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# The Vedanta Kesari

"LET THE LION OF VEDANTA ROAR."

VOL. XI, No. 3—JULY, 1924



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# THE VEDANTA KESARI

"Let the lion of Vedanta roar."

"Let me tell you, strength, strength is what we want  
And the first step in getting strength is to uphold  
The Upanishads and believe that 'I am the Atman.'"

—SWAMI VIVEKANANDA.

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## EVOLUTION OR REVOLUTION ?

SWAMI RAMAKRISHNANANDA

BEFORE I explain what evolution is, it is desirable to give some idea of materialistic monism. Materialists all over the world regard the universe as coming out of one substance and that substance goes by the name of matter. What is matter? Until recently the prevailing opinion was that matter was composed of atoms. But that theory has now been exploded. Atoms are no longer counted as the smallest particles that make up matter. Electrons are the smallest particles. These electrons, being some of them positive and some negative, attract and repel one another and out of this attraction and repulsion, revolution takes place. These revolutions are of different velocities and on account of the difference that exists in the velocity of the revolutions, atoms of different kinds come into existence. Electrons are all one, but scientists do not consider that they are the smallest particles into which matter could be divided. They believe that there are finer particles existing in ether, the sub-stratum of all matter. However, so far as we have gone, electrons are the smallest particles and it is through their various revolutions that we get our ninety-two atoms; and out of atoms molecules come into existence, out of molecules come sensible objects, and out of sensible objects, the whole universe as we see it.

Charles Darwin, the greatest naturalist of this age, believed that out of these atoms life itself came into existence. The lowest form of life is the single-celled Protozoa known as the amœba. This amœba has some sort of consciousness. It has a will to live and so it strives to protect itself. In its effort to preserve life it develops new and higher characteristics and in this way another species is brought into existence. Through the struggle of this new species again for existence, a still stronger species is developed ; and so by this process out of the amœba come various kinds of aquatic animals. The larger fish wants to swallow the smaller fry and the little fish consequently tries to run away ; thus it develops a will and in its effort to preserve life it brings into existence various new organs.

In this way Darwin has pointed out that through the struggle for existence, higher and higher grades of life arise. Thus the anthropoid ape comes and at last comes man. Reasoning in this manner, he accounts for the existence of a Goethe, a Newton, a Shakespeare. This is the way he develops his theory. Two courses of matter are flowing on, one conscious, the other unconscious. The stream is always running on and the highest development of this motion is the human being. These materialists do not believe in anything that they cannot see or perceive with the senses. Man, in turn, goes on developing until the highest man arises ; but what that highest type of man will be they are not certain.

This, however, is a general evolution. The evolution of the individual, Darwin has entirely overlooked. Whether a man continues to exist after death, he has never tried to decide. As I said before, all these materialistic philosophers believe that everything has come out of matter and consequently goes out of existence with the dissolution of matter. Out of matter has evolved a Newton and a Goethe. But, when Newton and Goethe

die, what will become of them? The answer given is, that they are extinguished. Newton and Goethe no longer exist, but their influence continues to live. They have contributed their quota to universal evolution. This theory, however, is very unsatisfactory, for everyone wills to be. And out of that will-to-be has come the struggle for existence ; while out of the struggle for existence, the highest forms of life have sprung ; consequently, the destruction of forms cannot be the cessation of the will-to-be.

Now we ask, since this theory is unsatisfactory, what will finally triumph ? Will consciousness triumph, or unconsciousness ? But if consciousness is the highest development of matter, then it must triumph. But what is consciousness ? Consciousness means knowledge. For example, Darwin was thinking of his theory of evolution. He kept on thinking and thinking, and thus he evolved his theory. But without Charles Darwin could the theory have come ? No. It came out of the brain of Charles Darwin. You remember the Story of the Weavers. There were ten of them, but on their way they had to cross a river. When they got over, one of them counted the number and found that there were only nine. So several of them counted and each found that there were only nine. Then they all began to weep and lament believing that one had been drowned, until a passer-by came and asked them what the matter was. They told him of the loss of their companion. "How many were you ?" he asked. "Ten," they replied. "But you are still ten," said he and then he counted and showed them that they were ten. The trouble was that in counting, each man forgot to count himself. This same blunder the materialist philosopher has committed. He has forgotten to count himself. Yet he is the *Alpha*. Without him who is to study nature ? First he must remember himself. In every process of thought the think-

er must be the beginning. And who is he? Is he dead unconscious matter? No; he is a conscious being, and so out of consciousness all else comes.

The evolution theory, therefore, which fails to count the conscious being as inadequate. For the materialistic philosopher [redacted] a development of matter. Let us take [redacted] granted. If it is true that consciousness has evolved out of matter, out of consciousness again must evolve an infinite consciousness and this infinite consciousness must first have been involved. What is the nature of consciousness? Consciousness is nearer to us than dead unconscious matter.

My nature is to live, my nature is to think and to be free. But I have not yet realized this nature.

The materialist will tell you that when you die, you will be extinguished, but that all that has been gained by you will exist in your progeny. If this is true, in course of time there must develop a being with such a power of will that death itself will not be able to destroy him. He will be beyond the reach of death and when that comes he will have to be *Sat-Chit-Anandam*. I may want to live, I may want to know, I may want to be free; yet I may die. But my progeny at some future time must realize all this; and he will exist for ever, he will know all and he will be free. If he is all this, then he is God. But if an all-perfect Being has been evolved out of matter, he must first have been involved in it as an all-powerful, eternal, indestructible Being; and he who has thus involved himself, must have been God Himself. He must have been the Creator, Preserver and Destroyer, for He is all-powerful. If then the final outcome of the process of evolution is to be an eternal, free, all-powerful Being, that Being must be involved in each of one of us; everyone of us should be potentially divine.

As a whole this consciousness may live, but individually its duration is only a few years, this is the conclu-

sion of materialistic Western philosophers. Individually man dies, but as a whole consciousness goes on until a perfect, all-powerful being results. But the perfect, all-powerful being must have been in each individual.

Now let us see what has been said in our own country. Kapila and others have regarded evolution, not as a universal fact, but as an individual fact. Each individual begins in the lowest state of consciousness and goes to the highest through the intermediate stages, according to his karma, rising higher and higher through the various planes of creation. And how many individuals are there? How many souls? An infinite number, Kapila says. Matter is one, consciousness is one, but those, who manifest matter and consciousness are infinite in number. The universe, as we know, is made up of variety. Then how to explain this variety, if matter is one? Nature is one, absolutely one; she is all-pervading. She is the mother of the universe and the father is the soul. Soul has no form, matter has form. The soul you cannot see, hear, taste or smell; matter you perceive, taste and smell. Whatever you can connote or denote of matter, soul is just the contrary.

All souls are similar, but not the same. This is also the view of Sri Ramanuja, who declares the soul to be eternal. Ramanuja, however, regards the soul as smaller than the smallest, while Kapila says that it is larger than the largest. Kapila also declares that all souls are one. Of this he gives a fine example. He says that just as water is one, yet it entering a mango seed, a mango tree comes or a jack-fruit seed, and a jack-fruit tree comes; similarly, the soul is one, but entering different forms, it takes on different shapes and so variety arises.

Soul is described as eternal, all-pervading, indestructible. The nature of the soul is calmness, desirelessness. Matter also is desireless. Because it is dead and unconscious, it is desireless; while soul is desireless because it has

no want. But if both are desireless, how can union take place? How can creation come into existence? Kapila says, creation can only come into existence by matter getting into connection with the soul.

Now the question follows, when did the union take place? Kapila says, I see that this union has taken place and it must have come out of another union, for union has always been there and will continue; so creation must be running on eternally.

