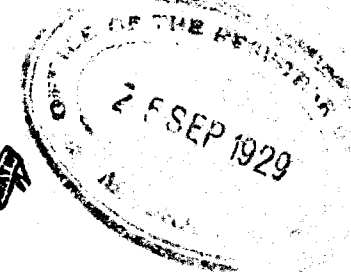


Regd. No. M. 1115]

THE VEDANTA KESARI

"LET THE LION OF VEDANTA ROAR."



VOL. XVI, No. 5 : SEPTEMBER, 1929.

CONTENTS

	PAGE
PRAYER	161
GOSPEL OF SRI RAMAKRISHNA	162
THE PROBLEMS OF RURAL INDIA—II	167
THE ROLE OF RELIGION IN INDIAN HISTORY	
<i>By Swami Ghanananda</i>	174
THE MESSAGE OF SRI RAMAKRISHNA	
<i>By P. C. Bhattacharya, B. A.</i>	184
IN QUEST OF TRUTH	
<i>By Kshitish Chandra Roy Choudhury, M. A.</i>	189
NOTES AND COMMENTS	194
REVIEWS AND NOTICES	198
NEWS AND REPORTS	200

PUBLISHED BY

SRI RAMAKRISHNA MATH,
MYLAPORE, MADRAS

Rs. 3.
As. 6

Foreign annually, Rs. 4-8.
(\$ 2 or Sh. 8)

THE VEDANTA KESARI

RULES

1. The 16th year begins from May 1929. Subscribers may be enlisted either from May, or September, or January.

The Annual subscription should be paid in advance. Inland Rs. 3. Foreign Rs. 4-8 or 2 \$ (U.S.A.) or 8 sh. Single Copy 6 As.

2. The Vedanta Kesari is posted by the 1st week of every month. Information about the non-receipt should reach us on or before the 21st of the month, otherwise no copy will be sent free.

3. Subscribers are requested to quote their numbers in all correspondences. In case any reply is wanted they should send sufficient stamps for postage.

(Many books are given at concession rates to the Subscribers.)

Manager

The Vedanta Kesari, Mylapore, Madras.

SRI RAMAKRISHNA

The Great Master.

BY

SWAMI SARADANANDA

A life of Sri Ramakrishna with Psychological and Philosophical explanations of the various phases of Hinduism. Swami Saradananda, one of the chosen disciples of the Great Master and the late secretary of the Ramakrishna Mission, feeling the necessity of a biography with the full available details of the Master's life brought out a book in about five volumes in Bengali under the title of *Sri Ramakrishna Leelaprasanga* which can fairly be called on exhaustive treatment of the subject, considering the paucity of available facts of the early days of Sri Ramakrishna and of the period of his Sadhana. This present volume is the translation of that value book.

Vol. I. (*In the Press.*)

Vol. II. (The period of his Sadhana—with 3 illustrations.)

Price Rs. 2.

To subscribers of "The Vedanta Kesari" Each 2 as. less.

The Vedanta Kesari Office, Mylapore, Madras.

(1)

Srimad Bhagavat-Cita

(4th Edition)

with Sanskrit Text—word for word rendering—English
Translation—Notes By Swami Swarupananda.

Excellent Get-up

Price Rs. 2-8.

THE UPANISHAD SERIES

By Swami Sharvananda

		Rs. A. P.
Aitareya Upanishad	(First Edition)	0 6 0
Isha Upanishad	(Second Edition)	0 6 0
Kena Upanishad	(Second Edition)	0 6 0
Katha Upanishad	(Second Edition)	0 12 0
Prasna Upanishad	(Second Edition)	0 12 0
Mundaka and Mandukya Upanishads (combined)		0 12 0
Taittiriya Upanishad	(Second Edition)	0 14 0

(For Subscribers to "Vedanta Kesari," Price each As. 2 less)

Each of the above contains Introduction, Sanskrit Text, Paraphrase with word for word literal translation in English, Running translation and Comments.

(Other Upanishads in preparation.)

Other Sanskrit Publications.

Viveka Chudamani of Sankaracharya (Sanskrit Text and English Translation and notes) by Swami Madhavananda	Rs. A. P.
Sri Krishna and Uddhava Price Vol. I. Re 1-4. Vol. II	2 0 0
Valragya Satakam of Bhartrihari	0 10 0
Minor Upanishad Parts I and II (combined)	1 0 0

INSPIRED TALKS

By Swami Vivekananda

The Book contains a series of illuminating conversations on various religious and philosophical topics during the Swami's seven weeks' stay at Thousand Island Park, America.

With portraits of the Swami and the house at Thousand Island Park. Price: Paper Re. 1-4. Cloth Re. 1-12.

To Subscribers of the "Vedanta Kesari" Each 2 as. less.

Saint Durgacharan Nag.

(The Life of an Ideal House-holder.)

This is the most charming presentation of the wonderful life of a house-holder disciple of Sri-Ramakrishna, popularly known as Nag Mahashaya—about whom Swami Vivekananda said, "I have travelled far in different parts of the globe, but nowhere could I meet a great soul like Nag Mahashaya."

Price Re. 1

The Vedanta Kesari Office, Mylapore, Madras.

(2)

Sri Ramakrishna Vijayam

A high class Tamil monthly dealing with religion and philosophy, ethics and literature in chaste and simple Tamil, and standing out for the best of Hindu culture and tradition.

Annual subscription: Inland Rs. 3.

Foreign Rs. 4

The 8th year commences from:—Thai.

A good medium of advertisement.

Sample copies will be sent on application.

Please apply to The Manager

Sri Ramakrishna Vijayam, Mylapore, Madras.

TRANSLATIONS In Tamil

	Ordinary.		To subscribers of Vedanta Kesari and R. K. Vijayam	
	Rs.	A. P.	Rs.	A. P.
Bhaktiyogam ...	0	10 0	0	8 0
Words of the Master By Swami Brahma- nanda ...	0	5 0	0	4 0
Path to Perfection By Swami Ramakrishnananda ...	0	2 0		
Path of Devotion By Swami Paramananda ...	0	5 0	0	4 0
Chicago Address by Swami Vivekananda (Translated by Sri Salla) ...	0	5 0	0	4 0
Principles and Purpose of Vedanta (By Swami Paramananda. Translated by P. Manickaswamy Mudaliar) ...	0	3 0	0	2 0
Self-Help and Self-Surrender (By Swami Paramananda. Translated by P. Manickaswamy Mudaliar) ...	0	1 6	0	1 0
Epistles of Swami Vivekananda Part I ...	0	8 0	0	6 0
Karma Yoga by Swami Vivekananda ...	0	12 0	0	10 0
Nataraja Vadivam and Thillai Thiru- nadanam by Swami Vipulananda ...	0	2 0	0	1 0
Sri Ramakrishna Charitramritam Pat I ...	...	...	...	...
<i>Second Edition in the Press.</i>				
My Plan of Campaign by Swami Viveka- nanda ...	0	3 0		
1003 Sayings of Sri Ramakrishna (Trans- lated by Sri Salla). Cloth ...	1	12 0	1	10 0
Paper ...	1	6 0	1	4 0
Message of Swami Vivekananda (By Swami Sharvananda. Translated by P. Manickaswamy Mudaliar) ...	0	4 0	0	3 6
The Universe and Man (By Swami Rama- krishnananda. Translated by P. Manicka- swamy Mudaliar) ...	0	12 0	0	10 0
Vidhivasam ...	0	0 6	...	...
India and Her Problem ...	0	8 0	0	7 0

Sri "Ramakrishna Vijayam" Office, Mylapore, Madras.

(3)

Life of Sri Ramakrishna

A detailed chronological account of the Master's wonderful life, based on the most authentic sources, with a foreword by Mahatma Gandhi.

Complete in one Volume, of Demy 774 pages, with one tricoloured and several half-tone portraits.

Price: BOARD Rs. 5. CLOTH Rs. 6-8.

Swami Vivekananda's Works

Complete Works in Seven Volumes.

Each—Board, Rs. 3.

Cloth, Rs. 3-8.

Index to Complete Works 0 10 0

	Rs. As.		Rs. As.
Hinduism	0 10	Epistles,	
Indian Lectures	2 8	I, II, III & IV series,	
Raja Yoga	1 4	each	0 10
Gnana Yoga	1 8	Do. V & VI each	
Bhakti Yoga	0 12	crown size	0 8
Karma Yoga	0 12	Do. III & IV	
The Science and Philo- sophy of Religion	0 12	Pocket Edn. each	0 6
A Study of Religion	0 12	The Vedanta Philoso- phy	0 6
Realisation and its Methods	0 10	My Master	0 8
The East and the West	0 10	Chicago Address	0 4
Religion of Love	0 12	Modern India	0 6
Colombo to Almora....	2 0	Christ the Messen- ger	0 3
Inspired Talks	1 4	Pavhari Baba	0 3
Do. Cloth	1 12	Reply to Madras Address	0 4
Women of India	0 3	India and her Problem	0 10
Thoughts on Vedanta	0 10	Religion and Philoso- phy Part I	0 12

The Ramakrishna Math & Mission Convention 1926.

This book is a comprehensive record of the proceedings of the convention held in 1926, containing all the speeches and lectures delivered on the occasion. It is illustrated with 23 half-tone pictures of the different centres of the Order and gives the history and growth of the Ramakrishna—Vivekananda movement and describes the activities of over 100 represented institutions. Demy 304 pages.

Price Rs. 2.

The "Vedanta Kesari" Office, Mylapore, Madras.

(4)

The following Books are just out:

IN TAMIL

Rs. A.

1. *Life of Sri Ramakrishna*

By Swami Chidbhavananda

Simple and fluent language 0 8

2. *God in everything*

By Swami Vivekananda 0 2

3. *India and her Problem 0 8*

4. *Pavhari Baba 0 3*

5. *Gospel of Sri Ramakrishna*

Part I 1 8

IN TELUGU

1. *Gospel of Sri Ramakrishna 1 8*

Apply to the Manager,

"THE VEDANTA KESARI."

THE VEDANTA KESARI

"Let the lion of Vedanta roar."

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

SWAMI VIVEKANANDA

Vol. XVII]

SEPTEMBER 1929

[No. 5

PRAYER

ॐ

दुःखान्तरादेः परिहरणीयस्य महतो

निहीनताग्रेऽहं नृपगुरुभस्याऽस्पदमपि ।

दयामिन्धो ! बन्धो ! निग्वधिकवात्सल्यजलधे !

तव स्मरणं गुणगणमितीच्छामि गतभीः ।

पिता त्वं माता त्वं दयिततनयस्त्वं प्रियसुह-

स्वमेव त्वं मित्रं गुरुमि गतिश्चासि जगताम् ।

त्वदीयस्त्वदभ्यस्तव परिजनस्त्वद्वर्तिहं

प्रपन्नश्चैवं सत्यहमपि तवैवास्मि हि भगः ।

Devoid of *Acharas* and therefore like a beast in human form, I am the very seat of inexpressible and endless sins of insuperable nature ; O My Beloved One, the Ocean of Mercy and of unending love, I desire to be fearless by constantly contemplating on Thy holy attributes.

Thou art the father, the mother, the husband and the son ; Thou art the dear friend, the relative, the teacher and the only support of the universe. Being Thine own,—a servant and attendant without anything except Thee in view—I have taken refuge in Thy feet, and my burden therefore wholly rests on Thee, My Lord.

YAMUNACHARYA

GOSPEL OF SRI RAMAKRISHNA

I

It was the third day of the dark fortnight of Ashara, Sunday, the 22nd July 1883. Sri Ramakrishna after his mid-day rest was seated on his cot, facing towards the north. The devotees were gazing at the blissful countenance of the Master. At a little distance the sacred Ganges was flowing southwards with its rapid course, as if eager to meet the sea. On the way it tarried, as it were, only for a while to have a glance at the holy sanctum of the great sage. Adhar, Rakhal and Mani had come from Calcutta to visit the Master. Mani Mallick, an old Brahmo devotee of 65 years of age who had recently been to Benares on a pilgrimage, was also seated in the room along with other devotees.

Mani Mallick while narrating his experiences at Benares said, "I met another Sadhu there. He said that without the control of the senses no progress was possible. Simply, taking the name of the Lord was of no avail."

Sri Ramakrishna: Do you know their creed? They hold that one must practise austerities and acquire *Sama, Dama and Titiksha* at the outset. Their object is to attain Nirvana. They are Vedantins: hence they constantly think that Brahman is real and Jagat is unreal. But it is a very difficult path after all. If Jagat be unreal, you also are unreal, and he who speaks is likewise unreal and his words are necessarily as unsubstantial as dreams.

"Do you know what it is like? It is like camphor: when burnt it leaves nothing behind. On the other hand when wood is burnt, at least some ashes are left. Samadhi is attained only when discrimination ends and in that ecstatic state no knowledge of 'I', 'Thou', 'Jagat', etc., persists."

[The Master's interview with Padmalochan]

Sri Ramakrishna: Padmalochan was the court-pandit of the Maharajah of Burdwan. He was a great scholar, and when he came to Calcutta I felt a strong desire to see him. Coming to me through Hriday (the nephew of the Master) that in spite of his profound scholarship he had no egotism in him, I met him one day. He began to weep when he heard me sing songs of

Ramaprasad! And though I took the name of the 'Mother' he respected me much! Nowhere did I feel so much of satisfaction and pleasure as I did there. He asked me to give up the desire of enjoying the company of the devotees; otherwise the wicked people would drag me down from the height of my spiritual life. He further said that in a certain meeting there was a heated discussion as to the relative claims of superiority between Shiva and Brahma. Finally, the Brahmin pandits referred the matter to him. The latter was so simple and straightforward that he at once said that his fourteen generations had seen neither Shiva nor Brahma.

"There was a certain pandit who was very proud and would not admit the Personal aspect of God. But strange are the ways of Providence: The Lord appeared before him in the form of Primal Shakti. The pandit remained unconscious for a long time and when he became partially conscious he began crying repeating 'ka', 'ka', (i.e., Kali)."

[The Master speaks about the charity of Vidyasagar]

A Devotee: You have seen Vidyasagar. How did you like him, sir?

Sri Ramakrishna: Vidyasagar is learned and charitable: but he has no insight. If he had the knowledge of the gold mine lying hidden inside, his outward activities would have grown less till at last the whole activity would have ceased to exist. Had he known the Lord dwelling in the heart, he would have remained absorbed in His meditation alone. To some the doing of selfless work ultimately brings dispassion, and thereafter the mind is turned towards God and becomes firmly devoted to Him.

