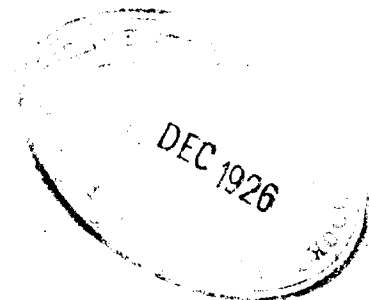


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The Vedanta Kesari

"LET THE LION OF YEDANTA ROAR."



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President : SWAMI SHIVANANDA.

Secretary : SWAMI SARADANANDA.

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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.

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THE VEDANTA KESARI

“Let the lion of Vedanta roar.”

- “Let me tell you, strength, strength is what we want
And the first step in getting strength is to uphold
• The Upanishads and believe that ‘I am the Atman’.”

—SWAMI VIVEKANANDA.

VOL. XIII] OCTOBER & NOVEMBER 1926 [Nos. 6 & 7

P R A Y E R

या देवी सर्वभूतेषु विष्णुमायेति शब्दिता ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥
या देवी सर्वभूतेषु शक्तिरूपेण संस्थिता ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥
या देवी सर्वभूतेषु मातृरूपेण संस्थिता ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥
चितिरूपेण या कत्स्नमेतद्व्याप्यस्थिता जगत् ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

To the Goddess who is called the All-pervading
Maya in all things,—salutations to Her, salutations to
Her, salutations to Her, salutations, salutations.

To the Goddess who exists in all beings as Power,—
salutations to Her, salutations to Her, salutations to Her,
salutations, salutations.

To the Goddess who exists in all beings as their
Mother,—salutations to Her, salutations to Her, saluta-
tions to Her, salutations, salutations.

To the Goddess who, pervading all the world, exists
therein in the form of Intelligence,—salutations to Her,
salutations to Her, salutations to Her, salutations, saluta-
tions.

SPIRITUAL TALKS WITH SWAMI BRAHMANANDA

(At the Belur Math)

THE SWAMI—Do you know why I seriously ask you all to devote yourselves heart and soul to the Lord? Our Thakur (Sri Ramakrishna) used to make us do all the necessary spiritual practices through constant pressure, when we were of your age. In boyhood the mind remains plastic like clay. So it gets an indelible impression of whatever it comes in contact with. So long as clay remains soft, you can give it any shape you like. But when clay is burnt, this can't be done. Your mind now is like unburnt clay. It can be moulded in any way you want. It is now pure and untainted. So it can be directed very easily towards God. If the mind is kept wholly occupied with the thoughts of the Lord from now, no foreign thought can disturb it. If the mind be firmly fixed on the divine idea, you need not have any anxiety about your spiritual progress.

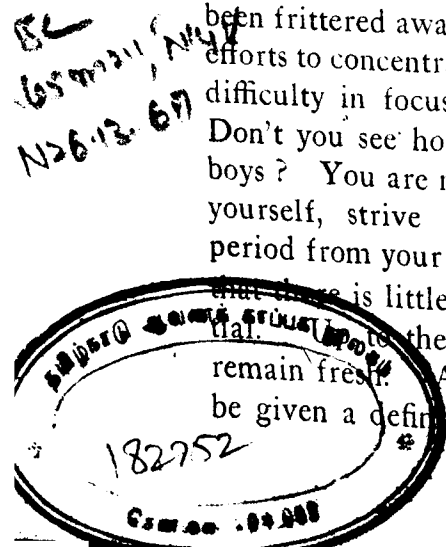
The mind is like a packet of mustard seeds. If the seeds get scattered once, it is very difficult to gather them. So I ask you to mould your mind before its energy becomes scattered like mustard seeds. When you will grow old and the energy of your mind will have been frittered away, you will have to make very strenuous efforts to concentrate; you will experience a tremendous difficulty in focussing the mind on a particular object. Don't you see how impressionable is the mind of little boys? You are now like them. If you want to mould yourself, strive for it with earnestness within the period from your sixteenth to your thirtieth year. After that there is little chance of achieving anything substantial. And that is the time when the mind can be given a definite shape. But one is to labour hard,

devoting one's heart and soul to one's ideal of life. Whatever impression the mind may receive during youth will last throughout life. So I say when you have determined to lead a holy life in order to realise God, strive your utmost from to-day. Your health is all right now. The mind also is very plastic. This is just the time for doing spiritual practices. Give a mould to your mind through constant struggle. If this period of your life passes away, little chance there will be to do anything afterwards. If you can leave a strong stamp on the mind during this period, if you can make God the be-all and end-all of your life, and if you can devote yourself sincerely to realise Him, you will be free from all sorrow and pain. No misery, no unhappiness will be able to throw you off your balance. You will become the inheritor of everlasting bliss and joy divine.

What does man want? He wants happiness and bliss. How he runs after it! What all plans he makes! What strenuous efforts he puts forth! But still does he get it? After many an attempt, after many a plan, he gets a rebuff. He plans again and again but to no purpose. In this way his whole life ebbs away. He has not the good fortune of enjoying peace and happiness at all. He labours hard like an ordinary labourer and in return gets sorrow and pain in life. He then departs for ever from this world. Thus he lives and dies in vain. And nothing better can be expected by one who runs after vain pleasures, forgetting the goal of life.

If you wish to attain real happiness, you must sacrifice all worldly pleasures and all attachment for fleeting joys, and then must direct the whole energy of your mind towards God. The more you will advance towards Him, the greater the bliss you will realise. The more your mind will get attached to the world and to sense-enjoyments, the more you will suffer.

Do you know what is the nature of man? He seeks only after pleasure, joy and merriment. And this



mistake is made from the very beginning. Ninety-nine per cent. of those who seek happiness do not know what it really is. So they grasp at whatever they find near at hand and believe they have got the thing they seek. But when they are disappointed, they take up something else. And when they fail again, they bemoan their lot. But see the fun of it—they are disappointed again and again, but still they will not change their course, they will not take up the right path. In this way they pass their lives only in receiving blows and bewailing their lot. To illustrate this, our Thakur (Sri Ramakrishna) used to cite the parable of the camel. The camel would never take good grass even if it is found close by. It knows very well that thorny grass makes the mouth bleed, but still it would not desist from eating the same. In a similar way, man suffers for want of good thoughts, good impressions and good desires.

You are boys—very young boys. Your mind has not yet received any evil impression from the outside world. So if you can struggle hard even from now, you will be able to get rid of life's sorrows and miseries.

Whatever riches you may possess, whatever chances you may have of living a happy and prosperous life, and however wide may be your circle of friends and well-wishers, you won't have real happiness. Sense-pleasures last only for a few minutes, or at the most for an hour; they do not last longer. And then comes a reaction of misery. Thus, reaction follows action. If one is to attain true and eternal happiness in life, one must aspire after that happiness which brings no reaction in its train. And wherein lies that true and eternal happiness? It lies in realising God. It is in this divine enjoyment alone that there is no reaction; all other kinds of enjoyments you can name are followed by this reaction. And you must know that wherever there is reaction, there is sorrow and suffering.

Never forget the ideal of human life. This life is not meant for whiling away the numbered days.

how or other in eating, drinking and sleeping like an animal, in idle gossip and the like. When you have been born as a human being, spurn all worldly enjoyments. Firmly resolve to realise God and attain infinite bliss. Flinch not even if you die in the attempt.

Why have you come away from your hearth and home in the name of our Thakur (Sri Ramakrishna), causing so much pain and sorrow to your parents? Is it not to realise Him—to get rid of the sorrows and sufferings of the world and attain peace and happiness everlasting?

Sincerely struggle then towards the ideal of life, so long as you have the strength of body and mind. By no means relax your efforts, saying that you will realise the ideal in time or that it will be possible only through the Lord's grace and so forth. It is idlers that talk all this empty twaddle. I don't want to give you any chance to idle away your time. If you are not earnest about striving hard, speak out clearly—"I have a desire to enjoy worldly pleasures." Say—"I have not got the sincere hankering for realising Truth—for attaining to God." Let your speech and your thought conform to each other.

When are you going to do spiritual practices? The best part of life, as I told you, is from the sixteenth to the thirtieth year. Do you hope that after wasting away these valuable years in useless pursuits, you will be able to take to spiritual practices in old age? Know that to think like this is what may be called cheating oneself—deceiving oneself.

EDITORIAL NOTES

THE PRIMAL CAUSE AS POWER

WITH the progress of science the dividing line between the so-called matter and force, and even between the so-called living and the non-living is fast vanishing away. And the modern scientist is coming to look upon the universe as the play of an eternal infinite energy manifesting itself as all things. The philosophical speculator also thinks of the primary cause as a limitless power expressing itself in infinite ways both in the worlds of matter and thought. "We are able to regard every phenomenon," observes Herbert Spencer very frankly, "as a manifestation of some Power by which we are acted upon; though Omnipresence is unthinkable, yet, as experience discloses no bounds to the diffusion of phenomena, we are unable to think of limits to the presence of this Power; while the criticisms of science teach us that this Power is Incomprehensible. And this consciousness of Incomprehensible Power, called Omnipresent from inability to assign its limits, is just that consciousness on which Religion dwells." Indeed, man's desire to fathom the depth of the mystery that surrounds him, and to find out the Cause of all causes began from a hoary antiquity into which history does not dare to peep. As the Upanishad tells us, earnest seekers after the Truth inquired even at the very dawn of India's religious consciousness about the Origin of things. They asked—"What is the cause of the Universe? Is it what is called Brahman? Whence are we born? Whereby do we live? Oh ye who know Brahman, tell us at whose command we abide, whether in pain or in pleasure." The seers of ancient India did not try to answer these momentous questions in any superficial way. Instead of limiting themselves to the domain of speculation, these mighty spiritual giants, devoted as they were to meditation and concentration, dived into the very depth of their being, and came face to face with the mighty "Power of the God of gods" from which all be-

ings are born, by which, when born, they live, and into which they enter after death. Creation, preservation and destruction are thus three successive expressions of the same Infinite Power.

THE MOTHERHOOD OF GOD

The devotee calls this Shakti or Cosmic Energy, the Mother of the Universe. She is the Prakriti—the Creatrix, or the Maya—the inscrutable Power of Brahman, and as such inseparable from It. "The Divine Mother," says Sri Ramakrishna, "is the same as God the Absolute. When thought of as inactive He is called the Absolute. Again, when He is thought of as active—as creating, preserving and destroying—He is called the Divine Energy or the Divine Mother." Thus in Her static aspect She is the Absolute—the One without a second. In Her kinetic aspect She is the Maya—the Power of the Lord, the great Mother who, —according to Sri Sankaracharya, "brings forth this whole universe, is neither existent nor non-existent nor partaking of both characters, is most wonderful and cannot be described in words." The Supreme can be thought of by man as either Infinite Power or Infinite Being. And of these two the aspect of Power at first appeals to him more than the other. The child as soon as he comes to self-consciousness finds himself in the lap of the mother who nourishes him with her life's blood, hides him in her bosom at times of danger and protects him from all harms. No wonder that he associates infinite mercy and infinite power with the idea of mother—the sweetest name he has ever known. The soul that becomes a child in the spiritual world also gives the same attributes to his Divine Mother. Truly speaking, God is "neither male nor female nor neuter". But man with his instinctive idea of a child ordinarily thinks of Him as father or mother. The Semitic religions believe that Eve was made out of a rib of Adam. Thus woman being inferior to man by her supposed Biblical origin, it is the idea of

fatherhood of God that appeals to them, but not that of motherhood which they brand as 'paganism'. But the Hindu worships God not only as Father but also as Mother. And he usually places the name of the mother before that of the father. "Let thy mother be to thee like unto a god! Let thy father be to thee like unto a god!"—enjoins the Upanishad. "Thou art Oh Lord! our mother and father." "My mother is the Goddess Parvati; my father is the great God Shiva. All the devotees of Shiva are my relatives, and all the three worlds are my own native land"—so says the devotee. The mother is mentioned first and then the father. She is a greater object of love and adoration than the father. "Mother and motherland are even greater than heaven itself"—says the patriotic Hindu devotee. That is why he thinks of God in the tenderest relationship of the Mother—the creatrix and sustainer of the whole universe.

THE MOTHER IN HER VARIOUS ASPECTS

The Hindu sages, all-comprehensive as they were in their outlook, did not fail to realise the Mother in Her various aspects. In the words of Sri Ramakrishna to the great Brahmo preacher, Sri Keshab Chandra Sen, "The Mother sports with the world, Her toy, under various aspects and various names". Now She is adored as the Goddess Unconditioned, Absolute, Formless. Again, She is worshipped in the Hindu homes as the Mother—the Consort of the God of Eternity and Infinity,—coming to Her children with Her blessings and protection. Further at the burning ghat She appears as the terrible Goddess of death, as the Dreaded Mother, the All-destroyer. And after death She takes back all beings to Herself. She "puts together the seeds of Creation". Is not death as real as birth and sustenance? Is not the cremation ground as real as the nursery and the home? If God is the Creator and Sustainer of the universe, is He not also the Great Destroyer to whom all beings finally go back after dissolution?

KALI THE MOTHER

The different aspects of God are represented by the wonderful mystical symbol of Kali—a dark-blue female form having a garland of skulls round Her neck, and standing on the white prostrate form of Shiva—the symbol of the Absolute. With two of her hands raised in the act of blessing and protecting, and with the other two holding a knife and a bleeding head respectively—Kali the Mother is the wonderful combination of compassion and terror, of life and death. She creates and sustains the universe. She also dances the dance of destruction. And She draws all beings unto Herself—the mighty source from which they come. Verily does Kali take the devotee from death to Immortality. Through the mouth of Vak—the woman seer of the Rig Veda, who identified herself with the Supreme Spirit—the Divine Mother spoke—"It is I who am the Governess of the universe and grantor of wealth. To Me Brahman is known as my Self. I am foremost amongst those to whom offerings should be made. The offerers of sacrifice place Me in many places. I assume many forms and make all creatures re-enter Myself." The weak and the faint-hearted, as Swami Vivekananda says, "put a garland of skulls round Thy neck, and then start back in terror, and call Thee 'the Merciful'!" But the heroic child of the Mother is he who is ever ready to see Her in happiness as in misery, in life as in death. Nay he even welcomes Her in Her terrible aspect as does the Swami—

"Scattering plagues and sorrows
Dancing mad with joy
Come, Mother, come!
For terror is Thy name!
Death is in Thy breath,
And every shaking step
Destroys a world for e'er.
Thou 'Time,' the All-destroyer!
Come, O Mother, come!"

SRI RAMAKRISHNA'S VISION OF THE MOTHER

Sri Ramakrishna worshipped and realised the Mother in Her manifold aspects. His adoration of Kali the Mother implied a childlike, ecstatic self-consecration to the Motherhood of God. And those who came in close touch with him could not but be deeply impressed by the ideal. Even the Rev. Pratap Chandra Majumdar, Keshab's foremost lieutenant, frankly acknowledged Sri Ramakrishna's influence on Keshab and his Brahmo Samaj when he wrote—"He by his childlike Bhakti, by his strong conceptions of an ever-ready motherhood, helped to unfold it (the ideal of God as Mother) in our minds wonderfully." Sri Ramakrishna realised the Mother in Her transcendent aspect as "the limitless ocean of indescribable Effulgence and ineffable Joy". Besides seeing Her in other forms, mild as well as terrible, he also realised Her in Her immanent aspect, and recognised Her in every woman whom he looked upon as Her incarnation. He therefore honoured every woman as his Mother, and could not think of Her in any other relation even in dream. "Women, whether chaste or unchaste, naturally good or bad," declared Sri Ramakrishna, "should be regarded as images of the Divine Mother," and he himself followed the precept to the very letter. "In the Aryan home," observed Sister Nivedita from direct experience, "woman stands supreme. As wife in the West,—lady and queen of her husband—as mother in the East,—a goddess throned in her son's worship,—she is the bringer of sanctity and peace." And the highest honour that a Hindu can show to woman is not to pay compliments to her for her youth and physical charms, which is in reality an insult to womanhood, but to regard her as the Divine Mother incarnate on earth,—an ideal essentially and traditionally Indian.

