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MAY 1930

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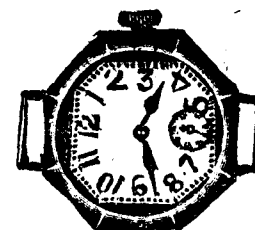
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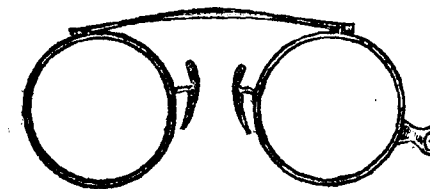
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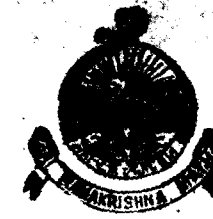
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THE VEDANTA KESARI

MAY 1930

Vol. XVII



No. 1

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ॐ

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Forgive me, O Lord, for all my actions, proper as well as improper, for all my sins incidental to the performance of my duties as well as to the functionings of my hands, feet, words, body ears, eyes and mind. Victory be unto the God of gods who is the ocean of mercy !

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I

SRI RAMAKRISHNA IN SAMADHI

It is the 19th of October, 1884, the first day of the bright fortnight in the month of Kartik,—just the day after the Kali Puja. The Brahmo devotees have met at the Brahmo Samaj at Shinti near Calcutta. The gathering is in connection with the autumn festival of the Samaj and is being held as before in the garden house of Srijut Benimadhav Pal. In the morning, prayer, etc., were conducted as usual.

Sri Ramakrishna arrives there at 4-30 P. M., and his carriage is made to stop inside the garden. Groups of devotees begin to gather round the Master. The altar for Divine service has been set up in the front room of the building. Before it, lies the hall where the Master takes his seat surrounded by devotees. Vijay, Trailokya and many other members of the Brahmo Samaj have come to take part in the festival. Amongst them there is one who is a Subjudge.

The Samaj premises have put on a gay appearance. Here and there are flying flags of various colours. At places the building and the windows have been decorated with beautiful evergreen which give to them the appearance of living trees. In

front lies the garden lake with its transparent waters reflecting the deep blue autumnal sky. On the two sides of the red-metalled road there stand rows of flower plants and fruit trees.

To-day the devotees are going to hear from the Master words of wisdom, that fell in ancient days from the mouth of the Aryan sages in the form of the Vedas. These words were once heard by the twelve illiterate fishermen disciples of the God-intoxicated Christ—the great Sannyasin who incarnated himself moved by the misery of mankind,—who was full of mercy to his devotees, and an embodiment of Love Divine. At one time these words sweet as nectar were drunk, as it were, by the humble and agitated Gudakesha, (Arjuna) the son of Kunti,—words that were thundered forth on the holy battlefield of Kurukshetra by Sri Krishna—the charioteer—the incarnation of God, the Teacher of Existence-Knowledge-Bliss Absolute:—

“The omniscient, the Ancient, the Overruler, minuter than an atom, the Sustainer of all, of form inconceivable, self-luminous like the sun, and beyond the darkness of Maya—he, who

meditates on Him thus, at the time of death, full of devotion, with the mind unmoving, and also by the power of Yoga, fixing the whole Prana betwixt the eyebrows, he goes to that Supreme, Resplendent Purusha. What the knowers of the Veda speak of as imperishable, what the self-controlled (Sannyasins) freed from attachment enter, to gain which goal they live the life of a Brahmacharin, that I shall declare unto thee in brief.”—*Gita, VIII.—9-11.*

The Master takes his seat, and looking at the beautiful altar of the Samaj he bows down before it. The altar is the place from where they speak of God, and hence he looks upon it as holy, as if all the holy places are present there. Just as the court building reminds one of law suits and judges, so does the place from where holy talks are given remind the Master of God.

Trailokya is singing. Addressing him Sri Ramakrishna says, “Well Trailokya, that song of yours—‘Mother, dost Thou make me mad’ is very good. Why don’t you please sing it?”

Trailokya is singing:—

‘Oh Mother, dost Thou make me mad. I do not want reasoning and ratiocination any more.

With the wine of Thy Love dost Thou make me intoxicated. Oh Thou the captivator of the hearts of devotees, dost Thou drown me in the ocean of Thy Love.

In this Thy great lunatic asylum of the world, some laugh, others cry, others again dance in joy. In it, Oh Mother, Jesus, Moses and Sri Chaitanya have become mad with Love. Ah! when am I going to be blessed by being admitted into their company?

All the lunatics have assembled in heaven. The Master and the disciples are all of the same type. Who can understand the play of love?

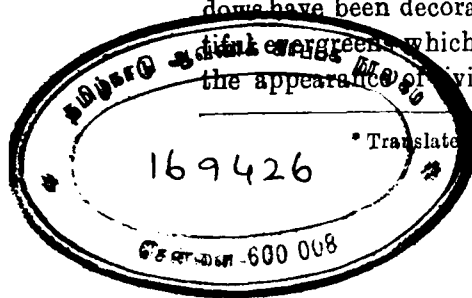
Oh Mother, Thou the chief (crest-jewel) of lunatics, Thou art mad with Love. Dost Thou make this poor Premadasa (lit. the servant of Love, the Psalmist) also rich in the wealth of Love.’

While listening to the song, Sri Ramakrishna is losing sense-consciousness. He now completely passes into Samadhi. “Leaving aside the great Tattwa (category) and the twenty-four categories of the philosopher, having transcended all relative truths, he sees the Highest Truth by himself, within himself.” The organs of action, the organs of sense, the mind, the intelligence and the ego—all seem to have been wiped out of existence. The body only exists like a painting drawn on a canvas. Once seeing Bhagawan Sri Krishna in a similar state, Yudhisthira and the other Pandava brothers who loved him with all their heart, wept bitterly. Bhishma—that great glory to the ancient Aryan race—was lying on his bed of arrows, and was lost in the meditation of the Lord towards the close of his life. The battle of Kurukshetra was just over. Those were naturally the days of mourning. Failing to understand the Samadhi state of Sri Krishna, the Pandavas wept, for they thought he had passed away.

TALKS ON GOD: BRAHMO SAMAJ
AND GOD WITHOUT FORM

Sometime later the Master regains his natural consciousness a little. In a mood of ecstasy he is giving

* Translated from M's diary originally published in Bengali



instruction to the Brahmo devotees. He is still swayed by a deep Divine consciousness, and speaks like one drunk. Gradually this mood passes away and at last he comes back to his normal state.

"I WANT TO HAVE SIDDHI." THE
GITA AND SUPERNATURAL
POWERS. GOD-REALISATION

Sri Ramakrishna (in ecstasy): Mother, I do not care for the pleasure of wine. I want to have Siddhi.* What is the Siddhi I would like to have? It is the realisation of the Truth. I do not want the

Siddhi of Ashta-Siddhi (eight supernatural powers such as becoming as small as an atom, assuming extreme lightness, etc.). Referring to them Sri Krishna once said to Arjuna, 'My friend, if you find any one possessing even a single one of these eight supernatural powers, know he won't be able to realise Me.' The reason is this: Wherever there is a supernatural power, there is egotism. And so long as there is a tinge of the ego in a person, he cannot realise God."

ON THE THRESHOLD OF A NEW ERA

INDIA stands to-day at the parting of the ways. The old traditions of her corporate life are being recast in new moulds of thought. Everywhere there are palpable signs of an unsettlement and unrest born of a burning dissatisfaction with the existing order of things. In every field of human activity there is witnessed a genuine desire for the realisation of a nobler dream of life—a life of full-fledged freedom untrammelled by the dead forms of traditionalism. For good or for evil, the moorings of our life in many respects have been loosened a great deal. The soul of India liberated after centuries from the deadening weight of an 'inferiority complex' has visualised its glorious destiny and has felt an irresistible urge for breaking completely with

the past and beating new tracks for a fresh journey into the realm of infinite Goodness where the sun of Freedom shines unclouded in its heavenly splendour through all eternity. An unprecedented wave of restlessness is sweeping over the land,—demolishing in no small measure the time-worn citadels of conservatism,—of forms and usages that have exhausted their finest possibilities in the moulding of national life and stand to-day as but useless burden to the social organism. It is a recurrent phenomenon in the history of every nation that at a certain stage of its evolution a spirit of destruction of the old forms comes as a natural sequence, especially when the nation awakens after a long period of torpidity, to the vision

of a glorious future,—to the dawn of a new consciousness of the inner beauty of life of which it remains quite oblivious under the hypnotic spell of cultural and political domination. "Ring out the old, Ring in the new"—becomes oftener than not the slogan of such a nation that is quickened into the consciousness of its heritage and possibilities. India has awakened only to find herself denuded of all her precious jewels that once adorned her beauteous form. It is therefore quite in the fitness of things that her soul is prepared to-day to gain back its long lost freedom at any cost and is attempting to make a holocaust of all that seems dead and outworn. There is an organised effort all over India to rebuild with fresh materials, a splendid monument of a cultural life synthesising the details of her achievement in the renaissance of science, religion and art. As a matter of fact life under the stress of such a set of peculiar circumstances swings back from one extreme to the other and fails to maintain the balance that is so very essential to the healthy growth of a national solidarity.

In some cases destruction is a necessity, for it is unavoidable in the evolution of a new order of things. But when we stand in the midst of the crumbling ruins of our national edifice, the relics of the past achievements naturally fill our minds with the warmth of a new zeal for their rehabilitation. The Past opens out before our vision with all the wealth of its variety and richness

of colour and imperceptibly draws us towards that sacred spring that inspired all its activities and enriched the details of its expression in the grim struggle for self-realisation. For, however powerful and fascinating the claims of the dawning glory of the Future may be in the recreative process of an organic life, the Past cannot altogether be negated; for it lingers, inspite of ourselves, in all our efforts for self-adjustment, with all its beauty and usefulness. Indeed the present national life, like the life of an individual, is the resultant of the forces that operated in the past; and its future destiny must be shaped in the furnace of the present existence. As a matter of fact, the past leaves its indelible impress on the present, and the present on the future—the past, present and future being thus linked together in an organic continuity which cannot be negated or ignored, however much we may exert ourselves to 'ring out the old and ring in the new'. In every reconstructive scheme a selective process is the golden mean between the two extremes of conservatism and revolution. For selection and negation, construction and destruction always go hand in hand in bringing into being a new order of life in society. The spiritual wisdom of the ancient seers and savants, and the splendid achievements of the intellectual giants of the hoary past stand even now as scintillating landmarks in the history of India, which the untold ravages of Time have vainly tried to obliterate

* Siddhi—has various meanings, e.g., hemp, supernatural powers, and also realisation of the Truth

altogether from human memory. It is therefore quite natural that they would lay their indefeasible claim upon our attention when we proceed to build our social or national life. In the present ferment when many are busy destroying whatever smack of the past, however useful they be as a material for reconstruction-purposes, it is the duty of the sober-minded builders of society to pause and take stock of the materials to be utilised for such an end. For indiscrimination begets confusion and eventually ends in the frustration of the purposes for which a noble task is undertaken. This is indeed one of the most eloquent warnings that have been given by the master-minds of all ages; and to-day when the time for readjustment has come for India, and most minds are deeply thinking of the process conducive to the ordered evolution of her destiny, we cannot but bring home to them the necessity of making a comprehensive survey of the past and the present and starting the work of reconstruction in the light of the varied experiences gathered from the study of the past forces of our corporate existence.

