

The Vedanta Kesari

"LET THE LION OF VEDANTA ROAR."



VOL. XIII, No. 1 : MAY 1926

CONTENTS

	PAGE
PRAYER	1
SPIRITUAL TALKS WITH SWAMI BRAHMANANDA	2
EDITORIAL NOTES	5
THE IDEAS, IDEALS AND ACTIVITIES OF THE RAMAKRISHNA MISSION: By Srimat Swami Saradananda	12
SRI RAMANUJA'S CONCEPTION OF MUKTI: By Prof. P. N. Srinivasachari, M.A.	24
NOTES AND COMMENTS	33
REVIEWS AND NOTICES	38
NEWS AND REPORTS	39

PUBLISHED BY SRI RAMAKRISHNA MATH
MYLAPORE, MADRAS

Subscription, Inland Rs. 3.

Foreign Rs. 4-8.

" As 6.

" As 8.

THE RAMAKRISHNA MISSION

(ESTABLISHED IN 1897.)

President : SWAMI SHIVANANDA.

Secretary : SWAMI SARADANANDA.

[Incorporated on the 4th May, 1909, under Act XXI of 1860.]

Objects stated briefly are—

- i. To impart and promote a real knowledge of Hinduism or the Religion of the Vedas, by means of preachers trained in the Ramakrishna Math at Belur, near Howrah, and other places.
- ii. To look upon all men, women and children, irrespective of sect, colour, creed or caste as veritable manifestations of the Lord and worship them as such by trying to remove all their needs and sufferings—physical, moral, intellectual and spiritual.

Prominent Centres—

BENGAL.

1. The Ramakrishna Math and Mission Headquarters, Belur, Howrah.
2. " Calcutta. " " 1, Mukherjee Lane, Baghbazar.
3. Sister Nivedita Girls' School (R.K. Mission Branch) Baghbazar, Calcutta.
4. Ramakrishna Mission Students' Home, 7, Haldar Lane, Calcutta.
5. Gadadhar Ashrama, 86/A, Harish Chatterji Street, Bhawanipur, Calcutta.
6. Ramakrishna Mission Anath Ashrama, Baranagore, 24, Parganas.
7. The Ramakrishna Ashrama, Bankura.
8. The Ramakrishna Mission, Ashrama, Koalpara P.O. Kotalpur, Bankura.
9. Sri Matri Mandir, Jayarambati, Desra P. O., Bankura.
10. The Ramakrishna Sevashrama and Sarada Pith, Amlagara P. O. Garbeta, Midnapore.
11. The Ramakrishna Sevashrama, Chandipur, Iswaripore P. O. Midnapore.
12. Sri Ramakrishna Mission Orphanage, Sargachi, Mohulla, P. O. Murshidabad.
13. Sri Ramakrishna Mission Ashrama, Sarisha, 24, Parganas.
14. Sri Ramakrishna Mission, Barisal.
15. Sri Ramakrishna Sevashrama, Jandi, Bhanga P. O. Faridpur.
16. The Ramakrishna Mission Sevashrama, Narayanganj, Dacca.
17. The Ramakrishna Math and Mission Sevashrama, Hathkhola, Dacca.
18. The Ramakrishna Mission Sevashrama, Tajpore, Aminpore P. O. Dacca.
19. The Ramakrishna Mission Sevashrama, Baliati, Dacca.
20. The Ramakrishna Ashrama, Mymensing.
21. The Ramakrishna Ashrama, Dinajpore.
22. Sri Ramakrishna Ashram, Mukdampore, Malda.

ASSAM.

23. Sri Ramakrishna Sevashrama, Sylhet.
24. Sri Ramakrishna Ashrama, Dishongshella, P. O. Laitkynsew (Khasia Hills).

BEHAR AND ORISSA.

25. The Ramakrishna Math, and Mission Charitable Dispensary Bhuvaneswar, Puri.
26. Sri Ramakrishna Ashram, Moradpur, Patna.
27. Sri Ramakrishna Ashrama, Jamtara, Sonthal Parganas.
28. Sri Ramakrishna Mission Bidyapith, Deoghar, Sonthal Parganas.

UNITED PROVINCE.

29. The Ramakrishna Mission Home of Service, Luxa, Benares City.
30. The Ramakrishna Advaita Ashrama, Luxa, Benares City.
31. The Ramakrishna Math and Mission Sevashrama, Muthiganj, Allahabad.
32. The Ramakrishna Mission Sevashrama, Aminabad, Lucknow.
33. The Ramakrishna Mission Sevashrama, Brindavan, Muttra.
34. The Ramakrishna Mission Sevashrama Kankhal, District Saharanpur.
35. The Advaita Ashrama, Mavavati, (via) Champavat Almora.

[Branch Office : 182A, Mukhtaram Babu Street, Calcutta.]

THE UPANISHAD SERIES

No. 1 ISHA-UPANISHAD—(Second Edition).

No. 2. KENA-UPANISHAD—(Second Edition).

Price—Each Annas 6.

No. 3. KATHA-UPANISHAD—(Second Edition).

No. 4. PRASNA-UPANISHAD—(Second Edition).

Price—Each Annas 12.

Nos. 5 & 6. MUNDAKA & MANDUKYA UPANISHADS

PRICE—COMBINED VOL. As. 12.

No. 7. TAITTIRIYA UPANISHAD As. 14.

To Subscribers of the "VEDANTA KESARI"

Nos. 1 & 2	"	"	0	4	0
Nos. 3 & 4	"	"	0	10	0
Nos. 5 & 6 (Combined)	"	"	0	10	0
No. 7	each	"	0	12	0

Each book contains Introduction, Sanskrit Text, Paraphrase with word for word literal translation in English, running translation and comments.

By Swami Sharvananda

WORKS BY

Swami Ramakrishnananda

Sri Krishna

The Pastoral and the King-Maker

Price As. 12. To Subscribers of V. K. As. 10.

This book gives a clear idea of the full and varied life of the great incarnation of Lord Sri Krishna. It reproduces faithfully and accurately the glowing narratives of the inspired works of Vyasa with all their wealth of descriptive detail.

The Path to Perfection

(2nd Edition.) Price Annas 4.

Stray Thoughts on the Literature & Religion of India

By SWAMI SARADANANDA

Price : Cloth Re. 1-4, Paper Re. 1.

To Subscribers of the "Vedanta Kesari"

Price : Cloth Re. 1-2, Paper As. 14.

THE VEDANTA KESARI OFFICE,

Mylapore,

Madras.

(2)

THE LIFE OF SWAMI VIVEKANANDA

(By His Eastern and Western Disciples)

Complete in four volumes

POPULAR EDITION

Volumes I, II and III—Each Rs. 2-8 and Volume IV, Re. 1-18,
(Postage Extra.)

SWAMI VIVEKANANDA'S WORKS

Complete in Seven Volumes

Each—Board, Rs. 3. Cloth, Rs. 3-8.

	Rs. A.		Rs. A.
Indian Lectures ...	2 8	Thoughts on Vedanta	0 10
Raja Yoga ...	1 4	Epistles, I, III, IV & V	
Gnana Yoga...	1 8	series, each ...	0 6
Bhakti Yoga ...	0 12	Do. II ...	0 12
Karma Yoga ...	0 14	Do. VI ...	0 8
The Science and Philo-		The Vedanta Philosophy	0 6
sophy of Religion ...	0 10	My Master ...	0 6
A Study of Religion ...	0 10	Chicago Address ...	0 6
Realisation and its		Modern India ...	0 4
Methods ...	0 10	Christ the Messenger ...	0 3
The East and the West	0 10	Pavahari Baba ...	0 2
Religion of Love ...	0 10		

Swami Abhedananda's Works

	Rs. A.	P.
Nine Lectures ...	3	0 0
Philosophy of Work ...	1	12 0
Spiritual Unfoldment ...	1	12 0
Great Saviours of the World ...	3	0 0
How to be a Yogi ...	3	0 0

Philosophy of Good and Evil, The Motherhood of God, The Word and the Cross in Ancient India, Cosmic evolution and its purpose. The Relation of Soul to God, Woman's Place in Hindu Religion, Spiritualism and Vedanta, Religion of the Hindus, Each Six annas.

The VEDANTA KESARI OFFICE,
Mylapore : : : Madras.

(3)

TRANSLATIONS

In Tamil

	Ordinary.	To subscribers of Vedanta Kesari and R. K. Vijayam.
	Rs. A. P.	Rs. A. P.
Chicago Address by Swami Vivekananda (Translated by Sri Saila) ...	0 5 0	0 4 0
Bhakti Yogam by Swami Vivekananda (Translated by M.K. Tatacharya, B.A.)	0 10 0	0 8 0
Principles and Purpose of Vedanta. (By Swami Paramananda. Translated by P. Manickaswami Mudaliar) ...	0 3 0	0 2 0
Self-Help and Self-Surrender By Swami Paramananda. Translated by P. Manickaswami Mudaliar ...	0 2 0	0 1 6
Epistles of Swami Vivekananda Part I.	0 8 0	
Karma Yoga by Swami Vivekananda ...	0 12 0	0 10
Nataraja Vadivam and Thillai Thiru- nadanam by Swami Vipulananda ...	0 3 6	
Sri Ramakrishna Charitramritam ...	0 14 0	...

In Telugu

The Life and Teachings of Swami Vivekananda ...	0 8 0	0 6 0
Chicago Address of Swami Vivekananda.	0 6 0	...
Words of the Master by Swami Brahma- nanda ...	0 6 0	...
Raja Yoga by Swami Vivekananda ...	1 4 0	...
Karma Yoga ...	0 12 0	0 10 0

In Canarese

Sayings of Sri Ramakrishna, Translated by N. Venkatesha Iyengar ...	0 12 0	...
The Life of Sri Ramakrishna By Messrs. T. S. Venkanna Iyah and A. R. Krishna Sastri ...	0 8 0	...
Raja Yoga by Swami Vivekananda : Translated by Y. Subba Rao ...	1 0 0	..
My Master by Swami Vivekananda : Translated by a devotee ...	0 6 0	...

The VEDANTA KESARI OFFICE,
Mylapore, : : : Madras.

**GOSPEL OF
SRI RAMAKRISHNA**
(According to M., a disciple of the
Master.)
Vol. I, Third Edition,
PRICE Rs. 2-8.

This volume contains the inspired words of that Great World Teacher of this age, Sri Ramakrishna Paramahansa, the Guru of Swami Vivekananda. It is a series of conversations in which the highest spiritual truths were expounded by the Master, in simple language with homely illustrations to his disciples and many other persons who used to go to him. These conversations were carefully recorded and preserved by an earnest and faithful householder disciple, M., and translated by himself into English.

**SRI RAMAKRISHNA,
THE GREAT MASTER**
BY SWAMI SARADANANDA
VOL. I

This volume contains the early Life of the Great Master. It treats its subject most exhaustively, and this is the first time that a comprehensive life of Sri Ramakrishna is being presented to the world.

PRICE Rs. 2-4.

**SRI
Ramakrishna, the Great Master**
VOL. II

It contains the most important period of the life of the Master. It treats most elaborately his different methods of Sadhana, which will give a comprehensive idea of the wonderful life of Sri Ramakrishna.

Price Rs. 2.

Gospel of Sri Ramakrishna
VOL. II.

It contains a further instalment of 28 conversations of the Master with His devotees and disciples, and specially records many of His interesting personal revelations as yet unpublished in English.

Price (Cloth Bound) Rs. 2-4-0.

Words of the Master by Swami Brahmananda As. 5.

The VEDANTA KESARI OFFICE,
Mylapore : : : Madras.

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

VOLUME XIII]

MAY 1926

[NUMBER 1

PRAYER

ओं नमस्ते सते ते जगत्कारणाय
नमस्ते चिते सर्वलोकाश्रयाय ।
नमोऽद्वैततत्त्वाय मुक्तिप्रदाय
नमो ब्रह्मणे व्यापिने शाश्वताय ॥

त्वमेकं शरण्यं त्वमेकं वरेण्यं
त्वमेकं जगत्पालकं स्वप्रकाशम् ।
त्वमेकं जगत्कृतृपातृप्रहर्तु
त्वमेकं परं निश्चलं निर्विकल्पम् ॥

Om ! Salutations to Thee—the Existence, the Cause of the universe. Salutations to Thee—the Intelligence, the Support of all the world systems. Salutations to Thee—the One Entity without a second, the Giver of salvation. Salutations to Thee—the Brahman, the All-pervading, the Eternal.

Thou art the only Refuge, the only Object of adoration, the one Governor of the universe, the Self-effulgent Being. Thou art the Creator, Preserver and Destroyer of the universe. Thou art the Highest, the Immovable, the Absolute.