SRI RAMAKRISHNA AND MOTHERHOOD OF WOMAN

By his life and precepts Sri Ramakrishna vindicated the ideal of the Motherhood of God and woman. He

looked not to the body but to the Spirit. He renounced woman in her physical relation and realised her as the Mother Divine. A "renouncer of woman" though he was, he accepted a Sannyasini of extraordinary learning and spirituality as one of his Gurus, and under her guidance he passed through the most difficult spiritual practices of the Tantra, without swerving for a moment from his ideal of Motherhood. Just as he worshipped the Mother in the image of stone, so he worshipped Her in Her living images, nay even in the person of the holy lady to whom he was united by the ties of what the world calls marriage. The Rev. Pratap Chandra Majumdar, who spoke in the highest terms of Sri Ramakrishna's conquest of flesh and his divine relationship towards women, charged him with his "almost barbarous treatment of his wife". In his "Life and Sayings of Sri Ramakrishna," Prof. Max Muller justly defends Sri Ramakrishna against the charge. It was not at all possible for Sri Ramakrishna, fully established as he was in the ideal of Motherhood, to live *maritalement*. And the high-souled lady who was at once a wife, nun and disciple to him gave him her whole-hearted assent to lead the monastic life, and she herself took the vows of poverty and chastity. In thus renouncing the natural joys of a human mother, she became, as Sri Ramakrishna predicted, the spiritual mother of thousands of children who looked to her for inspiration and guidance in matters not only spiritual but also secular. "It is strange," very rightly observed Prof. Max Muller, "that a man of Mozoomdar's knowledge and experience should have considered the resolve of Ramakrishna's wife to live with him as a Sannyasini as barbarous treatment. . . . If she was satisfied with her life, who has any right to complain; and is love between husband and wife really impossible without the procreation of children?" Sri Ramakrishna's was a spiritual marriage. And the Sannyasin husband made the Sannyasini wife the partner of the Immortal Bliss he realised through his superhuman

spiritual disciplines. Each looked upon the other as the embodiment of the Divine. "I tell you frankly and truly," Sri Ramakrishna once told his wife, "that the Mother who is worshipped in the Temple is the same mother who has given birth to this body, and She again in another form is present before me as yourself. I always look upon you as an incarnation of my Mother Kali." Indeed, as the culmination of his spiritual practices Sri Ramakrishna worshipped his wife as a living representation of the Divine Mother. And we have it on the authority of Swami Saradananda—the Master's disciple and biographer—that at the end of the worship the twin souls—the worshipper and the worshipped—merged and found their real union in the consciousness of the One without a second. Says the Upanishad—"The husband is loved not for his own sake but for the sake of the Atman dwelling in him. The wife is loved not for her own sake but for the sake of the Atman dwelling in her." Sri Ramakrishna proved in his own as also his divine partner's life the glory of the sexless Self as proclaimed in the Hindu scriptures.

THE IDEAL OF MOTHERHOOD—A WORLD-NEED

Through the dispensation of Providence Sri Ramakrishna vindicated the glory of Mother-worship which in course of time came to be associated with corrupt practices that might imply anything but religion. Further, he realised and preached the grand Hindu ideal of the Motherhood of woman with a new force and meaning. Impelled by the spirit of the age, the modern woman wants to come out of her seclusion, take her place by the side of man, and share with him the joys and responsibilities of life. Everywhere there is now a freer association of the two sexes than ever before. But unfortunately men and women look more to the physical charms than to the glory of the Mother within. The cult of body-worship is gaining strength, and threatens to bring about a moral chaos spelling ruin to mankind.

And throughout the world there is therefore the urgent need of the worship of the Mother "whose external manifestations," as Swami Vivekananda puts it, "appealing to the senses madden men, but whose internal manifestations such as knowledge, devotion, discrimination and dispassion make man omniscient, of unfailing purpose, and a knower of Brahman." The Mother is to be worshipped in the right spirit through purity and devotion. Then and then alone will She be propitiated and pleased to open to man the gateway to immortality and bliss. It is therefore that the Shakta devotee prays to the Mother—"Thou art the eternal Power of the Lord. Thou art the seed of creation and the Supreme Maya. All this universe has been bewitched by Thee. Thou, when pleased, art the Cause of the salvation of men. All women without exception are parts of Thee. By Thee alone, O Mother! is the universe filled. How can we praise Thee who art beyond the highest praise? Be gracious, O Mother of the world! Be gracious, O Queen of the universe!"

THE PLACE OF SRI RAMAKRISHNA IN INDIAN NATIONAL RECONSTRUCTION

By Swami Siddheswarananda

SRI Ramakrishna is not merely a personality but also a principle. As his teachings are the true echoes of the Vedas and the Upanishads, they will ever remain eternal. Apart from the guidance and peace they give to individual spiritual aspirants, Sri Ramakrishna's life and teachings form the foundations on which a truly reconstructed India can be built. Swami Vivekananda has said in reply to the Calcutta address of welcome : " If this nation wants to rise, take my word for it, it will have to rally enthusiastically round his name. " A superficial reader may find in these bold words of the Swamiji only the veneration of a disciple for his Guru couched in superlative terms. But a deeper student of the life of Bhagavan Sri Ramakrishna will have to agree with the Swamiji that his was " the most marvellous manifestation of soul-power that you can read of, much less expect to see. I do not care in what light you understand this great sage, it matters not how much respect you pay him, but I challenge you face to face that here is a manifestation of the most marvellous power that has been for several centuries in India, and it is your duty to study this power, to find what has been done for the regeneration, for the good of India, and for the good of the whole race through it. Aye, long before ideas of universal religion and brotherly feeling between different sects—were mooted and discussed in any country in the world, here, in sight of this city, had been a living man whose whole life was a Parliament of Religions as it should be. "

The first contribution of Sri Ramakrishna to the growth of the national consciousness was to re-emphasise the spiritual duties of man. Many of us are not yet men, but merely " candidates to humanity ". One of the trite

sayings of the Master is that a real man is verily he in whom has dawned the consciousness that he is a man as contrasted with the brute. The Master constantly reminds us of the truth of the poet's words—

" Unless above himself he can
Erect himself, how poor a thing is man ! "

To train the mind to function on the mental and spiritual planes is the privilege of man alone. Society in India is made up of men, the generality of whom believe in this privilege. And the Indian society is our nation. It has been often remarked by our critics that there is no nation in India and the national idea we are forming now is not native to the genius of our peoples. But if we widen our definition of a nation and find in any community of peoples the guidance of an immanent ideal, with instruments to work it and heroes who have realised it, we can then undoubtedly remark that the sure foundation of nation-building exists in India. The only way to quicken the national consciousness is to strengthen this foundation. In our motherland, from time immemorial, we find the basic materials for the national edifice, and because these still remain sound and strong, we can challenge any critic who makes out any theory to show that we are not a nation. This immanent ideal in India had been and is the acquisition and application of the supreme knowledge. Our society has grown up throwing out from its bosom worthy representatives of our culture, who have realised the Indian ideal of life and by whom the work of national reconstruction has been accelerated. Oftentimes the ideal of life was forgotten and the Indian Samaj (nation) through which opportunities were given to realise it was about to be wrecked. Then came the great heroes of our culture, who reminded us of the ideal and when the consciousness of the ideal was re-enlivened, the nation automatically used to become elastic enough to adapt itself to the requirements of the times. Such a forgetfulness came over the Indian mind in the beginning

of the nineteenth century and hence was the advent of Sri Ramakrishna to remind us of our duties as men. When the ideal of true manhood becomes accepted by the majority of our peoples, once again our nation will rise and become vital enough to make us grow into godliness and purity. So the first contribution of Sri Ramakrishna to the growth of our national mind is to recapitulate to us the primary duties of man.

Another great idea which the Master has given unto posterity, which is also necessary for reconstructing a national India is his message of harmony of religions. This idea is not a hypothesis or a vain postulate. It has come out of the very depths of his realisation. This is an age of cosmopolitanism and any attempt to narrow down opinions would be prejudicial to the formation of mass-consciousness. And when these opinions happen to be based on religious convictions, the danger that will result to society from touching on the delicate constitution of the mass-mind which views with alarm the slightest disturbance or innovation in the sphere of religion, cannot be overestimated. Indian society could not for several decades meet in a common cause; for it lost all its power to produce men of the first spiritual magnitude and had become moribund and inactive. So people could see only the wide differences existing in social groups. The Hindu, the Christian, the Muslim, the Parsi and the Jain could never dream of anything common in their everyday life. So they felt themselves totally isolated and as spiritual education was not given to them, they began to exaggerate the individual importance of the religions of their respective communities. They did not know that if the Christian could retire into his chapel and kneel and pray earnestly even as Jesus Christ had done, resisting all the temptations of Satan, he would reach the same plane of mystical consciousness which a Hindu would attain by his fasts and vigils and worship; or that the realisation of the Muslim when he remained closeted in the mosque with his Maker and

prayed for that resignation to the will of God for which Islam stands, was in no way inferior to that which a Jain, Parsi or Buddhist would have, if he also like another Siddhartha Gautama were to make an adamant determination not to move from his seat until the Reality was intuitively perceived. There were not earnest men in all the social groups of India to attempt to realise this harmony. They could not understand that just as all the jackals cry in the same pitch, so also in expressing the beauties of final realisation, all the great teachers of the different religions have taught truths that are fundamentally the same. But the followers of the various denominational faiths could only perceive their differences, and this has strengthened the clash of political and social opinions which has to-day produced a conflagration the flames of which have not yet been extinguished. If all the important religionists had sent forth their representatives to practise communion with God, they would all have embraced one another in discovering that all of them had realised the same God. But this was not to be and as a result, this experiment was tried in the life of a single individual—Sri Ramakrishna—who became Hindu, Christian and Muslim in turn and declared that the standpoints of all these communities were the same. So no one need change his religious faith. What is necessary is only a sincere and yearning heart that would not cease from its quest till Truth is felt and realised. In following the different religions Sri Ramakrishna evinced an intense interest in them which was not merely an academical one. He went through the proper disciplines prescribed by these different faiths, assuming for a time, the modes of dress and manners of the particular community whose religion he practised. And he found out that the externals of one sect, though abhorrent to another, were useful for spiritual progress. Thus he showed a way to peace among religious sects based on the toleration of even the non-essentials of each.

The Sarvadharmasamanvaya—the synthesis of all religions—which Sri Ramakrishna realised was not any cheap eclecticism in which the fine flowers of all the variant faiths were garlanded into a beautiful bouquet. It was a Dharma discovered by the Master as a message for the Yuga (age), on which all communities can unite without deviating the least from the really spiritual traditions of their individual faiths, but on the other hand making their faiths dynamic and living. The mythological and theological aspects of each faith are only intended to make its votaries stick to their own path with proper Sraddha (devotion). If we look only to the externals, we can only find diversity. Different methods were resorted to by the Acharyas (teachers) to effect the introversion of the mind meditating on God—the Antarmukhibhava (introspective mood) leading all to one and the same goal.

We are now realising that a true unity of the races in India cannot be gained on a political platform. Unity can only come when we recognise that the cultural aim of all religionists is to take us to God. Sri Ramakrishna proclaimed this truth and he is therefore our national hero. When communities are to-day flying at each other's throat, there comes to us this message of the Samanwayacharya—Teacher of Harmony—of the modern epoch, advising us to stick to our professed faiths and practise religious Sadhanas (disciplines) to uphold the truth of the teachings of our particular denominations. Hinduism can never make all the Indian population Hindu, nor Islam can succeed in converting the whole of India to Mohammedanism. But both can succeed in creating a public opinion which will help them to sink their differences and to recognise all spiritual paths as best suited for their respective followers to take them to the divine goal. This message is urgently wanted now in India in any progressive work of national reconstruction, and we shall ever remain indebted to the Master for showing us by the experiences of his

life that such a cultural unity can be brought about within the field of everyday life. It may satisfy the selfish interest of some to fan prejudices. But they do not understand the critical state through which we are now passing. Should this realisation of Sri Ramakrishna remain with him alone and not benefit us? If meetings and congregations held to honour the Master cannot infuse in us a positive respect for all religions and cannot stimulate us to endeavour building a cultural ark to carry the heterogeneous population of India from all chaotic internecine disturbances to a safe haven of mutual co-ordination, sympathy and love, then we are far away from recognising the greatness of the Master and shall be hindering and not hastening the work of national reconstruction. Sri Ramakrishna is our national hero, because he has shown how a true unity of all the peoples of India can be achieved on the cultural basis of mutual goodwill and sympathy.

If the Dharmasamanvaya (harmony of religions) forms the most important contribution of the Master to the progress of the world-thought, the Bhavasamanvaya (harmony of ideals) he formulated is equally important for us. It was on this Bhavasamanvaya of the Master that Swami Vivekananda based the Upasana (worship) for the modern age. With a prophetic vision Swamiji discovered "the inseparable and complex relationship between Dharma as expressed in the life of the citizens and Dharma as expressed in the ideals of the sannyasin's life." In India citizenship is not to be considered as a right to squeeze for oneself the largest amount of social happiness, but it should be accepted as a duty to sublimate and harmonise the rights of living in a social polity with the privileges of the soul of man to express its inner urge for ultimate freedom and emancipation. This was a new contribution to the thought of India which the Swamiji learnt from the experiences of his Master.

To infuse manliness into a nation sunk in lethargy and indolence the only means is through work and work

alone. But work as Yoga (means to communion) is intended only for certain temperaments. How to prescribe work for all as a Sadhana (Spiritual practice) without injuring individual Bhavas (ideals)? Can the country be saved from an atrophy of its religious instincts if work alone is emphasised? Those who have not understood the real relationship between the lives of Sri Ramakrishna and Swami Vivekananda are apt to think that the work initiated by the Swamiji was a departure from the line of thinking of the Master and was a violation of his behests. But it is not so. The Swamiji alone was able to recognise in his Guru, the divine messenger, who has come to deliver India from her narrow-mindedness that has weakened the spiritual stamina of the race.

Once Sri Ramakrishna was in a mood of compassion for suffering humanity. He was in an exalted state of consciousness in which he was muttering to himself in half-disjointed sentences: "Jeeve Daya, Jeeve Daya"—"compassion to the living, compassion to the living." But the emotion that he was steeped in was suddenly disturbed by a counter wave and in a very troubled manner the Master chid himself: "No, no, it is not compassion to the living—Mother! who am I to feel compassion? It is all You, all You alone that exist as the living. So it is Jeeve Seva, Jeeve Seva—it is service, it is service to the living." This change in the mood of the Master was inexplicable to most of his disciples. But there was one amongst them whose keen intellect could discern its real meaning. Vivekananda remarked that this utterance of the Master was a revelation to him and that a potent solvent had been found to unite all the divergent temperaments of the land in the common cause of service to the motherland. And in one sweep of his imagination Swamiji saw the birth of a new India, born out of the Shakti (power) that will be infused in the country through Seva or service. This compassion to Jivas (living beings) was also one of the cardinal features of the Vaishnavism of Sri Gauranga.

In and through this universe it is the Energy of the great Lord that is manifesting and it is our duty to perceive this truth. When one knows that it is God who has become all these (*Vasudeva sarvamidam*), who are we to feel compassion? Compassion can be felt only for an inferior object. But when we are made to understand that we are surrounded by God and God alone—*Isavasyamidam sarvam*—it is our duty to kneel down and serve God in His manifold forms. Selfish ignorance makes us feel that we are separate from the universe, that we are all in all, and that our satisfaction lies in adding to our possessions. This selfishness has been the cause of all our misery in life. But true religion says—"Open your eyes, look round, and see God and God alone. What will you do when God appears in flesh and blood before you? Will you feel compassion or will you kneel down to pray and serve? You are surrounded by the weak, the poor, the destitute, and the miserable. They are all the forms of Narayana. He has become all these out of mercy for you. He gives you innumerable opportunities to widen your outlook and broaden your heart." This is the Seva Dharma (gospel of service) which Swami Vivekananda has popularised as the only means to ameliorate the condition of his countrymen—to bring them out of the depths of animality to the position of men and gods on earth.

