daṣā.

(5) By God enjoyable.

i.e., The Soul is made for God's joy :

Absorbed in woe the lady Sitā sees
No Rakshas guard, no blooming trees,
Her eyes are with her thoughts, and they
Are fixed on Rāma far away.¹

Sitā is thus solely for Rāma's joy.

(6) By God fulfillable.

That is, the final disposal of all matters lies in God's hands. Sitā says :

'Tis for Rāma, the brave,
To reduce Lañka to grave.
To lead me then to Him back,
His alone is such knack.²

En semble, the *Ākāra-shaṭka* gives us the idea of the Soul as the property of God, which can never be alienated from Him. Every care therefore, God is bound, by the very nature of this relation, to bestow on the Soul. The Soul's happiness consists in fellowship with God, the absence of which is misery. The Soul exists for God's joy ; and its final destiny or fulfilment is in His hands. In such reflections, the Soul may rest in peace and bliss. This is the ideal, in a nutshell, of the Mystic, and the *Rāmāyaṇa* is essentially a book of the Mystic. It is written that the *Rāmāyaṇa* is in its essence the story of Sitā :

Rāmāyaṇam idam kṛitsnam
Sitāyāś charitam mahat.³

The story represents all the stadia in the Path of Divine Love, and Sitā is typical of the fidelity of this Love. Sitā is the bride in all the plenitude of its meaning, and Rāma the Bridegroom. In Rāma's figure is represented all that the love in the heart of God feels for the Souls. All the situations of love portrayed between Rādhā and Kṛishṇa (see Section X),

¹ *Rāmāyaṇa*, V. 15. 25, "naishā paśyati," etc.

² *Ibid.*, V. 39. 30, "śarais tu," etc.

³ In the *Bāla-Kāṇḍa*.

hold good in a much more dramatised measure in the Rāmāyaṇa.

Rāma and Kṛishṇa are one. They are incarnations of God—of the pleromaic kind—manifested in the universe, at different times, for different purposes, such that the *zeitgeist* of those times warranted. Śrī Kṛishṇa himself says :

Rāmaṣ ṣastra-bhṛitām Aham.¹

i.e., "Of weapon-bearers, I am Rāma".

The poet Bilva-maṅgala, a devotee of Kṛishṇa, makes the mother of Kṛishṇa, Yaśoda, sing to him a lullaby to send Him to sleep, in the cradle. The song is thus sung :

Rāmo nāma babbūva, hum, tad-abalā Sīt-eti, hum, tat-pitur-
Vāchā Pañchavaṭi-vane viharatas tam āharad Rāvaṇah.
Nidr-ārtham janani-kathām iti Hareh hum-kāratas ṣṛiṇvataḥ
Saumitre! kva dhanur dhanur dhanur-iti, vyagrā girāḥ pātu naḥ.²

i.e., "Dear child, Kṛishṇa, listen to this story. There was once a personage, Rāma. 'Yes!' His wife was known by the epithet Sītā. 'Yes!' They were both recreating themselves in the Pañchavaṭi woods. 'Yes!' When Rāvaṇa came and abducted her. . . The child here abruptly said: 'Lakshmaṇa (my brother)! Where is my bow, bow, bow?'"

Kṛishṇa thus loudly dreamt His own prior Rāmā-ship! [According to Freud's Psycho-analysis, dreams are hidden realities in the 'Unconscious'].

The Soul has been described in previous Sections in a somewhat metaphysical aspect. But in the 'Ākāra-shaṭka', we have an exclusive description which gives us the ethical and æsthetical relations in which it stands to Divinity—relations which contribute to the contents of the Mystic's contemplation of the Godhead.³

¹ *Bhagavad-Gītā*, X. 31.

² *Kṛishṇa-Karṇ-āmṛita*, II. 72.

³ It must be evident by now that the Mystic's God is a God who enters into the most intimate personal relations with Souls, "a God whom men can love, a God to whom men can pray, who takes sides, who has purposes and preferences, whose attributes howsoever conceived leave unimpaired the possibility of a personal relation between Himself and those whom He has created". (P. 21, *Philosophic Doubt*, by A. J. Balfour.)

The Rāmāyaṇa story, as might be viewed from the mystical standpoint, is the Sport of Creation, performed between two principles, the Universal and the Particular—Rāma and Sītā respectively—till the Central particle, the Soul—the self-conscious spiritual unity—expands into the boundless Vast. It is not Sītā alone that laments; Rāma's laments are vaster, as the Poet Vālmiki has depicted in his momentous work, the Rāmāyaṇa, which has only to be read in the mystic spirit, to know the profound Divine mysteries treated of in it.

We have before dwelt at length on the Upanishadic term *Rasa*, and as it has been treated in Samskr̥it works on the Science and Art of Æsthetics; and how *Rāma* means He who is Blissful, and gives Bliss to others (from *ramayat-iti rāmaḥ*), and *Sītā* means: She who was born from the furrow of the plough. Hence the Soul that is born out of material conditions is wafted to Bliss. Sītā is at-oned with Rāma.

The moral story of the Rāmāyaṇa is thus symbolical of our individual life-complex. The following verse tersely points out the moral:

Darp-odagra-daṣ-endriy-ānana-mano-nakṭāñchar-ādhishṭhite
Dehe'smin bhava-sindhunā parigate dinām daṣām āsthitaḥ
Adyatve Hanumat-samena guruṇā prakhyāpit-ārthaḥ pumān
Laṅkā-ruddha-Videha-Rāja-Tanayā-nyāyena lālapyate. ¹

i.e., This body of ours is the Island of Laṅkā. The Ocean of Samsāra surrounds it. The King of the Island is the Tenfaced (Rāvaṇa) senses.² The Soul (Sītā) is confined in this Island. The saviour Hanumān³ delivers her the message of God (Rāma), and hearing it, the Soul melts into the God-lament.

¹ *Saṅkalpa-Sūryodaya*, by Vedānta Deśika, I. 72.

² The five Senses of Knowledge, and the five of Action.

³ Hanumān symbolises the principle of Mediation. The first Mediatrix is Śrī; and all the Apostolics perform this function—the Achāryas. "They are the mediators between God and Man. They are the witnesses to prove that man can be raised to the likeness of God. They are the Superman of Nietzsche, the philosopher-kings of Plato, the true Brāhmaṇas of the Orient. They are the legislators of humanity summing up the spiritual forces of the age and forcing the world along new paths and movements. They form the spiritual aristocracy of the world. In them the life of spirit is incarnate." (Pp. 323—324, *The Reign of Religion in Contemporary Philosophy*, by S. Rādhākṛishnan, M.A.)

The union then, is the resolution of the Particular into the Universal; and the Sport of Life is accomplished. The Egocentric is to finish in the Deocentric. The three towering Rāma-mystics of India are Tulasi Das in Hindustan (in Hindi) and Kambar and Periya-v-ācchām-pillai in the Dekkan (in Tamil), the former two laymen, the latter a cleric. But the ancients were the Dravidian saints who embarked on the quest which the Rādhā and the Sitā types were to them exemplars. As mystics, they constituted themselves into Brides, God being their Spouse; and their Union is symbolised as the Marriage.¹

There is a terse mystic treatise² written on the Soul-marriage, which may be briefly rendered thus:

Śriyaḥ-Patiḥ (*i.e.*, Śrīman-Nārāyaṇa)³ is the Cloud. A downpour of love fell from it. In the soil of compassion, the plant of Life sprouted up. Thus to the Father of Longing and the Mother of Wisdom, a girl was born, which was baptised as the Soul. She was fed with the food of taste for God. In due course Wisdom bloomed in the Child; and time was ripe for Marriage. Marriage is a sacrament which is performed in the Presence of Fire (symbolising the energising Divine Principle (*libido*?). Fire is ignited, Godly men are clustered together; and the Bride-Soul is handed over to the Spouse—God, with the Oblation of Self-knowledge. The Bride is vested in the robes of Humility, and the thread of Service is tied round the neck; and decked with the jewels of Name and Form. She is led to the Seat of Faith, the Fire of All-Consciousness is fanned, fed by the Fuel of Renunciation, and the final act of

¹ 'Most of the poems (of St. John of the Cross) are based directly or indirectly on nuptial imagery, on the mutual love of Bride and Bridegroom.' [P. 389, *The Philosophy of Mysticism*, by E. I. Watkin.] Read the *Cantic of Canticles* in the Bible.

² *Ātma-Vivāha*, by Nañḍīyar.

³ The esoteric meaning of this expression is that the Father and the Mother complements of the Godhead are united as the Word and its Meaning. In this connection modern philosophy on questions of realism and idealism, contending about the relations of facts and their meanings, may be borne in mind. The Rāmāyaṇa, the Mahābhārata etc., undertake this 'Nārāyaṇa-kathāṃ'.

Surrender is offered into the Fire. The Bride is then conducted into the Nuptial Chamber of Heaven, where on the Bed of Joy, Marriage is consummated¹—one game won in the Cosmic Sport! The soul now *being one* with God *is itself God* by participation.

The absolute fidelity of this wedlock is represented by the six phases (Ākāra-Shaṭka) above discussed. This description also gives the clue to the flamboyant style to which all God-mystics resort in order to express themselves to other men as intelligently as possible.

Hence the symbology of Marriage is the key-note to the utterances of the Dravidian Mystics.² The technique of it is peculiar to this class; and we shall therefore now hasten to give a summary of it.

There is a verse in the ancient Tamil work—called the *Tolkāppiyam*³, to the effect:

Pōkellām pālai punartan-aṟuñ-kuriñji
Yakkam šērnd-ūḍal aṇi marudam nōkkunḡāl
Illirukku-mullaṟy-iraṅga naṟu-neidal
Šoll-irukkum aimbāṟṟokai.

¹ We have a peculiar type of the Mystic in Swedenborg. He gives physiological and anatomical correspondences to life-processes, where he uses the symbols of marriage and nuptials. Some short extracts alone are here inserted as specimens:

"401. III. The love or will is not able to do anything through its human form apart from Marriage with the wisdom or understanding." (Pp. 299—300, *Angelic Wisdom concerning the Divine Love and the Divine Wisdom.*)

"402. IV. The love or will prepares a house or bridal bed for the future wife, which is the wisdom or understanding." (P. 300, *Ibid.*)

"404. VI. When the Nuptials are accomplished, the first conjunction is through the affection of knowing, and the affection of Truth is the issue." (Pp. 303—304. *Ibid.*)

"The state of man after birth, from the state of ignorance up to the state of intelligence, and from this to the state of wisdom, is here understood by Nuptials." (Pp. 304, *Ibid.*)

² The Marriage and nuptial metaphors mean the complete surrender of the Soul to God. Bertrand Russell says: "The transition from the life of the finite self to the infinite life in the whole requires a moment of absolute self-surrender when all personal will seems to cease, and the Soul feels itself in passive submission to the universe." (P. 49, *Essence of Religion.*)

³ Fourteenth Sūtra, Chapter on *Porul*.

This verse treats about the characteristic love peculiar to the physiographical features of land. The Tamilians, *i.e.*, the Dravidians divide the land into five *Tiṇai*gal, *i.e.*, land-classifications. In Tamil grammar, *Porul* is treated. *Porul* (substance or subject-matter) is divided into *Akam* (inner) and *Puram* (outer). Of these *Akam*, the Subjective,¹ treats of love, its various emotions, and incidents; and *Puram*, the Objective,² relates to all other things—life in general, and especially war and the affairs of the states. Love is *true* or *natural*, when mutual affection draws the parties together, and *untrue* or *unnatural* when it is one-sided (*kaikilai*) or ill-assorted and *morganatic* (*perum tiṇai*) True love is considered under five aspects, *viz.*, union (*puṇartal*), separation (*pirital*), patience in separation (*iruttal*), wailing (*iraṅgal*), and sulking, (*ūḍal*), and these are made to fit in with the fivefold physiographical division, *viz.*:

1. Mountain (*kuriñji*), or high-land,
2. Desert (*pālai*), or sandy-desert,
3. Jungle (*mullai*), or pasture-land,
4. Beach (*neital*), or sea-board, and
5. Fields (*marutam*), or town-ship.

Further, it is made to turn on the six divisions of the seasons, *viz.*,

1. Cloudy (*kār*),
2. Cold (*kuzhir*),
3. Early dew (*mun-pani*),
4. Late dew (*pin-pani*),
5. Spring (*ilā-venil*), and
6. Summer (*muzhu-venil*);

and on the six divisions of the day, *viz.*,

1. The first hours of night (*mālai*),
2. Midnight (*yāmam*),
3. The small hours of night (*kālai*),
4. Morning (*vaikarai*),
5. Noon (*nan-pakal*), and
6. Evening (*erpaḍu*).

¹ Developed mostly in Eastern civilisations.

² Developed mostly in Western civilisations.

Besides these, the natural peculiarities of each of the five divisions are made to bear on the aspect of love peculiar to it. Such peculiarities are comprised under fourteen heads, *viz.*,

1. Deities (*āraṇaṅgu*),
2. Nobles (*uyarndōr*),
3. The vulgar (*ilindōr*),
4. Birds (*pul*),
5. Beasts (*vilangu*),
6. Town (*ūr*),
7. Water (*nir*),
8. Flowers (*pū*),
9. Trees (*maram*),
10. Food (*vuṇā*),
11. Drum (*paṇai*),
12. Lyre (*vāl*),
13. Tune (*paṇ*), and
14. Occupation (*tozhil*).

Love again is 'wedded' (*karpu*), or 'furtive' (*kalavu*); and furtive love leads to wedlock, or the grave, for the rejected lovers cannot bear life without love. This is a bare outline of *Akam*, and commentators find in it an allegory of the different stages through which the soul of man passes from its appearance in the body to its final absorption in the Supreme.¹

A love-raid is connected with the mountain (*kuriñji*), then invasion in the jungle (*mullai*), then follows seige in the fields (*marutam*), war near the sea-beach (*neital*), and victory in the desert (*pālai*). Love is thus Victor. Both God and mystics are Lovers.

The meeting place or the trysting spot is the Hills (*kuriñji*)—to this the Element Ether (*Ākāśa*) corresponds. The place of separation is the sandy waste (*pālai*)—to which the Element Fire (*tejas*) corresponds. The sulking place is the town-ship (*marutam*)—to which the Element Wind (*Vāyu*) corresponds. The spot where the lover sits expectant is the sea-side (*neital*)—to which the Element Water (*Ap*) corresponds. And what is left is the Pasture Land (*mullai*), where the lovers are on Solid Earth, and their Union is solidified.

¹ Pp. 16—17, *A Primer of Tamil Literature*, by M. S. Pūrṇaliṅgam Pillai, M.A. Also see *Bhagavad-vishayam*, Vol. I, p. 330 ff. (Telugu Edition).

They reciprocally regret, and future plans are discussed. Expectancy is thus at an end, for, the Goal is won.

This in summary is the technique of the Dravidian mystics, and for the readers of the present dissertation, elaborations of their cult do not seem warranted.¹ Therefore let me proceed to exhibit a few specimens of their God-love outpourings, and complete this Section as speedily as possible.

St. Nammāzhvār (or Ṣaṭhagopa) appeals to his mind thus :

God of Bliss, *ne plus ultra*,
Of Wisdom and Love, stript of stain—Granter,
Of holy Immortals, the Lord,
The Saviour! the blazing Glory,
To Him bend, O heart! and be blest.²

The excellences or Perfections (*kalyāṇa-guṇa*) of God are infinite. But the mystic (*bhakta*) like St. Nammāzhvār, gives prominence to *Nalam* or *Love*. Here arise some philosophical reflections. Scientific empiricism held sway sometimes, and Hegelian idealism rose to stem that torrent breaking out into irreligious agnosticism; and yet the aspirations of the human heart remained unsatisfied. There was coldness of the mere intellectual idealism which tried to establish an all-diffuse spiritual stuff, which simply all-pervaded and did nothing more. Rudolf Eucken now appeared on the scene and brought in the questions of 'universal' religion, and 'characteristic' religion, and 'Personal Idealism'.³ A living personal God thus came into prominence; but the pantheist put this down as limitations to the Absolute, thus destroying the very concept of Absolutism. But when the mystic (*bhakta*) intervenes and presents an all-pervading Impersonality, as identical with the Personality of *Infinite* attributes, the colourlessness of the

¹ The *Pattu-p-pāṭṭu*, or *The Ten Idylls*, may be referred to.

² "Uyarvara v-uyarnalam-Udaiyavan evan avan, etc." (I. 1. 1 *Tiruvāy-mozhi*.)

³ "Perfect personality (Cp. *pūrṇ-āvatāra*) is in God only: to all finite minds, only a pale copy of it is allotted" (Lotze).

Impersonal Pantheistic doctrine, and the metaphysical difficulty of reconciling the much-coloured or many-coloured Personal-God doctrine, both seem to disappear.

If *Impersonal* is a word that is resorted to in order to remove the idea of limitation, which the word *Personal* seems to suggest, where is the objection (metaphysical or moral) in positing a Godhead, which is a Person of *infinite* attributes. Personality *per se* is a partial concept, and so is Impersonality *per se*; for it is cold, and takes no count of the fire burning in the human heart. The *modus vivendi*, at this crux of philosophy, is to blend the partial concepts and have a whole presented to our consciousness—a Pisgah vision of Divinity.¹ And this is what we have in the inspired utterances of saintly Mystics such as St. Nammāzhvār. He experiences God of infinite Excellences, foremost of which is Love. The concept of God which electrifies the Soul—magnetizes the Soul,² if so to

¹ "It is well-known that God is infinite, for He is called the Infinite. But He is called the Infinite because He is the Infinite. He is not Infinite on this ground alone, that He is very *Esse* and Existence in Himself, but also because there are Infinite things in Him." (P. 14, *Divine Love and Wisdom*, by Swedenborg.) "An Infinite without Infinite things in Him is not Infinite except in name only."

As to Pisgah vision, or Nārāyaṇic Consciousness, read :

" . . . Climb the mount of blessing, whence, if thou
Look higher, then—perchance—thou may'st—beyond
A hundred ever-rising mountain lines,
And past the range of Night and Shadow—see
The high-heaven dawn of more than mortal day
Strike on the Mount of Vision."

"What is, is a whole in the parts" (P. 120, *The Reign of Religion*, etc., by Rādhākṛiṣṇan).

And, as to the never-ending philosophers' jargon of the words *Personal* and *Impersonal*, we have a mystic in the mask of a humanist—Dr. Schiller—coming to reconcile this feud thus: "There is no objection to the use of terms like supra-personal or ultra-personal, if we mean by them something including and transcending, rather than excluding, Personality. For, doubtless, the personality of God would transcend that of man as that of the highest man transcends that of the atom." (P. 303, note, *Riddles of the Sphinx*).

Conceive of the Personal as the aspect of the Impersonal, and see if the Pluralist and the Monist cannot be leagued in amity?

² Souls are *chromosomes*, and God the *centrosome*. In the cell-development it will be observed that the centrosome duplicates itself (*mithuna* of the

say is better—is the concept that He is not merely Love, but Infinite Love; not merely Love, but Lover, and, too, *infinite* Lover, for He is in essence Infinite. Into all philosophical puzzles, therefore, Mysticism comes as the *deus ex machina*.¹ St. Nammāzhvār compares his love to God's love, being as the size of the hoof-print to the ocean; and in his own ecstatic moments he feels his own love for God to be so universal as to particularise the Universal (God or God-love) itself. "Chulakita-Bhagavad-vaiṣva-rūpy-ānubhāva," says Śrī Bhaṭṭārya², in another connection. Hence the attribute *Nalam* (i.e., Love), which is the Upanishadic *Ananda* or *Rasa*, is the dominant note in all the utterances of the mystic Āzhvārs or the Drāvida saints.

And then Wisdom (*Matī*) and love (*Nalam*) go invariably together, so that Love be wisely directed,³ and Wisdom lovingly conducted.⁴ We have parallel ideas to these ancient sages, in the modern mystic, Swedenborg. Turning to

Upanishads), and then acts on the chromosomes; a new daughter-cell as perfect as the mother cell is then the result. Elsewhere we have referred to the Brihadāranyaka passage: "Pūrṇam adah," etc. Also compare the cell-mystery with the Vedāntic Mystic affirming that "two birds, God and Soul, dwell together in the same tree" (Dvā suparṇā, etc., *Mundaka-Up.*, 3. 1. 1), or "two spirits dwelling in the same cave" (Guhām pravaiṣṭau, etc., *Brahma-Sūtra*, 1. 2. 11). Every cell is an 'operative'.

¹ An example of this *deus ex machina* is found in Dr. F. C. S. Schiller's *Studies in Humanism*. He writes: "Humanistic metaphysics is alike the true Idealism and the true Realism, and has conceived the true Ideal, in which experience has become divine without ceasing to be human, because it has wholly harmonised itself and achieved a perfect and eternal union with a Perfect Reality" (P. 466). Put in the place of Humanism, Mysticism, and you have the argument of the Mystics as illustrated by their varied experiences in our thesis, with their aim of 'union with a Perfect Reality'. We gladly admit into our mystic ranks the modern Humanists, who help swelling the otherwise meagre but precious mystic hosts of our world.

² *Śrī-Guṇa-Ratna-Koṣa*.

³ "The love or will is able to be elevated and to receive those things which are of *heat* from Heaven, if it loves its spouse the Wisdom" (*Divine Wisdom and Love*, p. 321, by Swedenborg.)

⁴ "The wisdom or understanding, by virtue of the potency given to it by love, is able to be elevated, and to receive those things which are of *light* from Heaven" (*Ibid.*, p. 319). Compare the Christian command: "Thou shalt love the Lord, thy God, with all thy heart, and with all thy Soul, and with all

Swedenborg's work itself, the *Divine Love and Wisdom*, we come across such thoughts as :

Love is the life of Man.

God alone, consequently the Lord, is very Love, because He is very Life ; and angels and men are recipients of Life.¹

The Divine Essence itself is Love and Wisdom.

The Divine Love is of the Divine Wisdom, and the Divine Wisdom is of the Divine Love.

The Divine Love and the Divine Wisdom is a substance and it is a form.

The Divine Love and the Divine Wisdom are substance and form in itself, thus Very Reality and the One Only Reality.

The Divine Love and the Divine Wisdom cannot otherwise than be and exist in others created by itself.

and so forth.

The attraction in Swedenborg is that he does not rest with the mere speculator, but supports his contentions by analogies from Nature. Satisfaction for our present discourse on Mysticism lies in facts of comparison available both in the East and the West, thus proving the Universality of the Mystic position. Sūfi Mysticism is also Eastern, and is our own, coming under that category.

St. Nammāzhvār next points out that, in order to realise God as he depicts Him at the very outset of his Work *Tiruvāymozhi*, complete Renunciation is the *sine qua non*. He says, therefore, 'Viḍumin mutṭravum' (I. 2. 1).

The Saint now becomes a *Bride* in order to fully enjoy the 'Lord of Bliss,' infusing and inflaming the Soul with ineffable beatitude. He dramatises this sentiment into a lady-lover,

thy mind." Here our readers may recall to their minds Plato's *Republic*, where the well-known antagonism between poetry and philosophy, was discoursed upon by Socrates. This feud in Greece is due to poetry having been divorced from philosophy and secondly its concerning itself with earthly love. But in Dravidian mysticism, the poets are divine poets, and they sang of Divine Love ; and their poetry is imbued with philosophy. In India, this is a characteristic clearly exemplified by the Dravidian mystics. One cannot realise this unless he read the *Prabandhas*, *Bhagavad-vishayam*, and *Rahasyas*.

