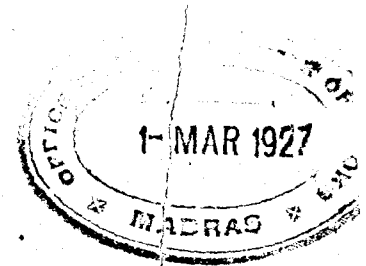


The Vedanta Kesari

"LET THE LION OF VEDANTA ROAR."



VOL. XIII, No. 9: JANUARY 1927

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(ESTABLISHED IN 1897.)

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Secretary : SWAMI SARADANANDA.

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

Objects stated briefly are—

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

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Sri Ramakrishna Math,

Mylapore, Madras,

7th February, 1927. 307

Dear Sir,

The Ninety-second Birthday Anniversary of Bhagavan Sri Ramakrishna will be celebrated at Sri Ramakrishna Math, Brodies Road, Mylapore, Madras, on Sunday, the 13th March, 1927. As usual, we shall feed a large number of poor people on that occasion. Last year, through the kind co-operation of the public, we were able to feed several thousands; and we look forward to have the pleasure of feeding at least the same number this year also, if it is made possible through the generosity of those gentlemen, who heretofore have given us their cordial support, and of other noble-minded and charitably disposed friends, who always regard it as a great and rare pleasure to be of some service to their fellow-men.

"No Tapas is greater than charity," so says the Scripture. It confers blessings more upon the man who gives than on the one who receives it, since it raises him from the slough of animal selfishness to the height of divine unselfishness, nay more, it helps him to realise the God in man. He indeed lives, who lives for others. So I invite all noble-minded persons to take this opportunity of serving 'God in Human Forms.'

I hope that my appeal will meet with a ready response from benevolent souls like yourself.

Voluntary contributions will be thankfully received and acknowledged by me.

May the blessings of Bhagavan Sri Ramakrishna, whose chief delight lay in removing the miseries of the poor and the destitute, be upon you!

With best love and good wishes,

I remain,

Yours ever in the Lord,

YATISWARANANDA.

THE VEDANTA KESARI

" Let the lion of Vedanta roar."

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

—SWAMI VIVEKANANDA.

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JANUARY 1927

[NUMBER 9

P R A Y E R

नैव किञ्चित्परोक्षं ते प्रत्यक्षोऽसि न कस्यचित् ।
नैव किञ्चिदसिद्धं ते न च सिद्धोऽसि कस्यचित् ॥
कार्याणां कारणं पूर्वं वचसां वाच्यमुत्तमम् ।
योगानां परमां सिद्धिं परमं ते पदं विदुः ॥
पाहि पाहि जगन्नाथ कृपया भक्तवत्सल ।
अनाथोऽहमधन्योऽहमकृतार्थः कथंचनः ॥

O Lord! Nothing is beyond Thy ken, yet Thou art not fully perceived by any. Nothing is unrealised by Thee, yet none has been able to realise Thee.

The sages know Thee to be the Primary Cause of all things, the Highest Predicate of all words, and the *summum bonum* of all Yogas.

Lord of the universe! Lover of Thy devotees! With Thy grace save me, save me—a helpless, unhappy and unsuccessful creature that I am!

THE MAHABHARATA.

SPIRITUAL TALKS OF SWAMI BRAHMANANDA

(At the Belur Math)

SRI Ramakrishna used to say that a person can attain to God if he possesses the intensity of this three-fold love—the love that a devoted wife bears her husband, the attraction that a worldly man feels for the world, and the attachment that the miser possesses for his hoarded gold. Intense yearning of this kind is sure to enable one to realise God. Do you know what it means? It means that one can reach the Lord and be blessed with His vision and spiritual touch the moment the mind is cleansed of all desires and filled with a sincere hankering after God-realisation. The Lord says in the Gita— सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज 'Relinquishing all duties, take refuge in Me alone.'

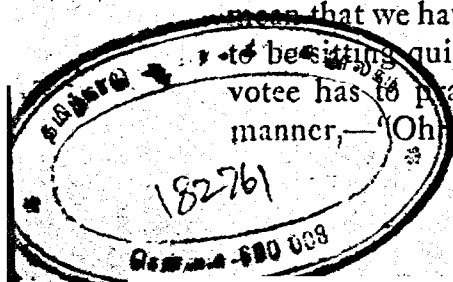
Self-surrender, self-surrender, self-surrender—that is the only way and there is no other. In this iron age (Kali Yuga) man depends on food and is short-lived. And he has to do many things in this short span of life. He possesses very little of the energy, strength, renunciation, courage and spirit of penance, that are essential for God-realisation. His mind is weak, and it naturally runs after enjoyment. But in spite of all this, God has to be realised. Without it life is spent in vain; one comes into the world and goes out of it without accomplishing anything worthy. Man must therefore realise God, but verily there is no path easier than self-surrender.

What do we understand by self-surrender? Does it mean that we have not to do anything,—that we have only to be sitting quiet? No, it doesn't mean that. The devotee has to pray constantly with a pure heart in this manner,—Oh Lord! I do not know what is good and

what is bad for me. I am solely dependent on Thee. Grant unto me all that I need for spiritual life. Take me along the path that will do me good. Vouchsafe unto me the faith and strength to constantly remember Thee and meditate on Thee." It is indeed no easy thing to dedicate oneself heart and soul to the Lord.

Many people say: "I have surrendered myself,—my all—to God. I am doing as He is making me do." But if we observe their life, we would see that their actions are quite contrary to what they profess. If they do anything good, they take the credit for themselves, feel highly elated over it, and think 'Oh what a great thing, I have achieved.' But when even a slight trouble besets them, they immediately throw the blame on the Lord, saying, "what a great misfortune He is bringing on me." This is how most people spend their life. We judge men only by their externals, but God looks into their innermost minds. God runs to him for help who prays with a sincere heart. Know this as certain. Be pure at heart. Let not your words be different from your thoughts, and God will reward you according to your deserts.

Sri Ramakrishna used to say—"If you do one-sixteenth part of the Sadhana (spiritual practices) that I have done, it is enough." He has made Sadhana so very easy for us. But we are so indolent and lazy that we shirk our work and fail in our duty. And by doing so, we greatly deceive ourselves. Even if some one gives us good things to eat we still want them to be put into our mouth. There are many who request me to bless them. I cannot help laughing within myself, when I hear them. They don't do as I instruct them. In fact the moment they leave my presence, they do whatever they like. If I ask any one of them whether he follows my instructions, he would reply, "No, Sir, I had no time to do it," or say, "weak and evil-minded as I am, I was not able to do it." Those who have no sincere desire to follow me and have no faith in me may do anything they like without asking me. But this they won't



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do—they won't follow my instructions and yet want to be blessed by me. They want to attain spiritual realisation without the necessary exertion,—by mere dodging. Don't you see that when such people come, I usually while away the time in aimless talk—in cracking jokes and making fun. What is the use of tiring myself for nothing, in speaking of spiritual practices to people who won't follow them? I speak of higher matters only to a very few, who I think, would take my word and act up to it. But even they don't follow the instructions fully and properly. Always accustomed to shirking work, they want to attain everything without any effort.

There is no dearth of Divine grace. The trouble is that men don't care to avail themselves of it. They take pleasure in idle gossip only. None wants to realise the supreme truth. Man takes pride in indulging in tall talks and empty twaddle—that is how he spends his life. And as he sows, so he reaps. 'Teachers can be had by thousands, but rare indeed is a true disciple.' There are many to take up the role of teachers, but where are the men to hear and follow their teachings? If one goes on striving for a higher life, with strong faith in the words of one's Guru, then there is an end to all one's miseries. He who has such faith need not run about here and there with a restless mind. The Lord looks to all his wants. He takes him by the hand along the right path. Indeed there is no anxiety for him who has been blessed by the Lord.

It is given only to one in a million to cherish noble desires and sublime thoughts, and of such souls as are so privileged a very few only can stick to their ideals to the last. Those persons in whose minds good thoughts have already sprung should try their utmost to strengthen and make them permanent. And in order to keep up their fervour, they should be always praying to the Almighty, "Vouchsafe unto us, O Lord, Thy grace! May it be on us for ever!" Sri Ramakrishna used to

say—"To all appearance the maid-servant in a house looks upon all that belongs to her Master as her own, but in her heart of hearts she knows that they don't belong to her at all." So long as we live we have to do our work without attachment. We should know in our heart of hearts that this world is not our permanent home but only a temporary abode. And we should direct our mind to God—the heavenly home whence we came.

How many care for Truth or God? Puffed up with pride man sometimes raises himself to such a high pedestal that he totally denies even the existence of God. Everyone thinks himself to be infallible and his way is the only way to salvation. Do you know what he would say? He would tell, "we don't accept what we cannot understand." But he little thinks how insignificant is his power of comprehension! What he thinks as right to-day, he gives up as false tomorrow. Thus his opinion changes from time to time. In making a parade of his knowledge, he does not care a straw for what is high and noble. The Divine Mother alone knows in how many ways man is deluded.

Every person conceives of God in his own little individual way. But our conception of the Lord should not be so limited, for He is all-comprehensive. He is not perceptible to the mind and intellect. He alone can realise God's nature, to whom He is pleased to reveal His mysteries. And when He is realised, the gates of knowledge are opened, the knots of the heart are cut asunder and infinite wisdom is attained. Only when man realises this state, can he fully understand the relation between God and himself—that the Lord is his own and he is the Lord's.