But if this union is going on eternally, is it desirable for man to remain in this creation for ever? Kapila replies, no; and then proceeds to say that when the soul gradually disentangles itself from the meshes of sensual pleasures, it comes to realize its natural condition. Now all the world has drunk the liquor of sensual enjoyment and has run mad—just like a drunkard who sees a dead rat and eats it, taking it for good meat. Similarly, many have drunk the wine of sense pleasures and are running after the world, believing that it will make them happy. Yet they are miserable. They believe that it will give them life, yet it brings them death. If this be the case with man, how can he hanker after the infinite? Yet until he has attained infinite knowledge he will have to be restless; for the finite is an unnatural condition for him and he must always be restless so long as he is out of his natural condition. Restlessness is always an unnatural condition.

Nature has been described as a beautiful young girl who fascinates the man and draws him away from the right path. At first he is deceived by her, but at last he finds out that nature is a woman who is not to be trusted. Nature is a pot full of poison only brimmed over with a little nectar; but as soon as man finds out the poison, he runs away; and that moment the man becomes a free soul.

How does man become free from nature? As soon as he discovers her deceitful nature, he divorces him-

self from her, as it were. He says: "I will not take your food, I will not take your water. I do not want your pleasures. I wish nothing from you." Thus Kapila found out a path, following which man becomes free from nature. And what was that path? The path of going, not towards nature but away from nature; the old path of renunciation. "I must go away from my eyes, I must go away from my ears, from my hands and all my organs." The Sankhya philosopher, in this way, did not care to walk, so he did not take the help of his legs; he did not care to work, so he did not take the help of his hands; he did not care to see, so he did not take the help of his eyes; and so he gave up the use of all his organs.

Next he wanted to go away from his mind but he did not find this so easy. You look at the chair for one minute; you actually perceive the chair for only one second, the other 59 seconds are in the memory. What is present? The present is only a point in time. The world exists only in the present and as the present has no duration, the world does not really exist except in our memory. It is, therefore, not difficult to get rid of the present world, but it is exceedingly difficult to get the past and future worlds. However, in course of time, man will be able to put down the mental world and then will come perfect calmness, which is his true nature.

The difference between Kapila's evolution and Western evolution is that while western evolution is a universal evolution and imperfectly worked out, Kapila's evolution is individual and perfectly worked out. Kapila says: this world is a terrible place; man must try to escape from it. So he preaches, "Give up; there is no happiness here." Evolution here is not evolution, it is really revolution consisting of equal amounts of progress and retardation. Like the bullock, tied to the oil-press, which may walk nine or ten miles a day, yet always remains in the same place; so we remain tied to nature. We

may be born again and again, but always we are led away by the same attraction to woman ; always the same lust enslaves us.

We find in nature, therefore, things not progressing, but going in a circle. In creation it is never evolution, but always movement in a circle ; January, February, March and again at the end of twelve months January, February, March ; summer, autumn, winter and spring, and once more summer and autumn ; boyhood, youth, old age, and again babyhood, boyhood, etc. It is all Samsarachakra, an eternal going round and round in a circle. The only evolution is inside yourself. The more you go within, the more you grow strong. The Yogi shows us this.

So if you want to have real evolution, real power, you must go inside yourself. The moment you go outside, you dissipate yourself, you scatter your forces. So Kapila says, "Give up this world, which is always drawing you outward. Have no smell even of the world about you. Then alone you will realize your highest nature, and as soon as you realize it, there will be no motion for you ; for you will know yourself to be all-pervading and if you are all-pervading, you cannot move. When you understand this, you will realize the meaning of Shantih or Final Beatitude.

Thus Kapila has worked out his theory until it has become a fact. The Western theory is still only a theory because it has not been carried to a final conclusion. But beyond Kapila is Monism. According to Monism there is no such thing as evolution. Monism says there is only one ; there is none else besides myself. Hence evolution is all the trick of Maya. The whole of this development is only imagination. If you are infinite and perfect, how can you develop ? And you are infinite, you are perfect and you are the only one. You may be imagining yourself as finite, that does not matter ; you

may be imagining yourself as many, that too does not matter. Sri Ramakrishna used to say that a flint stone may stay thousands of years under water, but when it is taken out and struck, the spark will still come out. So you may have been living in Maya for ages and ages, yet that does not change the fact that you are really infinite and perfect.

No evolution therefore can exist in a world of reality. In a false world it exists, but nowhere else. Evolution means Maya, illusion. You have never been evolving. You have been dreaming a big dream for ages and when you wake up, you are at once a Buddha. Then you will know that you have never evolved, that growth or change is impossible for you.

Now let us examine the three theories. According to Western philosophers evolution has been going on in nature from the beginning. According to Kapila, evolution is in the mind only. And according to Monism, there is no evolution at all. You are all perfect, you cannot evolve. It is only a *chakram*, like the bullock tied to the oil mill ; and when illumination comes, you will realize that all was a dream. According to the Monistic standpoint, there is no progress, no diversion ; and this is in accordance with the teachings of our Scriptures. As one wave of the ocean rises and falls and then another, and so on ; so the waves of creation rise and fall.

If however we look at the world from our present limited standpoint, I think Kapila's theory the most perfect of all. You know that in India philosophy is not a theory. When a man writes out a Darshana, he does not write a theory, but writes what he has realised, what he has seen ; so what he gives is a fact, not a theory. Hence, if with Kapila you believe in two entities, then Kapila's explanation is the best of all explanations. We must evolve and the final end of all evolution is to realize that we are infinite and not finite.

SWAMI RAMAKRISHNANANDA.

## THEISM OF THE VEDAS\*

SWAMI SHARVANANDA

EUROPEAN Sanskrit scholars are of opinion that the conception of Godhead, among the ancient Indo-Aryans, must have reached a high stage only in the Upanishadic period. They think that in the Samhita period even the monotheistic conception was unknown. Western savants have propounded two theories about the origin of religion. Some of them believe that it has begun with the worship of nature as among the ancient Aryans. Others say that it has originated from the worship of the spirits of the departed as it is prevalent among the non-Aryans. Western scholars hold that in the Rig Vedic period, the Aryan conception of Godhead was polytheistic and that those Suktas which speak of the One Supreme Spirit are an interpolation.

There are four chief schools of thought amongst the orthodox Hindus, which hold different views about the origin of the conception of Godhead. They are the Sankhyans, the Mimamsakas, the Naiyayikas, and the Vedantins. The Sankhyans believe in the existence of devas (literally the shining ones) such as Indra, Varuna, Vayu and so forth. These devas are certain *Purushas*, who in the previous Kalpa, had concentrated their minds on *Prakriti* (primordial matter) and became merged in it. At the beginning of this Kalpa, they have come out as rulers of elements and certain spheres of existence. This is how the Sankhyans explain the existence of gods. According to the school of thought to which they belong, any *purusha* can attain the position of the devas, provided that he does the necessary spiritual practices.

The Pauranic idea, though very similar, is more amplified. A soul has to go through innumerable stages of evolution from the lowest life. Manhood is not the last word on evolution. There are higher planes. These

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are the planes of the devas. The devas are as much limited and conditioned as man. They have not attained the *Kaivalya* but they possess more powers than man. Behind all the souls, whether devas or man, there is the Universal Spirit guiding them.

The Sankhyans believe that *Purusha* (Spirit) and *Prakriti* (Matter) act upon each other and thus bring the world into existence. One class of Sankhyans has absolutely no faith in the idea of a Supreme God. Another class led by Patanjali believes in a personal God who has no hand either in the creation or the destruction of this world. He is only the repository of the ancient wisdom and eternal teacher of the spiritual truths. He it is that shows the path to *Kaivalya*. But the Pauranikas believe that God, the Universal Spirit, is the creator, preserver, and destroyer of this universe. The Naiyayikas hold almost similar views.

But there is a radical difference of opinion between the schools mentioned above and the Mimamsakas and the Vedantins. The Mimamsakas have no belief in the doctrine of final emancipation. All men, they say, should observe the *Dharma*, because it is the injunction of the Vedas. By performing Karma, one can attain Paradise and heavenly bliss is the goal of human endeavour. The devas are certain spiritual beings who dispense the rewards to the meritorious. Iswara has no place in their scheme of cosmic life.