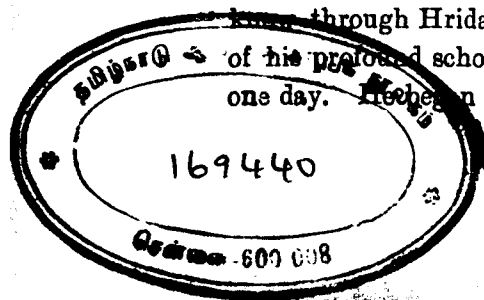
"The kind of work Vidyasagar is doing is very noble. Kindness is good, and it is quite different from attachment which produces evil. Attachment is the same as deep affection for wife, children, brother, sister, nephew, niece, parents and the like, whereas kindness means universal love for all alike."

II

[Brahman is beyond the three gunas]

M.: Is kindness also a bondage?

Sri Ramakrishna: It is so, but quite in a different sense. Compassion arises out of the Sattva guna which maintains the



R 65 m 211, N 14 V

N 29

universe, whereas the Rajas creates it and the Tamas destroys it. But Brahman is beyond all the three gunas—beyond Prakriti.

"The gunas like thieves in the story cannot reach the Truth. The thieves cannot go straight to the place of treasure for fear of detection. The three gunas are all thieves. I shall tell you a story:

"A man while going through a forest was surrounded by three dacoits. He was robbed of all his possessions. One of the robbers wishing to do away with the man rushed at him with sword in hand. Whereupon the second robber interceded and said, 'Well, friend, it availeth us nothing to kill the man. It is better to leave him bound hand and foot.' So they did and went their way. A little while after the third robber returned to the spot and said to the man, 'Are you hurt? Come, I shall set you free.' So saying he loosened his bonds and asked him to follow him as he intended to show him the main road. After walking some distance when they got to the main road the robber said, 'Go by this way and you will reach your home that stands visible at a distance.' The man said to the robber, 'Sir, you have done me a great service. Be pleased to come to my house.' The robber said in reply that he could not go so far as the police might apprehend him.

"This world is like a forest. And the three gunas—Sattva, Rajas and Tamas—are but the three robbers dwelling in it; they rob man of his right knowledge. Tamas tends to spell his ruin, Rajas binds him down to Samsara; whereas Sattva saves him from the clutches of Rajas and Tamas. With the help of Sattva one gets rid of lust, anger, etc., begotten of Tamas and Rajas, and it is Sattva that frees the Jiva from the bondage of Samsara. But Sattva also, is a robber and cannot bring in the right knowledge; yet it shows him the high road leading to the supreme Abode and points out the Home from a distance; for Sattva is far removed from Brahmajnanam.

"Brahman cannot be expressed in words. He who realises It cannot describe It. There is a saying that ships never return from 'black waters' (deep sea).

"Once, four friends in course of their wanderings came near a place surrounded by a high wall. All of them were very anxious to know what was inside. One of them managed to get

upon it and was wonder-struck at what greeted his eyes. So great was his joy that he instantly jumped in and did not return to tell his experience. Thus whoever got upon the wall immediately jumped inside with joyous ejaculations and there was none left to bring back the news of what happened there."

[Jada Bharat—Dattatreya—Sukdaeva]

Sri Ramakrishna: Jada Bharat and Dattatreya were all knowers of Brahman and could not unfold their experience after realisation. Egoism is wiped off altogether in the state of Samadhi attained after illumination. So, Ramaprasad has sung, 'If thou, O mind, fail to succeed alone, take Ramaprasad in Thy company.' The mind must be annihilated and along with Ramaprasad, i.e., egoism, too. Then alone will come the knowledge of Brahman.

A Devotee: Sir, had not Sukadeva real knowledge?

Sri Ramakrishna: Some hold that Sukadeva only saw and touched the Ocean of Brahman: he did not dive deep into It. So it was that he could teach the world so much after his return from Samadhi. Some others, again, hold that after the realisation of Brahman he came back for the good of mankind. The Lord did not wipe away his egoism completely as He desired that he should narrate the Bhagavatam to king Parikshit and perform many other deeds for the well-being of humanity.

[Instruction to Keshab—Sectarianism is not good]

Devotee: Is it possible to maintain sects after the knowledge of Brahman?

Sri Ramakrishna: I had a talk with Keshab about Brahmajnanam. He pressed to hear more about it; but I said that further enlightenment on the subject would prove a death blow to his sect. Keshab therefore did not ask me to proceed any further (all laugh). Still I told Keshab that the idea of 'I and mine,'—that 'I am the master' and 'This wife, children, property, name, prestige, etc., are all mine'—arises out of ignorance. I asked him to give up the lower ego that says, 'I am the master; this is my wife; this is my son; I am the teacher' and told him to be established on the higher ego that says, 'I am His servant; I am His devotee, I am not the master; He only is the Master.'

[The religious teacher must have the command from on High]

Devotee: Can the higher ego form any sect?

Sri Ramakrishna: I told Keshab that the idea that 'I am the leader, I myself have created it and I am teaching mankind'—all belonged to the lower ego. It is not possible to prerach a creed without the sanction from the Lord. Sukadeva received such a command to narrate the Bhagavatam. If a person obtains the sanction after realisation he only can preach religion and teach people, and there is no harm in it. For the realised soul retains only the higher ego.

[Keshab admits the Primal Shakti]

Sri Ramakrishna: I told Keshab that Brahman and Shakti are not different—they are one and the same. The idea of duality persists so long as the body-consciousness exists. Differentiation is unavoidable when it is attempted to be expressed in words. Keshab admitted Kali (Shakti).

"Keshab once came here with his followers. I expressed a desire to hear his lecture. He therefore delivered a speech in the open space near the bathing ghat. After the lecture was over, I had a long talk with him there. I asked him to repeat—'Bhagavat—Bhakta—Bhagavan', for He who is the Lord is the Bhakta (devotee) and the Bhagavatam (the holy scripture). Keshab and his followers did it but when asked to repeat 'Guru—Krishna—Vaishnava', he refused to do so lest he should be called a fanatic by his people!"

[The play of Maya]

Sri Ramakrishna: To transcend the three gunas is very difficult. It is not possible until the Lord is realised. The Jiva lives in the domain of Maya. Hence it does not allow him to know the Lord. This Maya has kept man in delusion. Hriday once brought a young calf, and one day I found it tied in the field for grazing. I asked him why he had kept it tied there. He said, 'Uncle, I shall send it to my native place. When grown up it shall be used for the plough.' The moment I heard it I passed into a swoon. What a play of Maya! Calcutta and Kamarpukur are separated by a long distance and the young calf shall have to walk the whole of it! There it will grow up and will at last be used for the plough! This is called Samsara,—this is Maya. It is after a long time that I regained my consciousness.

THE PROBLEMS OF RURAL INDIA—II

It has already been pointed out how the subtle process of exploitation has depleted India of her economic resources in the recent years. Statistics have also been requisitioned to demonstrate that the India of the present day is nothing but a shadow of what she actually was in the ancient and the mediaeval ages. There has of late been a complete revolution in the rural and economic life of the country. And as a matter of fact, the strongest plank on which the economic life of India was built up has been removed with the advent of the European imperialism. The disappearance of the native Indian courts that absorbed most of the finest industrial products of the land and offered opportunities and support to the guilds for the production of the precious articles, the establishment of an alien Government that opened channels for the influx of many foreign influences that such a change meant, as well as the undue patronage of the foreign industries leaving no scope for healthy competition, contributed mightily to the gradual extinction of the industrial life of India. The indigenous products were ousted from the field as they could not receive the Governmental support to the extent they did in the Hindu and the Mohammedan periods, and as such the home industries could hardly keep pace with the machine-made articles that monopolised the Indian market. The Indians had naturally to give up this unprofitable calling and to fall back upon agricultural pursuits to make the two ends meet with the result that the number of the agriculturists have of late risen abnormally. But even this agricultural pursuit is not now a paying proposition. In India the system of scattered and strip holdings continues, and on average a farmer has barely 2·2 acres, i. e., 6 to 7 bighas of land to cling to as a means of support in life. Naturally 'many hands concentrated upon one small holding make light work, but many bellies waiting to be filled from its produce make light meals.' To crown all, illiteracy of the land has added to the hopelessness of the situation. It is a curious phenomenon that even after the British administration of a century and a half India cannot count more than 5·2 per-cent of her population as literate though England and America have to their credit more than 93·5 and 95·4 percent of their population respectively in the list of literate persons. These startling figures disclose the real India of to-day, and the nation-builders would do well, in all their schemes for national uplift, to come down from their terraced heights to peep into the interplay of the disintegrating forces that are sapping the very foundation of our life. India lives in the village, and if any national well-being is sought to be promoted in

the land, the constructive work must be begun from the bottom of the scale. To mobilise the scattered forces of Indian life and to harness them to the task of rebuilding our village life is the desideratum of the present day. The villages have become the veritable dens of jackals and hyaenas, a creeping paralysis has already begun to spread over every limb of our rural system and millions of people are dying every year of manifold diseases. To talk of political or spiritual salvation without a practicable scheme for the organisation of the rural life of India is nothing short of rabid ideology meriting the contemptuous pity of all self-respecting peoples.

The problem that stands before us today is in one sense the problem not merely of India but of the whole world. The underlying principle that has been governing the relations between Capitalism and Labour, Imperialism and Democracy is, with a slight variation, in operation almost everywhere. There has already been a wide gulf between the educated classes and the illiterate masses, between the rich and the pauper. In order that India may not be the playground of the bloody and disruptive forces, the leaders of Indian thought must accommodate themselves to the philosophy of equitable distribution of rights and privileges and stretch out a hand of love and sympathy to those on whose labour they are fattening for ages without the least qualm of conscience. The limited few living in silent seclusion in the stifling atmosphere of towns and cities are but sponging upon the resources of the cultivating classes and in return dozing away the precious hours of their life in the opium-eaters' paradise. May we ask what tangible steps have up till now been taken to solve the outstanding economic problems of the country? Is it not quite up to the leaders (not to speak of the benign Government) to marshal all the forces to open and offer wider facilities to the mute millions of the land for their all-round growth as well as for the efficient training of their intelligence? Ignorance in most cases is the root of all evils, and the foremost task before the national workers is to fight such illiteracy boldly and squarely. The situation has been rendered complicated by the interaction of the conflicting interests of the different classes and it can be stated with certitude that unless there is a surrender and sacrifice of vested interests at the altar of national well-being, no amount of frothy sentimentalism shall be able to compass the freedom of the bleeding proletariat. In the words of Mr. Stein, the celebrated German statesman, we can also say: "If the nation is to be uplifted, the submerged part must be given liberty, independence, *property* and protection of the laws." And in view of the existing order of things in the country, the only solution that can be offered to this tangled

problem lies in the giving of more lands to the peasants and in the opening of further facilities for industrial development. Every student of economics must admit that without a stringent law of minimum holding, the slow process of diminution of the size of each holding can never be arrested in the country. There are provinces in India where vast expanses of virgin lands still lie uncultivated. An approximate estimate of cultivable waste land in different provinces shows that Assam has 15 million acres, Burma 60 million acres, C. P. 14 million acres, Punjab 10 million acres, U. P. 15 million acres and Bengal about 6 million acres of cultivable waste. These can most profitably be utilised by a distribution of population over them. Dire economic necessity has driven many a nation in the West to make such experiments. Any one who has some acquaintance with the recent developments in the economic life of Russia must have observed how within a few years of the revolution the villages have been organised into economic units, and every such unit can now boast of up-to-date appliances for cultivation. The cultivable waste lands of Caucasus, Siberia, etc., are being utilised for the economic development of the country and the people have now got 22—23 bighas of land per head for cultivation.

While dealing with this problem we must as well pay our attention to the volume of output per unit of input in agriculture as well as to the increased variety and improved quality of the products of agriculture and also to the maintenance of soil fertility and natural resources. This presupposes sufficient capital, more leisure and sound training of the farmers in agricultural technique and also a greater degree of stability in rural life. Scientific manuring or farming is quite unknown to our people. Professor Mullik of the Chinsura Agricultural Institute points out that the situation, however hopeless it may be, can be effectively controlled by an adoption of irrigation system on an extensive scale in parts where it is a dire necessity, by teaching agriculture in village schools and industry in town schools, offering more credit facilities and starting a net-work of co-operative organisations throughout the length and breadth of the country. In short opportunities must be created and the capacity of the peasants to seize such opportunities must as well be developed through effective training. Along with these, there must be improved means of locomotion, the spread of agricultural industries and larger expenditure on the part of the central authority towards that end. Many even fail to understand that there is an intimate connection between agricultural progress and educational reform. The idea that elementary education should develop the capacity for facing the problem of life intelligently and with determination has not yet been acted on on a very large scale

in India. The present system of education is to a great extent responsible for the helpless condition of India to-day. Even the young men of the land, when highly educated, fail to have that synthetic understanding of the intimate relation between the ideal and the real as well as between their individual aspiration and the general good of a collective life. An educated Indian is, in many cases, nothing short of an Anglicised polyglot or an idle visionary having no solid ground of practical training to stand upon. So does Mahatmaji say: "If all education means a general discontent with one's surroundings, a wrench with the past without hope for the future and a general scramble for employment, the whole of the beautiful edifice must one fine morning come down with a sudden crash. Without the culture of the heart and the hand mere growth of literacy has no attraction for me. What is wanted, therefore, is a drastic measure giving not an indifferent manual training, but a proper *occupational training*, specially designed to make it worth while for educated men not to look up to Government service.....Unless the mind of the student world is given a bent in the direction of the main and natural sources of livelihood and is developed in a scientific spirit in keeping with the special Indian condition, the gulf between the educated classes and the masses must widen; the former must live on the latter instead of the former living with and for the latter and sweetening their life."