Man cannot attain any knowledge unless the Mother reveals it. The mysteries of this world and the next will be revealed only when She discloses them to him out of Her mercy. The intellect, as ordinarily

understood, is not the real intellect. Its area—its range—is very limited. Those who want to gain real bliss in life, those who really desire to solve its intricate problems,—‘who am I?’ ‘what have I come here for?’ ‘why am I suffering from so much misery?’ ‘why does one man attain to God-hood and another remains a mere brute?’—their one and only duty is to realise God by all possible means. Life’s knotty problems will be solved the moment He is realised.

Children find joy in gyrating round a pillar by holding it firmly. But do you know wherein is fixed their attention? It is in the pillar, for they know it full well that if they loosen their grip they will fall down and be injured. So first of all hold fast to the pillar of life, then you may go on circling round it as many times as you like. And there will be no fear of falling down. Our first and foremost duty in life is to realise God. Know He is the Pillar of life. Whatever you do, do by clasping unto Him—you won’t then take any false step and won’t fall. What you do will be perfectly right and will be for the good of yourself and of the world as well. Blessed, then, will be your life on earth.

EDITORIAL NOTES

MISUNDERSTANDING OF THE CASTE SYSTEM

THERE exists a great misunderstanding about the Hindu social order popularly known as the system of caste. Foreigners whose knowledge of Hindu society is just enough to misunderstand it, criticise this time-honoured institution, forgetting the fact that their society too contains invidious distinctions of a somewhat different, if not of a worse kind. The modernised Hindu, who often tries to import the concepts of the Western social order into his own, also finds fault with the Hindu socio-religious system. He sometimes prides himself to be a

“conformist” which means that he follows the customs of his society in a grudging spirit, but has not the strength to do what he thinks to be right. In reality the “conformist” usually knows as little of the ideals underlying the caste system as does the Western critic. It is also a tragic fact that even many of our modern reformers have failed to realise the fundamental ideals of the Hindu social system. And carried away by their enthusiasm, they have tried to start “puritan” movements, which being cut away from the life-current of the main society, have degenerated into narrow sects likely to be re-absorbed into the mother church at no distant date. But the reformers have rendered great service to the entire community in one way. They have pointed out the abuses and iniquities cropping up in Hindu society which has been reforming and re-adjusting itself from time to time, and thereby getting a fresh lease of life. Indeed, reform movements themselves are in reality the expressions of the inexhaustible vitality of Hindu society out of which they come into being and to which they go back after playing their part.

THE EVILS OF THE PRESENT SOCIAL ORDER

No social order can claim to be perfect and free from abuses. In the Western society there exist race prejudice and class-snobbery in a form unknown in India. In Hindu society, on the other hand, there prevail invidious distinctions of caste and the terrible curse of untouchability, which stand as the greatest obstacles in the path of its progress. The higher castes want to arrogate to themselves certain privileges without caring for the performance of the duties incumbent on them. The poor Sudra has to suffer an amount of social injustice at the hands of the upper castes. But the lot of the out-caste, euphemistically called the Panchama or the fifth caste, is very hard indeed. However good and pure he may be, he is treated worse than a dog. A low-caste Hindu may not be allowed to touch, nay even to approach, his high-

caste co-religionist in certain parts of South India which are the hot-beds of caste prejudice. But when the same person mutters a few words and changes his religious label, he miraculously ceases to be untouchable and unapproachable, and rises in social status. Fortunately for India the present-day caste system is losing its rigour, and with it the curse of untouchability is slowly passing away in spite of the cry of a certain class of religious fanatics. And what is a very happy sign of the times is that some of the members of the highest caste are working for the amelioration of the depressed and the down-trodden. The spirit of all-inclusiveness is thus gaining ascendancy over that of exclusiveness.

CONSERVATISM VERSUS LIBERALISM

The process of social evolution is a conflict between the two opposite forces of conservatism and liberalism. The one tends to create social exclusiveness and raise insurmountable barriers between different social groups, while the other stands for unity and equality, and aims at breaking down all unjust distinctions and privileges that come upon human society "like the shadow of death". These two opposite currents of thought have dominated the minds of the Indo-Aryan race as those of all the other races of the world. In studying the past history of the Hindu social system we find that, as in all other systems, the vast majority of people, simply because of their inability to think for themselves, followed blindly in the footsteps of their forefathers, observing only the forms they followed but without understanding their meaning. The thoughtful few alone could realise the ideal which actuated their ancestors to build up the grand socio-religious structure known as the Varnashrama Dharma. And it was they who saved Hindu society from degenerating into a lifeless organism. They asserted at all the momentous periods of India's history the eternal principles which have endowed the Hindu social system with an inexhaustible power and vitality.

THE TRIALS OF HINDU SOCIETY

Exclusiveness is a necessary evil in the growth of all social systems. Like a tender plant the social organism is to be protected by the hedge of laws and restrictions against outside dangers, and this particularly during the early days of its evolution. Even after it has grown sufficiently, it may need especial safeguards during times of trouble. The ancient Aryan society had to grow struggling hard against heavy odds. In the words of E. B. Havell, "Indo-Aryan sociology as regards the caste system was admirably conceived, under the peculiar conditions in which Aryan society found itself in India, for preserving its higher culture from degradation by contact with the semi-civilised races which formed the substrata of the population." The great task before the ancients was the preservation of the spiritual culture which was the very soul of the Aryan civilisation. Not only during the very early days but also later on, Hindu society had to raise round it the defensive walls of fresh social laws preventing its members from coming in contact with the followers of its rebel child Buddhism. After the wave of Buddhism passed away, there came into India the militant religion of Mohammed. And Hinduism had to struggle most keenly for its very existence. It had to adopt fresh defensive measures many of which have been perpetuated up to the present day. A society protected by innumerable rules and restrictions cannot possibly have a natural growth. Out of sheer biological necessity the Hindu social system had to grow more and more exclusive, and various evils crept into it during those troublesome days. Indeed, as R.C. Dutt puts it, "the worst results of that system were unknown in India until after the Mahommedan conquest." It was during the Mahommedan rule again that Hinduism produced a number of reform movements which asserted the ancient ideals of universalism and brought about a new adjustment so very essential for the life and growth of Hindu society.

THE IDEALS OF THE CASTE SYSTEM

The true spirit of the Hindu social order has been universal. The fathers of the ancient Hindu civilisation, seers as they were, tried to found their social system on the eternal ideals of life. They fully recognised that under the impulse of the hard instinct implanted in him, the average man would create social distinctions based either on culture or wealth. They preferred the division on culture to that of wealth. They therefore placed before the Hindus a socio-religious system which aimed to make the members of the various Varnas or castes and Ashramas or stages of life pass through the injunctions of Dharma or duties and disciplines calculated to help them in rising in the scale of culture. One of the most striking points which differentiates Hindu society from other social systems is that in it the units are not individuals but social groups separated by different forms and customs, creeds and traditions. In the words of Sir B. N. Seal, "the ancient Indian polity which was evolved to suit a composite society was a polity based on Dharma, social duty and not on Adhikara or right... It is this binding force of mutual duties and obligations (including duties to self, the *Atman* in every person or group), rather than the divisive and militant concept of rights, which must be the special message of the gospel of nationalism to a heterogeneous and composite society." The ideal of the caste system is to put an end to all distinctions, to lead the Sudra, Vaishya, Kshatriya and the Brahmin to the state of a real Brahmin who in the primary sense of the term is a "knower of Brahman," who sees the One in the many and rises above all distinctions of name and form that divide the members of one great human family.

THE ASSIMILATIVE POWER OF THE CASTE SYSTEM

The modern critic of the caste system sees in it nothing but evils. If it is "all rotten" how has it been able to live a practically eternal life, instead of dying a natural death like many of the other ancient social orders?

The present caste system may appear to be completely fossilised. But it is only the superficial view. Even in its present degraded form it possesses an elasticity which is enabling new elements to settle down within its fold as its integral part, and rise in the scale of culture through the potent influence of its spiritual ideals and ethical practice. "The system of castes," says Sir George Campbell, "gives room for the introduction of any number of outsiders. So long as people do not interfere with the existing castes, they may form a new caste and call themselves Hindus." Fresh aboriginal and non-Aryan tribes and races inhabiting the hill tracts, outlying uplands and the uncleared jungles in India are being fast absorbed into Hinduism by a silent and effective method, and are coming to form part and parcel of the mighty Hindu society. But this process of conversion is a gradual one. It is not a mere formal but also a cultural transformation. And the main reason of the extension of the Hindu society has been this unending power of assimilation. Hinduism absorbed innumerable indigenous races and various foreign invaders belonging to manifold ethnic groups. It even spread its cultural kingdom over many peoples outside the bounds of India, and gladly admitted them into its social system of four castes. It has been very tolerant towards aliens who entered its fold and even attained to places of great honour in the social system. It has been even tolerant to a fault towards the militant and proselytising religions that have perverted and are still trying to pervert its followers. Why is it that in spite of its unique catholicity, Hinduism is so intolerant towards the so-called depressed classes, who claim to be Hindus in every sense of the term? There must be a deep meaning in this uncharitable attitude.