The Vedantic conception however, is that there is only one Universal Spirit or Soul which is split up into many individual souls. As the water in the sea is lashed up into waves, so also the Brahman, by the action of Maya, assumes innumerable forms. So each soul is potentially divine. Apparently these are so many souls; but *really* there is only one. To take an illustration, we take the table and the book as two different things from the point of view of utility. From the point of view of matter, they are both the same.

\*From the notes of a lecture delivered by Swami Sharvananda, in the Presidency College, under the auspices of the Sanskrit Association, in 1923.

A critical but an impartial study of the Vedas, from the Samhitas to the Upanishads, will yield the following results. In the Samhitas, the apparent meaning of the hymns is the praise of some god or other. The votary is full of desires and prays to have them fulfilled. The Samhita portion of the Vedas is known as the Karma-kanda. But if we go deeper, we find that beneath the conception of plurality, there is the idea of unity. In the Rig Veda it is explicitly said that the several gods are all really one. In the Rig Veda we have these conceptions of Godhead. One of them is the conception of the plurality of gods who are worshipped in order that the worshippers may have their desires fulfilled. Behind this polytheistic conception is the montheistic idea of a Supreme God. According to Yaska, there are only three gods—Agni, Surya or Savita and Indra. These are subsequently amplified into three and thirty. In a certain place, we find mention has been made of 3,339 gods. Sayanacharya, in his preface to the commentary on the Rig Veda, expresses his opinion that these 3,339 gods are only the *mahima* or glory of the three and thirty gods, who in their turn are only amplifications; of the three gods these three again are summed up into one. When we read the hymns in praise of Agni, we find Agni extolled to the position of the Supreme Being. It is said there that he is the Indra and the Suryasavita as well. Indra is praised as the power of the gods.

Prof. Max Muller, not knowing the traditional instincts and culture of the Hindus, was not able to understand the true meaning of these mantras. He therefore coined a new word, 'Heno-theism,' to signify this phenomenon of the Hindus ascribing supreme power to each of the several gods in turn. But this view is unsound. The theory of the Vedas is to see the Supreme Being through the worshipper's *Ishtam* or Chosen Ideal. Thus a Saivite

worships the Universal Spirit through Siva and a Vaishnavite worships the same Spirit through Vishnu. The Supreme God is spoken of by different names. *Ekam Sat Vipra Bahudha Vadanti.* In the Maya Rik of the 10th Mandala of the Rig Veda, there are three mantras where it is said that the same Being assumes different forms. Thus we start with polytheism and are taken up to monotheism. In the Hiranyagarbha Sukta, there are various searching questions about the great First Cause, such as Who created the world? What substance is it made of? To whom shall I offer my *havis* or offering? Here the worshipper recognises that the First Cause is a transcendental Supreme Being, but he does not understand Its true nature. In the Rig Veda itself we find the seed of the highest Monism. In the famous Nasadiya Sukta, we find a hymn which says that the Supreme Being is One without a second. From these few *Riks* it is clear that the highest monism had been reached even in the Vedas. One of the *riks* which can be found in the Rig Veda, Taittiriya Aranyaka, and Brihadaranyaka Upanishads, says: "Indra assumed many forms by the power of Maya." If anyone says that the Hindus were purely polytheistic in the Vedic period, he betrays his ignorance.

Though the major portion of the Upanishads speaks of the immanence of God in the forms of nature, and is Visishtadwaitik (qualified monistic), a few passages speak of the Nirguna Brahman (Impersonal Absolute) and certain passages, of the Dwaitik (dualistic) conception. These different portions are subjects of controversies between the three different schools of Vedanta, Dwaita, Visishtadwaita and Adwaita. For the sake of conformity, each Acharya commented upon the Upanishads according to his own view, often by even torturing the texts. It is not essential to follow the principle of *ekavakyata* (conformity) in interpreting the Vedas. It appears to me that the Vedas are the expressions

of spiritual visions are perceivable by human mind in the different stages of spiritual development ; and all these different expressions or conceptions are necessary to make the whole. From the sense plane, the conception of duality is only natural. It is the *prima facie* view of the world. When things are seen from the standpoint of idea or inferential knowledge, we find unity in diversity. In a still higher plane, when we transcend even time, space and causation, only unity is experienced. All the three schools or conceptions of dualism, qualified monism, and monism can thus be reconciled.

As expressed by the Naiyayikas and the Mimamsakas, plurality of life and plurality of matter constitute the experience of life. The doctrine of unity of matter and plurality of spirits is postulated by the Sankhyas. This is correct when seen from the mental or psychological standpoint. Though there is no *vijatiya* (generic) or *swajatiya* (specific) *bheda* (difference), there must be *swagata bheda* (organic or internal difference). Though the waves are all different from one another, there must be an ocean behind them. The position of the Visishtadwaitins (qualified monists) is that only a part of God has become manifest as the Universe. Individuality remains but unity is also felt.

But this unity in diversity does not constitute the whole truth nor its highest aspect. Even *swagata bheda* (organic difference) is based on the conception of time and space. If we can rise to a position here even *swagata bheda* does not exist, then that would be the real unitary state. If that state is realised in consciousness, and if it becomes permanent, we have to admit that it is above time and space. And this state is Paramarthika (absolute) where unity alone is realised. Man can know through the Aptavakya (Revealed scriptures) and the anubhava (experience) of the great Rishis (seers or

sages). The Paramarthika state is different from Sushupti (deep-sleep state). In Sushupti too, we transcend time, space and causation ; but the seed of dual consciousness still remains, though without Upadhi (adjunct). The Sushupti state is not permanent and the moment we come down, the unity is changed. But once the Nirvikalpa Samadhi is realised, the consciousness of unity becomes permanent and the core of duality is destroyed never to return. Once the Turiya consciousness is attained it becomes abiding. Such Acharyas as have attained it, interpret the passages speaking of Nirguna Brahman in the right way, whereas those who have not attained that state cannot understand them and interpret them as referring only to Saguna Brahman (Personal God). When once a man has risen above time and space, there cannot be any more evolution and therefore that state must be taken as the final reality ; for none can go beyond Infinity.

The three kinds of consciousness, the dualistic, the qualified monistic and the monistic, are referred to by Hanuman when he says : "When I think of the body, I am Thy servant and Thou art the Master ; when I think of the Jiva, I am Thy part ; and when I think of the Atman, I am one with Thee. I am Thou and Thou art I. Then I bow down to Thee and I bow down to Myself."

In Hinduism, all these three stages or states of consciousness find expression. Really there are no contradictions between them. The theism of the Vedas, therefore, begins with polytheism and ends in monism. Those who start with Yagna (rituals) and have not risen above Kamana find duality only. Sankaracharya says that the Sastras, especially the Karma Kanda portion, are meant only for those who are in Avidya. The devas are mentioned in various passages as parts of the same Supreme

Spirit. I am of opinion that all the seven worlds are not seven points in space, but seven planes of consciousness. Bhurloka is the lowest plane, Bhuvvarloka is subtler, Swarloka is still subtler and so on. The Satyaloka is the highest plane and the seat of the cosmic mind whose ideas are manifested as the different things of the world. There are two theories as to the origin of the *devas*. Some say that they are souls evolved from lower planes, while others hold that they are involved expressions of the Supreme Deity. The latter may be considered as the real Vedic idea and is similar to the idea of Avatars (Incarnations) as involved expressions of the Supreme Being.

If we analyse the religion of the Hindus, we find that all these different conceptions are prevalent there. Other religions give only one aspect of evolution while the Vedic Religion gives all the different stages from Fetishism to the highest Monism. Therein lies the glory of the Vedas. The Vedic Religion gives the different rungs of the ladder of ascent.

The Puranas and the Smritis have amplified the Vedic conceptions. Without them the popular mind cannot understand the Vedas. Every religion has three aspects, viz., philosophy, mythology, and ritual. Philosophy is abstruse and is understood by the common folk only with the help of mythology. As the Vedic truths have not only to be comprehended but also to be realised, we must train our consciousness for such realisation and religious practices are necessary for that purpose. Such practices are to be found in the Ritualistic and Upasana portion of the Vedas. Sayanacharya says that the Puranic stories are not always to be taken, a fact of history, but as stories intended to exemplify certain moral and spiritual truths.