That religion is the dominant note of our national life can hardly be gainsaid. In every department of thought and activity the impress of religion stands as the incontestable hall-mark of its sanction, and no branch of life, not even the political or economic aspect of our existence, could be thought of as a permanent asset of value without the spiritual

purposes as its ultimate motive force. For life and all its activity are strung in our soil to a distinct spiritual end. Rightly has Mr. T. S. Hoyland remarked: "From time immemorial every detail of the pious Hindu life, from cradle to grave, has been ruled by religious sanction. The manner in which he cooks and eats his food, the cut of his clothes and the fashion in which they are worn, the way in which he washes his teeth are all dictated by religion. Above all, the manner, in which he earns his living is an affair of religion. The economic basis of the caste system is widely recognised in the West; but the religious significance behind the fact that caste directs livelihood is often overlooked. A man's caste duty is his Dharma, the function which he must perform in the spirit of a religious service for God and man. As he works in this spirit at the hereditary task which his position in the caste system assigns to him, he becomes capable of realising not only communion with God, but also the entire detachment of soul which alone can bring salvation, viz., liberation from the necessity of rebirth. But if he is to attain to this communion, and this liberation the pious Hindu must perform his caste handicraft, i.e., earn his living without the remotest shadow of that desire for the fruits of action whose presence in his soul immediately and automatically check the soul's progress towards liberation. He must do his duty for its own sake alone, and never for what

it may bring.....He is always to keep in mind that the thing which matters is not what he gets out of his work in the way of money or credit, but the spirit in which he does the work itself. He is to have a habit of mind which is always instinctively applying a forward reference; for every action is to be looked upon in the light of its 'eternal' significance, i.e., in its bearing upon possible endless series of reincarnation (if it is done in a wrong spirit), or a possible speedy release into God-realisation (if it is done in the right spirit)." Thus the writer has drawn a sharp line of demarcation between the Eastern and Western schemes of life and has clearly pointed out that such a scheme of ideas is a whole universe asunder from the scheme of ideas, which underlies the modern life in the West with its insistence upon efficiency, progress, the application of scientific method and its constant stimulation to ambition and to a widening of the individual's wants. We are to-day faced with a stupendous task of adjusting ourselves to the modern conditions without undermining the foundations of our cultural life. In a land where every thought and activity is tinged with the glow of a noble spiritual motive, where usefulness of an achievement is determined by its efficiency to fulfil the spiritual destiny of the individual, it would be the height of folly if the entire psychology of our life is forgotten in the modern flux of conditions and pragmatism is allowed to reign

supreme in the recasting of our national traditions.

But religion in India, in its truest sense, does not consist in mere vapid sentimentalism, or in the observance of a few ceremonies and rituals. Religion is the very soul of India and governs all the detailed functionings of her national organism. This religion is the principal note round which every other note comes to form the harmony. "In one nation," says Swami Vivekananda, "political power is its vitality, as in England. Artistic life in another, and so on. In India religious life forms the centre, the keynote of the whole music of national life; and if any nation attempts to throw off its national vitality—the direction which has become its own through the transmission of centuries,—that nation dies, if it succeeds in the attempt.....*In India social reform has to be preached by showing how much more spiritual a life the new system will bring; and politics has to be preached by showing how much it will improve the one thing the nation wants,—its spirituality...* Every movement in India requires first of all an upheaval in religion." Nothing is more eloquent than what the Swami has expressed in the lines just quoted. For every great movement in India has followed in the wake of a great spiritual resurgence. Not to speak of the mighty empires as depicted in the Epics and of the monumental achievements of those pre-historic days, even a bird's eye-view of what transpired in historical times is sufficient to corroborate the

pregnant utterances of this patriot-saint of India. The political and social upheaval that mark the annals of India during and after the lifetime of the Buddha, the historic growth of the Sikhs and the Mahrattas into sturdy martial races under the aegis of their spiritual leaders, the maintenance of cultural integrity of India in the teeth of catastrophic political changes—are facts that bear eloquent testimony to the glorious role that religion has played in the history of India's evolution. The birth of Modern India is but illustrative of the same spiritual process as we find operating in the the ancient and the medieval ages. Needless to say, the silent contribution of the great souls of the 18th and the 19th centuries has crystallized into a conscious struggle for a life of complete emancipation, and India stands today On the Threshold Of a New Era with nothing but spiritual force as the only effective means for the realisation of her ideal.

The message of Indian religion is the message of strength and freedom. No religion has so eloquently spoken of the potential divinity of man and its infinite possibility as Hinduism has done. And at this critical juncture when our very existence has been threatened by the pragmatic philosophy of the West our religious ideal bereft of all the superstitious accretions of ages must be brought home once more in its pristine purity to all from the highest to the lowest. It is the realisation of this sublime truth of

our religion, that inspired the seers of the past to fling away even their lives for the good of humanity. This religion of the Vedanta—the crest-jewel of Hinduism—must come down again to-day to the daily life of the people and it should be worked out at all the stations of life from the king in the palace down to the humblest beggar in the street. For this religion is the very breath, the very vitality of our life. The citadel of Indian culture has been assailed today on all sides and it is but truism that this religion of the Vedanta proclaiming as it does the transcendent glory and omnipotence of the human soul, is the only living force that can bear down all opposition and secure triumph in the struggle for national uplift. The central theme of this religion of Vedanta is renunciation and sacrifice. In India the greatness of life has always been measured by the amount of self-sacrifice one has been able to make in the interest of human good. That is why the saints and seers and the leaders of our society who have held aloft the ideal of self-abnegation in every field of activity, have commanded the spontaneous homage and obedience in the land. We must get beyond the prattle of men who think that religion is merely a mess of frothy words—that it is only a system of doctrines. We must as well look at humanity as one vast organism slowly coming towards light—a mysterious plant silently unfolding itself to that wonderful Truth which is called God. And it is a hopeful

sign of the times that many a noble soul inspired by this lofty idealism has offered himself as a sacrifice at the altar of national and international well-being. To-day we stand face to face with the vision of a glorious future that has caught the imagination of many up to the sacred realm of freedom and peace. The glories of the past still linger in our midst and unfold their ineffable charm and beauty before our eyes. Through the silence of centuries they have sent us messages of India's capacity for in-

finite development and kept alive the sacred ideal of life before us. And today in the re-making of our destiny the forces of the past and the present must commingle themselves in a beautiful synthesis to produce a greater India, at once free from the octopus of foreign domination both cultural and political, and radiant with the jewels of her spiritual wisdom proclaiming the message of the oneness of humanity, universal toleration and love—a message that India has to deliver to-day to the world at large.

IN DEFENCE OF SRI SANKARACHARYA'S THEORY OF MULAVIDYA*

By Arthasastra Visarada Dr. R. Shamasastri, Ph. D.

THE problem of original nescience, as old as the Vedas and the Upanishads, plays an important and indispensable part in the Advaitic or non-dualistic philosophy of India. The theory is based upon psychological facts of right and wrong sensation and is resorted to for explaining the nature of Brahman or Atma and the origin of the world. According to the theory, the world is a phenomenon of sensation just as that of a snake is on a rope. Just as a man coming across a rope may mistake it for a snake, he mistakes something real for the unreal world and thereby inflicts upon himself untold miseries. Like the sensation of a

snake on a rope it terrifies him and like that of a piece of silver on a conchshell it attracts and deludes him. The sensation is a positive fact and not a negative one, in as much as a man who mistakes a shell for a piece of silver bends to pick it up. The sensation of a snake on coming across a rope is evidently a phenomenon of consciousness itself. Instead of representing the rope, the shell, and mirage, to take only a few examples, as they are, the senses represent them as a snake, a piece of silver, and water; and thus cause terror or attraction. Like the above sensations the world is a phenomenon of consciousness itself, and positive

*[This is an able reply to an attempt made by Mr. Y. Subrahmanya Sarma to refute Sankara's theory of Mulavidya, in his new work in Sanskrit prose, viz., *Mulavidyanirasa* or *Sankara Hridaya*, printed at the Adhyatmaprakasa Press, Bangalore.—Ed. V. K.]

in its nature. Consciousness in its pure form or aspect is termed as Brahman or Atma in Vedantic works. Right sensations, such as those of a rope and shell as such rope and shell are termed right knowledge, and wrong sensations, such as those of snake and piece of silver on a rope and a shell respectively are termed Avidya or Tūlavidyā, individual wrong sensations. The sensation of the world on Brahman or Atma is termed Mūlavidyā or original or primordial ignorance. All sensations with the exception of such negative sensations as "there is no pot here" are positive. Sensations are all psychological facts and not devices like Guna and Vriddhi of Sanskrit grammarians. Nor is Avidya either in its Tūla or Mūla aspects, an hypothesis assumed to explain the origin of the world like ether waves assumed to explain the phenomena of light. It is a positive psychological fact coeval with man himself. Though a wrong sensation, it has two powers:—It may either conceal things like darkness or it may generate other sensations like terror or attraction. Its hiding power is called *avaranaśakti* and its creative power *Vikshepaśakti*. In looking upon the world as a phenomenon of pure eternal consciousness called Brahman or eternal sentient Being characterised by pure or unmixed happiness, the seers of the Upanishads went a step further than the late German professor Kant who revolutionised the Western philosophical thought by discovering the psychological fact that nothing in

the world is seen in its own form. According to his conclusions time, space, causality, and categories, such as qualities of things, are all mental and that the mind superimposes them on things perceived and misrepresents them as being limited by time, space, causality, and as being possessed of categories. He went no further than saying that things are not known as they are in their own form. But the seers of the Upanishads advanced further and held that the real form of things is Brahman or pure eternal Sentieny.