—MAHANIRVANA TANTRA

SPIRITUAL TALKS WITH SWAMI BRAHMANANDA

[The Swami—who was looked upon by Sri Ramakrishna as his “spiritual son” and was the late President of the Ramakrishna Math and Mission—visited Benares in January, 1921. Notes of some of his inspiring conversations held there were taken down by a monastic member in Bengali. They are presented here in translation to our readers.]

P—Maharaj, I am practising Japam and meditation, but I have not yet acquired any taste for these. Somehow or other I am struggling on. What to do, now?

THE SWAMI—Is it possible to have that taste at the beginning? No, it is not. Struggle hard to attain to that state of mind. Concentrate all your energies on its achievement, and never for a moment pay heed to other matters. Apply yourself whole-heartedly to it and it alone. Onward, onward! Never be satisfied with your present mental state. Try to create within yourself a sort of burning dissatisfaction. Speak to yourself, “What progress am I making? No, not a bit.” Sri Ramakrishna used to say to the Divine Mother, “Mother, another day is gone in vain, and I have not seen Thee!”

Every night before you go to bed, just think for a while how much time you have spent in doing good deeds, how much again in doing useless things; how much time you have utilised in meditation and how much wasted in idleness. Make your mind strong through Tapasya (austerity) and Brahmacharya (continence).

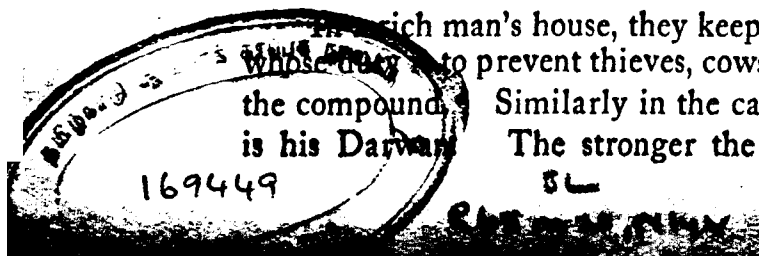
In a rich man's house, they keep a Darwan (porter) whose duty is to prevent thieves, cows, etc., from entering the compound. Similarly in the case of man, the mind is his Darwan. The stronger the mind becomes, the

better. Mind has also been compared to a turbulent horse. Such a horse generally takes the rider along the wrong path. But he who can check him by holding the reins can go by the right way. Struggle, struggle on! What are you doing? Is everything achieved by the mere wearing of the Gerua cloth (ochre-coloured cloth of the Sannyasin) and renunciation of hearth and home? What have you realised? Time is flying. Do not waste a single moment any more. You will be able to work hard another three or four years at the most. Afterwards both the body and the mind will become weak and infirm and you won't be able to do anything. What can be achieved without diligence?

You are thinking, “Let us first of all have yearning, faith and devotion, and then we shall be doing our Sadhana (spiritual practices).” Is it ever possible? Can we see the light unless there is the break of dawn? When the Lord comes, love, devotion and faith follow Him like His retinue. Can anything be achieved without Tapasya? Brahma at first heard—“Tapas (meditate), Tapas (meditate), Tapas (meditate).” Do you not see what a severe Tapasya even the Avatāras (incarnations of God) had to perform? Has anybody gained anything without labour? Buddha, Sankara and others—what tremendous austerities they practised in their lives! What a burning renunciation they possessed! What a severe Sadhana they performed!

Faith cannot be had in the beginning. First realisation, then comes faith. But, at first, the Sadhaka (aspirant) has to pin his faith—“blind faith” it may be—to the precepts of his Guru (spiritual teacher) as also of some great souls, and then only can he advance towards the goal.

Do you not know the parable of the oyster as told by Sri Ramakrishna? The oyster floats about on the surface of the sea with its shell wide open only for a drop



of the Swati-rain*. As soon as it gets a rain drop, it dives down to the ocean-bed and there forms a fine pearl. Like the oyster, you too should be up and doing and should dive deep into the ocean of meditation.

You have no self-reliance. Personal exertion is an indispensable factor for success in spiritual life. Do something for a period of at least four years. And then if you do not make any tangible progress, come and take me to task.

No Japam and meditation are possible unless you transcend the limitations of Rajas and Tamas. Afterwards you are to rise above Sattwa even, and attain to a high spiritual plane from where there is no return.

How difficult is the attainment of human birth ! No other beings can have the highest knowledge in their lives. It is in this human birth only that God-realisation is possible. Strive hard in this very life and reach that state from which you will not have to come back.

The mind is to be raised, step by step, from the gross state to the subtle, then to the causal state, still further to the Great Cause (Mahakarana) and finally to Samadhi (highest illumination). Resign yourself fully to the Lord. He is everything. There is nothing besides. सर्वं खल्विदं ब्रह्म 'Verily all this is Brahman.' Everything is His and His only. Never be calculating. Is self-surrender possible in a day ? When that is achieved, everything is achieved. One must struggle hard for it.

Life is eternal. The span of man's life is at the most a hundred years. Give up the pleasures of these hundred years, if you want to enjoy eternal life and with it eternal bliss.

*Rain falling when the star Swati or Arcturus is in the ascendant.

EDITORIAL NOTES

OUR NEW YEAR

THROUGH the grace of Providence the *Vedanta Kesari* enters its thirteenth year with the current number. On this happy occasion we send our most cordial greetings to all our readers and friends whose steady support has enabled us to render our humble service to the great cause of the Eternal Religion of India. And we request them all to join us in our heartfelt prayer to the Almighty whose divine will has brought the journal into being and has been sustaining it all along, even in the midst of the most trying circumstances. Let us all also offer our obeisance to the world's saints and sages in the inspired words of Swami Vivekananda—"Our salutations go to all the past prophets, whose teachings and lives we have inherited, whatever might have been their race and clime. Our salutations go to all those men and women, God-like, who are working to help humanity, whatever be their race, colour or birth. Our salutations to those who are coming in the future, living gods, to work unselfishly for our descendants." The responsibility that rests on us is very great. And we earnestly invite all our well-wishers to share it and co-operate with us in carrying on the Mission of the Vedanta with greater efficiency and success.

VEDANTA—THE ESSENCE OF HINDU RELIGION

Vedanta—the quintessence of the Eternal Religion of India, popularly known as Hinduism—preaches to discordant and distracted humanity the message of unity and peace. It teaches man the eternal verity first realised by the Rishis of Vedic India—एकं सत् विप्रा बहुधा वदन्ति "Truth is one, sages call it variously." It speaks to us of the glory of the infinite, eternal and deathless Soul, of the potential Divinity of man and woman, and of the spiritual solidarity of the whole human race. It asks us to be fearless, and to stand on the strength of the Atman, instead of perpetually depending in a slavish manner on extraneous helps. It is the rationale of religion and philosophy. It is not a mere religion railing constantly at philosophy, nor a philosophy carrying on an eternal warfare

with religion, as in the West. It is, on the other hand, the synthesis of the two, springing as it does from the direct vision of the Ultimate Reality and tending also to the same goal. It is the product of the religious genius, not of a single individual, but of the whole Hindu race. It does not preach religious imperialism to be obtained through the ascendancy of a particular faith. It proclaims on the other hand the harmony of religions which are in reality different expressions of the one Eternal Religion. It places before us the cosmic principle manifesting itself in the super-human personalities whom the world worships as its greatest prophets and teachers. It further gives us the very basis of morality and duty. It teaches us to love others not only as ourselves, but as our very Self. As the Upanishadic sages declared—"He who sees his Self in all beings, and all beings in his Self, cannot hate anybody." Nay, love spontaneously springs from the heart of such a seer of the Truth towards all beings in whom he realises the One. The Vedanta further proclaims to us the great truth that the direct vision of the "Infinite Self-effulgent Being, who is beyond all darkness" can alone bring to us a peace and blessedness that can for ever put an end to the miseries of existence. No wonder then that Prof. Deussen, a keen student of the Vedanta that he was, very eloquently observed—"The Vedanta in its unfalsified form is the strongest support of pure morality, is the greatest consolation in the sufferings of life and death—Indians, keep to it!"

NEGLECT OF RELIGION

The whole world stands to-day in need of the universal teachings of the Vedanta. But India herself needs it more urgently than other lands at this critical period of her history, distressed as she is by dissensions at home and the onrush of material culture from outside. It is a great pity that her own children are forgetting the glory of their unique heritage and have been drifting away more and more from the moorings of their eternal faith. Religion, or rather Dharma, to use a more accurate and comprehensive term, has been the keynote of the music of Indian life, individual and collective. It is this Dharma that is now being sadly neglected and its efficacy even questioned at times! With many, religion consists in thoughtlessly clinging to dead forms and ceremonies as opposed to the spirit which ennobles and emancipates the soul. Others again are throwing to the winds both form and spirit,

and are taking pride in following a meaningless cosmopolitanism which exerts no elevating influence on their thought and action. True religion is understood by very few. This is indeed deplorable in a land where Dharma should be the guiding principle of life.

RELIGION NOT AT FAULT

With the decadence of Dharma and neglect of the cultural ideals of Varna and Ashrama there exists now only a travesty of the grand socio-religious system as built up by the sages of ancient India. Owing to the loss of the intensive spirit of religion there have arisen within the fold of Hinduism certain activities which are bringing weakness and disunion among our people. Some of our present-day movements which have taken up the Brahmin and non-Brahmin questions, high caste and depressed class problems and other communal and sectional questions, instead of alleviating the social diseases sapping our vitality, are positively aggravating them by the use of wrong remedies. There is a tendency in modern times to make religion responsible for all our ills, social, economical or political. And some people even propose the banishment of religion altogether from our social life as the only means of our salvation. Religion being the soul of the Indian people, this suggested step is nothing short of taking the life of the social organism in order to cure its disease! But this need not be done at all. "Religion," as Swami Vivekananda clearly pointed out, "is not a fault; but it is the Pharisees and Sadducees in Hinduism who invent all sorts of engines of tyranny. . . . I claim that no destruction of religion is necessary to improve the Hindu society, and that this state of society exists not on account of religion, but because that religion has not been applied to society as it should have been." And so is the case of other faiths.

PRACTICAL VEDANTA—A NECESSITY

All our present ills are the outcome of the low vitality of our social body. Strength must be infused into it. We have to shake off our faint-heartedness, throw overboard many a superstition and evil practice, re-assert our lost individuality, and recover our faith in ourselves and in God. A new life and vigour is to be made to pulsate through the veins of every member of our society. Great stress should be laid now on

cultural and spiritual growth. The trouble with us has been not the dearth of ideals, but the want of proper application of the principles of our religion to our practical life. We do not care for a religion which merely preaches the "quietism of indifference." We want the true, practical Vedanta which places before us an active, creative ideal that can transform and elevate our life, can inspire us all to serve the God in man and woman, particularly in the poor and the down-trodden, and can ultimately bring us face to face with the Truth. We do not want a "cramped" religion that divides man from man and leads to strifes and dissensions among brothers and sisters. We want the universal religion that will enable us to realise the fundamental unity of the vast complexus of systems which make up the Hindu religion as also all other religions of the world.

HINDUISM—A COSMIC RELIGION

India's eternal religion is to be re-interpreted in its true spirit to her sons and daughters. The present lack of interest in religion is due to no small extent to ignorance which clouds the minds not only of the students but also of those who pose as their teachers. This is the tragedy of our modern religious life. A great misunderstanding exists in the minds of the Hindus themselves about the very essentials of their religion. The idea of many modern educated Hindus about their own faith is very queer, to use a mild term. And what is worse, they often accept as infallible the thoughtless criticisms of the paid scribes of creedal religions and come to believe that Hinduism is nothing but "a bewildering medley of beliefs and practices" without any uniformity of creed, rites and ceremonies. Nothing can be farther from the truth. The real fact is that on the bed-rock of eternal principles is built the vast edifice of Hinduism with its innumerable flights of stairs, flats and compartments, all leading to the one vast terrace which brings one in direct touch with the infinite sky, or rather the Akasa of Brahman—whose glory the Vedic sages proclaim so clearly: "He is below; He is above; He is behind; He is before; He is on the right; He is on the left. The Governor of Times—past and future, He is the same to-day as (He will be) to-morrow." Hinduism recognises the necessity of idols, sound-symbols as also pure mental worship. But all these are different steps to the highest spiritual experience beyond the province of sense, speech and

thought. The Hindu religion possesses a great variety of rituals and ceremonials, doctrines and dogmas, ethics and philosophies—all these being "strung in God like a row of jewels on a thread." As the thoughtful editor of the *Indian Social Reformer* of Bombay, a great admirer of all the great religions of the world, put it succinctly—"Hinduism is a cosmic religion, not a personal, or national, ethnic or ethical religion. It has its personal, national, ethnic and ethical aspects. But they are incidental and consequential. Above and beyond and beneath them all is the universal, the cosmic principle from which all the sects and schisms draw their spiritual sustenance, and in which they all find, in spite of their differences and conflicts, their central affinity."