Another vital problem that confronts us today is how to adjust our rural life to the process of industrialisation that is going on in the country. It is a noteworthy fact that the villages without an industrial town near by have in recent years been in a very miserable condition. We cannot at this stage be blind to the forces of industrialism that are working phenomenal changes in the economic life of the world. The gradual extinction of the home industry has presented a serious problem before us. There is a school of thought that holds brief for cottage industries as the only means of economic salvation under all circumstances and negate the possibilities of *healthy* industrial development of the country by means of Occidental factory-processes. We have more often than not pointed out that in the readjustment of our organic life it would be a sheer suicide to taboo altogether the Western methods and systems. In spite of manifold evils inherent in such processes, the industrialisation of the country on a factory basis cannot *absolutely* be resisted when it has already begun to work and make its usefulness felt in every centre of our economic activity. *What is wanted is not negation or rejection but an assimilation, and an adjustment of our corporate life to the system with an adequate safeguard against the evils inherent in it.* Every system has its good as well as evil aspects and India has

already gathered sufficient experience in the working of this system and a knowledge of its merits and drawbacks. And it is now a self-evident truth that India must, sooner or later, run the process if she is to make a bid for material efficiency in this world of competition. Mr. Ramsay Macdonald, the present Premier of Great Britain, does not seem to be wrong in his weighty observation in *The Awakening of India*: "In face of the industrial developments which one sees in Calcutta and Bombay, will hand industry survive at all? It is based on agriculture, because it depends mainly on the village market..... At the present moment 70 per cent of the people of India depend more or less upon agriculture for a living. The percentage will diminish, but it will do so gradually; so that, with some assistance from public opinion and technical education, handicraftsman can exist for a long time, though in diminishing numbers, alongside factory industry. His greatest menace is the increasing cost of living, which will raise his cost of production, whilst factory industry in India has yet broad margin for effecting economy....The hand loom worker must depend ultimately upon the cheapness of his products and the taste of purchasers. If one or other fails him he will have to become an agricultural labourer or drift into the factories, and, in either case, become one of the proletariat. This struggle between factory and handloom is a grim battle and practically every Western influence is behind the factory! Moreover, it is the economic source of not a little political unrest." We cannot indeed ignore the force of his argument when the effect of industrialisation of other powerful countries of the East is taken into consideration. Not to speak of Japan, even China and modern Turkey have in recent years come out triumphantly through this industrial process. We are only waiting to see a successful experiment of the system in India as well. But it must not at the same time be forgotten that until the process is adopted to the extent it suits our conditions of life, hand industry must stand as an alternative pursuit to fill the idle hours of our agricultural classes. There is a big section of Indian population who have no other alternative but to fall back upon this home-industry for eking out their living in life. The importance of hand industry as an alternative employment in our economic life cannot therefore be ignored.

The rural life was never so well-organised as it was in the Hindu and the Mohammedan periods. Every village was a self-contained unit having its own educational institutions, councils, boards, guilds and the like. It was in short a State in miniature. But the modern life of rural India is quite disorganised and tells a woeeful tale of rank illiteracy, destitution, scarcity

and insanitation;—in fact, it has become a veritable hotbed of diseases and superstitions. Still, we are being daily told by the powers that be that there has been of late a remarkable progress in every department of India's corporate existence. Needless to say that the criteria of progress differ among different races according to the difference in their outlook on life. So far as India is concerned, her rural progress is to be measured by the amount of satisfaction the members of the farm family derive from their occupation as well as by the amount of facility they enjoy for self-expression. For, mere external status is not a reliable index of intrinsic welfare. "Progress," as Professor Cooley has said, "like human life in every aspect, is eventually tentative; it is a process rather than an attainment. The best is for ever indefinable; it is growth, renewal, onwardness, hope." So as a matter of fact progress must be judged by its approximation to certain ideals based upon collective social usefulness. We are too much inclined to measure progress in terms of mechanical conveniences whereas these conveniences are merely new tools and in practice are quite as frequently used for destroying quality of life as for enhancing it. The rural progress is reflected in the social and economic growth of the people, and the rural life like every other type of life has a twofold function: It serves its own people and makes its contribution to the social whole. Naturally, therefore, the subjective and idealistic values of rural life are of far greater importance than all the objective and money profits. A healthy rural life must express itself not merely in the economic greatness of the people but also in their moral soundness. The latent aspirations for a higher idealism must therefore be stimulated among the people and the spiritual outlook must ever be widened so as to prevent our corporate life from degenerating into a mere run for sordid material well-being.

The country needs an organised band of practical idealists who must come out from their cloistered seclusion to face the grim realities of India's rural life. The age-long political prostration coupled with a woeful lack of adequate attention to the problems of rural India has created an atmosphere of moral apathy towards every kind of healthy adventure. The interest of the peasantry of the land can no longer be kept in the background. Napoleon emancipated the peasants and in consequence for twenty years they helped him to conquer Europe. Needless to say that India's salvation must come through the emancipation of the peasantry and the creation of village-life into healthy centre of organised activity. Economically India is on the verge of ruin and if prompt measures are not taken to organise the villages on a sound economic basis suited to the temper and

genius of the people, the extinction of the race is a foregone conclusion. The masses must be made self-conscious and trained to keep pace with the march of our corporate activity; for it is on the conscious and intelligent life of rural India that the edifice of our future greatness can ever be built. The interests of the vast bulk of Indian population have so long been trampled under foot. But they have now grown conscious of the grave dangers that hang over their devoted heads. It is a psychological truth that men only realise how dearly they hold to their heart the cherished ideals of life when they are threatened or visited by some overwhelming calamity. France was summoned to defend not only the soil of the fatherland but the precious conquests of the Revolution. And the history bears an eloquent testimony to how the bold peasantry of the land shed their blood for the safeguard of their interests as well as for the honour of their motherland. When blood began to flow and the achievements of the Revolution were imperilled, the French people turned into a community of super-men whose volcanic energy scattered the hosts of feudal Europe like chaff before the wind. The signs of a coming revolution in the existing order of things are clearly visible on the horizon of Indian life, and there is already a stir and commotion in the country to cut down the fetters that have kept the people bound for ages. The wars of freedom both economic and political are being fought on every side and this struggle has tintured the imagination of the down-trodden masses of India with the glow of a new idealism and served to enkindle the latent fire in them for the achievement of the long-lost freedom. For, the joy of freedom is the common heritage of man, and when it is denied to him under the dominion of alien forces, the soul of humanity rises in righteous revolt and attempts to break into smithereens all the manacles of life. The neglected and much abused section of the Indian population has suffered untold persecution and humiliation at the hands of the privileged few without even a word of protest on their lips. But times have changed and the cry of the oppressed humanity shall no longer go unheard. In spite of all efforts to put them down, the mute millions of India must reassert themselves and take their proper place in the corporate activity of the nation. The call has already reached the ears of the great Indian Leviathan and there are unmistakable signs of awakening from the slumber of ages. It is time that they should be brought out from the home of darkness to the full glare of a life of culture and emancipation and allowed the freedom of action in the nation's struggle for liberation. The country wants them, for their claims can no more take the denial from their masters. Loud comes the voice from on High:

Wake up, O ye abased of yore! stand on the glory of your strength.
 "This day break through your ruined huts, and come forth!
 Pierce through the darkness of rock and forest and come forth!
 Men of the Earth, Men of the Earth, awake ye all this day;
 Shiva's horn calls you loud at your door, be ready ye all!
 Ye that have cleared forests and built towns, awake ye all!
 Ye that have made the desert green with crops, awake ye all!
 Come, ye vast mass of the Abased of yore, ye Heroes of work,
 Hold your heads high in the sun-rise of this new Dawn.
 Men of the Earth, men of the Earth, awake ye all today,
 Siva's horn blasts forth its call loud at your door, be ready ye
 all."

THE ROLE OF RELIGION IN INDIAN HISTORY

By Swami Ghanananda

I

Gleanings from the pages of history

We are living at a time in the history of India when almost all the efforts of the intelligentsia of the country are being put forth for its advancement on political and economical, commercial and industrial lines, and for raising it thereby to its rightful place in the comity of nations. And one may rightly ask: "Why should we give a place to religion in a programme of our social and national life? What good did it do in the past—what was its role?"

Passing through the long, long corridors of time,—leaving behind epoch after epoch and age after age,—and stepping almost beyond the incomplete mansion of historic thought and archaeological research, we come face to face with the ancient Aryans who were joyous, happy, virile and forceful. They were the greatest race that ever lived and carved a glorious and wonderful culture and civilisation. They possessed three marvellous gifts—the gift of reason, the gift of emotion and the gift of intuition. Their intellect—sharp like a sword—enabled them to cleave through nature, probe into her secrets and discover both the experimental and the exact sciences. They were thus able to give astronomy, physics, chemistry, medicine, algebra, geometry and trigonometry to the world. In the domain of psychology, metaphysics and philosophy, they were beyond all compare. They also wrote treatises on polity, law and grammar. Their rich and exuberant emotion expressed itself not merely in the melody of music but also in the melody of colour. It wrought poetry not only

in verse and prose but also in silver and gold, marble and tapestry. And whatever they attempted, they did with system and method, and a sense of thoroughness and perfection bespeaking ages of intellectual and artistic evolution.

All the great nations of the world have possessed the gifts of intellect and heart in a great degree, but what made the ancient Aryans greater than the rest was the blending of these gifts with the gift of the gods—the faculty of intuition or introspection. They were joyous birds of beautiful plumage flying in the empyrean of life with reason as one wing, emotion as another, and intuition as the rudder. It is no wonder that such a race could produce the Upanishads. It is no marvel that it could leave a lasting impress on our thought and life, which could not be effaced by the impact of the surges of time.

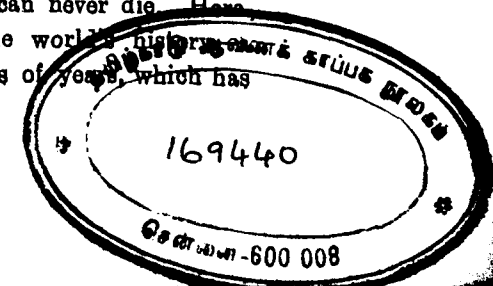
The preponderating spiritual element in the Aryan race led its reason into the realm of the super-rational and its artistic instinct into the region of the super-sensuous. It is this element that has given a distinctive stamp to India and her people, and has contributed to making religion the basic foundation of her life as well as the ultimate goal of all her endeavours. That religion has been the secret of India's inexhaustible and death-defying vitality—the great and precious *Jeevamrita* (lit. nectar of life) which has helped her to triumph over time and change—will be evident from a study of several lessons from the pages of India's past.

II

The strangest phenomenon in the world's history

The first and foremost lesson that strikes the student of Indian history is that India has been alive in spite of invasion and political subjection for nearly the last one thousand years. Phoenicia, Egypt, Babylon, Assyria and other nations rose and fell in the past leaving behind them mere names, or at best relics of their culture and civilisation, which interest only the historian or engage the archaeologist only. Greece and Rome were once powerful empires, but they are now no more as distinct nations of the world. Greece still speaks to the cultured world through the voice of modern Europe, and Rome has bequeathed to civilised man her sense of law and order. Yet the fair blossom of Greek art and literature can grow no more; and where the Caesars had ruled the spider weaves its web to-day. But India has been alive from time immemorial, and as she has lived on for scores of centuries in the past, we may well be justified in foreseeing that she will continue to live in the future, nay that this Punyabhumi or Holy Land of ours—this Aryavarta of our ancients—can never die. Here, therefore, is the strangest phenomenon in the world's history—a nation which has been alive for several thousands of years, which has

SL
R65 m 20, N14V
N 29



stood all internal and external shocks, which still retains her culture and civilisation, whose soul is still vital, the like of which there is none except perhaps China.

Reasons for India's perennial life

How can we account for this wonderful phenomenon? In the first place, India is a vast peninsula—almost a continent—with teeming millions, and no foreigner could conquer and administer the country as a whole at any time, excepting the British. The aliens usually conquered the north-west, north and north-east as well as portions of Central India but could hardly penetrate far into the South. And even in the case of British conquest, the English could not gain possession of the whole land until after the middle of the nineteenth century. So, during the years of political subjection, there were many parts of India which were independent and could live the normal life of the land with its culture and civilisation, its arts, crafts and trade. And when peace and order were established in the conquered regions, and they acknowledged the supremacy of the new masters, they sprang to their feet again, regained the vigour of their national life and began to assimilate the new-comers by their culture and civilisation. The internal life—the *Soul* of India—was thus left untouched by the conquerors. The subjects paid the taxes and owed allegiance to the new government which carried on the administration of the subjugated territories. But India remained her own old self and this is the significance of one of the sayings prevalent in the land—more before the advent of the British as the rule by them has resulted in its economic drain and consequent impoverishment,—“what matters it to us if Rama rules or Ravana reigns?” Even to-day, the millions of peasants in the country might repeat the same saying but also add, “Yes, but what we want is enough of nourishing food to eat our full meal and enough also to fully cover our nakedness.” The Persians, Greeks, Pathans and Moghuls—all came and conquered but they not only failed to engraft their culture and traditions on India but, on the other hand, also recognised and admitted the superiority of the of Indian culture.* Even in the matters of administration the conquerors did not introduce anything new in general plan or minor detail, for they mostly found that the country had its own administrative system and social polity well-developed. The village remained the unit of local self-government even under the new rulers and this contributed more than anything else to the security of the structure of India's national life. Speaking of the village communities of the past in India, Sir Charles Metcalfe says: “The village

* Cf. Pliny, Strabo, Megasthenes, Herodotus, Porphyry and other writers.

communities are little republics, having nearly everything they can want within themselves and almost independent of any foreign relations. They seem to last where nothing else lasts. Dynasty after dynasty tumbles down; revolution succeeds revolution; Hindu, Pathan, Mughal, Mahratta, Sikh, English and all become masters in turn, but the village communities remain the same.....This union of the village communities, each one forming a separate little state in itself has, I conceive, contributed more than any other cause to the preservation of the peoples of India, through all the revolutions and changes which they have suffered, and is in a high degree conducive to their happiness and to the enjoyment of a great portion of freedom and independence.”

Moreover, agriculture, the main occupation of the country, did not suffer in ancient times. India was able not only to supply her own needs, but also to export the surplus products to other lands. Nor was she lacking in industrial arts, as one can see from the testimony of ancient historians.

Besides these, India's Varnashrama Dharma or socio-religious polity which was conceived by the ancient Rishis and thinkers who not only ministered to the spiritual and cultural welfare of the people but also laid down laws for a sound and harmonious working of the different parts of the social organism with an ulterior spiritual motive in view, was a very sound system. As this was followed with devotion by the people, the solidarity of each *commune* was kept up. Varnashrama Dharma consisted of duties (Dharma) of the Varna as well as duties of the Ashrama (stage or division of a man's life).