¹ Cp. these with the Upanishadic "Ko hy-ev-ānyāt kaḥ prāṇyāt," "Esha hy-ev-ānandayāti," "Anandī-bhavati," etc.

roaming in gardens, love-sick, and busying herself in plucking flowers, and pouring forth her varied emotions to the maid who accompanies her, and so forth, when all on a sudden bursts on the scene the Bridegroom, out a-hunting, and taking the Bride and her abigail by surprise. Who is this Bridegroom on the hunt? He is no other than God Himself—'the Hound of Heaven'—in untiring pursuit of his prey: the souls. The God-vision is like a flash of lightning. It *occults*, and wailing follows. The Bride feelingly appeals to several objects in nature, the birds, the bees, the clouds, the wind, etc., to be her messengers to Him, her Holy Spouse. And these messages are of varied poetic and philosophical values, which must be only understood to be appreciated. Here are some specimens. Addressing a heron, with his mate disporting himself in her presence, the lover-saint says:

Young, nice-winged heron! grant thy Grace.
Matched thou art with thy mate, but pity me the Single.
To Him the Rider of the fierce-winged Garuḍ, go.
But if He should catch thee, what harm?
For to be caught by Him is our Freedom.¹

In the next specimen, the Bride's Mother grieves, picturing the direful path, whereby the Bride strives to reach her absent Bridegroom:

Filled with the roar of drums—struck
By young veterans, wielding, bending bows,
Conflicting robbers, they, cruel slaughterers;
The way by these are infest.
That way my deer-eyed girl wends
To reach her absent Lord!
Can she—a touch would break her thin and
Tender waist—the journey bear?
Ah! sinner inexpressible that I am,
I gave her birth praying Kṛishṇa,
Long—the Lotus-footed!²

The above illustrates the situation known as *tani-p-pōkku*, or 'solitary going'.

¹ "Anṣiraiya maḍa-nārāy-aliyattāy, etc. [I. 4. 1, *Tiru-vāy-mozhi*].

² "Koduṅkāl ṣilaiyar nirai kōl uzharav kolaiyil veyya, etc." (V. 37, *Tiru-viruttam*).

The next verse illustrates what is called the *uḍan-pōkku* predicament, i.e., the 'together-going':

Golden fair one! the desert thou hast crossed,
The waste, the heaty Sun doth 'void,
Sucking the juices of the four kinds of soils.
Kṛishṇa's abode by Vaigai Bank is nigh,
Girdled by groves, with blossoms nectareous, smiling ever,
I will ever every ill heal,
And bliss transcendent yield.¹

(The four kinds of soils are the wood, hill, field and beach, which have already been explained.)

Transcendental bliss is the fruit of the hunt of the 'Hound of Heaven.'

When God goes a-hunting,
He goes with His attendants—
Attendants all like Himself.²

St. Periy-āzhvār finds God coming thus, and puts himself into the position of a mother to Kṛishṇa, afraid to suckle him at his breast, for :

With his thousand youths in prancing paces cometh He,
Rare Thief! stealing all, butter and milk, yet innocence feigns!
To nurse Him at my breast, I dread,
For—Pūtana,³ He sucked her dead.⁴

We cannot fix ourselves permanently at one point of the Universe of Dravidian Mysticism which like a panorama, fairy-like, opens before our vision. Avenues from the point course out in every direction, and one feels bewildered as to which of them should be preferred to the exclusion of others. So, the only course to be followed in this fix is to let our intuitions have their sway. These precipitate us immediately to a plunge into St. Āṇḍāl, the celestial, illustrious daughter of St. Periy-āzhvār, whom we saw above as transformed into the Mother of God—a male saint becoming a female! St. Āṇḍāl is

¹ "Nānilam vāykoṇḍu nannīraṇam enru kōḍukoṇḍa, etc." [*Tiru-viruttam*].

² Cf. "Paramam sāmyam upaiti" (*Munḍ.-Up.*, III. 1. 3).

³ A Demoness who came to kill Kṛishṇa by suckling him, but Nemesis in the person of Kṛishṇa sucked out her life.

⁴ "Tan ner āyiram pillalālōḍu talar-naḍai iṭṭu varuvān, etc." (*Periy-āzhvār Tiru-mozhi*, 21, 1.)

congenitally female. The other saints (Āzhvārs) are all male, and they envied St. Āṇḍāl, for in order to share with God the Divine transports of ecstasy, they had to force their manhood to transmute itself into womanhood, but St. Āṇḍāl was by nature a woman, and therefore by un-forced nature, went to her Kṛishṇa, the Bridegroom, as a genuine Bride. The male Mystics are certainly counterfeits before such genuine article—St. Āṇḍāl. Much has been written by me, on her and the other Dravidian Mystics, in my Works: *The Lives of the Āzhvārs*, *The Divine Wisdom of the Drāvīda Saints*, my Journals, *The Viṣiṣṭādvaitin* and *The Jñānin*, the *Life of Rāmānuja and Other Apostles*, the various volumes of the *Śaiva Siddhānta Dipikā*, and Miscellany. For the purposes of the present dissertation, we are by necessity forced to flit from point to point, and plunge from pond to pond. These points and ponds are now for us in the Ocean of St. Āṇḍāl's mystic experiences with her Lord. She hymned one particular *Prabandha*,¹ named the Tiru-ppāvai, of which I now propose to take a rapid survey. Let me introduce it to my readers by three Sonnets sung to her by Devendranath Sen, M.A., a Bengali Bhakta and poet, and founder of a Kṛishṇa Mission, [who came to me (in 1905) and my better half, as if we were to him Kṛishṇa and Rādhā, or Rādhā-Kṛishṇa in one Compounded Object (compound word) worthy of worship!].

SONNETS TO ST. ĀṇḌĀL²

I

O Saintess basil-born, God-married nun,
Bodied Piety, Devotion incarnate!
When thou wert yet a girl, to thee a fun
It was to steal, and wear the consecrate
God-worthy, cool-cupped honied flowers! Elate,
Thus garlanded, oft thou, fair thief, didst shun
Men's haunts, and sweetly pray the future mate,

¹ All the mystic utterances of the Āzhvārs are called the 4,000 *Prabandhas*, or the *Nālāyiram*.

² *The Viṣiṣṭādvaitin*, Vol. I. pp. 84—85.

Srīrang ! O Virtue's Vict'ry ! He was won !
 Thy pious father (so it happened) one day,
 Espied the Culprit ! " To Almighty Power
 What sacrilege ! " he cried in dire dismay,
 And dared not greet his God with ravished flowers !
 He chilled thee, and prayed : " Forbear thy rod,
 She does not know 'tis sin : forgive O God ! "

II

Thus chid, repentant Godā¹ ! thou didst weep.
 The God was moved and He in dream appeared
 To thy blest father sunk in trance-like sleep.
 The Voice said : " Sire, thy face is pale and weird ;
 I am not Wrath ; am Peace ; am Love ; be cheered.
 I want not other flowers ; pray henceforth keep
 Her necklaced garlands in thy shrine ! for deep,
 Deep is her love, of Nīlā² most endeared ! "
 Since then, O sweet Devotion's winsome maid !,
 In all thy shrines, Srīrang ! thee they deck
 With Nīlā's neck-kissed flowers ! without a speck,
 Like Truth, like Beauty, Lord, is thy Love-creed !
 Such self-abasement is beyond all praise,
 We stand bewildered, Lord, in thy Love-maze !

III

O fancy-free, and yet, not fancy-free !
 Like some blest fountain, from the very core
 Of thy rich heart, O Saint ! didst thou outpour
 Thy crystal, holy love in ecstasy
 To God ! O bird, with wings outspread in glee,
 Adoration's summit didst thou oversoar,
 And Earth and Sky were glad, and evermore,
 Drank deep thy song's ambrosial melody.
 Thy love was not of earth ; no woman's soul,
 For mortal love craved with such a yearning !
 So thou didst wed Great God Himself ! O goal,
 Beyond our ken, beyond our dim discerning !
 And soul to soul, like sunbeam unto Sun,
 Thou didst vanish away, O mystic nun !

Now for a plunge into—but it can only be a swim over
 the surface of—the sea of *Tiru-ppāvai*. This Poem may be called
 the Imitation of Kṛishṇa,³ for the situation depicted is what is
 called *anukāra*, or walking in the steps of the ancient arcane
 Gopis in their procession of Love to Kṛishṇa in the *Līlas*

¹ A name of Aṇḍāl.

² See *Nīlā-Sūkta* in the *Taittirīya Samhitā*, IV. 4. 12.

³ Cf. *The Imitation of Christ*, by Thomas à Kempis.

(sports) of Brindāvana, Madhura, Gokula, Govardhana, *ad lib.* The plot contained in the Tiruppāvai Lyric is that of a maiden-lover approaching her Lord, the Beloved, and beseeching Him to grant the *parai*, a kind of drum symbolising Eternal Bliss. For this purpose, St. Āṇḍāl rises early in the morning in the winter month of Dhanus or *Mārgali*, and after bathing and bedecking herself in orthodox fashion, goes a round in the village where she resides, to wake up her companion-damsels, so that they may all go in congregation to the Lord Śrī Kṛishṇa, who is in his Temple asleep, guarded by Balarāma, Yaśoda, and Nanda-Gopa and fast asleep too in the arms of Na-p-pinnai (Nilā).

This procession-plan is objected to by the Elders of the village on the score that young girls could not, in the name of decency, be permitted to cross the threshold of their homes to go and visit a male, and a youth like Kṛishṇa, noted for His loves—secret loves—hunting for lovers—hunting for Love. But St. Āṇḍāl meets these objections in her own unique way, in which philosophy and emotion are interfused. The Elders see the esoterics of Āṇḍāl's plot, consent to its execution, and themselves volunteer to aid in its prosecution. A cortege is duly formed to wend its way ceremoniously by the streets, and the Temple of Kṛishṇa is duly approached; the gate-keepers and body-guards are persuaded to procure the audience of Kṛishṇa, who is roused. Kṛishṇa comes, takes his seat in the audience-chamber, receives the petition of the parties and grants their prayer. On the route,

St. Āṇḍāl proceeds to address the damsels in various styles:

The first verse is to the effect:

Ye jewelled damsels dwelling in splendid Gokula!
 'Tis hallowed *Dhanus* now, with nights of silver blaze;
 So hie we hence all bathed and pure to where He lies—
 The glorious Son of valorous Nanda, sharp-speared and keen,

The mighty whelp¹ of her Yaśoda—the beauteous-eyed.
The azure-hued, the lotus-eyed, whose mien, both cool
And fiery, becomes, Nārāyaṇa, Lord,² who 'lone could give
The *parai* sought, which got, the Bliss we pray is ours.³

To one damsel sleeping, St. Aṇḍāl says :

Hark ! Hear ye not the thrilling notes, ' Hari, ' ⁴ ' Hari '
In love intoned by *Yogins*, *Munis*, waking soft.⁵

To another :

The East hath paled, and for a lighter browse, the kine
Have drifted round. Maids all on holy journey bent—
Itself an end—were stopped for Thee and wait Thy doors
To hail Thee forth, O ardent dame, arise !⁶

Yet to another :

All Gokul's damsels, kith and rest carolling sweet
The Thousand Names of the azure-hued, thy courtyard teem.
What ! yet thou liest, nor ope thy lips, most favoured maid !

And to another :

O Maid, with eyes like bee-embedded lotus blooms !
'Tis dawn, and lo ! bright Venus chaseth Mars to gloom.
.....
The small birds twitter, list ; this day is holy ; yet
Still slumb'rest thou ?⁷

The congregation thus reach the Temple-Gate, and address :

The banner-hoisted-golden-gateway-keeper ! pray
.....
Pure do we come to hymn the dawn-wake ; so prithee
Mar not th' auspicious, beg'nning with the dreaded No.⁸

¹ The God of Perpetual Youth (of Mr. H. G. Wells). Cf. "Yuvā suvāsā parivīta āgāḥ" (*Rig-Veda*, III. 1. 3). Bergson's *Creative Evolution* points to an ever-growing Principle ; hence, ever youthful and never aging. Kṛishṇa's Incarnation is to exemplify this Truth. Otherwise, the sport with 16,000 damsels is not possible. Read *libido* as explained by Dr. C. G. Jung in his *Psychology of the Unconscious*.

² Swedenborg says : " Every one who believes that God is a Man, is able to affirm for himself that there are Infinite things in God. For because He is a man, He has a body, and everything belonging to the body ; thus He has a face, a breast, an abdomen, loins, feet ; for, apart from these, He would not be a Man. And because He has these, He has also eyes, ears, nostrils, mouth, tongue." (P. 12, *Divine Love and Wisdom*.) Cp. 'Divya-Mangalavigraha' and the XIth Ch. of the *Bhagavad Gītā*.

³ "Mārgāzhi-t-tiṅgal madi-nīrainda nan-nālāl, etc." [*Tiru-p-pāvai*, 1.]

⁴ *Hari* means *Deliverer* (Vharat-īti). Cp. with the Egyptian *Horus*, meaning also *Deliverer*. Cp. Greek : *Hera*.

⁵ *Tiru-p-pāvai*, 6. ⁶ *Tiru-p-pāvai*, 8. ⁷ *Tiru-p-pāvai*, 13. ⁸ *Ibid.*, 16.

Then Nanda, Yaşoda and Baladeva are aroused in turn and lastly *Nappinnai*¹ herself, on whose breast Kṛishṇa reclines,² is besought to inform Him of their quest :

Lo ; perfume-tressed Nappinnai !
Rise thou and ope the doors.³

And now Kṛishṇa Himself is appealed to, thus :

Alert before the three-and-thirty ranks of angel hosts,
Strong Lord ! who hastes to still their shadowed ills
Impartial one ! with might to quell Thy *Bhaktas*' foes
Thro' grim adversity ! Immaculate ! Arise !⁴
Arise ! O Wise beyond the Veda's ken ! Supreme
Of Worlds ! O Dazzling Effulgence too keen ! Arise !⁵

Like monarchs of this broad and beauteous world who teem
In humbled shame, Thy Glorious Throne beneath, we poor
And conquered damsels, gather near Thy Holy Feet, O Lord !⁶

Benign ! advance Thou to Thy peerless dazzling throne,
And then in gracious sweetness deign to query kind
Why here we come, so that the Bliss we pray be ours.⁷

O Lord, who meted worlds of love—be blest Thy Soles !
Who distant Laṅka pouncing won—be blest Thy Might !
Who Demon Śakat shatt'ring spurned—be blest Thy Fame !
Who lightly tossed the heifer masked—be blest Thy Feet !
Who lifted high the mount as shade—be blest Thy Grace !
Which darting keen Thy foes subduest—be blest Thy Lance !
Thus praising oft Thy Glorious Vast, our boon to gain
Have come we now. Piteous ! the Bliss we pray make ours !⁸

Perfection Incarnate ! Govinda ! feel sure we, Lord !
That in this life our ties to thee, Thou can'st untie !⁹

Thou, us, should deem Thy slaves, Thee serving Absolute !
For not to win a transient boon, which fleeteth fast,
Govinda ! we come ; for all eternity we yearn
We be Thine own . . .¹⁰

Whoso unfailing meditates
On Godā's wreath of Dramid lays
Both in this world and next are blest
In Lord the lotus-eyed, rest.¹¹

¹ Nīlā, the Rādhā of Āṇḍāl.

² This is symbolical of God's Immanence.

³ *Tiru-p-pāvai*, 18. ⁴ *Ibid.*, 20. ⁵ *Ibid.*, 21. ⁶ *Ibid.*, 22.

⁷ *Ibid.*, 23. ⁸ *Ibid.*, 24. ⁹ *Ibid.*, 28. ¹⁰ *Ibid.*, 29. ¹¹ *Ibid.*, 30.

Thus ends the quest of the mystic St. Āṇḍāl. The Divine Quest ends as Divine Service in Rest.¹ The quest is typical of the quest of every Soul to find its God. As is Rādhā, as is Sītā, as is Āṇḍāl, so is every Soul. Hence the goal is active Quietism. The Journey of Life begins with the Dynamic in the Static, and ends with the Static in the Dynamic. The Topics 'God as Rest' (Stable God), and 'God as Motion' (Fluid God) in our *Divine Wisdom of the Drāvida Saints* may be read.

The Mystic's mission thus is not dreaminess but full of *Wakefulness*, as the Upanishat says: "Jāgrivāmsaḥ . . . sadā paśyanti."² "So that, when these full-grown, fully vital mystics try to tell us about the life they have achieved, it is always an intensely active life that they describe. They say, not that they "dwell in restful fruition," though the deep and joyous knowledge of this, perhaps too the perpetual longing for an utter self-loss in it, is always possessed by them—but that they "go up and down the ladder of contemplation". They stretch up towards the Point, the unique Reality to which all the intricate and many-coloured lines of life flow, and in which they are merged; and rush out towards those various lives in a passion of active love and service. This double activity, this swinging between rest and work—this alone, they say, is truly the life of man; because this alone represents on human levels

¹ *Śrī Bhāgavata* (III. Adhy. 29th) gives a description of nine kinds of Bhakti or Love to God. The ninth kind, the last, asks not for any boons, even if they were granted by God, but asks for His Service alone (verse 13):

Sālokya-sārshṭi-sāmīpya-sārūpya-aikatvam ity-uta
Dīyamānam na gṛhṇanti janā mat-sevanam vinā;

where *mat-sevanam* means Divine Service. 'Love cannot be lazy.'

Cp. 'Even that profound repose in which they have fruition of God, is but the accompaniment or preliminary of work of the most strenuous kind, and keeps at full stretch, the soul which truly tastes it.' [P. 20, *Ruysbroeck*, by E. Underhill.]

² *Ṛig-Veda*, I. Maṇḍala, 22nd Sūkta.

something of that inexhaustibly rich yet simple life, "ever active, yet ever at rest," which they find in God. When he gets to this, then man has indeed actualised his union with Reality; because then he is a part of the perpetual, creative act, the eternal generation of the Divine thought and love.¹ Therefore contemplation, even at its highest, dearest, and most intimate, is not to be for you an end in itself. It shall only be truly yours when it impels you to action: when the double movement of Transcendent Love, drawing inwards to unity and fruition, and rushing out again to creative acts, is realised in you. You are to be a living, ardent tool with which the Supreme Artist works: one of the instruments of His self-manifestation, the perpetual process by which His Reality is brought into concrete expression.²

The careful student of the Bhagavad-Gītā could not fail to mark what Śrī Kṛishṇa asked Arjuna to be:

Nimitta-mātram bhava savya-sāchin (XI. 33).

i.e., "Be but my tool—my instrument"; and Arjuna at last exultingly crying:

Karishye vachanam tava (XVIII. 73).

i.e., "I will act according to Thy fiat."

That the Soul is for Service is the justification for its existence. That the very nature of the Soul is for God's Service is the signification of the *Ākāra-śaṭka*, with which this Section began,—the *ṣeṣhatva* of which is the foremost.

¹ Same as Divine Wisdom and Love (or *Chit* and *Ānanda* respectively), i.e., Vishṇu. See *Haṭha-yoga-pradīpikā*, III, 109: 'Tad-Vishṇoh Paramam padam'.

² Pp. 151—153, *Practical Mysticism*, by Evelyn Underhill. "The mind of God is not inactive; it is not stupid. Eternal Wisdom is not stupidity. Eternal energy is not inaction." [P. 90, *Reign of Religion*, etc., by S. Radhakrishnan.] "The final state according to Schiller is the eternal and perfect activity of perpetual individuals. The eternal state is not one of inaction and stagnation. For, such a condition has the tendency to lapse into perfect nothingness, a changeless state of equipoise" (*Humanism*, ch. xii, by Dr. F. C. S. Schiller) [*Ibid.*, pp. 373—374]. Humanists are the mystics of the 20th Century in a way. F. B. Jevons on pp. 89—90 of his *Comparative Religion* says, that by man's service to God, he becomes His 'better Companion'.

Ṣeṣhatva, meaning in every paraphrase 'I am for Thee,' is defined by Sri Rāmānuja thus :

Par-ātiṣay-ādhān-echchhayā upādeyatvam ṣeṣhatvam ; paras ṣeṣhī.¹

i.e., The character of acceptability or appropriability by God, inherent in the Soul, constitutes its contingency. Contingency is another word by which the full sense of the word *Ṣeṣhatva* is by another shade brought out. Otherwise, the term *Ṣeṣhatva* is untranslatable. The Soul and God are co-ordinates as it were. Hence the Soul is *Ṣeṣha*, and God is the correlate or co-responsive thereof, the *Ṣeṣhī*. The other five *ākāras* or inherent features of the Soul are corollaries of this *Ṣeṣhatva* nature. The basic fact to be borne in mind is that God and Souls are indiscerptibly correlate ; and the *Ākāra-śaṭka* shows that God is the root as well as the fruit of the Cosmos.

Is this Service bondage ? No, say the Drāvida Saints emphatically—to wit, St. Āṇḍāl, as shown in her closing stanzas. Divine Service is the highest privilege of the Soul and therefore it is Freedom—*Moksha*. This idea is involved in the Holy word *Nārāyaṇa* ; and the full realisation of that idea constitutes the *Nārāyaṇic* consciousness. Here are some parallel thoughts :

1. "Art thou called, being a servant ? Care not for it ; but if thou mayest be made free, use it rather."²

¹ *Ṣri-Bhāshya*. Goethe, sometime before his death, wrote to Chancellor Müller : "Besides I should not know what to do with eternal beatitude, unless it would offer me new tasks and difficulties to be conquered. But these will be provided. We need only look at the planets and the Sun ; there we shall also have nuts enough to crack."

Lessing declared that if the Almighty offered him the choice between Truth and the Search after Truth, he would unhesitatingly take the latter.

Leibniz says : "It is true that the Supreme Felicity can never be complete, because God being Infinite cannot be entirely known. Thus our happiness will never consist in complete enjoyment, which would leave nothing more to be desired, and would make our mind stupid ; but it must consist in a perpetual progress to new pleasures and new perfections." (P. 18, *Principles of Nature and Grace*).

² I. Corinthians, vii, 21, 22,

"For he that is called in the Lord, being a servant, is the Lord's freeman."¹

2. "Our voluntary service He requires
Not our necessitated, such with Him
Finds no acceptance, nor can find."¹

3. The true way of serving God is to do so out of love. There is a glorious captivity in which supernatural charity has bound them hand and foot, and handed them over to the arms of their Creator.²

4. "The service of God is the highest honour and the most perfect freedom."³

5. "Liberty in submission—what a problem? And yet that is what we must always come back to."⁴

6. "For we are unborn, undying, constant, changeless and eternal, and we are here only to forge the instruments for an immortal service, the service which is perfect freedom."⁵

7. "What is the duty of man? To assist his fellows, to develop his own higher self, to strive towards good in every way open to his powers, and generally to seek to know the Laws of Nature and to obey the will of God; in whose service alone can be found that harmonious exercise of the faculties which is identical with perfect freedom."⁶

8. "Morality pure and simple accepts the law of the whole which it finds reigning, so far as to acknowledge and obey it, but it may obey it with the heaviest and coldest heart, and never cease to feel it as a yoke. But for religion, in its strong and fully developed manifestations, the service of the highest is never felt as a yoke. Dull submission is left far behind, and a mood of welcome, which may fill any place on the scale between cheerful serenity and enthusiastic gladness, has taken its place."⁷

9. "Happiness lies in service. True happiness does not come through exercising powers, or by using the forces of Nature."⁸

10. Exclaims Śrī Kūrēṣa, the first disciple of Śrī Rāmānuja :

Bhogā ime vidhi-śiv-ādi padañ cha kiñ cha
Svātm-ānubhūtir iti yā kila muktir uktā
Sarvam tad ūsha-jala-josham aham jusheya
Hasty-adrinātha! tava-dāsyā-mahā-rasa-jñāḥ.⁹

¹ Milton's *Paradise Lost*, Book V.