Strangely enough, the author of the Mūlavidyānirāsa, however, denies the wrong sensation called Mūlavidyā or primordial ignorance which according to Advaitins of all shades of opinion, causes man to mistake the Eternal Consciousness or Sentieny for the world. He says that the world is superimposed upon Brahman or Atma. Denying Avidya on which the exponents of the Advaita philosophy have based that system, he tries to replace that basis by Adhyāsa or superimposition. But he seems to ignore that Avidya or ignorance and Adhyāsa or superimposition are related to each other as cause and effect. No man will superimpose the qualities of one thing upon another, unless he is ignorant of either or both of them. It follows therefore that the superimposition of non-self upon Self must necessarily be due to ignorance or Avidya of either or, of both of them. It is the ignorance of Self or non-self or of both of them that is termed Avidya in the Advaita

philosophy. It has already been pointed out that Avidya is not only positive in its nature but also primordial. Such being the case, it is beyond comprehension how the author of the Mūlavidyānirāsa can support his structure of Advaita on the error of Adhyāsa or superimposition. It is tantamount to saying that there can be an effect without its cause.

That the world is unreal and that the Self or Atma in man is affected with nescience or original ignorance and does not therefore understand his own nature is illustrated by Advaitins resorting to the examination of the three states, viz., waking state, dreamy and dreamless sleep. Though the world is unreal in its own form and real in the form of Brahman, the untutored mind of man in the waking state looks upon the world as real. This reality of the world is termed Vyavahārika or customary or that which pertains to the common usage of mankind. The things dreamt of in a dreamy sleep are called Prātibhāsika or notional or sensational, as they are not caused by things of the objective world directly, but by their impressions stored up in memory. In deep sleep, however, neither the world of the waking state, nor the world dreamt of in dream is seen; the Self in deep sleep is, as it were, in utter darkness. After waking from deep sleep it is usual for one to say, "I slept happily. I knew nothing." From this it follows that in deep sleep there is the experience of only two things, sensation of happiness and

of ignorance. Being sunk in ignorance, he is aware of no world whatever. The pure happiness which he then experiences is not at all objective happiness, but the Atma's own intrinsic happiness. As he recalls after waking all past experience, the Atma or Self in man must necessarily be in continuous existence in and through all the states, throughout life and before life, too, for other reasons. In short all that is inferred from Atma's experience in the three states is that the world is merely sensational and unreal and that in deep sleep the knower in man is haunted by Avidya or primordial ignorance in its potential form ready to revive in its productive form to give birth to the sensational worlds of waking and dream consciousness. But for this Avidya haunting him throughout his life, the Atma or Self in man would have been in his real form.

The author of the Mūlavidyānirāsa on the other hand, says that ignorance implied in the statement "I knew nothing in my sleep" is no proof of a positive form of ignorance and that the ignorance is negative in its form. He forgets or is not aware of the principle regulating negative sensations. It is that for perceiving the non-existence or negation of a thing, knowledge of the thing which is negative as well as the place where its non-existence is to be perceived ought to be known. Let us apply this principle to the experience of ignorance in deep sleep as set forth in the statement "I knew nothing." It means in other

words, "I had no knowledge of any thing." Here knowledge is negated in himself by the speaker. Accordingly he must know both himself and the objective or any other knowledge negated here. Hence he must possess knowledge and can only negative some special form of knowledge. It follows therefore that ignorance here does not mean absence of knowledge in its entirety or what is called *Gnanabhava* in Sanskrit. A knower can never be devoid of knowing. Just as *Adharma* or immorality means some positive trait of conduct, so ignorance here means a positive form of wrong sensation. Hence *Avidya* means some positive form of wrong knowledge.

In order to get rid of *Avidya* the Advaitins teach as laid down in the Upanishads, that man must renounce the world together with all kinds of secular and religious works and attend to the constant revision of the teaching of the Upanishads. This revision will enable him to attain *Naishkarmyasiddhi* or the state of inaction *par excellence* and to annihilate all the *Vasanas* or impressions of false thoughts and notions stored up in his memory, forming the seed of his *Samsara* or chain of births and deaths. He need not, rather should not, attempt to procure even the necessities of life. For Nature takes care of herself. It is the past Karma that has called the body into being and keeps it as long as it should last. Hence renouncing all activity, even that which is necessary for begging food for feeding the body, a true Advaitin should

attend to the realisation of *Brahma-knowledge*. There is no fear of untimely death, for death means the end of past Karma. Such is the ethical perfection for the attainment of which complete inaction is taught in the system of Advaita.

Such thorough self-denial or self-mortification does not commend itself to the author of the work under consideration, as being quite in conflict with the true teaching of Sri Shankaracharya. Accordingly he devises his own new-fangled theory of Advaita and thereby claims to have discovered *Shankara-hridaya* or Sankara's heart! In the very first paragraph as also in the third chapter of his book he says that the world experienced in both the states of waking and dreamy sleep is false and that the Atma or Self in the state of deep sleep is in his pure state and is not at all haunted by *Avidya* or *Adhyasa* notions. All that is necessary for one to know is that the world is false and that one is Brahman. Enough to know the meaning of "Tatvamasi," "Aham Brahmasmi," "Ekamevadvitiam Brahma" and other great dicta of the Upanishads. Whoever knows these is truly Brahman; and these formulas convince him of the truth. Nothing more is necessary! He is Brahman. The self-mortifying penance taught in the works on Advaita for *Naishkarmya-siddhi* and annihilation of *Vasanas* are all later manipulations. On page 120 the author says that after inquiry man comes to the conclusion that the whole world is false (*Mithya*) and that he has thereby

accomplished all that he had to accomplish (*Kritakritya*.) In answer to the question whether such a person will not resume his usual worldly activity, he says on page 121, "Let him be seen acting in the world; understand only that all *Vyavahara* or usual worldly activity is false." Such in brief is the new gospel of Advaita as propounded by Mr. Sarma.

So according to this new doctrine, with the knowledge of "Tatvamasi" a man can become a *Mukta* in life and be active in the world at the same time. For his activity is false. The author's position here is to say the least, as untenable as that said to have been taken by a mock Advaitin when he was questioned why he was running when the elephant pursuing him was false. For, the latter's reply was that his running was as false as the pursuit made by the elephant! As regards the attitude of a true Advaitin or *Jivanmukta* who has realised *Brahma-knowledge* in life, one has but to turn to the life of that immortal saint, Sadasiva Brahman whose *Brindavanam* near Nerur (Coimbatore district) is to this day a place of pilgrimage and who while in flesh and blood early in the 13th century had attained such perfect self-realisation that he was quite oblivious of the dismemberment of his arm till he was told about it by the very fanatic that committed the crime. To cite yet another instance which many of us are personally aware of, the late Swami of Sringeri of revered memory and another

Sannyasin both remained equally unmoved at the sight of a cobra which actually passed over the feet of the latter, while all the disciples that were seated in the room ran helter skelter for life. So whoever has understood the real meaning of Advaita in theory as also in practice holds that body endures as long as Karma lasts and that there is no need for fuss of any kind even in the matter of procuring one's necessities of life, the be-all and end all of his existence being the attainment of *Naishkarmya Siddhi* and annihilation of *Vasanas*, which precludes him from all worldly attachment.

But what the author of the book ascribes to Sri Shankaracharya and his reputed disciple Sureswaracharya as their true teaching is in effect as mechanical as it is grotesque, for it declares that it is enough for a man to know that he is Brahman, that in sound sleep he attains Brahmanhood in spite of his pursuit of physical and intellectual pleasures during his waking hours and that *Mukti* calls for no self-denial of any kind and is coeval with the knowledge of "Tatvamasi" and other formulae contained in the Upanishads!

On the other hand Sri Shankaracharya, Gaudapadacharya, and Sureswaracharya have in most unmistakable terms expressed themselves to the contrary. Among the Upanishads the *Mandukya* gives a clearer description of the nature of the Self in the three states. Gaudapada's commentary thereon is in the form of verses called *Karikas*. Among them the following gives a

description of the nature of the Self in the three states:—

"The Self called Visva in the waking state as well as the Self called Taijasa in the state of dreamy sleep are bound down by Avidya, ignorance, both in its potential and kinetic aspects. The Self called Pragna in the state of deep sleep is bound down by Avidya in its potential state alone. There is no Avidya in the fourth state either in its potential form or in its kinetic form."

Sri Sankaracharya's commentary on this verse is as follows:—Pragna is bound down only by Bijā, the potential form of Avidya. The reason why he is called Pragna is his lack of knowledge of ultimate truth (Brahman). Both Bijā and its Phala, potential and kinetic forms of Avidya, are not in the fourth state.

In his commentary on the text of the Mandukya, he says still more clearly that if the Jivas or souls that are merged in the Eternal Existence either during deep sleep or during the end of the world were free from Avidya in its potential form, then they would not rise at all, that is, would not come to life again. If they would rise, then those who have attained Mukti on account of their being free from Avidya in its potential form would have to rise also. For like those who are merged in Eternal Existence in deep sleep or at the end of the world, the Muktas also are free from Avidya. Moreover if there were no Avidya in its potential form in deep sleep and at the end of the world, to bind

those who are not Muktas, then Brahma-knowledge taught in the Sastras to remove Avidya in all its forms would be useless. For all the souls would be free from Avidya and there is nothing to be removed by true knowledge. The existence of Avidya in its potential form is clearly indicated by the statement made by every one after waking, viz., "I knew nothing in sleep.....".

In his Naishkarmya-siddhi, Suresvaracharya says that there is Avidya in deep sleep (P. 140, Bombay Sans. & Prak. series No. 38). He says there: All that is desired to be learnt from the Upanishads is that Thing which can not be spoken of in alternative terms; one may say that when there is such an immutable Thing in deep sleep ready to be ascertained by all men, whether they are shepherds or learned men, there is no necessity of learning the Upanishads for that purpose. But it is wrong to say so; for there is existent in deep sleep that Ignorance which is the cause of all kinds of miseries. If there was no Ignorance in deep sleep, then all people would easily realise their own nature as Brahman without any study of the Upanishads. Nor would there be any Samsara to be got rid of in the world. Re-birth after attainment of emancipation is something incompatible, as emancipation in that case loses its own nature. Nor can it be said that the person who slept is one and the person who got up from sleep is another; for after rising the very same person that slept recalls his sleep-experience and

says that he knew nothing in his sleep. Hence the existence of Ignorance in deep sleep.