THE ORIGIN OF THE DEPRESSED CLASSES

The origin of the depressed classes is shrouded in mystery. There is no doubt that a few of the communities did never imbibe the Hindu culture and have always

remained outside the Aryan fold. But the origin of the others is to be sought in the popular theory of the intermixture of the four castes, that took place in an order prohibited by the Hindu social code. The children of all undesirable mixed marriages, it is said, were shunned by the orthodox society. And those who were excommunicated for transgressing the established laws of society also went to increase the number of these outcastes. This theory certainly holds good in some cases. But in the majority of instances the origin is different. Speaking of the untouchable communities of Bengal Mahamahopadhyaya Hara Prasad Shastri observes, "The so-called depressed classes with whom the Brahmins and their followers are not in the habit of keeping any intercourse, are really, most of them, the survivals of the once most powerful royal, nay, imperial race of Buddhists in Bengal." This is true of the other parts of the country also. During the great Hindu revival that followed the downfall of Buddhism in India, Hindu society, true to its ancient spirit of universalism, opened its hospitable doors to people of all classes, and assimilated many of the Buddhist communities including those who were originally followers of the Vedic religion as well as others who came at first within the pale of the Aryan culture only through Buddhism. Communities that readily came into the fold of Hinduism were gladly accepted and were given their respective rights and privileges. But there were many others that persistently refused to be absorbed into the mother church. Exclusiveness came to be practised on both sides. The Buddhist communities shunned Hindu society and Hindu society too shunned them. They became Anacharanyas or "untouchables" and suffered from many disabilities at the hands of the members of the dominant society. And as the result of complete isolation, oppression and loss of culture, these communities became disorganised and degenerated to a great extent. Many of them later on embraced Islam attracted by its democratic social system. Some others were forcibly

converted to Mahommedanism while those who remained true to their own faith and could not stand the silent influence of the Hindu religion adopted most of the manners and customs of Hindu society, and became Hindus both in form and spirit. But the brand of untouchability could not be removed. Some of the Vaishnavite reformers admitted a large number of the members of the depressed classes into them. But the attitude of the so-called orthodox Hindus has ever remained exclusive. Whatever may be the origin of the depressed classes, the present day Hindu society is guilty of a most heartless form of social tyranny which is to say the least against the true spirit of the Vedic religion.

THE SOLUTION OF CASTE PROBLEMS

The central theme of the caste system is culture. And this culture is to be imbibed not by highly clamouring for rights but by the scrupulous performance of duties. Invidious distinctions between the Brahmin and the non-Brahmin, between the high caste and the outcaste can be wiped off only by removing the differences in culture. The method is not to pull down the more cultured caste to the level of the less cultured one, as some of our reformers have vainly attempted to do, but to raise the lower to the cultural level of the higher, enabling all to appropriate the same culture. This is what the Hindu social system aims to achieve. "Our solution of the caste question," says Swami Vivekananda, "is not degrading those who are already high up, is not running amuck through food and drink, is not jumping out of our own limits in order to have enjoyment, but it comes by every one of us fulfilling the dictates of our Vedantic religion, by our attaining spirituality, and by our becoming the ideal Brahmins. There is a law laid on each one of you in this land by your ancestors, whether you are Aryans or non-Aryans, Rishis or Brahmins or the very lowest outcastes. The command is the same to you all, that you must make progress without stopping, and that, from the

highest man to the lowest Pariah, every one in this country has to try and become the ideal Brahmin." Then the ideal of the caste system is to raise mankind slowly and gently to the height of the perfect spiritual man who through the performance of "truthfulness, charity, forgiveness, good conduct, non-injury, penances and mercy," attains to the knowledge of the One Imperishable Self that is beyond all differentiations of caste or creed.

GOD WITHIN

By Swami Atulananda

I

The other day looking at a book of selections from different scriptures, I came across a verse from the Psalms which reads thus: "He that planteth the ear, shall He not hear? He that formed the eye, shall He not see?"

I found this very beautiful and suggestive of a divine truth, for it is the Lord who dwells within us, who has created this wonderful and complicated instrument, body and mind, which together we call our person. From Him we have come forth, He created us and having created us He entered within us a ray of His very Being, "even to the very tips of the finger-nails, as a razor might be fitted in a razor case."

He entered as the essence of our existence. Centred in our hearts He is the power, the life-giving principle that puts the machine into action. He is the Driver of the machine and the Witness to all our deeds, the Soul of our existence, "Touching without hands, hasting without feet, He sees without eyes, He hears without ears. He knows what is to be known, but no one knows Him. They call Him the first, the mighty Purusha."

The driving power is always the same in all beings high or low, in animal, man or God, but the manifestation is according to the instrument. The electric current is the same in all dynamos, but it manifests according to the instrument into which it flows. It produces light, or heat, or power. But the original force is always the same,—electricity.

In man and all conscious beings the flow of God's power is Chinmaya or consciousness. It is consciousness that makes us living, acting beings; and it is Rupam, the instrument, body and mind—that distinguishes us from each other and from lower manifestations. That consciousness manifests in us as thought, will and desire. And that same consciousness in its pure original form is Chit, or the knowledge aspect of God, who is called Satchidananda,—Existence, Knowledge and Bliss in the Vedanta.

In and through this consciousness the entire universe has its existence. "Through the power of Brahman, the eternal, unchangeable Being, fire burns, the sun shines, the Devas perform their respective functions, Death stalks the earth."

Our real being then is Consciousness. This may act in the external world as in our waking condition, or in the internal world as in dream and sleep, or in the spiritual world as in Samadhi,—the super-conscious state of the Yogis. But the consciousness itself is always the real "I" in us. The person is awake, or sleeps, or dreams, or is in Samadhi, but the real "I" undergoes no change. "He is the Purusha, the Soul without action, tranquil, faultless, without stain, the highest bridge of immortality, steady like a fire in glowing embers."

According to the Advaita Vedanta God or Brahman is the only existence. "From Him all this sprang." So we read in the Svetashvatara Upanishad: "Thou art the woman, Thou art the man, Thou art the youth and the maiden, Thou art the man tottering on the staff, Thou art all in all in the universe. Thou art the blue-fly, and the green parrot and the red-eyed beast, Thou art the cloud that bears the lightning in its womb, the seasons and the sea Thou art, beginningless, the Infinite from whom all worlds are born."

But let us first consider God as the Consciousness,—the I principle in all beings. "In this city of Brahman (the body), there is a small lotus as a palace (the heart). Now what exists within the lotus, that is to be sought for, that is to be understood."

When the "I" consciousness departs from the body, the body dies and disintegrates. We are then disassociated from the gross body, but we continue to live in a fine, subtle body. And in that body of fine material we experience life in a different sphere of existence. This subtle body corresponds to its new surroundings and is adjusted to its new conditions. It is

a condition just as natural as our earth-life, for though everything is changed there is a harmonious relationship between the departed and his new surroundings as is the case here on earth.

Suppose we went to sleep and during our sleep the world were reduced to the size of a pea and suppose we and everything in this world and outside of it had shrunk in the same proportion. The relationship of all things would have remained the same, and when we awoke we would not notice any change. Everything would appear to us as before we went to sleep, because the proportions were preserved. It would certainly be a great change but we would not know anything about it. In this miniature world everything would go on as before without a hitch, without any one being aware of the change. Though everything else had undergone such a tremendous change, our consciousness would have remained unaffected. The "I" would not have changed in the least. The magic transformation of our body and surroundings would have left our consciousness unchanged.

Thus at the time of death everything will be different. But the change will be in proportion, everything will vibrate at a rate different from our earth-rate but in relationship to every thing else. We will find ourselves in a world of different vibration, which will be very much like our present world. "As here, so there," says the Upanishad.

Ordinarily, of course, our mental condition is affected by a change of our surroundings and external conditions. But here we must remember that the mind is part of the machine. A change in the mind does not affect the Witness, the real I, the creator of the mind. The real I, the God in man, never changes. Change takes place only in that which is external to the real I. But we are so mixed up with our external existence that we identify ourselves with it, forgetting our true nature. So we know ourselves only in this mixed up condition. This is called the state of bondage.

At present we are not free, we are not aware of our pure consciousness because we allow our surroundings to affect us. We are conscious of our surroundings and our own personality, we live an external life, a surface existence. So we think we are Mr. so and so. We forget that life here and hereafter means simply that the real I is experiencing this or that world,—we forget our real divine and blissful nature. The real I, the Soul of

our soul, the Atman, never changes, never moves. It is the omnipresent One shining in every heart.

Life is like a moving picture passing before the soul. Death is another picture. The Soul is even the Witness,—it neither comes nor goes. Those who have realised this, who have seen and experienced this, are called Jivan-muktas, free souls. They have become conscious of their true Self, the God within man. To them life is a moving picture witnessed from within. "He that planteth the ear, shall He not hear? He that formed the eye, shall He not see?" He, the real man, is not affected by this ever changing panorama of life.

For the man of realization there is no coming or going, no entering the body or departing from it. All these changes are in the personality, external to man's real being. Time and space are not in the soul, but in the mind. The free soul has risen beyond the thralldom of mind. "As all stars are set in the same infinite sky" says Swami Vivekananda, "so all souls have their root in one infinite consciousness, called God." In essence we are God. He is our divine nature, the eternal man manifesting through different personalities.

The steamer moves on the bosom of the river, and it seems as if the land is moving. So, nature, this infinite universe with its millions of worlds and spheres moves before the soul, now revealing one world, now another, now showing life, then again death, running off reel after reel of this eternally moving picture of life.

But within us is the witness who moves not. He looks on unaffected by the weal or woe pictured before Him. Time and space weave this grand panorama of the universe, and the Man within man looks on, knowing it to be a fiction, a mirage, Maya.

There are two classes of spectators at a drama. One class looks on and enjoys it all as a show. The other class is moved to tears or laughter, is wrought into a state of excitement, loves or hates as the play unfolds, almost forgetting that it is only a play. Or take a football match. How excited some of the spectators become, how really sorry and affected when the party they favour loses. But others simply enjoy the sight of the game, unmoved whether red comes out victorious or blue.