² P. 33, Faber's *Creator and Creature*.

³ Chapter vii. Bk. iii, Thomas à Kempis' *Imitation of Christ*.

⁴ P. 53, Amiel's *Journal*.

⁵ *The Ceasing of Sorrow*, by Annie Besant, p. 112, *Theosophical Review*, Vol. XXI. The influence of Eastern Mysticism on Mrs. Besant is clear. Her expressions come from the *Bhagavad-Gītā*.

⁶ Sir Oliver Lodge's *Substance of Faith*, p. 32.

⁷ P. 41, *Varieties of Religious Experience*, by W. James.

⁸ Alteruter.

⁹ *Varada-Rāja-Stava*, verse 81.

i.e., "To him, O Lord of the Hasti Mount ! who hath tasted the juice of thy service, aught else is nothing, be it the lofty estate of Vidhi, Śiva or others, or be it the Egoistic Joy, or even, the Joy of God. To Thy sweet service, all this is saline".

The temptation is irresistible to gather—from the other Drāvida Saints, such as Tirumaṅgai, Kuḷaṣekhara, Tondar-aḍi-p-poḍi, Tirumazhiṣai, etc., and the great Śaiva¹ saints, whose works abound in mystic sentiments unparalleled—illustrations to support my present theme of God-love ; but the scope of my present discourse, being but a mere running account of Eastern mysticism, forbids the swelling of these pages to dimensions exceeding the limits fixed for it. So we must reluctantly leave them, and occupy ourselves with adding just what is absolutely necessary to complete the present Section.

Symbology enters into the cult of the mystics, and that employed by the Dravidian mystics merits a passing notice.

Birds are symbols of messengers employed on intercessory mission. They exchange sentiments between souls and God.² Their wings indicate their possession of knowledge and character without which they cannot soar to heaven. Whereof the celestial *swan* (Hamsa—*annam*) represents the Paramahamsa, or the God-Mystic, who ever revels in the lotus of His feet, sucking the ambrosia therein.³ The *Bees* are known as the *madhu-vratas*, or the 'honey-vowed,' *i.e.*, are by nature committed to live by the drinking of honey from the flowers, buzzing all the while in glee. These bees symbolise such

¹ The word *Śiva* means Love, and Śiva therefore is Viṣṇu in this universal sense. Cp. 'Śiva's cha Nārāyaṇah' [*Nārāyaṇa-Up.*, II passim].

² An illustrative verse by St. Nammāzhvār addressed to a heron has already been noticed. It is impossible to give more for the rapid survey here attempted.

³ Peacocks, paroquets, the Maina birds, doves, storks, etc., have all their parts assigned. "... the Soul would be lifted up by noble thoughts and noble deeds, as if by wings ..." (P. 210, *Theosophy or Psychological Religion*), by Max Müller. "Every expression in human language can of course be metaphorical only." (P. 535, *Ibid.*)

divine souls as Nārada, St. Tiruppāṇi-Āzhvār, etc., who ever sing God's praises, and derive their substance from the nectar streaming down from Viṣṇu's flowery Feet. Says the Veda : "Viṣṇoh pade parame madhva utsaḥ." The *cloud* has the colour of Viṣṇu, and is an object which rains for the benefit of the world, expecting no recompense in return. Such altruistic apostles of spiritual messages as Śrī Rāmānuja are meant by this cloud-symbol. *Ad lib.*¹

St. Nammāzhvār sends missions to God four times, in the *Tiru-vāy-mozhi* decades, known as :

- (1) *Añṣirai* (Godhood—semi-abstract).
- (2) *Vaikal* (Godhood—semi-concrete).
- (3) *Ponnulaku* (Godhood—abstract).
- (4) *Ēṅkāṇal* (Godhood—concrete).²

The first mission is intended for God in his *Vyūha* form, which is characterised chiefly as the 'Forgiver of Faults'.³ The second is for God in his *Vibhava* (or *Avatāra*) Form, remarkable for 'the pledge to save,'⁴ or the Saviour indispensably bound to save Souls. The third is directed to God in his *Para* form, and the *Antaryāmin* form, implying "essential equality".⁵

¹ Read *svāpadeṣa* glosses on *Tiru-viruttam* etc., by Vādikēsari Azhagiya-maṇavāla Jiyar etc. (Passim).

² Here are materials for peace-making between the *God* of Religion and the *Absolute* of philosophy. *God* of Religion is thus the *relative* of the *Absolute*. In the place of the terms *Abstract* and *Concrete*, *Absolute* and *Relative* are equally forcible, or valid. Does the *Abstract* live in the *Concrete*? Yes, say the Saints. So says Hegel, so says Fechner. The *Concrete* is the *Personal*, and the *Abstract* the *Impersonal*, aspect of the *One Absolute*, the *Para*, of which from *Vyūha* to *Archā* may be said to be the several manifestations, each however potentially *pleromaic*, according to the *Bṛihad-Up.*: "Pūrṇam adah," etc., elsewhere mentioned.

³ *Aparādha-sahatva*.

⁴ *Rakṣaṇā-dīkṣhā*.

⁵ *Aika-rasyatā*. Cp. "In Thine immanence in all Thy creatures as the source of their being and life, we render Thee adoration and glory. By this Thine immanent presence and guidance, Thou dost change many creatures into new forms less narrowly limited because possessed of further degrees of being, and thereby nearer to Thee, enjoying a larger measure of Thy Being and representing Thee more fully." [P. 408, *The Philosophy of Mysticism*, by E. I. Watkin.]

And the fourth is with reference to the *Archā* form, where 'Beauty of God'¹ is all-predominant.

The various *Archā* or Worshippable Holy Shrines in the various localities of the Universe, signify particular groups of Divine Attributes or Excellences, an outline of which is given in my *Divine Wisdom of the Dravida Saints*, Topic 171, called "The passion-crisis of the Heart for God" and all its annotations.

It would be sheer impossibility to say all that has to be said in this connection. So those who are under the special Grace of Providence are invited to pore over the inimitable and inspired mystic Treatise known as the *Āchārya-Hṛidaya*, by Azhagia-maṇavāla-p-perumāl Nāyanār.

We may here join in the following hymn to God :

Oh, how I fear Thee, living God,
With deepest, tenderest fears,
And worship Thee with trembling hope,
And penitential tears.

Yet I may love Thee too, O Lord,
Almighty as Thou art,
For Thou hast stooped to ask of me
The love of my poor heart.

Evolver and Involver Prime, of worlds,
Great God that in Raṅgam dwells ! How wondrous strong !
Thy servants we, who meditate Thy name !
With vigour born, which longing for Thee yields,
The Senses five subduing, and crossing clean
The stream of sin, triumphant shout we, Lord !
For, lo ! the horrid slaves of Hell's Grim King
Now vanquished, flee before Thy utter'd Name !²

"Love directed towards the Eternal and Infinite fills the mind with pure joy and is free from all sadness. Wherefore it is greatly to be desired, and sought after with our whole might," says the God-intoxicated Spinoza.

May Humanity be by God, blessed, with many mystics to lead the way to Light and Love !

¹ *Vigraha-saundarya*.

² *Tirumālai*, verse 1, by St. Tondar-aḍi-p-poḍi :

"Kāvalil pulanai vaittu-k-kali-tannai-k-kaḍakka-p-pāindu, etc."

Evelyn Underhill writes :

"The mystics witness to this story : Waking very early (like Aṇḍāl) they have run on before us, urged by the greatness of their love. We, incapable as yet of this sublime encounter, looking in their magic mirror, listening to their stammered tidings, may see far off the consummation of the race."¹

"We hope that the great dynasty of the Mystical Saints will never fail, but the lessons of history suggest that they are never likely to be numerous. Their virile spirituality is too difficult for the average man, and is unlikely in the future, as in the past, to form the dominant element of his religion. Such mystics are the fine flower of humanity possessing as their birth-right a special aptitude for God. Like other great artists, and specialists, they have given years of patient effort to the education and full development of those powers in obedience to that innate passion for the Perfect which is the greatest of all human attributes. . . . We should be content with the tidings which these great wayfarers bring back to us."²

Blessings be on them, and eternal praise,
Who gave us nobler loves and nobler cares—
The poets who on Earth have made us heirs,
Of truth and pure delights by heavenly lays.³

The noblest Love they gave us is the love of God, and the noblest Care, the Service of God. The teleology of existence is the experience of eternal, loving Divine Service.⁴ Hence the

¹ P. 538, *Mysticism*.

² P. 363, *The Theosophist*, January, 1918.

³ C. Jinarājadāsa in his *Nature of Mysticism* (p. 75), says : "Happy are men that the world contains mystics always, for the mystics are those children of God who know no age, who sing of sunrise in the darkness of night, and who see the vision of Man's Ascension in the tragedy of his crucifixion." Read 'Tiru-vāy-mozhi, V. 4. 'Ūr-ellām tuṇṇi, etc.' Prof. William James writes in his *Pluralistic Universe* : "The gold-dust comes to birth with the quartz-sand all around it, and this is as much a condition of religion as of any other excellent possession."

⁴ Compare this idea of Service with Rudolph Eucken's idea of "Spiritualistic Activism".

old Rig-Vedic prayer :

Sarveshu deṣa-kāleshu
Sarv-āvasthāsu ch-Āchryuta
Kīṅkaro'smi Hṛishikeṣa
Bhūyo bhūyo'smi kīṅkaraḥ.¹

i.e., "O God, Never-forsaker !
Thy servant may I be,
At all times, places and plights,
Ever Thy servant, Sense-controller !"

God is Himself the Eternal Loving Servant of His Creation. If but for a moment He withdrew from His Service, Creation itself would cease to be.² To be in Service with Him (*ṣeṣhatva*) is to be in tune with His will. And this is the highest privilege that any conscious being can aspire for. Service is not privileged if it is interested. It is privileged if it is of the disinterested kind that God's Service to His Creation, is ; such Service as is indicated in the Voice of God vouchsafed to us, viz.,

Na me Pārth-āsti kartavyam
Trishu lokeshu kīñchana
N-ānavāptam avāptavyam
Varta eva cha karmani.³

i.e., "In all the three worlds, Pārtha, there is nought for me to do nor aught for me to gain ; yet ever in Service I am".⁴

Service, with God, is a purposive impulse. So should it become with man ; and then he is spiritual, and akin to the Great Spirit. Says Śrī Kṛishṇa :

Mama sādharmyam āgatāḥ. [*Bh.-Gītā*, xiv. 2.]

i.e., "They have come to partake of MY NATURE."

¹ *Rig-Veda Khila*, Jitāntā-Stotra.

² "Real creation means such an eternal dependence of other Souls upon God that the non-existence of God would involve non-existence of all Souls, while His existence is the essential supplementing Reality that raises them to reality ; without Him, they would be but void names and bare possibilities." [*P. xvii, Limits of Evolution*, by Prof. Howison.] Cp. *Brahma-Sūtra*, I. 1. 5, "Ikṣhatēh," etc. Cp. *Bhag.-Gītā*, x. 39 "na tad asti," etc. Cp. 'Esse is Percipi.'

³ *Bhag.-Gītā*, iii. 22. Cp. "Who has nothing, has no sorrow". (Hāfiz.)

⁴ Cp. Marcus Aurelius : "What more dost thou want when thou hast done a man a service ? Art thou not content that thou hast done something conformable to thy nature, and dost thou seek to be paid for it, just as if the eye demanded a recompense for seeing, or the feet for walking ?"

This is the attainment of the Nārāyaṇic Consciousness, or the Cosmic Consciousness, or the Infinite Consciousness, or the Inclusive, Collective Consciousness, of which the voice of the Upanishat says :

Sa ch-ānantyāya kalpate,¹

i.e., "He, the man (soul or entelechy) is designed for the Infinite".

The highest mystic is of the type described in the Śrī Bhāgavata [III. 29. 13] :

Sālokya-sārshṭi-sāmīpya-
Sārūpya-aikatvam ity-uta
Dīyamānam na gṛhṇanti
Janā mat-sevanam vinā.

i.e., "Were God himself to grant him His own Elysium, His own Bliss, His own Fellowship, His own Beauty, even Union with Himself, the mystic would not take them, but crave for SERVICE² to Him".

Wordsworth sang :

And in the light of Truth thy bondman let me live.³

The Mystic is the Predicate of God, the SUBJECT—the Predicate which can never be dissociated from the Subject.

As such servant, the ancient mystic Prahāda realised himself :

Prāyeṇa deva-munayastv-avimukta-kāmā
Maunam charanti vijane paramārtha-nishṭhāḥ
N-aitān vihāya kṛipānān vimumuksha eko
N-āśya Tvad-anya-śaraṇam bhramato'nupaśye.⁴

i.e., "Ordinarily, O God, (says Prahāda), the godlings, hermits, etc. who roam silent in silent woods, are not from their desires exempt. Selfish they are, and no helpers to helpless souls. Leaving these souls destitute, salvation for myself singly has no zest. Let me see them have it. I have no other prayer, my Man-Lion"! This is the Ideal of Service!

¹ *Śvetāśvatara-Up.*, v. 9. Cp. with the modern metaphysical speculation about the relation between universal experience and the individual experience. "The Divine Intelligence knows all that we as self-conscious beings have the possibility of knowing. God is all that man can become . . . Universal factors are present in all stages of conscious experience. . . Even in the immediate experience of the individual, the universal is operating." (Pp. 118—9, *Reign of Religion*, etc., by Rādhākṛishnan.)

² 'Spiritualistic Activism' of Eucken ?

³ Cp. 'And when freedom and spontaneity reach their climax in religion, the self no longer insists on its exclusive claim, and the whole being goes out together into the service which is perfect freedom'. [P. 271, *Principle of Individuality and Value*, by Dr. Bosanquet.]. 'Ich dein',

⁴ *Śrī Bhāgavata*, vii. 9. 44.

This is the high ideal of Service preached by Hinduism throughout the ages, and by Rāmānuja, from the house-tops. It has been taken up by modern institutions in various fashions, the Servants of India Society, to wit, and the Theosophical Society. A protagonist of this latter body writes :

“The goal of the Theosophical mystic is to be ‘as a pen in the hand of God, through which His thought may flow, and find for itself an expression down here’. Instead of withdrawing from the world of sorrows, in which his brothers still live, the Master of the Wisdom becomes a living flame of fire, raying out upon the world the Divine Love which fills his heart.”¹

The heart throbs and propels the blood. The blood-vessels without asking which side they go, to the head upwards or to the feet downwards, simply, trustingly, perform their functions, in the performance itself the fulfilment, not afterwards.²

On the Ideal of Service, three authoritative pronouncements are here indited for the elucidation of that theme, discussed in this paper :

1. Every son of man comes into the world “not to be ministered unto but to minister”.³

2. ‘Mature religion shows a strenuous advance towards losing the self in service. The interests of the individual become inextricably bound up in those of society; he now

¹ P. 70, *The Nature of Mysticism*, by Jinarājādāsa.

² ‘Elat sāma gāyan āste,’ i.e., ‘they sing hymns or hallelujas’ is a metaphor for eternal service, each soul according to its capacity. Epictetus said: “For what else can I do, a lame old man but sing hymns to God? Were I a nightingale, I would act the part of a nightingale; were I a swan, the part of a swan; but since I am a reasonable creature, it is my duty to praise God. This is my business; I do it; nor will I ever desert this post, so long as it is permitted me; and I call on you to join in the same song.” The figure of song used for service is to indicate that the act of service is willing, loving and joyful, and wherever it may be, on earth or in Heaven.

³ *Matt.*, 20—28. Cp. ‘I would fain be to the Eternal Goodness what his own hand is to a man’. [*Theologia Germanica.*] ‘Martha has learnt her lesson, while Mary is still at school.’ [*Eckhart.*]

recognises himself as part of a larger spiritual world to which he is subject; and he finds life only by fitting into an eternal plan. He comes to feel himself in harmony with the spiritual life about him, and responds to it with the feelings of faith, love, reverence and dependence. Self-interest becomes transformed into love of God.’¹

3. ‘It is of the essence of the moral law to demand, however, that whenever a new deed of service is possible, I should undertake to do it. But a new deed is possible whenever my world is in a new situation. My moral tasks spring afresh into life whenever I seek to terminate it. To serve God is to create new opportunities for service. My human form of consciousness is indeed doubtless a transient incident of my immortal life. Not thus haltingly, not thus blindly and ignorantly, shall I always labour. But the service of the eternal is an essentially endless service. There can be no last moral deed.’²

‘Self-sacrifice is no less primordial than self-preservation,’ says Herbert Spencer. Altruism (in other words, Love) is a law of nature.³ Love means Service.

As finishing touches to this Section, it may be stated as a general equation, that the Ideal of Perfection (God) is comprised, of

(a) Truth=Nārāyaṇic Consciousness (prototypal).

(b) Goodness or Wisdom=Rāmaic Consciousness (archetypal, I).⁴

(c) Beauty or Love=Krishṇaīc Consciousness (archetypal, II).⁴

¹ P. 393, *The Psychology of Religion*, by E. D. Starbuck.

² Pp. 444—5, *The World and the Individual, 2nd Series*, by Josiah Royce.

³ Read Spencer’s *Ethics*.

⁴ The esoteric significance and relation of these types have elsewhere been demonstrated. Cp: ‘In Thy Beauty whereof all beauties are shadows, in Thy Truth whereof all truths are fragments and indications, in Thy Goodness the ground and measure of all values, praise be to Thee, O Lord’. [P: 408, *The Philosophy of Mysticism*, by E. I. Watkin.] It is noteworthy that

To realise this Ideal Trinity, or Triune Ideal, the Dravidian mystics employed three modes of expression in their holy love—utterances, *viz.* ;

Tāi-pēcchu : (1) That of the Mother = (*Svarūpa-jñāna*) =
the Preceptory,

Tōzhi-pēcchu : (2) That of the Maid = (*Upāy-ādhyavasāya*) =
the Pragmatic,

Tan-pēcchu : (3) That of the Bride (Self) = (*Prāpya-tvarā*) =
the Paroxysmal.

Just one specimen of each may serve as illustrative of these situations which depict the several moods (*bhāvas*) arising in the soul—(all taken from St. Ṣaṭhagopa).

1. Mother-mood utterance of the God-Lover :

Love for her Lord, open and stealthy
Beseiges my girl—all bejewelled !
She swims in the tears of her tearful eyes
Like fish in a tank, fluid-full.
What might entail, this craving for the Cowherd ? ¹

2. Maid-mood utterance :

Spells this winter-time ? my mistress's tears
Roll in floods and form the seas
Or hath deluge come on earth
When sky and sea in each other mingle ? ²

3. Bride-mood utterance :

Rays waning, sinks the Sun, and Night spreads his sheet,
Chill the breezes blow, touch as they do Sṛī Kṛishṇa's Tūlṣi leaves.
Parted from Him, my pain by these is poignant made,
O Night ! dost thou into dreary ages drag ? ³

To this comes the response from the Bridegroom (God) :

Speed the car, charioteer, to meet my Spouse
Before her fair flower fade, and her bloom pale,
Before she shrink and her bracelets slip,
To the Hill, Vanādri, where in music buzz the bees
Where rills in pearly cascades drop, reminding the
wreath that I wear. ⁴

Haeckel who said that " God is destined, before the present century is ended to drop out of currency throughout the entire domain of truly scientific philosophy," said : " The Good, the Beautiful, and the True, these are the three august Divine Ones before which we bow the knee in adoration ! " Haeckel after all is a Vedāntin, to whom *Sac-Chid-Ānanda* is God.

¹ *Tiru-viruttam*, 24. ² *Ibid.*, 18. ³ *Ibid.*, 13. ⁴ *Ibid.*, 50.

From the work called *Tiru-vāy-mozhi* by St. Śaṭhagopa, it has been shown that the St. characterised God as He who :

Mayarv-aṇa mādi-nalam arulinan [I. 1. 1]

i.e., 'That God who dowered on me Wisdom and Love, or Wisdom and Joy'.

This was uttered five thousand years ago by a Saint actually realising in his experience, the ancient Vedāntic Verities. The same train of thought has been shown in the writings of Swedenborg the Mystic. And now comes a confirmation from the Scientific Quarters. For in the Epilogue, [p. 354—5 of F. W. H. Myer's *Human Personality and its Survival of Bodily Death*,] it is stated :

'Science, then, need be no longer fettered by the limitations of this planetary standpoint ; nor ethics by the narrow experience of a single life. Evolution will no longer appear as a truncated process, an ever-arrested movement upon an unknown goal. Rather we may gain a glimpse of an ultimate incandescence where science and religion fuse in one ; a cosmic evolution of Energy into Life, and of Life into Love, which is Joy. Love, which is Joy at once and Wisdom ;—we can do no more than ring the changes on terms like these, whether we imagine the transfiguration and apotheosis of conquering souls, or the lower, but still sacred, destiny which may be some day possible for souls still tarrying here. We picture the perfected soul as the Buddha, the Saviour, the *aurai simplicis ignem*, dwelling on one or other aspect of that trinal conception of Wisdom, Love, and Joy. For souls not yet perfected but still held on earth, I have foretold a growth in *holiness*. By this I mean no unreal opposition or forced divorcement of sacred and secular, of flesh and spirit. Rather I define holiness as the joy too high as yet for our enjoyment ; the wisdom just beyond our learning ; the rapture of love which we still strive to attain. Inevitably, as our link with other spirits strengthens, as the life of the organism pours more fully

through the individual cell,¹ we shall feel love more ardent, wider wisdom, higher joy; perceiving that this organic unity of Soul, which forms the inward aspect of the telepathic law, is in itself the Order of the Cosmos, the Summation of Things. And such devotion may find its flower in no vain self-martyrdom, no cloistered resignation, but rather in such pervading ecstasy as already the elect have known; the Vision which dissolves for a moment the corporeal prison-house; "the flight of the One to the One".

St. Ṣaṭhagopa sang :

Not knowing 'I,' I took the 'I' for Mine;
But now know I, the 'I' is Thine.²

In a short sketch of St. Ṣaṭhagopa (=St. Nammāzhvār) subjoined, what Drāvidian mysticism is, becomes clear. "That he (St. N.) had high emotional and mystical talents, there can be no doubt, and such talents should have characterised his words and utterances with a great eagerness and love. Some of his poems, couched in the language of human love, reveal beautiful depths of mystical passion and longing for which there are few parallels in any Indian vernacular. The study of Nammāzhvār's poems further suggests that he should have had a great and loving sense of Nature and Her beauty. The imagery in many of his poems of the 'Great Mountain,' 'The Shining Stars,' 'The Pellucid Sea,' 'The Broad White Waters,' 'The Spreading Clouds' attests the saint's remarkable love and knowledge of Nature. With his native home situated on the banks of the Tāmbraparni, facing the ghauts on the one side and the sea on the other, he should have daily imbibed of those great things of Nature; and they should have appeared to him, as to the mystical girl of his poems, as 'the form of Śrīdhara'. Be his mode of life and its joys as they may, it remains that he is the first great

¹ Every cell is a psychic operator or 'operative,' see *Engines of the Human Body*, by Prof. Arthur Keith.