Again in his introduction to his commentary on the Brihadaranya kopanishad Sri Sankaracharya says that Samsara is the product of Avidya. Avidya and Samsara are related to each other as the seed and its sprout. The superimposition of action, agency of action, and the result of action upon the Atma is Samsara. It has no beginning and is very hurtful. Brahma-knowledge is taught in this Upanishad in order to enable a person who has acquired a distaste for Samsara to get rid of Avidya, the cause of Samsara. The three, namely, name, form and action, were unmanifested before creation. As a result of Karma of humanity, the same is manifested, as a tree out of its seed. The same manifest and unmanifest Samsara is a matter of Avidya; the superimposition of action, agency of action, and the result of action upon Atma is also due to Avidya. Atma on the other hand shines as the one Being devoid of name, form and action having no second, and being eternally pure, sentient, and free. Hence to teach Brahma Vidya to him who has withdrawn himself from Samsara which consists of action, agency of action, and result of action or in other words, to teach him that knowledge with which he can get rid of Avidya, the seed of all actions and desire and other passions, this Upanishad has come into existence.

Again in 4, 3, of the same Upanishad Sri Sankaracharya com-

menting on the word "Abhaya" says that fear (Bhaya) is always due to Avidya or ignorance, and that it has been stated that owing to Avidya, man is frightened. Hence Abhaya in the text means "free from Avidya, the cause of fear. For here the cause is negated through its effect".

Here an emancipated Self is compared to a self in deep sleep. But in view of the fact that the venerable Acharya has repeatedly laid down in other places that no Self in deep sleep is free from Avidya in its potential form, the comparison is to be taken in a restricted sense but not in its entirety lest it would imply a palpable contradiction. What he therefore means is that the Self in deep sleep is free from the effects of Avidya and not from Avidya altogether. This is clearly implied in the expression he has used here that the negation of Avidya is through its effects—karyadvarena karana-pratishedhah—. Hence this passage can not be an authority for the author of the Mūlavidyānirāsa to say that the self in deep sleep is free from Avidya.

Again in his commentary on the 3rd Brahmana of the same Upanishad he says, "The knowledge of Paramatma should not be regarded as useless as the knowledge of mount Meru; for the Upanishad says that the knower of Brahman attains the Highest, and that the knot of Avidya will be cut asunder; and also Avidya, the seed of Samsara, will be removed."

Similarly in his Karikas (3, 34 and 35) Gaudapadacharya says, "The distinction between a man absorbed in contemplation on Brahman and the man who is in deep sleep should be clearly understood; in contemplation the mind is kept under control and does not lie defunct, as it were, like the mind of a man in deep sleep. "This is really the fearless state of Brahman with the rays of knowledge shining all round".

Commenting on this passage Sri Sankaracharya says, "It has been stated that with the attainment of knowledge that Atma alone is real, the mind becomes devoid of all hopes and doubts, and like fire without firewood it becomes almost extinct and remains under control. It is evident that when mind is unminded there will be no duality. Yogis should understand the nature of mind, when it is kept under control and is made defunct with true knowledge. It might appear that the mind of a Yogi is like that of a man in deep sleep, both being almost defunct and there being apparently no distinction between them. But it is not really so; the mind of a Yogi differs from that of a man in sound sleep in that the latter is saturated with ignorance, the cause of various Vasanas and harmful notions while the former has had Avidya and its hurtful notions burnt in the fire of Brahma-knowledge and is free from all kinds of Klesas. Hence they are not similar. The reason why they differ is that while the mind of a man

in sleep is saturated with the notions of Avidya and lies down with ignorance in utter darkness, the mind of a Yogi kept under control with true knowledge does not become the seed of ignorance. When it is free from all blemish due to the notion of the knower and the knowable, it becomes fearless Brahman Itself, for in that state there is no notion of duality, the cause of fear. It is duality that is the cause of all fear."

Likewise in his commentary on Br. Sutra 3, 2, 7, Sri Sankaracharya says that one might be led to think that just as a drop of water put in water can not be distinguished, so the self merged in Eternal Existence in deep sleep cannot resume its former state. But in the case of water there is no means to distinguish the one from the other while in sound sleep there are Karma and Avidya to distinguish Brahman from Jiva.

What Sri Sankaracharya says in 3, 2, 7, is likely to mislead careless interpreters. He says there that under the conditions incidental to the states of waking and dreamy sleep the Self is liable to identify itself with that which is not Atma. But there being no such conditions in deep sleep, the Self assumes its own nature, for true nature can never be lost.

This statement may be taken to mean that the Self in deep sleep is free from Avidya. But that is not the meaning. What is really meant here is that notwithstanding the cover of Avidya, the Self is in its

own Brahma-nature, and that it is not understood by the self.

That the self in deep sleep is possessed of Avidya in its potential form is still more clearly stated by Sri Sankaracharya in his commentary on Br. Su. 4, 2, 8.—He says there: "Fire and other subtle elements, the causes of the ear and other organs, remain clinging to the self till emancipation is attained through true knowledge. Otherwise all beings would attain emancipation at the very moment of death merely on account of their being free from their physical and intellectual conditions. Similarly all religious texts laying down rituals for observance as well as spiritual texts teaching true knowledge would be of no avail. Bondage due to false knowledge can be got rid of by no other means than true knowledge. Though the original true form of the self is Brahman, it at the time of death as well as during the time of deep sleep and at the end of the world retains the seed (Bija, that is Avidya in its potential form) and lies merged in Eternal Existence."

This statement together with the statements quoted above is enough to remove doubts, if any, about the persistence of Avidya at the time of death, deep sleep, and at the end of the world. In the face of such clear statements made by Gaudapadacharya, Sri Sankaracharya and Suresvaracharya, about the existence of Avidya and its persistence till the attainment of Brahma-knowledge, the author of the *Mulavidyanirasa*

ventures to say that there is no such thing as Avidya or Mulavidya and that at the time of deep sleep the Self is entirely free from Avidya in all its forms. It has already been pointed out that Adhyasa in the sense of an act of superimposition is the effect of Avidya itself. In his introduction to his commentary on the Br. Sutras, Sri Sankaracharya uses the word Adhyasa in the sense of sensation of superimposition "anyasya—anyadharmavabhasatam na vyabhi-charatai" and says that Pandits call this Adhyasa Avidya.—(tamevam lakshanam adhyasam pandita avi-dyeti manyante).

The present author and others that choose to follow his lead are apt to misunderstand and misinterpret the particular passage in Anandavalli of Taittiriya, 8th Khanda and Sri Shankaracharya's commentary thereon. It is about the lack of sensation on the part of the Self in deep sleep. The commentary says:—"If a man of true learning sees none but the Atma, his own true Self, then he will have no fear and will have his true stand. For there is no other thing to cause fear. If the sensation of the other, that is the non-self, is the product of Avidya, then and then alone, it will be possible to regard it as a mere appearance (avastu) in the light of true knowledge. It is like the existence of a second moon which no one but has morbid eyes would discern. It cannot be said that a second thing is always seen; for at the time of deep sleep and Yogic contemplation no second thing

is ever seen. Nor can it be said that absence of sensation in deep sleep is like that of an absent-minded or inattentive man; for in deep sleep sensation is totally absent.

It cannot be said that in the states of waking and dreamy sleep, the other that is perceived is true, for waking and dreaming are the products of Avidya. What is perceived in those two states is the work of Avidya in as much as its non-existence is dependent upon the non-existence of Avidya. It should not be said that non-perception in deep sleep is due to Avidya; for non-perception of a second thing in deep sleep is the nature of the self." All that is meant here is that the Self in deep sleep is entirely unconscious of the objective world, and not that it has no Avidya.

Such in brief are but a few original authorities which during the

short time at our disposal we have been able to lay our finger on, which are calculated to show that the theory of Advaita as set forth by the author is but his own patent and a caricature of the immortal philosophy which those blessed Acharyas of undying fame have enshrined in their monumental works. What, however, strikes us as most extraordinary is what is called "Sri Shankara hridaya" which apparently was kept from the divine Acharya himself or his revered preceptor or his illustrious pupil, was revealed, at last, to Mr. Subramanya Sarma after long ages of the blind leading the blind, through a process of reasoning which is peculiarly his own! Considerations of time and space forbid our noticing grammatical errors and other defects which mar what otherwise would be a readable literary work.

RELIGION AND CULTURE

By T. L. Vaswani, M.A.

Revaluations

India is the world's ancestral home of religious consciousness. Yet in India, too, interest in religion has greatly diminished in recent years. Economics and politics are to-day stronger motives than religion or culture. Yet we believe in the crisis of the new questioning spirit of these days is being born a new faith in reason, a new yearning for simple truths, for a rejuvenated life, for a new creative activity. From the very homeland of Bolshevism

comes voices that a new religion is needed for a new renewal of life. Still is the Russian peasant at heart religious; and the Grand Duke of Russia proclaims a "Religion of Love."

The new criticism is a call to reconstruction in religion. And in the revolt of a section of the Indian youths against 'religion' we hear a cry for a revaluation of religious values. The history of humanity is a story of repeated recoveries and rediscoveries of religion. It cannot

be that spiritual gifts are the monopoly of any one race or religion. Whether you view them as human discoveries or as Divine offerings, they cannot be the final word of life. Einstein, the greatest Jew since Jesus—has given us his fruitful theory of Relativity, and we begin to understand, that all our knowledge is relative to our reference—mechanism. Who then, will say he knows the Truth in Its Transcendent fulness? So does the Kenopnishadh say, "Who does *not* know, *knows*. Who *knows* does *not* know. That is *known* to those who do *not* know. That is not known to those who know." Divine revelation may flow through a mighty sage: but he, too, is a medium of finite equipment. "Veil upon veil will lift; but there must be veil upon veil behind."

Science of Life.

It is desirable to understand carefully, at the very outset, the meanings of 'religion' and 'culture.'

What is religion? It is difficult to define it. It is necessary to interpret it in terms of life of aspiration, experience, and achievement. Else would religion be no better than a custom, a ceremonial, a form or formulae, a thing external. Whatever the name of this 'ism' or that, the essence of religion must be some *inner* experience, some affirmation and appreciation of the varieties and values of life. To me religion is the very *meaning* of life. This English word 'religion' is not a very happy one. It has Roman associations.

The word, derived from Latin "ligo" 'I bind,' means literally 'what binds.' Surely, what we are seeking is not what binds but rather liberates, what offers us release from our cramping, often oppressive, environment. We seek freedom from thralldom. If religion be a bondage then, surely, religion becomes no better than "slave-morality," and Nietzsche did well to condemn it. And true it is that 'religion' has been often confounded with customs, rituals, myths, legends, belief, institutions, organizations, which have offered resistance to truth.