FREEDOM OF THOUGHT IN HINDUISM

What some superficial critics call the defect of Hinduism, is really its merit. It is an acknowledged law in the spiritual world that the spring of inspiration ceases to flow the moment religious life is standardised, and the individual is denied the chance of expressing his potentialities in the way most suited to his temperament and tendencies. Fortunately there is in the Hindu religion, as distinct from the society, a freedom of thought which is the first condition of all spiritual growth. This is the chief reason why the ancient religion of India is still producing saints and sages of the first magnitude, while the creedal religions, in spite of the uniformity of their doctrines and ceremonies, seem to be practically barren in this respect. Hinduism, therefore, has no necessity to believe in the theories of "the only begotten son of God" or of "the messenger with final and complete revelation." It holds on the other hand that great teachers are born for the establishment of Dharma, whenever there is its decline or the rise of Adharma, as Sri Krishna declares in the Gita. Thus in accordance with the law of creative evolution, which Hinduism fully recognises, great spiritual giants are still being born to proclaim the eternal religion of India in a way suited to the growing needs of the times, thereby enabling the religious life of the people to adapt itself to the ever-changing environments. Besides, a particular prophet cannot appeal to the religious consciousness of the whole human race. So also a particular philosophy, mythology or ritual. Religion to be worth its name must satisfy the various types of aspirants and help them in their onward march to perfection. In

spite of the strenuous efforts of religious zealots piously wishing to convert the whole world to their own faiths, all the world-religions seem to be prospering. The number of religions and that of the various creeds and sects within their folds do not show any sign of decrease. This clearly indicates that there is a psychological necessity for this diversity of religious paths. But this variety need not necessarily mean discord. In fact there lies a grand unity at its back.

DIFFERENT TYPES OF RELIGIOUS MEN

Human mind is no doubt a synthetic whole. But it has its various faculties of "knowledge, will and feeling," developed in varying degrees in different individuals. It is therefore that there often exists a wide divergence in temperament and receptivity among the aspirants. Anyway, religion to be vital must be presented in the language of the individual's soul and in a form calculated to satisfy his psychological needs. In the world of religion there are various types of men. To give a few illustrations : The person of a philosophic bent of mind will rather go without religion than stifle his reason. He wants to weigh everything and proceed in his search after the truth until he realises that "a learned ignorance is the end of philosophy" and the beginning of spiritual life. There is again the man of active temperament who finds expression for his tremendous energy in acts of charity and other forms of selfless work. He is a matter-of-fact man and does not care much for the play of emotion. Then again there is the contemplative man endowed with a gigantic will. He wants to control his nature, both external and internal, and realise his Self in Samadhi. There is further the man of devotional temperament, a poetic soul, yearning for the love of God. He wants forms and symbols, flowers and incense, and these he finds very helpful in his path of devotion. He probably avoids the path of reasoning, which, he fears, will dry up the spring of his sentiments and feelings.

ALL-COMPREHENSIVE NATURE OF HINDUISM

There is in fact an infinite variety of temperaments passing through different grades of spiritual evolution. Hinduism, unlike other religions with their more or less stereotyped systems, supplies the spiritual food to all these various types of minds. Sir Monier Williams has paid a glowing tribute to this

many-sidedness of the Hindu religion, which should serve as an eye-opener to many :—"Hinduism has something to offer which is suited to all minds. Its very strength lies in its infinite adaptability to the infinite diversity of human character and human tendencies. It has its high spiritual and abstract side suited to the metaphysical philosopher ; its practical and concrete side suited to the man of affairs, . . . its æsthetic and ceremonial side suited to the man of poetic feeling and imagination, its quiescent and contemplative side suited to the man of peace and lover of seclusion." God, with His personal and impersonal, immanent and transcendent aspects, is the common goal of all Hindu sects and creeds, which, in the words of the Hindu devotee, like different streams flowing towards the sea, through crooked or straight paths, lead to Him and Him alone. Nay, He is the ultimate end of all religions.

THE MESSAGE OF UNITY AND FELLOWSHIP

This grand truth was boldly proclaimed by Sri Ramakrishna—the great modern prophet of religious synthesis and harmony : "The religious teachers of all countries and races receive their inspiration from the one Almighty source. As one can ascend to the roof of a house by means of a ladder, or a bamboo, or a staircase, or in various other ways, so diverse are the ways and means to approach God. Every religion in the world is one of the ways to reach Him." This is the great message of the Eternal Religion of India to the whole world. The spread of this message is producing a tremendous change in Hinduism itself. It is also serving as a most beneficent agency leading to a better understanding, among the thoughtful members of our warring sects and creeds in India. It is bringing about a tolerant attitude even in the Christian missionary mind. It will, we hope, solve at least in its religious aspect, our Hindu-Moslem problem which appears to be so enigmatic to many. In the West the propagation of this message is slowly enabling men and women to understand more deeply than before the religions of others as also their own. Many are coming to believe, as Mr. Wells does, in "a common world religion, very much simplified and universalised and better understood. This will not be Christianity nor Islam nor Buddhism, nor any such specialised form of religion, but religion itself, pure and undefiled." Here we see, as Schopenhauer rightly anticipated, the signs of a revolution in thought more widespread and intensive than that brought about

by the Renaissance of Greek literature. May all nations and races realise the underlying harmony of religions! May equality and brotherhood of man be established on the secure foundation of the fellowship of faiths, on the bed-rock of the Eternal Principles which it has been the proud privilege of the Vedānta to proclaim all over the world! May the appeal to unity as made by the Vedic Rishi find a response in the hearts of all!

समानी व आकृतिस्समाना हृदयानि व ।

समानमस्तु वो मनो यथा वस्तुसहासति ॥

“Common be your desires, united be your hearts, united be your intention, so that there be a thorough union among you.”

Om Shantih ! Om Shantih !! Om Shantih !!!

THE IDEAS, IDEALS AND ACTIVITIES OF THE RAMAKRISHNA MISSION*

BY SRIMAT SWAMI SARADANANDA

WHETHER he wishes it or not, man from his very birth finds himself concerned, confronted and conjoined always with two mysterious, vast, indefinite objects—the internal and the external world, or to speak more accurately, with two sets of phenomena, of which, learning in time to get a collective outlook, he comes to a sort of indefinite knowledge of the existence of two separate worlds, the internal and the external, and finds them acting and reacting on each other through him. His body, mind and ego forming part and parcel of them both, he finds himself to be the mysterious joining point or the connecting link between the two.

Proceeding in time to search after and find out the truth about them, he sees naturally that two paths of inquiry are open to him—the subjective and the objective. And the former of these seeming nearer and more likely to lead him to truth, he begins to advance rapidly through it. “Know

*A speech delivered by the Swami at the recent Ramakrishna Math and Mission Convention.

thy own Self, Know That by knowing which you will know the mystery of everything in this universe,”—became the motto at one time throughout the civilised world. The old Vedic Rishis, Kapila, Krishna and Buddha in India, Laotze in China, Socrates in Greece, Jesus Christ in Jerusalem and many others in Egypt and other countries, joined in the quest and added from time to time the results of their researches to the knowledge the human race possessed of Philosophy and Metaphysics. Considering well what little objective knowledge mankind had at the time, they came to the conclusion that it would never be possible to know the ultimate Reality through that path and took to the lines of deep meditation, of self-introspection and self-control to reach the goal. The terms in which they expressed the ultimate Reality after realisation, however, come so near to and are so much alike to one another that they lead us to think that each one of the great ancient seers must have arrived exactly at the same point of the mental plane to get a similar view of the underlying Truth or Reality. Ancient history records the fact that all those great seers of old, Kapila, Krishna, Buddha, Socrates, Jesus and others, used to dive so deep within themselves while following the introspective method of meditation, that they used to have trances, or that they forgot the existence of the outside world and of their own body during the time. It appears also from them that India used to be ahead of other countries in following this subjective path.

The sum and substance of the results obtained by the old seers at different times may be summed up as follows : That the ego in man is but a limited expression of the permanent part of him, the Soul or Self or Atman or Brahman; that the Atman or Brahman is the unlimited universal substratum of everything and therefore it is one without a second ; that the highest illumination is attained on realising one's oneness with this Atman or ultimate Reality ; that the impersonal Atman or Brahman appears to us as the universe and the personal God in our attempts to know It through our limited mind and intellect. These results, of course, were obtained by following the method for many many centuries, of which history gives us but a very imperfect record. In the meantime, the objective knowledge of the human race went on increasing and accumulating, and the advance of trade and commerce brought in facilities for interchange and spread of thoughts and ideas.

The historians of the West give us the idea that the attempt to reach the Truth by the objective method was not resorted to by the human race until a little after the Renaissance, when the human mind found itself free, for the first time, from its old moorings in Europe. The writings of the distinguished European authors of that period and a little after that time, e. g., the *Novum Organum* of Lord Bacon, they cite as testifying to the fact. However true it might be for the Western countries, India has a different account of its own on this point. The Western savants have not yet been able to find how old the civilisation of India is, in spite of their different assertions about it from time to time. They have been compelled to push it back several thousand years by the findings of certain excavations quite recently made in some parts of Western India, and it seems probable that they will have to alter their present conclusions also in time. It is best for us, therefore, to hold fast to the old traditions prevalent in the country and to the records which our scriptures and old books supply us on the point.

Swami Vivekananda seemed to hold the opinion that Indian civilisation was the oldest on the globe, and that all other countries were indebted to the Vedas of India for the idea of the immortality of the Soul of man and its oneness with the ultimate Reality underlying the universe. We can have our own opinion regarding the same and wait to accept it until it has been proved clearly by the evidence of history. But the great strides that India made of old to develop her objective knowledge proves clearly the fact that far from ignoring it, she used to pursue it with great zeal in almost every direction, centuries before the Renaissance in Europe. Her researches with plants and metals in the field of medicine, her surgery and astronomy, her theory of the creation of the universe from atoms, and speculations regarding the nature of them, as are to be found in the Vaiseshika philosophy, her methods of ship-building and navigation and the principles for organised, successful government of a country, as are to be found in her old books, all tend to prove the fact.

Liberty of thought and action was never put down by law in old India, in the field of religion and philosophy or in pursuing one's research in any kind of knowledge. What they wanted strictly from every individual of the community was to subscribe to the rules and customs of society, and to the

belief in the sanctity and the truth of the records of super-conscious experiences of the great seers, that are to be found in the Vedas, and especially in the Vedanta part of it. And it seems that this belief in the authority of the Vedas arose after the nation had found repeatedly convincing proofs about it in the lives of the devotees who had followed them with sincere and earnest zeal, and after the attainment of the supreme stage of super-consciousness had been rendered into a perfect science by the religious leaders. Thus we find knowledge divided principally into two main divisions, the Para and the Apra—the higher, by which the unlimited, ultimate Reality or the absolute, unchangeable Truth could be realised, and the lower, by which relative truths regarding all objects within the boundaries of time, space and causation such as music, painting, sculpture, architecture, in short everything were gained.

In Europe and the far West where the spiritual ideals were upheld only by the monasteries and the freedom of thought of the masses was very much curbed, the Renaissance brought in a terrible reaction. Everything relating to the subjective method was thrown overboard, and the educated lost all faith in religion and the super-conscious state. Rebellion against the church and the priests became the order everywhere, and the society went through convulsions, the like of which they had never seen before. The objective method of realising truths was then resorted to with all avidity and was taken up as the panacea for all evils.

History has recorded the fact that the pursuance of the objective method brings material prosperity in its train. India had been the centre of that prosperity for a long time. That centre has changed now to Europe and the Western countries, after they had followed that path for a few centuries. The ranks in society in them became gradually divided and established from now on individual rights and on money basis, and material prosperity at any cost became the motto of the European nations. Wealth and prosperity overflowed the countries, but in place of peace and contentment brought in an unbounded desire for gain and power and made the struggle for existence keener every day. The discontent went on increasing and began to express itself from time to time in various parts of Europe, through more and more demands of the people for individual and collective rights. It beheaded

kings, overthrew empires, spread the horrors of revolution in France and other countries, and still the people thought they were advancing in the right direction towards a higher civilisation and to ever-lasting peace through respecting the rights of one another. Even women caught the contagion and ranged themselves against men in suffragette bands and tried to wrest from them more privileges and rights for their sex, until at last came the Great War and proved the utter futility of basing society and civilisation on the ideals on which they had been building so long.