According to the Varna Dharma, the Brahmana kept the torch of spiritual and intellectual culture burning, not only by study but also by practice and teaching; the Kshatriya protected the country from foreign invasion and preserved law and order within; the Vaisya tended to the work of commerce, agriculture and industry, and remained the financial prop and source of prosperity; and the Sudra contributed his own humble but valuable quota to the general well-being by his service to the other Varnas or castes. The spiritual motive of each division or caste consisted in the attainment of liberation by illumination through the process of self-purification resulting from the carrying out of its respective Dharma. When the system of Varnashrama was working well, this motive permeated it and as grease to the machinery, contributed to its harmonious operation by replacing the aggressive and selfish idea of rights and privileges, individual or collective, by the ideal of duties and responsibilities.

The Ashrama Dharma was an ideal scheme of duties (Dharma) in the different Ashramas or stages of a man's life. In the first stage

or Brahmacharya, he lived the life of a celibate-student in the hermitage of a well-known Rishi. Here he studied the arts, literature, religion, philosophy—in brief everything that made a liberal education, including, perhaps, the natural sciences and mechanics as well—and received the best form of physical, intellectual and moral culture available in any age. In the second stage or Garhastya, he married and lived a householder's life, became a prop of the social structure, and discharged his duties to the commune in a spirit of service and self-discipline. In the stage of Vanaprastha which came next in order, he retired to a Tapovana or hermitage to live a life of virtue and spirituality, teaching, if possible, the Brahmacharins or students as in the hermitages where he himself had received his education. In the last stage, according to the ideal of the scheme of Ashrama Dharma, he was expected to take Sannyasa or embrace the monastic life and spend the rest of his life in contemplation and meditation.

Both the Varna Dharma (scheme of duties for the four castes) and the Ashrama Dharma (scheme of duties for the four stages of life) were ideal schemes. They were working fairly well in the best and brightest periods of Indian history, and have left behind them a tradition which is living even to-day. But there were times when both the schemes of Varna Dharma and Ashrama Dharma received rude shocks from within and from outside India. The foreign conquests disturbed them whenever aliens tried to subjugate the country. There were also mutual jealousy and rivalries between the Kshatriyas and Brahmanas and between the cultured and the masses. Thus in the Vedic age, when the Brahmanas advocated the performance of rituals and ceremonials as enjoined in the Karma Kanda of the Vedas, impelled partly by the dictates of their conscience and partly by economic necessity, the Kshatriyas arose and preached the Jnana Kanda or philosophy of the Upanishads. Besides intellectual vigour and spiritual strength, the Kshatriyas possessed military prowess and valour and were therefore able to make themselves felt in society. Their right royal arm kept down the priestly class; but pride of power brought in degeneration as well. The Brahmana's conflict with the Kshatriyas, as given in the Pauranic episode of Parasuram's wars, dealt probably a heavy blow to the latter's power. This was partly emasculated also by Buddhism which preached non-violence and gentle compassion to one and all, and gave practically no place to the soldier in its scheme of religion. For these and several other reasons, the Kshatriya element in India had become considerably weakened long before the advent into the country of its first conquerors. This decline of the strength and power of the military class was one of the main reasons for India's political downfall and subjugation by foreigners.

Just as the Varna Dharma was forgotten, so also was the Ashrama Dharma, with the passing of time. Even the Brahmanas who were expected to be the spiritual leaders failed to carry out the injunction laid down for them for observance in the different stages of life.

On the whole, however, the Varnashrama Dharma or Socio-religious polity, in spite of the evils that crept into it and the gradual decline that consequently set in, greatly contributed to the maintenance of India's strength and solidarity, despite the inevitable evils of domination by an alien power.

Above all, there was something in the Indian race and culture which slowly and silently contributed to the well-being and internal strength of India in a manner which is unparalleled in the history of any other nation. A social polity, however well-conceived and soundly planned it may be, is sure to become paralysed and finally destroyed under such adverse circumstances, political and otherwise, as have befallen a poor and unhappy country like India. There were sound social systems in other countries as well, but they all terribly crashed under the weight of national misfortunes. In such systems, the distribution of work and other features had been as good as in the Indian polity. They too had contributed to the welfare and prosperity of the countries in which they were working for centuries. But for all that they could not stand the vicissitudes of time: They are now no more. The social polity of India, however, has not become extinct and possibly cannot die. The secret of this lies in the fact that it is based on religion, nay religion is its very life-blood and nurture. When a boy was born in Hindu Society, he found himself within a family, a Varna, a state which had each its own Dharma or duty to do for him. And when he grew up he too had his own Dharma to do, which was as inviolable as the Dharma of the others in whose midst he was growing. It was considered far nobler to die in the performance or attempt at the performance of one's own Dharma than to shirk or backslide or take up another's Dharma. Sri Krishna says in the Gita, the most popular Scripture of the Hindus: "Better is one's own Dharma, (though imperfect), than the Dharma of another well-performed. Better is death in one's own Dharma: the Dharma of another is fraught with fear." The Soul of India has, therefore, been religion or spirituality in the past. It was this that gave her life the vitality and the vigour which nothing else could give her. She has remained through the ages a veritable Queen among the nations of the world, within her own impregnable fortress of which religion is the inner rampart and her socio-religious polity the outer. All the other ramparts are but subsidiary to or branches of the latter. For, the traditions of her culture and civilisation, her village community her

agriculture and industrial arts—all these have been derived from her grand scheme of Varnashrama Dharma. And whenever the outer rampart became weak or needed repair, fresh forces from the inner rampart within which dwelt the Spirit of the nation, her Soul, were sent to strengthen it. Does not India then deserve the name of the most spiritual nation that other peoples call it?

III

The unrivalled glory of Hinduism

Now we shall pass on to the second lesson that India's past can teach us. It is the wonderful assimilative and expansive power of Hinduism. This power consists in the captivating charm, the spell of fascination possessed by its religious and philosophical truths. No other religion in the world has such catholicity and universal appeal, such breadth and depth as Hinduism. It contains truths which satisfies all minds and all temperaments. It provides the amplest scope for the play of emotion, intellection or volition,—the faculties of feeling, thinking, and willing. Other religions represent but certain phases of this parent of all religions in the world. Christianity, for example, may appeal to the devotional type of man; but of a philosophical or scientific basis it cannot claim much. This is why such conflicts as those between Fundamentalism and Evolution commonly occur in the West today. Buddhism with its impersonal note and absence of a Personal God may suit an intellectual type of man; but of the rituals and ceremonials which the man with devotion wants to perform in his worship of God, it gives none. Islam teaches the method of realising Allah or God in His Saguna-Nirakara (formless but with attributes) aspect; but the worship through images and symbols, pictures and devotional music it has banished. In a similar way, other religions are developments of certain phases of the Truth. They all point out the means and methods of realising the Infinite, but not one of them possesses the universality and all-comprehensiveness of the Vedanta. The most emotional man with his thirst for Personal God (Isvara) whom he wants to worship with fruits and flowers, incense and camphor is welcomed by Hinduism as warmly as the most intellectual man, the scientist, the thinker who wants to reduce every thing in this universe into its ultimate cause by the sledge-hammer blows of logical reasoning. The active man with his heart bleeding for the sufferings of humanity, with a love and compassion which makes him work day and night for the good and well-being of one and all is given as good a place in the bosom of Hinduism as the psychological man who wants to control his body and mind, study the forces operating within, and arrive at the Self,—the foundation and basis of

all existence. From the lowest fetishism to the highest Absolutism all phases and grades of religious thought and development are represented by the Vedanta. It was this all-comprehensiveness and width that was pointed out by Swami Vivekananda when he said at the Parliament of Religions at Chicago: "From the high spiritual flights of the Vedanta philosophy of which the latest discoveries of science seem like echoes, to the low ideas of idolatry with its multifarious mythology, the agnosticism of the Buddhists, the atheism of the Jains, each and all have a place in the Hindu's religion." The Vedanta preaches a universal religion and a universal philosophy to, which each creed and church is only "a travelling, a coming up, of different men and women, through various conditions and circumstances to the same goal.*

It was because Hinduism possessed this synthetic outlook that she was able to welcome in her land the adherents of alien religions who coveted her wealth either by trade or by conquest†.

The fascinating spell of Vedanta

Orientalists like Max Muller and Paul Deussen have borne testimony to the powerful spell that Hinduism exercises on the human mind. Says Victor Cousin, the eminent French philosopher: "When we read of the poetical and philosophical monuments of the East,—above all those of India, which are beginning to spread in Europe,—we discover there many a truth, and truths so profound and which make such a contrast with the meanness of the results at which the European genius has sometimes stopped, that we are constrained to bend the knee before the philosophy of the East, and to see in the cradle of the human race the native land of the highest philosophy." And Sir Monier Williams declares: "Indeed if I may be allowed the anachronism, the Hindus were Spinozites more than two thousand years before the existence of Spinoza, and Darwinians many centuries before Darwin; and evolutionists many centuries before the doctrine of evolution had been accepted by the scientists of our time, and before any word like 'evolution' existed in any language of the world." It was Schopenhauer that paid a glowing tribute to Hinduism when he remarked: "There is no study more beneficial and elevating to mankind than the study of the Upanishads. It has been the solace of my life and it will be the solace of my death." Carlyle and Emerson were both deeply influenced by the Vedanta. It was the captivating charm, the remarkable fascination of the Hindu religion and philosophy that made Thoreau utter: "One wise sentence is worth the State

* Cf. Bhagavad Gita iv II.

† For example, the "Phoenicians of the Biblical times, Arabs, Greeks and Alexandrian Romans, Persians, Abyssinians and other foreigners,"

of Massachusetts many times over." It is no wonder that the truths of Hinduism spread in the cultured world in the past and are still spreading in the cultured world of today.

Hinduism—Its assimilative power

Indian History is replete with examples of the assimilative power of Hinduism from beginning to end. Out of the clash and conflict of races and tribes in the Vedic times the Aryans emerged successful because of the superiority of their religious culture. It was their religion that enabled them to absorb into their fold races after races and tribes after tribes when they poured into India in later times, by giving them all the stamp of the central assimilative core. This process was repeated time and again, and shows how the Sakas, Kushans, Huns, Persians, Bactrians, Parthians, Greeks and Scythians mentioned in history, and Abhiras, Gardabhilas, Sakas, Yavanas, Bahlikas and other outlandish tribes of whom we hear in the Puranas all yielded to the wonderful assimilative power of the Aryan Religion.

When the refining power of the Aryan religion made itself felt and new individuals became attracted to Hinduism, no attempt was made to proselytise them in haste with a view to add more adherents to the fold. It may be asked, then, how the process of assimilation differed from the conversion of non-Christian people by the Christian Missionaries of today. The would be votaries of the Hindu faith were taught as much of the truths of the Hindu religion as they could assimilate and were allowed to worship their own gods and goddesses in their usual manner. For, Hinduism recognises, as no other religion does, that man progresses not from error to truth but from lower truth to truth which is higher. So the worship of their deities by the new comers was not destroyed, but their conceptions of worship and of their gods were slowly sublimated by the uplifting power of Hinduism. They were thus taken, as far as they could travel, in the spiritual realm, and those who were gifted amongst them crossed even high spiritual altitudes without becoming giddy. How different this was from the baptism and christening by the Christian Church! * This Hinduisation or Aryanisation was extended not only to groups of individuals but also to large tribes, clans and races.

The individual was not the unit, but the community, † in the Varnashrama system, during and after this Aryanisation. The great benefit of this feature was the elevation and edification of

* Cf. Lily Strickland Anderson's article entitled "In Praise of Heathenism" in the Open Court, 1926.

† Cf. Alfred Lyall's Asiatic Studies.

the whole community by the efforts of individuals, who, however advanced and ahead of their group they might be, lived in their community without leaving it to join another to which they had a claim for admission by virtue of their cultural superiority and moral and spiritual worth. The 'low-caste' Saints of India like Nanda and some of the Alvars of the South and like the Chamar Saints of the north all remained within their own communities, raising the level of their moral and religious culture.

With such assimilation, the fold of Hinduism was expanded, and the religion democratised by the treasures of spiritual thought being thrown broadcast for one and all. This happened even during the Vedic times whenever a community became rigorously exclusive. Thus when the Brahmanas became narrow and retained all spiritual privileges for themselves the Kshatriya leaders and philosophers arose and democratised the religion. At the time of Sri Krishna,—a period during which there were so many creeds and paths in religion and philosophy crying for a harmony and synthesis which was effected by him in the immortal Gita—both spiritual and social equality was preached. He declared to Arjuna: "Even if the very wicked worship Me with devotion to none else, he should be regarded as good, for he has rightly resolved. Soon does he become righteous, and attain to eternal Peace, O son of Kunti; boldly canst thou proclaim that My devotee is never destroyed. For, taking refuge in me, they also, O son of Pritha, who might be of inferior birth,—women, Vaishyas, as well as Sudras,—even they attain to the Supreme Goal."

The Brahmanas had the great glory of being the custodians of the spiritual and intellectual treasures of Hinduism. They preserved these treasures not merely by their study but also by the practice and preaching of the truths enshrined in the scriptures, and by living exemplary and ideal lives. In their jealousy to guard the purity of the culture, they, however, became exclusive. This has been the good as well as the evil they have done to India. To some extent it was necessary. What is the use of teaching truths which cannot be appreciated and much less translated into practice by one and all? Thus arose the Adhikaravada in Hinduism, according to which none can be taught, and can claim to receive, a spiritual truth which he cannot understand or assimilate. It is the theory of fitness for instructions. But later it degenerated into a plea for social and religious prerogatives exercised by the members of the Brahmana class who became selfish, narrow-minded and bigoted. To the great glory of Adhikaravada must it be said that it kept the central core of Hinduism pure, untainted, vital and fresh, but to its utter shame must it be added that,

nothing else is more responsible for the downfall and misery of the masses who form the strength of India as they do in other countries.

(To be concluded)

THE MESSAGE OF SRI RAMAKRISHNA

By P. C. Bhattacharya, B.A.