Bhagavan says in the Gita :

Whatever devotee seeks to worship with faith what form so ever, that same faith of his I make unflinching.

SWAMI SHARVANANDA.

## ISVARA,—HAS HE ANGER ?

K. SUNDARABAIYAR, M. A.

OF late there has been the daily deal of discussion among thinkers and theologians in the West upon the question whether God has as a principle the emotion of anger, and in what sense ? It is a question which holds upon the Vedantic conception of Isvara has as a very great interest for us in India. The problem, too, is one which throws light on various aspects of Indian thought and life, and therefore deserves consideration. In the first place, we must not fail to note that we are here concerned only with the conception of the Supreme Being having relations with men and the universe,—not as Impersonal or Pure existence, the One only without a Second; mere experience as such. We cannot associate love and anger, reward and punishment, plan and purpose, law and life, creation and destruction with the Noumenal Unity of the Brahman, pure and unchanging,—the Innermost light of Bliss, beyond the pluralistic world of sense and thought, will and emotion, emanating from the bosom of primordial matter in its causal state of darkness and death. In the second place, we must clearly understand that, when we use words expressive of emotion, impulse, purpose, etc., in respect of God, we attach—and must attach—to them the same import as they have when we use them in describing our views of men and our dealings with them in life. Otherwise the discussion loses its value, and no vital issue can be raised or settled on the quicksands of mere verbiage.

We must begin by realising that many of the difficulties of Western theology arise from the fact that its conception of Personality is drawn from the scientific analysis of the mind, conscious and sub-conscious, and that it bases its conclusions regarding the personality of God

from what we know of human personality under its limitations of thought, time, and place. All modern modes of thought concerning religion are effected by the apprehension that, unless our conclusion is based on the facts revealed by science and the lessons drawn from the history of civilisation and the progress it is bound to dry up and wither away into the originative unreality in course of time. But in the personality of God is as the poles apart from that of man, for it is inseparably associated with the attributes of Universal Immanence, Universal Transcendence, and is thus emancipated, from the limitations under which personality is alone found to operate in man. The truth is that analogy has played a memorable part in settling for many of us the truths of religion. Even the Vedas which have ever been understood in India as the one source of true knowledge apart from sense perception and the methods of reasoning are known to resort to analogies in various places. But doctrines affirmed in this fashion are not to be understood as conveying the true and final purport of the Vedas. At the same time we cannot admit that the analogies put forward by the Veda (or by the human mind acting on its own spiritual impulses, needs, or interests) can have no value for the mind of the thinker. Even the thinker must admit that those analogies are drawn from those same human impulses, needs, interests, etc., which form part of our ordered experience of life. Hence they have an intrinsic value of their own, and in fact enable us to reject the sceptical doctrine that, whoever postulates or discusses a doctrine concerning God has necessarily to begin and end with an abstraction,—a merely *a priori* concept of the imagination.

As anger is a decisive element in the workings of the human personality, and even rises occasionally to heights of vehemence which we characterise as fury, the inquiry has been stated (first by Mr. Edwyn Bevan in the Quarterly Review, April 1923),—Can we attribute the passion

of anger, and anger, too, varying in its stages and amounts according to the occasion which calls it forth, to God? The Christian religion, basing itself on the Old Testament tradition, has attributed anger to God as the Avenger when man breaks the divine commandments and thereby commits sin. The modern Christian, who has learned to apply the principle of evolution to the teachings given in the Bible holds that, though in the history of the Jews there was a gradual advance in moral ideals through the reforms initiated by the prophets, the race never was able to eliminate the idea of a wrathful Jehovah from its religion,—and that it was Jesus who, recognising the imperfection of the older conception of God, added the idea of a loving father and the Kingdom of Heaven (in the world and in human hearts) over which he is to reign. Some go further and hold that Jesus entirely discarded the Old Testament conception of an avenging God for that of the loving father who reigns in the new Kingdom of Heaven. But the more authoritative view is that Jesus never spoke disparagingly of Jehovah,—and never corrected the old Jewish law by way of relaxation, but only confirmed it, while at the same time he made a fresh start and taught that God is a loving father always ready to forgive the repentant sinner, to extend his grace freely to him and to bestow on him all the joys of Heaven for ever. The old law of punishment has also said :—“His lord was wroth, and delivered him unto the tormentors till he should pay all that he owed.” “If Ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses.” These extracts show that Jesus did not altogether abandon the idea of an angry and avenging God and also held that “God’s forgiveness was granted on conditions.” St. Paul, too, has said :—“The wrath of God is revealed in Heaven against all ungodliness and unrighteousness. It was the influence of Cicero and other philosophers and of the Latin fathers and the Hellenised Christians like Philo of

Alexandria that brought about a change. Cicero had said :—"God is never angry, and never does harm." He held that divinity and passion of anger and in fact passion in any form, are incompatible. "Anger implied a will to hurt, and God could never will to do anything but good." Philo held that God is never really angry, but only pretends to be angry in order to frighten sinners for their good. The later Christian writers followed more or less in the same strain.

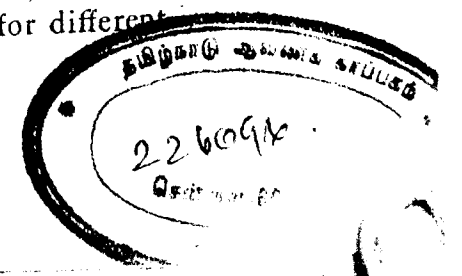
## II

We now turn to Mr. Edwyn Bevan himself. He asks:—"Can we, without absurd anthropomorphism, attribute anger to God?" According to him, the question applies both to Anger and Love. But he says :—"If we believe that God is *truly* love, even though love as it exists in human beings has characteristics which cannot be attributed to God, then we cannot argue that anger is conceivable in God, simply because anger, as it exists in human beings, has characteristics which cannot be attributed to Him." Mr. Bevan holds that, in speaking of God, there is a legitimate and illegitimate anthropomorphism,—and that only the latter needs to be avoided. When we attribute a human passion to God, we can only, according to Mr. Bevan, legitimately do so if we regard it as existing in Him "without the limitations and accidents which circumscribe it in man ;" "when we attribute any of these limitations and accidents to Him, then we have illegitimate anthropomorphism." Mr. Bevan also strongly dissents from the view held by those who, in order to get rid of these difficulties regard Him as Impersonal. He says :—"As well describe him as being utterly unknown. If He is utterly unknown, a mere blank, you cannot even say that He exists. He would at any rate have no sort of existence of which we could take account." Mr. Bevan also objects to the doctrine of Mr. Wells—one of those recent hypotheses of his about God, chameleon-like in their variety, coming in like a flood—that he

is to be regarded as "Impersonal Reason," or "Impersonal Purpose." Mr. Bevan writes :—"Reason and Purpose we know, and can conceive of as existing in a Person ; impersonal reason and impersonal purpose are really terms that mean nothing." We can certainly sympathise with this view, though we do not see why "terms which mean nothing" for us with our present knowledge may convey a truth with regard to God whose nature we do not *know*, but whose presence we may *feel* or *even experience* in a manner which we cannot express to others or quite understand, and make intelligible and *known* to ourselves. Mr. Bevan is not also himself consistent, though he complains of Mr. Wells' inconsistencies. For, he holds that, "while we cannot imagine what love means in the life of God, there is a common quality in virtue of which the love that exists in him and that which exists in us can rightly be classed together under the name of love." Similarly he holds, in regard to anger, there is an analogy between the anger of God and "anger at its best in man,"—an element which he defines as "a warm sense of moral unworth in the wrong action." He continues :—"Just as in human anger there is a desire to bring together doing and suffering, so in God's anger there must be the will that the connection should exist." Similarly in regard to love. Mr. Bevan, however, forgets that, while he is very logical in insisting that reason and purpose should, on the principle of analogy, be ascribed only to a Personal God, he cannot hold that neither anger, nor love can be ascribed to God, if, as he holds, "our imagination cannot reproduce what God's life is to him," and "we cannot imagine what love (and anger) means in the life of God."