However much we may extol the objective method, hypnotised by the glamour of the material prosperity of the Western civilisation, we shall have to admit the fact that nowhere has it yet enabled man to reach the ultimate Reality and thereby to attain to everlasting peace and contentment by controlling the desires of the flesh. In ancient India the objective method was followed with vigour, but was never allowed to delude the mind with an undue importance and to transcend its boundaries. With due respect for the path, it was always confined to its own place of discovering relative truths and laws and the applications of them to make human life rich and comfortable. But the basic principles of individual, social and national life were always taken from the great conclusions arrived at by following the subjective method. Self-control was the foundation on which life's whole structure rested, and the ranks in society were measured and divided by that unit of standard. Money and the comforts of life had their value, but a life of renunciation for a noble ideal was regarded much higher and commanded the esteem of all grades of society. Thus poverty had never been the stumbling-block to the recognition of one's greatness in society, and "plain living and high thinking" was always held up as the ideal. Then again the doctrine of Karma and reincarnation—that we are reaping the results of what we sowed in our former incarnation and will have to reap in our next birth what we are sowing in this—kept the people from being discontented with their own lot and getting jealous of their neighbours. And above all, the rules for regulating the daily life of the individual and society were always framed with the view that they might rise higher gradually and be fitted in future for a life of perfect self-control and renunciation that are necessary for realising the Atman within or the ultimate Reality.

The outlook and consideration of human life and its different activities from the two standpoints of absolute and relative Reality enabled them to set a proper value on things and events and warded off the danger that came through an over-estimate of them. Thus comprising and combining the subjective with the objective view of things, the Paramarthika with the Vyavaharika, the Ideal grew and became clear in men's minds. And the way too, was found by which all kinds of Karma could be made to lead both the individual and the community to the realisation of the goal, the super-conscious state.

Times there were when by the attractions of the flesh and the self-forgetfulness and vanity which material power and prosperity bring, the people were led astray from this ideal of life, but the Lord has always been kind to India and in His mercy has always kept His promise to the people to reincarnate Himself when needed for the re-establishment of righteousness. The Great Ones whom India has been worshipping all along as incarnations of the Deity, from the dreaded Rama with the terrible axe, to Kapila, Krishna, Buddha, Sankara and others, have everyone of them appeared at such critical periods in the national life of India and have either brought the people back to the ideal of renunciation or helped them to proceed towards that Ideal by removing the hindrances that obstructed their path. Thus the ship of the national life in India had been sailing through rough and calm waters in its voyage to find a safe haven in the "eternal Rock of Ages," the absolute Reality in and beyond the universe, protected by the all-merciful hand of Providence, until the time came for its facing the roughest weather of all after the great Sankara had left its helm in other hands.

Vast and various were the evils that had entered into the body of the nation when Sankara began his reform work during the period of the downfall of Buddhism. It seems that the preachers of that religion had had to lower their ideal in many places to bring the nations of Northern Asia with little or no ethical standard whatsoever into the fold. They had to compromise truth with half-truths, the pure light of religion and renunciation with the prevalent local customs, habits and superstitions. Thus the enormous and extensive spread of that religion was then made at the cost of its intense spirit of sacrifice for what was true and noble. The infirmities of the adherents had gradually entered the ranks of the teachers,

and in time the people and the preachers of India also had been affected with the same evils by their communication with them. Increase of inter-marriage had produced among the people a great many mixed or sub-castes in different grades of development, and it became a question of time and spread of culture to weld them into one homogeneous whole. Rules were then framed for not going outside of India to prevent this medley of confusion getting worse. But they could not prevent the coming over and frequent invasions of the sturdy barbarian hordes of Chins, Huns, Sakas and the rest who had been living in Middle and Northern Asia. Many of these conquerors settled in India and made the problem of uniting the people into one nation more complex.

And before the country had time to settle those internal affairs and establish itself firmly as before on the Vedic ideals, in came the invasion of the Yavanas or the Greeks, and a little later, of the Pathans and the Moghuls. And the dark age for India was complete when during and after the downfall of the great Moghul, the supremacy of the country was partly handed over to, and partly wrested from the native chiefs by, the British power.

Bound hand and foot, despoiled of all her wealth, power and knowledge by foreign hands, hypnotised by material power and the false glamour of the two-days' material civilisation of the West, in abject misery lies she, the Queen adored of nations, the mother of heroes and spiritual giants, nay, of God-men, who had rendered holy this little planet of ours by using it as their foot-stool—she who had helped her neighbours with religion, knowledge, both subjective and objective, and had never spread devastation and ruin in other lands in the name of conquest ! And is there no hope, none whatever ? And has the God of India forgotten her and His promise to her of old ? The night darkened, and the bonds tightened more than ever ! And sometime in 1836, in going to determine the kind of culture and education that should be given to her children to enable them to free her and raise her to her former glory, it was settled that Western education, imparted through the medium of the English language, would be the best under the circumstances ! Aye, even the genius of Raja Ram Mohan Roy subscribed to introduce that foreign language, and as the Swami Vivekananda said, “ helped to set the nation back for fifty years or more thereby ! The country

would have received the Western method of education and the objective sciences of the West in a few years, had he but translated the Western books into Sanskrit and made that language the medium of instruction. ”

But God in His mercy for poor India heard her prayers ! And the 18th February of that same year (1836) saw the birth of that great personality in a wayside village in Bengal, who by his unique realisations in the field of religion and unprecedented spiritual powers helped to convince the people of the country of the greatness of the old Indian Ideal and prevented the national bark from proceeding any further towards the rocks and sands of the materialistic civilisation of the West. Without getting any aid from the much-vaunted education of modern times, he by his innate spiritual powers saw light where the best of the book-educated university-men of the day found only darkness. From the high transcendental super-conscious plane in which he passed his days, the absolute Self, God, the Soul of man, and their relation with one another, the object of creation, of human life and its activities, and the way by which that object is best fulfilled—appeared clear as things in daylight. And he used to talk about those things incessantly to all who gathered round him, in such a simple language and with such pointed similes, aphorisms and parables, that the meaning, becoming clear and palpable to everyone, would touch and carry impression into the hearts of all. We shall take the opportunity of telling you here what the Swami Vivekananda thought about this towering personality and the ideal that has been manifested in and through his godly life for the benefit of India and humanity at large.

“ Many times in the past had India passed through downfalls which had left her stunned and bewildered, and the God of India had for as many times protected and restored life and vigour into her by manifesting Himself unto her in His mercy. But those past downfalls appear light and trivial, compared with the depths to which she has fallen at present. Never had this holy land been enveloped before with such a long night of deep and dismal misery. But it is almost over now and soon will its darkness wane before the radiant rays of the dawn.

“ And the re-awakening of the country will be in proportion to this unprecedented fall, and the mighty manifestation of strength and vigour of the present rise will put

into insignificance all the past revivals. They will be shorn of their glory and importance as stars before the sun.

"For, to teach people the religion practised by the Aryans and to show them the common ground of unity among the apparently divided sects that, coming into existence in different times and places and with different social rules and customs, lie scattered all over the country and are quarrelling always with one another regarding the principles of religion, and yet all of which go by the common name of Hinduism—the Lord has manifested Himself again as Sri Ramakrishna. Yea, holding within himself the realisations of the Sanatana Dharma of the Vedas, the principles of which on application were found to be true for all times and places, he has appeared in this new incarnation as the living embodiment of the eternal and universal religion itself for the benefit of humanity.

"To prove that the super-conscious knowledge that is ever existent in the Lord, reveals itself always to the perfectly pure in spirit, even though devoid of all book-learning, and that the scriptures are true inasmuch as they are the records of the same, he has in this incarnation risen to that knowledge through faith in God and purity, discarding all help that any form of book-learning can give.

"In this present dispensation suited to the age lies the source of infinite good for India, as well as for the whole world; and the founder of it, Sri Ramakrishna, is the reformed and remodelled manifestation of all the great Masters of religion of the past. O man, have faith in this. . . . From the worship of the dead past we invite you to the worship of the living present."

Nowhere in the past history of the world have we come across the fact of any of the great teachers of religion trying to find out what truth there is in the various paths through which men are travelling towards the religious goals, since the dawn of religion and religious ideas in this planet of ours. Sri Ramakrishna alone had the inclination and boldness to try the same in our time, by taking initiation from the professed teachers of almost all the prevalent great religions of the world, Hinduism, Mahomedanism and Christianity, one after another, realising the goal of one before proceeding to realise the goal of the others. And the results of his research have tolled the death-knell of all religious intolerance and bigotry

that have filled men and nations with hatred towards one another.

The realisations of Sri Ramakrishna can be summed up briefly as follows—

(a) Every sincere devotee of any religion whatsoever will have to pass through the three stages of dualism, qualified monism and ultimately monism.

(b) As all jackals howl in the same pitch, so all devotees of any religion whatsoever have declared in the past and will continue to do so in the future, their oneness with the Deity on realising the heights of monism.

(c) That there need not be any quarrel between dualism, qualified monism and monism, for each comes in turn to every devotee in accordance with the growth and development of his spiritual life.

(d) The positive part of every religion, in which are found the way and the method of procedure through that way, as well as the goal which a sincere follower of that way would reach in the end—is true. But the negative, which speaks of punishment and damnation, eternal or otherwise, for the straggler, is not so, being added to the former for keeping the members of the community from deserting and straying into other folds.

(e) That religion can be transmitted to others by will and touch by the great teachers.

(f) In the Sanatana Dharma of the Vedanta are to be found the eternal principles and laws that govern every single manifestation of religion in a particular time, place and environment.

(g) Stick to your own religion, and think that the followers of other religions are coming to the same goal through different paths.

Thus the Ideal suited to the age was completed after twelve long years of unheard-of struggle and renunciation, and the Great Master knew that at last the time was ripe for the coming of those who would get the direct touch of his spirit and carry the Ideal everywhere in India and abroad. They came, and he knew each one of them as if he was long acquainted with them. And to the one whom he chose to make the leader of them all, when he said how he had been waiting impatiently to meet him, for he had come to know that the

Divine Mother would make him the instrument to perform Her great work of uplifting India and other countries—he could not believe on account of the sceptical spirit of western education which he had imbibed before. Strange as it is, it is not the first time that we have heard of such things about the great Masters of religion. Sankara, Chaitanya and others did the same, and Jesus not only knew his disciples, but said when he met Peter, “Upon this rock shall I build my temple !”

So the Master went on training those young men and left them in 1886, giving directions to the leader, the Swami Vivekananda, for the spread of his great message. Gentlemen, I need not enter into great details henceforth. You all know how, fired with love for their great Master and zeal for his message, this little band of young, energetic workers, without a single piece of copper in their pocket, went barefooted almost all over India, knowing not what to eat or where to lie down, month after month and year after year; how the great message spread itself gradually; how in 1893 the Swami Vivekananda went to America to represent Hinduism in the Parliament of Religions at Chicago; how by the inscrutable ways of the Divine Mother, the object of that august assembly was turned as it were and made to suit and serve the purpose of the advent of the Swami before the public and proclaim the glory of Hinduism; and how winning laurel after laurel for Mother India and Hinduism in America and England, he returned to India in 1897 and started the Ramakrishna Mission.

The Swami started the Mission at first with both the lay and monastic disciples of the Master. But the former took little interest in it after a year or two, and ultimately all the work of the Mission was transferred into the hands of the monks of this Math. The Mission was started by the Swami for spreading the religious Ideal of Sri Ramakrishna by interpreting the scriptures in the light of the great Master's life and realisations and with his idea of service to humanity, looking upon human beings as images of God, nay as God Himself. So preaching and philanthropic activities were the two main divisions of the Mission. But what the Swami wanted of each one of us was to do the works of those two divisions in the spirit of Karma-Yoga or perfect unselfishness by idealising not only the work itself but also the men and women with whom

we come in contact in the course of its performance and for whom we do it, regarding them as the Deity Himself. But how to preach and teach and serve if we give up the idea that they need them? And the answer is that your scripture teaches you to look upon not only the Deity as perfect, but also every part of Him.

What if He has preferred to appear before you as imperfect—as sick and miserable and ignorant and starving—to give you the opportunity of getting yourself benefited by serving Him in those shapes? Thus we shall have to do the preaching, teaching and serving in that light. It will protect us from getting vain with the idea of our own importance in going to help others, and make us more and more unselfish as we go on doing the work in that spirit, and will enable us ultimately, to realise the Vedanta idea that the Universe and every bit of it is God and nothing but God. No work is good or bad in itself, but the motive with which we proceed to do it makes it so. The same work which brings bondage upon bondage when we proceed to do it with selfish motives, frees us and makes us rise higher and higher when we do it with perfectly unselfish motives and with no idea of gain to us, even of name and fame.