Before dealing with the life of Sri Ramakrishna it is necessary to consider briefly the conditions prevailing in India at the time of his advent. Coming in contact with the Occidental civilisation and the missionary activities of the Christian religion, India that had fallen for below from her high idealism during the preceding centuries was no doubt galvanised with new ideas, but unluckily she receded to a great extent from her ancient moorings too. So we find a great leaning towards the Christian religion and foreign culture, disregarding their own, on the part of the Indians during this period. Internecine quarrels were also going on between different sects. It was at this time that the great Raja Ram Mohan Roy and his able successors Maharshi Devandra Nath Tagore, Brahmananda Keshab Chandra Sen and others tried successfully to stem the tide of the Christian religion and foreign culture with their Brahmo idealism. In this connection we should not forget, however, the services rendered by the Theosophy and the Arya Samaj to the Sanatan Dharma. But at the same time it must be said that all these movements were more or less sectarian in outlook, and could not bring back the Sanatan Dharma to its pristine glory. Hence, was the necessity of the advent of Sri Ramakrishna, who, by living the life as he did, showed to the world a grand synthesis, which welded into a homogeneous whole the heterogeneous ideas and ideals of his time and thereby justified the ancient claim of the Santan Dharma or the Eternal Religion by comprehending all the great living religions of the world in its broad bosom.

The many-sidedness of Sri Ramakrishna's personality has been very vividly described in the following words by Mr. Pratap Chandra Majumdar, the well-known Brahmo leader, and a contemporary and eyewitness of Sri Ramakrishna's life :

" My mind is still floating in the luminous atmosphere which that wonderful man diffuses around him whenever and wherever he goes. My mind is not yet disenchanted of the mysterious and indefinable pathos which he pours into it whenever he meets me. What is there in common between him and me ? I, a Europeanised, civilised, self-centred, semi-sceptical, so-called educated reasoner, and he, a

poor, illiterate, unpolished, half idolatrous, friendless Hindu devotee ? Why should I sit long hours to attend to him ; I who have listened to Disraeli and Fawcett, Stanley and Max-Muller, and a whole host of European scholars and divines ? I who am an ardent disciple and follower of Christ, a friend and admirer of liberal minded Christian missionaries and preachers, a devoted adherent and worker of the rationalistic Brahmo Samaj—why should I be spell-bound to hear him ? And it is not I only, but dozens like me who do the same. He has been interviewed and examined by many, crowds pour in to visit and talk with him. Some of our clever intellectual fools have found nothing in him, some of the contemptuous Christian Missionaries would call him an imposter or a self-deluded enthusiast. I have weighed their objections well, and what I write now I write deliberately." Continuing he further says:—"He has nothing extraordinary about him. His religion is his only recommendation. And what is his religion ? It is orthodox Hinduism but Hinduism of a strange type. Ramakrishna Paramahansa (for that is the name of this saint) is the worshipper of no particular Hindu God. He is not a Shaiva, he is not a Sakta, he is not a Vaishnava, he is not a Vedantist ; yet he is *all these*. He worships Shiva, he worships Kali, he worships Rama, he worships Krishna, and is a confirmed advocate of Vedanta doctrines. He accepts all the doctrines, all the embodiments, usages and devotional practices of every religious cult. Each in turn is infallible to him. He is an idolator, yet is a faithful and most devoted meditator of the perfections of the one Formless, Infinite Deity—whom he calls Akhanda Sachchidananda (Indivisible Existence—Knowledge—Bliss). For long days he subjected himself to various disciplines to realize the Mohammedan idea of an all-powerful Allah—His reverence for Christ is deep and genuine. He bows his head at the name of Jesus Christ, honours the doctrines of his Sonship, and we believe he once or twice attended Christian places of worship. These ideas at all events show the catholic religious culture of this great Hindu Saint." These words of Mr. Majumdar eloquently describe the spirit of harmony and synthesis that the life and teachings of Sri Ramakrishna breathe. In fact in his short life was compressed nearly the whole spiritual history and experience of mankind. Beginning his life as an ignorant worship of images he passed through the various stages of mental worship and meditation until he reached that pinnacle of spiritual experience where the individual casting away all the shackles of name and form finds his identity with the universal soul. With single-minded devotion did he follow the different spiritual practices mentioned by the various sects of Hinduism for the realisation of their respective

ideals. Thus he actually practised the various Sadhanas of the Sakta cult and the various Vaishnava sects as well as of the high metaphysical religion of Advaita and came to the realisation of their ideals in an incredibly short time. He also underwent the disciplines of Islamic religion, and worshipped Jesus Christ and had the vision of him. In this way by actually following and not by any intellectual or the so-called eclectic method did he come to the conclusion that the ultimate goal of all religions is the same however different may be the means and methods prescribed by them to their votaries.

Again he reconciled in his simple but convincing way the apparently antagonistic theories of Dualism, qualified Monism and monism and pointed out that all of them were true in their own spheres. According to him a man who is in the lower stage of the spiritual Sadhana cannot rise above dualism. When he has advanced to a great extent, he comes to the stage of qualified Monism. But proceeding further when he comes face to face with the Ultimate Truth, he is convinced of monism. Thus when he realizes that Ultimate Truth he can boldly declare, "I am He," "I am one with the Existence—Knowledge—Bliss, and my very nature is ever free." It is therefore clear that the same Truth is viewed through three different angles of vision in three different stages. These three theories can be fittingly compared to the rungs of a ladder. As each rung of the ladder is indispensable for reaching the roof of a house, so each of these three theories is also absolutely necessary for realizing the Ultimate Truth, which is beyond name and form, specially in view of the fact that this world consists of persons having different natures and placed in different stages of the spiritual development. So there should be no internecine quarrels among the adherents of these theories. In this connection it should be mentioned, as pointed out by the great Swami Vivekananda, that Sri Sankaracharya, Sri Ramanujacharya and Sri Madhavacharyya, the three greatest exponents of these three theories, did not hesitate to torture the texts of the sastras in order to propound their respective views. But Sri Ramakrishna demonstrated that there was no necessity of torturing the sastric texts because these three theories have been inculcated in the sastras to reach the Ultimate Truth through the three different stages, as indicated above.

In spite of the bold assertion by the vedic seers that there is only One Existence (एकमेवाद्वितीयम्) the Hindus gradually failed to grasp that grand Truth without the help of some symbols. Thus they took to image-worship—for which they were being despised and reproached. So Sri Ramakrishna had to begin his Sadhana through this very image-worship, and he was able to show to the world by his realization that image-worship was no impediment in the

way of realising the Ultimate Truth, if properly performed. His worthy disciple, the Swami Vivekananda also justified image-worship as being suitable and helpful to a great majority of mankind. He further pointed out that it was prevalent in different religions in some form or other, such as the Cross or the Kaaba, the Church or the Mosque, the Book or the Image, the Chest and the Dove. Here it is worth quoting the views of that great orientalist Max-Müller who had a high regard for Sri Ramakrishna. Says he: "It is true that the Hindus worship idols. But in the Bhagavat Gita the Supreme Spirit is introduced.....as saying with sublimest and almost super-divine unselfishness "Even those who worship idols, worship me". Is not this the same thought St. Paul expressed so powerfully at Athens: "whom, therefore, ye ignorantly worship, Him declare I unto you", and is not this the spirit in which missionaries might and ought to approach every religion". There is another significant fact in connection with the life of Sri Ramakrishna. The modern people, being puffed up with their scientific knowledge, became very arrogant and began to despise spiritual life. Again mere book learning was considered to be quite sufficient in this modern age. So Sri Ramakrishna had to dispense with book learning altogether, and though illiterate he was able to show to the world that self-realization required only earnest efforts and spiritual disciplines and not book learning, which could sharpen the intellect only. He thus illustrated in his life the truth of the great message of the ancient seers who declared:—न कर्मणा न प्रजया न धनेन न च विद्या त्यागेनैकेऽमृतत्वमाप्नुः। Not by work, not by progeny, wealth or learning but by renunciation alone Immortality is attained.

Another characteristic feature of the life of Sri Ramakrishna was that he entertained no prejudices of caste in estimating the spiritual worth or competence of a person. In modern times the members of the higher castes have come to regard religion and spiritual life as their sole monopoly and have tried their best to keep away the sacred books from what they consider the profane hearing of the Sudra. That this was not the case in the days when Sanatana Dharma was in its pristine glory and strength is amply proved by the fact that there are many instances of low class people of high spiritual worth being canonised as saints and sages and high caste men according to them due respect and reverence. Sri Ramakrishna has in his life emphatically reasserted this ancient truth the breach of which has been a standing libel against Sanatana Dharma, and perhaps the cause of India's downfall and degradation. The only point that had in his eyes any significance in judging a person's spiritual competence was the aspirant's spirit of renunciation and thirst after realisation. Thus we

find in the ranks of his disciples a large number of persons of non-Brahmin castes, and many of them who were fit for it were initiated by him into the holy life of Sannyas—the culminating stage in the life of a follower of the religion of the Vedas. In this way Sri Ramakrishna, the greatest spiritual being of modern times, has given the death-blow to all ideas of preference and monopoly by birth in matters relating to the spirit.

The life of Sri Ramakrishna eloquently illustrates his oft-quoted expression, "Shakti and Shaktiman are not different". Even the fallen women were not debarred from being blest with his divine touch. For, to him they were also the manifestations of the divine energy in another form. The scriptures declare:—*विद्या समस्तास्तु देवि भेदः स्त्रियः समस्ताः सकला जगतस्तु ।* (The Vedas and the women of this world, O Mother, are but thy manifested forms). Again the *Manu-samhita* says:—*यत्र नार्यस्तु पूज्यन्ते नन्दन्ते सर्वदेवताः । यत्रैतास्तु न पूज्यन्ते सर्वस्तत्राफला क्रियाः ॥* (The gods are pleased where women are worshipped and venerated and all the activities of the land where they are not duly honoured fail to produce their desired result.) It is the contemptuous neglect and irreverence in the treatment meted out to our women folk in flagrant violation of these scriptural injunctions that have been mainly responsible for the deplorable condition of India today. So it was the mission of Sri Ramakrishna to demonstrate the ideal sort of relationship that existed between the sexes in the days of India's greatness when she could boast of her "Ghosa, Lopamudra and Viswamitra who composed Vedichymns and became Rishis", and also of her Gargi, Maitreyi, Sita, Savitri, Damayanti, Draupadi, Ubhayabharati, Khaga and Lilavati of revered memory. Sri Ramakrishna realised godhead as the Divine Mother, and to his eyes transformed by this vision divine woman lost all sensual significance and all members of the opposite sex, including the so called fallen women, appeared as the special manifestations of the Divine Mother and the living symbols of her glory. This realisation of the motherhood of woman reached the culminating point in his life when he was able, at the end of his period of spiritual practices, to offer worship at the feet of his own wife Srimati Sarada Devi with whom he had no earthly connection but was united with the cord of Divine Love, and whom he considered to be another manifested form of the Divine Energy. Srimati Sarada Devi also demonstrated what an Indian woman was capable of doing, if properly guided and instructed. India had always the special distinction of demonstrating the Motherhood of God along with the Fatherhood thereof; and the climax was reached when Sri Ramakrishna felt

no scruples to offer worship at the feet of his wife. For, to him all the women of the world were only, as already stated, the manifested forms of the Divine Energy. So he could not think of Srimati Sarada Devi otherwise, even though she was his wife.

The pure gold as Sri Ramakrishna was he was pained to see that human beings in spite of their rational faculty should be so base as to hanker after carnal desires only like beasts completely forgetting the nobler aspirations of life. Man should have a higher idea of life and should rise above what his instinct dictates him to do. Then only would he be led to the path of self-realization, which is only open to Mankind, because every soul is to pass through the human birth for the realization of the Ultimate Truth. Sri Ramakrishna had to set, therefore, such a noble example before the world for the guidance of mankind, specially in view of the adage that "example is better than precept". His earthly life untainted by the pursuit of money and lust, the bickerings for name and fame, or the narrow jealousies of sect and caste, and rendered luminous beyond compare by the super-sensuous sublimity of Divine realisation is the greatest legacy that he has left to the succeeding generations, and it is certain that the future well-being of humanity rests in a large measure on how far it responds to the call of this great sage of Modern India.

IN QUEST OF TRUTH

By Kshitish Chandra Roy Choudhury, M.A.

The Katha Upanishad begins with a beautiful story. We shall repeat it here in the belief that it may stand infinite repetitions. Once upon a time there was one Bajasravas who resolved to give his all in a certain sacrifice. He began to give away even his old cows who had ceased to bear calves or give any milk. Now Bajasravas had a son who, though young, possessed real wisdom. The act of his father wounded his feelings; he thought the useless kine had better not be given. Nachiketa argued that if the father was giving away the old cows because he had resolved to give his "all", he should give away his son (i.e., Nachiketa) as well. So he asked his father as to whom he was intended to be given away. Bajasravas was very much annoyed when his son had repeated the question thrice, and he exclaimed, "I'll give thee to Yama" (Pluto: Death King). Nachiketa felt he did not deserve it and the father also repented for what had escaped from his mouth. But Nachiketa consoled his father saying that life was transient, and that it would be highly improper

not to keep one's word. And so he started for the abode of Death to redeem his father's pledge. Now it so happened that Yama was not at home when Nachiketa reached there, and he had to wait there for three days before Yama returned. Yama according to Hindu mythology is also the King of Virtue; he is the most impartial of gods and has the keenest sense of right and wrong inasmuch as he has to weigh each living thing in the balance as soon as it dies, and give it its deserts. Yama was filled with remorse when he found that a young Brahmin lad had been waiting in his house without food or sleep for full three days. As a compensation, he promised Nachiketa three boons. As one of the gifts Nachiketa wanted to know what happens to man after death. Yama tried to evade it by all means but could not—he had to tell Nachiketa the mystery. There is a rare beauty in this story where a young boy stands face to face with Death himself in quest of Truth and compels him to tell what is beyond. In real courage and the capacity to rise above temptations, even a Sir Galahad could hardly measure his strength with Nachiketa. We give below a somewhat free rendering of the conversation that took place between Yama and Nachiketa:

Y.—"Salutation to thee, O Brahmin,
May good to me thy blessings bring;
Full three nights, O venerable guest,
Hast thou in my house been fasting;
Choose one gift for each night's suffering."

N.—"Let this be the first boon, O Yama kind,
That my father be freed from all cares of me,
Let mercy drive anger from his mind:
This I humbly pray to thee.
And when delivered from this dreadful fold
I return home free and 'live,
May he know and love me as of old,
And all my offences forgive."

Y.—"I give thou what thou asketh:
Thy father to thee will be kinder than before;
He'll welcome thee from the jaws of death;
By my decree he'll love thee more and more."