From the bondage of customs and creeds and 'isms' and organizations we seek escape into a vision that uplifts, inspires, and sustains. At the forefront of every one of the world's Great Faiths stand men of vision, seers of the open secret,—sages, and saints, Buddhas and Mahavirs, mighty Prophets and Rishis. They depart their visions live after them—for sometime: then the 'disciples' imprison the liberating visions into creeds, customs, institutions. The spirit departs: the shell remains. Thus the free Dharma of the Buddha was entangled in a snare of ritualism and supernaturalism. The message of Mahomed inspired by a vision of the one God was infected with literalism and externalism. The Gospel of oriental Christ with its noble emphasis on "Blessed are the meek,"—and meekness is not weakness,—was imprisoned in big ecclesiastical organizations and dominated by Western environments; and the Christianity of the

nations of Europe has become a caste-religion of race-superiority, a religion of war and violence,—a religion of Odin! So we know how in Hinduism the vision of the Vedic Rishis has been trampled upon by customs, creeds, and ceremonies. What the sad world needs is,—men of Vision. The Rishis were sons and seers of the Dharma. May we not say, then that religion is a science of life? Yes,—religion is a science. Man liveth by knowledge, by science,—not by creeds and forms. The word "Veda" means "knowledge." Does not Manu say :—"He only has religion who has the eye of discrimination"? And by "knowledge" is meant not tit-bits of information,—the manifold of sense-experience, but understanding of the laws of life. But there is no conflict between Religion and science. Surely, Religion is science. Religion is the supreme science of life, the science of the spirit. The spirit is creative life. If religion, at its best, is a discovery, a revelation of the spirit,—is not science, too, at its best, a revelation,—of the mind of God? Does not science, also, live by a vision of 'Infinity'? Does not science reveal the wonder of planet upon planet, world upon world, in an endless procession? And if there is infinity above, is there not, also, infinity below? For every "atom" is a system. And how like a solar system is the atomic system! Round a central sun revolve the planets: so round the nucleus of the atom revolve electrons. And the revolution of the electrons, like that of the

planets, is according to uniform laws. Science, in the measure in which it discloses a realm of law and order,—and more,—a magnificent kingdom of evolution in which things are not static but are moving onward, moving forward, unfolding even as bud unfolds into flower,—science therefore, with its ever-widening revelation of wonder of the world,—is but another Veda.

Religion, then, is a Darshan, a vision of Dharma of Laws of Life. Science is a body of laws. Religion is science of the spirit. Not a set of dogmas: but *Atmatvidya*. Not a code of doctrines in the name of which men have resisted truth and love. Not changeless tradition but an evolving Experience, a growing Realisation. If, indeed, 'religion' be a revelation then surely, as God is Life Inexhaustible, so surely, his revelation is not exhausted but is perpetual,—not a dead matter of of dates and documents but a perpetually renewing process of life,—*Sanatanam*, as the scriptures call it,—*Sanatanam* and therefore, an ever-present actuality. The true *Sanatanam* transcends all traditions and flows into time-process, the stream of life. The true *Sanatanam* is life,—the life creative. And even as the sun sends out its rays into a tree and makes the tree fruitful, even so the *Sanatanam*, the Eternal,—sends out its rays into the life of man, age after age, and makes humanity fruitful.

Seeking the One Beloved

Indeed diverse religions are not really isolated but are branches of the

one tree of life whose roots are in God: The various religions are but elements in the one Plan of Evolution,—the one purpose of God to educate the human race. The altars are many and the flowers brought thither are of different colours; but the worship of all is turned towards the One of ancient days,—"the One whom the sages call by many names." The *mandirs* and mosques and churches are many: but every sincere worshipper seeks the One Beloved. "On whatever road men approach me, on that road do I meet them, for all the roads are mine."—saith the Gita. And we recall the words of Jesus :—"In my Father's House are many mansions." And the words in the Quran :—"The East belongeth to God and the West belongeth to God. And so wheresoever ye turn, there is the Face of God." So we rejoice in the contributions of every religion to culture and civilization, to the health of humanity, to the happiness of communities and peoples, to the progress of the Ages.

The spring-tides of history are due to spiritual influences. Technics may give you comforts of life; but the dynamics, the inner moving forces of true civilization are spiritual. The ages of light are the ages of true spiritual culture. These alternate with the ages of darkness which are due to decline in the culture of the spirit. For progress is not absolute, not like the Roman roads straight but spiral. Today we are in a period which is partly invaded by forces of darkness. Today

civilization is in danger of falling beneath the burden of its aggressive imperialism and industrialism. Man instead of being a master of his machine is in danger of being its slave. As Van Loon says in a recent book :—"We have multiplied the powers of our hands and feet and our eyes and our ears that we might achieve liberty, and suddenly we found ourselves at the mercy of those inanimate beings who had been created to serve us."

Industrialism with its cry for mass production has meant class-cleavage and denial of the simple life. Mass production has been emphasised, but the ethic of distribution has been ignored; and the appalling poverty of the peasant in India and the profound unrest of the worker in Europe are impeachment of the current order at the bar of eternal justice. There is divorce between economics and ethics, between imperialism and humanity. A new outlook is needed,—a new culture of the spirit.

As we read the story of man, we see an intimate connection between culture and religion. That great philosopher of history, Spengler, rightly says :—"Culture is ever synonymous with religious creativeness." Indeed, it is out of a world-view, a world-picture of the soul and her destiny, that culture in different forms arises. The great Vedic seer, Yagnavalkya, says : "Through piety of mind comes knowledge." And Schiller who, also, was a Rishi said that the man who had art and science had, also,

religion. Liberation, *Mukti*, is the master-word of religion; and a man of true culture is a man of inner liberation, a man of the free mind.

In ancient India more, perhaps, than in many other countries, the relation between culture and religion was of a very intimate, organic, character. During none of its great periods was culture in India a rebel against or worked independent of the inspiration of religion. The Temple was the centre at once of religion and culture. On the temple walls stood pictures of sages and heroes, of saints and bhaktas and every picture was a teacher. The temple was the place of festival, and every festival brought together men from different parts,—men of culture and character, to sing and speak to the multitudes and so to pass on to the masses the message of the great ideals of India. In the temple were recited *Kathas* from the Puranas and the Epics. In the temple were taught the science and art of music. Indeed, the science of Song was known as another Veda,—the Gandharva Veda,—and was evolved from chanting of the Vedic hymns. The seven musical notes to which reference is made in a Vedic hymn and the wind-instruments, cymbals, and orchestra were, in their right functions, an expression of man's aspiration to the Eternal.

The Spirit of Culture

What is culture? Mathew Arnold says:—"Culture is contact with the best that has been said and thought in the world." And by this he

means the best in European literature, the noblest classics and philosophy and art of Europe. But, surely civilization has not exhausted itself on the shores of the Mediterranean; and the scholar is not always a cultured man. Culture is seen not unoften more in peasants' cottages than in many a college club. Culture must not be confounded with scholarship nor specialisation, nor criticism, nor the reading of European classics.

The English word "culture," it is true, is given us by Bacon. But for a philosophy of it you must go beyond Bacon to Krishna and Buddha and the Rishis of humanity like Yagnavalkya and Kapila, Shankara and Nagarjun, Averroes and Al Ghazal,—Kant and Goethe. Bacon did not live up to his vision of culture. For true culture is rooted in a life of the spirit. Bacon's mind, alas! was rooted in a life of desires. His great book, "The Advancement of Learning" fashions an interesting "globe of knowledge," but it lacks the larger light of the inner independent life.

"Culture" is a term of "agriculture." To 'culture is to cultivate,—the ground, the *kshetra* as the Gita calls it. The soul's *kshetra* must be cultivated. How? By disciplining desires and emotions. "We would connect the word "Krishna" with 'Krish' (to plough), *krishi* (cultivation). The word "Buddha," too, we may interpret to mean the "man of culture." And Buddha expresses the philosophy of culture in the following significant words:—

"I plough and sow; and from my ploughing and sowing I reap immortal fruit. My field is Religion. The weeds I pluck up are passions. My plough is wisdom. My seed is purity."

That there is a seed of the spirit in every man is a thought emphasised at once by the Stoics of Rome and the sages of India. Culture, then, is a thing of the spirit.

May we not say, also, that culture-consciousness is a movement towards the Light? We recall the wonderful prayer of the Vedic Rishi:—"Tamaso mam jyotirgamaya"; 'from darkness lead me to the Light!' With the Rishis this prayer was not merely an aspiration but dynamic of daily life. What a difference between Bacon and Yagnavalkya! The one was a scholar, the other a seer. The one had scholarship, the other creative understanding. Bacon's mind was rich; but his life was poor. The Rishis' minds reflected the light of a rich luminous life. The Rishis are the flowers of this earth—evolution. In them man shows the beauty of a better than he, the glory of a greater than he—the beauty and glory of the "superman." The Rishis are the saints of culture. To them belongs history—to them and to the heroes of action. To none else!

Beyond the communal, beyond the national, beyond the regional, beyond the racial, rises the Vision of Culture. She welcomes Truth from all quarters. With joy the Rishis sat at the feet of Greek astronomers to learn of them

new astronomical truths. The Rishis borrowed, too, some astronomical terms, but put upon them the Aryan stamp. For culture does not imitate. Imitation is slavishness. There was, also a chair of Yavana (Greek) philosophy in an Indian University and thither from far and near foreign students and teachers came and found a hospitable home. Slavishness, imitation, intolerance, aggressiveness, narrowness, coarseness are sins against culture. Inner independence, simplicity, refinement, large-mindedness, humility, free activity, rich vital idealism,—are marks of the man of culture.

Influences

Indian Culture has been influenced by every one of the living religions,—Hinduism, Jainism, Buddhism, Sikhism, Islam and Christianity.

Judaism, too is in India. India the mother of religions has also a Jewish community. There are in Bombay and Poona white Jews who claim to be descendants of the Palestinian Jews. But the Jews all over the world number less than 1 per cent. of the world's population. In India the number of the Jews is exceedingly small and their influence on Indian thought and life is smaller still. Moses, the Jewish Prophet who renounced the Pharaoh's palace to live and die among the poor persecuted people of Israel, Moses, the man of renunciation and resolve,—has a fascination for not a few of us in India and his name has gone into some of

the hymns still sung in the Brahmo Samaj: and Jewish Monotheism with its noble insistence on the "One without a second," is not without its appeal to the theistic churches in India. Indeed, to some of us the God of Moses, Yahweh, whose name is declared to be "I Am that I Am" is reminiscent of the ancient sacred *aum*.