Thus the Ramakrishna Mission teaches us to do all works with the highest of motives. Are you a householder? Then look upon your wife and children as images of God and serve them with your whole heart. Are you a monk? Then look upon all human beings as incarnations of God and serve them with all your might, and it will help you to rise to the super-conscious state. Are you a patriot? Then give up all petty jealousies and heart-burnings which limit your vision, and work incessantly to make your country really great by helping to stand on what is true and noble. Thus to reach the super-conscious goal by renunciation and service and to help others to do the same, are what the Mission teaches every one of us. To teach men to stand firm on the Ideal that has been given to us as our precious inheritance by Sri Ramakrishna, and then to learn and apply the relative truths that the West has discovered to improve the material condition of India—are what the Mission enjoins on every one of us.

Such is the Ideal of the Ramakrishna Mission, and such the ideas which it wants to work out for the good of humanity. May He, whose unique spiritual life is the inspiring Ideal be-

hind the Mission and also he, who has shown us how to apply that Ideal practically in our daily lives, bless us and give us light and strength to follow in their footsteps for the real welfare of India and our own selves.

SRI RAMANUJA'S CONCEPTION OF MUKTI*

BY PROF. P. N. SRINIVASACHARI, M. A.

RAMANUJA deduces his philosophy of Modified Monism from the principles of Realism (Sat Khyati), co-ordination (Samanadhikaranam) and organic unity (Sareera-sareeri Sambandha), Bhakti Prapatti (self-surrender) and Krama Mukti (progressive realisation). He insists on the equal validity of all Vedic texts and bases his Siddhanta (doctrines) on the authority of immemorial tradition, logical consistency and religious satisfaction. Every experience, subjective and objective, is a predication of Reality and not Its contradiction. Predication itself presupposes the co-ordination of different elements involving spiritual and temporal distinctions. The Jiva from this point of view becomes a *sui generis* relation or essential mode of Iswara (Aprithaksiddha Viseshana) and becomes a living tissue of God (Sareera-sareeri Sambandha). The realisation of this truth results in an attribute of absolute surrender to His redemptive love and grace and enables the Prapanna to ascend by the luminous levels of celestial regions to the transcendental region of bliss known as Paramapada (supreme state) from which there is no more return to the sorrows of Samsara (earthly existence). Freed from the fictions of flesh, the Jiva becomes Brahmanised and becomes one with Him in place, form, position and experience (Salokya, Sarupya, Samipya and Sayujya). The object of this enquiry is to determine the content of this experience and the exact status of the Mukta. Is it a case of absorption or dispersion or coalescing of contents?

The central idea of Visishtadwaita is the theory of the Absolute as a Personality with the manifold of matter and Jiva

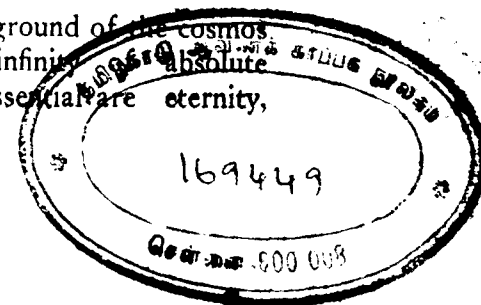
*A paper read at the Universal Religious Conference held in Madras in January last under the auspices of the Satchidananda Sangha.

as His mode. The three thus form an organic unity distinguishable but not divisible. Chit (individual soul), Achit (insentient matter) and Iswara are not finished systems external and hostile to one another. The divine impulse throbs through the finite and imparts substantiality and eternity to it.

Mere Chit by itself becomes the mechanical order of the Charvakas and the modern materialists, which is devoid of self-determination and individuality. Mere Chit alone lands us in pan-psychism and subjectivism. Iswara as an absolute Brahman devoid of differentiation is a mere pantheistic abstraction. Ramanuja avoids these abstractions by his concept of organic unity and thus claims to satisfy the logical needs of spiritual aspirations. Every Purusha (individual soul) pulsates with the life and activity and bliss of Purushottama (Supreme Being) and the knowledge of this truth which is the heart of Visishtadwaita is enshrined in a symposium known as the Arthapanchaka (lit. the five topics) which defines the three categories and their content and character.

The Jiva is, negatively speaking, different from the twenty-four modes of matter and is indivisible, immutable, unmanifest and inconceivable. The distinction between a Devadatta born as a man and a Yajnadatta born as an ox is only a fiction of matter and Karma. *Positively stated*, the atom is the *thinking being* and is self-positing. It is not a mere formal unity, an objective of the Absolute, ultimately absorbed and annulled by It. It is a self-conscious subject illuminating itself as well as the object in which the Aham (I) experience of the Atma is distinguished from the attributive intelligence. While the self is monadic in substantiality, its attributes like the light of a lamp expand in its native or Asamsaric state into infinity. In addition to self-consciousness, the Jiva has the quality of moral responsibility and blissfulness. Experience is always personal and therefore rational, volitional and emotional. Though encased in the meshes of Karma, it has the capacity to draw and respond to the redemptive freedom of God. In addition to the two classes of souls, Bhaktas and Muktas (devotees and liberated souls) the system mentions a class of ever-free eternal (Nitya-Muktas) enjoying a perfection of Paramapada.

Brahman is the stuff as well as the ground of the cosmos and from His divine nature follows an infinity of auspicious qualities of which the most essential are eternity,



intelligence, infinity, blissfulness and purity. Ever blissful in His transcendental state of Paramapada, He pours His redemptive love into the cosmos with a view to recover it from its career of Karma and sin. He is the true of the true and the eternal of the eternal and His beauteous Form, made of Love itself, manifests itself in five ways, and is a progressive descent into the fold of Samsaric sensuality with a view to realise Himself in the redemption of the others and the joy of communion.

Achit unlike Jiva and Iswara, is unintelligent, mutable and conditioned. Like the Jiva it can be classified into three categories, Prakriti, time and Suddha Satwa. The first is employed by the Lord in the making of the cosmos and the moulding of the souls. The Samsara-ridden self is conditioned by time in its empirical aspect but in its eternal form it exists in Paramapada as a mode of God. When the matter is freed from its mutability it becomes Suddha (pure) Satwa and furnishes material for the glorification of God's Nitya-vibhuti (eternal glory).

Ramanuja's system seems to emphasise the volitional attribute of Reality, and in defining the difference between the Jiva and Iswara, it refers to atomicity as the essence of Jiva, and Infinity or Lordship as the character of Iswara. The relation of Brahman to the manifold of Jivas, which are all spiritually alike, is conceived of on the analogy of an embodied self functioning through intelligence, will and feeling. Thought insists on unity and views Brahman as the immanent source, substance and sum of cosmic variety. The volitional element or Vidheyatwa demands a self-conscious personality as the inner ruler of the Jiva controlled by Sri or Lakshmi for mercy.

The third aspect of feeling brings together the *immanent essence* and the *transcendent eminence* into the organic unity of the Jiva as the Sesha ministering to His satisfaction. The Mumukshu realises his unworthiness and surrenders himself absolutely to the redemptive love of Srīman Narayana.

Bhakti and Prapatti (self-surrender) form a process of building up devotion for the Lord. The principle underlying the scheme is the gradual rescue of the Jiva from the shackles of Samsara (worldly existence) and sensibility caused by unscrutable Karma, and the growth of exclusive love to

God. The empirical will of "Ahamkara" as a mode of matter has to be transfigured into the noumenal "Aham" as a mode of God. This is achieved by the practice of "Karma Yoga" as a service to the Supreme. This practice develops into Jnana Yoga in which the self shines in its native light and attains bliss for ever in Kaivalya (*soul realisation*). This state of Mukti is spurned by Ramanuja as a case of being stranded in mere subjectivity. But true Jnana Yoga is the growth of a full and free devotion or Bhakti to the Lord which culminates in the mood of absolute self-surrender. The Lord likewise loses Himself in the love of the Prapanna. In this way each pines for the other and pours himself into the other till at last they become united together in the irresistibility of communion. Let us analyse the meaning of this communion in terms of intelligence, feeling and will.

The cosmic consciousness of the Mukta (freed soul) follows from the all-pervasive character of his intelligence freed from the limitations of empiricism. In that exalted state there is identity of connotation between the Jiva and Brahman though there is difference in denotation, and the released soul views everything through the eye of God who is his Self. Brahman is really the Self of the Jiva in the same way in which the Jiva is the self in its embodied and empirical functioning. The Aham (I) consciousness therefore connotes Brahman alone and any reference to the Jiva is really made to Brahman who is its stuff, source and Self. The cosmic feelings of Vamadeva who said 'I am Manu and the sun', of Prahlada who said, 'I am all things: all beings are in me who am eternal,' and of Nammalwar who referred to his cosmic authorship, can be consistently explained only in terms of Visishta Aikya (inseparability) and not *Swarupa Aikya* (identity). They are instances of Avibhaga or inseparability and not of complete identity or Aikya.

The consciousness of God-possession or Paramatma Pravesha has its parallels in western mystic experience which tells us that there is a divine thread that holds together the whole congeries of things. There is likewise the equality of enjoyment between the two. In the intuitional insight of Brahman, the soul enjoys *supreme bliss* which cannot be surpassed. The self acquires the eight qualities of Brahman like purity, eternity, blissfulness, etc. The ecstatic experience of Alwar throws a flood of light on the nature and value of the creative joy of this

Brahma Bhava (God-consciousness). The Lord of Love rejects His Heavenly glory, and seized with soul-hunger, He invades the centre of the self and tries to swallow up its whole being. The self is likewise tired of its sensuality and thirsts for His touches, so that it may be immersed in immortal bliss. After a cruel game in which the ecstasy of union alternates with the hazards of separation, in which the gift of self is answered by the grace of God, and the soul is united together with God in eternal and unsurpassable joy. The released Jiva has a sight of God's glory and goodness. All moral limitations are transcended and the unsubstantial fades away. The spirit is annexed to the super-cosmic world where its conations coexist with fruition, and thought is lost in service and enjoyment. The analogy of the river disappearing in the sea and the salt dissolved in water does not refer to the dissolution of personality. The self is freed from the limitations of name and form and the ethical imperfection caused by them, and attains absolute oneness with Brahman as His mode. In the same way, the Advaitic analogy of sleep does not suggest identity; the Jiva then persists in Brahman as its body without the distinctions of name and form caused by Karma which remains in this state as a possibility or substratum.

Though emotionally and intellectually the Jiva is one with Brahman, the *volitional side shows a dualistic tendency*. As the eternal Sesha of Iswara, the soul depends absolutely on His will and delights in His service and satisfaction. Really speaking God Himself is the means and the end. Our will and being exist, but they have no value of their own. As a corrective to Divine Despotism and slave mentality which follows from this position, the system insists on Divinity more as a redemptive and reciprocal love than as mere Lordship. This ideal of *Kainkaryā* or loving service is entirely different from the idea of co-operating with God and of blind submission to His will. It is a case of at-one-ment by self-effacement.

This gives a graphic account of the way in which the Mumukshu (seeker after salvation) abandons all empirical pleasures both here and in Swarga (heaven) resulting from Punyakarma (good works) as futile and seized with terror at the thought of relentless Karma and Karma-ridden Samsara seeks refuge at the feet of the Guru, surrenders himself exclusively to the Lord and Redeemer Sriman Narayana, and develops an irresistible and organic thirst for Mukti

(*emancipation*). At the time of Utkramana or journey of the freed soul of the Prapanna, there is a gradual withdrawal of the senses, Manas and Prana into the Jiva and his Antaryamin (the indwelling Lord). The released soul mounts up through the Sushumna to the Brahmarandhra and soars up victoriously to Vaikuntha (the abode of Narayana) in glorious light led by Ativahika and greeted by the whole host of Devas like Vayu and Surya and the Nityasuri known as Amanava. By plunging into the immortal waters of Vraja he is purified and freed from the limits of Prakriti and its Vasanas (desires) and then reaches the transcendental region of Vaikuntha whose unsurpassed glory and bliss is absolutely undefinable. On entering Vaikuntha, the intelligence of the liberated soul till now obscured by Karma, expands into infinity and becomes merged in the bliss of eternal communion or Sayujya. The released soul immediately realises all its spiritual conation with or without a body and without the hazards and hardships of empirical life.