All temperaments can unite under the banner of Service. When the Bhakta (devotee) tells his beads and meditates in the cavity of his heart, he has to focus his mind on a Divine Form. But the ideal of service demands him to open his eyes and see his Chosen Form existing all around him. When Sri Ramakrishna had once gone out into the garden, he was in need of a mug of water. There was none close by to serve him and so he was calling out to some one to come and help him. But underneath the Panchavati (the group of five trees at the foot of which Sri Ramakrishna went through various religious practices), there was a devotee who was

meditating. Seeing that he was unmoved, Sri Ramakrishna remarked in fun—"Look! He on whom the devotee is meditating is stranded outside for want of a cup of water." This illustrates a great truth. We see the very presence of the living God around us and is it not our foolishness to discard His presence and seek Him somewhere else? The ideal of service wants us to serve Him, nurse Him, and make Him comfortable. He, the Almighty Lord, does not require any service from us, in a higher sense. But out of compassion He has taken upon Himself all the sorrows, miseries and diseases of life so that we humble mortals may have an opportunity to serve Him in the various forms He has assumed for our sake. So let us worship these living Narayanas and become blessed. In the state of his highest realisation, the Bhakta (devotee) will see the form of his Ishtam (Chosen Ideal) and nothing else around him, just as the Gopis realised that the trees, cows, shepherds and they also had all assumed the form of Krishna. If that be the highest realisation, why not train the mind to perceive our Ishta Devata (Chosen Ideal) from the very start of our spiritual life? Let us make this our Sadhana (spiritual practice) from the beginning and our Siddhi (realisation) shall be nearer at hand.

A Jnani (man of Knowledge) with a differently constituted mind can take up this Karma Upasana (worship through service) without breaking away from the path of his Sadhana (spiritual practice). He wants to deny his little self, but is unable to progress, because when he faces the world, he finds that he is the self-same old selfish being. Even the great Sankara felt this selfishness when he asked a Chandala to clear away from his path on the ground of the Chandala's being a low-born man. He had his mind opened to him by the so-called Chandala who was none else than Lord Visweswara Himself. A Jnani (man of Knowledge) cannot be evolved out of any tall talk regarding the Universal Self and such other terms. What is wanted is hard and sincere practice.

Why not begin to feel then that the cobbler, the pariah, the destitute, the illiterate, and the miserable, are our own flesh and blood, our own brothers, nay even our own Self? This method of spiritual practice will certainly take us nearer the goal.

For a Karmi (man of Action), the path of Service is the best. His ideal is to perceive intense activity in the midst of inactivity and inactivity in the midst of intense activity. He has to realise that Samatwam (sameness) which comes from real Yoga. All the differences in his mind-stuff are caused by feelings and perceptions of difference. These can be removed and his mind can be calmed by educating it through counter-suggestions when he comes into contact with real life.

In the beginning a man has to train his mind with effort to this way of thinking. It may not come spontaneously. Are we seeing God when we do our Japam (repetition of the Lord's name) from the very start? No, we have to place ourselves in a world of intuitive imagination. In course of time, the form of God we meditate upon will become a living reality to us. So also, by Seva (service) we will feel in time that those whom we serve are none else than God Himself.

This practice of Seva (service) would also bring into intimate contact all the heterogeneous elements in our national life that make combination impossible at present. In short it will make India a nation.

Our country is fast sinking into ignorance and poverty and misery. We have discarded a very large number of our countrymen as untouchables and unapproachables. As has been remarked by Swami Vivekananda, the doom of India was sealed the very day we coined the word Mleccha. And in one of his violent moods of patriotic fervour he proclaimed that for another fifty years we should throw away our gods and goddesses into the Ganges and worship the living God alone—the Virat—our nation.

The time is now most opportune for practising the ideal of Service. Never before has India seen so much misery and suffering as it sees to-day. Let us all therefore be ready to nurse the God in the form of suffering humanity. In all our fasts and vigils, in all our conferences and assemblies, let us all have this one aim of Indian national reconstruction in view—a reconstruction based on the realisation of Sri Ramakrishna—Jeeve Seva or service of living beings,—and then out of our land will arise heroes who will represent its best culture.

THE DOCTRINE OF EXPERIENCE AS THE ONE SELF

BY PROF. K. SUNDARARAMA AIYAR, M. A.

III. THE INQUIRY INTO THE SELF—ITS EXTENT AND VALUE

OF the three great source-books of the Vedanta Doctrine of Experience, the *Sariraka-Mimamsa Sutras* of Vyasa is the one which attempts to present it as a complete and harmonious system. Without Sankara's Bhashya the Sutras would have remained a mystery outside the school of disciples to which it belonged. In the Bhashya itself there are numerous pitfalls, dark corners, lanes and alleys, shoals and depths where we are apt to get entangled if we discard the help of the enlightened disciples of to-day who preserve and can impart the spirit of the teaching and the traditions in which it is embodied. The doctrine is now as ever imperfectly understood by outsiders, and hence have risen all the controversial troubles and distractions among the champions of the different schools. The Bhashyas themselves are invariably taught to the disciples of each school by authoritative expounders and it would have been best that this ancient practice had been strictly adhered to, though it may seem intolerable or inconvenient in a turbulent, meddlesome, and

iconoclastic age in which democratic standards prevail in every department of life. But even before the present epoch of unflinching curiosity and wholesale publicity had arrived, Sankara's system began to be attacked by aggressive opponents of rival schools and was even then defended with zeal and effectiveness by its own eager and enthusiastic adherents. A great and even unrivalled polemical literature has grown up and is still receiving slight additions, but fortunately only at distant intervals of time.

The Maharshi Vasishtha, a mind-born son of Brahma who is regarded as the *first* living soul (*Prathama-jiva*) who realised the Self-Effulgence of the Innermost Bliss of the One Absolute Experience, has said:—"The one remedy for the never-ending, still-beginning disease of Samsara—*i. e.*, the successive lives of wandering in various regions of the phenomenal universe—is the inquiry 'Who am I?' 'Whose is this Samsara?' etc. It ceases when true discriminative knowledge is attained." When the first Sutra of Vyasa speaks of "the desire to know Brahman" (*Brahma-jijnasa*), the word *jijnasa* has been given the transferred—*i. e.*, not the actual, but the intended—meaning (not the *sakyartha*, but the *lakshyarth*), *viz.*, *vichara*, or act of inquiry. The reason given for the change is that desire is only a *feeling purely within* the mind, and not an *activity* expressing itself outside such as is implied in the attempt to know the absolute Self which is beyond the mind by instruction from, and discussion with, a qualified teacher. Now, we have to raise and answer the question whether the inquiry into, and exposition of, the Vedanta Doctrine of Experience—or Illumination Absolute which is to lead to the liberation from the phenomenal life of Samsara—is to include the entire range of controversial literature above referred to,—or only the Bhashyas of Sankaracharya together with the necessary explanations of such obscurities and difficulties as may arise therein with the aid which can be derived from his immediate disciples or others who have subse-

quently rendered a similar service,—or lastly, only such simple personal instruction as the Guru (to whom the disciple resorts) thinks necessary and desirable for the attainment of the latter's aim of mental enlightenment and the resultant realisation of the self in truth and in spirit.

The answer is or seems simple enough—viz., the nature of the effort needed depends upon the present spiritual status or stage the seeker has attained in his journey towards the goal. But such an explanation is too vague and general to give satisfaction,—and so we must enter into more detail. For, we must not forget that the Vedanta is not a mere speculation or theory, or an occupation for learned leisure, but implies a life of practice according to a qualified Guru's instructions in order to gain certain spiritual values. The processes known as Sravana and Manana are together intended to serve as a method of *logical* and *metaphysical* inquiry into the contents of the Upanishads so as to ascertain the purport of their teaching in regard to reality and the true method of realising it. The process of Yoga or Dhyana consists in the practice of certain methods of mental concentration so that it might serve as a means to the Innermost Bliss of the Absolute Experience which is "One" only without a second, and which, when realised as truly taught by the Veda and Guru, will remove even while we are here, the miseries of life within the limits of the universe of phenomena.

All these processes may together mean much or little for the disciple, and that depends upon the disciple's own stage of spiritual development. In the case of one in a highly advanced stage, the teaching conveyed by such sentences as "not this, not this" (*neti, neti*), "*here*" (i. e., in the Self) there is no plurality at all" (*neha-nanastikinchna*)—from the Brihadaranyaka-Upanishad—is enough to destroy the error (or illusion) that the external world of matter alone is real and to make the Innermost Bliss of Self shine in all its glory. It is such ad-

vanced disciples that Sankara has in view when he says in an oft-quoted passage:—"If such sentences as '*neti, neti*' are enough to produce the illumination of the Self in those who desire to get rid of the bondage of life in the world of phenomena, then the reading of the Three Prasthanas will turn out to be similar to the discovery of a rat by the process of digging out a whole mountain to its foundations underneath." It is only for the less advanced disciples that the Vedas intend—and in the measure proportioned to each—the processes of Sravana and Manana which prepare the ground for the practical processes which lead to the interior self-illumination of the Bliss which is one and absolute, and beyond all phenomenal limitations. We shall just mention two or three passages with a view to show with what unanimity the Upanishadic texts proclaim the truth, though the expressions used may slightly differ in different contexts according to local requirements. The *Kena-Upanishad* speaks of the Self within us as "the eye of the eye," "the ear of the ear", "the mind of the mind," etc., and then proceeds to give the significant and expressive teaching:—"Know *That* (the Self) alone to be Brahman, not *this* which you are engaged in serving with engrossing and absorbing diligence,"—this latter object being *external* and *material* in its own place, nature and extent, viz., the material body, the five senses and their objects, the mind, and, lastly, the personal god one worships and his images of all kinds. The Taittiriya Upanishad (Brahma Valli), the Mandukya-Upanishad, etc., give the same teaching in essence, though seemingly different. The former refers to the *five* sheaths (*Kosas*) of the innermost Brahman,—the latter to the *three* bodies (*sariras*) or conditions (*avasthas, sthanas* or *upadhis*) of the Brahman or Atman which is *Turiya*—i. e., the fourth, or the unconditioned. The numerical simplicity of the latter—*three* conditions or quarters (*padas*), instead of *five* sheaths (*Kosas*) as in the former—is only one of mere seeming. For, the *sukshmasarira* or *svapna-avastha* (of the Man-

dukya) includes the *second, third, and fourth kosas* (viz., the *pranamaya*, the *manomaya*, and the *viññāna maya*) of the Taittiriya. The *annamaya* and *anandamaya* of the Taittiriya correspond to the *jagrat* and *sushupti* of the Mandukya.

The distinctive feature of the teaching in the Mandukya Upanishad—that which is not brought out so clearly or fully in the Kena, Taittiriya, or any other Upanishad—is the contrast between the *vyashti* (separate, individual) and the *samashti* (collective, universal) aspects of the various conditions or bodies (and the personalities appropriate to each) in the phenomenal life of the universe. But the distinctions, whether of bodies or personalities do not affect the one absolute reality, the innermost Self, which is undifferentiated and nondual (*advaita*). Further, even in the phenomenal universe, the part (*vyashti*) is included in—and, therefore, not different from—the whole (the *samashti*). Furthermore, the individual (and small) personalities—the *vyashti jivas*—associated with partial conditions, bodies, or states in the phenomenal world are distinguished from the big personalities associated with the universal or collective aspects of the same world only to help the former in meditating (*Upasana*) upon the latter so as to attain to the spiritual fruits and developments thereby attainable. These methods of meditation are the various *Vidyas* (or *Upasanas*) taught in the Chhandogya-Upanishad. But in all these *Vidyas*, the consciousness of the difference between the individual (worshipper's) personality and his God's collective (or universal) personality forming the object of his worship remains persistent; and the aim in each and all of them is to reach the high status and gain the gifts—happiness, power, dignity, etc.—aimed at or attainable through their right and eager performance. In this connection we may point out two circumstances worthy of remembrance. In the first place, the three universal (or collective) personalities—and their appropriate methods of meditation—do not stand on the

same level. The Gods known as Vaisvanara (for *sthula-samashti*, the collective *external* material body) and Hiranyagarbha (for the collective *internal* or mental body) are on a level far inferior to the supreme deity, the personal God known in India as Isvara (presiding over the *collective* causal body or *Karana-sarira*) who is the omnipotent creator, sustainer and destroyer of the universe. The meditation on Vaisvanara leads to a kind of happiness only analogous though quantitatively superior, to what we ordinary men experience here without such meditation. The worship of Hiranyagarbha leads to the joys of Brahma-loka,—but the worshipper here has to wait till his deity's official duties cease, and then passes with the latter into the state of *Mukti* (liberation from phenomenal life in the universe). In the *second* place, all these processes of meditation are taught chiefly (or only) with a view to produce *Vairagya*, the absence of all desire or craving for all transient states of happiness in the worlds above, however superior to those allotted to us here. Some Vedantins, however,—but they do not belong to our Monistic school—claim that the worship and meditation of Isvara (the omnipotent and omniscient God who presides over the *collective* causal body or *karana-avastha*) leads to a permanent state of pure spiritual happiness in a high and exalted state of existence (or world) called Vaikuntha (or Kailasa) which is beyond all merely material—and therefore low and unsatisfying—associations, as being made of pure *Sattva-guna*, and not mixed up with the two other material substances known as *Rajas* (desire-element) and *Tamas* (the element of inactivity arising from incapacity to discriminate truth from error). Even granting that such a world (or state of existence) exists, it does not rise beyond the sense of separateness (or duality) existing between the divine creator and ruler and the creatures over whom he rules and dominates with unquestioned sway. The Upanishad distinctly states:—"Fear exists so long as there is a second"; "When Unity is perceived, where is

ignorance or sorrow?" Only when the sense of separate-ness arising from the idea of pluralism (i. e., from the existence of the individual selves, the worlds above and below, and the supreme personal Lord of the universe) vanishes can we transcend the state of Samsaric wandering and reach the Innermost Bliss of Self, the One only without a second.

All that we have said above may be summed up by referring to the various grades of aspirants (*adhikaris*) after spiritual progress and values recognised in the Vedanta. *First*, we have the one who has reached the highest stage (*uttamadhikari*)—referred to in a passage above quoted from Sankaracharya's *Paramartha-Sara*—who, the moment his teacher explains the true purport of one (or more than one) such passage as "*Neti, neti*," attains to liberation from the bondage of material existence and realises the Self in all its glory. *Secondly*, we have one in the middle stage (*madhyamadhikari*) who is taught the four Maha-Vakyas (great sentences) in their full significance, and that is followed by the intended result, viz., the same liberation and self-illumination as before. The best known of these Maha-Vakyas is *Tat-tvam-asi* (That thou art), and is ordinarily designated as the *Upadesa-Vakya*, "the sentence containing the instruction" regarding the one absolute reality, the Innermost Bliss (of Love), the Atman. The teaching is followed by the disciple's proclamation of his self-illumination as contained in what is known as the *Anubhava-Vakya* (the sentence proclaiming the experience)—viz., "I am the Brahman" (*aham-Brahma-asmi*). *Thirdly* we reach the man in the lowest stage among the aspirants after the ultimate knowledge of the Vedanta,—the *adhamadhikari*, for whose benefit the Bhashyas on the "Three Prasthanas" are fully and at length taught so as to remove all doubts and difficulties and thus to enable the seeker after the absolute Experience, the one Self, to devote himself, without haste and without rest, to the practical methods leading to the same final accomplish-

ment as before. *Lastly*, there is one in a stage lower than the lowest (the *adhamadhama-adhikari*) in which the mind of the seeker is ever apt to be influenced by the objections advanced against the Monistic Doctrine of Experience by the followers of Pluralism in one of its numerous forms and by the arguments by which they seek to establish their own theories and creeds. Such a man is ever engaged in the interesting pastime and absorbing pursuit of endless logomachy and logic-chopping, but he never advances a step while here towards the attainment of the goal of life. He is the counterpart of the European type of philosopher whose supreme aim is ever to investigate and build up a synthesis and system, but never to reach or scale the pinnacle of a wisdom which enchants and enchains us both by its source in the Holy Vedas (as Schopenhauer himself calls them) and through our direct and soul-filling contact with those teachers and sages of to-day (and of the past) who represent the continuous and unbroken chain of an inspiring and elevating tradition which loses itself in the loving and gracious heart of the Supreme Lord of the Universe.