## III

The truth is that Western thinkers and theologians go on merely *speculating* about God and his relation to the Universe. In India, on the other hand, we have distinct *sources* of knowledge (*Pramanas*) for different



kinds of existences, and do <sup>about a chan</sup> and issues which are distinct. The Vedas are <sup>y, and nev</sup> authoritative sources of correct knowledge concerning the <sup>passion</sup> nature of God as the Supreme Being and his <sup>incompati</sup> to the universe. We apply the methods of ratioc<sup>l</sup>ation only to establish the truth and consistency of the declarations contained in the Vedas, leaving to the practical methods of *Yoga* and *Jnana* to secure to us as *spiritual experience* what we cannot *know as thought* by our minds, or as *perception* by our senses. According to the Vedas—and the *Itihasas* and *Puranas* devised by the Rishis to illuminate what is dark in them—the Personal God has neither hatred nor even love, neither friends nor foes (see *Gita*, IX, 29),—for, He is One only and related in the same way to all beings like the light of the sun. He is near to the heart of His devotees, but distant to others,—even as the light of the sun shines in transparent, but not in opaque substances. As, in the latter case, the difference lies in the substances, not in the light of the sun, so, in the former case, the difference lies in men, not in the Lord. The significance is similar where Sri Krishna speaks of various devotees as dear to Him in various degrees (*Gita*, XII 13—17). The differences lie with the devotees, and the corresponding effects are different. The *Brahma-Sutras* of Vyasa also deny that there is any differential treatment (*Vaishamya*) or the quality of being compassionless (*Nairghranya*) in the Lord's relations to the world of life and form,—all being treated according to their Karmic deserts (*Sutra* 34 of II, 1). Sankaracharya adduces the further illustration of the God of Rain (*Parjanya*) :—“As *Parjanya* is the common cause of the production of rice, barley, and other plants, while the difference between the various species is due to the various potentialities hidden in the various seeds, so the Lord is the common cause of the creation of Gods, Men, etc. while the differences between these various classes of beings are due to the differences of merit belonging to the

individual souls.” s “Imperso<sup>n</sup> in a note-worthy passage, continues :—“If we Mr. Beva<sup>n</sup> now we come to know that the Lord creates the we<sup>d</sup> can co<sup>ng</sup> regard to these various conditions, we reply treason an<sup>d</sup> *sruti* is the source of all correct knowledge concern<sup>g</sup> what is beyond the faculties of sense-perception and the mind of man, and thus saves us from all merely arid speculation.” The question now raised,—Whether God, like men, has the emotion of anger and, if so, what is its nature and content,—is beside the point. The *Brahma-Sutra* (32), in the above connection, denies—following the Vedas—that the Lord has any purpose or motive (*Prayojana*) of his own in creating the Universe. Sankaracharya explains :—“That would be in conflict with the declaration of the *Sruti* that the Supreme Person has unlimited self-sufficiency (*Paritriptatvam*).” But, in that case, why—as Sankara asks—does he go through the tremendous exertion (*Gurutara-Samrambham*) of creating this extended universe of unlimited forms of being ?” The answer is contained in *Sutra* 33 :—“ (The Lord's creative activity) is mere sport (*lila-kaivalyam*), as we see in the world.” Sankara explains :—“We see in the every-day life of the world certain activities of kings or ministers of kings who have no unfulfilled desires relating to the worldly possessions, but proceed from mere love of sport to indulge in various recreations and amusements. We also see that the process of inhalation and exhalation, is going on without reference to any extraneous purpose, merely following the law of its own nature. Analogously the activity of the Lord also may be supposed to be mere sport proceeding from the nature subject to Him (*Maya*, joined with time and Karma) and having no extraneous purpose.”

In this connection we have also to refer to the Vedic doctrine of *Avatara* (descent into the world of form and personality) contained in the *Gita* (IV. 7—8). The Lord's aim in making an *avatara* is stated as follows :—“The protection of the good, the destruction of the doers

of wickedness, and the establishment of Dharma (righteousness).” Krishna also informs us (IV. 9) that His body and His acts are unlike those of ordinary men,—i. e., they have not a merely material origin, but are spiritual and divine (*divya*). In Chapter IX., 11, he also points out, “because he was working with a (seemingly) human form, people, who did not know that He was the Supreme Being Himself, treated Him with disdain.” The meaning is that though He *seemed* to others to have a human form owing to the exercise of His power of Maya on the minds of all, He did not cease to be the Supreme Being, untouched by matter and free from all egotistic attachment to the deeds He wrought or the resulting fruits affecting the lives and destinies of all living beings on earth. For these very reasons, also, He clearly could not have any of the emotions of human beings,—though He *seemed* to have such emotions, even as He *seemed* to have a human form and to engage in activities like men. Here is the *Vedic* solution of the problem of “the anger of God,”—viz., that, even though God may *seem*, from our point of view, to have anger or other emotions and to engage in activities with the form of a human being He is not at all in truth associated with such a form or with emotions and activities corresponding to it. Hence, Mr. Bevan’s speculations in regard to the ingredients common to the anger (or love) of God and the anger (or love) of man are simply futile. The truth is that, in framing our religious doctrine, we do not always sufficiently realise that we live in a world where the operation of law is universal,—a world of *Rachana*, of orderly evolution, to use the language of Vyasa in the Brahma-Sutras. In ascribing human emotions, activities, attachments to the Creator, man wants to transfer the blame and responsibility for the consequences of his own actions from his own shoulders to the former. The attempt, however, proves a failure. For, we have shown that God cannot, in any sense, be said to be the will-

ing author of any pain by way of retributive chastisement, or even of any extra reward, except what each individual obtains as the inevitable effect of his voluntary action upon the material universe. Anger, righteous or unrighteous, is an element only in the human character, not in the divine. If it is only as it is judged by man to God, it is due to the circumstance of what he finds in the personality of God from the analogy of both good and evil. The best of man as compared to God is able to get rid of the long-established and ingrained basis of anthropomorphism (or even of animism). Analogy has been a huge factor in the development of religion. Even the Vedas, as we have above said, resort to analogy in order to render religion in all its stages intelligible to those who come within the range of their influence and according to the measure of their opportunities and capacities. But the Vedas unfailingly and at every step, declare the highest doctrine concerning the essential nature of God as the one Innermost Supreme Reality of the Bliss (Ananda) without a second, so that mere analogies regarding God and His relation to the universe,—drawn from the conception we have formed of an organism or mechanism, and still more from the ethical and spiritual ideas of Him which have been framed by thinking minds among various communities, such as God being judge, father, mother, king residing in a capital city like Vaikuntha, Kailasa, etc.,—have no vital and real bearing on his essential nature, but relate to what his Personality is *conceived* to be under the energising operation or exercise of his power of Maya. Sankara says :—“The highest Lord also may, when so inclined, assume a bodily shape formed of Maya, in order that His grace may flow towards His devout worshippers (*sadhaka-anugrahartha*)” ; “for the purposes of devout meditation, a special abode may be assigned to Brahman, although it abides in its own glory only ; as Brahman is, like ether, all-pervading, it may be viewed as being the

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innermost self or VEDA<sup>th</sup> statement, finally, about the limitation of Brahman's omnipotence, etc., might be conceived as having reference to the requirements of devout meditation only." That as absolute Brahman or even as the Supreme Lord of the Universe of Maya, has no form or attributes, need not be stated. It is through the veil of matter (*Maya, Prakriti*)—his own, that of which he is master (*Gita, IV-6*)—he gets related to the manifested world where the universal law of cause and effect is in operation, and, through that relation becomes a Personality, becomes the Universal Lord (*Paramesvara*). Isvara has no form except what he has to assume, no attributes except what are implied and required, for the purposes of the universe and its adjustments in accordance with the Law of Karma.