Nor does Zoroastrianism seem to have influenced much the culture of India. Hindu culture has influenced the Parsi community. But to receive is also to react. Zoroastrianism with its emphasis on "purity" is in tune with some of the *sadhanas* of the Hindus. Again has not Zoroastrian Dualism its affinities with the Sankhya doctrine of *Purusha* and *Prakriti*? Of the Parsis who have in our days written on Indian topics, two may be mentioned, Dadabhai Naoroji and Malabari. Dadabhai's "Un British Rule in India" may be read even to-day to understand how India has under British domination and British imperialism progressed from poverty to poverty. Malabari wrote some fine poems in Gujrati. But neither of these two great Parsis made contributions to culture.

Islam's contributions cannot be so easily passed over. "The ink of the scholar," said the Prophet of Arabia, "is as valuable as the blood of the martyr." And one of the beautiful Muslim sayings has it that "the world is supported by four things,—the learning of the wise, the justice of the great, the prayers of the good, and the valour of the

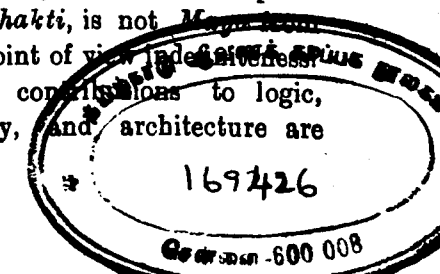
brave." Indeed, Islam held aloft the Torch of Culture in Europe in the darkness of the Middle Ages. It was the sons of Islam who arrested the decline of civilization in Spain and France. They built universities: they taught chemistry, astronomy, and geography to Europe. In India Islam and the Hindu faith acted and reacted on each other. The rosary, a symbol of Siva, was taken up by the Muslims as a symbol of piety. Sufism was born of marriage between Hindu and Muslim cultures. Sindh opened the gateway to Islam in India. In the Punjab Islam helped in the birth of Urdu literature. In Sind, Islam helped in the creation of Sufi culture. The greatest poet of Sindh, Shah Abdul Latif, was a Sufi born in a high Muslim family. Him we salute as the uncrowned King of Sind. His *kafis* have gone into Hindu homes and Hindu temples. Abdul Latif, Sachal, Bekas, Badil,—four of the great seers and singers of Sindh,—were all born in a Muslim environment; and the value of their contributions to Sindhi literature cannot be overrated. The scholar will note the relations and reactions of Islam and the religious movement initiated by Guru Nanak. It is significant that in the Granth Sahib are incorporated some of the hymns of Muslim singers. The tomb of Pir Shain Tabriz still influences Hindu consciousness in Multan. The Taj,—one of the world's masterpieces,—and the Muslim buildings erected in Delhi and Agra under Muslim rule are witness to Islam's contributions

tions to architecture in India. The Ahmadiya movement, the Aligarh movement and Bahaism are other influences to be taken note of and Dr. Iqbal's poetry, through undue influence of Nietzsche, has yet a note of its own and is a contribution to Indian culture. Islam could have exerted better influence if the Muslims had assimilated better the ideal of Akbar,—the Muslim king who frankly promoted Hindu culture,—and if the Muslims had abandoned the war-path, remembering the words of the Koran:—"We make no difference between the Prophets," and the words of Mahomed:—"Let us be like the trees that yield their fruit to those who throw stone at them."

Christianity has been in India since at least the fourth century when the Syrian Church of Travancore and Cochin was founded. Can it be that Christian church has made no contributions to Indian thought? "The faith of early Christians," said Nietzsche, "was a continual suicide of reason." Nietzsche was a critic and could not understand Jesus the Yogi. Nor could he understand the life of the early Christians inspired by the life and death of gentle Jesus. The early Christians were *bhaktas* of the Lord. Today alas! Christian nations are imperialist exploiters of the weaker races. Today the Christian nations sit heavy on this life of Asia. They have torn up the Sermon on the Mount to write a new sermon on race-suicide through violence and war. Not on this account, however,

must we belittle the influences of Christian missions on the thought and life of India. The Christian Mission have been instrumental in bringing Hindu consciousness in contact with the gentle figure of Jesus, the Yogi of Jerusalem. Amid the dark shadows of an imperialism which has turned a traitor to the vision of truth and love, India has seen something of the Face of Christ. Jesus has influenced some of the leaders of the Brahmo Samaj; and Sri Ramakrishna Paramahansa,—the Saint of Dakshineswar,—loved the picture of Jesus and burnt incense before it.

Jainism and Sikhism,—each opened a significant chapter in the history of Indian culture. Sikhism is one of the youngest religions. Jainism is one of the most ancient. For Mahavir, a contemporary of Buddha did not found but re-proclaimed the Jain Dharma. Mahavir, great at once in culture and Tapasya is regarded by the Jains as their latest Tirthankar. His life of singular beauty and singular service needs to be better known to the world. Jainism has a doctrine of matter which reminds one of Sankhya. The Jain thinkers have developed at some length the suggestive doctrine that matter is indefiniteness. And Shankara's doctrine of *Maya* has its relations also, with the Jain doctrine of *anekantavada*. If *Maya* be from one point of view, *shakti*, is not *Maya* from another point of view, indefiniteness. The Jain contributions to logic, psychology, and architecture are



of an important character. Yet more important are the Jain contributions in the domains of ethics and spiritual life. The Jains evolved systems of Yoga; and the Jain doctrine of triratna (three jewels), and five vratas (vows) of *Dhyana* and *Tapas* should have deep interest for all students of spiritual culture. Critics have often said that Jainism is in conflict with civilization. But in our opinion the Jain Darshan of Karma and Ahimsa is needed to save civilization and arrest the spirit of violence which has gained ascendancy again and again in the historic process and marred the purpose of human evolution.

The Sikh faith inspired by a mighty vision of one God, one humanity, one Brotherhood developed a culture which spread beyond India to Kabul, Kandahar, and Turkestan. The Sikh faith has given us, the great scripture, the Granth-Sahib. This is the first great scripture of synthesis in that century. In the Granth are brought together sayings and songs of Hindus and Muslims. Of the Four Gates to the Golden Temple of Amritsar, one is meant specially for the Muslims, as the others are meant for the Hindus, Sikhs and Christians respectively. Why may we not regard the world's religions as Gates to the One Temple of the Spirit? And why can they not come together in the one service of Humanity?

True culture is broad-minded and, therefore, humble. Sikh literature is charged with the aspiration to practise humility in daily life.

Humility, tenderness, and seva—marks of Sikh culture,—were no "slave virtues" with the Sikh community. Guru Gobind Singh a great scholar who had a number of Sanskrit and Persian books translated into *bhashya*, showed how culture could be combined with heroism of the highest type. The Sikh temples developed into centres at once of culture and manliness. The Sikh culture of *Shakti* has inspired matchless deeds of sacrifice, and gives a deathless value to Sikh history.

Did India reject Buddhism? Or did she absorb it? Buddhism in its early days, initiated a movement of renaissance in India and, later, carried to far off countries the message of the very soul of Indian culture. And was not the *Maya* doctrine of Shankara influenced by the Buddhist Sunyavada? Suffering, said Buddha, was due to *Tanha*, i.e., *trishna*, craving, thirst; and this, he further pointed out, was due to *avidya*, ignorance. Do we not meet with the same idea in the metaphysics of the Vedanta? Buddha's protest against animal sacrifices was effective. And we shall not be wrong in thinking that the Buddhist ideal of *dharma* has been India's ideal of spiritual culture age after age. In short the future of the world depends upon the correct understanding of the deeper meaning of religion and culture; and a happy blending of the two is the only way to the consummation of the spiritual ideal,—the ideal of love and brotherhood to realise which humanity is striving through all ages.

SOME FACTS AND FIGURES ABOUT OUR VILLAGE PUPILS

By Dr. G. S. Krishnayya, M.A., Ph.D., (Columbia)

OF late years a growing interest in the education and welfare of the masses in India's villages has become apparent. Indian leaders are bestirring themselves seeking how to serve their hitherto neglected countrymen. Missionary societies which have laboured long in that field are laying new stress on rural educational work. And Government in British India and more definitely in Mysore (a) is feeling its obligation to pay more attention than has been traditional to the problems of rural India.

In spite of it all, there is no exaggeration in saying that not adequate emphasis has as yet been placed on this most vital need of India. As a matter of fact, the significance of the rural problem has not been sufficiently recognized, much less faced or solved. Not a little needs to be done before the Indian village receives the attention and support that is its due. The deplorable condition of the Indian rural community is rendered at least partially intelligible by the village school situation. The horrors of the

one are matched only by the evils of the other.

An attempt is made in this article to help towards the better understanding of one of the three factors—pupil, curriculum and teacher—in the village school situation. Not until the gravity of the problem is adequately grasped will sufficient time or thought be devoted to its solution. Ninety per cent of India's children live in villages. What are the facilities provided for their schooling? What are the difficulties that they are faced with? Why is illiteracy so wide spread in the villages? No effort is made here to devise solutions. That will have to await a subsequent article. Suffice it if the problem is properly understood.

There was in 1923, a boys' primary school¹ for every 7.9 square miles in British India, or one for every 913 of the male population. There was a girls' primary school for every 47.7 square mile, or one for every 5250 women and girls². To state it in other words, "It is true that nearly three quarters of the villages in India have no schools.....It is true that out of 38 million of children who should be at school, only 8 million of children are on the rolls, that out of every three boys who should be at school only one

(a) "The Government of Mysore cannot be happy and cannot feel that they have discharged their duty to the people unless they make successful efforts to secure to every village of any size in the State all those things which are essential to their well-being. The raiyat has to be made prosperous and happy. That is our supreme object and we should bend all our energies to its accomplishment. There should be no village of any importance in the state which does not possess the following things:—A drinking-water well which does not dry up when water is most needed, a tank in good repair, not silted up with the sluice neglected; a satisfactory school with at least one competent teacher; a well-managed co-operative society; and a dispensary with a sufficient stock of medicines."—(Dewan's speech at the Mysore Representative Assembly, 31st May 1923).

1. A primary school includes the first five years. The main feature is that it is education in the vernacular. As a rule, the schools in the villages are of this level and nature.

2. The number of persons to a single primary school in the different provinces was (1922):

Bengal	977	Assam	1745
Madras	1161	United Prov.	2693
Bihar	1362	Punjab	8102
Bombay	1532	Central	3229

is on the rolls, and out of every thirteen girls only one, and that only 3 per cent of the total population is enrolled in primary schools against 17 per cent in Scotland or 16 per cent in England³. Further, the distribution is very far from being even. For example, of the 26, 258 towns and villages of Bombay, 62 per cent had no primary schools at all in 1921⁴. One important feature, then, of the rural situation is the lack of facilities for securing education.