There are two classes of men in this world, the free and the bound,—those who look on, and those who identify them-

selves with the play of life. The first remain unmoved, calm and peaceful under all conditions. The others are swept along with the current of events, now happy, now miserable, now at peace and again greatly disturbed in mind. Those who know their true divine nature follow their course unaffected by the currents of fortune and misfortune. They steer straight ahead for the goal. They see that all life is a play. This realisation brings them strength and fortitude under all conditions. Even death they meet and witness with a calm mind, for they know that the Soul does not die. They know that for the Soul there is neither birth nor death. Life is one picture, death is another. It is only the subtle body that comes and goes. The Soul is always here and everywhere, one with the great Over-Soul, the omnipresent Spirit. Death causes no real separation. The Soul of the departed is with us always, in life as well as in death. Those who realise this, the Upanishads tell us, will never grieve.

If we should look constantly into an imperfect mirror, we would at last believe that the blemishes in the reflection belong to our person. So also seeing the external world we think that we are ordinary human beings. It is like an actor on the stage who for a moment so entirely identifies himself with his part that he forgets his real personality.

This we are doing life after life, always thinking that we are man or woman, forgetting that we are the Spirit. The Hindu scriptures say, "Know thy real Self, and knowing thy real Self thou shalt be free and happy." Realise that you are the Soul, the Consciousness within, and all suffering comes to an end.

"When with that realisation the mind is overpowered, then does one see no dreams. Then bliss arises in the person. As birds in the home tree nest, in just the selfsame way this all does nestle in the Self Supreme. Who, verily, knows the eternal one, in which the Self with all the powers, the lives and creatures nestle, He into all-knowing enters."

THE DOCTRINE OF EXPERIENCE AS THE ONE SELF

V. THE PROBLEM OF METHOD IN THE VEDANTA

THE subject-matter of philosophy in the West has usually been either the familiar phenomena of experience in the world, external or internal, or both. Sometimes, however, an attempt is made to distinguish the coarse perceptions and experiences of common sense, from these same as sifted, corrected, and made precise and presented to us as such by an intelligent person trained in scientific methods. In either case, logical method is brought into use so as to bring either or both sets of phenomena under some one comprehensive law or principle of explanation.

Of such principles or methods we have several leading instances.

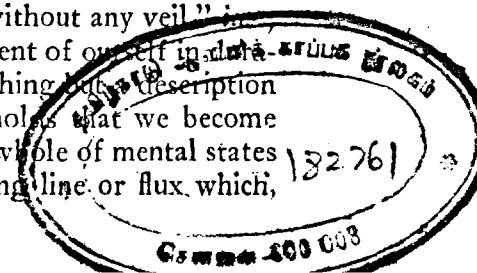
I. *The Empirical or Common sense Method.* According to this principle or method, the facts of experience are of two kinds,—either objects existing and perceived outside the mind, or thoughts, *i. e.*, ideas—*produced* within the mind and conceived as such, and not states inhering in the mind as primary data. The great difficulty of this theory with a certain class of thinkers is that often the perceptions are erroneous and at times do not at all correspond with the objects as they actually are outside. Hence the origin of Idealism, which denies altogether the existence of the outside world—Sankara holds neither the traditional dualistic realism, nor the representationism of Descartes according to which the mind either receives, like a photographic plate, representations of objects existing outside and thereby is enabled to perceive or know those objects as they are,—or receives from the objects such an influence as enables its own latent and innate dispositions or tendencies to project themselves outside so as to ascertain and determine the characteristics of those objects in whole or in part. Nor does Sankara turn, by any kind of enforced and inexorable reaction, to the extravagances of the Buddhist schools of idealism. He is a realist of the modern "critical" type. The mind's thoughts are dependent upon—in fact they are copies or configurations more or less complete, of the objects which exist outside independently of our knowing them

and are not in any wise conditioned by their being known to us. Further, according to Sankara, knowledge is only a *particular* (or special) kind of relation existing between the object and its configuration, image or idea, in the mind. He says also:—"Till Brahman is realised, we agree that all objects (whether external or internal) are *real*,"—real in the sense that they exist apart from our knowledge of them or the aspects in which they are known. Otherwise men will not be differently affected by the same objects. Indeed, the date of perception are largely dependent upon the store of impressions (*vasanas*) produced and remaining hidden in the mind during the past life (and lives) of each person as symbolic, but also, active agencies which enable us to receive stimulation from objects outside and express ourselves in responsive perceptions of them. At the same time, Sankara holds that, in the very act of receiving a stimulation from outside, there is produced in the mind a sense of the actual existence of the outer reality. We may often err, but our erroneous perceptions may always be accounted for later on, and corrected in time.

II. *The Method of Intuition.* According to this method, the mind has, by nature certain individual and internal tendencies or dispositions which are the essential preliminary in all knowledge,—dispositions which must be carefully cultivated (or eschewed) in order that we may not become the slaves of the environment; and the external reality comes next as the object in knowledge. But in truth there is no such method in use known as Intuition by which we are enabled to sense these tendencies (*Vasanas*) in the individual. The tendencies are directly unknown except to the superconscious vision of the Yogi; and their existence is only inferrible from our direct knowledge of an individual's aims and activities in life. The Upanishads mention them as facts, and so we cannot properly hold them to be mere products of a theorist's imagination, or merely to be hypotheses invented to account for the manner in which men's experiences of the outer world and their activities in life get limited and restrained in the practice of daily life. Finally, not all our mental dispositions can be discovered by any processes of intuition or inference available to us,—and they remain, or may remain, entirely hidden during our entire allotted span of life here.

A new form of the Method of Intuition has been recently promulgated by Bergson and become famous and influential all over the world. According to him we know a thing in two

different ways:—"The first implies that we move round an object; the second that we enter into it." "The first kind of knowledge may be said to stop at the *relative*; the second; in those cases where it is possible, to attain the *absolute*." In the latter case, Bergson holds that our experience is not relative to any points of view or reference which we take up in regard to the object, or to any symbols by which it is translated or transformed and made to form part of our knowledge. As Bergson says, "I am inside the object itself." I no longer grasp the object "from without, remaining where I am, but where it is, from within, as it is in itself. I shall possess an absolute." "The absolute, which is the object, and not its representation, the original and not its translation, is perfect by being perfectly what it is." Bergson, also, ventures to say that "it is doubtless that the absolute has often been identified with the infinite." Then he goes on to say:—"It follows from this that an absolute could only be given in an *Intuition*, whilst every thing falls within the province of *analysis*. By *intuition* is meant the kind of intellectual sympathy by which one places himself within an object in order to coincide with what is unique in it and consequently inexpressible. Analysis, on the contrary, is the operation which reduces the object to elements already known, that is to elements common both to it and other objects. . . . In its eternally unsatisfied desire to embrace the object around which it is compelled to turn, analysis multiplies without end the number of its points of view in order to complete its always incomplete representation, and ceaselessly varies its symbols that it may perfect the always incomplete translation. But intuition, if intuition is possible, is a simple act." According to Bergson, Intuition is the method of metaphysics and enables us "to possess a reality absolutely instead of knowing it relatively,"—and so "metaphysics is the science which claims to dispense with symbols." Finally, "there is one reality, at least, which we all seize from within, by intuition and not by simple analysis. It is our own personality in its flowing through time—our self which endures." Metaphysics transcends all fleeting and relative symbols, aspects, concepts, images, in order to reach the intuition which enables consciousness "to appear to itself as it really is, without any veil" "to have a faithful image of the development of our self in duration."—This so-called new method is nothing but a description of the process by which the Buddhist holds that we become aware of our consciousness as a complex whole of mental states or conditions—a whole forming a moving line or flux which,



while it cannot remain the same for any two successive moments presents at every *second* moment the memory of what it has inherited from its predecessor, and so, notwithstanding the continuous flux and ceaseless change which constitutes its duration leaves behind it the sense of personality,—of “our self which endures” (Bergson), of what the Buddhist calls “*alaya-vijnana*”, the store (or centre) of consciousness. All this teaching of Bergson regarding the method or process of Intuition is nothing more than the Buddhist philosophy known as *kshanika-vada* or theory of continuous change. But why should it be called Intuition, or regarded as giving us a knowledge of a *metaphysical absolute*, as distinguished from a relative and enduring self, an ever-changing centre or store of conscious states happening in duration or time—of successive and differing concepts, ideas, or mental conditions arising out of a multiplicity of purely external points of view or aspects of objects outside, being taken into consideration? In our view, Bergson’s philosophy is not different from the method of Pragmatism, to which we next proceed. The *truly absolute* has always been understood in the sense of a *noumenal and static reality* independent of all changes and advances made in the sphere of the phenomenal world of time and space.