K. SUNDARARAMA AIYAR.

## MISCONCEPTION ABOUT VEDANTA REMOVED.\*

SWAMI TURIYANANDA

I have not thrown Vedanta to the winds. Vedanta is not a thing to be thrown aside ; on the contrary, it is our heart's treasure. But the question is, what is that Vedanta. You have given a very nice analysis of the thing, to which I have nothing to add. This much is sure, none worships matter—the symbol of 'Existence, Knowledge and Bliss Absolute' is the chosen Ideal and object of worship of all classes of worshipers—that is all, I should say. It is the ritualists, having desire that pray for heaven and other objects of enjoyment.

“ ते न भुक्त्वा स्वर्गलोकं विशालं  
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।  
एवं त्रयीधर्ममनुप्रपन्ना  
गतागतं कामकामा लभन्ते ॥ ”

Having enjoyed the vast Swarga-world, they enter the mortal world, on the exhaustion of their merit : Thus, abiding by the injunctions of the three (Vedas), desiring desires, they (constantly) come and go.

This is for the ritualists, who perform sacrifice etc., so, you see, heaven, etc., is not the *summum bonum* of worshippers—not to speak of the 'Jnanis'. Now the problem turns about 'Atman,' which is spirit, and Existence, Knowledge and Bliss Absolute. Now the worshippers look upon this 'Atman' or 'Brahman' only as object of worship, from different view-points according to the impressions of their past life. Some look upon It as whole, of which they form parts and others think themselves inseparable from That; whereas there are some who think It to be Great Lord and themselves separate individuals. But this class of people also do not think themselves to be matter, but spirit. So, we see, nowhere

is worshipper stated as matter. Both worshipper and worshipped are spirits and only they are seen in different lights according to the past impressions of people. There is a very nice story about Sri Ramachandra and Hanuman which will not be out of place to mention here. It runs thus—once in an assembly of sages and saints, Sri Ramachandra asked the following question to Hanuman, in order to satisfy all classes of his devotees.—“From what standpoint do you see me?” Hanuman, “the wisest of the wise” thought within himself on this—‘when my Lord who knows the hearts of all has asked this question, certainly there is a deeper purpose underlying it’ and, then, said—

देहबुद्ध्या दासोऽस्मि ते जीवबुद्ध्या त्वदंशकः ।  
आत्मबुद्ध्या त्वमेवाहं इति मे निश्चिन्तामलिः ॥

So long I have got the body consciousness, I am your servant, when I feel myself as an individual soul, I am a part of you and when I realise, I am Atman, there is no difference between you and me,—that is my firm conviction.

By this Hanuman has expressed the feelings of all classes of worshippers and this is the final conclusion of all Vedanta. To none, it sounds a note of despair, on the contrary it has given respective places due to all individuals. For those, who have not gone above the body idea is prescribed the attitude of servant—‘Thou art the Lord—I am Thy servant. Those who, having risen above this stage of body consciousness, cannot realise the idea of Infiniteness, take to the attitude of a ‘part to the whole’—‘Thou are whole, I am Thy part.’ And those who have realised themselves as ‘Atman’ feel the idea of inseparateness—‘I and Thou art the same’—there is no difference there. This describes the three stages—dualism, qualified monism and monism. In order to please all classes of devotees, present in the assembly, Sri Ramachandra has got three stages of Truths described through

the lips of Sri Hanuman. The truths of Vedanta have been dealt in the nicest way here.

Let none despair. Whatever stage a man may hold, he is worshipping that Great One and is related to Him only.

“ सर्वस्य चाहं हृदि संनिविष्टो  
मत्तः स्मृतिर्ज्ञानमपोहनं च ।  
वेदैश्च सर्वैर्हमेव वेद्यो  
वेदान्तकृद्वेदिव चाहम् ॥ ”

I am centred in the hearts of all ; memory and perception as well as their loss come from Me. I am verily that which has to be known by all the Vedas, I indeed am the author of the Vedanta, and the knower of the Veda am I.

That great all-pervasive Being and Intelligence exists in all, within and without. He is the knowable of the Vedas—author of the Vedanta and knower of the Vedas. To realise this is to understand Vedanta. Unless one realise this, one knows nothing about truth, though he knows by rote all the scriptures on Vedanta. I have understood it this way. Also the words of Guru Maharaj that “I and my Mother exist,” I take in this light—he has not spoken of matter. All is spirit—“worshipped is spirit ; as also worshipper—attitude of a child, who knows nothing except the mother—one-pointed love” she is all. As Sri Krishna says in the Gita :—

Or what avails thee to know all this diversity, O Arjun ? (Know thou this that) I exist, supporting this whole world by a portion of Myself. It is sung even in the Vedas—

The whole universe constitutes His one-fourth part and the remaining three parts rest in heaven eternally free.

This is with regard to Brahman. With regard to created beings—as long as they have the body-consciousness, they are the servant of the Great Lord : When the consciousness that they are individual souls arises, they form the part of the whole—which is He. And when they realise that they are the Atman, and all sense of difference ceases, they become one with that infinite soul and say—"I am only Thou"—and all idea of individuality is merged in Him. This is the truth of the Vedanta admitted on all hands. He is all. There is nothing as knowledge, knower and knowable excepting He. Atman, individual soul and world everything is He. There is nothing but He. He, who believes in the existence of anything excepting He, is still in delusion—he is like one, who talks under the influence of sleep and does not know what he talks.

“अध्यागोपापवादाभ्यां निष्प्रपञ्चं प्रपञ्चते”

With superimposition we call that world which does not exist when the superimposition is taken off. From this view-point has 'Shruti' said :

“एतस्मान् आत्मनः आकाशः सम्भूतः”

“Out of this Atman has come ether and so on.” Otherwise there is no creation in fact.

“न निरोधो न चोत्पत्तिर्न वद्धो न च साधकः।

न मुमुक्षुर्न वै मुक्तो इत्येया परमार्थता॥”

“There is nothing as creation or dissolution—none in bondage—none in struggle or willing to be free and even none as free—that is the ultimate truth.”

That is the conclusion. What new thing will Shankar say about *samipya* and *salokya* (the state of living near or in the same region with God) which some aspirants long to have after death. You know Lord has said in the Bhagavata. “Though I offer, there is a kind of devotees, who will not want anything except services to me.” Nobody says that studying the Scripture,

telling the beads, austerity, contemplation, meditation or samadhi, either is the ultimate goal.

“तमेव विदित्वाऽतिमृत्युमेति  
नान्यः पन्था विद्यतेऽयनाय।”

By knowing Him only one overcomes death, there is no other way to freedom. This is the message of Vedanta. Sri Krishna, also, has said in the words of the Gita :

“आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।  
मामुपेत्य तु कौन्तेय पुनर्जन्मन विद्यते ॥”  
“अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।  
अहमादिश्च मध्यं च भूतानामन्त एव च ॥”  
“गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।  
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥”

(All) worlds including the world of Brahma are subject to returning again, O Arjun ; but on reaching Me, O son of Kunti, there is no rebirth.

I am the self, O Gudakesha, seated in the heart of all beings ; I am the beginning and the middle, as also the end, of all beings.

I am the Goal, the Sustainer, the Lord, the Witness, the Abode, the Shelter and the Friend, the Origin, Dissolution and Stay, the Treasure-house, the Seed Imperishable.

So it need not be emphasised that He is the be-all and end-all of all created beings. On coming in an orchard to eat mangoes, one should be particular only about that. What is the necessity of other particulars ? Only those, whom the Lord chooses as 'teachers' will worry themselves about the affairs of others to know what kind of religion will suit whom. We shall feel satisfied if we only get mangoes. May God help you to meet with the "owner of the orchard" is the earnest prayer of

SWAMI TURIYANANDA.

## NOTES OF THE MONTH

Psychologists tell us that the human mind possesses three faculties—the rational, the emotional and the volitional. All these faculties must be strengthened and developed harmoniously, if they are to serve the purpose for which they have been created, because nature has her own economy and man is not to thwart her plan and purpose. If one of the mental faculties were to become atrophied for want of proper exercise and the others alone allowed to grow, the result will be the inharmonious and lop-sided development of the human personality. All the faculties require suitable and uniform development, as all the limbs and parts of the human body require proportionate growth which can result only from the process of functioning allotted to them. The person who has developed his reason and ignored his emotional and volitional powers is as much a monstrosity from the psychological point of view as the man whose limbs are disproportionate and lack in beauty of symmetry and form.