The average primary school in India has only 41 pupils, the numbers ranging from 28 for Bihar to 62 for Bombay. The villages have smaller numbers than the towns⁵. Growth of school attendance has ceased generally to be proportionate to growth in the number of, and accessibility to, schools. This fact is brought out in the last two Quinquennial Reviews of the progress of education in India. "Progress in literacy is not indicated or proven because it still continues to be very largely determined by the participation of those classes that have been traditionally literate"⁶. This view is shared by Mr. Arthur Mayhew who writes,⁷ "Up to the close of the 19th century, the increase was largely due to the provision of facilities for the castes and classes which by tradition and occupation desired education and

had always by hook or by crook achieved a reasonable standard of literacy. What public money did was to substitute an organized system of schools, maintained by or aided from public funds and under regular inspection for the miscellaneous methods by which these "literary" castes and classes had previously secured instruction"⁸.

For it must not be forgotten that investigators for the East India Company estimated, before 1840, that one sixth of the boys in the Madras Presidency were under some sort of instruction, and one eighth of those in Bombay, proportions which were far exceeded by some of the districts of Bengal⁹. It is therefore not unfair to say that village schools, as a rule, have not yet enlisted the participation and co-operation of the many millions traditionally devoid of literacy.

There are other features of rural school life that must be noticed. The duration of school life is in many cases too short to make a lasting impression. The average length is only 3.8 years and one tenth of the pupils admitted to schools do not complete the four years necessary for the production of literacy that will last¹⁰.

This is due to the unwillingness or indifference of parents, economic difficulties, and the boys having to bring

grist to the family mill. If the parents were convinced of the worth-whileness of the education, they would in many cases find means of overcoming the economic obstacle¹¹.

Another marked feature is retardation. This applies to the children who remain in school several years, but are not promoted. Thus of the total attendance at schools and colleges in India in 1922, over 64 per cent. were in the lowest class of the school¹². The lowest two classes of recognized schools in India contain five and a third million pupils, which is three-fifths of all the pupils and students in institutions of all kinds and grades, including the unrecognized schools¹³.

They are crowded with children deposited by parents who want them to be out of the way. When they become economically useful they are removed, or else they attend irregularly. In the village schools these classes learn very little. In many schools a child takes two years to master his first primer, which in others is completed in six months. Of course with such a state of affairs prevailing, parents cannot be expected to be enthusiastic about primary education. Doubtless it is largely a matter of staffing, and is worst in one-teacher schools. But when the child's school-life is so short, this waste of time is harder to justify¹⁴.

The seriousness of the problem of stagnation becomes obvious when it is known that "a very large percentage of children who join school never reach the fourth standard, and thus cannot be said to become literate"¹⁵.

The responsibility for this is to be shared by the parent, the teacher, the curriculum, the method of teaching, and the system of capitation grants.

Further, attendance in rural schools is casual and irregular. In moderation the excuses presented by the school master may be said to be valid enough. Low attendance is due not only to the causes described earlier, making for non-participation, but also to such factors as heavy rains, malaria, influenza, harvests and marriages. With a complacent teacher, a skilful pupil could almost fill out the year¹⁶. The average registered attendance is only about 75 per cent of the enrolment¹⁷.

"Much of the teacher's time is spent in collecting pupils from their homes. There are no regular school hours, no regular dates for admission of pupils. They are admitted when domestic convenience or the horoscope demands it"¹⁸.

Although the school day is supposed to be between four and eight hours, in many villages it is only two. Even when the teacher is on hand for the full time, the pupils fit in and out and are present half the time or less. The

3. The Education of India, pp. 227-8, by Arthur Mayhew, C.I.E., late Director of Public Instruction, Central Provinces, India. See also Sir M. Visvesvaraya: Reconstructing India, p. 3.

4. Public Instruction, Bombay, 1921. See also Public Instruction, 1917-22, I, 35.

5. For example, the average size of 1,058 Mission village schools in 1919 was 25.3 (Unpublished reports received by the Inter-church World Movement).

6. Problems of Primary Education in India, p. 508, by S. C. Basu, District Inspector of Schools, Calcutta.

7. Education of India, p. 229.

8. "The old system which was destroyed, with all its inefficiency still aimed at supplying the actual needs of the village people. The different classes, land-owners, shopkeepers, money-lenders and farmers, all for different reasons wanted to be able to read and write and keep accounts; and the old indigenous schools enabled them to do this," Bishop Whitehead, formerly of Madras; Indian Problems, p. 156.

9. Mason Olcott: Village Schools and Teachers in India, p. 74.

10. Seventh Quinquennial Review (India), Vol. I., p. 122 and Government of India Resolution 437, May 1918.

11. Village Education in India, 1919-20, p. 30.

12. Eighth Quinquennial Review, Vol. I, p. 119.

13. "There must be something rotten with a system under which, as in the Punjab, the aggregate attendance in the two lowest classes considerably exceeds half the total attendance at institutions of all kinds," Progress of Education in India, Seventh Quinquennial Review, (1912-17), p. 122.

14. Education in India, 1919-20 p. 31; West, Michael: Primary Education in Bengal, Appendix, p. 7.

15. Public Instruction, Bombay, 1921, p. 16. According to Biss, only about one in five children at school in Bengal really becomes literate. See Biss, Primary Education in Bengal, 1921, p. 15.

16. Eighth Quinquennial Review, Vol. I, p. 120.

17. Unpublished data collected by the Inter-church World Movement of North America.

18. Mayhew, Arthur: The Education of India, p. 228.

number of days a year that a village school is in session is a highly variable quantity. Punctuated by an enormous number of isolated holidays, the schools keep in session for nine, ten, or eleven months. The school terms and vacations are often poorly adapted to meet the needs of children of agricultural labourers.

Moreover, the literacy acquired at school tends in many cases to disappear after leaving school. It is officially estimated that about 39 per cent of the children educated in India relapse into illiteracy within five years of their leaving school ¹⁹.

The Government of India has considered the question of sufficient importance to call the attention of the local Governments to it ²⁰.

Relapse is due to the fact that a village boy on leaving school gets back into a community which is predominantly illiterate and in which there is generally no organized arrangement to help in the maintenance of literacy or to spread literacy among illiterate adults. As the Missionary commission suggests, "Concentration on the more tangible problems of the village school must not blind one to the gradual and unobtrusive wastage of the results. When once the meagre education of the village school has been imparted, the mere capacity to read should be developed into the habit of reading ²¹."

Dealing with village education school buildings and equipment can not very well be overlooked. In all parts of India, village schools are often held under a spreading tree. If assured of

protection from sun, wind, rain and parental demands, this may be the best place for the junior classes. The majority of the buildings that are used for schools are cheap, poorly constructed and unsuitable. There is a great gap between them and some of the newer board schools which are expensive and constructed according to official type plans. ²²

"Tens of thousands of village school buildings are nothing more than a combination of low mud walls and a roof of grass thatch ²³."

"Many schools are so wretchedly housed in dark, dingy, ill-situated, ill-ventilated, dirty mud houses that teaching work of any kind is well nigh impossible, and the health of the boys is likely to be seriously injured ²⁴."

In Madras, Bengal and Bombay less than half of the schools are held in buildings of their own. In Bengal, "It is very rare to find a primary school in possession of the ground upon which it stands ²⁵."

"Village schools generally have little else than mats on which the pupils sit, a teacher's chair and table, a clock, a battered black-board, the registers, one or two strange pictures, and a couple of text books and maps ²⁶."

Naturally the school building seldom becomes a village or community centre.

²². Education in the Punjab, 1920, p. 30.

²³. Olcott, Mason: Village Schools and Teachers in India, p. 86.

²⁴. Education in the Punjab, 1920. See also Education in Madras, 1917-22, I, p. 41.

²⁵. Biss: Primary Education in Bengal, p. 47.

²⁶. Olcott, Mason: Village Schools and Teachers in India, pp. 86-87. And often not even that. Of 117 aided and unaided schools investigated in Bengal, 25 per cent had no maps, 23 per cent no text books, 8 per cent no black-boards, and 8 per cent no furniture at all. (Michael West: Primary Education, Bengal, p. 3).

¹⁹. Progress of Education in India, 1907-12, para. 324; 1912-17, p. 122.

²⁰. Government of India Resolution 437, May 29, 1918.

²¹. Village Education in India, 1919-20, pp. 39-40.

Naturally also village children do not flock there with any interest or enthusiasm.

It is unreasonable to expect parents to be willing to spare their children several hours each day for what must seem to them worse than a waste of time, energy and money. This discovery is gradually coming to light. The latest findings of the Educational Commissioner with the Government of India, which are in general agreement with the conclusions of the Industrial Commission, declare that "Where the

school has satisfied the requirements of the locality, it has succeeded, where the work has been organized without reference to local conditions, the result has been disappointing ²⁷."

Further, it is recognised that the "Only cure for the indifference of agriculturists is.....vigorous propaganda accompanied by a marked improvement in the efficiency of the village school ²⁸."

²⁷. Basu, S. O.: Problem of Primary Education in India, p. 18.

²⁸. Eighth Quinquennial Report, Vol. I, p. 123, Para 229.

THE BUDDHA

By Bhikkhu Ananda Metteyya

Born as the son of King Suddhodana and Queen Mayadevi, the birth-name of Siddhartha, "The All-Prospering," was given to the illustrious subject of this sketch. Marked out from His very nativity as of world-changing destiny—for the Brahmanas of His father's court had announced that either He would become a *Chakravartin*, a world-ruling Emperor, or else, renouncing all earthly conquest, home and kingdom, He would attain to Supreme Enlightenment, to Universal Empire in the far more glorious Kingdom of Truth—the young Prince, commonly known in after-life by His clan-name of Goutama, was from His cradle surrounded with all the pomp and luxury and circumstance that an oriental court of those days could bestow. The worldly heart of his royal father, moved by that self same spirit of contempt for the realities of life which makes a changing of their native religion, at the dictate of "high interest of State," possible even for modern royalties, desired for his son no spiritual empire, but only worldly kingship won at the

cost of the suffering of thousands; and dreamed of the Prince as adding kingdom unto kingdom, till all the earth should own His sway. Remembering the prophecy of the greatest among the sages who had prophesied the prince's future glory, that of the two paths of life but one—the path of spiritual achievement—lay truly open for the Prince to tread; remembering, also, how that sage had told him further that his son would be inspired to leave the world when He should learn how sickness, suffering, and death were common heritage of all that live, the King ordained that the young Prince should be brought up in a palace from which all sight and mention of these evils should be banished, thinking thus to hide from him all motive to compassion, until He should have entered past all doubting into the course of earthly conquest and of human rule. So, shielded from all knowledge of the wide world's suffering, surrounded by young and lovely playfellows, all eager to secure that never a careless word should whisper in His heart, of misery

without those guarded palace-walls; girt by a never-ending stream of pleasure and instruction in the sports and duties of His royal caste, the little prince grew up from youth to manhood, nor ever dreamed of pain, sickness, and sorrow, of old age or dreary decay or death. Yet even so begirt by all that fair conspiracy of silence and of worldly love, those round Him noted signs that filled the King's too worldly heart with fear. Often, he learned, the prince would fall, despite all effort of His young companions, into deep reverie, and silent hours of thought. So when, grown presently to manhood's age, he loved and wedded the daughter of a neigh-bouring monarch, the Princess Yasodhara, Siddhodana rejoiced, thinking that here, in earthly love, a fetter stronger than all his palace-guards could forge was found. Wedded at nineteen, for ten long years no off-spring came to Him, and the King greatly grieved thereat, lacking this second chain of worldly love wherewith to bind his son.