The disembodied state may be created by God as in the case of dreams, but sometimes the soul itself may create a suitable body. The body of Samsara has a name and form framed out by Prakriti and conditioned by the laws of Karma. But the radiant forms of Suddha (pure) Sattwa are a free creation out of immaterial matter residing in eternal time. The soul sees the whole of Reality immediately and obtains everything everywhere. It may enter into several bodies at a time and experience the joys of creation in the light of its transfigured vision. It imitates Brahman and attains equality of enjoyment and intelligence with Him but without His power of cosmic creation and control. Hailed by a host of divine damsels and Brahmanised by them, he enters the Aprakrita city and its streets with millions of gardens and is welcomed by the citizens of that spiritual sphere. He finally reaches the ever resplendent Mandapa where the Lord resides on a throne in the glory of a million suns amidst the chief of the eternal such as Garuda, Adi-sesha and Lakshmi. At last the soul has a sight of the transcendental beauteous form of Sri Narayana with an infinity of auspicious qualities, which baffles description even by Muktas, and is lost in infinite but ever increasing deliciousness and bliss. In the full freedom of this realisation, he devotes himself eternally to the service of his Swami (Lord) and ever enjoys the fraternity of free souls.

This description of Vaikuntha seems to be a Divine replica of our human world with all its sense pleasures and therefore a kind of crass anthropomorphism and theism. Is Vaikuntha a world in time, space and causality like ours? Is there sex or sensuality in the content of this Divine Experience? In the description of Sri Vaikuntha Sri Ramanuja tells us that it is beyond definition and conception even by Brahma and is also beyond the world of causality and Avarana Sapthaka (lit. the seven covering) consisting of the five elements, Ahankara and Mahat. Consequently there is no spiritual or temporal element in Vaikuntha as we understand it. Time and space exist under the form of eternity and Suddha Satwa or Aprakriti (immaterial matter) and are the Divya (spiritual) elements of a Divine region of which we have no conception. The body of an Avatara for instance is composed of this Aprakriti material which can be neither created nor dissolved. The Jiva is defined as a pure spiritual substance organically related to the Lord as its body and is Avibhaga (inseparable) and Aprithaksiddha Viseshana (essential mode) and is Brahmanised for ever in the sense that it is transfigured into His form and immersed in His ineffable bliss like milk and honey, compared to which the bliss of Aiswarya (worldly or other-worldly pleasures), Sukha (enjoyment) and even Kaivalya (self-realisation) is as a ripple in an ocean. Unable to describe this state, the Vedanta resorts to symbols and analogies taken from human experience. It is worthy of note that while the Advaitic experience is illustrated by reference to material things like clay, gold, air, sea, light, etc., the Visishtadwaitin appeals to human experience of ruler, master, father, mother and husband, and both are liable to the fallacy of literal interpretation. The Visishtadwaitist thinks of God chiefly as made of beauty, love and mercy, and naturally clothes his experience in aesthetics, while Advaita and Dwaita are based primarily on thought and will or metaphysics and ethics. Visishtadwaita is constructed on the science of love or aesthetics, and who can say that the one is inferior to the other? Kant thinks that aesthetics can mediate between thought and will. At any rate the value of aesthetics in religious experience cannot be over-estimated. There is a beauty and love "that never was on sea or land" and the transcendental beauty and bliss of the Lord has an irresistible charm for the Mukta-purusha (the liberated soul) who has completely eliminated the values of sense and sensibility. Love and beauty can belong only to personality and

personal relations. The ideas of Sesha and Seshi, and Avibhaga and Aprithaksiddha Viseshana form the heart of Visishtadwaita, and I am inclined to think that the popular conceptions of Narayana and Lakshmi and the experience of sensibility in Vaikuntha are more literary than philosophical. It is impossible to think that the Alvars who so completely disdained the values of the entire cosmos and its pleasures and even the bliss of Kaivalya or self-realisation would rehabilitate Vaikuntha with these rejected values in the name of Aprakrita (immaterial matter). The Sesha concept brings out the fact that God is the only source, sustenance and satisfaction of the Jiva and longs for rapturous communion with him in an infinite variety of ways. The Lord and the Jiva may utilise Aprakrita or spiritual matter for their enjoyment or they may not. Like the Ideas of Plato the former is one indivisible spiritual experience. Judged from this point of view, the Lord is the inner spirit of all as can be seen from the conception of His body being the symbol of Chit (soul) and Achit (matter), Garuda (the celestial bird who carries Narayana) stands for Vedic wisdom and Adishesha (the first of the eternal) represents Jnana and Bala, Lakshmi and the divine damsels stand for the principle of mercy. Even if taken literally, the idea of the Aprakrita (non-material) body and enjoyment has absolutely no analogy to ours.

In this way Ramanuja claims to *mediate* between extreme monism and dualism. The monistic texts only deny the bare manifold and establish Ananyatwa or inseparability as opposed to Aikya or identity and the ultimate similarity of the souls. The Nirguna texts only negate evil and not the being of the Jiva. The dualistic texts do not refer to separateness but only to metaphysical distinctions. The finite is not a fiction of the absolute, nor is it an adjective which by degrees gets self-transcended. Neither is it individuality persisting in its wholeness and afraid of the Absolute. The conceptions of organic unity and redemptive love free the system from the lapses and evils of pantheism on the one hand and anthropomorphism and erotic excesses on the other. Like the Advaita, it takes away the sense of separateness but retains the being of the Jiva as a distinct thing, and thus resembles Dwaita. Mere philosophy can never solve the problem of Mukti (liberation). Divinity can never be realised by dialectics. No system of thought has said the last word with regard to cosmic origin. The doctrine of Maya is as much open to moral objections as

the theory of Anadi (beginningless) Karma to philosophic and logical objections. Bias is bias, whether it is the anti-intellectualism of a Bhakta or the anti-emotionalism of a Jnanin. According to what a man thinks in this world, so will he be in the next world, and the wealth of spiritual experience cannot be defined by dogmas or labels. Sri Ramakrishna says that Saguna (with attributes) Brahman and Nirguna (without attributes) Brahman are two aspects of the same Truth and not two levels*, and the manifold ways by which the Lord manifests Himself to suit the several supreme moods of the mystics only reveal the truth of the many-sidedness of spiritual experience. According to Visishtadwaita even the eternal in Vaikuntha realise only one aspect of His beauteous form and one quality of His infinite qualities. Every experience of God refers to God, and is therefore true whether it is self-surrender, or service, or self-gift or self-loss. There is a very thin boundary line between self-loss and self-negation of the Adwaita. Whether Mukti is Salokya, Sarupya, Samipya, or Sayujya or Aikya, there is no doubt that thirst for God in every true Mumukshu is equally genuine and that when he attains Mukti there is no more return to the ills of Samsara.

Visishtadwaita is the perception of the One in the many and makes for social solidarity and religious toleration. It insists not only on the brotherhood of man, but also on the equality of all Jivas, sub-human, human and celestial, and delights in spiritual service. Prapatti or the attitude of self-surrender and self-gift to God who is its source and self is the birthright of every Jiva, human or sub-human, irrespective of caste or colour. That God is love is seen in the fraternity

*We are sorry we cannot fully agree with the learned writer on this interpretation of Sri Ramakrishna's sayings. Sri Ramakrishna certainly says—"God the Absolute and God the Personal are the same." But it is he again who also declares—"The Adwaita (realisation of the Absolute) is the last word of spiritual experience. It is something to be felt in Samadhi, for it transcends mind and speech." What Sri Ramakrishna really means can be learnt from the teachings of Swami Vivekananda who, of all the disciples, was particularly initiated by the Master into the mysteries of monistic Vedanta. As the Swamiji clearly points out, there are three steps taken by Indian religious thought in regard to God—"It began with the Personal, the extra-cosmic God. It went from the external to the internal cosmic body, God immanent in the universe, and ended in identifying the soul itself with that God, and making one soul, a unit, of all these various manifestations in the universe. This is the last word of the Vedas. It begins with dualism, goes through a qualified monism and ends in perfect monism."—Ed., P. K.

of Garuda and Adishesha* in Vaikuntha. Every deity according to Ramanuja refers to the one Lord Narayana who is immanent in all, and the worship offered to Him goes ultimately to Narayana Himself who is immanent in all beings. Sri Krishna says : "Whosoever worships me in whatsoever form ultimately reaches me." The attainment of Vaikuntha is the privilege of everyone, and there is certainly a place in it for a Jnanin, Bhakta, Karma Yogin or Raja Yogin and all the prophets of the world. Taking my stand on this Hindu truth I extend my hand of fellow-feeling to the followers of Islam and Christianity. Are they prepared to reciprocate this feeling? Let the history of Islam and Christianity answer it.

NOTES AND COMMENTS

THE HINDU-MOSLEM PROBLEM

It is very unfortunate that the Hindu-Moslem tension is increasing in India. It is more so at the present times when the two communities should unite and work in a spirit of brotherhood for the welfare of their common motherland. Calcutta recently witnessed terrible communal riots. Some temples and mosques were desecrated, damaged and even destroyed. Many persons were killed and wounded. Innocent passers-by were cowardly assassinated. Life and property were in danger in the very heart of the city.

The riots are not without some new aspects. Up till now the Hindus used to be mostly beaten and have their places of worship desecrated. But this time the Mohammedans also suffered greatly at the hands of the Hindus who broke and desecrated some of their mosques by way of retaliation. However, both the communities now realise that none can injure the other without being injured in return. Barbarous acts of mutual revenge have nothing to do with the religious spirit. They are a great disgrace to both the communities and should not be repeated.

One of the most redeeming features of the riots was that many Hindus and Mussalmans protected and rescued individuals and families belonging to the opposite community. At places they joined hands with one another for the protection of both temples and mosques. Another good point was that the municipal conservancy department being disorganised, many Bengali youths and boys very laudably did the work of scavengers in some quarters.

The riots were the outcome of "religious" fanaticism. They were intensified and prolonged by the hooligans of both the communities.

*The reference here made is to the eagle (Garuda) and serpent (Sesha) being natural enemies.

Taking advantage of the fanatical outbursts these rowdy elements tried to gratify their love for loot and mischief. Those who suffered most were innocent people and the poor deluded souls who were induced to take part in the riots. The chief mischief-makers were the unscrupulous propagandists who set ablaze the fire of communalism and were feeding it by their inflammatory speeches and writings. They should be brought to book, no matter however high their position may be.

The killing of cows by the Mussalmans and the playing of music before mosques by the Hindus are two of the chief causes of "religious" dissensions. The Sangathan and Suddhi (Hindu organisation and conversion) movements also have created in the mind of the Mussalman propagandist an animosity against the Hindu leaders. As the London Times pertinently observed—"Aryan aggressive proselytism in parts of India where Islam has long enjoyed something like a monopoly of conversion at the expense of the Hindus has aroused the particular indignation of the Mohammedan divines." But the days of exclusive monopoly in privileges are fast passing away. Every community must now be prepared to concede to others the advantage which it wants to retain for itself. Anyway, the spirit of communalism which blinds men and makes them inordinately selfish must be banished for ever.

The remedy suggested sometimes for the removal of communal bitterness is that the Hindus and the Mohammedans should think that they are Indians first and Hindus and Mohammedans next. Only a few educated men of the country can do this, but not the vast majority. When even some of the responsible leaders of the two communities find it difficult to think in this way, as they express it from time to time, we should know that the suggestion is not so easy to follow. There is only another solution to the problem.

Let the Hindus and Mohammedans think that they are Hindus and Mohammedans first. But let them know at the same time that the essentials of their religions are one, though the forms and ceremonies may differ. Let them further realise that by following the two different streams of thought—one Aryan and the other Semitic—they are proceeding to the same goal. This will help them to have toleration and regard for each other's religion.

Indian Mussalmans are very much swayed by their extra-territorial patriotism—a thing often unduly emphasised by the fanatic preacher. They should certainly have love and sympathy for their fellow-religionists in other lands. But this should not make them fail to recognise their cultural affinity with their Hindu fellow-countrymen. The Indian Mussalmans should bear in mind that to the vast majority of them India is not only their own motherland, but also the motherland of their forefathers. They are no doubt followers of Mohammed. But that is no reason why they should not claim as their own, along with the teachings and traditions of Islam, also the ancient heritage of India, as the Indian Christian community is beginning to do. This will enable them to establish a vital cultural relation with their Hindu compatriots, which is recognised in some form or other by many cultured Mussalmans to-day. It is sure to strengthen the bond of union between the two communities.

Bigotry and fanaticism stand in the way of our national progress. And these can be removed only by proper education. Fanatical preachers are spreading the contagion of communalism in the name of religion. In their place we want truly religious and liberal-minded teachers who can place before the teeming millions of India the highest truths of their own religion, as also of other faiths. Attempts should also be made in other ways to strengthen the cultural bond. Thus can ignorance—the root cause of the trouble—be removed, and a better understanding between the two great sister communities be made an accomplished fact.