² 'Yāne yannai, etc.' [*Tiru-vāi-mozhi*, II. 9—9].

poet to voice forth the notions of a personal and loving religion, and the first to break Tamil to the uses of mystical and devout poetry. In course of time, a long race of poets, Vaishṇavite and Śaivite, arose, who carried Tamil poetry to greater heights of refinement and music, but none of them, it may be safely said, ever surpassed him in the intensity of his mystical emotion or sublimity of spiritual vision.”¹

“Some idea of the poetry of the various mystics, whom we have passed in review (*viz.*, the Drāvida Saints) may be gathered from the quotations from their poems already given. They cover a wide field, ranging from the simple plaintive songs of St. Tondaraḍippoḍi to the thought-laden odes of St. Nammāzhvār, from the polished poems of St. Kulaṣekhara Āzhvār to the mystical love-songs of St. Āṇḍāl.”²

Readers are invited to a perusal of my *Lives of the Āzhvārs, the Divine Wisdom of the Drāvida Saints*, the *Viśiṣṭādvaitin*, the *Jñānin*, and appreciations by Dr. J. N. Farquhar in his *Primer of Hinduism* and other miscellaneous notices, for additional knowledge of the ways of the Dravidian Mystics.

The remarkable wisdom and intuition of the Drāvida Saints, both of the Vaishṇava and of the Śaiva persuasion, is their supreme vision of God as at once Transcendent and Immanent; as Transcendent (*para*), Absolute, as Immanent (*antaryāmi*) Personal—the Friend. This God is to be realised in the heart, by devotion or impassioned love. How this Eastern thought is in modern thought validated by Western writers on Mysticism, may be judged by what a sober and deep thinker on the subject, A. E. Waite, writes :

“The immanence without in the universe is like the immanence in the soul of man. They are one Divine Presence, but its objective realisation, compared with that of the God who abides within us, is like a journey through some great

¹ Pp. 26—27, *Nammāzhvār* (Natesan & Co. Pamphlets).

² P. 17, *Ibid.*

distance. We shall see at the proper time that the powers of the world about us communicate graces and glories through all the channels of our being, but we receive in proportion as we unveil the Presence within us, as a centre which communicates indissolubly with whatsoever is divine in the universe. There is no other way of the quest, and so, as I may have occasion to say with the poet full often in these pages: "That is best which lies the nearest."

"The imagery of going and coming is, however, illusory on both sides of the alternative. There is no going to God, if God be within; there is no coming of God to us, if God be within: it is entirely a question of realisation, and this is a work of consciousness. Now, the implicit of realisation is love. How do we seek the kingdom of God? It is not by a journey through the blue distance. The search is love. The depths and heights of the knowledge of God are depths and heights of love. As regards love, it seems to me that a definition of it has not been found, because it is an absolute state in attainment and is therefore ineffable, or outside the circle of expression. We can approximate only."

Love is Bhakti, *Kādal* as St. Ṣaṭhagopa says. His love for God, this saint says, is like the ocean, reducing even the Infinite God to the size of a hoof. In another place he says that his love of God swallows God up as a drop. Parāṣara Bhaṭṭārya says of the love of Lakshmi—the Goddess of Grace,—that it,

Chulakita Bhagavad-vaiṣṇva-rūpy-ānubhāva.²

i.e., 'God universal is made a drop in Her palm, to be quaffed.'

One or two interesting points also may be noticed, in this Section. The number "three," as Evelyn Underhill tells us, plays an important part in religious history and mysticism. 'Thus Dionysius the Areopagite says in a celebrated passage: "Threefold is the way to God. The first is the way to

¹ Pp. 118—119, *The Way of Divine Union*.

² *Śrī-guṇa-ratna-Koṣa*.

purification, in which the mind is inclined to learn true wisdom. The second is the way of illumination, in which the mind by contemplation is kindled to the burning of love. The third is the way of union, in which the mind by understanding, reason and spirit is led up by God alone.”¹ Such other triads by Plotinus and others are cited. In the Eastern Bhakti Schools, the trinary of Bhakti, as *Para-bhakti*, *Para-jñāna*, and *Parama-bhakti* are postulated.² The definition is thus given :

Darśanam para-bhaktis syāt
Para-jñānam tu saṅgamam
Punar viśleṣha-bhirutvam
Paramā-bhaktir uchyate.

i.e., ‘Sight of God, Union with God,³ and Fear of losing Him.

Another matter worth mention is the interpretation of the Lilā or Sport of God. This Vedāntic symbology has in various places been explained. The Lilā or Rāsa-lilā or Dance of Śrī Kṛishṇa has been dwelt upon copiously in the Section on ‘Art of Divine Love’. The Drāvida saints symbolise this as Nateṣa or the Dancing Lord; and its interpretation is thus given: “In the Night of Brahmā, Nature is inert and cannot dance till Śiva wills it: He rises from His stillness, and, dancing, sends through matter pulsing waves of awakening sound⁴ proceeding from the drum; then Nature also dances, appearing about Him as a Glory. Then in the fullness of time, still dancing, He destroys all Names and Forms by fire, and there is now rest. Thus Time and the Timeless are reconciled by the conception of phase-alternations extending over vast areas of space and great tracts of time. The orderly dance of the spheres, the perpetual movement of the atoms, evolution and involution, are conceptions that have at all times

¹ P. 11, *Essentials of Mysticism*.

² Read *Śaraṇāgati-Gadya*, by Rāmānuja.

³ Cp. the fivefold character of God-union; (1) *Sālokya*, *Sārūpya*, *Sāmīpya*, *Sāyujya*, *Sārshṭi*.

⁴ Cp. the *Spanda* of Indian Philosophy.

occurred to men's minds: but to represent them in the visible form of Naṭarājan's Dance is a unique and magnificent achievement of the Indians."¹

Cries St. Ṣaṭhagopa :

Inb-uṟum iv-vilayāṭṭ-uḍaiyān.

i.e., 'This sport of His for His lover's joy'.

The sum of the utterances of the saints of the Drāvida country goes to ratify the mystic consciousness in which the Immanent and the Transcendent aspects of God are realised as a blended experience. The West arrives at the same result. This will be seen from what A. E. Waite says: "So long as we picture God as without and apart from ourselves who are leading the unawakened life of the normal world, I do not understand how there can be a real growth in Him. Moreover, the true knowledge of self is knowledge of God, if He be within the self, and this is not identity but immanence, realised so deeply and vitally that it seems to open a path into Divine Transcendence, for between these there is no dividing line and there is no barrier. The Divine Transcendence is God in so far as He is not realised within us and Divine Immanence is the one and same God in so far as we are awake in Him. So has it been said elsewhere in eastern teaching that the act of God transforms into His own likeness the mind which receives Him. ('Brahma veda Brahma-iva bhavati.' A. G.) I conclude therefore that—whether in the East or West—the commentaries of great masters on great facts of experience are expressed in terms which leave much to individual gifts of understanding, but that their true interpretation and harmony in peace of the holy light will not be in fine wanting—if only the gifts are present."² The Divine Consciousness of the soul is a Divine Mode of Being.

¹ *Arts and Crafts of India and Ceylon*, by Dr. Ananda K. Coomaraswamy. Also read the esoteric meaning of 'Dance' in *Nanda, the Pariah Saint* (Natesan & Co. Pamphlets). Also read *Brahma-sūtra*: 'Lokavat tu Līlā-kaivalyam.'

² P. 132, *The Way of Divine Union*.

The Vaishṇava saints repeatedly draw attention, amongst a number of relations which hold between God and souls, to the relation of souls as His rightful heirs, *rāja-putras*,¹ to the Estate of God. This finds a parallel in the Christian conception of 'son' ship. But from this conception the idea of Royalty is wanting which Vaishṇavism supplies. Peter Sterry however alights on this idea by calling this high estate as the "race and royalty of the kingdom of God in the soul".

The twofold main-stay of the Dravidian Mystics is 'ākīñchanya' and 'ananya-gatitva'. This, avoiding technicalities, means that the mystic has no other *means* but God, and that he has no other *goal* but God. This is a state of complete self-abnegation—the 'naughtness'. The last weeds in the garden of the Soul are thiswise uprooted. "By this process the last roots of self-will, of self-complacency, are grubbed up. As the ultra-violet rays of the solar spectrum kill off bacteria, so the negative idea of God kills off the hidden defects of the will and fits it for a fuller experience."²

To such a soul—ripened soul (*ārūdha*)—, Śrī Kṛishṇa stands as the Atoner of all sins. If Christ is said to have atoned for men's sins by the act of Crucifixion, Kṛishṇa had universally declared once for all, that for all souls, wherever they may be lodged, not on the earth merely ('loka-tray-opakāraya,' it is written), He stood as the Atonement:

Sarva-pāpebhyo mokshayishyāmi, m-āśuchah.³

i.e., 'From all sins, I absolve thee, grieve not'.

for, 'I am the Sovereign, and thou, O Soul, art the Crown-Prince, the Heir-Apparent, to the eternal riches of the Spiritual Kingdom'. The incarnations of God—of Vishṇu—

¹ Cp. 'As a Prince, born to a crown, patiently submits to the discipline which is fitting him to wear it, so, the Sovereign Will in us is evolving to the age when royal powers will pass into its grasp, and may patiently submit to the necessary discipline of life.' [P. 304, *A Study in Consciousness*, by A. Besant.]

² P. 264, *Psychology and Mystical Experience*, by Prof. John Howley, M.A.

³ *Bhagavad-Gītā*, xviii. 66.

are demonstrations or revelations of the Love of God. The subject of mysticism is concerned solely with this aspect of God. Hence prominence had to be given to the Drāvida mystic of the Viṣṇu-persuasion. There is on the other hand a vast literature of the Śiva-persuasion, which, except in the name Śiva, is of type similar to the Viṣṇu. As all religion begins with fear and ends in love, the Śaivic has come to be allied with the former and the Vaishṇavic with the latter, the personal characteristics claimed by these deities partaking of such division, as between fear and love. Also in the Rīg-Veda, the name Śiva is associated with the phallic symbol and worship, 'Śisna-devāḥ,'¹ which is alien to the feelings and religious sense of the Vaishṇavas. But the emotional outpourings of such Śaiva saints as Māṇikkavāchakar and others are worthy of acquaintance by all mystic students.² Did we attempt quotations from this, we would be carried much beyond the modest limits set down for our thesis. Again, the *motif* of this thesis being the Gospel of Love, Bliss and Beauty, Kṛiṣṇa the complete Incarnation of these typical aspects of the Deity (*Pūrṇ-āvatāra*) necessarily occupies much of its reflections. What matters to us now is not the names, but the principles involved under such names. *Śivam* literally means Good, and answers Vedicallly to the ideal of Plato's Good. To Dravidian mystics of both denominations, God is personal and homely. Their creed is that 'God cares for every one of us individually, that He knows Jane Smith by name, and what she is earning a week, and how much of it she devotes to keeping her poor paralysed old mother'.³ Hence the immanent God as the Inner-Ruler—the ANTAR-YĀMIN.

¹ Read the *Note on Śiva and Phallic Worship*, by G. K. Chandorkar, p. lxxxviii, 'Proceedings and Transactions, First Oriental Conference, Poona (1919).

² Read the splendid translation of *Tiruvāchakam*, by Dr. G. U. Pope and the writings of J. M. Nallasami Pillay.

³ P. 166, *Human Intercourse*, by Hamerton, quoted by F. H. Bradley; p. 450, *Essays on Truth and Reality*.

This view of the closest intimacy of God is the salient Vedāntic feature of the Dravidian sages and saints, whose famous exponent Rāmānuja came to be in his times. In the modern days, when India has had the impact of Western Science and Philosophy, and when Christianity and Muhammadanism had further drawn men's minds from the abstruse, abstract and absolute ways of thinking of the Godhead to the exclusion of its opposite pole of concrete positive character, in contrast with the negative, Brahmos on Bengal side fell to theistic ways of thought, and we have to-day a Brahmo leader of eminence and distinction, speaking as if he were a follower of Rāmānuja and the Drāvīda savants, witnessing to the personal and homely character of the Deity, a Deity who meticulously concerns Himself with the welfare of man. This Brahmo leader is no other than Mr. Sitānāth(a) Tatvabhūshan(a), who writes thus: "God's love to man seems at first sight to be only general. It seems, on a superficial view, that he takes care of man only in a general way and that every man individually is not the object of his love. But on a somewhat closer view a speciality is found underlying this generality. When we contemplate somewhat deeply the love of God, it is found that as He exists as the life of every soul, as the Inner Ruler and Searcher of every heart, so He is the Father, Mother, Friend, Teacher, Guide, Saviour, and Lord of every person. Every human heart has a deep and sweet relation with Him, and this relation is becoming gradually deeper and sweeter".¹ This may remind our readers of our Section on 'Divine Relations,' and where Śrī Kṛishṇa's 'Pit-āham asya jagato, etc.,' have all been enlisted for our exposition.² The underlying idea of all intuitionists of the Brahmo or Bergson or other persuasion is to our mind the *antaryāmic*

¹ P. 180, *Brahma-Jijñāsā*.

² 'By God we understand an absolute infinite Being, that is an unchangeable essence, with infinite attributes.' [*Spinoza*.]

principle, so insistently chanted upon by the Vedic mystics. It is the immediacy of the Self.¹

Mysticism is intuition in actual experimentation (*anubhava*), with reference to God, the Indweller in Nature and in Man, or Indweller in matter ('*yaḥ pṛithivyām tishṭhan,*' *Br.-Up.*), and in mind ('*ya ātmani tishṭhan,*' *Br.-Up.*). And the Dravidian mystics bear strong witness to this universal experience of the human soul hungering after its Prototype, its Ground of existence. All mystics speak, for realising this Substratum of all existence, to :

That blessed mood
In which the burden of mystery,
In which the heavy and the weary weight
Of all this unintelligible world
Is lightened ; that serene and blessed mood
In which the affections gently lead us on,
Until the breath of this corporeal frame,
And even the motion of our human blood
Almost suspended, we are laid asleep
In body, and become a living soul :
While with an eye made quiet by the power
Of harmony and the deep power of joy,
We see into the life of things.

Maeterlinck, in his *La Sagesse et la Destinée*, says that "there is the silent star within us, *ourselves*, the breath of the Infinite which reigns supreme, that can meet destiny and turn it into good".² Thus we have the Lights, and the Suns and the Stars dwelling in us. But the Dravidian Saints have this In-Dweller (the *antaryāmin*) as their Love,³ and their experiences are such as those of St. Thomas Aquinas : "I have to-day seen things which make all that I have written of no importance."⁴ Hence :

Yato vācho nivartante
Aprāpya manasā saha [*Anandavalli, Taittiriya Up.*]
i.e., 'That bliss which word cannot describe
Nor mind conceive'.

¹ The 'Inner Light' of the Society of Friends.

² Quoted p. 19, *The Vision*, by Mrs. H. Synge.

³ 'Love is the bond between heaven and earth' (Plato's *Symposium*).

⁴ P. 14, *Vāhan*, February, 1917.

Some concluding remarks, having an international bearing on the question of mysticism, may be of use now. All mysticism is grounded upon the unity of Divinity. Its outlook is monotheistic. Hence between the Vaishṇava and the Śaiva divisions of Dravidian Mysticism, there is not a ditheistic suggestion as the names Vishṇu and Śiva would seemingly lead students to believe. That there is no diarchy but monarchy in the Universe, is the unanimous verdict of both the factions. Hence the Taittiriya Upanishat, a common authority for both, welds the ideas conveyed by the different expressions into an identity, *viz.*,

Sivaṣ cha Nārāyaṇaḥ

where the term Nārāyaṇa is a major term, involving the highest generalisation of the idea of Divinity that the human mind could conceive. Reverting for one moment to the three typical aspects of Divinity conveyed by the terms Truth, Goodness and Beauty (Sac-chid-ānanda), the term Śiva is connotative of the aspect of Goodness; whereas the term Nārāyaṇa (Vishṇu) carries the implication of all the three aspects. Hence Śivam is in the heart of Vishṇu.¹ Traditionally Śiva is mentioned as the archetypical Bhāgavata (*i.e.*, 'Śivam parama-bhāgavatam'); and he in his principal Holy Seat of Benares, imparts to his devotees the Rāma-Tāraka Mantra (or the Mantra of Rāma, one of Vishṇu's great Incarnations). So, a student can read between the lines of any mystic book but a single idea and experience, to whichever Dravidian division that book may belong. The Mystic treatise on God-love, the Nārada Sūtras in its 84th Sūtra, gives the tradition that by the command of Śiva, Nārada declared the message of Love, borne testimony to by an apostolic hierarchy, from Kūmara down, mentioned in Sūtra 83.² But pass beyond

¹ As a creed, Saivism prefers the austere to the æsthetic; Vaishṇavism the *vice versa*. Both are one in the end.

² See Nārada *Bhakti-Sūtras*, translated by E. T. Sturdy.

word-symbols to the ideas emblematised, mysticism is at once discerned in its œcumenical character.

Here it must be mentioned that the one Englishman (who belongs to the body of the Y.M.C.A.) who put his heart into the Dravidian world of love and thought, is, within my knowledge, Dr. J. N. Farquhar, D. Litt. He had in fact become so impressed with the utterances of the Dravidian Saints that he was for making a contribution of them to the world, by forming a syndicate, in consultation with Prof. A. A. Macdonell, for a systematic publication. But the European War of 1914—1918 intervened and frustrated the patriotic scheme for the time being. However, the Y.M.C.A. has in its *Heritage of India* series, 2 volumes, each devoted to the Hymns of the Śaiva Saints, and the Vaishnava Saints (the Āzhvārs) respectively. When Messrs. Rabindranath Tagore and C. F. Andrews visited Mysore in January, 1919, I brought to their notice the vast stores of mystic lore lying buried in the Drāvīda Realm, waiting for earnest students to explore the rich mines. Tagore's scheme of an international University in Bolepur, it is hoped, will not miss this great region in India, hardly as yet fully explored and cognised by the Northern Āryan half of the Indian Peninsula.

In passing, the notice of the Vedic student is directed to the comparative complexions of the two great divisions of the Dravidian as well as the Āryan world, *viz.*, Śaivism and Vaishṇavism, discussed in the Brahma-Sūtra sections (*adhikaraṇas*) led by: 'Patyur-asāmañjas syāt' (II. 2. 36), and 'Utapatty-asambhavāt (II. 2. 40),' respectively; and all the commentators from Śaṅkara onwards proclaiming themselves in favour of the latter system as more excellent, pure, ancient and more in consonance with Veda, in theory and practice, and possessed of features where a divine-love mystic finds pabulum for his love which aims at the ideal of Beauty.

¹ See Śaṅkara's Commentary on Nārāyaṇa.

We would also invite the attention of Sir John Woodroffe, who has done yeoman service to the former cult, now to take a plunge into the fair fields and fresh pastures of the latter — the Bhāgavata school as it is known; and for which Dr. O. Schrader has led the van by his erudite English Introduction to the *Ahīrbudhnya-Samhitā*. Also our own thesis on the Bhāgavata system, or *Bhagavat-śāstra*, published in the Journal of the Royal Asiatic Society for October, 1911, may be usefully referred to.

God-Love-saintship, both the Vaishṇava and the Śaiva divisions of the Āryo-Drāvidian civilisation of India, equally share; and ecstatic experiences chronicled of them are of the highest order. As cults, Śaivism drifted towards Śākta practices, while Vaishṇavism comparatively kept itself on 'Sātvic' lines; in other words immune from *vāmāchāric* practices of the Tantras; The ideal of God, however, to both the denominations, is *Ānanda*, having thus common origins in the Veda. *Ānandam* is *Śivam*, for *Śivam* literally means it. Hence we could equate thus: *Ānandam* Brahma (eti) = *Śivam* = *Ānandam* = *Śivaṣ cha Nārāyaṇaḥ*.² If with this be coupled 'God is Love,' we have mysticism in its universal presentation. One of the great Śaiva saints, Tiru-Mūlar, sang thus:

The ignorant say that Love and God are different;
None know that Love and God are the same.
When they know that Love and God are the same,
They rest in God's Love. [*Siddhiar*, xii. 2.]

And further he sang:

They have no love for God who have no love for mankind (*Ibid.*).

In Vaishṇava terminology, these would be respectively *Bhagavac-cheshatva* and *Bhāgavata-śeshatva*.

¹ Hence the complaint of Mādhava in *Śankara-vijaya*, I. 37: 'sadyah . . . Kāpālik-ādhamaiḥ,' etc.

² Till this identification was effected, Śiva was no deity along with others: Vishṇu, etc., in the Rīg-Veda. See Haraprasāda Śāstri on Śiva in 'the Journal of the Asiatic Society,' Bengal [Vol. xvii. No. 2, 1921, Pp. xix—xxiv]. Also read *Skandopanishat*, for the *rapprochement*.

As to Divine ecstatic experience, here is one that is chronicled of Mānikya-vāchakar, in his *Tiru-vāchakam* [IV. *Tiru-vākaval*. P. 35, G. U. Pope's Translation] :

Not ev'n in dreams thought I of other gods,
The One most precious Infinite to earth came down;
Nor did I greatness of the Sage superne contemn,
Who came in grace. Thus from the pair of sacred feet
Like shadow from its substance parting not,
Before, behind, at every point, to it I clung.
My inmost self in strong desire dissolved, I yearned;
Love's river overflowed its banks;
My senses all in Him were centred; 'Lord!' I cried.
With stammering speech, and quivering frame
I clasped adoring hands; my heart expanding like a flower.
Eyes gleamed with joy and tears distilled.
His love that fails not day by day still burgeons forth.

So flows the mighty stream of Drāvidian Mysticism, which unanimously voices forth that "there is only one caste, and there is only one God" (*Tiru-mūlar*), and the following aspiration was uttered by Paṭṭakiriār, a thousand years ago :

When shall our race be one great brotherhood
Unbroken by the tyranny of caste,
Which Kapila in early days withstood
And taught that men once were in times now past ?

Indians, though professing sacerdotal caste, have never quarrelled and felled each other. But the so-known no-caste white-men of the West hashing each other among themselves, are yet to-day caste-riding the brown races of the East, and Africa!! Let now, the cosmopolitan cry of the mystics, as we have demonstrated in our thesis, reach the throne of God who is Love, and set the crooked hearts of men straight! Signs are not wanting of India's noble sons vindicating the greatness of the East to the Western lands. India's greatest mission is to-day her spiritual message of peace to the whole world—mysticism *in actu*.¹

¹ A most powerful and conservative Western newspaper in Scotland, the *Scotsman*, in an article "East and West" giving publicity to the prospectus of the Series entitled the "Asian Library" containing: "Civilisation, considered only as material comfort and physical organisation, has failed. Deeper vision and truer ideal is sought for, and it is felt that in the genius

"In the meantime," says J. Estlin Carpenter, "Hindu scholars are actively at work. They are studying their historic monuments, editing their texts, reinterpreting their philosophies, tracing the evolution and significance of their art. It is for us as fellow-citizens of the same Empire, charged with grave responsibilities for the welfare of so vast and varied a population, to strive to understand the modes of religious thought and the types of personal and social righteousness which India has cherished for three thousand years. They are enshrined in her literature and planted deep in the common heart. Only in genuine respect and sympathy for them, and in mutual comprehension between East and West, can the ideals of liberty which we are pledged to realise be securely and adequately fulfilled."¹ Thus then the earth-consciousness is opening to new humanitarian visions. Fired by sentiments such as these, breathed by Dr. Carpenter, there are large-hearted English, German, American,² French, Irish and other people, through whose instrumentality a millennium seems to be in sight, and a Messiah is also expected as the Theosophists tell us.³

of Asia, especially as it is expressed in the culture of India, which has lasted through the rise and fall of Empires, the Secret of the World's happiness may be found," concludes thus: "It is hardly too much to say that the whole relationship of East and West will turn upon the success and failure of the attempt to bring India contentedly within the free allegiance of the British Commonwealth." [P. 4, *New India*, July 19, 1922.] Also read the *Secret of Asia*, by T. L. Vaswani; and *Is India Civilised*, etc., by Sir John Woodroffe; and the objects of the 1921 club formed in London by Lady Emily Lutyens; etc.