RELIGIOUS BASIS OF INDIAN LIFE*

BY SWAMI SHARVANANDA

TO understand the soul of a nation one should study the internal as well as the external aspects of the history of that nation. Such a study is essential for us to see what constitutes the soul of India.

The history of our race goes back to scores of centuries; it is older than the Vedas which, according to some Western scholars, might be dated about four thousand years before Christ, but, according to our traditions, several thousands of years before the Christian era. Wherein lay the soul of the nation? How did it mani-

*Notes of a discourse given at the Ramakrishna Math, Mylapore, Madras.

fest itself before, how is it manifesting itself now, and what will be its future destiny?

One thing that was predominant over all others in the thought-life of the ancient Indo-Aryan race was its search for the Truth. Throughout the period of the Rig-veda the lives of those who are known to us as Rishis (seers) were moulded by the spiritual ideals. They realised through their intuition and inspiration that the material values of life would not stand the scrutiny of reason and would not be eternal. While the other nations of the world were groping in the dark, the ancient sages proclaimed to the Hindu society—"Hear! O Ye Children of Immortality and all those who reside in the upper spheres! I have realised that Supreme and Eternal Being who is beyond all darkness, and by knowing Him alone one can transcend death and attain the *summum bonum* of life." It was on this principle of realisation that the whole Hindu society was built. This was its bed-rock. This was the keynote of the entire Hindu culture and civilisation. The scheme of society was formulated in such a way that every individual would be helped to progressively realise the highest ideal. By this means men in different grades of evolution were helped to rise higher and higher, through a graduated series of discipline, cultural and spiritual, till they became perfect.

First of all, the Aryans placed before the whole society the Mantra-Drashta or the Seer as their ideal. He was the Paramahansa, the man of God-realisation. They also saw that men could be divided into four types according to their Gunas (qualities). First came the man who was evolved to a very high degree both intellectually and spiritually. He was the Sattwic man. Next came the man of prowess whose chief characteristics were high ambition and intense activity and who had also a taste for intellectual and spiritual culture. He was the Rajasic-Sattwic man. Then there was the man whose mind and heart were not so developed but who was self-

centred—the Tamasic-Rajasic man. And lastly was to be found the Tamasic man who was full of ignorance and inertia. These types were respectively called the Brahmin, the Kshatriya, the Vaisya and the Sudra. They form the four Varnas (*lit.* colours). Varna here means the colour of their Sukshma Sarira (mental make-up). These four types are also found among the Gods, the angels, the animals and the plants.

The rules of conduct that were laid down for these four Varnas to suit their natural capacities were called Dharma. They were the laws which governed the national life in India. Dharma is that which upholds and sustains life. In this sense every man in his own position—at his stage of evolution—has a particular Dharma by performing which he can develop himself and ascend higher and higher the ladder of evolution. The Tamasic man has to develop his Rajasic nature and the Rajasic man in turn his Sattwic nature. The Brahmana was kept as the ideal to be reached by one and all. He was enjoined not to have any earthly possessions. He should have only Tapodhana—the wealth of Tapas or austerity. He was honoured even by the kings. He was the master of his inner self, whereas a king is a master only of the external world. The highest honour was given not to the wealthy or the powerful but to the spiritually great. The duty of a Kshatriya was to rule and protect the country. He was the pillar of the civic life. He had to do his duty as a humble servant of God and his people. The moment he considered himself the master of his people and tried to selfishly enjoy special rights and privileges, he was considered to have fallen from his duty. His work was of a Rajasic nature. The Vaisya was the banker of the society and he was given the third place of honour. He was to look after the trade and industries of the country. His intellect and heart were not sufficiently cultivated to understand the higher ideas and ideals of life, but on him depended the growth and accumulation of the material wealth in the

country. Lastly came the Sudra who had very little developed his heart and mind. To him was allotted the physical labour of the society. The whole Samaj (the civic commune) was considered as the Virat Purusha (Cosmic Being), the Brahmana being the head, the Kshatriya the arms, the Vaisya the trunk and the Sudra the feet. Each of these is a necessary part of the body and does an allotted function for its protection and preservation.

Spirituality was kept alive by concrete examples. The man of spirituality, the Brahmana was most honoured and adored. "He who realises the Infinite before the dissolution of the body is the real Brahmana"—declared the Upanishad. Again it was found that the four Varnas could be well maintained if they took advantage of the principle of heredity. The Brahmana would find it helpful to develop his Brahmanical tendencies if he is in Brahmanical environments. The Varnas which were classified according to Gunas (qualities) were now formed into Jatis (castes) by birth. This was an experiment done by the ancient Rishis. These castes, as has been said before, had their allotted duties to discharge. The division of labour was made according to the natural bent of mind of the individuals. And these natural tendencies were tried to be fostered by favourable environment and heredity.

Most of the ancient Indians lived in the villages. In the centre of the village was the temple. Round the temple were a few houses of the Brahmanas whose sole duty was to worship, to study the Scriptures and to teach them. They imparted education freely to all who sought it. They lived on alms. Then came the landlord and his people—the Kshatriyas and their families. They would run the administrative machinery of the government in the village and exercise both the judicial and executive functions. Beyond the houses of the Kshatriyas were the houses of the Vaisyas and the Sudras. The temple

which formed the centre of the village drew the attention of every one of its members and reminded him of his spiritual ideal and goal of life.

Dharma (duty), Artha (wealth), Kama (desire), and Moksha (liberation) are the four objects of life. Dharma is the basic and guiding principle of spiritual and secular life. Each Varna had its own Dharma which had to be done not with selfish motives, but only for Dharma's sake. Having done his Dharma he should try to acquire wealth to satisfy his desires. What is the nature of these desires? God says—"I am Kama which is not in violation of the laws of Dharma." Unless our desires are satisfied, our mind will not turn inward. One will not get Vairagya or spirit of renunciation unless one finishes with desires, having slowly given them up by discrimination. Desires cannot be quenched by satisfying desires, just as fire cannot be extinguished by pouring ghee into it.

Now, another great advantage of the division of society into Varnas or Jatis was that it minimised the conflicting aspects of life, such as animosity, competition and the so-called struggle for existence. Contentment will exist only when the needs are minimised and opportunities for meeting the few needs are available. In the ancient Hindu society the ideals of self-sacrifice, renunciation and social service minimised the needs of the people. Their ideal was not how much they should possess but how little they should. There was also ample opportunity to meet those wants. As a consequence people had enough of leisured quiet and scope for a contented life for the culture of the spirit.

As was mentioned before, the whole nation lived in the villages, except for a few who were in the royal cities of the land. As a consequence political catastrophes never seriously affected the economic, social or mental life of the people. Their real king was Dharma. Even crowned heads had to bow down to them for fear of being

dethroned and sent out of the country. We have instances to show that the subjects rose against the kings who did not observe their Dharma. The whole nation could not be exploited for any military ambition. That is why the Hindus were never a conquering race; and the term "mild Hindu" has come to be a term of reproach in the eyes of the modern world. But really in this mildness lies the glory of our Indian nation. We have never been ambitious and greedy. Of course there were some kings who even performed Yagnas (sacrifices) to enable them to conquer their neighbours but the nation as a whole never responded to their bugle call. In India alone it was possible for a peasant to till his field with equanimity even within the sound of the booming cannon!

Five are the elements of national life—unity of race, culture, religion, common political interests and geographical position. In all great nations one or other of these factors is seen to be more predominant than the others. The ancient nations laid more emphasis on the cultural, racial and religious unity, while the modern nations put more stress on political interests and geographical position than on the other elements. In the modern sense of the term the Hindus were never a nation. The whole country was like a big continent spread out over a very vast area. Various kings ruled it. Various languages were spoken. But the national spirit was in the plane of culture. Every Hindu, whether he was north Indian or south Indian, had his guiding principle of life in Dharma which was prescribed in the Vedas. The main purpose of the nation was to intensify the culture and not merely to bring about political unity, though a common culture contributed to such a unity. This is seen by a study of the history of the Vedic, Puranic and Buddhistic ages.

The external policy of our Indian nation lay in the spread of its spiritual civilisation in other parts of the world. Preachers and scholars went to different parts

of the world such as China, Arabia and Greece. Pythagoras, a contemporary of Buddha, was very much influenced by Indian thought. There is a belief that he himself came to India. Some of the doctrines of the ancient Greek philosophers are like the echoes of those of the ancient Indian philosophers. Alexander's invasion opened a channel for the flow of our culture. In Asoka's time the Buddhist missionaries went far and wide even to Syria and other distant places. It is believed that Jesus belonged to a branch of the Brotherhood of the Buddhistic religion and also came to India. There is a monastery in Tibet by name Himis Monastery. A Russian traveller has taken some records from there and published a book called "The Unknown Life of Jesus Christ." The doctrine of Trinity and of Confession and even the symbol of the Cross had some remote connection with Buddhism. The Swastika symbol of the Buddhists is very similar to the Cross. Even in other branches of thought like astronomy and astrology, mathematics and science, other parts of the world are deeply indebted to India.

India thus rose to a glorious height in the past, but this was also followed by national decadence. And during the times of such decadence some great hero arose and gave an impetus to the national life, so that its mission might be fulfilled. All the great heroes of India were spiritual heroes—great men of Self-realisation. All the great reformers and epoch-making men, in the past as well as in the present, have been men of spiritual eminence. It was only they who could command and lead our Indian people. Such heroes are enshrined in the heart of the nation as Avatars and Acharyas. They have awaked the soul of the nation in a remarkable manner.

The Western civilisation that has come into contact with ours since the beginning of the last century dazed the eyes of our people for some time. They tried to imitate the West. But imitation is not life. Great

souls were born to guide the nation in its right path and to remind it of its purpose. The present conflict in India is not mainly one of political interests. It is on the other hand almost solely a conflict of ideals—a clash between political adjustment and national autonomy on the one side and spiritual development and expression of her cultural soul on the other. What the future will be we cannot say. But this alone is sure that if India lives to-day in spite of a thousand years of political servitude, it is because it has to fulfil a mission to the world. Whenever any aggressive civilisation came into contact with ours, it was greatly influenced by it. This often resulted in cultural developments like Sufism which is nothing but the impress of the Vedanta on Islam.

To-day India is not the India of the Hindus only. Different nations and religions and cultures have come to our land: What is to be its future? India is the world in miniature and in it are going to be solved the problems of the whole world. To-day national interests are very closely associated with international ones. The path for a federation of nations is now being attempted to be made. This can be successful only if there is a mutual goodwill and realisation of the solidarity of life. Universal brotherhood is possible only when society becomes ethical and sufficiently developed to feel the unity of all life. Our ancient sages discovered this unity and its knowledge must be applied to our national life to-day.

Indian nationalism can be built only on a religious foundation. The policy of "Live and let live," based on the so-called spirit of toleration must be superseded by a positive respect towards all religions. All of us in India must now realise that the different religions in the land are but different paths leading to the same goal. Then alone can there be real harmony. India is going to establish and develop this harmony and proclaim it to all the nations of the earth. And in this way India is going to have a cultural conquest of the whole world.

THE ASCENT AND THE APEX OF VALUES

BY K. S. RAMASWAMI SASTRI, B. A., B. L.

THE life of the animal is in the senses; the life of the man is in the mind; the life of the saint is in the soul. The raising of the plane of life is the real work of the soul in the universe. The secret of such rise is in unselfish love, in *Bhakti* (devotion). Man has to rise through the lower loves into the higher loves. He must learn to need God as he needs food or water or air. To attain to that height of devotion, he must go through the lower forms of devotion such as image worship, ceremonial worship (*Vaidhi Bhakti*), etc. God reveals to us His very Self through our *Ishta Devata*. The whole universe not only consists of symbols of God but is itself a symbol as well as a manifestation of God. By such training in love—and love needs training and culture like all other things in life—we can attain true devotion of the higher type which knows no fear and no bargaining and which is the outer body of inner bliss. The symbol stimulates the mind into bliss as a grain of sand irritates the oyster and generates a pearl. By such ascent in love we reach that supreme point where lover, love and Beloved are one in Bliss.

Religion is not due to mere ancestor-worship or mere worship of powers of nature but is due to the natural and innate seeking of the soul to transcend the limitation of the senses. The search for the Absolute is regarded by some as a vain endeavour. How is the Absolute more incomprehensible than nature with a capital *N* or humanity with a capital *H*? The Absolute is the Real Man, the Essential Man, the Real Nature, the Essential Nature. Man is truly Man when he rises above the sense-objects, the senses and the mind. The Atman is the one permanence in relation to which the eternal flux of things

goes on ceaselessly. *Maya* is but a compendious name for this universal flux, this cosmic becoming. The Vedanta is neither optimistic nor pessimistic, but is practical and pragmatic. Only its utilities are the eternal and blissful utilities of the spirit. *Nivritti* (renunciation) is as strenuous as *pravritti* (activity). It is the strenuousness of the Godward life. The calm of the bird on the balanced wing is an even greater effort of energy than the beating of the wings. *Maya* (ignorance) is not meant to be our eternal prison. *Vidya* (knowledge) is the road from the prison of *Maya* to the palace of *Mukti* (freedom). The adepts in renunciation become the adepts in realisation. We must not forget that the affirmations of the various schools of philosophy and their controversies—often bitter and biting—about the goal of life should not blind us to their common and basic affirmation about the freedom and the immortality and the blissfulness of the soul in its true nature above the limitations of the world and the body and the senses.

The glory of the Vedanta is in its affirmation, its universality, its *Sadhanas* (spiritual practices) and its goal. Its affirmations are the eternal and blissful nature of the Atman, the omnipresence, omnipotence and omniscience of God, His immanent and transcendental nature, and the nature of liberation as a realisation. From this its cosmology necessarily follows and is as clear and convincing as its metaphysics. The *Vivarta Vada* (the doctrine of superimposition) is its cosmological affirmation from the one end—the plane of the Absolute. The *Parinama Vada*—that the universe is not blind matter or energy but is the *Parameswari Sakti* (Divine Power) in the course of its explosive, creative, and rhythmical evolution—is its cosmological affirmation from the other end. Two other necessary corollaries are Karma and reincarnation. The interrelatedness of soul and matter is a result and a cause. Animal instinct and human intelligence are but two radii from the same reincarnating mind. There is a line of Karmic ancestry as there is a line of physical

ancestry. *Avidya* (ignorance), *Vidya* (knowledge), *Mukti* (freedom) and *Ananda* (bliss) sum up life, super-life and Eternal life.

From these affirmations naturally comes the universality of the Hindu faith. All the faiths of the world find their place in it as the stars in the sky. It gives the most satisfying and satisfactory basis for ethics and psychology. We must love all for all are one. The soul is self-luminous and so it illumines all including the mind. The Vedanta is not mere creed or dogma or ritual or symbolism or ethics or psychology or cosmology or metaphysics but is all this and more. It describes not only hell, earth and heaven but also the supreme bliss that is above the mind as well as the senses. It affirms the Impersonal God as well as the Personal God. It shows the nature of the supreme cause and the identity of cause and effect. It explains the relation of the noumenon and the phenomenon in a most rational and convincing manner. It appeals equally to the worker, the lover, the mystic and the sage. It embraces all types of moods and methods. It reconciles free-will and determination. We are potentially free and externally bound. As sharers in the continuity of nature we are subject to necessity; but by the realisation of Brahman we become free or rather, we realise the ever-existing freedom of bliss and bliss of freedom.