THE STATE AND THE CITIZEN

The 'Sunday Times' of Bezwada has published a very thoughtful and weighty article from the pen of Srijiut Arabinda Ghose on the 'State and the Citizen'. Individuals are immolated at the altar of the state and they have no opportunities whatsoever for their growth—this is the very idea running throughout this writing. Srijiut Arabinda observes: "Theoretically it is the subordination of the individual to the good of all that is demanded; practically it is his subordination to a collective egoism, political, military, economic which seeks to satisfy certain collective aims and ambitions shaped and imposed on the great mass of the individuals by a smaller or larger number of ruling persons who are supposed in some way to represent the community. It is immaterial, whether these belong to a governing class or emerge as in modern states from the mass partly by force of character, but much more by force of circumstances, are imposed more by the hypnotism of verbal persuasion than by overt and actual force. In either case there is no guarantee that this ruling body represents the best mind of the nation or its noblest aims or its highest instincts."

The state whatever its form may be, monarchical or republican, should stand for the good and prosperity of the people in general. But the most important factors in the state are the individuals whose well-being is unfortunately kept in the back-ground. People are bound so much by the rigid fetters of Governments and their time is so much occupied that they cannot move freely nor have original and independent thinking. Individual development has become practically an impossibility to-day. But this should not be. The state should provide every possible facility for the individual's growth. "The business of the state, so long as it continues to be a necessary element in human life and growth," says Srijiut Arabinda, "is to provide all possible facilities for co-operative action to remove obstacles, to prevent all really harmful waste and friction..... and removing avoidable injustice, to secure for every individual a just and equal chance of self-development and satisfaction to the extent of his powers and in the line of his nature."

CHARACTER EDUCATION

True education, the aim of which should be 'the manifestation of practical aptitude and sterling character,' is a crying necessity in our

country at the present times. There are many educational institutions situated throughout the length and breadth of the country, but the method of teaching is so defective that few students acquire the sterling qualities of character when they come out of these cloisters of learning. One of the main causes of this defect is the want of proper training of our young students in their school life.

Dr. Sudhindra Bose has contributed an interesting article on "Character-Education" in the Modern Review for May, 1926. In it he speaks of the "Science of character" as expounded by Dr. Edwin D. Starbuck—one of the most important leaders in the field of character-education in America. Dr. Bose observes, "The best way to cultivate character is not by direct moral instruction, but indirect. Discourses on abstract ideals by ethical experts do little good to the pupils. We must stop rubbing the virtues into the mental skins of our children. We must reduce to a modicum all the direct moral appeals that are apt to end in sentimentality or insincerity. We must minimise the introspection and vivisection that threaten to lead to paralysis, artificiality and introversion." Really the direct method of imparting education, especially in character-building, seldom bears any effect on the tender minds of the youngsters, who do not possess the capacity of catching abstract ideas and translating them into action. The indirect method, which Dr. Starbuck calls the natural method, is better and far more effective. "This method," says Dr. Bose, "would have the pupils discover for them most of the virtues—good-will, self-control, sympathy, helpfulness—through conduct."

As regards the religious training of our students, Dr. Bose remarks: "Should religion be included in ethical teaching? That depends upon the meaning of the word religion. To Dr. Starbuck religion consists in the wholehearted response to ideal virtues, such as beauty, truth, reverence for the divine order of the world. He sympathises with the aims of those who would include religions founded upon broad principles, in a program of moral training. Liberal in religious and social questions, he holds, however, that true religion has nothing to do with fabulous yarns, creeds, dogmas, and all other cargo of beliefs invented by theology." The teaching of religion to young students in the sectarian and narrow sense of the term should be totally eschewed. The teachers should impart to them only the simple principles of religion based on broad views by narrating to them the lives of great men and short stories conveying lofty ideas of truth and morality. And lastly they should practise before the students what they teach, so that the pupils may easily follow the teachings in their daily life and prove to be good and noble citizens of the country in future.

LABOUR AND IDEAL STATE

"British experience of the strike leaves no possibility of doubt that somewhere in her industrial relations there is a fallacy."—This is what Mr. Henry Ford is reported to have written in his paper. "Dearborn Independent," commenting on the recent labour strike in Britain. The "fallacy" is prevalent more or less throughout the industrial world. The relation between capital and labour is nowhere founded on an

equitable economic basis. And that is why there exists a great conflict between the manufacturing and the working classes all over the world. The widespread discontent among the wage-earning communities coming to be more and more conscious of their growing power is expressing itself in industrial deadlocks and strikes which have become world-phenomena to-day. Our present age of industrialism is tending to divide society practically into the two fighting camps of capital and labour.

All human communities were and still are to a great extent composed of the priest, the soldier, the merchant and the labourer. The division may be based on occupation or heredity or both. Whatever it is, society is in turn governed by one of these four classes. The absolute rule of the priestly and the military powers is practically over, probably never to return. Ours is now the age of commercialism, mostly dominated by capitalistic classes. And labour is trying its level best to wrest power from them. This is in fact the upshot of the great economic and social revolution which our modern world is witnessing everywhere.

A new social order is coming to be established. Like the previous systems, it also proposes to bring millennium to man! But as in the past, so also in the present and the future, the ideal state will ever remain a dream, unrealised and unrealisable, so long as there continues the domination by a particular class, whichever it may be. At the present times the down-trodden wage-earner is hankering for salvation. He is gradually attaining to his freedom and power—as the dawn of democracy clearly indicates. But it will be a great pity if the slave in his turn becomes a tyrant and proposes to carry everything before him by the sheer strength of his number.

Various forms of government have been tried in the past. Imperialism, constitutional monarchy, democracy, socialism, communism and many other systems are being tried now. Each of these has its merits and demerits, its blessings and curses. The ideal state will be that in which the conflict of interests and privileges can be removed and a perfect harmony established between the warring communities now struggling for "dictatorship." But its complete realisation is very doubtful, if not impossible. It was therefore that Swami Vivekananda asked—"If it is possible to form a state in which the knowledge of the priest period, the culture of the military, the distributive spirit of the commercial, and the ideal of equality of the last (labour rule) can all be kept intact, minus their evils, it will be an ideal state. But is it possible?" Whether it is possible or not, sincere attempts should be made for its realisation. And the more the world succeeds in the attempt, the nearer will it be to the ideal state and with it nearer to peace and prosperity which mankind is eagerly hankering for to-day.

REVIEWS AND NOTICES

SUB-CONSCIOUS MIND AND ITS CONTROL, by Swami Prabhavananda. Published by the Vedanta Society of Portland, 616, Kraemer Building, Second and Washington Streets, Portland, Oregon, U. S. A.

This pamphlet characterised by clarity of thought and style is a lecture by Swami Prabhavananda who is now in charge of the Vedanta Society in Portland, and forms an addition to the Ramakrishna Mission literature published in America. As the Swami clearly points out—"The father of the sub-conscious is the conscious. We first act and think thoughts consciously; these become sub-conscious, then the sub-conscious in turn controls the conscious." The realisation of the Soul is possible only when the sub-conscious is entirely controlled. "The most effective way to do this," says the Swami, "is to meditate, meditate—meditate on the Divine Spirit within us. . . . What higher impression can you hold than the impression of Divine Thought? It is going to the source of all. As you practise this meditation, the whole man is dragged out, as it were, and you will realise for yourself, as you practise, how the old Samskaras are trying and struggling to give you the last bite. You will witness a fighting between the impressions—good and evil, which you have put into your pocket and forgotten about. They will all rise in your conscious mind, then your enemy cannot fight you in the dark, but must come out in the open field, and you can give the death-blow. This fight, this struggle, of course, everyone has to undergo in life. A study of the lives of all great teachers, prophets and spiritual aspirants, will show that they all passed through this fight. Ultimately the Soul's victory is achieved."

POEMS MORAL AND RELIGIOUS, by V. Vembu Sastri, B. A., L. T., Madras Educational Dept, with a foreword by K. S. Ramaswami Sastri, B. A., B. L. Published by K. Ramachandran, 15, Agraharam, Nungambakam, Madras.

A maiden attempt in verse writing by the author. Some of the subjects treated are Search after God, Christ on the Cross, The Indian Sadhu, and the Grace of God.

THE SCHOLAR: An illustrated monthly devoted to literature, science and art. Edited by V. K. Subrahmanya Aiyar, B. A. and E. H. Parameswaran, M. A., L. T., and published from Palghat. Subscription: Inland Rs. 3, Foreign Sh. 6.

This Journal deals with a variety of literary, scientific, religious, philosophical and general subjects. Short stories, cross-word competitions and such literary topics as would be useful to students are some of the features of the magazine, which are sure to render it popular in schools and colleges and amongst general readers. We wish all success to our new contemporary.

NEWS AND REPORTS

SWAMI SHIVANANDA¹ IN SOUTH INDIA

Srimat Swami Shivananda, President of the Ramakrishna Math and Mission, accompanied by Swamis Sharvananda and Yatiswarananda and party, started from the Headquarters at Belur on the 2nd May and reached Madras on the 11th. The Swamis broke their journey at Bhubaneswar on the way, and also visited Puri. They halted for two days at Waltair where Swami Sharvananda delivered a public lecture.

After a stay of about a month in Madras, Swamis Shivananda and Sharvananda left for Ootacamund on Thursday, the 3rd June.

SWAMI PARAMANANDA'S DEPARTURE FOR AMERICA

Swami Paramananda, President and founder of the Vedanta centre at Boston and the Ananda Ashrama at La Crescenta in California, who came to India in February last, sailed for America from Calcutta on Sunday, the 2nd May by S. S. Takada. He has taken with him Swamis Dayananda and Akhilananda to assist in the Mission work in San Francisco and La Crescenta respectively. The last letter we received from the Swamis was from Penang and was dated May 9th. They expect to reach San Francisco about the second week of June. We wish them all success.

THE RAMAKRISHNA MISSION STUDENTS' HOME, MADRAS.

Swami Saswatananda who left Madras for Belur on the 20th March to attend the recent Ramakrishna Math and Mission Convention as a representative of the Ramakrishna Mission Students' Home at Mylapore came back to Madras on the 1st June. He has resumed his work as warden of the Home.

Swami Devatmananda who came along with Swami Saswatananda, will also do educational work in the Students' Home. The Swami was one of the fourteen monastic workers of the Ramakrishna Mission Vidyapith at Deoghar in the Santal Parganas, Behar, and was living there for four years.

THE RAMAKRISHNA MISSION RELIEF-WORK AT MADARIPUR AND PURNEA

In the tornado-affected area of Madaripur in Faridpur District, the Mission erected 174 huts for the poor sufferers and spent Rs. 1,317-14-6 for the purpose. The Mission tenders its thanks to Srijut Surendra Nath Biswas for his hearty co-operation.

Cholera-relief work was done by the Mission in Purnea Dt. The total number of patients treated was 171, of whom 26 unfortunately died. Wells were disinfected, preventive medicines were distributed and instructions regarding precautionary measures were given to the people. The work is still going on.

OUR AMERICAN CENTRES

"A Western Disciple" has kindly sent us the following short note regarding our Vedanta centres in the United States of America. We trust it will remove some misconceptions, if any, in the minds of our readers, and acquaint them with the true facts:—

At present we have in America the following centres:

1. Vedanta Society of New York.
2. Vedanta Society of San Francisco, or The Hindu Temple.
3. Shanti Ashrama in California.
4. Vedanta Centre of Boston.
5. Ananda Ashrama in La Crescenta.
6. Vedanta Society of Portland, Oregon.

Swami Vivekananda started a class or centre in New York and then handed it over to Swami Abhedananda who was in charge of the centre for many years. Then Swami Abhedananda left New York, leaving Swami Bodhananda in charge of the New York Centre, and opened a Vedanta Ashrama in West Cornwall, which unfortunately is now defunct. Swami Bodhananda procured a permanent home for the Vedanta Society of New York in recent years and thus has established the Centre on a firm footing.

During Swami Vivekananda's last visit to San Francisco, a Vedanta class was formed. After he left, he sent Swami Turiyananda who took charge of it and established the Shanti Ashrama in California.

After Swami Turiyananda sailed for India, Swami Trigunatita came to San Francisco and established the Hindu Temple (the first one in the West, as the Swami used to call it), known also as the Vedanta Society of San Francisco.

Swami Prakashananda came to San Francisco to assist in the work of Swami Trigunatita. After the passing away of the latter, Swami Prakashananda took charge of the Hindu Temple, or the Vedanta Society of San Francisco, and gave a firmer footing to the work there.

Before Swami Abhedananda left for India, he came away from West Cornwall and opened another Vedanta Ashrama in San Francisco, independent of the Vedanta Society of San Francisco. This, however, died out with his leaving for India.