III. *The Method of Pragmatism*. This method has of late gained a wide acceptance in the West, chiefly owing to the spread of several of the leading conceptions of Buddhism in the West, though its leading representatives claim that its main features and tendencies originated chiefly in America. Its central conception—and no one can be blind to its truth—is that no theory or conception of reality can have meaning or value for the world except through the experiences of living and sentient beings inhabiting the world of phenomena—experiences which are the consequences of activities in some locality or habitation in it. But how can we, with our limited understandings, know all these consequences or be able to interpret them in their true bearings? *Secondly*, there are experiences which at first seem real, but fail us later on, though such visions or appearances do not fail to bring their own consequences with them. *Thirdly*, no pragmatist,—according to the late Professor James, till lately the leading exponent of Pragmatism—can warrant the “objective truth” of any phenomenon taking place in the universe. He says:—“The Pragmatist, whenever he says reality, means in the first sense what he *believes* at the moment to be such. . . . Each reality verifies and validates its

own *idea* exclusively.” Thus the Pragmatist stands self-condemned. Sankara is the very antipodes of the Pragmatist, and proclaims the *objective*—though not the *absolute*—truth of our experiences in the world of phenomena. *Finally*, the Pragmatist holds that “reality is ever in the making,” and so nothing remains unchanged even for two successive seconds. In fact nothing ever exists,—a position manifestly absurd. For, as Sankara says, we have “the knowledge that this thing is the same as that seen before,”—what he calls *tad-idam-buddhi*. He goes on to say that “in the case of such knowledge, it is not reasonable to hold that they refer to different objects”. Nor is it right, as Sankara says in the same context, to account for such knowledge of *sameness* by mere *similarity* (*sadrisya*). For, “where there are not *different* objects, it is not reasonable to assert the knowledge of *similarity*.” (*Vide Bhashya on Brihadaranyaka—Upd.*)

IV. *The Theory of Phenomenal Idealism*. The Idealist, whether of the Buddhist or the Berkeleyan type seeks the source of reality in the mind and finds it there in the “*idea*.” The world without is to him either a fiction or a mere projection of its contents by the mind into an imaginary outer world whirling about in an imaginary space beyond. We do not propose to criticise this method at length at this stage. We shall only point out that the self-conscious ego knows himself, and can know himself, only as contrasted with the outer world of practical life. As Lord Balfour remarks:—“Each is necessary to the other; in the absence of the other neither has any significance.” To the Vedantin, *prakriti* (primordial matter) is *anadi* (beginningless) quite as much as the living self-conscious personality or thinker (*jiva*). Hence, neither matter nor the living personality can be made to account for the other.

Another school of Idealism has recently appeared in Italy. Though founded on Hegelianism, it has undergone a transformation. This new school of philosophy as promulgated by Benedetto Croce and his followers is now gaining some prominence in Europe. Hegel held that, while we must interpret the whole of reality in terms of thought, “behind the immediate thought or experience of which we are aware, transcending it and yet immanent in it, there is a total concrete unity of thought in terms of which alone individual experience becomes intelligible and through participation in which it is real.” In Great Britain, there arose a new school which combined the Hegelian with the Vedantic point of view and of which Bradley

and Bosanquet form the leading representatives. They hold that there is an immutable and absolute reality—which is at the same time a totality of thought—creative of, and constituting, the completed universe, a universe which is all that is and never more than that all, but at the same time ever new in its constant and continuous manifestation of itself in the finite world of phenomena. The new Italian school founded by Croce criticises the “reality” of the modern English school of Idealists as a static absolute—*first*, on the ground that it cannot progress in time. *Secondly*, thought is an activity, and therefore implies change and development and cannot therefore be also an absolute unity such as the new English school conceives the reality behind the manifested universe to be. Hence, according to the Italian school, reality is an *activity of thought which is self-creative and self-interpretative* and which, while it is an immediate realisation or experience, is also changing and multiplex. As a recent writer of this school, Signor Leone Vivante, says, “Each act, each thought, gathers up within itself everything of value in every time and place so as to present itself as a focus transient in duration, but in infinite relation to the living experience of the individual, and without any limiting relation to any real or permanent entity,” whether God, Cause or the Absolute, which are all at best illusions of the fancy, “a pure imagining” as compared with the new conception of Reality as “an activity of thought in actuation.” Reality is thus conceived as a perpetual course or stream of actively changing and advancing thought, never losing what has been truly gained, but never attaining to the status of a unity or complete whole,—ever *progressing*, however, towards a solution or a fulfilment, though never reached, of whatever is received as *ideally* true and good. This new Italian Idealism, it will be seen, is not in practice very different from the method of Pragmatism, though it sails under a different banner.

We shall now finally consider the significance of Method in the Vedanta. We have already explained (*vide* Introductory, I) how the Veda alone is the source of the doctrine of Experience as the One Self, and—by implication as well as by our actual study of it—of the true doctrine concerning all connected topics. This fact, when understood in its true significance, established for us, as a necessary conclusion, that Isvara, from whom the Veda springs along with the rest of the universe at the time of creation, is (and must be) omniscient (*sarvajña*). For, he is the Intelligence, Witness, (*Chaitanya*

or *Sakshi*) which makes all the objects of the phenomenal universe shine for us. He is, indeed, neither a merely efficient cause (*nimitta-karana*), like a potter of the pottery to which he gives form,—nor merely the material cause (*upadana-karana*), like the clay in the potter's hands. Whenever we speak of Isvara as being actuated by desire (*iccha*) as the *hetu* (impelling or motive force) when he creates (*i. e.*, evolves or manifests) the world out of the primordial matter; the intention here is only to offer an analogy which would carry a conviction of some kind to begin with to ordinary persons who do not possess the insight or intelligent comprehension which will enable them at once to catch or reach the sublime conception of the Vedanta. In truth, only the Jiva's Karmic Vasanas latent in the mind make the inactive *maya* rise into activity (*vijimbhana*) at the time of creation. *Maya* is the potency (*sakti*) which according to the Veda, is to be *conceived* or understood (*kalpita*) as the seed of the universe,—a potency which is superposed on the Atman and brought into activity so that the universe may rise into manifestation and have its progressive evolution in space and time. The noumenal and undifferentiated Atman, being “one only without a second,” cannot be said to *have* any *saktis* or potencies which are calculated to bring it into relations of any kind with any other form of existence. Such a *sakti* is ascribed to, or superposed upon, the Atman,—and so the Atman *conceived* as possessing it,—even as the mother-of-pearl is conceived to have in it the power, potency or quality needed to appear as silver to people who see it as such from a distance. Similarly, Brahman is to be *conceived* as having inherent in itself the potency (of *maya*) needed for the emanation or evolution of the universe,—and it is the seed also of his *knowledge* of the entire course of the universe, irrespective of time and place. Thus Isvara's Omniscience (*Sarvajñatvam*) means also what is known as *Sarvarthaprakasakatvam*,—the power of manifesting the entire universe of phenomena (including the Vedas) through his power of intelligent self-fulgence and self-expression. It does not mean either that, like human authors, he composed the Vedas after gaining a knowledge of all objects in the universe, nor that he recited all the Vedas, like a modern or mediaeval Mahopadhyaya (great teacher) to his disciples. But we cannot pursue this topic here into all its details.

As the Vedas thus form the source of all our knowledge of the entire universe of phenomena past present and future—the Vedas being infinite in number and therefore not confined

to those now extant—and as they are also the source of our knowledge of Brahman (as already shown), we have no need to prove the truth of any of its declarations by any of the ordinary methods or standards of proof employed by worldly men. What, then, is our method for establishing the Vedic doctrine of Experience as the One Self? Our method is ordinarily known as *Samanvaya* i. e., synthesis. We only try to arrive at a logical synthesis of the words and sentences of the Upanishads of the Vedas so as to establish or construct a consistent system of doctrine which is their *true purport* (*Tatparya*). Such a synthesis can be arrived at by a rational consideration, with a constructive aim and purpose of the six indications (*lingas*) which are needed for the interpretation of any passage or context of the Veda and are usually available and discoverable. These six *tatparya-lingas* (indications of the true import of a context) are usually enumerated as follows:—(1) *Upakrama* (introductory statement); (2) *Upasamhara* (concluding statement); (3) *Abhyasa* (repetition, frequent mention); (4) *Apurvata* (novelty,—i. e., a view not expressed elsewhere and so known here for the first time); (5) *Phala* (a result, utility, or value); (6) *Upapatti* (the offering of a rational explanation or convincing analogy). All these or most of these, *can be found* in every Upanishad as a whole, or even any part of the same dealing with any important topic of the Vedanta doctrine. Writers on the Vedanta and teachers of each system of doctrine have, when challenged, often had to put them forth clearly and at length in order to carry conviction to those who have an open mind and especially to the disciples resorting to them for instruction and enlightenment. It is easy to give examples. Let us, as an illustration, take the famous 6th Adhyaya of the Chandogya-Upd. We shall give the six *lingas* in the order above given:—(1) “This Sat only, friend, existed before creation”. II—1 (*Upakrama*); (2) “All this (universe) is a transformation of this Self. That is reality, that is the Self, that thou art”. VIII—7 (*Upasamhara*); (3) “Tattvam-asi” is repeated nine times—(*Abhyasa*); (4) The one reality,—viz., the Atman—cannot be known from any source of knowledge (*Pramana*) except one of the Upanishads—and especially the Maha-Vakyas—(*Apurvata*); (5) *Upapatti*—Arguments and analogies abound everywhere in the Upanishads and sustain every part of the Vedanta Doctrine of Experience as the One Self; (6) *Phala*—What this consists in, and what it is not, has been explained in the previous section (Article No. IV). —“The knower of the Atman passes beyond grief.”

(Chandogya Upanishad, VII 1, 3). This shows that the goal of our enquiry is nothing which can be gained by an effort of ours in the world of phenomena,—i. e., not a *sadhya*—but the ever-existing (*siddha*) noumenal Reality in the sense already frequently referred to viz., the “One only without a second” (*ekani-eva-advitiyam*). Thus we see the logical synthesis (*Samanvaya*) of the passages forming an Upanishad is alone our method of establishing the Vedantic doctrine of Experience as the One Self, or even of any portion thereof as contained in any particular passage or context of an Upanishad.

NORMAL AND ABNORMAL MYSTICISM

By K. N. Kasturi, M. A.