Thus the Vedanta has its own beautiful and perfect theology, cosmology, psychology, eschatology and ethics. Brahman is the supreme Absolute; it is the underlying principle of life and evolution; it is in a relation of oneness or lordship to the soul, according to the plane of realisation attained by us; the soul works up to it through birth and death and the *Sadhanas* (spiritual practices) are meant as means for such attainment. Among such *Sadhanas* are Yajna (sacrifice), Dana (charity) and Tapas (austerity). The Vedanta contains an infinite treasury of *Sadhanas*. It leads the soul from plane to

plane of realisation till the soul stands on the apex of the Kailasa of the One and Eternal and Infinite Satchidananda (Existence-Knowledge-Bliss Absolute).

THE ROLE OF PHILOSOPHY IN CIVILISATION*

BY PROF. S. RADHAKRISHNAN, M. A.

"A civilized nation which has no metaphysics is like a temple decked with every kind of ornament, but possessing no holy of holies" (Hegel). Hegel does not mean by "metaphysics" here epistemology or logic, but a definite theory of the universe, a world-view, what Plato would call a synoptic vision of reality, which takes into account not only the movements of matter, but the theological attitudes of men, and which does justice to every side of human experience. Every civilization implies such a metaphysics, even as it has its art and literature, social and religious life. The philosophy of a particular nation will reflect the general temperament of its people, and will bear special reference to the problems of the age when it is formulated. Each system of thought has its own formulas, its own characteristic applications and phrases, its own way of encountering the new problems which always come up in life and thought. It does not, however, mean that there are no universal interests or any objectivity in truth. Simply because the way in which the problems are proposed and the forms in which the solutions are presented vary, we cannot conclude that ultimate reality changes its nature with its temporal course or local setting. Philosophy, as a study of reality, is subject to evolution. Our knowledge of reality grows, but it does not necessarily follow that the real itself as distinct from the actual is evolving.

*The report of an address delivered at the International Philosophical Congress held under the auspices of the Harvard University, U. S. A. Reproduced from the *Hindu* of Saturday, the 30th October 1926.

ing. As we are finding it increasingly difficult to account for the cosmic evolution on the principle of mechanical adaptation to environment, we will find it equally difficult to explain completely the history of philosophic development on the basis of the temperament of the thinkers and the nature of their immediate surroundings. There is, all through, pressure of the absolute ideal, the constraint of the objective.

I agree with Professor Dewey in thinking that philosophy, or our knowledge of reality, is psychologically mediated. The individual thinker is not merely reason naked and undefiled. His rational character is an element in a complex setting. Any human being is not an abstract entity, a mere mind or mechanism, but a product of history, with his roots in a long racial, social and ancestral past. History makes him what he is, and determines his way of approach. The point at which the world presses on him varies with his geographical position and his historical environment. The problems which face a philosopher in China at the present moment are different from those which engage the thinkers in this country. The conditioning forces of geography and history enable us to understand the whole course of thought, Eastern and Western, their accents and emphases, their variations and developments.

Philosophy is not simply a theoretical counterpart of the social and spiritual life of a people, but it has a formative function. From the time of the Upanishads in the East and Plato in the West, it has been the task of philosophers to guide the development of the people by formulating ideals and pointing out which of the experiences are to be regarded as central for human life. Philosophy is not a mere reproduction of the facts of life, but is essentially creative in the sense of transforming life. The philosopher meditates on the deeper problems, and the people at large absorb the results of his inquiry. A civilization is a philosophy concretized.

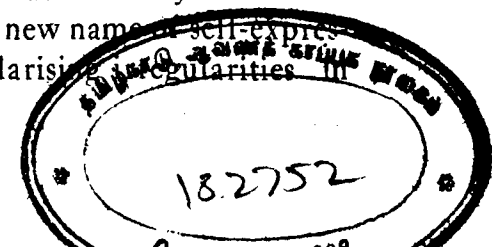
There are thinkers of the present day who ask us to purge philosophy of all interest in morals and society. It is, however, impossible for a true philosopher to eliminate himself entirely from his surroundings. But he should adopt an attitude of detachment and dispassion. It requires a spacious and sensitive mind to understand the different attitudes of men, their ideals and aspirations, and to guide them to their purpose. If we are to get a comprehensive and synoptic vision, we must step aside for a while, and watch the procession. To be able to transform life, we must transcend life, not for the sake of transcending, but for the sake of transforming it. Philosophy is first to be contemplated before it is worked out. The recognition of the ideal is the first step, while its slow realization is the work of centuries.

It is not necessary for me to give you any illustrations from history to show how a philosophy has a true organic relation to its environment. Professor Taylor has already done it. It will be more useful to show how a system of philosophy at the present day, if it is to be adequate and alive, should be relevant to our present problems, which are in a sense unique. Our main interest as a Congress of Philosophy is not so much academic and antiquarian, as contemporary and creative. I believe that there has been no age in the history of the world so full of interest and anxiety to the thoughtful as is the present age. The determining factor in the present situation of the world is the role of science. Modern science is breaking down barriers and is creating common interests. The thoughtful in every nation are faced by the same problems. The philosophy of the future is likely to be of a less provincial character. The new mathematics, the new physics, the new psychology are revolutionising accepted notions of space and time, matter and mind. A re-thinking of the problems of the borderland has become urgent. Apart from the difficulties in the world of pure theory there are other interests of life which are demanding attention. The world is becoming

outwardly uniform, though not yet inwardly united. The shrinkage of space is raising its own problems. The East and the West are becoming next-door neighbours, but not yet understanding friends. We are anxious for world-unity, but are not prepared for getting rid of the habit of mind which makes for world-discord.

When we turn from international to national concerns, our problems are not less acute. Democracy is passing through a testing time. Fascism in Italy and Bolshevism in Russia are only two examples. The class conflicts in the economic world point to an unstable social equilibrium. The theory that society is a piece of mechanism which will adjust itself automatically through the operation of economic forces of freedom of contract and competition, is steadily losing ground. The workmen claim higher wages and more leisure, with facilities for education and enlightenment, recreation and relaxation. But they do not know how to make constructive use of their leisure, and are devising expensive ways of killing it.

In domestic relations, the upsetting of conventional standards is causing excitement. There is a lack of understanding between the older and the younger generations. In the traditional codes men have claimed freedom for themselves and have demanded discipline for women. Sometimes men set at rest all bickerings by referring to the natural inferiority of women. But women are coming into their own, and are insisting with great force and—I am sorry to say—much success on becoming our equals. We seem to be more anxious for equality than for quality. It is not very modern for a man or a woman who is sick of his or her partner to take another, but what is modern is a philosophy in justification of it. We have had wickedness with us from the beginning of human history. But recently we have learned to give the old habit the new name of self-expression, under life. We are regularising irregularities in matters of sex.



When we come to personal religion, we see an extraordinary amount of restlessness. The sciences of psychology, sociology and anthropology are undermining the foundations of orthodox theology in every religion. We are not so much in need of philosophy as a critical analysis of knowledge, a discussion of essence and existence, or a pragmatist outlook with its insistence on methodology and futility of metaphysics, but the larger philosophy which will take up the results of the sciences and set forth a spiritual theory of the universe. The varied accounts of religious experience seem to support the view that God is but a shadow of the human mind, a dream of the human heart. An attitude of atheistic naturalism or humanistic idealism is becoming more popular. The textbooks of the past do not seem to be of much help in solving the problems of the present. No prophet of old, it is asserted, could have anticipated our difficulties, or understood them. Any attempt to re-interpret ancient faith to suit modern needs may show reverence for the past, but not intellectual honesty. Our modern educated young men have no use for religion as trust in God, or communion with the Unseen. We have built up our technique of society and are trying to live clean lives; and religion has some pragmatic value as an attitude of life making for social peace and betterment. In every religious community we have a large number of people who are avoiding the discomfort of thinking, and growing indifferent to the problems of the higher life. Others there are, who shut their eyes to the facts of science and modern knowledge; and like horses in blinkers, they go by the beaten track. The cultured stand by a vague social idealism. Many openly avow doctrines of selfishness in morals and anarchism in social life.

In every side of life, personal, social, national and international, the old ideals have ceased to carry conviction. The application of the expired method to religious experience has had unsettling results; mystics, we were told this morning, are highly suggestible folk, given

to externalising their private fancies. The new ideals have not come into being. Here is the chance for philosophy. Are we to drift, waiting for something to turn up? Or shall we undertake the spiritual direction of the community? The old science, the old theology, the old sex code, the old economic theory, the old political philosophy and the old international standards are doomed. We cannot revert to them. The fundamentalist attitude in all these departments has no future. If philosophy is not to abdicate its function, it has to face the challenge of the present situation, and quickly too. It is no use regretting the present unrest. We have to steer a middle course between orthodox theology and godless naturalism.

It is a welcome sign of the times that science, which has inflicted the wounds, is also trying to heal them up. Some of the greatest philosophers of the present day are scientific metaphysicians. They are not satisfied with the facile solutions of a crude naturalism. It is becoming increasingly evident that a scientific view of the world does not make God superfluous. The passing flux of the world is not like the heaving and hurrying, yet ultimately unprogressive, movement of an agitated sea. The course of life is not a series of accidents, but is an ordered ascent from the fresh beginnings of life up to man, and from the primitive uncivilized man to the more spiritual type. The world is tending towards deification, to use the phrase of Alexander. The subjection of the cosmic process to law, and its tendency to produce higher values suggest a Creative Principle operating throughout the course of nature, bringing about ever new and higher forms of life on the stage prepared for it by the lower. This creative urge, this immanent drive in things, this nisus towards increasing diversity and perfection, whatever we may call it, indicates the reality of an ultimate spirit which in religious terms is called God. Such a view is also in harmony with the religious history of the world. From the primitive savage, kneeling before some supposedly sacred tree or holy stone, thrilled with the

thought that somewhere at the back of created matter lies and vibrates a force, a Power beyond his knowing, into contact with which he must somehow come, down to the great faiths of to-day, men have understood that God is the reality behind and beyond and within the shifting panorama of nature and history.

The interpretation of this cosmic evolution, whether in terms of emergent or creative evolution, requires us to admit that God's creative activity is not confined to the significant stages in the evolutionary process, but inspires the whole onward march. God does not intervene to create mind or life or spiritual insight, but is working continuously. Creation is not an instantaneous act, but is an eternal process. The immanence of God which follows from this hypothesis is the pledge that evil and error, ugliness and imperfection are not ultimate. Evil has reference to the distance which good has to traverse. Error is the stage on the pathway to truth. Ugly is only halfway to a thing, in Meredith's phrase.

The human being has much in common with plant life and the animal world, but in addition has power to understand his place in the world's scheme and to share in the work of God. He can control his growth, as plants and animals cannot. Pre-human progress happened. Human progress can be willed. Each of us has a place in the great adventure. We can use the material with which we are supplied to promote our spiritual ideals. We have enough freedom to deal with the given material. Human development is not a mere passive unfolding of which each step is rigorously determined by the preceding, but is a process of active reconstruction, conditioned by the materials furnished by experience. Until the different individuals realize the purposes with which they are charged, the world-process is unfinished.

Some such view, it seems to me, will help to clear up our present confusion. Religion will not be a mere sanction for the rules of conduct. It is a vision of

reality, superior to the historical process. In religious life we endeavour to gain a foothold in the world of eternal values from which to dominate and transmute the life of time. Religion is not merely social service and vague humanitarianism, but confidence in the supremacy of a spiritual reality which gives us strength in the hour of need. It is the faith that though the waves on the shore may be broken, the ocean conquers nevertheless. It is not only a life transforming, but a life transcending. The world is suffering, not for lack of light, but for lack of power. We have a high moral tone, but not much moral fervour. We speak of brotherhood, but with little real brotherly love. We love humanity in the abstract, but pass it by in the concrete. We love the beggars on the stage, but not at the theatre-door nor even at the temple-door. The dynamic energy to make us live up to our ideals comes, not from the mind, but from the depths of the soul. Self-discipline is a necessary quality of moral life. If we do not cast out the devil from our nature, we cannot exorcise it from the society which it torments. We cannot be satisfied with social idealism, however divine it may be. We may be doing God's work all the time, but let us keep some free moments for self-examination and communion with the eternal. Prayers to the Deity now and then are not enough but we should also hold our souls in patience, and wait in silence for the answer to our prayers. Such an attitude is likely to develop a serenity of mind and poise which will not be disturbed by the shocks of circumstance. Endurance and reform and not indignation and destruction should be our ideal. There is no use in being condemnatory towards a sinner. We must stretch out to him the hand of sympathy and fellowship as a pilgrim who has been led astray. Every sinner has a future, even as every saint has had a past. The worst criminal has within him an indestructible potency of regeneration. He can turn over a new leaf, and gain a new start.

If this spiritual attitude controls our life from its apex to its foundation, then it will help to sanctify society itself. The secular and the religious aspects of life are not two independent departments, governed by independent laws, but relative distinctions within a larger whole. We should welcome the world of human appetites as the scaffolding from amid which the life of the spirit must rise. The purpose of the institution of marriage is, not mutual satisfaction, but enhancement of personality. There is a great saying in the Upanishads, "Not for the sake of the husband is the husband dear but the husband is dear for the sake of the spirit. Not for the sake of the wife is the wife dear, but the wife is dear for the sake of the spirit." We are not simply individuals, but members of society, and pursuers of spiritual ideals. Life is not merely a list of opportunities for self-satisfaction, but a set of obligations for realizing spiritual good. If life is to be lived merely from moment to moment, then there will be nothing to live for. Self-realization consists, not in the raw exercise of elemental passions, but in their sublimation.

Except in the pages of fiction we do not have two people agreeing with each other in tastes and temper, in ideals and aspirations. No two persons are alike. The differences are the materials which have to be worked into a harmonious whole. If the existence of incompatibility be a justification for separation, most of us would be divorced. No! It is a challenge to a strenuous life. Marriage is the beginning of the problem, and has for its end the transformation of one's chance mate into a life-long comrade. Those who enter married life should be prepared for the exercise of patience and restraint. Women insist on equality; they are welcome to do so. But, only let them impose their higher standards of discipline on men, rather than accept the lower standards of freedom which they rightly deprecate, or used to deprecate in men.

In the economic world co-operation should take the place of competition. We must give up the individualistic view, and look upon society as a system of mutual, though varying obligations held together by a common ideal. Every kind of function is valuable, so long as it serves the social good. Democracy does not mean equality of endowment of function, but equality of value as human beings.

Each man as man has a value which is unique, and a dignity which is inalienable. The workers are certainly entitled to the essential conditions of well-being, but should not forget that what is necessary for well-being is not simply easier circumstances, or more comforts of life and larger opportunities for pleasure, but inner harmony and spiritual poise. The great religious teachers speak to us of a peace which the world can neither give nor take away. Without serenity and poise, restraint and self-control we are not truly civilized, however great may be our outward accomplishments. A monkey trained to ride a bicycle and smoke a pipe is still a monkey.

In the world of international relations we are to realize that national, racial, religious imperialism does not make for peace. Unless we grow internationally minded, peace will not break out on earth. We cannot get rid of wars and rumours of wars simply by talking of peace and actually preparing for war. When a nation in the height of its power and the plenitude of wealth helps its weak neighbour even at the sacrifice of its interests, that act will bring peace nearer than all conferences and congresses on peace. We cannot accomplish spiritual ends by mechanical measures.

Our attitude towards races whom we are pleased to call primitive and savage must be one of sympathy. The primitive and the savage but for the grace of God are ourselves under much less favourable conditions. We should see in the differences of races and nations the

means by which humanity should progress through mutual service and enrichment to its complete, full-orbed development.