N.—"Fear is unknown in the heavenly world,
Its magic gates Old Age cannot enter;
There thou too dost not make any raid,
And people feel neither thirst nor hunger.
Thou alone knowest, O Yama,

The secrets of that sacrificial fire
Which people to heaven can take,
And make them taste its divine nectar.
Tell me of its wondrous mystery,
'Tis my humble and earnest prayer;
I seek as your second giftie
The knowledge of the Yajnic Fire."

Y.—"I know, O Nachiketa, full well,
The mysteries of the Primal Fire;
I'll tell you the secret in full detail,
With proper attention thou shouldst hear.
Knowest thou this Fire to be
The means of attaining higher spheres,
Knowest it to be the Creation's support,
'Tis enshrined in the hearts of seers."
To young Nachiketa then Yama told
The mysteries of the first-born Fire,
The manner 'tis to be installed,
The number of bricks it would require.
Yama's lessons Nachiketa repeated,
Word for word, letter for letter,
And Yama was so extremely glad
He gave Nachiketa one more favour.

Y.—"True fitness hast thou shown
For a disciple's earnest labours;
Let by thy name this Fire be known,
And take this garland of wondrous powers.
He who worships this Fire,
With proper ceremony and devotion,
Will attain God conquering Desire,
And be lost in Peace and Meditation.
He will tear the bonds of flesh
Even before this body is dead;
He'll conquer vice and passions' clash
Before this mortal slough is shed.
I have told thee of the Yajnic Fire,
They 'ill call it Nachiketagni;
I've granted thy second prayer,
Thy last prayer now tellest me."

N.—"There's an eternal doubt in the minds of men
About what happens after death;
Some say newer lives the soul doth span,

Others say in the Void it melteth.
 What happens when a man dies?
 Is there really a next world?
 Does the soul live newer lives,
 Or is it in the Void engulfed?"

Y.— "The gods put me the self same question,
 'Tis not an easy thing to learn,
 Press not the querry, O son of man,
 Please choose a different one."

N.— "If the gods even were curious,
 And if this truth be hard to master,
 To know it I'm even more anxious,
 I must not change my prayer.
 There's nothing more worth knowing,
 There's not a teacher fitter than you,
 If I turn away without learning,
 Lifelong this folly I'll have to rue."

Y.— "Ask for horses, cattle and animals, O Nachiket,
 For elephants, gold and vast empires,
 Sons and grandsons of great valour beget,
 And yourself live for a million years.
 You ask at your will for things
 Never enjoyed by mortal man,
 Pleasures beyond the dreams of kings,
 Beyond the poetic fancy's ken.
 Take these women with chariots and lyres
 With untold rubies, jewels and wealth.
 Be served by these celestial girls,
 But try not lift the veil of death."

N.— "Thank thee, O Yama, for the words kind,
 Thank thee for thy promise and deed;
 If I were by these temptations beguiled,
 I'd be a blockhead and a stupid.
 Thy luxuries will fade to-morrow,
 Robbing my senses of all their powers;
 Better keep for thyself, O Yama,
 Thy music, dance, and girls.
 Man can never with riches be content,
 Riches I'll get by thy blessing,
 I'll live and die at thy behest,
 So long as thou art Death King;
 By these empty lures I won't be enticed.

I would stick to my own request,
 If thou wouldst give me the boon promised,
 The knowledge I want to me thou givest.

I am a son of mortal man,
 Subject to death, disease, and palsy;
 A million summers to me are a burden,
 As thou well canst see.

Having come to the gods immortal
 Whom Old Age and Death do obey,
 Seeing life's nobler and higher ideal
 With mere tinsels shall I play?

Tell me what's beyond death,
 The thing I want to know;
 What remains when the body decayeth?
 Is the soul-born anew?

Now, O King, thou clearly seest
 What's Nachiketa's final prayer;
 Whether or not thou likest,
 He won't change it for another."

Y.— "There are things Good and things Pleasant
 That drag men in diverse ways;
 Woe unto the man who seeks joys transient;
 Quest of the Good in the long run pays.
 Bravo unto thee, O Nachiketa,
 For seeing Darkness from Light;
 These lures could not misguide,
 And Desires swerve from Right
 Wisdom and Ignorance are as enemies for sooth,
 They lead men to opposite goals;
 I know Nachiketa as the follower of Truth
 Whom no fear baffles nor temptation cajoles.
 One who is in ignorance steeped,
 But with arrogance purblind,
 Is ever misled and worried
 Like a blind man leading a blind.
 Divine truths can't be learned
 By the thoughtless and the vain;
 Thinking there's no next world
 They come to my sway again and again.
 There be many who haven't heard of it,
 There be others who have heard,

Who have listened with attention fixt,
 But hearing have not grasped.
 Strange is the teacher of this knowledge,
 Strange the disciple who learns,
 Blessed be his soul always,
 Blessed the wisdom he earns."

Thus the "strange" teacher narrates to the "blessed" disciple the truth of what happens after death. If any reader feels curious, he is advised to look into the Upanishad itself.

NOTES AND COMMENTS

THE USE OF MACHINERY & INDIA'S SPIRITUAL IDEAL

A solution to the problem of poverty in India is at present attracting the anxious concern of all thinkers and national workers in our country. India is often called an agricultural country and its population described as rural, and the improvement of the agricultural methods practised in the country in the light of modern scientific developments is pointed out as the remedy for her present economic prostration. Undoubtedly if effectively carried out this will go a great way in improving our condition. But agriculture produces raw materials, and many of them have to be manufactured into finished articles before they are fit for consumption. If a country does not undertake this manufacturing process, at least in the case of articles necessary for home consumption, it incurs a serious loss and in the end finds itself drained of its wealth as India finds herself to-day. Hence comes the need for knowledge of technical processes and industrial methods and organisation. In the modern world the general drift is towards the adoption of large scale organisation involving the use of elaborate machineries, and India too cannot resist this influence on the whole without serious consequences on her economic life. There is, however, a strong opinion at present in our country against the use of machinery and favouring the small scale form of industrial organisation. The argument is put forth by persons sharing this view that large scale industrialism has produced in western society many ugly features from which India should take a lesson, and that a large country like India with long-standing rural traditions cannot afford to urbanise her teeming population as in the case of the small industrial countries of Europe. Let us take into consideration at the outset the bare economic aspect of the question. The sole criterion which decides the capacity of a commodity to stand competition in the market is its cheapness and this depends upon the speed and economies effected in its manufacture. That the adoption of machinery and the principle of division of labour are more effective in this matter is an undeniable fact, and the dispute in our country between the large and small scale forms of industrial organisation has to be judged in the first place according to this standard. Moreover, there are industries like the manufacture of machines and other iron and steel materials which require huge capital and elaborate technical and mechanical devices for their successful undertaking. And a large country like India with its vast agricultural and engineering requirements, with its extensive railway lines and huge army cannot afford to forego the use of machinery and allow a large part of its wealth to drain away into foreign countries for the purchase of machines, fire arms, railway requisites, automobiles, etc.

We do not mean to say by this that cottage industries have to disappear entirely from our country, but that their sphere of activity is somewhat different. Wherever products are to be uniform in nature and wherever technical processes are by nature complicated and expensive the use of machinery is unavoidable. But where artistic variation is the rule and individual taste the main consideration, cottage industries and handiwork have a fair scope. For example in India where many people select their *dothies* and *saries* according to individual tastes, hand-weaving in which artistic variations may be easily effected can fairly co-exist with the mill industry producing fabrics of a uniform type. In the case of many articles of luxury this is the case. Even the much spoken of *Charka*, if its productive capacity is in some way increased by improvement in its mechanism and if khaddar remains a fashion in India and maintains its popularity, can justify its existence here only as a *subsidiary source of income* to Indian peasantry. But to pit it against machinery, or to expect that it will be able to supplant the same is an idle hope lacking in wisdom and insight into the economic forces working in the modern world.

The next question for consideration is whether the mechanising of industries stands in any way against the *spiritual ideals* of India. The most outstanding features of modern industrialism that are condemned as immoral and unspiritual are the tendencies of industrial countries for exploiting weaker nations in attempting to find a market for finished products, and the greed generally shown by capitalists in increasing their profits at the expense of the legitimate interests of their employees. The former question need not arise in India if we do not accept the western ideal that civilisation means the raising of the standard of life to its maximum limits. In the West nations have accepted this ideal, and they are trying to increase their productive capacities to the utmost, not with a view to cater to their very limited internal needs alone but to sell their manufactures to other countries by means fair or foul and thus to increase their national income and thereby their standard of life. Naturally, in such countries the question of finding a market becomes more important than of production, and political and military power therefore comes to the rescue of the industrialist by enslaving weaker nations politically and blighting their industrial possibilities, so that their own manufactures could be dumped on these subjected nations. This is exploitation and we in India need not adopt such methods if we remain true to our own spiritual ideals and make people understand that while it is legitimate that men should have means to keep themselves healthy in body and in mind, it is against the eastern conception of civilisation to increase the physical needs inordinately.

In the next place India herself is a vast country with teeming population and varied needs, and therefore the market for our manufactured commodities is at hand. We need not go out and *exploit* other nations as the westerners do in order to have a luxurious living at home. If after satisfying her internal needs India can sell her surplus manufactures to foreign nations without the aid of military and political manipulations, at a rate cheaper than what other countries can afford, it will not be exploitation but only legitimate commerce and there is nothing inherently unspiritual in it. Her industrialisation too need not be so thorough as in some of the western countries; for her agricultural possibilities are great and with improved methods perhaps two-thirds of her present population can have a decent living on land alone. It is the surplus population which cannot subsist on land

that has to be diverted into healthy and profitable industries primarily for satisfying internal needs, which at present is done by the purchase of foreign goods in exchange for Indian raw products. In this case urbanisation too need only be partial and India need not entirely break away from her ancient rural traditions.

The second charge of capitalism exploiting labour and the evil of slums, low wages, etc., connected with it are problems that have not yet been completely solved in the industrial world. But it has to be admitted that labour conditions obtaining in European countries at present have far improved from what they were at the beginning of industrial revolution, and the State which formerly maintained a neutral attitude in this matter is now-a-days taking a more active interest in setting right the wrongs done by capitalists to their employees. With the greater political influence that Labour is coming to wield in modern times we may expect a speedy solution of these problems. India has the advantage of the experience of European nations in this matter and she may utilise it to good purpose by avoiding their mistakes. By an effective intervention of the State much of this can be avoided. Instead of avoiding the evil which is quite possible, the evil itself cannot be pointed out as an argument against the use of machinery. Such an argument has not been advanced even by organisations representing labourers who form the aggrieved party in this matter.

Hence we conclude that under the existing economic conditions in the world, *Charka* or any other form of cottage industry cannot by itself furnish the final solution to India's economic problems, that an extensive use of machinery is necessary for the economic uplift of our country, and that there is nothing in its use that stands inherently against the spiritual ideals of India.

THE NON-DWIJAS' CLAIM TO THE VEDAS

To

The Editor, Vedanta Kesari.

Dear Sir,

Will you kindly answer the following questions through the columns of your esteemed journal and oblige:—

(1) Is there any authoritative passage in the Vedas which declares that the Vedas can be studied by non-dwijas? (2) In the absence of such authority and in the face of prohibition by Smritis, is it not unorthodox to teach the Vedas and impart *pranava* to non-dwijas? How is it that you do not counteract such a heterodox propaganda?

— Orthodox

In reply to these questions we shall only quote Swami Vivekananda (Complete Works, Part III. pp. 456 and 457):

"Who are these Rishis? Vatsyayana says,—'He who has attained through proper means the direct realization of dharma, he alone can be a Rishi, even if he is a *mlecchha* by birth. Thus it is that in ancient times, Vasishtha born of an illegitimate union, Vyasa the son of a fisher-woman, Narada the son of a maid-servant with uncertain parentage and many others of like nature, attained to Rishihood. Truly speaking it comes to this then that no distinction should be made with one who has realized the Truth.....This Veda is our only authority and every one has the right to it.

यथेमां वाचं कत्यामीमावदानि जनेभ्यः ।

ब्रह्मराजन्याभ्यां शूद्राय चाप्ययं च स्यात् चारणाय ॥

(This blissful Vedic knowledge is to be brought to all, the Brahmanas, the Kshatriyas, the Sudras, the Vaisyas, the maid-servants and the untouchables.) Thus says the Sukla Yajur Veda (Ch. 26—verse 2). Can you show any authority from this Veda of ours that every one has not the right to it? The *puranas* no doubt say that a certain caste has the right to such and such a recension of the Vedas, or a certain caste has no right to study them, or that this portion of the Vedas is for the Satya Yuga and that portion is for the Kali Yuga. But mark you, the Veda does not say so, it is only your Puranas that say so. But can the servant dictate to the master? The Smritis, Puranas, Tantras—all these are acceptable only so far as they agree with the Vedas; and wherever they are contradictory they are to be rejected as unreliable. But now-a-days we have put the Puranas on even a higher pedestal than the Vedas! In another place the Swami says, "Impress upon their minds that they have the same right to religion as the Brahmins. Initiate all even down to the Chandalas in these *fiery mantras*." We vote with our friend for orthodoxy, but with this difference that we are for Vedic orthodoxy, while our friend is contented with Smartha orthodoxy.

But this question of rights apart, the esteemed correspondent seems to be labouring under the wrong impression that the Vedas and other Sastras are a sealed book to the non-dwijas even in these days. Thanks to the large-hearted among the Brahmins and the printing press, the Hindu scriptures are already in the hands of all. There are already many good Vedic scholars even among the so-called untouchables, and there are schools conducted by them where the Vedas and other scriptures form the chief subjects of study. Hence from a practical point also it is no longer possible for the dwijas to keep away the scriptures from what they consider the profane eyes of the Sudras. If without understanding this altered situation the dwijas try to maintain that scriptural study is their exclusive privilege, they will not only cut a very ridiculous figure in the eyes of the world, but also be responsible for the greater fault of alienating from the fold of Hindu religion a large section of self-respecting non-dwijas who will no longer like to remain as believers in such an exclusive religion while more democratic faiths like Buddhism, Christianity and Islam are unfolding before them the visions of freedom, welcoming them into the sacred fold of spiritual brotherhood, and promising them an equal status with the other members of their respective community.