It is most lamentable that modern educationists have neither given the all-sided development of man's faculties an adequate place in schemes of education, or even sufficiently recognised its great value. Reason is the only element in man which is nurtured, if nurtured it can be called, not on any original thoughts which are attempted to be provoked in the minds of the students, but on mere bookish knowledge which is often second-hand. Had the intellectual faculty of our young men been developed, as they should have been, on sound and healthy lines, by giving it not more than the maximum it can assimilate and thus enabling it to digest its materials, we would have had, not merely

## NOTES OF THE MONTH

men who, even after leaving the portals of educational institutions, are complacently satisfied with an intellectual conservatism and running along the same old groove cut by their University men, but many great original thinkers thirsting for new knowledge, seeking new fields of thought, and contributing in a large measure to the world's treasures in science, mathematics and so forth. And if a well-developed reason be turned inward and combined with deep introspection, it is sure to achieve wonderful triumphs in the realms of higher mystical thought, religion, ethics and philosophy.

If the rational faculty of our boys and young men in schools and colleges is ill-fed and ill-nourished, their faculties of volition and emotion are entirely starved. Emotion or love is seen everywhere in nature. Whatever in society is good and great and sublime is the outcome of the working of this love, and whatever is bad and even diabolical is also the working of this same love, with the difference that it is ill-directed. Emotion can take various forms like love of self, individuals, and possessions, love of family and clan, community and country, and love also of humanity in general. This emotion will have to be carefully strengthened and extended from the smaller sphere of its working to the larger spheres, and purified by removing the encrustations of selfishness and narrowness into which it may get itself enmeshed from time to time. A man's emotional faculty cannot be educated unless it is directed in proper channels during the different stages of his growth and development. A man may love his family, his kith and kin, his properties and possessions, but if his love be not guided along useful and humanitarian lines, he is liable to become avaricious and selfish, callous to the feelings of his fellow-men and indifferent to their needs. Such a man may fail to love even his community and much less love his country or humanity, and in a similar manner, love of one's people and country is very laudable, but if it is not mellowed into universal love and sympathy for all mankind, there is the danger of its degenerating into a self-aggrandising nationalism with the national motto, "Each nation unto itself and let the devil take the hindmost."

Immense and various are the opportunities of guiding the emotions of our young men. We all know how strongly they feel for and appreciate beauty in all its forms and various manifestations. Which boy or young man would not like a beautiful flower or a running brook, a rainbow in the sky or the stars in the blue, the dulcet charms of music or the silent symphony of art? To everyone of us, "a thing of beauty is a joy for ever;" everyone of us has the sense of the beautiful, only it has to be made deeper, stronger, intenser, and in the process of intensifying and strengthening it, we should take every precaution to divest it of its base sensuousness, its tendency to dwell on mere matter, by nipping its evil aspect in the bud. If this love of the beautiful expresses itself through the charms of sound, symmetry of form, and rhythm of poetry, there will be a glorious renaissance in the country. And when a person's emotional faculty rises, by being gradually metamorphosed, into a passion for something supersocial and supersensual, into something above man, matter, or nature, he realises the very essence of beauty which is divinity. But it must be borne in mind that the education and proper guidance of the emotions is impossible, if it is not begun early in life; the earlier begun the better, for the mind is more plastic and susceptible to feelings when young, and any emotion, whatever be its nature, good or bad, leaves an indelible impression upon the young when it expresses itself in all its strength. Not a single man has achieved success in anything which has not been a dream and a passion all his life, from boyhood till death. When the period of boyhood passes into the period of adolescence, the mind finds it difficult to follow its favourite pursuits, and when a young man following the conventions of society around him enters into life with all its paraphernalia, its social duties, fixed rules and routines and various calls, he ceases to be a master of his time and valuable inclinations.

The volitional faculty of our young persons shares the same fate as their emotions. Far more important and valuable than the strengthening of the emotions is the strengthening of the will. What are our average

boys from schools and young men from colleges but emaciated and moving spectres, possessing no strength of mind, no will of their own? Does not the history of India for the past one thousand years show that every province in the country has been the weakest in will, has been worsted in all its struggles, has been a prey to depredators from without? Where can we point out to manifestations of Kshatravirya, of physical prowess, of strength of will and power of action, in Indian life to-day? In fact, the much-boasted Kshatriya with his might and valour is no more. The organising power which created great kingdoms and powerful empires in India is no more. Nor do we find in the country to-day the richness of life, the vivacity of energy, and the push and pluck and enterprise which come of genuine national prosperity and national vigour. And why? The answer is to be found in want of will, want of grit, want of organising power. Will-power is badly needed therefore. But along with the strengthening of the will is required its thorough purification; for a man of strong but ill-used will can do more positive harm than a man of comparatively weak will. What is the sacking and pillage of one country by another but the result of mis-directed though organised will and is it not true that nearly four-fifths of the globe have been under the thumb of a body of men of organised will? But the people of India should never imitate other nations. The Indian nation must assimilate the lessons they have to give it, but should, on no account, give up its individuality. It must become strong and powerful, not for mere pleasure of power, but for standing on its own legs and living its real life which is spiritual. "It is good to have a giant's strength, though not to use it like a giant."

Men of heroic will and heroic deeds are the Supreme need of the hour. Such heroes will build the country. Such heroes will work out its destiny. Such heroes will be its saviours. Our country in its present economic, social, educational and other conditions requires the sacrifice of several hundreds of such heroes. They must have undaunted energy. They must have undaunted will-power. Can't we remove the illiteracy of the masses in

India in a few months if the unemployed graduates and under-graduates of today band themselves together to form an organisation, and give the three R's to every peasant? Can't we improve likewise the sanitation of the country in the course of a month? What is wanted is the will for work. As words inspiring his fellowmen with courage, the great Swami Vivekananda used to say: "Have faith in yourself first, that is the way. Have faith in yourself—all power is within you—be conscious, and bring it out. Say 'I can do everything.' 'Even the poison of a snake is powerless if you can firmly deny it.' Beware! No saying 'nay,' No negative thoughts! Say 'Yea, Yea,' 'Soham! Soham!'—'I am He! I am He!'"

"What makes you weep, my friend? In you is all power. Summon up your all-powerful nature, O mighty one, and this whole universe will be at your feet. It is the Self alone that predominates and not matter?"

"To work with undaunted energy! What fear! Who is powerful enough to thwart you!"

"We shall crush the stars to atoms, and unhinge the universe. Don't you know who we are? We are the servants of Sri Ramakrishna. Fear! whom to fear, forsooth!" "What I want is muscles of iron and nerves of steel, inside which dwells a mind of the same material as that of which the thunderbolt is made. Strength, manhood, Kshatravirya and Brahma Teja"—so the Swami wrote to one of his disciples. These words breathing the fire of courage and fervour of spirit reveal the man himself. Who among those who have come into contact with him has failed to catch a ray of the all-consuming fire of apostolic fervour which was burning within him? Once remarked a religious propagandist whose religious opinions and Swamiji's were as poles apart: "How many of us would not give their lives in order to have a worker like Swami Vivekananda?" Indeed, without such heroes as the Swamiji wanted, the country will be progressing at a snail's pace. Would to God there were institutions scattered throughout the country to train up such heroes, such Karma Yogins, whose strength would lie in their purity, in their selflessness, and would come of touching the feet of God!

## NEWS AND REPORTS

Our readers are already aware of the fact that Swami Shivanandaji, our President, has been spending the summer in the Nilgiri Hills. His presence there has been made use of by the devotees of the place. On the 22nd June His Holiness was invited by the members of the Sri Ramakrishna Hermitage of Ootacamund. The members of the Hermitage as well as those of Sri Manikavasaga Bhakta Sabha, presented His Holiness with addresses to which he made suitable replies.