Swami Paramananda founded and established the Vedanta Centre of Boston and the Ananda Ashrama in La Crescenta, California.

A new Vedanta Society has been opened in Portland, Oregon, by Swami Prabhavananda, who came as an assistant to Swami Prakashananda.

This is all the history of the opening and establishment of the different Vedanta Centres in America.

THE COMPLETE WORKS

OF
SWAMI RAMAKRISHNANANDA

Vol. I, Price Re. 1-8-0.

THIS VOLUME CONTAINS

1. SOUL OF MAN
2. UNIVERSE AND MAN
3. PATH TO PERFECTION
4. NECESSITY OF RELIGION

These works are offered to the public in a combined form so as to make them cheaper and popular.

Sister Nivedita's Works.	Rs. A.	Swami Paramananda's Works	Rs. A.
Foot-falls of Indian History...	4 0	The Way to Peace and Blessedness.	
Religion and Dharma...	1 4	(Paper) Re. 1. (Cloth) 1 12	
Studies from an Eastern Home...	1 12	Vedanta in Practice	
Web of Indian Life...	2 8	(Paper) Re. 1 (Cloth). 1 12	
Kali the Mother...	0 14	The Path of Devotion. (Paper) Re. 1	
The Master as I saw Him	2 8	(Cloth) ... 1 12	
Cradle Tales of Hinduism...	1 12	Reincarnation and Immortality...	2 0
The Civic and National Ideals...	1 0	Faith as a constructive force...	2 0
Notes of some wanderings with the Swami Vivekananda...	1 4	Self-mastery...	2 0
The Northern Tirtha...	0 5	Concentration and meditation...	2 0
Hints on Education...	0 4	Spiritual healing...	2 0
Aggressive Hinduism...	0 4	Emerson and Vedanta (Enlarged Edn.)...	2 0
Shiva and Buddha...	0 12	Soul's Secret Door...	2 8
An Indian Study of Love and Death...	2 8	Self Mastery...	0 8
Sister Devamata's Works.		Problem of Life and Death...	0 8
Health & Healing...	0 8	Concentration and Illumination...	0 8
The Practice of devotion...	0 8	Universal Ideal of Religion...	0 8
Eastern and Western Religious Ideals...	0 6	Emerson and Vedanta...	0 6
The Development of the Will...	0 6	Power of Thought...	0 8
Sleep and Samadhi...	0 6	Principle & Purpose of Vedanta...	0 8
Robert Browning and Vedanta...	0 6	Secret of Right Activity...	0 8

The Vedanta Kesari Office,

Sri Ramakrishna Math Myslapore, Madras.



(6)

The Ramakrishna Vijayam

A Tamil Vedanta monthly conducted by the
Ramakrishna Mission.

Inland Subscription

Rs. 3.

Foreign

Rs. 4.

Old Volumes of Sri Ramakrishna Vijayam
available at cheap rates

Rates of Advertisements

Payable strictly in advance

	Yearly		Half-Yearly		Quarterly		Single issue	
	Rs.	A.	Rs.	A.	Rs.	A.	Rs.	A.
Full Page	90	0	48	0	25	0	10	0
Half Page	48	0	25	0	13	0	5	0
Quarter Page	25	0	15	0	8	0	3	0

N.B.—Cover pages charged 50 per cent. extra.

Special concessions to those who advertise for a long period.

Apply to:—

MANAGER, Vedanta Kesari or
Ramakrishna Vijayam,
Mylapore, Madras.

(7)

A New Book!

Just Out

Pessimism & Life's Ideal:

The Hindu outlook and a challenge
(With a criticism of Life and an interpretation
of History.)

BY

KAMAKHYA NATH MITRA, M.A.,
Principal, Rajendra College, Faridpur, Bengal.

REPRINTED FROM THE VEDANTA KESARI

PRICE Rs. 0-8-0.

Write to:

THE MANAGER, SRI RAMAKRISHNA MATH,

Mylapore, Madras.

PRABUDDHA BHARATA

A high class monthly on Practical Vedanta, setting forth
the lofty teachings of Sri Ramakrishna and the Swami Viveka-
nanda from a non-sectarian standpoint.

Conducted by the Advaita Ashrama, Mayavati, Himalayas.
Printed in an improved get-up, from Calcutta.

The 32nd year commenced from January, 1926.

Annual subscription: Rs. 3, Inland; Foreign 7s. or
\$1.50.

Please apply for catalogue to:—

THE MANAGER, "PRABUDDHA BHARATA,"

182A, Mukta Ram Babu Street, Calcutta.

"Prabuddha Keralam."

A Malayalam Monthly of the Sri Ramakrishna Asram (Yogananda Asram),
Alleppey, Travancore. Widely circulated throughout Travancore, Cochin, Mala-
bar and among Malayalees in all other parts of India, Burma, Ceylon, F. M. S.
and Mesopotamia.

Annual subscription: Inland, Rs. 2-0-0.

Foreign, Rs. 2-8-0.

For advertisement rates apply to—

THE MANAGER,

"PRABUDDHA KERALAM,"

Alleppey, Travancore.

JUST OUT ! MANTRASASTRA JUST OUT !

LALITASAMASRANAMA

Translated into English with
BHASKARARAYA'S COMMENTARY

BY PANDIT R. ANANTAKRISHNA SASTRY

(Second Edition) Revised & Enlarged, with Sanskrit Text

(First edition being out of print for more than 10 years) Demy 8vo 424 pp 2s

Price Rs. 4. By V. P. including V. P. Comm. 4—10—0.

For sale :—A large variety of English translations of Sanskrit books on different subjects and books in English on Hindu and other religions and the back vols. of some rare religious journals and also some select Sanskrit books. **Apply to :—**

T. S. NATESA SASTRIAR & CO., Oriental Booksellers,
MAYAVARAM, S. I. R. (SOUTH INDIA)

Tel :—KHADDAR.

THE TIRUPPUR COMBODIA COTTON PLANTING AND

KHADDAR MANUFACTURING COMPANY LTD.,

REGISTERED OFFICE, COIMBATORE, S. INDIA.

(INCORPORATED IN INDIA)

Authorised Capital Rs. 3,50,000 divided into shares of Rs. 10 each.

Paid up Capital Rs. 1,55,550.

The Public are requested to note the following change in the rate of interest on Fixed Deposits :—

8 per cent per annum for one year.

8½ per cent per annum for 2 years.

9 per cent per annum for 3 years.

Interest payable Half-yearly.

Wanted District agents on liberal pay and commission. Security Rs. 500 must be sent.

Apply to :—THE HON. SECRETARY.

INSPIRED TALKS

(WITH TWO ILLUSTRATIONS)

By Swami Vivekananda

Recorded by an American Disciple during the Seven Week's stay of the Swami at Thousand Island Park, America.

THIRD EDITION

This edition was revised by the late Swami Ramakrishnananda and he added also some notes where the Swamiji's utterances might appear to be abrupt and unconnected.

Price : Paper Ed. Re. 1-4. Cloth Bound Re. 1-12.

To be had of :—

THE VEDANTA KESARI OFFICE.

Sri Ramakrishna Math, Mylapore, Madras, S.

36. The Ramakrishna Kutir, Almora.
37. The Ramakrishna Tapoban, Dharchula, Almora.
38. Sri Ramakrishna Ashram, Kishenpur, Rajpore (Dehra-Dun.)
39. The Vivekananda Ashram, Shamlatal, Tanakpur P. O. Pillivit.

BOMBAY.

40. Sri Ramakrishna Ashram, Khar, Santa Cruz, P. O. Bombay.

MADRAS.

41. The Sri Ramakrishna Math, Mylapore, Madras.
42. Sri Ramakrishna Mission Students' Home, Mylapore, Madras.
43. Sri Ramakrishna Ashrama, Nattarampalli, (via) Jalarpet.

MYSORE.

44. Sri Ramakrishna Ashrama, Mysore.
45. Sri Ramakrishna Ashram, Basavangudi, Bangalore.
46. Sri Ramakrishna Students Home, Basavangudi, Bangalore.

KERALA.

47. The Ramakrishna Ashram, Trivandrum, Travancore.
48. Sri Ramakrishna Ashram, Haripad, Travancore.
49. Sri Ramakrishna Mandir, Tiruvella, Travancore.
50. Sri Yogananda Asram, Allepy, Travancore.
51. Sri Ramakrishna Ashram, Quilandy, N. Malabar.
52. Premananda Ashrama, Muttom, via Haripad, Travancore.

CEYLON.

53. Sri Ramakrishna Ashrama, Trincomali, Ceylon.
54. Sri Ramakrishna Vaidyeshwara Vidyalaya, Jaffna, Ceylon.

BURMA.

55. Sri Ramakrishna Mission Sevashram, East Rangoon.

FEDERATED MALAY STATES.

56. The Ramakrishna Math, Kuala Lumpur, F. M. S.

UNITED STATES OF AMERICA.

57. The Vedanta Society, 34, West 71st Street, New York, U. S. A.
58. The Vedanta Society, 176, Marlboro Street, Boston, Mass, U. S. A.
59. Ananda Ashrama, La Crescenta, L. A. Co., California, U. S. A.
60. The Hindu Temple, 2963, Webster Street, San Francisco, California.
61. The Shanti Ashrama, California, U.S.A.
62. The Vedanta, Society, Portland, Oregon, U. S. A.

TEMPORARY RELIEF WORKS.

1. Famine, 2. Flood, 3. Plague, 4. Fire, 5. Earthquake, etc.
1. Famine Works.—In District of Murshidabad in 1896—97, 1908 ; (b) In the District of Devagpur in 1897 ; (c) At Devagpur in 1897, 1919 ; (d) Dakshineswar in 1897 ; (e) Kishanghar (Rajputana) in 1899—1900 ; (f) (C. P.) in 1900 ; (g) Tipperah, Sylhet, Nookali, and Faridpore Districts Khudwa, in 1906—07, 1915—16 and 1919 ; (h) Diamond Harbour, 1916—17 ; (i) District of Puri in 1908, 1919—20 ; (j) Bankura District, 1915—1916, 1919 ; (k) Midnapur, Garbeta, 1919 ; (l) Barisal, Faridpur, 1919 ; (m) District of Balasore, 1915 ; (n) Khulank District ; (o) District of Manbhoon, Bagda, 1919.
2. Flood Relief Works—
- (a) Ghoga (Bhagalpur District) in 1899 ; (b) Behola Bishumpur, 1900 ; (c) North Bengal Flood Relief, 1918 ; (d) Ghatal to Hoogly District, 1909 ; (e) In Bankura, Hoogly, Howrah, Midnapur District, in 1913—14. (f) Birbhum, 1919 ; (g) In Muttra District in 1918 ; (h) Jenapur, Cuttack District, in 1918 ; (i) In Tanjore, Trichy, Coimbatore, Br. Malabar, Cochin and Travancore States in 1924.

PERIODICALS.

In English—The Prabuddha Bharata, published by the Adwaita Asram, Mayavati ; (2) The Vedanta Kesari, published by R. K. Math, Mylapore ; (3) The Message of the East, published by the Ananda Ashrama, La Crescenta Calif. (4) The Morning Star, Sri Ramakrishna Ashrama, Patna In Bengali—The Udbodhan. In Tamil—The Ramakrishna Vijayam In Hindi—Samarway. In Malayalam—Prabuddha Keralam.

Complete Works OF Swami Abhedananda

Vol. I Containing

**Self-Knowledge, Divine Heritage of Man, Re-incarnation
and Four Single Lectures.**

Hitherto the works of Swami Abhedananda were published only in costly American editions. We have arranged to bring out all his precious writings in two or three volumes of cheaper edition so as to place them within easy reach of all. The work that is out just now is the first of the series.

PRICE :

Indian Edition Rs. 3.

Foreign Edition Rs. 5.

Sayings of Sri Ramakrishna

(THIRD EDITION)

The most exhaustive and comprehensive collection, containing 1003 Sayings and Parables arranged and classified into chapters. A valuable glossary has been added at the end.

(Duxeen Re. 1-10; cloth Rs. 2.)

COMPLETE WORKS OF Swami Ramakrishnananda

**Part I: Containing Universe and Man, The Soul of Man,
The Path to Perfection and The Necessity of Religion.**

For a long time the works of the Swami were appearing in single volumes. In the present edition are combined four of his books in a cheap form.

Flexible binding ... Re. 1-8-0.

**Apply to :—THE MANAGER,
VEDANTA KESARI,
MYLAPORE, MADRAS.**

Editor : Swami Yatiswarananda

M. L. J. PRESS, MYLAPORE, MADRAS