In the sphere of religion we cannot adopt the dualistic attitude that the plants in my garden are of God, while those in my neighbour's garden are planted by the devil which we should destroy at any cost. It is unfair to God and man to assume that He has entrusted His exclusive revelation to some one prophet, Buddha, Jesus or Mahomed, expecting all others to borrow from him, or else suffer spiritual destitution.

The present needs make upon philosophy a demand to put forth a constructive theory of life fair to science and faithful to true religion, a philosophy which would insist on the supremacy of a spiritual reality and the practice of self-discipline and self-sacrificing service. That to my mind seems to be the role of philosophy in the present stage of the history of civilisations.

PESSIMISM AND MAYA-VADA

(A Correspondence)

BY PRINCIPAL KAMAKHYA NATH MITRA, M. A.

The following correspondence between an esteemed seeker after truth, a retired Judge in the Bombay Presidency and the present writer may prove helpful to many readers of the *Vedanta Kesari*.

THE LETTER

..... Bombay,
29—8—26

Dear Sir,

I sent for your "Pessimism"* and the card sent to me by the Mylapore Math shows that you are probably the M. whose writings in the *Prabuddha Bharata* have been for many years a source of instruction to me. If I am correct, in identifying you as M., you have had the rare good fortune of knowing two great teachers at first hand, and I take the liberty to place some of my difficulties before you.

1. The Yoga Sstras say, "*Dhukham eva sarvam vivekinah*" (II—15)—"To the discriminating everything is painful," and that is the burden of your essay. But there is an Upanishadic text to the effect that this world is one of both *Punya* and *Papa*, (to use Shakespeare's words) of mingled yarn, both good and ill together, therefore not wholly evil. The Upanishads also mention numerous worlds, and you are certainly familiar with the doctrine of gradations expounded again and again by Plotinus. You also tell us that "a *higher* moral life has evolved from a *lower* life of morality" (page 11), and also that manhood "lies in striving after a *better* life". Why may it not be held, therefore, that morality has

*Pessimism and Life's Ideal (A Reprint from the *Vedanta Kesari*)—Published by Sri Ramakrishna Math, Mylapore, Madras.

evolved from Nature in which it was involved, like the great maternal love shown to their offspring by fur-seals who go out over 200 miles to fetch food for them and actually shed tears if they are wounded. *The question becomes one of degree* : if a higher morality from a lower, why not morality itself from Nature ?

2. I wonder whether you have read Jalal-ud-din Rumi in the original or in any translation. I have had the good fortune of reading both his Masnavi and Shams Tabriz in the original, though I have not yet completed my study. He is full of the most fervid love. Can one believe that Prakriti (primal cause of matter and mind) is evil and a source of unmitigated misery, and love God with such fervour ? If love is a good thing, how does a Maya-vadi, of the kind you commend, manage to have it ? What does he say to himself in order to inspire himself with love for God ? If he says to himself, "My God, you have placed me in an evil world out of which the sooner I get out the better," can he feel love for God ? If he says "I am That", how can he explain why he finds nothing but evil around him, or appearances with no reality behind them ? How can the one Real conceive that all His projections or emanations are unreal ? What sort of feeling does the Maya-vadi (a believer in the doctrine of Maya) possess ?

3. At page 37 you give a description of the Self which implies there is Identity in Contradiction. Why may there not be such Identity in the contradiction even of Avidya ? May not Night be useful for realising the Day ? May it not be thus serving a useful purpose ?

4. To master the Vairagya Sadhana (practice of renunciation), what means have you been employing ?

5. Can you from your own experience give me any hints on the subject of Self-realisation ?

With pranams,

Yours sincerely,

THE REPLY

Rajendra College,
Faridpur (Bengal),
7th September, 1926

Dear Sir,

I cannot thank you sufficiently for the honour you have done me by going through my "Pessimism" and the still greater honour you have done me by writing a letter expressing your doubts and difficulties. I contribute to the *Prabuddha Bharata* occasionally but I am not the M. My full name always appears at the top of my articles. I did not have the good fortune of a first-hand knowledge of Sri Ramakrishna but I did have the rare privilege of coming in contact with Swami Vivekananda. I shall be much obliged if you will kindly read my articles entitled "Æstheticism and Ethicism" and "Mysticism—True and False" that appeared in the *Prabuddha Bharata* of May, 1925 and January and February, 1926. They will perhaps help you to understand something more of my position.

Now I come to the points in your letter.

To begin with, I may tell you that I take my stand not only on the Yoga Sutras but on all the schools of Philosophy of our country, the common factor of which is Pessimism with the resulting conceptions of absolute renunciation and *Moksha* (liberation). I also claim that all the religions of the world are pessimistic. For obvious reasons I have not taken into account two systems only, viz., Charvakism and the Purva Mimamsa of Jaimini. I refer you in this connection to the third para of page 30 and the fourth para of page 31 of my essay. I refer you also to the last para of page 8.

I have explained the world as a "vicious circle" throughout my essay, both scientifically and historically. For historical proof I refer you specially to pages 41 and 42. If we seriously think of the world as I have

represented it to be, we cannot but be pessimistic and *Vairagya-van* (endowed with renunciation). *A vicious circle is essentially an evil... There is no fun in it.*

Papa and *Punya* (evil and good) are terms that are applicable to men only. Nature externally considered is unmoral, that is, neither moral nor immoral. Internally considered, that is, considered with reference to human life, it is immoral. What I have said about the world is this: "He (the pessimist) knows the world as it is and does not expect from it any permanent good. The world sometimes becomes better and sometimes worse. It becomes better sometimes *not by reason of itself but in spite of itself*—by reason of the force (moral force which is anti-natural, anti-worldly or other-worldly) that acts against it. No millennial or melioristic hope this. *a vicious circle again*" (p. 11, first para.). *A vicious circle again is wholly an evil. There is no fun in it.* I am afraid, there is a confusion in your mind about the meaning of the word "world". You cannot use the same word in senses diametrically opposite. *The moral world is the other world. It is nowhere else in space.* The two voices must be sharply distinguished. *Pravritti* (the desire for enjoyment) must be distinguished from *nivritti* (renunciation). What is called *pravritti dharma* is a mixture of *pravritti* and *nivritti* or a state of civil war. This must be transcended. Pure *nivritti* should be our goal. This is the *only humanism* in which I believe. There can be no higher human interest than this. The world's tendency is to drag us down. That is why human things naturally tend to degenerate. The upward movement and onward movement is a struggle against this natural tendency. A very few individuals succeed in this struggle. Even those who do not completely succeed gain a good deal in life, for moral value is supreme. Moral life is its own reward. How it will influence other men and how long its effect will continue is no consideration at all. This is the secret of *Karma Yoga* or *Nishkamakarma*

(the path of self-less work). It is based on pessimism. The pessimist knows that the world is like the dog's tail. You may hold it straight for some time but it will curl up again. Our centre therefore should be in ourselves and not in the world. This is the secret of personality. This is the secret of character—and this is the wisdom of India.

We must beware of the catch-word of "humanism". It is a decoction of the materialism of the West. "Seek ye first the kingdom of God,"—if this is not humanism, well, then, humanism is contemptible.

The Upanishads mention numerous worlds or *lokas* no doubt, or in other words there is a gradation or hierarchy in these Scriptures, but then they all belong to the world of Maya. Because there is no clear conception of Maya in Plotinus, therefore his Enneads are unsatisfactory and inconsistent. I quote the following passage in support of my view from an easily available book, viz., Weber's History of Philosophy: "Plotinus, it must be added, is not always consistent. Like his modern imitator, Schelling, he regards God, sometimes as the unity which is superior to all contrasts and therefore to the contrast between matter and mind, sometimes as spirit in opposition to body. The latter conception dominates his moral system. Asceticism and *Nirvana* (liberation) are the natural consequences of the view."

The philosophy of Plotinus is emanatistic pantheism. Our Adwaita-vada (the doctrine of the One, or monism) may be called a cosmic pantheism (*vivarta-vada*). The meaning of *vivarta* (superimposition) is illustrated by the famous simile of the rope and the snake. It is the rope all the time. We think it is the snake due to our ignorance. Why?—we cannot say. Nay, the question "Why?" shows a confusion of thought, for this question can arise only within the realm of Maya (Time, Space and Causality). It is *anirvachya* (indescribable),

but we know, however, that Maya is *bi-lakshan* (contrary) and *tuccha* (contemptible).

Because a higher moral life has evolved from a lower life of morality, therefore it does not follow that morality itself has evolved from Nature. Much of what we call morality is not morality at all. It is *Sangs-kara* (instinct) which is very often mistaken for intuition even by philosophers. True intuition is different altogether. The true moral sense is very rare. Wherever there is the true moral sense there is the highest ethical ideal of absolute renunciation or abolition of the individual (ego) leading to a vision of the Absolute. *This is perfection and this perfection is attainable.* We have not like Hegel, in the incisive words of Dean Inge, "condemned both God and man to the doom of Tantalus". But as most of us cannot attain perfection at once we must struggle hard and pass in and through Nature. We must ascend higher and higher, pass through the world of Is to the full world of Ought by gradual steps till at last we reach the highest, or in other words, get out of the world of Maya altogether and become *Mukta* (liberated). This is the meaning of the evolution of morality but morality itself is a protest against Nature. I have laboured this point at great length from pages 13 to 17 of my essay. Perfect moral life is a complete break with Nature or the world. The flesh may be weak, but an honest man should confess his weakness and never seek to justify himself or sanctify Nature.

We have nothing to do with the walrus or the maternal love of any animal including the human being. This is blind emotion or Nature's trick. Morality or life's ideal has nothing to do with it. But because morality is anti-natural therefore it does not follow that whatever is anti-natural is moral. This is not logic. A mother without love for her offspring certainly is not a moral mother but then no more can a mother be called moral simply because she loves her child. The difference be-

tween moral life and natural life I think I have clearly proved to be not *one of degree but one of kind*. *Morality is unique.* As Swami Vivekananda has said somewhere — "*perfect morality is the same as Mukti.*" The moment you have this intuition you understand the meaning of *Maya* and then you understand the meaning of *Brahman* or *Atman*. As Sankaracharya says:

*Maya-mayam idam akhilam hitwa
Brahmapadam prabishasu veditwa*

(After renouncing this world of *Maya* enter into *Brahman*, understanding).

I am afraid, the emotional or love-and-beauty mysticism of the Sufis as distinguished from the Jnana form of mysticism of the Vedantist has caused some confusion in your mind. I have not read Rumi's *Masnavi* in the original but have gone through portions of it in English translations and have read some literature on Sufism. I have already pointed out the inconsistency in Plotinus. The same inconsistency is to be found in the Sufis and in the greatest Sufi poet, Jalaluddin Rumi. The Sufi's ethical ideal with the ideals of *Fana* (*Nirvana*) and *Haquiquat* (realisation of truth) is all right. That much of Neoplatonism and Sufism which is based on the Vedanta is sound. The other part is unsound.

What I have said about the inconsistency in Neoplatonism and Sufism is applicable *mutatis mutandis* to the various pluralistic systems of Indian Philosophy. Neither Sankhya's evolution (*parinamavada*) nor the Naiyaik's *arambha-vada* (theory of atomic agglomeration) explains the universe. And as there is no other explanation worth mentioning so there is no way out of *Maya-vada* (the doctrine of Maya).

If you want an epistemological proof of *Maya-vada* I can refer you to Kant, for I believe that *Maya-vada* can very well be deduced from Kant's Critique of Pure Reason, though Kant himself never went beyond dualism proper. *The progress of philosophy is through Kant*

and Schopenhauer to Vedanta and round Hegel and his successors.

To say that to struggle against Maya and to get out of it to realise *Brahman* implies dualism is to raise a frivolous objection. What I reject is false. I never reject the truth. To say that Brahman is Satyam (true) and Jagat (the world) is Mithya (false) is to say that there is only one truth and not two truths.

The Truth or the Absolute can never become. That which becomes is variable and so it is not the Absolute, whatever else it may be. This is the fundamental defect of Ramanuja's philosophy though his Ethics is all right. As for Hegel, his Metaphysics and Ethics are both wrong. His Absolute becomes and he rejects asceticism. As for emanation, it is also inconsistent with the idea of the Absolute*.

True love can arise from Maya-vada because all *bheda-buddhi* (differentiation) is Maya. Pluralism is false philosophy as no metaphysician can entertain the idea of more than one Absolute. That man alone can love truly who sees the Brahman or his own Self everywhere. As the Sufi lover said to his beloved : "I am thou". That *Maya-vada* and perfect love go together can be proved from the life of Swami Vivekananda, the greatest Maya-vadi of this age.

Love, rightly understood, is a good thing, but it is generally misunderstood. There can be no true love without a sound moral basis. In the words of Wordsworth : "Is love an unerring light and joy its own security?" Love-and-Beauty mysticism very often leads people astray. The erotic and bacchanalian symbolism

*Just as *vivarta-vada* (the doctrine of superimposition) is illustrated by the simile of the rope and the snake, so emanatistic pantheism is illustrated by the simile of fire and its sparks. Now the sparks are but parts or fractions of fire but the Absolute or the Infinite has no part or fraction. The Absolute is *nishkalam* (without parts). This is mathematically demonstrable. Emanatistic pantheism is therefore false philosophy. Without *vivarta-vada* (the doctrine of superimposition) there can be no consistency in metaphysical speculation.

of a few saints degenerates generally into the ease-loving dilettantism of the morally loose. The safest path is that of austerity or stern self-discipline. It leads straight to the goal of *adwaita* which is Absolute Knowledge (*Jnanam*) and Absolute Good (*Shivam*).

I fail to understand how you see the doctrine of Identity in Contradiction in my description of the Self. That doctrine I utterly reject. At page 37 I have spoken of the grades of religious experience. That is a psychological question. Identity in Contradiction belongs to dialectic. The psychology of religious experience has nothing to do with the Hegelian hocus-pocus of Identity in Contradiction.

Identity in Contradiction is a mischievous doctrine. Its logical outcome is the false philosophy of optimism. A trace of this doctrine is visible in Sufism and Neoplatonism too, but fortunately Plotinus and the Dervishes were inconsistent with this false doctrine in their conception of the Ethical Ideal. This inconsistency saved them.

Love-and-Beauty Mysticism appears to be optimistic but it is not really so, for how do we account for the fact of asceticism in the lives of the true Love-and-Beauty Mystics? Asceticism is the logical consequence of Pessimism. Neither the true Vaishnavas nor the true Sufis are optimistic in their outlook on the world. God to them is the only Reality. They love God for God's sake. There is no shop-keeping spirit in their love.

The following extract from William James' Pragmatism gives a complete reply to what you say about night being useful for realising the day:

"Whoever claims absolute teleological unity, saying that there is one purpose that every detail of the universe subserves, dogmatizes at his own risk. Theologians who dogmatize thus find it more and more impossible, as our acquaintance with the warring interests of the world's parts grows more complete, to imagine what the one

climacteric purpose may possibly be like. We see indeed that certain evils minister to ulterior goods, that the bitter makes the cock-tail better, and that a bit of danger or hardship puts us agreeably to our trumps. We can vaguely generalise this into the doctrine that all the evil in the universe is but instrumental to its greater perfection. But the scale of evil actually in sight defies all human tolerance, and transcendental idealism, in the pages of a Bradley or a Royce, brings us no further than the book of Job did—God's ways are not our ways, so let us put our hands upon our mouth. A God who can relish such superfluities of horror is no God for human beings to appeal to."

For the last two questions (Nos. 4 and 5) I must refer you to a *Siddha Guru* (illuminated teacher). As for myself, I am painfully conscious of my many imperfections, but I am sincerely trying to be a better man in the light of the ideal lives and teachings of Sri Ramakrishna and Swami Vivekananda. May their blessings descend upon you!