His Holiness Swami Shivananda, President of the Ramakrishna Mission, who has been staying at Coonoor for the past two months was invited by the public of Ootacamund to inaugurate the construction of a mandiram at the station where the Swamis of the Mission will reside and carry on its propaganda of religious teaching and social service. As a preliminary, a public meeting was held on Sunday the 6th instant at the Anjuman premises when Mr. B. Rama Rao, the leading Vakil of the station, presided. Swami Srivasananda, one of the members of the Mission, explained to the audience the aims and objects of the Mission and its activities in various parts of the world. The meeting resolved to establish a monastery and mandiram as a branch of the mission and to request the president graciously to accept the offer. An influential committee representative of all communities was formed to carry out the objects of the meeting. Mr. Tiruvengadam Pillai, a member of the washermen community, generously offered, as a free gift, a plot of land in Bishop's Down measuring two acres, situated on the ridge above 'Baikie' property. It commands an excellent view of the Lawrence Asylum valley on the southern side and the Ootacamund Race Course on the northern and is well suited for an asylum, being at the same time within easy reach of the town. Mr. Mandaram Rangiah Chetty, a merchant of Madras, has offered to build other portions of the Mandiram at a cost of Rs. 2,000. Many leading men of the station have undertaken to build other portions of the Mandiram or have subscribed liberally.

## INAUGURATION CEREMONY.

On the 11th instant, the 'Graharambham' or the inauguration ceremony was performed on the site with Homam, vedic chanting and other due religious rites. His Holiness the President amidst shouts of

"Sri Gyanharajki Jai" turned the first sod for excavating the foundation. With a silver pickaxe presented to him for the purpose. Much enthusiasm prevailed.

#### AN ADDRESS.

An address to His Holiness was read by Mr. Rama Rao, the President of the Committee. The address in welcoming His Holiness to the Queen of Hill stations stated that the teachings of Sri Ramakrishna had been studied by the public with much profits for several years past. The names of Sri Ramakrishna and Swami Vivekananda had become household words in these parts they being worshipped with devoutness and reverence by several amongst them. The Committee felt extremely happy to receive His Holiness as the first President of the Mission who had visited Ootacamund and felt proud of the Mission's activities for the establishment of religion in its non-sectarian and universal basis all over the world even in so far off America and Europe, spreading the teachings of the Gospel of Peace and Love. They noticed the Mission's glorious work of establishing Sevasramas or dispensaries for the sick in holy places as Hardwar, Benares and Brindavan as boons to pilgrims and of initiating and creating a band of Sadhus and Brahmacharins who had been leading a life of renunciation and service commanding universal respect.

A similar address was also presented by the leading Badagas of several villages in the vicinity and special songs composed in Tamil for the occasion were also sung.

#### PRESIDENT'S REPLY.

His Holiness felt deeply touched by the earnestness of the public of Ootacamund in organising a separate branch of the Mission for the Hills and expressed great pleasure that the teachings of the Mission and its activities had so impressed the public mind that they translated into action their desire to open an asramam in the lovely city and consecrate it to Sri Ramakrishna Paramahansa. He acknowledged with gratitude the generous offers of assistance on behalf of religion and service of humanity, especially the spontaneous gift of Mr. Tiruvengadam Pillai. He was glad to find that every arrangement had been made to begin the work of construction of the Asramam at an early date, and that an influential committee was in charge of the work. He fervently prayed that with the invaluable blessing of Bhagawan Sri Ramakrishna, this Asramam would, for many a long year, continue the noble work of revitalising the eternal principles of righteousness and purity preached by every religion and lead the modern world along the path of universal brotherhood towards the attainment of everlasting knowledge and bliss.

#### SWAMI BODHANANDA

The members of the Vedanta Society have sent the following letter of appreciation to Swami Bodhananda :—

VEDANTA SOCIETY,  
34, West 71st Street,  
New York (America).

Swami Bodhananda

Dear Sir,

Your students assembled at the annual meeting of the Vedanta Society had the joy of hearing read the address of welcome that had been presented to you in India, appreciative of your long and unceasing labour in this country. There was instant response from the meeting, in its wanting to do something in some way to express its appreciation of your long and unceasing labour in this Society. It was decided we write to you. We realise dear Swami, all of us more or less, that you have given to us knowledge through your preaching the Vedanta Philosophy and in your living the life of the Vedanta teaching, sincerely and sweetly, in New York City. You have set before us an example. How can we reasonably express the gratitude and loving appreciation that we feel? Is it not our endeavouring to live up to our better light, by putting into practice that what we have heard and seen along the path of Vedanta? We think this is what you would wish; this would express in some degree the appreciation of our friend and Master.

We are, dear Swami,  
Your students,

The members of the Vedanta Society.

P. S.—You will have heard from the Swami Raghavananda, that we have inquired of you right on your journeys.

(Sd.) ADA L. STUART,  
Secretary.

Swami Bodhanandaji of the New York Vedanta Society during his stay in Madras delivered a very interesting lecture on "Indian Spirituality and American Practicality" in the Sri Satchidananda Sangham and another lecture on "American Life" in the Ramakrishna Students' Home where also he gave a short sermon on the occasion of Buddha Deva's anniversary. He also spoke on the Sri Sankara Jayanti at the Ananda Asram, Vepery on "Tatvam Asi." After spending more than a month in Madras the Swami was invited to Bangalore where he spent another month. During his stay there he delivered two public lectures besides holding classes every Sunday at our Asrama. The citizens of Bangalore presented him with a farewell address on the 27th June in the Ratnavali Theatre. There was a representative gathering present. Rao Saheb Mr. Chinnaiya read an address, a copy of which printed in parchment and enclosed in a neat sandalwood casket was presented to the Swamiji. Swami Bodhanandaji gave a very suitable reply to this address. At the invitation of Swami Somananda of the Mission who is doing preaching work amongst the prisoners of the jail, the Swami visited the jail and was immensely pleased at the nature of the work done there. The prisoners presented him with an address. On the 29th June, the Swami came back to Madras and spending a few more days here, he left for Bombay. On the 15th of this month, the Swami has sailed back to America. On his way he will be halting in the Continent and will be visiting Italy, Switzerland and France. We all wish him *bon voyage*.

#### YOGANANDA ASRAM.

Our readers will be glad to learn that through the kindness of Mr. P. G. Govinda Pillay of Alleppey an Asrama situated in a fine coconut grove was handed over to the Mission. Srimat Swami Nirmalanandaji opened the Asram after performing consecration ceremonies. The Asrama is named "Sri Yogananda Asram." The office of our vernacular magazine, "Prabhuddha Keralam," has been shifted from Trivandram to this centre. We wish all success to the work.

#### A DONATION.

We have great pleasure in announcing a donation of Rs. 150 for the *Vedanta Kesari* from Mr. A. L. T. Mudaliar, c/o Combes Co., Post Box No. 107, Rangoon.

## IMPORTANT NOTICE.

### THE VEDANTA KESARI AT HALF-RATE.

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MANAGER,

VEDANTA KESARI,

MYLAPORE, MADRAS.

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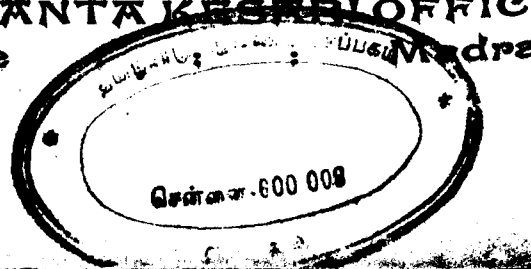
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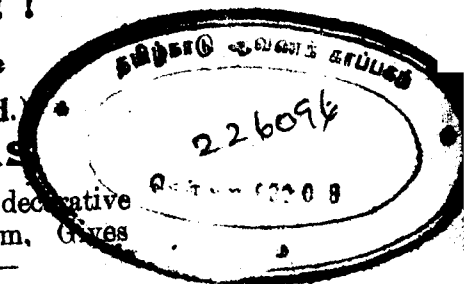
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