It is of very happy augury that the world is now gradually coming to regard experience as a surer test of validity than tradition or inspiration. This shifting of centre from mere authority to direct perception now runs through all the pursuits of the human spirit and religion has been profoundly affected by it. We are coming to place greater trust in the testimony of the soul, the experience of the immediate awareness of God. This explains the large volume of literature published in England and other war-weary countries, which have recently realised the emptiness of old formulæ, about the lives and teachings of those strange personalities who are at once the wonder and despair of their contemporaries,—the glorious brotherhood of mystics.

Broadly speaking, there are two schools among these students and interpreters of mysticism, one emphasising that it is “a fitly proportioned completeness,” “the realisation of human personality” “a direct communion wholly rational and practical” and the other, armed with abundant psychological data, pronouncing it as “out of the course of the human mind’s normal action,” a pathological perversity, a manifestation of hysteria.

Every form of human experience is capable of being exaggerated to an undesirable, abnormal level. There are always among all peoples certain psychopathic persons with unstable nervous systems in whom the suggestions of social environment or of new ideas ‘in the air’ will work with abominable coerciveness. And it is difficult to distinguish, in the

spiritual realm as elsewhere, the phenomena of the frontier regions. Psychologists find the mystic "obsessed" with the idea of the Living Presence of God, having a 'trance' or experiencing an inroad into his normal consciousness. He has extraordinary *oblivions* and remembrances, capable of quick explanation in terms of 'repression' and 'complexes.' Of course, recent studies of hypnotism and hysteria have revealed a vast area of our being where the subtle power of suggestion is undisputed. And in the long role of mystics who have influenced opinion and created solvents, there have also been men and women who were distinctly hyper-sensitive to psychical disturbances. As early as 1908, therefore, Professor Coe in an article published in the Hibbert Journal on the sources of mystical revelation contended that such experiences are only cases of auto-suggestion.

But it is important to remind ourselves, in this connection, that 'auto-suggestion' is, after all, only a word, a convenient symbol for some process which yet remains the mystic's incommunicable monopoly. We have not solved the fundamental mystery of falling apples and stars moving in unison when Newton named it Gravitation, nor have we eliminated a Divine purpose when we coined the clinching word 'evolution'. Is not the word auto-suggestion only another form of saying that somewhere in the depths of man's inner being, there is a Divine fountain-head, an enlarging and expanding power, a spiritual dynamo, from which these suggestions come up to human consciousness? The Taaitirya Upanishad says, "Let him worship Brahman as support and he becomes supported. Let him worship Brahman as greatness and he becomes great. Let him worship Brahman as mind and he becomes endowed with mind. And let him worship Brahman as Brahman and he will become possessed of Brahman." May not the doctrine of auto-suggestion be true of a mystic only in so far as these words indicate,—that we become whatever we worship, through a process of unfoldment from within?

Turning now to the life and teachings of *real* mystics—not the unspiritual adventurers seeking for short cuts and display of attainments—we find that their subjective experiences have always resulted in an expansion of constructive energy,—a more harmonious and complete development of personality. The mystic "feels" "lives" and "experiences"; he is blessed with that "perfect disenthralment which is God." Dr. Bosanquet writes, "In the purity of love and will with the supreme good, you are not only 'saved' but you are 'free' and 'strong.'"

This positive and living sense of expansion and joy can come only if the higher levels of human consciousness come in intimate contact with something Divine and recognise the glory of the Infinite. Whatever be the languages in which the mystics of the world have spoken, their message has ever been the same life-giving one. They have been the champions of the eager awakened soul against rigid formalism and oppressive custom. Their voice has lent courage to stooping hearts, to caged souls beating vainly against the bars of text and tradition. In the words of St. Bernard of Clairvaux, "As the little drop poured into a large measure of wine seems to lose its own nature entirely and to take on both the colour and the taste of the wine or, as iron heated red hot loses its own appearance and glows like fire or, as air filled with sunlight is transformed into the same brightness so that it doesn't so much appear to be illuminated as to be itself light, so must all human feeling towards the Holy One be self-dissolved in unspeakable wise and wholly transferred into the will of God. For, how shall God be all in all if anything of man remains in man? The substance will indeed remain but in another form, another glory, another power." Another glory, another power—these do come only by man's transcending his individuality and dwelling in the larger realm of Divine Consciousness in which the personal self is bosomed. Hence it is that the mystics have been the supreme, though secret, springs of inspiration for the mightiest spiritual movements among men. They have saved man at many a disastrous crisis in his career by their emphasis on the possibility of a direct perception of God within.

Mysticism is thus not an incursion from beyond ourselves. It is but the last stage in the normal process of the fulfilment of the human personality—harmonious development of ourselves—achieved by a few but yet within the reach of all. And there is no denying the fact that everyone is privileged to get glimpses of the mystic vision, even amidst the whirlpools of everyday existence. A consciousness of some inexplicable and unanalysable personal relationship with the Divine comes to many of us at certain great moments of life, when poised above the waves of circumstance, we are compelled to obey a higher call from our moral being. As Dr. Rufus Jones says, "There is a mystical aspect in our highest moral moments. We never rise to any high level of moral action without feeling that the 'call' of duty comes from beyond our isolated self." The highest art, nay, the greatest inventions have all been the result of an overpowering of the consciousness by some symphony

of song or colour, some intuitional picture of Reality, when as Coleridge says, "A bolt is shot back somewhere in our breast, And a lost pulse of feeling stirs again" Prayer, again, as an ecstatic identification or joyous fellowship is justified by its mystical essence and what is faith but the grasp of a hand held out from the Infinite, the conviction that there is 'an inner, unseen, spiritual universe'? These various experiences, well within the scope of normal human life, indicate that mysticism is nothing unnatural, deadening or esoteric.

According to Dr. Pringle-Pattison, in *Mysticism*, "the appeal is still to the individual, who, if not by reason then by some higher faculty claims to realise absolute truth and to taste absolute blessedness." And, so long as man continues to realise the finiteness and relativity of the objective world, he will persistently seek, in the path of the mystics, for that completeness of his being which alone can satisfy his sincerest cravings. Philosophy, impatient of its task, may dismiss the inarticulate experiences of the mystics as beyond its pale. Psychology, divorced from the deepest realities, may relate them to the laboratories of pathology or label them with names big enough to cast shadows under which its ignorance can take cover. But for all those who believe that man is fundamentally a spiritual being, mysticism will always be the consummation of his earthly endeavour, for it is religion 'in its most acute intense and living stage.'

NOTES AND COMMENTS

INTERCOURSE BETWEEN INDIA AND CHINA

Ancient India had an intimate commercial relation with both the East and the West. And besides being engaged in material commerce, she was also carrying on vigorously a commerce of the soul with the outside world, particularly with the Eastern countries. Even before the birth of Buddha, Indian religion and culture flowed to Greater India which included Siam, Cambodia, Champa, Java, Bali and other countries and islands of the East. And during the ascendancy of Buddhism, India came to be recognised as the greatest spiritual teacher in the world.

India's spiritual relation with China was very close since the early days. In a short but informing article on "India and China," contributed to the *Modern Review* for January, Dr. Probodh Chandra Bagchi writes—"It is not a mere accident that China is still known to the outside world by a name which India gave her for the first time (*China* sanskrit *Cina*) and the Chinese

nobility (*Mandarin-Mantrin*). Though these two great countries of Asia have lost since last few hundred years all consciousness of their former relations, the archives of the historian still cherish the reminiscences of a glorious past, still in the solitary corners of the far eastern countries the monasteries zealously guard the sacred memories of India." Indeed the time has come when we should recover this forgotten chapter of our glorious history from oblivion, and try to re-establish our spiritual fellowship with our great neighbours the Chinese who are trying their best to regain their national and cultural soul like ourselves.

China was known to the Indians even in very ancient days. As Dr. Bagchi tells us, "commercial relation was already existing between India and China in the 2nd century before Christ by some land route which connected South-Western China and India." And later on this commercial relation became more regular than before, and Indian sailors followed the coast line to reach the land of the Chinese. "Already used to call the Chinese *cina*," adds the writer, "the Indian navigators continued to call them by the same name. The Chinese however had no difficulty to recognise themselves under the historical name."

There are differences of opinion as to the date of the introduction of Buddhism in China. But still most of the authorities seem to be at one on the point that it took place before the beginning of the Christian era. According to one tradition the date is 121 B. C. Another tradition says that the first arrival of Buddhism was in the year 68 A. D. "None of these traditions however," concludes Dr. Bagchi, "is trustworthy. . . . It was towards the close of the 1st century B. C. (2 B. C.) that the first Buddhist text was brought by a Chinese ambassador (Tsiang King) from the Indo-Scythian Court. Besides, in the middle of the first century B. C. we hear of the existence of monks and laymen in the court of a prince of the imperial family ruling in the valley of Yoang tse Kiang. Two Indian monks, Kasyapa Matanga and Dharmaratna were the first to go to China and to translate Buddhist texts some of which are still preserved in Chinese. And for these two early Indian monks there was built the first Buddhist monastery called Po-ma-sse, "the white horse monastery," which played a great part in the history of Buddhism in China."

POLITICS AND RELIGION

One of the greatest dangers to our modern Indian life is the mixing up of popular religion with what may be called popular politics. The unscrupulous political agitator is trying to exploit the religious sense of the people for furthering his own selfish end.