A most recent book, dedicated to Lord Ronaldshay, Governor of Bengal: *A History of Indian Philosophy*, Vol. I, p. v, by Surendranath Dasagupta, M.A., Ph.D., announces thus: "That both East and West should realise each other's tasks and find that they are often identical, is an auspicious omen for the future. The great work of uniting India with Europe can only be gradually accomplished through mutual appreciation of what is best in each country."

¹ P. 520, *Theism in Medieval India*.

² Americans led the way by *The Parliament of Religions* in 1893, where for the first time the sublime truths of the *Śrī-vachana-bhūṣhaṇa* were proclaimed by an English version, by Yogi S. Pārthasārathi Aiyangār.

³ See *A World Expectant*, by E. A. Wodehouse.

The same writer Dr. Carpenter (*op. cit.*) has written the Lecture VIII on Hinduism and Islam—a fine survey of the topic—in which Kabir (who is spiritually descended from Rāmānanda, and Rāmānanda is from Rāmānuja, who is said to be Christ born again!), Nānak, Akbar, etc., are shown as links between the Hindu and the Moslem conceptions of God, Love, and mystic visions. We now therefore naturally step into our next Section: 'Persian Mysticism' and its affinity with Vedānta, but not before recording a valuable opinion by Sir Charles Eliot (in his *Hinduism and Buddhism*, Vol. II, Pp. 217—218) who speaking of the Vaishṇava and Śaiva aspects of Drāvidian Divinity; writes:

"In no literature with which I am acquainted has the individual religious life—its struggles and dejection, its hopes and fears, its confidence and its triumph—received a delineation more frank and more profound." And he explodes the theory which is very dear to the vested interests of the Christian Missionary, that anything touching on such sentiments as above depicted, must have been copied by the Indians from Christianity; for he says:

"The first perusal of these poems impresses on the reader their resemblance to Christian literature. They seem to be a tropical version of Hymns Ancient and Modern and ascribe to the deity and his worshippers precisely those sentiments which missionaries tell us are wanting among pagans—fatherly love, yearning devotion and the bliss of assured salvation. It is not surprising if many have seen in this tone the result of Christian influence. Yet I do not think that the hypothesis is probable. For striking as is the likeness, the contrast is often equally striking."

The essence of this Section XI, is contained in the *Kāthopanishat*: I. 11, where verse 17 runs thus:

So'dhvanah pāram āpnōti
Tad Vishṇoh paramam padam.

i.e., "He reaches the end of his journey which is Viṣṇu's Highest Place". (Viṣṇu=All-pervader, or omnipresent Spirit.)

On which Śrī Śaṅkara comments thus :

Vaiṣṇavasya parama-padasya duravagamatvam uktvā tad avagam-
ārtham, Yogam darśayati. [*Brahma-Sūtra*: I, 4. 1, 'ānumānikam' etc.]

i.e., 'It is extremely difficult to attain to the highest state, the Vaiṣṇava or that which pertains to Viṣṇu. He who wishes for it must embark on Yoga, as outlined in the said Upanishat (*passim*)'.

Nārāyaṇic Consciousness—meaning the identity of the *within* and the *without*—is thus the ideal of the Dravidian Mystics.¹

¹ Useful references: *Serpent Power* [Pp. 101, 133], by Sir J. Woodroffe; *Gherāṇḍa Samhitā*, V. 82; VII. 3; *Man: Whence, How and Whither* [P. 476], by A. Besant: "... the great Presence shall repose on the many-headed serpent of Time." = Śeṣha-śāyin = Mahā-Viṣṇu = Nārāyaṇa, with Śrī = Grace.

SECTION XII

VEDĀNTA AND PERSIAN MYSTICISM

'THE thought which has been described as mystical has its roots in the East,'¹ *i.e.*, in the Upanishads, which are hence called Rahasyas or Secrets.

We have made casual references to Sūfism or Persian Mysticism in previous pages, and this is closely related to these Secrets discussed in the Vedānta.² A bare outline alone on the subject—no exhaustive treatment being possible within the assigned limits of the present discourse—may here be attempted. This treatment however may be premised by a fundamental fact. This is the statement made by Dāra Shikoh, the brother of Aurangzeb, the Emperor, in the preface to his Persian translation of the fifty Upanishads. It runs thus: "A passage of our Mahomad's Koran says:—'The meaning of this book is hid in another.' The *other* book thus referred to as containing the Koran's hidden meaning, I believe to be this book of Upanishads."

Mysticism is the experience of God, the immediacy and reality of God in us and of God as known to us in and through Śrī Kṛishṇa. Śrī Kṛishṇa and his Persian character has already been shown in Section VIII. Union between Souls and God is the Objective or goal of all

¹ See p. 15, *Mysticism in English Literature*, by C. F. E. Spurgeon.

² See my book: *Mazdaism in the Light of Vishṇuism*, and Ft. note 1, p. 385, Section XI, *Dravidian Mysticism*.

Mysticism, whether of the Vedānta or of the Sūfi. Absolute Vedānta would go to the length of establishing identity between Soul and God; and Rāmānuja would interpret this Absolutism qualifiedly as that of a Unity containing within itself elements of Duality standing in *samavāya*¹ relationship, which religiously interpreted assumes the six-fold relations of *Ananyaśeṣatva*, etc., for which see Section XI, 'Dravidian Mysticism'. And mystically interpreted, every relation assumes the ultimate value of love; and love-language such as the world can understand is adopted. In Indian systems, it might have been inferred by this time that philosophy, religion and mysticism are not water-tight compartments, as they have become in the West, but constitute together a concordant complex. Max Müller's remarks elucidate this point clearly. "Speaking for myself," he says, "I am bound to say that I have felt an acquaintance with the general spirit of Indian philosophy as a blessing, from my very youth, being strengthened by it against all the antinomies of being and thinking, and nerved in all the encounters with the scepticism and materialism of our own ephemeral philosophy. It is easy, no doubt, to discover blemishes in the form and style of Indian philosophy, I mean chiefly the Vedānta, and to cite expressions which at first sight seem absurd. But there are such blemishes and such absurdities in all philosophies, even in the most modern.² Many people have smiled at the Platonic ideas, at the atoms of Democritus, or at the location of the Soul in the pineal gland or in certain parts of the brain; yet all this belongs to the history of philosophy, and had its right place in it at the right time. What the historian of philosophy has to do is first of

¹ Co-inherent, like substance and attribute.

² For example, Bergson:—"Bergson's theory of matter is riddled with contradictions and inconsistencies. If, to save his monism, Bergson makes matter phenomenal and unreal, he cannot account for the evolution of the world. If, on the other hand, to account for the drama of the Universe, he makes matter an independent existence, then his monism is affected." (P. 212, *Reign of Religion*, etc., by S. Radhakrishnan.)

all to try to understand the thoughts of great philosophers, then to winnow what is permanent from what is temporary, and to discover, if possible, the vein of gold that runs through the quartz, to keep the gold, and to sweep away the rubbish. Why not do the same for Indian Philosophy? Why not try to bring it near to us, however far removed from it we may seem at first sight. In all other countries philosophy has railed at religion and religion has railed at philosophy. In India alone the two have always worked together harmoniously, religion deriving its freedom from philosophy, philosophy gaining its spirituality from religion. Is not that something to make us think, and to remind us of the oft-repeated words of Terence, *Humani nihil a me alienum puto*?¹ A rich kernel is often covered by a rough skin, and true wisdom may be hiding where we least expect it."² And in India, not only philosophy and religion, but mysticism along with them form a harmonious Trinity, as might have been realised throughout this dissertation.

Returning to Mysticism, which has for its ultimate view the Union with God, the question of the disappearance or persistence of the integrity of the Soul in the Union with God, is a bone of contention amongst philosophers. The love-mystics however have their own way of solving this mystery. In the erotics of Divine Love, arises a question about the joy in Union or joy in Separation? The lover is pining over his lady-love who is for the occasion separated from him, and he muses thus :

Samgama-viraha-vitarke
Varam iha viraho na samgamas tasyāḥ
Samgesa-iva tath-aikā
Tribhuvanam api tanmayam virāhe.³

i.e., "I prefer separation (i.e., duality) to Union, for in Union she alone figures in my consciousness, but in Separation she fills all the three worlds".

¹ "Nothing that concerns man is indifferent to me."

² Pp. 635, 636, *The Six Systems of Indian Philosophy*.

³ Example of Vipralambha Alaṅkāra. (See Section : Art of Divine Love.)

Another illustration brings out this point beautifully in a somewhat different manner. The incident or situation figured out is that of Queen Sītā sauntering love-lorn in garden-grounds with her confidante, and pouring before her her inmost musings on her husband Śrī Rāma. The outpouring runs thus :

Trast-āham sakhi ! bhṛīṅga-kīṭaka-nayam samvikshya, Sīte ! katham
Śrī-Rām-ārpita-chitta-vṛttir adhunā Rāmo bhavishyā-my aham.
Kim tena prabhuṇā samam na-hi-ratis tādātmya siddheḥ kutah
So'pi tvam bhavita-iva, tarhi yuvayos saṁsarga-lābho bhavet.¹

i.e., "Friend," Sītā says, "I fearfully contemplate on the grub metamorphosing into the butterfly." Why ? asks the maid. "Because," says Sītā, "I may likewise by constant brooding over Rāma turn into Rāma." What harm, asks the maid, if thou and Rāma become one ? Sītā : "Then there is no enjoyment for me with Rāma, for I shall have become Rāma himself." "Fear not," says the maid, "for Rāma, similarly situated like thyself, shall have, by constant brooding over thee, become Sītā."

And this exchange of personality may go on for eternity ; and the enjoyment between dualities in unity is assured. Hence as long as the mystic is having his Divine Joy in Eternity assured, the metaphysical question of the duality disappearing or persisting in unity, does not concern him. It may trouble the philosopher, not him.

It is not our purpose to deal with Vedāntic and Sūfistic Mysticism exhaustively ; and show their agreements and differences. To bring the theme to a close, the best that has been summarised on the subject by Max Müller will here be presented, with my annotations ; and that best contains the pith of the subject-matter on hand. He writes :

"We know of the close contact between India and Persia at all times, and it cannot be denied that the temperament and the culture of Persia lent itself far more naturally to the fervour of this religious poetry (*i.e.*, Sūfism) than the stern character of Mahommed and his immediate followers. Still,

¹ Cp. with the verses :

Man : Bibhemi sakhi ! sam-vikshya bhramarī-bhūta kīṭakam
Tvad-dhyānād-āgate strīve mayā-sākam katham ratih.

Lady : Mābhaishis sakhi ! sam-vikshya bhramarī-bhūta kīṭakam
Tvad-dhyānād-āgate pumstve mayā-sākam ratim kuru.

we cannot treat Sūfiism¹ as genealogically descended from Vedāntism,² because Vedāntism goes far beyond the point reached by Sūfiism, and has a far broader metaphysical foundation than the religious poetry of Persia. Sūfiism is satisfied with an approach of the Soul to God, or with a loving union of the two, but it has not reached the point from which the nature of God and Soul is seen to be one and the same. In the language of the Vedānta, at least in its final development, we can hardly speak any longer of a relation between the Soul and the Supreme Being,³ or of an approach of the Soul to, or of a union of the Soul with, God. The two are one as soon as their original and eternal oneness of Nature has been recognised.⁴ With the Sūfis, on

¹ *Sūfī* comes from *Sufā* meaning pure [see pp. 3, 26. *Sūfī Message*, etc., by Ināyat Khān]. Cp.: Sk: *Śubha* and *Sobha*, and Gk. *Sophia*. Also consult P: 3, of R. A. Nicholson's *The Mystics of Islam*. It is also curious that *Siddiq*, a Manichæan term borrowed by the Sūfis corresponds with the Hindu *Siddhas* (p. 14, *Ibid.*).

² "But that it has and has been much influenced by it, is admitted by the Sūfis; and Sūfiism has in its turn much influenced Western thought. Many of the German mystics wrote as the Sūfi poets had written before them. Particularly might be mentioned Eckhart, Tauler and Suso Then again in the nineteenth century Hegel was loud in his praise of Jalāl-ud-din Rumi, calling him a great thinker as well as a great poet, but somehow he seems to put Jalāl's Pantheism first, and his Mysticism second. Surely, this was putting the cart before the horse. (pp. 28—29, *The Persian Mystics*, by F. Hadland Davis).

Ex oriente lux. . . . The aspirations of the Dervish and of the Mystic "would seem to be directly attributable to the influence of Hindu or Buddhist beliefs". "It is in India, beyond all other climes," says Sir John Malcolm in his *History of Persia*, "that this delusive and visionary doctrine has most flourished. There is, in the habits of that nation, and in the character of the Hindu religion, what peculiarly cherishes that mysterious spirit of holy abstraction in which it is founded; and we may grant our belief to the conjecture which assumes that India is the source from whence other nations have derived this Mystic worship of divinity." (Pp. 168—169, *Mysticism and Mahomedanism*, by E. C. Thwaytes, in the *Hibbert Journal* for October, 1915)

³ Śrī Rāmānuja would put it as *infinite* number of relations, subsumed under Six Typical Categories, implicated in the term: 'Bhagavān.'

⁴ Oneness of nature and monadic plurality are both compatible according to Rāmānuja. Mother Cecilia said: "Nothing brings the soul so nigh to God, nothing guides it more surely to Him, than love, by which it is united with Him"; and hence it is said the Love is the beginning, the middle and the end of the way to God.

the contrary, the subject, the human Soul, and the object, the Divine Spirit, however close their union, remain always distinct, though related beings.¹ There are occasional expressions which come very near to the Vedānta similes,² such as that of the drop of water being lost in the ocean. Still, even these expressions admit of explanation; for we are told that the drop of water is not lost or annihilated, it is only received, and the Persian poet when he speaks of the Soul being lost in God need not have meant more than our own poet when he speaks of our losing ourselves in the Ocean of God's love."³

As to the poetic language of Sūfiism, Max Müller writes : "When we read some of the Sūfi enraptured poetry, we must remember that the Sūfi poets use a number of expressions which have a recognised meaning in their language. Thus *sleep* signifies meditation ; ⁴ *perfume*, hope of divine favour, ⁵ *gales* are illapses of grace ; ⁶ *kisses and embraces*, the raptures

¹ "Hence Sūfiism is more akin to Viśiṣṭ-ādvaitic Vedānta, as philosophy, and more akin to the love-religion of the Dravidians, in its mystic aspect. Vaiṣṇavism is essentially a Gospel of Divine Love; so is Sūfiism. We have besides in the Vedānta (of which the Bhag.-Gītā is an exposition), assertions of the eternality of the Souls (e.g., read the second Adhyāya of the Gītā); and hence their persistence in all their completed integrity or egoity is a foregone conclusion. Here is the meeting-place for the Vedāntists and the Sūfis. Modern philosophy turns round to the Vedāntic ideals. As a specimen, let me give an excerpt from Dr. F. C. S. Schiller's *Riddles of the Sphinx*: "The belief in the ultimate self-existence of spirits, uncreated, uncaused, that are and ever have been and can never cease to be, seems to be the only adequate ground for asserting the immortality of the individual." (Pp. 387-388.) In the infinite bosom of God, can there be no room for infinite Personalities? 'Semmai-y-udaya-tiru-mārbil, etc.,' exclaims St. Āṇḍāl. Prof. Howison, in his *Limits of Evolution*, comes to somewhat similar views.

² In the Dravidian Mystic lore, such similes are also plentiful; e.g., 'yāne yennai-y-ariya kilāde . . . yāne nī, etc.' (II. 9, 9, *Tiruvāimozhi* of St. Nammāzhvār).

³ Pp. 337, *Theosophy, or Psychological Religion*, by Max Müller. Compare 'Tira-v-iṟumb-unḍa nīr' (X, 19, 5, *Tiruvāimozhi*).

⁴ Cp. the *Yoga-nidrā* of Viṣṇu.

⁵ Read St. Āṇḍāl's life, where flowers worn by her bring special divine favour.

⁶ Cp. "vāhi vāta yataḥ kāntā," etc. Also see the Brih. Upan, VI. 3. 21,

of piety.¹ Idolators are not infidels, but really men of the pure faith,² . . . Wine is forbidden by Mahommed, but with the Sūfi, *wine* means Spiritual knowledge,³ . . . *Beauty* is the perfection of Deity;⁴ *tresses* are the expansion of his glory,⁵ the *lips*⁶ of the beloved mean the inscrutable mysteries of His essence; the *down on the cheeks* stands for the world of spirits;⁷ a *black mole*⁸ for the point of indivisible unity".⁹ And "wine certainly means *Sharab-an-Tahura*, the pure wine of the Moslem scriptures."¹⁰

Under wine and under cup
S gnify we purest love.¹¹

¹ Cp. 'erogenous zone' of Dr. Freud. Aquinas says: 'who wants to understand honey or requires the *rationale* of a kiss' [*Rod, Root and Flower*, xx]. About 'embrace,' Lady Julian actually saw God enfolding all things. 'For as the body is clad in the cloth, and the flesh in the skin, and the bones in the flesh, and the heart in the whole, so are we, soul and body, clad in the Goodness of God, and enclosed' [*Revelations*].

² If rational defence is wanted for idolatry, nowhere than in Dravidian Mysticism can it be found. See our *Rationale of Image Worship*.

³ Cp. with the Vedāntic *Soma*, *Amṛita*, *Madhu* ('Vishṇoh pade paramē madhva utsaḥ') and the Dravidian *tēn*, *pāl*, *ney*, *kannal*, *amudam*. Compare also:

"Dost thou know why wine I prize?
He who drinks all ill defies;
And can awhile throw off the thrill,
Of self; the God we worship—all" (OMAR KHAYYAM)

"... it is in the Tavern, the House of the Master, that we may drink the Wine of Life, consecrated that it may carry to our souls the refreshment of a great renewal" [P. 13, *Sūfiism*, Decr., 1921]. Cp. 'The tavern means the call of contemplation; the cups open to the inscrutable mysteries of God's essence. Tresses and Curls illustrate expansion and infiniteness.' [P. 8, *Sūfiism*, by C. H. A. Bjerregaard.]

⁴ Cp. *Divya-mangala-vigraha*; *Tiru-meni* of the Āzhvārs.

⁵ Cp. "Maivannan aruṅkuṅji," etc. (verse 21, *passim*, of St. Tirumaṅgai Āzhvār's *Tiru-nedund-āṇḍakam*).

⁶ *Tiru-p-pavalam* of the Dravidian saints, *ad lib*.

⁷ Cp. "Lomāni barhiḥ" (*Taittirīya Up*, iv. 52).

⁸ Cp. with the *Śrī-Vatsa-Chinha*, and the *Kaustubha* gem, on Vishṇu's breast.

⁹ Page 349, *Theosophy, or Psychological Religion*, by Max Müller.

¹⁰ Pp. VI—VII, *Saadi* by N. B. R. Kotewal (*The Oriental Gems Series*) Wine is prohibited in the Koran, be it remembered. 'God is then our honey' [Aquinas].

¹¹ *Tongue of the Secret*, by Hafiz.

If it be allowed—but it is not—to expatiate on this subject, copious literature is available of Hafiz, Saadi, Omar Khayyam, Jalāl-ud-din Rūmī, Jāmī, Nisāmi, etc., etc.¹ Professor Edward Byles Cowell the Great Orientalist of the latter half of the nineteenth century in his article in *Fraser's Magazine* in September, 1851, on "Hafiz" the Great Sūfi Philosopher, explained in this article what Sūfi philosophy as a system was: "Sūfiism is a form of that Pantheism which has been native to the dreamy East from the earliest times of Gentile history." But the purer creed of Muhammadanism, as compared with idolatry, has exercised a most beneficial influence on its development; and though we would not conceal its many errors, much of the language of the Sūfi writers, if modified in its Pantheism, may be paralleled in St. Augustine or St. Bernard, and easily adapted to express the true hopes and aspirations of the Christian. The world, say the Sūfis, and the things of the world are not what they seem; our life here is a fall and a ruin; for the soul has once been absorbed in God, and only in re-absorption can one hope to find rest. All its higher aspirations here, as it vaguely expresses them in heroism, poetry, or music, are unconscious yearnings after its better home; and in the odes of Sūfiism, these unconscious feelings and dumb longings are supposed to find their utterance.

¹ Read for a short account, *Persian Mystics* (Wisdom of the East Series). One passage from this book is here appropriate: "Is it to be wondered at that the Sūfis, still remembering their old love-songs, their old earthly delights in women dear to them, should find it difficult *not* to apply such names and ideas even in their love of the One Beloved? Take these expressions literally, and many of them are sensuous, but consider them as brave, strong strivings, fraught with much spiritual fervour, after God, and you at once annihilate prejudice and come very near understanding the meaning of Sūfiism . . . In studying Sūfiism from Sūfi poetry, we must always remember that Eastern poetry is essentially erotic in expression, but just as essentially symbolic in meaning." (Pp. 23—24, by F. H. Davis.) Here is a beautiful verse of Nisāmi:

More kingdoms wait thy diadem
Than are known to thee by name;
Thee may Sovereign Destiny,
Lead to victory day by day.

[Quoted by Hafiz in the *Tongue of the Secret*.]

Human speech is weak and imperfect, and can only express these deeper emotions by images drawn from the sensuous and temporal. Hence arises the two classes of Sūfī metaphors, those drawn from wine and those from love. Thus in some odes, wine is the love of God, and inebriety represents religious ardour and abstraction from earthly thoughts; in others, which apparently express the joys and sorrows of an earthly passion, the beloved object in reality means the Deity; and all the woes of separation and hopes for reunion with which they are filled, shadow forth the soul's spiritual exile, and its longings for the hour of reabsorption into the Divine Nature.

The Occult Review, on *The Mystics of Islam*, by R. A. Nicholson says: "The prevalent idea with regard to Sūfīism, that it is an erotic form of religion, unworthy of serious attention, is due to lack of intimate knowledge of the subject."

One interesting metaphysical consideration is of value here. If the Absolutist Vedāntic position that union with God means self-loss (self-forgetfulness—'n'opajanam smaran'), or, which is the same thing as the equivalent that the Soul is identical with God, there is the countervailing Vedāntic truth that God cannot remain in his solitude:

Sa ekāki na ramate.¹

¹ *Bṛihad.-Up.*, III. 4. 3. F. Hadland Davis writes, pp. 24—25 of the *Persian Mystics*, thus:

"It may be questioned that if the earthly object of Love was a mere passing shadow of God, the man who loved that object was equally insignificant. And again, how can God be the All-One, when, according to the Sūfī thesis, He divided Himself into Creation? The part is not equal to the whole. These questions are easily answered. The stars shine in the sky, and in the bosom of the sea, without diminution; let the sea pass away, and the star-shadows pass away, too; but the stars are still there. So when the world shall pass away it will only be the fading of innumerable shadows we call Humanity: God will still be there, and we shall still be there, because we came alone from Him."

Evidently, a need arises in God, which is the impulse for every fresh rhythmic creation; and this need, expressed in "He cannot joy alone" (*Bṛihad.-Up.*) arises, subject-object contrasts arise. The subject is the *chit*, and the object *achit*, of the Viśiṣṭ-ādvaita philosophy.

About the necessity of a need in God, the book—*The Relationship between the Mystical and the Sensible Worlds*, by N. G. Newlyn, furnishes entertaining ideas.