Our friend also forgets that it is not for him nor for us to determine the caste of any community. Those days when the Brahmin had the exclusive right of deciding the Varna of other communities and when they bowed down to their decision are gone, gone for ever. Whether right or wrong they are not in a mood to be ordered about. They have taken it into their own hands to decide it for themselves as to which Varna they will belong, whether you and I give the sanction to it or not. For the present they may care only for the substance. But none can say how long this stage will last. But if a time comes when they think that there is something in a name also we do not see our way how you and I can object to their taking to it. They would not mind any quotation from the Sastras which smacks of any privilege. They will take them to be spurious and interpolated by selfish and privileged classes and not uttered by the large-hearted and noble-minded Rishis. Our friend does not see that this is *Kali Yuga* and the Sudras and the *mlecchhas* are bound to have their own way

and any talk of privilege in this age will only be met with ridicule at the hands of the Sudras as well as the cultured section of humanity.

EDITOR, V. K.

REVIEWS AND NOTICES

Ramanuja's Idea of the Finite Self : by P. N. Srinivasachari, M. A., Professor of Philosophy, Pachaiyappa's College, Madras : Published by Longman's Green & Co. Price Rs. 3. Pp. 113.

The position occupied by Sankara's Advaita philosophy in the minds of the students of Vedanta in India as well as outside is so great that the Vedanta has very often been identified with Advaita alone, and the other systems are hardly understood and appreciated and their claims passed unrecognised. This might probably be due to the lack of able and enthusiastic exponents of other systems. The present volume undoubtedly has removed a great need and will, we hope, save Vishishtadvaita Philosophy from the misrepresentations of other schools of thought as well as of those champions who have misunderstood it. We have the assurance of Prof. S. Kuppuswami Sastri in his foreword to the book that "it renders the fundamental tenets of the Vishishtadvaita School perfectly intelligible to all average students of philosophy in a way in which there would no longer be room for any misapprehension about those tenets." All students of philosophy will certainly be grateful for this signal service.

The full significance of the relation between Jiva and Iswara as conceived by Ramanuja is elucidated at length in the present volume. Ramanuja insists on the equal validity of all the Upanishadic texts—*Bheda*, *Abheda* and *Ghataka Srutis* and postulates the reality of experience in all its levels. Brahman is the ground of experience as well as its goal. God is an organic unity. Both the sentient and insentient beings (*chit* and *achit*) are modifications of Brahman and of a tissue with Him. The idea of Jiva as a *prakara* (mode) of Iswara is the central concept on the logical side which distinguishes Ramanuja's philosophy. Three implications come out of this with regard to the nature of Jiva in its relationship to God, viz., *upadeya* (effect), *visheshana* (attribute), and *amsa* (part). On the ethical side the divine will is reconciled to individual responsibility and self-effort by the doctrine of *Niyamya* and *Niyanta*, the initiative in every action being shared by the Jiva as well as Iswara leaving the choice to the individual who is responsible for the result. This together with the conceptions of *sesha* and *seshin* (the instrument and the goal), and of *swamin* and *dasa* (master and servant) completes the ethical implications of the *prakara prakari bhava*. The claims of immanence and transcendence are reconciled by the doctrine of *sarira sariri bhava* (Universe including the Jiva is the body of God who is its soul). "Ramanuja regards this the very heart of his system. It furnishes the *raison de etre* and the differentia of his Vedanta." The end of religious life is not Mukti, but extreme love of God which delights in his service. Karma Yoga leads to *Jnana* which is followed by Bhakti.

Ramanuja claims that his system bridges the gulf between *dwaita* and *advaita* and maintains that his doctrine of *prakara* (mode) and *prakarin* (substance) reconciles their contradictions. But though Ramanuja affirms the equal validity of all *sruti* texts the *nirguna* *Srutis* have really no meaning or place in his system unless resort is

made to the narrow interpretations put on them as the negation only of inauspicious qualities. Ramanuja postulates the reality of experience in all its levels but the experience of the transcendental Absolute as a bare unity is rejected as *viparita jnana*, thus fighting shy of the conclusions of the sound epistemological principles laid down by him. His attempt at a synthesis has been therefore attended with the defects of contradiction and exclusion. Sankara too rejected the validity of all experience other than that of the Absolute which nullifies and abolishes all other perceptions of Reality. A doctrine of exegesis which accepts the equal validity of the three stages of perception involved in all the three systems of Vedanta philosophy and of all texts—*bheda*, *abheda*, and *ghataka*—which gives utterance to these perceptions alone would seem to afford a satisfactory basis for a real synthesis of religious experiences embodied in the Vedas.

Professor P. N. Srinivasachari's work is not historical in its method or scope, but expository and comparative. Though the presentation does not propose to be argumentative, it is quite comprehensive and is not wanting in lucidity. It will be a very useful handbook to all students of philosophy and we strongly recommend it to those who are interested in the doctrines of the Vedanta. The get-up of the book also leaves nothing to be desired.

S. I.

Srimad Bhagavatam (translated into English prose, Vols. 1 and 11: by S. Subba Rau, M.A. : published by S. Lakshmana Rao. Printed at Sri Vyasa Press, Tirupati.

In the field of Hindu devotional literature Srimad Bhagavatam perhaps occupies the first place, both for the fervency and exhaustiveness with which it depicts the varied aspects of devotion as well as for the profundity with which it discusses the various phases of the Vedanta philosophy. According to its own description it is the fairest fruit of the tree of Vedas. Although there have been some previous translations of this great scripture into English, it is doubtful whether any of them are at present in print. Mr. Subba Rau has therefore placed the English-reading public under a deep debt of gratitude by his present translation.

The book is complete in two thick volumes covering on the whole about 1696 pages. The translation is done verse by verse and printed as such, so that it may be possible to follow it easily with the original. The scheme of translation has not been to render the verses into English literally, but to present them in the light of the interpretation of the three main schools of Vedanta philosophy—Advaita, Vishishtadvaita and Dwaita. Accordingly it closely follows the famous Advaita commentary of Sridharaswami, and wherever there are differences of opinion the Vishishtadvaita interpretation of Sri Viraraghavachariar and the Dwaita commentary of Sri Vijayadhwaja are given in the shape of footnotes in order to economise space and facilitate understanding. The author has succeeded, as far as it is within the province of a translation, to reproduce something of the dignity of style and tone of devotion so characteristic of this immortal work. A translation of this nature is alike useful to those who have no access to Sanskrit language as well as to those whose knowledge of it is not enough to understand fully the rather stiff style in which this scripture and its commentaries are written. We feel sure that a perusal of it along with the original will enable one who is fairly conversant with Sanskrit to appreciate fully the beauty and sweetness of Bhagavatam, and we therefore heartily recommend this translation to all English-knowing students of this great devotional scripture.

NEWS AND REPORTS

R. K. MISSION STUDENTS' HOME,
HALDER LANE, BOWBAZAR, CALCUTTA

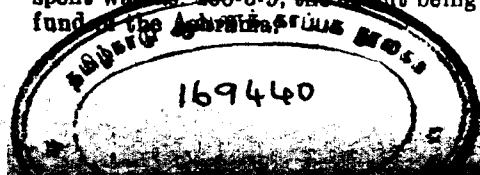
The Ramakrishna Mission has been conducting this Home for the past 10 years for providing the material as well as the spiritual needs of poor and deserving youths going up for higher education in the Calcutta University. They are supplied free of cost with everything they require—food, lodging, fees, books, clothing, etc. There is also a provision for admitting a minority of paying boarders. While providing the students with facilities for secular education the Home seeks to supplement the same by giving them a training for developing their character and efficiency. It is run under the direct guidance and care of Hindu Sanyasins on the lines of Brahmacharya Ashrama, co-ordinating the ancient ideals of education with the modern. During the year under review there were 23 students on the roll of whom two were paying and the rest free boarders or concession holders. Of these, seven sat for University examinations and six of them came out successful. Regular religious classes, numbering 125 for the whole year, were held thrice every week for the exposition of the Upanishads, Gita and the Ramakrishna-Vivekananda literature. The Home library of 700 books was supplemented by a number of books as well as periodicals in English, Bengali and Hindi. A manuscript magazine and Saturday meetings for discussing socio-religious problems formed the other important aspects of the intellectual life of the Home. The health of the students continued to be fairly good and some of them made appreciable progress in body-building by regular physical exercises. All household duties except cooking were managed by the students themselves and the duties were distributed every month by a representative committee of students. A tailoring class was also held by an honorary expert.

The inauguration of a vocational section was a notable event of the year. A well-wisher of the Home presented the institution with 20 bighas of land at Gauripur and strenuous efforts were made to develop it into an agricultural and dairy farm for giving the students training in these useful occupations during vacations. It is proposed to transfer the Home from its present rented building in the city to the newly acquired plot where the students can have a calmer and healthier atmosphere and also opportunities for getting a first-hand knowledge of village reconstruction.

The total receipts with previous years' balance came to Rs. 10,268-10-6 of which the total disbursement amounted to Rs. 6,438-6-6, leaving a balance of Rs. 3,830-4-0.

R. K. MISSION BRANCH CENTRE, BARISAL

The Secretary of the R.K. Mission Branch Centre, Barisal has sent us a report of the pox-relief work carried on under the auspices of the Ashrama during the year 1928-1929 in the villages of Dwarika, Tulshighata, Chakhaila and the town of Barisal itself. Most of the patients were Mohammedans. The District Board and the local Central Co-operative Bank deserve the hearty thanks of the Mission for their timely and ungrudging help. The total amount received from the public for this purpose came up to Rs. 393-3-3 and the amount spent was Rs. 400-8-8, the deficit being met by a loan from the general fund of the Ashrama.



36
R65 m 211, N14V

N23

WORKS OF SWAMI PARAMANANDA (AMERICAN PUBLICATIONS).

Book of daily Thoughts and Prayers. (2nd Edn.)

This book is a constant companion to the spiritual aspirant. It contains high and ennobling thoughts for every day in the year—each page containing the salient thoughts for the day, lines to memorise, a lesson and a prayer. Excellent get-up.

Leather bound, Pages. 400.

Price: Rs. 4.

Rhythm of Life (Poems) The book contains a large number of beautiful poems in praise of the Infinite Eternal All Beneficent Being. It is a book of devotion, spiritual vision and divine communion.

Price: Rs. 2-8.

The Vigil—It is a book of spiritual songs. In it the voice of the active West meets and mingles with the deep call of ancient India to the soul of man.

Price: Flexible Bound Rs. 3.

Cloth " Rs. 2-8.

The Path of Devotion (6th Edn.)

This volume consists chiefly of extract from letters written to a spiritual aspirant. Every page of it emits the fragrance of religious fervour, devotion, piety and wisdom.

Contents: I. Devotion. II. Purity. III. Steadfastness. IV. Fearlessness. V. Self-surrender. VI. Sanskrit Prayers and salutations with English Translation.

Price: Cloth Rs. 1-12; Paper: Rs. 1.

Bhagavad Gita (3rd Edition)

English Translation only. Language simple and spontaneous. Attractive Pocket size. Price: Flexible Rs. 1-12

Plain Rs. 1-8.

The Upanishads (2nd Edition)

A lucid and faithful English translations of three of the important Upanishads, viz—Isha, Kena and Katha.

Price: Cloth Rs. 1-12.

Spiritual Healing (Cloth) 1 8

Plato and Vedic

Idealism " 1 8

Rs. As.

Concentration and Meditation Cloth 1 8

Christ and Oriental

Ideals " 1 8

Self Mastery " 1 8

Creative Power of

Silence " 1 8

Faith as a Con-

structive Force " 1 8

Reincarnation and

Immortality " 1 8

Secret of Right

Activity " 1 8

Emerson and

Vedanta " 1 8

Vedanta in

Practice " 1 12

" Paper 1 0

The Way of Peace

and Blessedness Cloth 1 12

" Paper 1 0

Civilization and

Spiritualization 0 4

Power of Thought 0 7

Universal Ideal of Religion 0 7

Principles and Purposes

of Vedanta 0 7

Problem of Life & Death 0 8

Harvest Field of Life 0 4

Yoga and The Christian

Mystics 0 4

Science and Practice

Yoga 0 4

Glorifying Pain and

Adversity 0 4

Prayer Cards—Six varieties

each 0 2

The "Vedanta Kesari" Office, Mylapore, Madras

SOUL'S SECRET DOOR

BY

SWAMI PARAMANANDA.

Seventy-two unique poems of lofty inspiration, strikingly original both in thought and language. Every line is a revelation of profound spiritual truth, a rare combination of refreshing simplicity and lyrical beauty. Many who have heard them have compared them with the works of the master poets.

Handsome flexible binding, published by the Vedanta Centre, Boston, U.S.A.

Price : Cloth Rs. 2-8.

Flexible Rs. 3.

Telugu Publications

The Life and Teachings of Swami Vivekananda	...	...	0 8 0	0 6 0
Chicago Address of Swami Vivekananda	...	...	0 6 0	...
Words of the Master by Swami Brahmananda	...	...	0 6 0	...
Raja Yoga by Swami Vivekananda	...	...	1 4 0	...
Karma Yoga	...	...	0 12 0	0 10 0
Bhakti Yogam	...	...	0 8 0	...
Narada Bhakti Sutra	...	...	0 4 0	...

Canarese Publications

Sayings of Sri Ramakrishna. Translated by N. Venkatesa Iyengar	...	...	0 12 0	...
Sri Ramakrishna Lilaprasanga	...	...	1 0 0	...
The Life of Ramakrishna By Messrs. T. S. Vekanna Iyah and A. R. Krishna Sastri	...	...	0 8 0	...
Raja Yoga by Swami Vivekananda. Translated by Y. Subba Rao	...	...	1 0 0	...
Dialogues of Swami Vivekananda	...	...	1 4 0	...
My Master by Swami Vivekananda. Translated by a devotee	...	...	0 6 0	...
Gospel of Sri Ramakrishna Ordy. Edn.	...	...	1 4 0	...
Do Superior Edn.	...	...	1 12 0	...

Other Publications

Rs. A. P.	Rs. A. P.
Sri Ramakrishna, His Life and Sayings by Max Muller	6 2 0
Nivedita by Srimathi Sarala Devi	0 4 0
Vivekananda by Prof. K. N. Mitra, M. A.	0 6 0
Paramahansa Ramakrishna by P. C. Mazumdar	0 2 0
Sri Ramakrishna, the fulfilment of Hinduism by Dr. Radhakamal Mukherji	0 5 0
In the Hours of meditation by F. J. Alexander-Board	0 12 0
India's Message to Herself by Prabhulal—Reduced Price	0 8 0
India's Needs and the Ramakrishna Mission Panchapagesa Aiyer, M. A., L. T.	0 2 0
Swami Vivekananda—the by Patriot-monk of modern India by N. Kasturi, M. A.	0 3 0
Sri Ramakrishna's Teachings in two Parts, Board, each	1 0 0
The Saint Durga Charan Nag (The Life of an ideal house-holder)	1 0 0

The "Vedanta Kesari" Office, Mylapore, Madras.