By calling up the worst passions in the masses, and this in the holy name of religion, he is tending to spread a form of rabid communalism that is doing great havoc in the country. The fanatical religious preacher again is appealing to the herd-instinct of the masses, and is breeding a spirit of hatred and exclusiveness that threatens to divide the Indian people into a number of communities ever ready to encroach upon one another's right. India has her own social divisions which were originally founded on culture but are now based only on the accident of birth. Besides there has come into existence a new kind of "caste" distinction based on wealth, and this is likely to cleave society into the two conflicting camps of labour and capital as in the West. And to make matters worse the Western form of party cliques also have been imported into the land.

All this has tended to divide the country into a number of warring communities, the majority of which have forgotten the ideals of higher religion and also higher politics, and are doing incalculable harm to both. In his presidential address to the forty-first Indian National Congress, held at Gauhati, Mr. S. Srinivasa Aiyangar clearly pointed out this great danger to the Indian collective life when he said, "The intrusion into politics of religion, and very often of dogmatic religion, must be resisted as a primitive or mediaeval idea, born of theocracies and disastrous alike to religion and to politics." This does not, however, mean that true morality and spirituality are to be ruthlessly sacrificed at the altar of political expediency. On the other hand, they are to be carefully cultured so that they may exert a chastening influence on political life. Mr. Aiyangar rightly adds, "Hinduism and Islam will gain immeasurably in strength and purity if they are not mixed up with secular politics. I do not speak of morality or of that spiritual quality which is common to all great religions; for thereby politics and organisations are cleansed and made sweet and wholesome."

The spirit of religion is to be kept unsullied at any cost. It should not be allowed to identify itself with the temporal powers that be, and thus ultimately to degenerate into a mere handmaid of politics. Indeed the real strength of religion lies not in the support of things secular, but in the infinite grace of God and in the abiding faith of the devotee who prizes it above everything else in the world. "Let us not forget in the fever of political controversy," very happily does Mr. Aiyangar observe, "that the strength of each religion is derived from God and rooted in the souls of Prahlads. Not all the tortures of a Torquemada, nor

all the burning at the stakes, nor all the forms of persecution have been able to destroy the mystic quality of the human soul. Neither Hinduism nor Islam derives or requires strength either from the present or from any future government. Both stand, far, far above Swaraj which is not comparable to them. Neither foreign governments nor self-governments, neither democracies nor autocracies, can destroy the seed of faith which is in every one of us, that inspired interpretation of the universe to which one clings for guidance and solace in this world and for salvation in the next."

THE LATE SWAMI SHRADDHANANDA

The country has sustained an irreparable loss at the brutal murder of Swami Shraddhananda—the great Arya Samaj leader. The dastardly crime was committed by a Mussalman fanatic at Delhi on the 23rd December last under most tragic circumstances. The assailant sought an interview with the Swami on the plea of discussing some problems of Islam with him. The Swami, who was of late seriously ill, expressed his regret to comply with the request as he was too weak to do so. The murderer then said that he was thirsty and was given water which he took. But evidently he wanted blood to quench his thirst, and fired at the Swami four times, killing him on the spot.

The assassin is reported to have declared that he hoped to go to heaven by killing one whom he looked upon as an enemy of Islam. Whether heaven or hell is the proper reward for the diabolical murder of an old monk in his sick bed may be decided by Mussalman theologians. But whatever it is, there is no doubt that in the passing away of the great Swami the Indian people in general and Hindus in particular have lost a dynamic personality who was working with unique devotion and enthusiasm for the regeneration of his country and religion.

The Swami was an ardent believer in Hindu-Moslem unity. But he held at the same time that this unity could be established not on any make-believe and iniquitous pact or compromise, but on the recognition of the equal rights of the different communities, to spread their respective faiths by all moral and peaceful means. He was one of the most prominent figures in the Hindu Sangathan (organisation) movement, and always upheld the cause of the depressed and the downtrodden. We had the pleasure of meeting the Swami last at the Hindu Mahasabha held in Bombay in December, 1925, when he boldly declared that the upper caste

Hindus must recognise the so-called untouchables as their own brethren, and it was only then that Sangathan could be said to have been organised properly.

The Swami was a bold educationist who made one of the most remarkable educational experiments of modern times in establishing the Gurukula Vidyalaya—an institution for educating Hindu boys according to the ancient ideals of Aryan India.

There was a time when Swami Shraddhananda was very popular with Mohemmedans, and was given the special privilege of delivering a sermon from the pulpit of the famous Juma Musjid at Delhi. But of late he seemed to have incurred the displeasure of the majority of Mussalmans by his fearless advocacy of the social and religious rights of the Hindus. But still many well-known Mohammedan leaders were among his personal friends. Even during his last illness he was under the treatment of Dr. Ansari a patriotic Mohammedan doctor of all-India fame.

Swami Shraddhananda was an intrepid Sannyasi who never hesitated to give up his life for the sake of Truth. Recently he remarked at Agra that he would meet his death at the hands of some Mussalman fanatic. But still he was indifferent to his life, and himself admitted the assassin who murdered him in cold blood. The murderer alone may be responsible for the crime. But there is no doubt that such a dastardly act would not have been possible, had not reckless propagandists created an atmosphere for it by their inflammatory speeches and writings. This is a point which should draw the attention of the leaders of both the Hindu and Mohammedan communities.

We offer our heart's Shraddha to the memory of the great Swami. He was indeed a glorious example of fearlessness as he proved not only by his life but also by his death. May his soul rest in peace! And may his ideal of strength and manliness inspire the entire Hindu community, and make it active and dynamic as he wanted it to be!

NEWS AND REPORTS.

SRI RAMAKRISHNA ASHRAMA, BOMBAY

The installation ceremony in the newly built shrine of the Ramakrishna Ashrama at Khar took place on the 26th December last amidst scenes of great rejoicing. The Ashrama was crowded with devotees and visitors since early morning. Srimat Swami Shivanandaji Maharaj, President of the Ramakrishna Mission, who came to Bombay from Madras accompanied by Swami Yatiswarananda, himself carried the picture of Bhagawan Sri Ramakrishna to the shrine on the first floor, and performed Puja and Aratrikam. During the Puja, Bhajan parties were singing devotional songs with great fervour. Special Puja and Homa were also performed by Swami Sharvananda with due rites and ceremonies befitting the occasion.

In the evening also a large number of the friends and admirers of the Mission assembled in the Ashrama Hall, and enjoyed Bhajan and musical entertainments. Gujratis and Deccanese, Bengalees, Madrasis and Parsis all took part in the celebration, and assembled to worship the great prophet of Dakshineswar whose spiritual empire is extending everyday. The functions came to a close with the distribution of Prasad. The expenses for constructing the Ashrama was partly met by a loan from the Development Department of the Government of Bombay. A generous Parsi devotee, who wants to remain unnamed and has been helping the Ashrama very liberally ever since the building work was begun, recently donated the munificent sum of Rs. 11,500 to free the Ashrama completely from the liability. This added greatly to the joy which marked the whole celebration. May the Lord bless the kind donor whose name will ever remain associated with the history of the Ramakrishna Ashrama in Bombay!

SWAMI SHARVANANDA IN BOMBAY

Srimat Swami Sharvanandaji arrived in Bombay from Mysore on the 2nd October last. He delivered a series of lectures in the Marwadi Vidyalaya Hall, and was highly appreciated by the Bombay public. During his sojourn in Bombay, he twice visited the historic City of Poona, and spoke to large and appreciative audiences. His second visit during the week of December last created a great enthusiasm among the student com-

munity. The students of the Fergusson College, Deccan College and Medical College invited the Swami to their respective institutions, and evinced a sincere interest in the ideas and ideals of the Ramakrishna Mission. A committee has already been formed in Poona with the object of starting an Ashrama there in the near future.

SWAMI YATISWARANANDA AT CUDDAPAH

On his way to Madras from Bombay Swami Yatiswarananda halted for about two days at Cuddapah. He formally opened at 8 a. m. on Saturday the 8th instant, the spacious hall of the local Ramakrishna Samaj, rebuilt by a great Mussalman devotee, Khan Bahadur Syed Abdul Majid, better known as Manju Meah Saheb Bahadur, and also delivered there the same evening a public lecture on the Message of Sri Ramakrishna. Next morning he held a *conversazione* on practical spiritual life and spoke on the Eternal Truths of Religion in the evening. The meetings were attended by the elite of the town who evinced great interest. The Swami gave also a short discourse on the ideals of the students' life at the Municipal High School on Monday morning, and returned the same night to Madras.

AN INTERESTING LETTER FROM OUR BURMA FLOOD RELIEF CAMP

The Ramakrishna Mission conducted relief work for the last seven months in the flood-affected areas in the district of Akyab, Arakan, Burma. Besides new cloths, blankets, banians and materials for building huts, about 350 maunds of rice were distributed every week in the month of December. This labour of love and personal contact with the Mission workers have left a great impression on the minds of the people there. We would like to share with our readers the following interesting letter from the swami in charge, which speaks for itself:

"Our place is some six or seven days voyage by sea from Rangoon. It is a mountainous country and is inhabited by the Mugs. These hill people because of their savagery are objects of dread not only to the local Hindus and Mussalmans, but also to the Government. They put on only a loin cloth and know very little of what we call civilisation. They are said to be ferocious like tigers and are ever ready to take one's life at the slightest provocation. But strange to say that through the grace of the Lord these terrible Mugs have come to possess great love and re-

gard for us. Hundreds of them, both young and old are ever ready to do our bidding. The Hindus and Mohammedans of the locality are marvelling at this remarkable change brought about in these people who were never seen to bear so much of love and good will towards strangers. The Mugs are Buddhists by religion. And each one of their villages has its own temples and monks.