And he therefore chooses to divide himself into twain (=duality) as male and female :

Tāvān āsa yathā strī-pumāmsau
Sa mithunam utpādayate.¹

And the Sūfi has his ideal satisfied by this rhythmic Vedāntic process, called the Sports of God—Lilā² in the language of Love. And God-joy is the one fact which has been demonstrated. And so is God-joy a verity even to the Vedāntic-identicist, forasmuch as the ideal of Ānanda is never denied by him even in this identicist situation. Hence to the Mystic,³ whether of the Vedāntic or of the Persian type, the metaphysic hair-splittings of identities or differences, do not affect in the least the zest of his joy with God. And thus is the *impasse* between the two parties relieved.⁴

Walt Whitman, the American Mystic, sings :

Ever the dim beginning,
Ever the growth, the rounding of the Circle,
Ever the summit and the merge at last (to surely start again),
Eidolons ! Eidolons !⁵

¹ *Prasṇ'op.*, I. 4. Note that the *centrosome* divides itself into two, and operates on the *chromosome*. If God is Beauty, till it is so realised by delight, it is as good as *non-est*. Dichotomy begets delight and delight cognises beauty.

² It may be noted that in this Vedāntic idea of Sport there is room for many varieties of philosophy, whether it be of the instinctive, of the intellectual, or of the intuitional, type, or of the Science's "*dance of the atoms*". In a long note on 'Brahman,' in Sec., Part II, 'Values for Mysticism,' a hint was given as to the kinship of the idea of Brahman and with the idea of *Lilā* or Sport. Here is a meaning to the latter idea : "According to Gautier, the psychic improvisation which has created the spectacle of the world has, as it were sworn 'never to recognise itself beneath the marks it has assumed, in order to retain the joy of an unending play of the unforeseen'" [P. 66, *The World of Dreams*, by H. Ellis]. Consider this train of thought with Śrī Kṛishṇa's utterance : "Na tvam veittha Parantapa !" [*Bh.-Gītā*, iv. 5.]

³ Śrī Kṛishṇa disposes of this question between the mystics, Himself their Master, thus : nivasishyasi Mayyeva (*Bh.-Gītā*, xii. 8), i.e., "Ye shall live in me".

⁴ In Hegelian phraseology, "the self separates itself to return to itself".

⁵ Page 4, *Leaves of Grass* (Everyman's Library). "Again, if the end of evolution is once reached, we will have to imagine a cycle of evolutions somehow brought into being by God. When once becoming reaches being, what happens next ? Mr. Fawcett, the Author of *The World as Imagination*, holds that the experiment will be repeated by God (P. 377, *Reign of Religion*,

The Sūfi Saint Al-Ghazzali says that 'the transport which one attains by the method of the Sūfis is like an immediate perception, as if one touched the objects with one's hand'.

M. Darlu whilst addressing before the French Philosophical Society in January, 1906, said: "The history of mysticism is of the greatest interest; apart from the fact that it forms a notable portion of the history of thought, it makes us reflect upon our inner aspirations, or it may be upon our spiritual poverty." What then can be the definition of Mysticism after the fore-going study? It is the application of the faculty of introspective imagination to the Science and Art of God, resulting in standard joy. What is the Science of God, but to know Him in all His totality, abstract and concrete? What is the Art of God, but to embark absolutely on His loving service, eternal? The former is the 'Bhāshya,' and the latter is the 'Bhagavad-vishaya,' according to the phraseology of the School of Rāmānuja. Both together give us rational or philosophical Mysticism.¹

etc., by S. Radhakrishnan). Compare "Dhātā yathā-pūrvam akalpayat" (*Mahā-Nārāyaṇ'opaniṣat*, 5. 7).

Also William James, remarking upon Fechner's conception of "earth-soul," and the "psychic synthesis," says that now that the self-compounding of mind in its smaller and more accessible portions seems a certain fact, the speculative assumption of a similar but wider compounding in remoter regions must be reckoned with as a legitimate hypothesis. Mental facts do function both singly and together at once, and we finite minds may simultaneously be conscious with one another in a superhuman intelligence. (*Psychological Review*, 1895.)

If the above is philosophic speculation, we have the phenomenon in India of the *Ṣaṭvadhāna* practice which means that one mind can concentrate on one hundred topics simultaneously!

¹ Cp. The definitions are many and varied. Pfleiderer tells us that "Mysticism is the immediate feeling of the unity of the self with God. . . the endeavour to fix the immediateness of the life in God as such, as abstracted from all intervening helps and channels whatsoever". Seth says: "The thought that is most intensely present with the mystic is that of a supreme, all-pervading and indwelling Power, in whom all things are one . . . God ceases to be an object and becomes an experience." For Cousin it consists in "substituting direct inspiration for indirect, ecstasy for reason, rapture for philosophy". Vaughan, the author of "Hours with the Mystics," gives us the rather bitter statement that "Mysticism is that form of error which mistakes for a Divine manifestation the operation of a mere human

If Mysticism is the quest of God, is it a striving peculiar to the human kingdom? An emphatic no. Parallel with the truth of the metaphysic—of God dwelling in the infinitesimal¹ as in the Infinite—is the Mystic truth that the quest of God is intrinsic to all Nature² from the very beginnings of the pulsations of life to its climax and culmination everywhere.³ Hence every soul (*entelechy*) is a spiritual note in the gamut of God.⁴

The first unicellular stirring cannot be accounted for otherwise than by the Joy of Existence feeling forth, (appetitious) by its initial antennæ, to ultimate summits, which have

faculty . . . Ev. Underhill: "Mysticism is the art of union with Reality . . ." [Pp. 66—67, *Has Mysticism a Moral Value?* by Ruth M. Gordon. 'International Journal of Ethics' for October, 1920.] For other definitions of Mysticism see pp. 15, 16, 17 and 18 of *Studies in Mystical Religion*, by R. M. Jones, M.A., D.Litt.

¹ "God is the central hearth of the universe's energy. He is entirely immanent" (Charles Corbiere in *Revue de Théologie*: . . . "In the smallest particle of matter there is a world of creatures,—living beings, animals, entelechies, Souls" (P. 66, *Monadology*, by Leibniz).

² "The world is entirely in each of its parts" (P. 50, Latta's *Leibniz*).

St. Nammāzhvār says: "Paranda taṇ parāvaiyul" (*Tiruvāymozhi*, I. 1. 10), the gist of which is that the Infinite is in the Infinitesimal. Radhakrishnan, in reviewing James Ward's philosophy, tending in this direction, writes: "The whole is striving in the part, and it is on account of this impulse of the whole spirating in us, that we feel the urge to know, love and do" (P. 119, *Reign of Religion*). "The whole universe has in it the impulse towards union with the absolute" (P. 446, *Ibid.*).

Rāmānuja's Viśiṣṭ-ādvaita requires that God is never apart from the world, but ever in conjunction therewith, and is like Soul to Body; and hence God is completely in every part of the body. This is technically called the *Pari-samāpya-vṛitti*.

Śrī Kṛiṣṇa demonstrated the fact of the Infinite in the Infinitesimal by opening His mouth to His mother Yaśodā, and showing her the Universe in His stomach. So was the Vāṇa-patra-śāyin Incarnation of Viṣṇu to Rishi Mārkaṇḍeya. Read St. Tirumaṅgai-Āzhvār's *Tirumozhi*, 105. 3: "Kaḍal," etc.

³ "There was a voice that sounded in men and women, in mountains and in seas, in the beasts of the jungle and the swinging of the stars. It was the voice of Love, the great beckoning in the hereafter to which all things must go. The voice to the Sūfi was God calling His lovers into one chamber, one mighty love-feast." (P. 25, *The Persian Mystics*, by F. Hadland Davis).

⁴ "The sage, who kens the verities of soul,
Whose be the purview clear of prophet-bard
To ope the inner spirit by outward keys
Ye are a sanctuary of God, and the spirit of God dwelleth in you."

no limits, of the Joy of Experience. The stirrings were never but for the promptings of inherent Joy—Ānanda. Every particle of Being is necessarily subject to the never-ceasing throbbings of the Universal Joy Oceanic, which encompasses it. ("Realms where the air we breathe is love.") The osmosis of the Ocean is impossible to be resisted by the Drop. Every speck is infiltrate with the Universal. So in the globe, as in the globe.

The scriptures therefore vociferate :

Etasya-iv-ānandasya anyāni bhūtāni mātṛām upajīvanti.¹

i.e., From a particle of my Love all this lives.

If such be the mystery of Existence, and the Marvel of Experience, when then in time, where then in space, and what for, wherefore, is there place for Death? Hence the Mystics construe Death to be their *mors janua vitae*, and look upon it as their most welcome guest :

Kṛita-kṛityāḥ pratikshante
Mṛityum priyām iv-ātithim.

i.e., the 'fulfilled' men court Death as their dearest guest.

Consider the Master of Mystics' (Śrī Kṛishṇa's) utterance:

Amṛitam cha-iva mṛityus-cha.²

i.e., "I am Immortality as well as Death."

There is thus no death to the Mystic, and to him—

All is vain save God alone.³

¹ *Bṛihad-Ūp.*, VI. 3-32. Cp. "Did life," writes C. W. Saleeby, "normally bring a balance of pain over pleasure, saving of life would be criminal, the 'giving of one's life for others' would be an abominable selfishness, murder would be the highest virtue and Napoleon, therefore—in effect—the saint of saints." [Pp. 295—6, *Evolution the Master-Key*, by C. W. Saleeby.]

² *Bhagavad-Gītā*, IX. 19. That Death is the preparation for Immortality is the lesson of the *Gītā*. Cp. 'Direct proof of immortality cannot be had, or not in a convincing form, but . . . if we think of the world as a manifestation of a rational and moral principle . . . we must regard it as existing for the realisation of that which is best and highest; and that best and highest we can hardly conceive as anything but the training and development of immortal spirits.' [P. 281, *Lay Sermons*, by Ed. Caird.]

³ *Tongue of the Secret*, by Hafiz.

And God to the Mystic is his "Inner Ruler," or Antaryāmin, and this Antaryāmin is Deathless. Hence the Upanishadic chorus :

Esha te ātmā antaryāmy-amṛitaḥ.¹

Thus the verdict of the Mystics of all nations is Anacreontic, the opposite pole of Buddhism; but the latter has also been shown to merge into Optimism, unconscious nevertheless to its own gloomy outlook on life.²

In his "Tongue of the Secret," Hafiz, the Persian Mystic, refers to the ancient Mazdayāsnian Mystic Zoroaster, thus :

Bring to me the liquid fire
Zoroaster sought in dust.

Though Hafiz and others were Moslems, their utterances, which may be subsumed under Persian Mysticism, were greatly inspirations of the Zoroastrian Persia. Hence when Persian Mysticism is illustrated from the Persianised Moslems, it may be taken to be the genuine Mysticism of Persia, voiced forth by Moslem converts to it—and of course converts to Vedāntism through the Persian channel.

¹ *Bṛihadāraṇyaka Up.*, III. 7. 3 ff.

² After noticing that Mr. Bertrand Russell's "Freeman's Worship" (in his *Philosophical Essays*) "is one long outcry of a spirit in sorrow" (like Buddha's), S. Radhakrishnan says that "Mysticism will displace pessimism by optimism". If we should keep faith with the evidence of the Mystics, we will be delivered from the hard, disgusting realities of Science (p. 360—361, *Reign of Religion*, etc.). Like Buddha's illumination, "the mystic vision is accepted by Russell as constituting the true essence of religion" (*Ib.*, p. 362). Russell finds his consolation in Art; but what higher Art could there be than the Art of the Mystics—the Love of the Divine—the Highest Ideal, or *Universal* as Russell would have it—of Truth; Wisdom; (or goodness); and Beauty, we add; for, to the God-lover, even what may seem evil or that which is opposed to goodness is dissolved (solved) in Beauty [Read Pp. 383 ff. on *The Problem of Evil*, in J. S. Mackenzie's *Elements of Constructive Philosophy*].

Cp. "For it the mystic evolution
Not the right only justified, but what we call evil also justified."

[*Song of the Universal*, by Walt Whitman.]

A letter¹ from the Venerable Dastur Dr. Jivanji Jamshedji Modi, Shamsh-ul-Ulama, informs that there is not much of Mysticism as such in the Mazdayāsnian books; and it depends so much upon how one takes the wide word Mysticism to mean; and that such prayers as

O God, we may see thee through best piety,
through excellent piety, we come near Thee, we
come into perpetual friendship with Thee

betoken a kind of Mysticism, but from the expressions of the typical Sūfī Hāfiz, it is clear that in Persian Mysticism Mazdayāsnian Mysticism is involved; and this of course fraternises ethnologically with Vedāntic Mysticism.²

Here now is a song of the Soul to God, by a Persian Sūfī poet, aspiring for union with God :

Past and future are what veil God from our sight,
Burn up both of them with fire ! How long
Wilt thou be partitioned by these segments as a reed.³

The Sūfīs teach that there are four stages, Haqīqat, Tariqat, Sheriyat, Mārifat, by which divine beatitude is reached, when "his corporeal veil will be removed, and his emancipated Soul will mix again with the glorious essence from which it had been separated, not divided".⁴

¹ Letter of 20-3-1921 to Mr. J. E. Saklatwalla, Bombay. Cp. God tells Abraham :

"That he worships the fire you may well bewail.
But let not the hand of your charity fail."

[P. 80, *O'mar Khayyām*, by E. H. Whinfield.],

But read Ch. xxxiv, 'Mystics and Mysticism,' in *Zoroastrian Theology* by M. N. Dhalla, Ph. D.

² The indebtedness of Sūfism to Persia, and the mystic Zoroastrian substratum of Persian Mysticism (a blend) is shown by Dr. E. Lehmann in the Chapter on 'Persian Mysticism' in his *Mysticism in Heathendom and Christendom*.

³ P. 34, *Masnavi*, by Whinfield. Read the account of Time (sattva-śūnya) given in the *Tattva-Traya* of Lokāchārya.

⁴ See Sir John Malcolm's *History of Persia*, and p. 170 of the *Hibbert Journal*, October, 1915. Also see p. 39, *A Sūfī Message*, by Ināyat Khan, and *The Mystics of Islam*, by R. A. Nicholson. Also *Letters from a Sūfī Teacher*, by Baijnath Singh.

It is recorded of Mansur Helaj, a well-known mystic, that he had arrived at the final stage of absorption or Union with the Deity, and declaring "I am the Truth" (like Prahlāda), "took up a position between the earth and the sky, defying the laws of gravity".¹

Mens sana in corpore sano, is said to be the guiding principle of the Sūfis, whose moral philosophy is founded to a great extent on the teachings of Plato and Aristotle.

The Sūfis lay their heads on God's bosom, and God lays his head on theirs. Śrī Kṛishṇa—the God of Mystics—lay His head on the bosom of Nīlā.²

It is chronicled of Rāmānuja, that the Absolute came to dwell in His own manifested Forms. Both of these came to dwell in Rāmānuja's bosom, and Rāmānuja with all these added contents of Glory, came to dwell in the bosom of his devotees—in his Church.³ 'He who becomes most like unto God—absorbs God.'

In *The Dark Night*, St. John of the Cross gives utterance to similar sentiments, thus :

On my flowery bosom,
Kept whole for Him alone,
There He reposed and slept ;
And I caressed Him, and the waving
Of the cedars fanned Him.

As His hair floated in the breeze
That blew from the turret,
He struck me on the neck
With His gentle hand,
And all sensation left me.

In this set of papers, we have not touched on the subject of magic and miracles.⁵ Mystics have recorded to their credit

¹ *Mysticism and Mahomedanism*, by Thwaytes, P. 171 of the *Hibbert Journal* for October, 1915.

² Read the introductory or invocatory verse to St. Āṇḍāl ; 'Nīlā-tunga-stana-giri-taṭi,' etc. [*Tiru-p-pāvai*].

³ *Rāmānuja-Nūtr-Āṇḍādi*, by Amudanār, verse 106, 'Irupp-iḍam,' etc.

⁴ *Asrār-i-Kudī*, by Sheikh Mahomed Iqbal of Lahore (by R. A. Nicholson).

⁵ 'Of late years, however, miracles have come to be regarded not as breaks of law, but as phenomena embracing a higher law—a doctrine which is

varieties of these supra-normal phenomena, such as those of Mansur Hallāj hanging in the skies—what would be called levitation. But the scope of the present discourse will not admit of their treatment here. A general remark which applies to all mystics is however here made :

“In the more esoteric parts of their philosophy the Mahomedans state that magic is of two kinds, white and black. White magic is said to be that practised by the prophets, who obtained their knowledge direct by divine inspiration. It was always employed for purposes of good. Some have been inclined to regard true mysticism as allied to this white magic ; for all higher aspirations help to build up the great Temple, made without hands, which the creature, man, is constantly raising in honour of his Creator. It may be said of this species of mysticism, that it is the great voice of Nature within us crying out to its Creator.”¹

Persian Mystics prefer or profess to prefer, the meditations and ecstasies of Mysticism to the pleasures of the world. Their fundamental tenets are, that nothing exists *absolutely* but God ; that the human soul is an emanation from His essence, and will finally be restored to him ; that the great object in this transitory state should be, a constant approach to the Eternal Spirit, and as perfect an union to the divine nature as possible ; for which reason all worldly attachments should be avoided, and in all we do, a spiritual object should be kept in view. When a Persian mystic poet speaks of love and beauty, a divine sentiment is always to be understood, however much the words employed may lead the uninitiated to

a great advance upon its predecessor.’ [P. 310, *On the Threshold of the Unseen*, by Sir W. F. Barrett.]

¹ P. 173, *Mysticism and Mahomedanism*, by E. C. Thwaytes, in the *Hibbert Journal* for October, 1915. ‘True spiritual ministry is higher than miraculous signs of apostolic times’ [John Saltmarsh, a Yorkshire Mystic]. Vaishnavism discourages miracle-mongering.

imagine otherwise. The great end with these mystical philosophers is to attain to a state of perfection in spirituality, so as to be totally absorbed in holy contemplation, to the exclusion of all worldly recollections or interests.

Hafiz the celebrated Persian Poet has well expressed these sentiments :

Life they regard not ; for they live
In Him whose hands all being give ;
The world they quit for Him, who made
Its wondrous light, its wondrous shade ;
For Him all pleasures they resign,
And love Him with a love divine.

The religion of these mystics appears to be a compound of the philosophy of Plato¹ and Berkeley and not unoften of Socrates.¹ They always suppose that it is an anxious desire of the Soul for union that is the cause of love ; thus they compare the Soul to a bird confined in a cage,² panting for liberty, and pining at its separation from the Divine essence.³

Referring to GOD as Power Divine, Omar Khayyam recites :

Before Thy prescience, Power Divine,
What is this idle sense of mine ?
What all the learning of the Schools ?
What sages, priests and pedants ?—Fools ! ”
The world is Thine, from Thee it rose,
By Thee it ebbs, by Thee it flows.⁴
Hence, worldly lore ! By whom is wisdom shown ?
The Eternal knows, knows all, and He alone !⁵

Love, with the Persian Mystics, as with so many of the Mystics in all ages and all countries, is the sovereign Alchemy,

¹ Of Greek Mysticism, as of Greek philosophy, almost all is said by the Vedāntic thought. Compare Plato's 'Divine Eros'.

² Compare this with the similar metaphor : “ Sa yathā śakunih,” etc. (*Chhānd.-Ūp.*, VI. 8. 2).

³ See *The Rose Garden of Persia*, by Louisa Stuart Costello. Refer also to R. W. Emerson's *Essay on Persian Poetry* and to E. G. Brown's *History of Persian Literature*.

⁴ Cp. ‘For tho’ from out our bourne of Time and Place.

The flood may bear me far,

I hope to see my Pilot face to face.

When I have crost the bar.’ [*Crossing the Bar*, by Tennyson].

⁵ This is the basic truth inquired in the *Brahma-Sūtra* : I. 1. 2, “Janmādy asya yataḥ ”.

transmuting the base metal of humanity into the Divine Gold. Jāmi, the great Persian Sūfi poet, says :

Though in this world a hundred tasks thou tryest,
'Tis Love alone which from thyself will save thee.

Jalāluddīn Rūmī says : ' Be thou drunken in love, for love is all that exists.' By love, Jāmi realises God—as the Vedāntist : ' Sarvam Brahma-mayam jagat '—thus :

Thou lurkest in all the forms of thought,
Under the form of all created things ;
Look where I may, still nothing I discern
But Thee throughout the Universe.

Hafiz, when he sang the following, gave his best of mysticism and refers to Zoroastrian influences on Mysticism :

Wisely said the Kaiser Jamshed,
The world's not worth a barley corn

.....
" Build thy heart not to the earth ;
When thou goest, come not back ;¹
Fools spend on the world their hearts—
League with it is feud with Heaven."

Our comparative study of mysticism may for the present close with a few more salient features only. Our readers may feel peradventure after reading so far, like this ? : " One perceives—one can presage—that the religion of the future will be scientific, will be founded on a knowledge of psychical facts. This religion of science will have one great advantage over all that have gone before it—*unity*. To-day a Jew or a Protestant cannot believe in the miracles at Lourdes, a Mussulman hates the ' dog of a Christian,' a Buddhist cannot accept the dogmas of the Western world. No one of these divisions will exist in a religion founded on the general scientific solution of psychical problems."² And mystical problems guide to *Universal Unity and Religion*. And of Emerson, what Dr. E. Lehmann writes, is true of all the mystics the world over. ' To him God indwelling nature means the prevalence of good in the world, and God taking up His abode in man

¹ This is the chorus-voice of the Upanishads : " Na cha punar āvartate, na cha punar āvartate." [*Chhāndogya-Up.*, vii. 15. 1.]

² Pp. XII—XIII, *The Unknown*, by Camille Flammarion.

means man doing what is good. This is an idyllic nature—mysticism in temperate sunshine, and a moral optimism which sounds like music without discords.’¹ The transcendental climax of Hegel’s philosophy that religion is man’s consciousness of the absolute spirit within him, is the testimony of metaphysics to mysticism. Vedānta in ages gone past proclaimed this truth.

From the study of Mysticism that has now been made, both in its particular and in its universal character, the moral that can be well drawn in the words of J. S. Mackenzie, is: “Different peoples will probably always have different tongues, different manners, different laws, different modes of thought and action; and we may rightly value what is most familiar to us and what we can best appreciate.”² No doubt then that in the world of mysticism as represented in our dissertation, it not only brings out the above factors into view, but presents much more insistently the much more familiar and appreciative factor of the universalism of mystic ideals, mystic practices and mystic experiences.

The hope for humanity by such a general survey of mysticism as has been made by us, is one of optimism. As Dr. Bosanquet says: “We could have confidence in the future, not because we could predict the detail of what must come, but because whatever comes, under the influence of such inspiration, and to a people so prepared to suffer and be strong, could not be other than good.”³

All great religions that the world hath known
Proclaim alike the knowledge of the Lord,
And Saints and Sages and the mystic souls
Who find the secret path, all seek for Thee.
Faiths and beliefs reveal our ignorance
This universe is but the play of God.⁴

¹ P. 263, *Mysticism in Heathendom and Christendom*.

² P. 257, *Outlines of Social Philosophy*.

³ P. 188, *Social and International Ideals*.

⁴ P. 46, *Diwan of Ināyat Khan* (I have personally seen and heard this Sūfi in Mysore).

Ināyat Khan is a neo-Sūfī, and is to-day the protagonist of Sūfīism. And his inspiration and conclusions to-day are much more vigorously and comprehensively in corroboration of the statement of Dāra Shikoh, in his Persian Translation of the Fifty Upanishads that the meaning of the Koran is hidden in the Upanishads. Much more then is Persian Mysticism allied to Vedānta, as it is a derivation from the latter through the influence and inspiration given to it by Zoroastrianism in Persia, an Āryan (Aeryana) land standing between the land of the Vedas (India) on the one side and of the Koran (Arabia) on the other side. The Sūfī samāgam in Sindh is noteworthy.