With love and namaskar,

Yours sincerely,
KAMAKHYA NATH MITRA.

MYTHOLOGY AND RITUALISM

BY SWAMI KUMARANANDA

EVERY religion has three parts—viz., philosophy, mythology and rituals. The mythology of any religion consists of stories about its God or gods, about its founder,—if it is founded by a person—and about its saints and heroes. And rituals are forms and ceremonies which are performed according to prescribed rules by the followers of all faiths. Mythology and rituals are very valuable assets to religion. In recent times a scientific study of these has been made by Western scholars whose views concerning them are worth examining.

Prof. Max Muller, the leader of what has been called the philological school of mythology, propounded the theory that myths can be understood principally through language. His system was based on the identification of the mythical terms, and hence of the myths in the various Aryan languages. This view was rejected when the anthropological school proved that identical myths exist among not only the Aryan but also the various non-Aryan peoples, and this is due to the prevalence of similar ideas and sentiments which recur at one time or other amongst all peoples with the evident regularity of mental law. There are some minor differences of opinion amongst scholars of this new school. Some hold that animism—the idea that every object possesses a spirit or soul—is the source of all religions. There is also a contention as to whether myth originated from ritual or ritual from myth. Everyone seems to take it for an axiomatic truth that God and soul are merely ideas which are highly evolved and which had their origin in some kind of primitive experience or imagination.

All theories of myths depend on the ideas prevalent at the time of the interpreter, and the anthropological

theory attaches itself to the theory of evolution. Since the Hindu idea of evolution differs in some important respects from the Western, our interpretation of myths also is bound to differ accordingly from the anthropological theory.

We believe that every evolution is preceded by an involution. The one presupposes the other. All motion is in a circle; it is the same Being that appears at the highest point of the circle as God who is at the zenith of all evolution, and as plants and animals in the lower stages of evolution. The unchanging Reality in every being is the Self or Atman which manifests itself more and more fully as evolution progresses. The goal of all evolution is the Atman which is Satchidananda—Existence-Knowledge-Bliss Absolute. Evolution is the process by which the body and mind become finer and consequently fitter instruments for manifesting the full glory of the Atman. All beings are striving for this end, whether they know it or not.

The arguments of some Western scholars in support of their theories about the origin of religion is that all myths contain certain irrational elements which are the remnants of primitive thought. They claim this as a clear indication of their theory that myths originated in a savage state of society and were afterwards sophisticated by poets and philosophers till they attained their present form.

The chief objection to this theory is that every religious experience, whether modern or ancient, points out unmistakably that God reveals Himself to the pure and devoted of all times and places. In India these experiences have been classified and arranged in a scientific manner. Anybody may test them; if he follows the prescribed methods, he will get the same results. Again there have been great Incarnations of God like Rama, Krishna and Chaitanya, who proclaimed to the world their divine message and to whom God was more

real than this world. There are, of course, minor differences between their teachings, but these are due to the fact that they adapted their teachings to suit the conditions that prevailed in their times. But the fundamentals of the teachings are the same. They all have shown how the soul can reach God—can “be perfect even as the Father in heaven is perfect.” It is, therefore, unbelievable that religion, as experienced and preached in essentially similar forms by different men in different times, originated in the primitive ideas of ghosts or spirits. There must be a Reality—God—that has given rise to various religious ideas and experiences.

Mythology tells man about the existence of a higher power and helps him in directing his mind towards the Divine. It is intended to popularise the truths about God and soul, no matter whether these truths were revealed through the communion of the soul with God or through the Incarnations of God. It is often interwoven with higher truths and valuable methods of spiritual disciplines as in the case of the Puranas of the Hindus. The mythological element in religion is essential for the religious education of the unsophisticated masses as it prepares their minds for the understanding of the abstract truths of philosophy. But the central core of all mythology is the Divine Reality.

Another unsound conclusion arrived at by some Western scholars is that ritualism is due to man's imitateness. It becomes the custom of later people to imitate the rituals observed in the dim past by some primitive community or other. But this does not explain the extremely intricate and highly symbolical rituals that exist among the Hindus and various other religious communities. Rituals undergo considerable changes from time to time, unlike the fundamentals of religion, which are unchangable. The Hindus hold that highly spiritual men need not have any rituals, and rituals should be varied to suit different times and conditions.

If rituals are the outcome of imitation alone, those who follow them cannot set down rules by which these rituals have to be changed from time to time. Ritualism which often involves symbology is concretised religion for the beginners. The large majority of mankind can understand religion only through ritualism. Though it is not the essential part of religion, it is a necessary stage through which the aspirants must pass. There are many who never get beyond this stage. There are also many who think that they can extract the essence of religion without its form, and therefore do not even care to enter this stage. "Rites and ceremonies," says Sri Ramakrishna "are the receptacles that contain the germinating seeds of truth; and consequently every man must perform them till he reaches the central truth therein. The ancient rules and commands of our scriptures must be pruned and purged of all their accretions to make them suit the want of our modern times." We find in the light of these ideas that ritualism is a stage in the spiritual evolution of the soul.

As Swami Vivekananda has observed, truth is truth whether expressed in the language of angels or of poor humanity, or in the language of philosophy or of mythology and rituals. What philosophy is to those who are highly advanced in education, mythology and rituals are to the less cultured. These serve to popularise the abstract truths of religion, and their goal is the same ultimate Truth that is described in philosophy. They have served as great sources of inspiration to the vast majority of mankind for whom advancement in spiritual life would be difficult, nay even impossible without them.

KESHUB CHUNDER AND RAMAKRISHNA*

(A Review)

BY VERITAS

THIS is a short pamphlet consisting of nine pages only by Mr. Jamini Kanta Koar, a missionary of the New Dispensation section of the Brahmo Samaj of Bengal. From the few introductory remarks it appears that the author is extremely nervous about the future of the Brahmo Samaj in general and the Church of the New Dispensation in particular. The sad plight of his Church is largely due to the schism after the ill-fated Cooch-Bihar Marriage and the establishment of the Sadharan Brahmo Samaj, but as the rapid growth of the Ramakrishna-Vivekananda movement has effectually arrested the progress of the Brahmo Samaj as a whole and as the late Mr. Pratap Chunder Mazoomdar, the chief "apostle" of the New Dispensation failed to uphold the prestige of his church in America in the face of the whirl-wind campaign of Swami Vivekananda, and as further the Hinduising influence of Ramakrishna over Keshab did not escape the notice of even a distant observer like the late Prof. Max Muller, so Mr. Koar valiantly comes to the rescue of a lost cause and makes a frantic effort in his pamphlet to establish the "originality" of Keshab. Mr. Koar has no objection to the fact of Sri Ramakrishna's "pilgrimage" to Keshab's *tapo-vana*, for "it was," according to him, "like the ascetic John the Baptist seeking out the youthful aspirant Jesus," but what he seriously objects to is the statement that the idea of the mother-hood of God had been "borrowed" by Keshab from Ramakrishna. It is in order to dispose of this "story-telling" and this "pious yarn" that Mr. Koar has undertaken a little bit of historical research of which the pamphlet under review is the tangible result.

The work of research need not have been so seriously undertaken. In this country the Mother-hood of God is a common idea and that Keshab Chunder before his acquaintance with Ramakrishna had addressed God as Mother in some of his prayers and sermons is nothing strange. *But the most*

*Brahmananda Keshub Chunder and Paramhansa Ramakrishna on the Motherhood of God—A historical statement. By Jamini Kanta Koar. Published by the Navavidhan Press, 3, Ramanath Mazumdar Street, Calcutta.

important question is, since when did the Mother-hood of God become the most vital and dominant conception of the Church of the New Dispensation? To avoid this point is to avoid the main issue altogether. Lawyers sometimes argue like this when their case is very weak, but we expect better things from a missionary.

If any statement has been made by anybody to the effect that Keshab knew absolutely nothing about the Motherhood of God before he came into contact with Ramakrishna, then it must be inaccurate no doubt; but as Mr. Koar has not quoted chapter and verse so we are not in a position to say whether the inaccuracy actually exists or it exists only in his heated imagination. But all that is neither here nor there. After all that may be said in favour of the "originality" of Keshab, the fact remains that Keshab is deeply indebted to Ramakrishna for the idea of the Mother-hood of God *as the most vital and dominant conception of his church*. That this is no "story-telling" or "pious yarn" will appear from the following quotations from some of the "apostles" of the so-called Church of the New Dispensations:

"The acquaintance of this devotee (Ramakrishna) which soon matured into intimate friendship, had a powerful effect upon Keshab's catholic mind. The very first thing observable in the Paramhansa was the intense tenderness with which he cherished the conception of God as Mother. To him the female principle in the Hindu idea of Godhead, *Sakti*, the incarnation of Force, popularly called Kali, was the Mother Supreme. . . . And now the sympathy, friendship and example of the Paramhansa converted the Motherhood of God into a subject of special culture with him (Keshab). The greater part of the year 1879 witnessed this development. It became altogether a new feature of the Revival which Keshab was specially bringing about. However much European taste might dislike such a development, Keshab's religion perceptibly gained in popularity with Hindu society by this means." (pp. 357-359 First Edition—Life of Keshab Chandra Sen by Babu Pratap Chandra Mazoomdar).

"It was from the example of the Paramhangsa's life that the idea of the Motherhood of God arose in the Brahmo Samaj. It was from him in particular that our Acharya (Keshab Chandra Sen) got the idea of invoking God with the sweet name of 'Mother' after the simplicity of a child and of praying to Him and of beseeching Him for every indul-

gence like a child. The Brahmo religion was a religion of knowledge and dry disputations before. The shadow of the Paramhangsa's life falling on it made the Brahmo religion more agreeable by removing its dry or arid features."—(Translated from the Life and Teachings of Paramhangsa Ramakrishna, in Dharmatatwa of 1st Aswin, 1809, Saka; p. 195; by Babu Girish Chandra Sen, a missionary of the New Dispensation Church.)

"Through an exchange of the religious feelings of these two high-souled persons the Brahmo Samaj has advanced much in the region of devotion. . . . The charming play of Devotion and the idea of God's Motherhood now displayed in the Brahmo Samaj are principally derived from Paramhangsa Ramakrishna. That the worship of God as Mother, and adorations and prayers in those homely and common words in which Keshab was seen to indulge in his later days, were due to the high-souled Paramhangsa is known to many." (Translated from the Life of Keshab Chandra Sen, pp. 132-133, First Edition, by Babu Chiranjib Sarma, a missionary of the New Dispensation Church).

What does Mr. Koar say to all this? Is it all "story-telling" or "pious yarn"?

That the Motherhood of God is the most vital and dominant conception of the New Dispensation appears from the following declaration of Keshab himself and how it became so has already been shown in the extracts quoted above. Says Keshab:

"Let our readers accept the cheering message. A New Dispensation has come down upon the Brahmo Samaj which proclaims a new programme to India. Its chief merit is its freshness, and its one watch-word is—*God, the Mother of India*. . . . all its changes are rung upon that single word—*God Mother*." (Sunday Mirror, 1st February, 1880).

Thus is blown away the precious historical research conducted by Mr. Jamini Kanta Koar.

NOTES AND COMMENTS.

INDIA'S CONTRIBUTION TO WORLD-THOUGHT

The ancient Greeks invaded India, attracted by her material wealth. And they were struck not only by her immense economic resources but also by the great wisdom of her holy men. However, in course of time all about the spiritual riches of India was forgotten in the West. And the Europeans came to look upon this country as a happy hunting ground for the adventurous fortune-seeker, and they rushed into it for the exploitation of its material resources. But some of the most cultured among them, who did not value worldly possession above everything else in the world, discovered to their astonishment the great wealth of India's wonderful culture—her art and architecture, religion and philosophy which always point to mankind the way to salvation.

A number of Western scholars interested themselves in the hitherto unexplored cultural treasures of India. The work of their scholarship has tended to bring about a great change in the attitude of the educated Westerner towards Indian civilisation. Europe no longer looks upon India as the land of barbarians. Being dissatisfied with her own civilisation, especially after the Great War, she has even learned to appreciate some aspects of the Indian culture. Nay, as Dr. James H. Cousins points out in his admirable article on "Oriental Culture and World Renaissance" which has appeared in the New Orient, "Europe is to-day turning towards India in her search for a saner and surer attitude to life and humanity than that which has brought her to the brink of ruin. . . . The hour is here when the great gift which India has had in her hands for humanity for millennia should be taken in friendship and put to use."

In this age of world-synthesis every country has to be a student and teacher at the same time. India has much to learn from the West and also much to teach her in return. The West is empirical and therefore analytic in her vision of men and things, while India is intuitive and consequently synthetic in her outlook upon life and its mani-

fold expressions. It is therefore that unlike the West she never raised insurmountable barriers between science and religion, art and philosophy. The difference between the Eastern and Western temperament is clearly manifest in the epoch-making researches of Sir J. C. Bose. This great Hindu scientist has proved the unity of life by demonstrating with the help of his marvellously delicate instruments the identity of response made to external stimuli by minerals, plants, animals and man. A true-born heir of the Vedic sages that he is, he has discovered, as he himself says, the great truth proclaimed by his ancestors on the banks of the Ganges three thousand years ago—"They who see but One in all the changing manifoldness of their universe, unto them belongs eternal truth, unto none else, unto none else." Dr. Cousins very aptly observes on this point—"In speaking that phrase from a hoary scripture of India the scientist became at the same time the religious and the philosopher, thrilling to the apprehension of the vast life of the cosmos, glowing with the vision of the universal homogeneity, in both of which he found the source and ratification of his researches."

World-culture has its three aspects, devotional, creative and reflective. These find their fulfilment in religion, art and philosophy respectively. In the West the inner relation between these apparently different expressions of culture is usually lost sight of, and they are usually looked upon as separate. But in India they are inseparable and fulfil one another. Observes Dr. Cousins—"In India, with its strong impulse to objectivity in art as a synthetic complement to its strong impulse to abstraction in philosophy, the sense of the cosmic Personality, and the devotional response of a people in whom the transcendental, the subjective and the objective are equally balanced, have led to an extraordinary elaboration of what outside India is called sacred art but in India is not objectively distinguished from any other expression of the cosmic life. . . . Religion (the expression of the devotional impulse) and art (the tangible reminder and aid to devotion) are rooted in the Vedanta and bear always and everywhere the insignia of their origin. There is no

posture or phase in the religious ceremonial of India that has not an explanation of natural significance ; there is no image or detail of an image that does not rise, when questioned, from the physical to the metaphysical."

India has realised life as a synthetic whole in which religion, art and philosophy are perfectly harmonised. And she invites the whole world to share with her the infinite joy of the realisation of the Unity of Life,—which is the greatest contribution she can make to world-culture.

RURAL RECONSTRUCTION

It is well-known that the villages form the heart of the Indian nation. There are 685,665 villages and 2,316 towns in our country. The rural population is 286.5 millions and the population in the urban area is 32.5 millions. Thus about 90 per cent. of the inhabitants live in the villages. And the importance of rural reconstruction is therefore being increasingly recognised.

In an article in the September number of the *Indian Review*, a writer justly observes that only in the light of our past history and traditions can improvement be made in the country. Of course, we are also to adopt such suitable methods as have been utilised by foreign countries for their advancement.

The village must be the unit of local self-government. It was so in the past. The village officials were elected by and responsible to the villagers. They were remunerated by grants of rent-free land or assignments of grain at harvest time. But unfortunately the whole system has been completely changed since the advent of the British. Consequently those who were the servants of the village are now indifferent to its welfare. The writer referred to aptly suggests that pending the abolition of the present administrative machinery of the village, every village should have a village council elected by the people, which would serve as an effective check on the administration under the existing system. Each village council should be divided into various executive committees, each with a particular department of constructive work. Such

committees should devise schemes for the improvement of their respective items of activity like agriculture, education, sanitation and health, and place them before the general council. Agriculture is the mainstay of the Indian people, and first of all, all possible improvements in it should be made in our land as was done by the Irish Agricultural Organisation Society under the leadership of Sir Horace Plunket. The starting of co-operative credit societies, the encouragement of cottage industries, the administration of justice by the village Panchayat, the fostering of the ideal of teetotalism and the removal of untouchability—all these have to be tackled with the help and co-operation of enlightened citizens and villagers. What is required is self-sacrifice on the part of the educated men and women who must have a heart to feel for the untold miseries of the poor Indian masses.