We are struck to see a very unique feature in these people. True, they may not hesitate to kill another for a trifling cause, still they possess tremendous love and faith for their religion. From the little child of four to the old man of eighty, every one of them, men and women, go to the temple for worship. Such a thing is rarely to be seen elsewhere. And they also treat their monks with great honour. In fact they do not care for anything in the world save their temples and their monks.

Last November grand celebrations were held in all their temples on the full-moon day. Many of those people came from far and near to invite me to their temples. I had not much time at my disposal and could visit only three temples. The people were so happy, and received me with the greatest possible honour. I too felt very glad to see the blessed form of Lord Buddha which they beautifully decorated and to hear their recitations, prayers and sermons. Prasad also was distributed. Thousands of men and women took part in these celebrations.

On the way to one of these temples some eight to nine hundred people came to meet me, and took me to the temple in a procession accompanied by music. At first I objected to this form of honour. But I had to be silent when I was told that that was way in which they would receive monks greatly revered by them, and that they look upon it as part of their Dharma.

We have come to know many Buddhist monks. Some of them are very good. They all admire the devotion with which we look upon Lord Buddha. In fact they regard me as a monastic follower of Lord Buddha. Many Buddhist monks come to see me and invite me to their places. But I have little time to go out.

Some time back we decorated the picture of Sri Ramakrishna, Swami Vivekananda and Hanuman, one day, and sang Ramanama Kirtan. More than five hundred Mugs came, and they were very glad to hear the music and partake of the Prasad. Before we came to this part of Burma, even Government Officials told us that we would be robbed and cut to pieces by the terrible people. But strange to say, the Mugs have come to look upon us

as their own. Indeed, none could even dream of what has actually taken place. People are astonished to see it. We too are marvelling to witness the glory of the Lord."

SRI RAMAKRISHNA MISSION STUDENT'S HOME, MYLAPORE.

The Annual Report for 1926 made its appearance as usual punctually on the 1st January. It is a record of invaluable service rendered to the cause of education in this country.

The number of boarders both at the beginning and end of this year was 122, and of them 21 were studying in Arts Colleges, 4 in Professional Colleges, 79 in the Residential High School and 20 in the Industrial Schools.

The internal management is mostly in the hands of the boys themselves. The guiding principle in the matter of training is to make the boys feel that it is their own home and that its ideals could be realised only through their loving service and co-operation. Moral and religious instruction forms an essential part of the training. Swami Saswatanandaji, the warden, was conducting the daily classes for the senior students and Swami Yatiswaranandaji the President was giving the weekly discourses. Separate religious classes were held for the junior students. Classes in devotional music and Bhajana were also held twice a week.

Sufficient attention was paid to the physical exercise of the boys. Drill, games, garden work, excursions and various kinds of physical activities occupied a rightful place in the daily life of the boys.

Regarding the Residential High School, the following extract from the last inspection report of the District Educational Officer, Madras, will be read with interest: "the great advantage obtained from a Residential High School is realised in this institution; for the boys not only get teaching during the usual school hours but obtain aid from the teachers who live with them throughout the mornings and evenings. It is interesting to note that so much time devoted to manual training and that the literary education given is in no way adversely affected. In other words it might almost be asserted that because of the attention paid to manual training, the boys are better fitted to undertake their literary studies. At any rate there is no ignoring the fact that out of 17 boys sent up for public examination last year 16 were placed in the eligible list.

It is doubtful whether there is another school in Madras where boys have such splendid opportunities to study. The open area, the spacious rooms, the cleanliness and comfort of their surround-

ings and the kindly influence that pervades the place all help in developing the noblest tendencies in pupils. The management have the highest welfare of all at heart and are to be congratulated on the efficient way in which the work of the institution is performed."

Besides the manual training section, there is a separate Industrial School attached to the High School. The mechanical Engineering workshop was extended during the year at a cost of Rs. 4,326.

With regard to the financial side, the receipts by subscriptions, donations, interest on deposits, Government grant and other sources amounted to Rs. 45,607-13-7 and the expenditure to Rs. 45,294-6-1, the excess of receipts over expenditure being Rs. 313-6-2.

The expenditure on the boarding of the boys was Rs. 21,009-14-6, giving in average of Rs. 14-5-7 per head per mensem. Rs. 37,216-13-6 were added to the Endowments, raising the total to Rs. 1,64,617-14-9. Mr. Alladi Krishnaswami Aiyar, a generous supporter of the Home, created an endowment named "Sri Ramaswami Aiyangar Industrial Endowment" in honour of the life work of the Secretary and Chief Organiser of the institution, M. R. Ry. Rao Sahib C. Ramaswami Aiyangar. M. R. Ry. Dewan Bahadur C. V. Viswanatha Sastriar, another devoted friend of the Home, has assigned to it his life insurance policy for Rs. 10,000.

The development of the Industrial Section and the strengthening of the Permanent Endowment Fund to place the Home on a stable basis are the foremost needs of the institution. Encouraged by the help rendered in the past, the management appeal to the public to assist them liberally in fulfilling these objects, and they feel confident that their appeal will meet with an adequate response from the generous public.

SRI RAMAKRISHNA NATIONAL GIRL'S SCHOOL

(An Appeal)

The Ramakrishna National Girls' School located at Krishnappa Naicken Agraharam, Peddunaickenpet, Georgetown, Madras, was established about twenty years ago and was under the management of a local body until the year 1921 when it was handed over to the Ramakrishna Mission owing chiefly to financial difficulties.

The object of the Mission in taking over the charge of the school was to develop it into a model institution with the help of the philanthropic public. Besides imparting sound secular

education on national lines, the Mission wanted to provide and actually did provide for non-sectarian religious education in order to instil the spiritual ideals of Indian womanhood into the tender minds of the future mothers of the Hindu race. For the last five years the Mission has been endeavouring to find proper ways and means to realise its object, and has been looking up for the necessary financial support from the generous public, but unfortunately with very little success. There is indeed a great necessity in the locality for a school conducted on Hindu lines. This is quite clear from the growing popularity of the institution and from the annual reports of the Assistant Inspector of Schools.

The income of the school derived from tuition fees, Government grant and public subscriptions and donations is quite insufficient for its maintenance and falls short of the expenditure by about Rs. 1,200 annually. During the last one year the Mission has incurred a debt of more than Rs. 1,000 for the sake of the school. Besides, the present rented building is unfit for the purposes of the school and should be changed for a more commodious one which means an additional expense. Needless to say that the aim of the Mission to make the school an ideal institution for the education of girls can never be accomplished without the adequate financial support of the public.

It is extremely undesirable that this present state of things should continue any longer. The Mission hopes that it will not have to go the extremity of either closing the school altogether, or handing it over to some other public body that may not care for religious education at all. It is for the public to decide what the future of the school will be. The Mission appeals to all lovers of education, particularly of the education of girls, to come to its immediate help and establish the school on a sound basis. Contributions in aid of the school will be thankfully received and acknowledged by the undersigned.

SWAMI YATISWARANANDA,
President, Sri Ramakrishna Mission,
Mylapore Madras.

BIRTHDAY OF SRI RAMAKRISHNA

The second birthday of Bhagawan Sri Ramakrishna falls this year on Saturday, the fifth March, 1927. The anniversary will be celebrated at the Ramakrishna Math, Mylapore, Madras on Sunday, the 13th March. Feeding of poor Narayanas will form one of the most important items of the programme.

36. The Ramakrishna Kulir, Almora.
37. The Ramakrishna Tapoban, Dharchula, Almora.
38. Sri Ramakrishna Ashram, Kishanpur, Rajpore (Dehra-Dun).
39. The Vivekananda Ashram, Shantatal, Tanakpur P. O. Pilibit.

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, Dotacamund.

MYSORE.

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

KERALA.

48. The Ramakrishna Ashram, Alivandrum, Travancore.
49. Sri Ramakrishna Ashram, Iatipad, Travancore.
50. Sri Ramakrishna Mandir, Tiruvella, Travancore.
51. Sri Yogananda Ashram, A. spy, Travancore.
52. Sri Ramakrishna Ashr., Quilandy N Malabar.
53. Premananda Ashrama, uttom, via Haripad Travancore.

CEYLON.

54. Sri Ramakrishna Ashrama, Trincomali, Ceylon.
55. Sri Ramakrishna Vaidyeshwara Vidyalaya (Janna), Ceylon.

BURMA.

56. Sri Ramakrishna Mission Sevashram, East Rangoon.

FEDERATED 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.

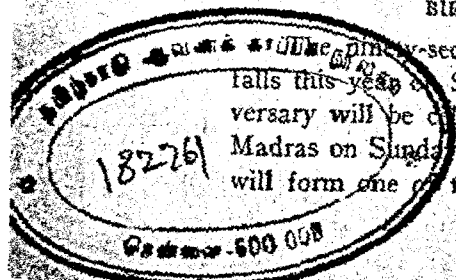
1. Famine, 2. Flood, 3. Plague, 4. Fire, 5. Earthquake, etc.
1. Famine Works.—In District of Murshidabad in 1896-97, 1908; (b) In the District of Devagpur in 1897; (c) At Devagpur in 1897, 1919; (d) Dakshineswar in 1897; (e) Kishanghar (Rajputana) in 1899-1900; (f) (C. P.) in 1900; (g) Tipperah, Sylhet, Nookali, and Faridpore Districts Khudwe, in 1906-07, 1915-16 and 1919; (h) Diamond Harbour, 1916-17; (i) District of Furi 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 Manbhoom, 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.

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