As to Mahomet himself borrowing ideas from Zoroastrianism, and adopting them into his system, our readers are referred to *The Excellence of Zoroastrianism*, by A. N. Bilimoria and D. D. Alpaivala.

The title therefore given to this Section XII: 'Vedānta and Persian Mysticism' is thus more than justified.

As for Christian Mysticism, its sources have been amply traced to the Vedas; and the Christian nations, it is well known, are of the Āryan race, closely allied to India and Persia. And Christ himself is said to have travelled in India, Tibet, and received his inspiration from there. In the Old Testament, *Joshua*, X. 13, and II. *Sam.* I. 18, a very old book called Jashir is referred to. May this not be the Jazhur or Yajur of the Vedas? And modernly, 'the Rev. Stevenson of the Free Church Mission, Madras, is said to have agreed that the Law of the Old Testament can only be learned from the Hindus, to whose Law it corresponds, and who alone still *understand* and *follow* such Law—a Law which Christ said, he came not to destroy but to fulfil'.¹

This is no wonder, when the *Semitic* Koran is found to have *Āryan* Vedic elements. Koranism

¹ P. 5, *Hinduism*, by Yogi S. Pārthasārathy Aiyangār (my Guru). Westcott prophesied that India will bring new light to the interpretation of St. John.

is Sūfiism.¹ 'Sahaba-e-sufa, was organised by the Prophet.'²

We are tempted, at this stage, to devote some more thoughts to the question of Vedānta-Sūfi *entente*. Kabir in India is a typical representative of this. It is a story of the fourteenth century;—Rāmānuja having flourished in the eleventh century. "The new Vaishṇavite doctrines, that were at this time vigorously preached in South India by Rāmānuja and his followers and by Madhvāchārya, were thus carried to the North by the monks and teachers of their respective orders. Notices of a number of these South Indian missionaries are to be found in the traditions and stories of Northern India. The chief of them was a Rāmānujite monk of the fourteenth century whose name and memory is still invoked with great reverence and gratitude by many a North Indian sect. It was from him, Rāmānanda by name, that the founders of the two great sects of Modern Hinduism, Kabir and Nānak, derived their doctrines and their spiritual inspiration."³ As to the Islam-Hindu rapprochement in this age, effected by Vedānta-Sūfi association, the following para gives a clear exposition: "In the reformers of Central and Northern India—Kabir and Nānak—we find a new element working in addition to the Vaishṇavite ideas of the South. In spite of the aloofness and hatred which characterised early Mahomedan rule, Mahomedan thought and literature were slowly making themselves felt on the mind of the people of Hindusthan. The poetry of Hāfiz and Sūfi, of Jalāluddīn Rūmi and Farīduddīn Attar, was eagerly read by the cultured among the Hindus. Celebrated Sūfis, too, like the Mullah Shah of Lahore, were going about preaching their doctrines, taking disciples and initiating them into their mystic rites.

¹ P. 14, *Sūfi Message of Spiritual Liberty*, by Ināyat Khan.

² Pp. 35—6, *Ibid*.

³ P. 3, *Kabir* (Natesan & Co. Pamphlets).

Mahomedan Sūfiism bore a remarkable resemblance to the Vaishṇavism that was now spreading in Northern India. With its doctrine of the identity of God and soul, with its mystic and contemplative exercises, with its strange disregard of ceremonial rules and practices, it could not but have affected to a great degree the rising Vaishṇavism of Central and Northern India. But, in spite of its Mahomedan influences, the religion of Kabīr and Nānak still remains a most characteristic survival of Mediæval Vaishṇavism.”¹

The imagery used by Kabīr with reference to God-communion, it will be found, is common to both Dravidian and Persian Mysticism. There is space to excerpt one only of this description from Macauliffe's *Sikhism*.

With God, I made my marriage circumambulations, my soul being dyed with his love.

Sing, sing, O ye brideswomen, the marriage song :

The Sovereign God hath come to my house as my Husband,

I made the bridal pavilion in the lotus of my heart, and divine knowledge the recitation of my lineage.

I obtained God as my Bridegroom; so great hath been my good fortune.

Of Nānak—another shoot collateral, of the tree of Vaishṇavism planted by Rāmānuja,—it is considered ‘highly probable that his mysticism and divine love may have been kindled and inspired to some extent by the great works of the Sūfī mystics in the Persian literature’.² Once Nānak fell ill, and a physician was called in. But Nānak was God-sick. So he addressed the physician thus :

I am imbued with my Lord ; to whom givest thou medicine ?

Physician, go home, few know my malady.

The Creator, who gave me this pain, will remove it.³

Guru Govind who came after a succession of apostles after Nānak, laid stress upon the Immanency of God, a

¹ Pp. 4—5, *Kabīr* (Natesan & Co. Pamphlets). The story of Chaitanya, the great Vaishṇava ecstatic of Bengal affords incidents of Islam-Hindu rapprochement.

² Pp. 6—7, *Nānak* (Natesan & Co. Pamphlets).

³ Pp. 4—5, *Ibid*.

doctrine which Rāmānuja prominently put forward in his *Śrī Bhāshya* and other works.¹ 'The one God is contained in all things,' so chanted Govind. Sikhism was thus 'the theism that was current throughout North India in various forms, Vaishṇavite and protestant; and, in spite of apparent differences of worship and mythology, was as much the religion of Vallabha as of Chaitanya, of the Maratha poets as of the Sikh Gurus'.² And Govind of these Gurus sang:

What is a Hindu or Mussulman to him
From whose heart doubt departeth?

.....
The Temple and the Mosque are the same;
The Hindu worship and the Mussulman prayer are the same.

We thus see how Vedānta and Persian Mysticism have worked together through ages. And if Mahomet in his Koran referred to an old book the Upanishads, Guru Govind in India sang in the seventeenth century:

Allah and Abhek are the same;
The Purans and the Koran are the same;
They are all alike; it is the One God who created all.³

We had a metaphysical mystic⁴ in our own age, Svāmi Rāma-Tirtha (born in 1873), of whom it is written that: 'Mahomedans and Hindus loved him alike. The people of different races could see and recognise in this man Svāmi Rāma some family likeness with themselves. Americans called him an American, Japanese called him a Japanese, Persians saw a Persian in

¹ G. Galloway in reviewing C. J. Webbs' *God and Personality*, makes this useful remark on this subject and with reference to Religious experience: "God transcends our experience for He is not exhausted by it, but He is immanent in our spiritual consciousness, and is never regarded as a purely separate and exclusive personality. As experienced, God is distinct from us, and yet our experience is somehow included as a factor in the Divine Life." [P. 481, *Mind* for October, 1920.]

² P. 37, *Guru Govind* (Natesan & Co. Pamphlets).

³ P. 46, *Ibid.*

⁴ May Sinclair says: 'I agree that mystical metaphysics are an abomination. But metaphysical mysticism is another matter.' [P. XVIII, *A Defence of Idealism.*]

him'.¹ Rāma-Tirtha is thus a good illustration of our theme, viz., of mysticism being universal. After coming in contact with Chaitanya, Moslems prided themselves on becoming Pathan Vaishṇavites.² And Rāmakrishṇa Paramahansa showed what Islam ought to be.³

In this spirit of Universalism, the Bhārata Dharma Mahāmaṇḍala is building a Hall of All Religions, in Benares; which Rev. Walter Wash, D.D., has proposed to name as 'A Worthy Peace Memorial'. Circular No. 257, dated 15th October, 1921, issued by the Mahāmaṇḍala contains information on the subject, to the seeker. Dr. Rabindranath Tagore has started Viṣva-Bhārati or the International University, which the great Oriental Scholar Dr. Sylvain Levi of France, (who came to Mysore) visits (1922 A.C.).

The spirit of Universal mysticism is thus in various ways materializing itself in this Twentieth Century. May Peace rest on struggling mankind, whom the Mystics would enlighten and lead.

A church, a temple or a Kaaba stone,
Kuran or Bible or a Martyr's bone,
All these and more my heart can tolerate,
Since my religion now is Love alone. [Abul Allah.]

Music is a Divine Art which is common to Vedism and Sūfism. To wit:—

Etat sāma gāyan āste [Taittirīya Up., iii. 10. 15].
i.e., 'they always sing Sāmas.'
Vedānām Sāma-Vedo'smi [Bh.-Gītā, x. 22].
i.e., 'Of the Vedas, I am Sāma'.
Satatam kīrtayanto Mām [Bh.-Gītā, ix. 14].
i.e., 'Always hymning Me'.

And Ināyat Khan, the grandson of Maula Baksh, says that 'musical entertainments for the elevation of the soul,

¹ Our own experiences have been similar.

² See Krishna Das' *Life of Chaitanya*, translated by Prof. Jadunath Sarkar; also read Pp. 21—23 *Chaitanya* (Natesan & Co. Pamphlets).

³ Read *Rāmakrishṇa* (Natesan & Co. Pamphlets).

called *Samā*, are held among Sūfis'.¹ Speaking of *Samā*, G. A. Nicholson quotes Dhu'l Nūn the Egyptian as opining that music is a divine influence which stirs the heart to seek God: those who listen to it spiritually, attain unto God, and those who listen to it sensually, fall into unbelief.²

Having now seen how Mysticism links the East and the West, it is no wonder that a modern author May Sinclair declares that: 'It is to the East that we must turn to find the highest and the purest form of Mysticism; a Mysticism that has passed through the fire of metaphysical thinking, and is itself sublimated'.³

Akbar was an illustrious example of this concord. Dr. J. J. Modi writes: 'Akbar, who is spoken of as the Edward I. and the Henry VIII. of his race, as the Joseph II. of Hindustān, and as the first Darwinian before Darwin, had tried his best to unite his people in religion and government. To a certain extent, he tried to play the same part in India, as that which Ardeshir Babagān (Artaxerxes I. of the Greek historians) played in Persia and Soter or Ptolemy I. played in Egypt.

"It is difficult to say what his new religion exactly was. It was a mixture of several elements. Prof. Blochman calls it 'monotheistic Parsi-Hinduism'. (Ain-i-Akbari, Vol. I, p. 212) Comte de Noer chooses to call it a sort of Parsi-Soufi-Hinduism, of which the Irānian (which is Āryan, A. G.) worship of the sun was the purest expression."⁴

¹ P. 53, *A Sūfi Message of Spiritual Liberty*. Nārada is the archetype of the musical mystic.

² P. 306, *The Mystics of Islam*. ³ P. 306, *A Defence of Idealism*.

⁴ P. 1, *The Parsees at the Court of Akbar*. Dr. J. J. Modi's paper presented to the First Oriental Conference, Poona (1919), on the subject: 'King Akbar and the Persian Translations from Sanskrit,' is a remarkable contribution, in the course of which the following confession from Emperor Akbar is recorded: "He took the Hindu books to be such as were written by 'holy and staid sages' and 'were all clear and convincing proofs and which were the very pivot on which all their religion and faith and holiness turned . . . They are by no means trite but quite fresh and they will produce all kinds of fruits of felicity, both temporal and spiritual.'" [P. lxxvii, *Proceedings etc.*]

How Vedānta and Persian Mysticism are allied, *before* Akbar, and *after* him in the days of Dara Shukoh and others, has already been shown.

That prolific writer on Mysticism, Evelyn Underhill, who has studied somewhat of Eastern Mysticism as well (which is her rare distinction), says: "We cannot honestly say that there is any wide difference between the Brahman, Sūfi, or Christian mystic at their best. They are far more like each other than they are like the average believer in their several creeds. What is essential is the way the mystic feels about his Deity, and about his own relation with it; for this adoring and all-possessing consciousness of the rich and complete divine life over against the self's life, and of the possible achievement of a level of being, a sublimation of the self, wherein we are perfectly united with it, may fairly be written down as a necessary element of all mystical life."¹

Also, in this age of investigation, criticism, revaluation and rejuvenescence of mysticism as universally enthroned, Evelyn Underhill's remarks and references to Rāmānuja and his Bhakti School of Vaishnavism in her Introduction to Rabindranath Tagore's *Kabir (passim)*, possess special value and interest in and for the literature of mysticism in general.

Our contention that mysticism *per se*, apart from its varieties of expression, has a catholic complexion, and that it, in its particular nexus between Vedānta and Persian Mysticism, contributes to the understanding how East and West are harmonized in its ideal and empirical outlook and aspirations for blissful eternal life, this contention we say, is borne out by the latest publication on *Studies in Islamic Mysticism*, where on page VI of the Preface, it is written: "Mysticism is such a vital element in Islam that without some understanding of its ideas and of the forms which they assume we should seek in vain to penetrate below the surface of Mohammedan

¹ Pp. 4—5, *Essentials of Mysticism*,

religious life. The forms may be fantastic and the ideas difficult to grasp; nevertheless we shall do well to follow them, for in their company East and West often meet and feel themselves akin.”¹ This is historically so. Vedānta and Zend-Avesta are akin. Islam in its Sūfi aspect drew its life-inspiration from Persia. In this way Persia and Zoroastrianism constitute the bridge between Āryan Mysticism in India, and Semitic Mysticism nurtured in Persia; and Semitic Mysticism comprehends Judaism, and Āryan Mysticism developing in its Eastern form of Christism, linking itself with Judaism, overspread the West, and the Persian Mysticism later contributing its quota as well by Moorish conquests of Europe, to the final product—mysticism universal. Direct contact of Islamic and Persian Mysticism with Vedic Mysticism in India itself, as has been shown in these pages, is a matter of history. Mysticism has affinities with Yoga-śāstra; and how this science spread itself in Persian and Arabic lands, is evident from the following extract from Rājendralāla Mitra’s Preface (Pp. lxxxv—lxxxvii) to *Aphorisms of Patañjali*:

It would seem that the Yoga doctrine was, at a very early period, translated to Persia, and disseminated in some form or other among different sects. The Sapāsiyāns obtained it in its entirety. They believed in efficacy of discipline and austerity; they assiduously practised the regulation of breath enjoined in the Yoga; they divided the stages of their progress in meditation in the same way as the Yogis did; they held the highest meditation to be a state of trance identically the same as the Samādhi; they claimed occult powers² of the same nature and character as did the Yogis; they were familiar

¹ By R. A. Nicholson.

² “Of these illustrious personages they have many miraculous and mysterious deeds: such as, in the upper world, hiding the sun’s disk; causing him to appear at night; making the stars visible in the day-time: and in this lower world, walking on the surface of water; making trees productive out of season; restoring verdure to dried-up wood; causing trees to bow down their heads; also showing themselves between heaven and earth in the form of lightning; and such like: and, in the animated world metamorphosing animals; rendering themselves invisible to men; appearing under various shapes and forms: some of which wonders have been recorded in *Barmgah-i-durveshē-khushē*. They relate that these great personages were to such a degree enabled to divest themselves of corporeal elements that they quitted the body at pleasure; also that they had acquired from the court of heaven the knowledge of all sciences, whether known or occult, and consequently had the

with the idea of the possibility of the soul at will passing from one body into another; they believed in metempsychosis; and, if they looked upon union with the Supreme Divinity as the *summum bonum* of their faith, they but accepted one of the several forms of the Yoga, different doubtless from the Isolation of Patañjali, but not independent of it. (Cf. *Dabistān* I, pp. 5 ff.) It is, however, not known whether the system of Sapāsiyāns was founded upon any translation of a Sanskrit Yoga work, or on oral communication. Some of the Sapāsiyāns admitted their obligation to Hindustan, but their text-books, the few and imperfect ones that are still accessible, have not yet been sufficiently examined to throw light on the question. The close relationship existing between the two systems, even in the use of technical terms, preclude the idea of spontaneous growth, and the avowed posterity of the Persian doctrine leaves no doubt of its Indian origin; but at present advised, we are not in a position to spot the exact text from which it was derived.¹

"Of interpretations of the Yoga system in foreign languages, the earliest appears to be an Arabic version of the text of Patañjali. The work is no longer extant, but the testimony in favour of its having once existed is unquestionable. Abu Rēhān al Nirāni, in his *Tārikh-ul-Hind*, which formed a part of his famous *Kānūn-i-Masūdi* (A.D. 1025—36), says, 'I have translated into Arabic two Indian works, one discusses the origin and quality of things which exist and is entitled *Sāṅkhya*, the other is known under the title of Patañjali, which treats of the deliverance of the soul from the trammels of the body. These two works contain the chief principles of the Indian creed.' (Elliot's *Historians*, I, p. 99; *Journal Asiatique*, IV series, tom. IV, p. 121; Reinand's *Fragments Arabs et Persans*.)"

Hence, the truth for the mystic who is a citizen of the world, is this: 'There are many religions, but only one God; diverse ways, but only one goal.'² As to how experiences of mystics also go to evidence a unitary truth in the dispensations of Providence, Abū Sa'ids' subscription thus has its unique value:

I had a cell in which I sat, and sitting there I was enamoured of passing away from myself. A light flashed upon me, which utterly destroyed the darkness of my being. God Almighty revealed to me that I was neither that nor this: that this was His grace even as that was His gift. So it came to pass that I said:

"When I mine eyes have opened, all Thy beauty I behold;
When I tell Thee my secret, all my body is ensouled.
Methinks, unlawful 'tis for me to talk with other men,
But when with Thee I am talking, ah! the tale is never told."³

power of exhibiting such wonderful works; having rendered, by the efficacies of their austerities, elementary matters subject to themselves." [Troyer and Shea's *Dabistān-i-Muzahib*, II, pp. 107ff.]

¹ This work may well be done by the *Gaekwad Studies Series* [A. G.].

² P. 23, *Studies in Islamic Mysticism*, by R. A. Nicholson (*Abū Sa'id*).

³ P. 16, *Ibid.*

The readers of these pages must have found how such thoughts are echoes from the archaic arcanum of the Vedas. Doth not their exposition by Śrī Kṛishṇa—the incarnation (*hulūl*,¹ as the Sūfis say)—contain one such pregnant echo, viz.:

Na kiñchid api chintayet [*Bh.-Gī.* vi. 25].

i.e., 'Naught shall be thought'.

in accord with Abū Sa'id's: 'passing away from myself?'²

What may this mean? Not extinction or absorption of the Self, nor even immersion. It means the rational and æsthetic recognition of the fact that the Soul is not one's own, but God's; and secondly if the Soul or Self thinks that anything is accomplished by its exertions, this thought must be transmuted into God's grace. The Drāviḍa saints say:

Aduvum avan-ad-inn-aṟuḷe.

i.e., 'Even that is His sweet Grace'.

This idea may be compared with the Islam Mystic Abū Sa'id's *Sirr Allah*, the Christian Mystic's *synteresis*, the 'ground of the Soul' or 'Spark' as Eckhart and Gerson designate, or as the Upanishads ages ago declared, the *viśhphuliṅga*.³

All the mystics are thus unanimous in concluding that man is the image⁴ of God, and is therefore in essence divine (*lāhūt*). This essence which is the seed, must sprout forth

¹ P. 99, *Studies in Islamic Mysticism*, by R. A. Nicholson (*Abū Sa'id*).

² *Fana*=*Nirvāṇa*, is explained by Al-Ghazzali. (See *Gaikwad Studies*, X, by Nawab Ali.)

³ This 'Spark' is to the Vedānta eternal; and 'Spark' is the *kinetic* form of the *Eternal potential*. In this sense perhaps may Boehme (the shoe-maker mystic of Germany) be understood. His idea is thus worded: "... And so nature comes into collision with spirit whom she is seeking and who now comes down to her; from the impact a new phenomenon is born: the lightning flash." [P. 196, *Historical Studies in Philosophy*, by Émile Boutroux.] Amongst many references to *Viśhphuliṅga* or *Viśhphuliṅga* in the Upanishads, one alone need here be cited, that in the *Muṇḍaka Uṇ.*: 'Yathā su-diptāt pāvakāt *viśhphuliṅgāḥ*.'

⁴ Image is Type or Idea. The Jewish Mystics' Adam is the human (anthropomorphic) type. The Adamic seed flowered in Jesus, which becomes Christian Mysticism. Science may now interpret religions evolutionally!

Man, is not he Creation's last appeal,
The light of Wisdom's eye? Behold the wheel
Of universal life as 'twere a king,
But Man the superscription and the seal. (*Omar Khayyam*.)

into its own nature. Hence the destiny of man is also Divine. Immortality is understood between these two points, the Alpha and Omega of existence. ('Pumstv-ādivat, etc.' *Br. Sū.*)

A striking fundamental fact common to Vedānta and Persian Mysticism is the fivefold hypostatical schematization of the Godhead. In our previous exposition, we have referred to this fivefold scheme as (1) *Para*, (2) *Vyūha*, (3) *Vibhava*, (4) *Antaryāmin*, and (5) *Archā*. Now the Sūfi Mystics hold that God reveals himself in five planes (*ḥaḍarāt*): (1) the plane of the Essence, (2) the plane of the Attributes, (3) the plane of the Actions, (4) the plane of Similitudes and Phantasy (*khayāl*), and (5) the plane of sense and ocular vision.¹ Except (4), of this quincunx, the others are almost close homologues. And if the 5th, Similitude, can possibly be interpreted as the *antaryāmin* (God dwelling with the soul in similitude) is for the mystic sense to understand. But *khayāl* is said to be a seat where images are stored.² Each of these is a copy of the one above it—'Idam pūrṇam'³ (*tajalli*). Howbeitsoever, the idea in the main, of God being realised by the Mystics in His varieties subsumed under Five Categories, is gloriously conceived by mystics grown ripe under varying conditions of clime and circumstance. Whatever be the schematic conception, its agreement in minds differently constituted is the fact worthy of reflection, and as going to show that a fact true and eternal is flashed to all minds in a unitary manner. This much is clear that God, *tout ensemble*, is realised as All-Pervading, according with Koran: 'He is with you where-soever ye be—which is the main content of the Nārāyaṇic Consciousness.' (*Amā+Āḥadiyya* or *Huwiyya+Aniyya*.)

By Nārāyaṇic Consciousness, Mysticism itself is defined. For, writes Dean Inge: 'to realise in thought and feeling the

¹ P. 91, *Studies in Islamic Mysticism*, by R. A. Nicholson, (Jili). Cp. Jili's; 'the dark mist' (*al Amā*) with the Vedic: '*tama-āsīt*.'

² P. 125, *Ibid*.

³ *Bṛihad-āraṇyak-opanishat*.

immanence of the temporal in the eternal, and of the eternal in the temporal.' 'In the *In Sanu'l-Kamil*, we find the same contrast as in the Vedānta system between Being with attributes, *i.e.*, God, and Being which would not be absolute unless it were stripped of all qualities.'¹ This metaphysic is to be noted in the explication of the Nārāyaṇic idea.

Our readers may now take note of the kinship not only in sound but in meaning of the Mystic Symbol Aum (Om) =Amin=Amen. Apart from the sound-resemblance, what is of utmost importance to students of Mysticism is the idea of God conveyed by the Symbol. The *Chhāndogya Upanishat* contains in excelsis, an exposition of Aum. But I am here concerned with an astounding parallel between the Koranic idea and the Vedāntic. *A*, according to Vedānta is emblematic of the Fatherhood of God; *U*, of the Motherhood of God, and *M*, of Sonhood. Referring now to Koran, v. 116, there is found this very same Trinitarian idea: *Bismi 'l-ab wa 'l-umm wa 'l-ibn* meaning: 'In the name of the Father and the Mother and the Son.'² This may be a curious coincidence, and yet the universal way in which all mystics think similarly is much in evidence. The Christian Trinity is the same.