CHRISTIANITY AND THE INDIAN MASSES

In a thought-provoking article entitled "In Praise of Heathenism," contributed to the *Open Court*, Lily Strickland Anderson observes—"Much has been spoken and written about the difficulties of Christianizing the so-called heathen. One who has lived for any considerable time in the East, comes to have serious doubts as to the desirability of doing so, even if it were possible."

It has been a startling revelation to many an unbiassed Western observer that the Indian Christian converts who are recruited mostly from the lowest classes are not necessarily benefited morally and spiritually by their change of creed. Nay, being drawn away from their natural environment and the healthy influences of their simple faith, the humble peasant and the labourer often degenerate in their moral and religious life. To make matters worse, they also learn some of the vices of their Western co-religionists. Religious zealots who are jubilant over what they call "winning souls to Christ" will be shocked to read of the experiences and impressions of the writer about the Indian Christian servants. Says the writer—"We have learnt that it is far better to eschew the Christianised native and stick to the heathen in our domestic

establishments. Before we had been enlightened by personal experience we were the victims of wholesale robberies, deceits and lies. Our properties were stolen; our pantry and 'cellarette' depleted of food and liquids by Christian servants; and on the whole, we found them a whining, contemptible and avaricious lot. Now we are happily surrounded by a small army of faithful and efficient servants: Sikhs, Mohammedans, and Hindus. Heathens all!"

Indeed "institutionalised" Christianity is not the crying need in India as the evangelist would have his supporters believe. But still the process of conversion appears to make some progress among the lowest classes. The reason is that these communities suffer from great poverty and social iniquity. And some of them rush to embrace Christianity not for any spiritual gain but for the betterment of their economic and social condition. The Christian missionary often renders them valuable service, social, economic and also educational. But this he does with the main object of proselytising. In his craze for evangelisation he exploits the disabilities of the people, and somehow or other tries to bring them into the "fold of Christ". This form of conversion to Christianity does not mean the triumph of the Gospel. Nay, it has its tragic aspect also.

However great may be the value of his social service, the missionary very often does incalculable harm to the convert in the matter of religion. His teachings tend to destroy the simple faith of the poor "heathen". The writer thus describes the state of the poor peasant convert—"Where once he called on Vishnu or Shiva, he now turns a bewildered face up to the empty skies, shorn of the garments of his dreams. The more Puritanical his teacher, the more he is divested of beauty. All things that were natural and free to him, are wrong; all that he thought good, is bad; his imaginative and satisfying theology is ridiculed; he is a sinner, a savage, and a creature of scornful pity. He receives a vague, elusive, cold and unfamiliar maze of words in exchange for all the intimate and beloved manifestation of his old be-

lief. The new religion does not make him happy, because it is an imperfect system, imperfectly practised and taught."

Thus instead of intensifying the simple faith of the poor convert, the missionary undermines his very religious nature. And for this his narrow outlook upon religious life is solely responsible. As the writer very truly says—"The average revivalist is seldom intelligent enough to have studied, for purposes of comparison if nothing more, some, or all of the twenty Bibles of the world that exist beside his own. He has not considered the value of Mohammed, Buddha, Zoroaster, or even Confucius and Lao Tze, as great teachers inspired to benefit humanity. He, as a Christian, belongs to the army of the world's greatest snobs."

The writer very sympathetically describes the psychology of the Indian masses and their popular religion, and this she does from her personal knowledge of men and things. She rightly observes that the missionary's pratings about hell-fire and the everlasting torments of the damned do not appeal to the Indian mind. Such a conception is "infinitely more cruel and barbarous" than anything the Indian can think of. Again, the missionary always speaks of Christ as his intermediary. But the Indian wants to intercede directly with his God. "God is in his house," observes the writer, "in the concrete form of many household deities. The system of Polytheism offers the consolation of a separate God for every need; and yet, to the cultured Hindu, all these Gods are but the symbolical representations of the One, Brahma, the Creator."

JOURNALISM IN INDIA

With the increasing influence of Western culture and civilisation and the consequent adoption of Western methods of civic education, journalism has become an important means of the dissemination of ideas in India as also in other countries of the East. In ancient times, before the art of writing was discovered, the masses were educated in ways which were entirely different from those of the present days. Ancient Rome propagated her political and social ideas through the forum. Mediaeval Europe preached Christianity from the pulpit. And in the India of pre-Buddhistic times, the precious

treasures of her religion and philosophy were thrown open to the people by means of religious *Sammelans* (assemblies), *Kathakathas* (discourses combined with religious music) and so on. But this method of popular education was relegated to a subsidiary place when the art of writing was discovered and it has been almost completely superseded by printed literature in modern days with the adoption of scientific and improved means of printing. The most brilliant oration on the vital problems of life or the burning topics of the day has to depend entirely on the newspaper for becoming known to the world to-day, nay it stands in danger of being consigned to oblivion even by the province or state in which it is delivered, unless it is published for the benefit of numerous readers in a daily or a periodical.

Journalism has thus come to stay in India as a prominent factor in civic enlightenment. But the art being new in our land, it requires considerable improvement and effective organisation. In the words of the Rt. Hon. V. S. Srinivasa Sastri who spoke on the subject in Bangalore on the 10th November,—“The journalist in India at all events has to clear the jungle, to lay down the main road.” It is indeed a sad thing to see that all over the country, many papers are closing down and tottering, and many others are leading precarious tenures. This involves a heavy financial loss and also a great loss of prestige. This is partly due to the lack of wealth and of popular culture in India. Journalism being a reflex of the level of literacy and culture of the people, it is naturally bound to partake of the slowness or rapidity with which society itself grows.

Subject to several limitations as journalism is in India, its condition can be greatly improved if the journalist can be imbued with a profound sense of his exalted duty. He must be a man who has received the best in culture and education, possesses a high sense of idealism and performs his work in a spirit of service to the people. His function is that of a teacher of society, who has to draw lessons from the opinions or news that reach him. He has in many ways to keep his personality in the background but has to be

ever alert to hit the sense of propriety of his readers, educate their opinion, clarify their thoughts and refine their tastes. Just as a high level of culture and education can be maintained only by proper and well-trained teachers who are themselves embodiments of what they teach, so also success and efficiency in journalism can result only through the efforts of such journalists, as are perfectly sincere, possessed of the courage of conviction and endowed with a burning love for the country and its people.

But it is regrettable indeed that journalism does not draw to it such men as can do full justice to their work and glorify their profession. Many young men who are incapable of setting a tone to the thought of society and are consequently unfit to render it any valuable service often take to the profession for want of a lucrative employment. They are not wholly to blame, for is not the same lack of efficiency noticeable also in the teaching, the legal, and other professions? Do the best men who will be shining examples to those with whom they come into contact embrace these professions? The main cause of the low level of efficiency of the staff is lack of organisation.

Unless and until the journalistic profession is well organised as in the West, it cannot hope to have hands who can enhance its prestige and maintain an elevated standard of integrity. Many of the professions like medicine, engineering and the like require a certain minimum level of education and proficiency on the part of those who desire to take to it. But setting up a similar standard alone will not suffice. Journalism should be made lucrative and attractive in various ways so as to encourage deserving men and stimulate their efforts. The editor is, no doubt, to be a person of high culture, education and training but when a paper is to be useful to hundreds and thousands of readers in and outside a province or country, and consequently requires a large staff to run it, its quality can be good only if its staff is worthy.

The organisation requisite for the success of journalism has to be attempted, therefore, in a country like ours where

the art is comparatively new. The journalist is the friend and guide of one and all—of the student and the citizen, of the young and the old of diverse tastes and callings in life. Does not therefore our civic education greatly depend on the journalism of the country? Government interference and control is incompatible with the very spirit of journalism. In the words of Mr. Sastry, "news tutored by Government, views censored by Government as it were, instructions to the public conveyed in the manner that the Government prescribes—oh, what can be worse? It is the utter negation of what we call the freedom of the press". And whom then can we expect to take initiative in the matter of organising journalism, except the veterans in the profession, who have the needed training, experience and wisdom.

NEWS AND REPORTS

SRIMAT SWAMI SHIVANANDA

Srimat Swami Shivananda, President of the Ramakrishna Mission, who was staying at Ootacamund since the 4th June left for Bangalore on the 20th October last. The Swami was staying at the Ramakrishna Ashrama there for about a month. He came to Madras on the 18th November. He is expected to stay at the Ramakrishna Math at Mylapore till about the middle of December next.

SRIMAT SWAMI NIRMALANANDA

Srimat Swami Nirmalananda, President of the Ramakrishna Ashrama at Bangalore, came to Madras on the 18th November in the company of Srimat Swami Shivananda. The Swami stayed for four days at the Ramakrishna Math, Mylapore. He gave a class talk to the students of the Ramakrishna Mission Students' Home, Mylapore, on the 20th November. He also held a very eloquent conversazione at the Ramakrishna Math on the 21st, and returned to Bangalore on the same day.

SWAMI SHARVANANDA IN MYSORE

Swami Sharvananda went to Mysore early in last August and was staying there for six weeks. His presence there was well made use of by the public of the place.

On the 13th August, the Swami delivered the inaugural address of H. H. the Maharaja's College Philosophical Association, the subject of the address being 'A Critical Study of Mayavada'.

Prof. A. R. Wadia of the Mysore University presided on the occasion. The meeting was well attended by the students and staff of the College. The Swami delivered another lecture under the auspices of the Mysore Hostel Union on the Message of Swami Vivekananda to Modern India and a very large number of students attended the meeting. He was next invited to speak in Her Highness the Maharani's College at Mysore on the Ideals of the Sanatana Dharma. At the request of the Mysore University Union, he addressed the students on Religion as a Cultural Force. The meeting was presided over by Prof. Mac-kintosh, the officiating Principal, who remarked that he was struck with the highly optimistic outlook characterising the Swami's lecture as well as his definition of religion, which was non-sectarian and all-inclusive. The Literary Union of Mysore also arranged for two lectures in the Rangacharlu Memorial Hall, with Mr. M. Venkatakrishnayyah, M. L. C., as President of the meeting. The Swami spoke eloquently on Aggressive Hinduism and Harmony of Religions.

The University of Mysore also invited the Swami to deliver a series of lectures on the Philosophy of the Upanishads. The lectures which were given on five headings, *viz.*, the First Principle, Cosmology, Epistemology and psychology, Eschatology and the Law of Karma, and Ethics, were all well attended throughout by a representative gathering of the students and the public. It is hoped that in course of time, these lectures will be printed in book form.

The Swami also addressed the Vivekananda Rover-scouts on the Ideals of Brahmacharyam on the occasion of the opening of a wrestling Akhara at the Ramakrishna Ashram in Mysore. He gave a talk as well to the Rover-scouts of the Wesleyan Mission Collegiate High School on the Development of Character.

Besides these lectures, the Swami also held conversazioni which were attended by many interested in the Vedanta Philosophy.

A group of students were regularly attending a class which the Swami used to hold in the Ramakrishna Ashram and in which he expounded Sri Sankaracharya's Adhyasa Bhashya on the Vedanta Sutras.

Accompanied by a group of his students, the Swami visited some of the historical places of interest—Belur, Halebid and Sravanbelgola. He left for Bombay on the 19th September.

THE RAMAKRISHNA MISSION BRANCH, DACCA

This branch of the Ramakrishna Mission was started in 1899. Its report for 1924 is a record of admirable service rendered in three-fold ways—missionary, educational and charitable. It conducts regular religious services in several parts of the town on different days of the week, and also holds classes and meetings for the propagation of the truths of the Sanatana Dharma. This Mission branch is also run-

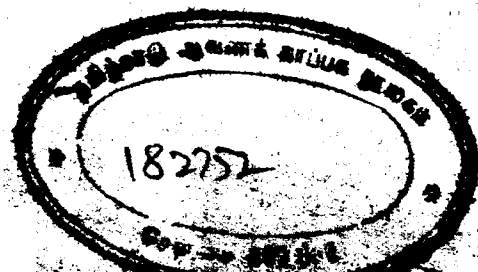
ning a free school in which the instructions are imparted up to the fourth standard of the secondary English education. The number of boys on the roll for the year under review was 89. A library and free reading room which is also maintained affords the public facilities for study. The in-door hospital contains four beds. The total number of cases treated there was 20, while that in the out-door dispensary including repeated ones was 3,379, the actual number of out-door patients being 1,149. The Mission also renders valuable service in other forms such as cremation of corpses of destitutes and relief work during occasional Mela and cholera epidemics. The total receipts during the year under review amounted to Rs. 3,083-11-2 and the total expenditure to Rs. 2,037-11-0, the balance on hand being Rs. 1,045-15-4. In order to raise a permanent fund for continuing its noble work without being crippled by financial difficulties in the future, the Mission branch appeals for help to the philanthropic public. Contributions may be kindly sent to the Honorary Secretary.

VOICE OF TRUTH

This new monthly in English, edited and published by Swami Videhananda and Brahmachari Videha of the Ramakrishna Math and Mission, Kuala Lumpur, F. M. S., forms a welcome addition to the periodicals of the Ramakrishna Mission. It is intended, as its foreword says, to "meet the necessity of a religious and philosophical organ for the propagation of moral and spiritual ideas and ideals" in the Federated Malay States. Its object is the dissemination of the eternal truths of religion for the good of all irrespective of caste, creed or colour. We wish the journal all success. The annual subscription is \$ 5 and the price of a single copy is 50 cents.

THE LATE SWAMI VEDANANDA

It is with deep sorrow that we record the passing away of Swami Vedananda, the head of the Ramakrishna Mission Sevashram at Brindavan. For about a year past, he had several attacks of serious fever and pneumonia. An attack of diphtheria, however, was the immediate cause of his passing away. The Swami was an ardent patriot who joined the Ramakrishna Order about fifteen years ago and was the brother of Sj. Sarat Chandra Chatterjee, the famous Bengali novelist. May his soul rest in peace!



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. Pilivit.

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.
44. Sri Ramakrishna Ashrama, Ootacamund.

MYSORE.

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

KERALA.

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

CEYLON.

54. Sri Ramakrishna Ashrama, Trincomali, Ceylon.
55. Sri Ramakrishna Vaidyeshwara Vidyalaya, Jattna, Ceylon.

BURMA.

56. Sri Ramakrishna Mission Sevashram, East Rangoon.

INDIAN MALAY STATES.

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

UNITED STATES OF AMERICA.

58. The Vedanta Society, 34, West 71st Street, New York, U. S. A.
59. The Vedanta Society, 176, Marlboro Street, Boston, Mass, U. S. A.
60. Ananda Ashrama, La Crescenta, L. A. Co., California, U. S. A.
61. The Hindu Temple, 2963, Webster Street, San Francisco, California
62. The Shanti Ashrama, California, U.S.A.
63. 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 Khndwe, 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 Maubihoom, 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 Sri Ramakrishna Math, Mylapore, Madras ; (3) The Message of the East, published by the Ananda Ashrama, La Crescenta Calif. (4) The Morning Star, published by Sri Ramakrishna Ashrama, Patna. (5) The Voice of Truth published by Sri Ramakrishna Ashrama, Kuala Lumpur, F.M.S. In Bengali—The Udbodhan, In Tamil—The Ramakrishna Vijayam, published by Sri Ramakrishna Math, Mylapore, Madras. In Hindi—Samanway, published by the Adwaita Ashrama, 1124, Mukhtar Babu Street, Calcutta. In Malayalam—Prabuddha Kerala, published by Yogananda Ashrama, Alleppey, Travancore.

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