Swami Abhedananda's Works.

Complete Works, Vol. 1. Contains—Self-Knowledge, Divine Heritage Man, Re-incarnation and Four Single Lectures. Nice Get-up.
Price—Indian Edition Rs. 3. Foreign Edition Rs. 5.

		Rs. A. P.	Rs. A. P.
Philosophy of Work	Paper	1 6 0	Cloth 1 12 0
Spiritual Unfoldment	"	1 6 0	" 1 12 0
Great Savours of the World	...	...	3 0 0
How to be a Yogi	...	...	3 0 0
Self Knowledge	Paper	1 8 0	" 3 0 0
Divine Heritage of Man	...	...	3 0 0
India and Her People	Paper	1 8 0	" 2 0 0
Re-incarnation	...	...	2 0 0
Jamshedpur Lectures	Paper	0 12 0	...
Human Affection & Divine Love	Paper	0 8 0	" 1 0 0

At Five Annas and Six Pies Each.

(1) Cosmic Evolution and its purpose. (2) Christian Science and Vedanta. (3) Divine Communion. (4) The Motherhood of God. (5) The Relation of Soul to God. (6) The Scientific Basis of Religion. (7) Simple Living. (8) Spiritualism and Vedanta. (9) Unity and Harmony. (10) What is Vedanta? (11) Who is the Saviour of Souls? (12) Why a Hindu is a Vegetarian? (13) Woman's place in Hindu Religion. (14) The Word and the Cross in Ancient India. (15) Religion of the Hindus. (16) Philosophy of Good and Evil. (17) The way to the Blessed life.

Swami Vivekananda and His Work ... 0 4 0

At One Anna and Six Pies Each.

(1) Does the Soul Exist after Death? (2) Why a Hindu accepts Christ and rejects Churchianity?

Sister Nivedita's Works.

The Master as I saw him	Rs. 2-8
The Web of Indian Life	" 2-8
An Indian study of Love & Death	2-8
Footfalls of Indian History	" 4-0
Cradle tales of Hinduism	" 1-12
Studies from an Eastern Home	" 1-12
Hints on National Education in India	" 1-8
Notes of some Wandering with the Swami Vivekananda	" 1-8
Religion and Dharma	" 1-4
Kedarnath and Badri Narayan	" 1-0
The Civic and National Ideals	" 1-0
Kali the Mother	" 0-14
Siva and Buddha	" 0-12
Aggressive Hinduism	" 0-4
Lambs among wolves (Mission cries in India)	" 0-6

Sister Devamata's Works.

Health and Healing	Rs. 0-6
Practice of Devotion	" 0-6
Eastern and Western Religious Ideals	" 0-4
Development of the will	" 0-4
Robert Browning and Vedanta	" 0-4
What is Maya	" 0-4
The Indian mind and the Indian Culture	" 0-4

Swami Prabhavananda's Works

Superconscious Vision	" 0-5
Subconscious Mind	" 0-5
Cosmology	" 0-5
Dynamic Religion	" 1-4

The Vedanta Kesari Office, Mylapore, Madras.

(8)

PRABUDDHA BHARATA
OR
AWAKENED INDIA

A high class monthly on Practical Vedanta, setting forth the lofty teachings of Sri Ramakrishna and Swami Vivekananda.
34th YEAR BEGINS FROM JANUARY, 1929.
Improved in Get-up and Enlarged in Size and Reading matter.
SUPER ROYAL QUARTO Pp. 52.

Besides the unpublished writings of Swami Vivekananda and Translation of Sanskrit Texts, it will contain contributions from eminent persons like.—
Prof. S. Radhakrishnan, on Hinduism and allied subjects,
M. Romain Rolland, on the Life of Sri Ramakrishna and Swami Vivekananda,—and several other scholars.

Annual Subscription : Inland Rs. . Foreign \$ 3 or 11 Sh.

Apply to Manager, PRABUDDHA BHARATA
182-A, Mukhtaram Babu Street. Calcutta.

MESSAGE OF THE EAST.

Editor—Swami Paramananda.

A Vedanta Monthly—Published from the American branch of the RAMAKRISHNA MISSION every month except August and September. Year begins from January.

Annual Subscription Rs. 5, or 2 \$ (U. S. A.) or 8 sh.

Deposit money with:—

THE MANAGER,

"The Vedanta Kesari" Mylapore, Madras.

"Prabuddha Keralam."

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

Annual subscription : Inland Rs. 2-0-0. Foreign Rs. 2-8-0.

For advertisement rates apply to:—

THE MANAGER, "PRABUDDHA KERALAM,"

Tiruvella, Travancore.

When answering advertisements please mention "Vedanta Kesari"

(9)

THE MORNING STAR.

(3rd Year)

A high Class English Weekly Journal dwelling on Universal religion & Indian culture.

Published by

The Ramakrishna Ashrama,

P. O., Bankipore, Patna.

Single Copy 1 anna

Yearly Rs. 3.

V. P. Rs. 3.4.0.

"RURAL INDIA"

The only Journal of its kind in India devoted to discussion of rural problems. All matters having for their object the betterment of rural areas and the revival of village life are dealt with in the pages of the Journal in English, Telugu and Tamil. The Journal gives sound and up to date information in matters affecting rural welfare, such as rural sanitation, rural education, rural co-operation, agricultural improvements and cottage industries.

Annual Subscription Rs. 3. Single Copy As. 6.

Sample copies will be sent on application. "Rural India" has a large circulation in the villages and will serve as a first class medium of advertisement.

For rates apply to:—

THE MANAGER, RURAL INDIA,

9, Brodies Road, MYLAPORE, MADRAS.

THE SCHOLAR

Devoted to Literature, Art and Science.

Our special features:—Special Articles by leading Men; Short Stories; Fun and Frolic; Science Jottings etc.

Extracts from Opinions:—

"The Scholar" has played its part in keeping alit the lamp of Culture and may look forward to a bright future—*The Hindu*.

There are few Journals in this country of the type and ideals of "The Scholar." After the 'Everyman's Review,' "The Scholar" has attracted the attention of all Literary Men in South India. It has won a name for tastes and get-up of a very high order. We cannot but congratulate the Editors on the grit and energy they have brought to bear upon the conduct of this popular Monthly.—*The Indian Educator*.

We have great pleasure in commending to all our readers this excellent Journal.—*The Law College Magazine*.

Annual Subscription, Rs. 3. Single Copy, As 4. Advertisement rates from:—

THE MANAGER, "THE SCHOLAR",

PALGHAT

When answering advertisements please mention "Vedanta Kesari."

(10)

DAYS IN AN INDIAN MONASTERY

By Sister Devamata

Indian life has been described and interpreted in a very charming way by the well-known American Author who lived for sometime in an Indian Monastery. Readers will have a perpetual delight in going through the book—as absorbing as a novel. It will surely create a better understanding and deeper sense of keenness between East and West. Excellent get-up. With 10 Illustrations.

Price, Rs. 4-8.

SRI RAMAKRISHNA AND HIS DISCIPLES

By Sister Devamata

A comprehensive life of Sri Ramakrishna. Materials collected from the most authentic sources. Will be read like a story book. Fluent style and nice get-up.

Price, Rs. 4.

Apply to:—The Manager The Vedanta Kesari.

WORKS BY SWAMI RAMAKRISHNANANDA

Complete Works Vol. I. Contains—The Universe and Man. The Soul of Man. Path to Perfection, and Necessity of Religion. In this book many abstruse metaphysical truths of the Hindu Scriptures have been very lucidly expounded and elucidated in the simple language.

Flexible bound, Price (reduced) Re. 1.

(To Subscribers of "The Vedanta Kesari" 14 As.

One copy of the "Consolation" by the same author will be given free with the book.

Sri Krishna the Pastoral and the King-maker

(4th edition)

This book gives a clear idea of the full and varied life of the great Incarnation, Lord Sri Krishna. It reproduces faithfully and accurately the glowing narratives of the Srimad Bhagavatam—the inspired works of Vyasa with all its wealth of descriptive detail.

Price 12 As.

To Subscribers of "The Vedanta Kesari" 10 as.

Path to Perfection (3rd edition)	...	0	4	0
(To Subscribers of "The Vedanta Kesari")	...	0	3	0
True self of Man	...	0	4	0
Wisdom and Devotion	...	0	4	0
Search after Happiness	...	0	12	0

Apply to the Manager The Vedanta Kesari.

(11)

STRAY THOUGHTS on the Literature and Religion of India

By Swami Saradananda

(The late Secretary of the Ramakrishna Mission)

A collection of illuminating papers mostly read before different associations in America during his successful career as a preacher of Vedanta in the West.

Price—Paper Re. 1.

(To Subscribers to Vedanta Kesari As. 14.)

WOMEN OF INDIA

By SWAMI VIVEKANANDA

(A Lecture hitherto unpublished in India.)

Every one ought to know at the present time what Swami Vivekananda says on Women of India.

Price. As. 3.

Words of the Master

By Swami Brahmananda

A collection of the choicest and representative sayings of Sri Ramakrishna.

Price: Paper 5 As. Cloth 10 As.

Works of Swami Prakashananda

(At Five annas each. American Editions.)

1. The Inner consciousness—How to awaken and direct it.
2. University of Vedanta.
3. Mystery of Human vibration.

India's Message to Herself.

BY

MR. PRABHU LAL.

This book treats of the ancient Ideals of India that are at present being entirely lost sight of in the affairs of our daily life.

Price 8 As.

To the Subscribers to
"The Vedanta Kesari" 6 As.

Old Volumes of VEDANTA KESARI

Are available at the following cheap rates.

	V. K.	Rs. A.P.
Vol. II		1 0 0
Vols. III & VII & VIII each		1 8 0
Vol. IX		2 0 0
Vol. X		3 0 0
Vol. XIII		3 0 0

Apply to:—The Manager,
VEDANTA KESARI,
Mylapore, Madras.

The "Vedanta Kesari" Office, Mylapore, Madras.

**Full Size Photograph
of
Saint Durgacharan Nag**
(BUST)

Price Re. 1-8 each.

BROMIDE PHOTOGRAPHS.

Of Sri Ramakrishna, Holy Mother and Swami Vivekananda.

Booklets can be easily carried in pockets or placed on tables. Small Size As. 4 each Big Size As. 5 each
Card size best suitable for Photo stand. As. 8
Full size of Sri Ramakrishna only Re. 1-8 each
Bromide photo enlargement of Sri Ramakrishna only Re. 3 each

Half-Tone Portraits.

At 1½ annas each.

SRI RAMAKRISHNA

- No. 1. Sitting Posture, Cabinet size
2. Standing Posture

SWAMI VIVEKANANDA.

- No. 4. Asan Acharya, Cabinet size
5. Just before Meditation
6. Meditation Posture
7. Delivering Chicago Address
Bust, Size
10. Wandering Monk, staff in hand cabinet size

SWAMI BRAHMANANDA,
SWAMI RAMAKRISHNANANDA,
SWAMI PREMANANDA,
SWAMI SARADANANDA
SISTER NIVEDITA,

At 3 as. each.

SRI RAMAKRISHNA

- Sitting Posture, 8½x6½ inches.
Tri-coloured. Bust, Cabinet size
HOLI MOTHER.
Sitting Posture 8½x6½ inches. on.
Do Cabinet size
SWAMI VIVEKANANDA. Reclining on a chair 9x7 inches
SRI RAMAKRISHNA-Sitting Posture size 15x12 inches.
SWAMI VIVEKANANDA
Meditation Posture, size 15x12 inches
Delivering the Chicago Address tri-coloured, 10x7 inches
Tri-coloured bust, seated in chair with parted pairs. 15x11 inches
GROUP SANGAM (Sri Ramakrishna, Holy Mother and 18 disciples) names in English, 15x12 inches

N.B.—Please quote the numbers or names when ordering.

Advertisement

IN

THE VEDANTA KESARI.

The Vedanta Kesari having a pretty wide circulation all over India, Burma, Ceylon, S. S., Strait Settlements, Mesopotamia The United States of America and other Foreign countries is an excellent medium of advertisement at moderate rates

For rates and particulars—

Please Apply to:—

MANAGER—THE VEDANTA KESARI

Mylapore, Madras.

GOSPEL
OF
SRI RAMAKRISHNA

This book contains the inspired words of the great Divine World Teacher of this age, Sri Ramakrishna Paramahansa, the Guru of Swami Vivekananda and his brothers. It is a series of conversations in which the highest spiritual truths were expounded by the Master, in simple language with homely illustrations to disciples like Swami Vivekananda and men like Keshab Chandra Sen, Dr. Sircar and others. These conversations were carefully recorded and preserved by an earnest and faithful householder disciple, well-known as "M." The original received a hearty commendation of **Swami Vivekananda**. He said "It is indeed wonderful. The move is quite original and never was the life of a great teacher brought before the public untarnished by the writer's mind as you are doing." Again "I cannot express in adequate terms how I have enjoyed them. I am really in a transport when I read them....."

Price Vol. I. (4th Edition) Duxeen Rs. 2-8; cloth Rs. 3

„ Vol. II. (2nd Edition) Cloth Rs. 2 8. Superior Edn. Rs. 3

SAYINGS
OF
SRI RAMAKRISHNA

Third Edition.

The sayings of Sri Ramakrishna require no introduction now to any one. Their Universal catholicity, profound introspection and deep spiritual fervour have been commanding the esteem of thoughtful men, both of the East and the West, for the last quarter of a century. The present volume is the most exhaustive and comprehensive collection, containing 1003 sayings and parables arranged and classified into chapters. A valuable glossary has been added at the end.

Price Cloth Rs. 2.

Duxeen Re. 1-10.

To subscribers of "The Vedanta Kesari" each 2 As. less

The Vedanta Kesari Office, Mylapore, Madras.

BEWARE OF IMITATIONS.

AMRUTANJAN

When you suffer from bodily pains such as

Headache : : Neuralgia

Rheumatism : : Toothache

Lumbago : : Swellings

Stiff Joints : : Cough,

Sprains : : Cold, Cuts,



and all aches and pains,
you have a safe cure in

AMRUTANJAN

A TRIAL WILL CONVINCE YOU

Amrutanjan Depot

BOMBAY : & : MADRAS.