Of the trinal typical order of Divinity, represented by Truth (*svarūpa*), Goodness (*guṇa*) and Beauty (*rūpa*),³—which is a metaphysical analysis of the Unity of the Godhead—the note of Beauty is common to both the Vedāntic and the Persian Mystics. Jilī, for example, in his '*Ayniyya*, says: 'there is nothing but Absolute Beauty (*jamāl*),

¹ P. 97, *Studies in Islamic Mysticism*, by R. A. Nicholson.

² P. 139, *Studies in Islamic Mysticism*, by R. A. Nicholson. Also note that *ab* begins with *A*, and *umm* with *U* and ends with *M*! Read Ch. XII and XIII in *Vedic Philosophy or Aum*, by Har Nārāyaṇa.

³ Cp. Tennyson: *Palace of Art*:

That Beauty, Good and Knowledge are three sisters
That doat upon each other, friends to man,
Living together under the same roof,
And never can be sunder'd without tears.

equivalent to the Upanishadic 'Raso vai saḥ,' etc., already dwelt upon in previous sections.

The consensus of mystic opinion and experience also goes to show that in the scheme of evolution designed by God for the various spheres floating in space, evolution from earth to Divinity (which in other words is Immortality), need not take a devious course by transference and progression from earth-globe to other globes or through other globes, but it lies straight to It—both in Space and in Time measures. *Sadyo-muktiḥ*¹ = Immediate Release, is the apodictic Creed of Vaishṇavism—based on the Vedānta. To the Vaishṇava who has the Sacraments administered, the present body is the last in the stream of Karma and Janma. It is the *Charama-śarīra*, awaiting the psychological moment indicated in the Upanishat: [*Chhândogya*, VI. 14. 2.]

Tasya tāvad eva chiram yāvan na vimokshye.

i.e., 'To the *protege* of God, expectantly nigh is Immortality'.

(The butterfly emerges from the caterpillar;² and the passion-flower leaps from the creeping plant! *Natura saltatrix*).

Between Nature and the Sun, the rays communicate directly; all mediaries are superfluous.

How far from here to heaven? Not very far my friend;
A single hearty step will all thy journey end.³

An excerpt from a neat pamphlet⁴ of the Vedānta Society of America may here be inserted:

"... To my mind, all Saints, whether Christian or non-Christian, are alike in their saintliness; there is no difference when the Absolute Union is reached. A saintly character is like a flower; wherever he may be, he has the same fragrance, the same quality of radiating light and loveliness.⁵ Mysticism, it is true, has more often been identified with the East; but if we mean by mysticism spiritual vision transcending the limitation of the

¹ The other kind is called *Krama-mukti*, or Progressive Release. Read *Brahma-Sūtra*, III. 3. 33. 'Yāvat, etc.,' *Śaṅkara-Bhāṣya*.

² "... This dull chrysalis cracks into shining wings. . . ." [Tennyson, *St. S. Stylites*.]

³ The 'Mystic Catholic,' by Schaffler.

⁴ *Yoga and the Christian Mystics*, by Svāmi Paramānanda, pp. 6—7.

⁵ Cp. *Yathā sampushpitāt*, etc.' [*Taittirīya-Up.*]

sense, it is not confined to the Eastern world, but is to be found wherever there is spiritual illumination.

"That the East, however, and especially India, had a strong influence on the early Christian Mystics cannot be denied; for it is generally admitted that the so-called Dionysius the Areopagite, one of the most eminent of early Christian Mystics, and St. Augustine, imbibed their "passion for the Absolute" as well as their methods from Plotinus, the great Neo-Platonist, who was an avowed student of Eastern thought. It is even recorded that he joined an expedition to Persia in order to study the philosophy of Persia and India."

Even if Christianity could be autochthonous,¹ its essential mystic catholicity is made clear from Boehme's philosophy: "The imitation of Christ is the distinctive mark of the children of God. Consequently, the true Christian is of no sect; he may live in one, but he does not belong to it. His religion is interior, it cannot be confined within any form."² This is the true ring of the mystic, as the Master of Mystics, Śrī Kṛishṇa, says:

Ye yathā Mām prapadyante tāms tatha-iva bhajāmy Aham³
i.e., 'Whatever form My votaries adopt, they all lead to Me'.

¹ The Eastern traditions to which Christianity owes, are made evident in the following extract: "... And certainly the Church will be the purer and stronger from the banishment of yet one more superstition. For more and more those who insist on tracing the distinctive facts of the Gospel to Jewish antecedents are being driven to find those antecedents in other places than the Old Testament—in Rabbinical doctrines, in late developments and in that syncretistic Judaism which was penetrated so thoroughly with foreign elements, and especially with elements which had been transplanted from Persian and Babylonian soil to take root in that Hellenistic garden in the midst of which Judaism found itself. It makes little difference whether we see a direct or an indirect influence. The crucial point is the influence itself." [P. xvii, *Mysticism and the Creed*, by W. F. Cobb, D.D.] Between Persian and Indian is but a step. Had, as it is alleged, Jesus himself travelled in India to learn, *Ex Oriente Lux*, then the link between Brāhmanism and Christism, becomes direct and intimate. (See also N. Notovitch's *The Unknown Life of Christ*.) Cobb in his *op. cit.*, p. 49, says that "Gautama ... prepared the intellectual ground for Christianity". Cp. 'There is not a doctrine, sacrament, or rite of Christianity which has not substantially formed part of earlier religions' [P. 908, *Supernatural Religion*, R. P. A. Series].

Dr. Annie Besant says: "I think there will be a great liberalising movement in the Christian churches of to-day, and a tendency to revert to the old principles of the mystics in defining the meaning of Christianity. In fact, the change has already taken place." [Lecture in Paris, 1921.] It is the parochial spirit of the Christian Missionary, due to his lack of comparative knowledge, that has narrowed and prejudiced Christianity.

² P. 225, *Historical Studies in Philosophy*, by Émile Boutroux.

³ *Bhagavad-Gītā*, IV. 11. Also read IX, 23, 25. *Ibid*.

Here is 'A Chant of Mystics,' by Ameen Rihani, which sums up the Sūfi Philosophy :

Nor Crescent nor Cross we adore ;
Nor Buddha nor Christ we implore ;
Nor Moslem nor Jew we abhor :
We are free.

We are not of Iran nor of Ind,
We are not of Arabia or Sind :
We are free.

We are not of the East or the West,
No boundaries exist in our breast :
We are free.

We are not made of dust or of dew,
We are not of the earth or the blue :
We are free.

We are not wrought of fire or of foam ;
Nor the sun nor the sea is our home ;
Nor the angel our kin nor the gnome :
We are free.¹

Svāmi Rāma Tirtha said in one of his *Letters*: "The unnatural prejudices which make a Hindu feel as if he were different from his Mussalman brother and *vice versa*, are bound to be broken sooner or later by the onrushing wheel of evolution, and undoubtedly the most powerful engine to sweep away discord and misunderstanding between the two is Vedānta—the cardinal and common teaching of both."²

After this review of Mysticism as it prevails in the world, —expressions varying of course—have we not reason to echo the spiritual truth, expressed in the Song Celestial, by Śrī Kṛishṇa, viz.:

Ye yathā Mām prapadyante
Tāms tatha-iva bhajāmy Aham
Mama vartm-ānuvarlante
Manushyāḥ Pārtha ! sarvaṣaḥ.

i.e., 'Men come to Me along many different roads, and on whatever road the man approacheth Me, on that road do I welcome him, for all roads are Mine'.³

¹ P. 60, *Indian Antiquary* for March, 1922 (trans. by R. C. Temple).

² P. 358, Vol. I. *Life and Teachings*.

³ This is Dr. Annie Besant's rendering as given in her: *The Value of Theosophy to the World*, p. 457, *The Theosophist* for August, 1922. Here she calls Kṛishṇa, the Hindu Christ. Let now the Christian Missionaries work in this mystic spirit; and Love Universal shall thus prevail over earth.

The Chapter XXXI on 'Hinduism and Islam,' in Sir Charles Eliot's *Hinduism and Buddhism*, Vol. II, is useful reading in connection with this Section. A verse from Kabīr is to be recorded here :

Make thy mind thy Kaaba, thy body its enclosing temple,
Conscience its prime teacher.
Then, O priest, call men to pray to that mosque
Which hath five gates.
The Hindus and Mussulmans have the same Lord.

Emperor Akbar is credited with having founded a universal religion—*Dīn-i-ilāhi*.

In the mediæval centuries, when the great Vaishṇava movement pioneered by Lord Gauranga arose, not only Buddhists but Moslems became converts to Vaishṇavism, and these were mystics (bhaktas). One of them Chānd Kāzi put forth his Divine love thus in a Bengali Song: "You do not choose right hours and times to play on your flute, my love. Out of season you play, and my heart goes forth to you without any control. When I sit in the company of my elders, your flute calls me by my name. Can you not imagine, my love, to what shame I am put? From the other bank of the river you sound your flute and I hear its sound across the stream from this bank. Do you not know, my love, that it is my luckless fate that I know not how to swim across the river. Says Chānd Kāzi, I weep when I hear the flute, and woe be to my life, if I cannot meet Kṛishṇa". [P. 217, *Vaishṇava Literature*, etc., by Dines Chandra Sen, B.A.] This is a typical specimen of the *entente cordiale* between Vedānta and Sūfiism.

We now add a few thoughts from the *Diwan* of Ināyat Khān, by J. D. Westbrook :

Thy radiance is the Universal Soul,
Each human soul is but a ray of Thee;
Thou in the Universe art manifest,
And Thou Thyself art the Immortal Goal.
We are the rays of Thee, Eternal Sun,
And live and move in Thee. All evil is
But the illusion of our separateness.

Thou art Thyself our veritable life,
 And manifestation does but clothe Thy Self
 In souls and bodies and in hearts of men
 All great religions that the world hath known
 Proclaim alike the knowledge of the Lord,
 And Saints and Sages and the Mystic Souls
 Who find the secret path, all seek for Thee.

[P. 46, Consciousness.]

He mourns not o'er the future nor the past,
 To-day alone is precious in his sight
 Wherein to live and act: he waiteth not
 To-morrow's call, but lives each day aright;
 Each day of life to him is Judgment Day;
 This earthly world is Hell unto his eyes;
 His life is but a pilgrimage to Heaven;
 The Life Beyond his aim, his goal, his prize;
 His virtue is to keep in his own sight.
 His conscience clean and fair, his only sin
 To live in darkness knowing not his soul,
 Ignorant of the Self that dwells within. [P. 14, The Sūfī.]

The Brihadāranyaka Up. says :

Ya ātmānam antaro yamayati
 Yam ātmā na veda.

i.e., He who in the inmost soul guides but whom the soul kenneth not.

To ken Him then is the mystics' *Magnum Opus*.

The doctrine of evolution (of which Reincarnation is the ethical aspect) is common to Vedānta and Sūfīism. Jalāluddīn Rūmī sings thus :

I died as a mineral and became a plant,
 I died as a plant and rose to animal,
 I died as animal and I was man.
 Why should I fear ? When was I less by dying ?
 Yet once more I shall die as man, to soar
 With angels blest ; but even from angelhood
 I must pass on : all except God must perish.
 When I have sacrificed my angel soul,
 I shall become what no mind e'er conceived.
 Oh ! let me not exist ! for Non-existence
 Proclaims in organ tones, ' To Him we shall return '.

J. A. Thomson, a great scientist of our age, says : " Our belief is that the Logos is at the core of our system, implicit in the nebula, as now in the dew-drop. It slept for the most part through the evolution of plants and coral-like animals,

whose dream-smiles are a joy for ever. It slept as the child sleeps before birth. It became more and more awake among higher animals—feeling and knowing and willing. It became articulate in self-conscious man,—and not least in his science.”¹

The mystic's *Magnum Opus* is to realise the Logos as the Eternal Now. The Logos-idea which is traceable to the Vedic ‘Vāk,’ is for our system, the Sun, or as it is known in India—in the Veda—as Sūrya-Nārāyaṇa (*vyūha-ic*). He is the Core of our system; but of the Kosmos, He,—the Core—becomes Mahā-Nārāyaṇa (*para-ic*).

This section may fittingly close with the R̥g-Vedic Hymn (I. 164. 46):

Indram Mitram Varuṇam āhur—
 Atho divyaḥ sa suparṇo Garutmān
 Ekam sat viprā bahudhā vadanti
 Agnim Yamam Mātariśvānam āhuḥ.

The purport of this is that ‘God is One, though He be called by various names or expressions’. This is the mystic's fundamental Creed and Credo, to whatsoever outer denomination he may belong.

¹ P: 637, Vol II. *The Outline of Science*.

CONCLUSION

OUR thesis being the 'Vedic View' of mysticism,—and if that object has more or less been fulfilled in our survey,—no exhaustive treatment of other world-views seems called for. A separate Section might have been devoted to Christian Mysticism, but we have drawn copiously from this literature in support of our thesis. Further, the *Soul of India*, by Bipin Chandra Pāl, makes particular comparisons between the Christian doctrines of the Trinity, and the Sāṅkhyan 'Prakriti' and 'Purusha,' exemplified as Rādhā-Kṛishṇa, in the 'Nitya-Lilā' of the Cosmos. 'What is called the Eternal Generation of Christ, in Christian Experience, is called Nitya-Lilā or the Eternal Sport of the Lord in our literature.'¹

As regards Nārāyaṇic Consciousness, it may be noted that its full significance finds illuminating exposition in the book *All is One* (A plea for the Higher Pantheism), by Edmond Holmes. The following single extract from this excellent and up-to-date exposition of modern thought including mystical thought, will make the above significance clear to our readers :

Each of us is to love his neighbour, his fellow man, as himself ; but he is to give to the Infinite an infinity of love ; he is to love the Lord his God with all his heart, and with all his soul, and with all his mind, and with all his strength. When he is able to do this, when he is able to lose himself in devotion to the one God and Father of all (*Mother*² as well, as the

¹ P. 158 (India ; the Mother), *op. cit.* A. E. Waite writes in his book : *The Way of Divine Union* : "... as Christ is the Way and the Life for that great branch of Mysticism which bears His glorious name, so in the East is He who is called the Eternal Kṛishṇa for many hundreds of adept saints, who affirm on the basis of experience that He can be 'apprehended in every heart'." [Pp. 130—131.]

² 'The first and primal form of the Mother is, therefore, in the very bosom of the Supreme (=Nārāyaṇa)' [P. 167, *The Soul of India*, by B. C. Pāl]. 'Alarmēl-maṅgai urai mārṇā.' [St. Saṭhagopa].

Vaishnavas maintain, A.G.), who is above all, and through all, and in all, when the sense of separateness from other things has died out of his heart, when the sense of oneness with all other things has taken complete possession of him, he will at last have universalised his consciousness (= Nārāyaṇic Consciousness, A.G.) and found his real self. And then, but not till then, he will have penetrated the mystery of self.’¹

The Mahābhārata says: ‘Ātm-ārthe, pṛthivīm tyajet,’ i.e., ‘for the sake of Nārāyaṇa, surrender all, sacrifice all’.

A particular application of this Consciousness to the solution of our Earth problem is thus expressed by B. C. Pal: ‘Our Conception of Nationality has always been related to the Universal Humanity. Our word for what they call Humanity with a capital “H” in Europe is Nārāyaṇa. Nārāyaṇa is a compound of two words, *Nāra* and *Ayana*. *Nārā* again is derived from *Nara*, man or human and means collection of men.’² *Nara* is again derived from *Na* and *Ra*,—that which never perishes. Hence Nārāyaṇa is the Imperishable Spirit of the Imperishable Universe, which in manifestation dichotomises as ‘This’ and ‘That,’ or which bifurcates Itself into two Aspects of the ‘Subjective’ and the ‘Objective,’ or in other words, the ‘Noumena’ and the ‘Phenomena’. It is the principle of Love that links both these aspects. Love dominates Creation, Duration, and Resolution—and Resurrection. ‘There are seven great quests on which the spirit of man has embarked,’³ [which include the Ideal Truth—*Sat*—, the Ideal Good—*Chit*—, the Ideal Beauty—*Ānanda* (the mystics’ special quest)],⁴ and ‘the seventh quest is the love of Love’.⁴

¹ Pp. 94—95, *op. cit.* Ed. Holmes speaks of Soul as a process. But according to Vedānta, soul is an eternal entity; and the process pertains to the consciousness and blissfulness, which are adjectival to soul, the substrate.

² *New India Supplement*, dated 24th February, 1923; Heading: ‘The Lure of Isolated Independence.’

³ P. 97, *All is One*, by Ed. Holmes.

⁴ Love implies Beauty. Paul Richard says in *To-Morrow*: ‘To realise only Beauty in our life, the Ideal Being in ourselves; to get rid of everything in us and around us that is not resplendent; such is the Yoga of Beauty which contains all others.’

Is there a *mystic sense*? This has been investigated in Sec. VI. But Ch. VI on 'The Spiritual Senses' in *The Graces of Interior Prayer*, by R. P. Poulain, ought to be studied by all mystic students, and the pituitary body the pineal gland, etc.

Broad traits of mysticism are outlined in our book. These are common traits; but every mystic has his own individual trait. Every mystic is himself; and the God of Love measures to each, experience according to his own individual measure. So says the Vishṇu Purāṇa: 'Icchā-kṛit . . . ōru-dehaḥ' [vi. 5. 84]; and Poulain gives an extract from St. Bernard thus:

I am not, however, able to describe the manner in which God manifests Himself as He is, although in this manner of manifestation He declares Himself no other than He is. For, however full of reverence and devotion souls may be, He will not continue His *presence* in them permanently and precisely thus, nor with complete uniformity to all individuals. For according as the desires of a soul vary, so the delight felt in the Divine Presence must needs vary also; and that heavenly sweetness strikes in diverse ways upon the palate of the soul, according to the variation of its desires and longings.¹

There are such pathological analysts as Max Nordau, who have suspected that mysticism might possibly be paranoia or some such disordered mental condition of mankind. Much may be written on this theme; but our space does not allow it. One apodictic might suffice however here, in the language of Professor John Howley, M.A. He writes in his work *Psychology and Mystical Experience* (p. 1), thus:

Since William James wrote his "Varieties of Religious Experience," psychologists have shown an ever growing interest in the psychic phenomena of religious life. His book set a fashion and transformed an outlook. That crude medical materialism which he ridiculed and riddled no longer holds the place of honour in any serious discussion; it is no longer good form for the serious man of science to explain St. Teresa in terms of nervous pathology. We have but to contrast the attitude of Binet-Sanglé with Leuba, and still more with Delacroix, towards the great Catholic mystics, to see what a revolution has come about in the mind of agnostic psychology. The subconscious has replaced the morbid, and a bold attempt is made to bring religious experience within the domain of positive psychology.²

¹ P. 83, *Op. cit.*, by Poulain.

² F. W. H. Myers says: "Recent experiments on both sensation and memory in certain abnormal states have added plausibility to this view (*viz.*, our possessing deep-lying capacities. A. G.), and justify us in holding that, in spite of its frequent association with hysteria, ecstasy is not necessarily in itself a morbid symptom." [P. 159, *Science and a Future Life.*]

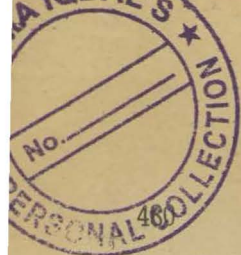
By whatever name the quest of God be christened, scientific, theologic, psychologic, philosophic, ethic, æsthetic, or mystic; or be the mode any, according to the meanings which these several terms connote, it is inconsequential so long as all departments of human research tend to the unitary conception of Love as substanding the cosmos, permeating and overarching it.¹ There are such diversities again in all human investigations, occasioned by topographic, linguistic, intellectual, temperamental and other conditions; but so long as all these accidents are *enciente* with, or convergent to, the essential unitary fact of Love as all-encompassing and all-engrossing, we have an eirenicon which our mystic studies warrant us to postulate as pervading all mystical quest and its lore, and characterizing all mystics, 'Pisgah' ically viewed.²

Love which is God, is Eternal; the Lover, the soul, is Eternal; and Immortality, which is but the expansion (modalities) of consciousness, and which links the Beloved (=Rāma, radically) and the Lover in eternal fellowship, is itself therefore Eternal.³ The mythos of this fact consists in the expression: man made in the image of God; and this image is to expand to its Original. This is what is tersely expressed by the Upanishat: *Sa ch-ānantyāya kalpate*, i.e., the soul is bound for infinity.

¹ Ed. Holmes, in his *What is Philosophy*, comes to the conclusion that 'the function of Philosophy is to interpret and justify to man's reason the unconquerable optimism of his heart'. The Heart of the Cosmos, according to mystics is Love (i.e., Optimistic).

² E.g., read a modern Sūfī discoursing on Bhakti [P. 283, *passim*], *In an Eastern Rose-Garden* (Ināyat Khan series); also *Enquiry after God*, by K. Sultan; and a modern Christian A. E. Waite supporting our Vedic View, in his *The Way of Divine Union*. [Pp. 127 ff., 321, *passim*.] Also read 'Vedānta and Sūfīsm in the Light of Kantian Philosophy,' by H. Baynes in *East and West*, for December, 1908.

³ Here is symbology: A=Love (Beloved=God)=Father; M=Lover (soul)=Son; U=the indissoluble link between=Śrī=Mother=Holy Ghost. We have thus the occultism of A—U—M expanding into Nārāyaṇa.



A METAPHYSIQUE OF MYSTICISM

God who is Love (Beauty) is to the mystics the basic fact : *latens Deitas* ; and to them therefore is *facilis ascensus superni*. The identity of the *latens Deitas* ¹ with the *patens Deitas* in Nature, is the finale of realisation. ² If our attempt in the "Metaphysique of Mysticism, Vedicly Viewed," has in any small measure succeeded in elucidating this position, that is our best reward. And let it be granted that God, the Cosmic Love,—accept it as an humble service, not *offered* by self-love, but *impulsed* by His Love—to co-operate with Him—a privilege for us, not a necessity for Him—for the purpose of fulfilling the purpose for which He with His cosmos exists. Co-operation ? Yes—by suffrage—according to Śrī Kṛishṇa's :

Nimitta-mātram [*Bhagavad-Gītā*, xi. 33] ³

In various connections, the character of universal religion which Vedism bears, has been indicated. Vedism is crystallized and systematized in Śrī Kṛishṇa's *Bhagavad-Gītā* ; and it is no wonder therefore that in this twentieth century, religion should have so universalized and harmonized itself (through mysticism in a special manner) as to inspire a Rev., Dr. Walter Walch, D.D., to write on 'Kṛishṇa's Flute,' and say in capital letters thus :

I could almost think that Kṛishṇa's Flute is India's message to the world to-day. ⁴

Friday
18-5-1923

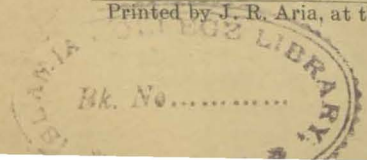
A. GOVINDĀCHĀRYA SVĀMIN,
(*Veda-Griham*);
Maisūr, (S. India).

¹ *Vie profonde* ; *Antaryāmin* ; Subliminal self.

² This unionistic sense has an analogy in what is called by the mystics "simple advertence," i.e., simple constant remembrance of God, (*unmishan*, etc., of *Bh.-Gītā*), oblivious of within and without. See Pp. 291—2. P. Lejeune's *An Introduction to the Mystical Life* ; and St. Francis de Sales' *Treatise on the Love of God*.

³ This 'is a splendid gift, and its excellence surpasses anything' [*Life of St. Teresa*, ch. xv]. See p. 27, *Creative Unity*, by R. Tagore.

⁴ P. 22, *Devālaya Review* for February, 1923.



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