But vain at last were all the King's precautions, as vain at last are all the plans and schemes of worldly policy and compromise, seeing that all things change, that Death is Lord and guerdon of all life. What the present might not tell Him, all His selfless past lay ready to reveal; and the story tells us, with all the pomp and circumstance of oriental imagery, how Truth at last came homeward to the Prince's heart. Even there amidst that guarded palace-garden, in the sunlight scented with the fairest flowers of life, the Love that would not be denied, the Truth that would not be concealed, practised and sought through all those previous lives of self-renunciation for the world, told Him how all that lives is subject to Sorrow, to Despair, to Sickness, to old

Age and Death. For Him the veil of memory of the by-gone life and garnered wisdom was for a moment lifted; for Him a Vision seen by no other eyes, appeared; a Voice that none else might hear spoke from the immortal past; and, even as he rode in His chariot with His chief comrade, Truth—the bitter truth about the world—came home.

Men of those days in India had realised how no one could follow in the path of worldly compromise, and at the same time win the inner hidden kingdom of Spiritual Truth and Life. So it had become the custom, when a man had heard the call of the religious life, that he should leave *all*—home and friends and every circumstance of worldly welfare—and, clad in the orange robe of the religious, wander about the earth, even as he was wandering through the deeper reaches of the mind's wide kingdom, begging his daily food from the charity of the poorest of his fellow men. Sickness, Old Age, and Death, each in His Vision appeared, personified before the Prince's wondering, pitying gaze; and last of all there stood before Him the simulacrum of one of those ascetic wanderers; whereat the bygone sleeping memory stirred within His heart, and He saw and understood what it behoved Him then to do. Could Truth live in a palace, or the anodyne for all this mass of suffering be found amidst that acme of the worldly life He then was living? Nay, surely; and then and there the Prince resolved that even that night He would go forth, a homeless wanderer, to seek the way of Liberation for the healing of the sorrow of the world.

And then, just when the King's last hope had really crumbled into dust, then, as He returned, silent and thoughtful from the last chariot-drive,

they brought Him the news Siddhodana so long had looked for, news that there was born to Him a child, a son. Hanging upon His words, the attendants little comprehending, heard Him murmur: "*This is, indeed, another Fetter I must break*" and so, thereafter, they named His son as Rahula, *The Fetter*; and later, when he had become one of his exalted Father's followers, he bore that name, even in the Brotherhood itself.

That night when all lay sleeping, the Prince, summoning His faithful charioteer, rode forth from home and kingdom, from wife and child, from luxury and love; and at the boundary of His father's little kingdom, cast aside His royal dress and went away, clad in the wanderer's Yellow Robe, never again to see the faces He had loved until Supreme Enlightenment had widened for His heart the boundaries of Love's Empire, till they included the infinitude of every being that has life. He, bred upon the lap of luxury, henceforth was to live on such poor food as charity might offer; brought up in a palace, henceforth the earth must be His couch; no longer Prince, He dwelt among the earth's humblest, but earth's holiest, for He had done what was *truly* great: He had set aside the path of compromise with worldly wisdom and the estimation of His royal kinsfolk; had cast aside that shadow of possession which worldly men deem real, for the Heart's Light within, the true kingdom of spiritual possession...

For six long years He sought it—that hope so near us all, and yet so hard to find.....To the very heights of Being He attained—to that supreme, that ultimate of conscious Being, known in India as the Brahman or the Paramatman; the uttermost of Selfhood, the Light of Life whereto all this universe

is as it were but a shadow; this living, breathing, manifold existence but the wavering darkness of Its multiscient Light.....

Finding that in these spiritual attainments of the Rishis, and in the dread austerities that they practised, lay not that sure Peace they hoped to win, He turned away alike from system and from practices; and then it was that the little body of disciples, five in number, who had so far followed him—hoping to win guerdon of their service when He should gain the Ultimate Enlightenment—deserted Him in that hour of disappointment and despair...

But ever the darkest hour precedes the dawn, and so it was with the Bodhisatta. We may well see how, at that self-righteous judgment and desertion, His thoughts must have well-nigh a moment wavered, must have turned back to all that real-seeming life that he had cast away—for *this*. When his disciples left him in petty scorn, because he not only perceived that the ascetic practices of six long torturing years was all an error, a mistake—that no way of liberation ever could open up that way—but also had the moral courage then and there to leave a practice He had seen was useless; weakened by long fast and vigil, wearied as even the greatest must weary of the littleness of life, the futility of all our utmost striving; then we may well conceive how even that compassionate heart must once again have turned to the thought of all the worldly welfare He had left behind. Father and wife and child, old faces and beloved companions of His youth; the throne that waited still and prayed for him; the visible reality of kingship that he had left behind; how these things must all have called to Him now, deserted, discredited, abandoned, because even in

defeat He would not for a moment follow on a path that once He saw could not lead to the goal he sought! Not for himself, but for helping mankind, the suffering, pain-filled world, had He abandoned all these things: and yet, at fancied rumour of a temporary defeat, those who to him represented the world for which he had so ardently striven, left him discredited, alone! The Books relate, once more in oriental trope and imagery, how this last terrible temptation came to him; how Mara the Tempter of men's hearts, the Spirit of worldliness that lives in each of us, marshalled his hosts for conflict—the last great battle for the mastery between the good and evil of that incomparable mind.....

To the Bodhisatta seated solitary beneath the Tree, now termed the Bodhi-tree or Tree of Wisdom, came home the Great Temptation, conflict with Mara the Wicked and his host, the powers of evil dramatised to vivid Selfhood in His mind; the final struggle in that mind-empire for the mastery betwixt the powers of evil and of good. In the end (as always in the end) the nobler triumphed; the evil perished never to rise within that Heart again. Even as He seated Himself beneath the Tree of Wisdom, the Bodhisatta made the Great Resolve: "*Never will I arise from this place, though this My frame shall perish of starvation—not though the blood within these veins shall cease to flow, till I have won Enlightenment Supreme.*" When at last the final dire temptation—the image of the weeping wife calling Him back to glory and to love—was vanquished and had fled, then, before that searching mental Vision sprang open the sealed doorways of a new, another Pathway, a Path, the very name of which had died out of the memory of earth's holiest; the Path

which leads to Liberation from all thralldom; the way of selflessness which reaches to Life's further shore. Through the long sequent line of many a bygone and forgotten life He looked back to that time wherein, meeting Dipankara, the very Buddha of an age well-nigh unthinkably remote, He, then named Sumedha, an ascetic wanderer already come near to the fulfilment of all holiness, had turned back from the Path that Dipankara, the Blessed one, had opened to His followers; and then, before that holy exalted one, had taken the Great Resolve Himself to become a very Buddha for the salvation of the worlds. Through it all He now, in the light of the Great Dawn that was upon Him, traced the clear causal line of this high Path of Peace. Not through the well-known Way of Indian saints and sages, mounting from height to height of being, yet ever bound by chains of subtler-growing selfhood, stretched this high Path, so new and yet so old; not through the successive planes of consciousness; but through the way of selflessness that Path extended, outcome of acts innumerable of self-renunciation, its motive power compassion—pity for suffering life grown great and strong, till it embraced all things that live. As one whose mind had opened to perception of a fourth spatial dimension might understand, the way to it lay equally from high or low, from up or down, in three-dimensional space, so now He saw how this new Path led equally from highest as from lowest realms of conscious life. Wherever in the All of conscious life there reigns no thought of self, there lies that Path of Peace; so hard to win, and yet so nigh to all looking deeper yet in that profoundest meditation, He saw behind the causal sequences of all those lives the power

that moved them all—the twelve-linked cycle of causation—Nescience, Ignorance, Not-understanding, giving birth through an inevitable sequence to conscious life, to Change, to Death, and so to Life once more; and here again His growing Insight showed Him how Self the enemy lay at the root of all this cycle of self-repeating change; how when the thought and hope of self died, with it, too, died the power of Life's Law, the power which brings about birth and death.

And so, finishing the Path, He came to where its end is, in a state beyond All Life, wherein the triple fires of Nescience—Craving, and Hatred, and the Delusion of the self—no more can burn; to that which is the Goal and

Hope of Life, the state of Peace that reigns where self is dead.....

So, with the dawning sun that saw the end of that great night's Temptation and Attainment, so with the vaster, ultra-cosmic dawn of Utter Wisdom in His Heart, once more the Way of Peace stood open to the world. Millions unnumbered since that day have followed in the way He showed; and even now, when half five thousand years have well-nigh sped, millions still seek it, still turn to it as hope, and Light of Life, and Goal.....Forty long years after that Supreme Illumination, the Master lived and taught His growing band of followers; passing at last Himself from life for ever, into the Silence, the Utter Peace whereunto He had shown the Way.—A chapter from *The Religion of Burma*.

SELECTIONS FROM THE ADHYATMA RAMAYANA

AYODHYA KANDA : CHAPTER I

SAGE NARADA'S PRAYER (Continued)

त्वदाभासोदितज्ञानमव्याकृतमतिर्यते ॥

तस्मान्महास्ततः सूत्रं लिङ्गं सर्वात्मकं ततः

॥ २० ॥

त्वदाभास through relation with Thee उदितज्ञानम् Ignorance (Maya) begotten of (Thee) अव्याकृतम् Avyakrita इति thus इत्येते is called तस्मात् from that (Maya) महान् Mahat or cosmic Intelligence ततः from that (Mahat) सूत्रं the cosmic Ego or Ahamkara ततः from that (Ego) सर्वात्मकं all-pervasive लिङ्गं astral body.

20. Ignorance originating from Thee (in Thy creative aspect) goes by the name of Avyakrita (Maya). From Avyakrita came forth Mahat (the cosmic In-

telligence), from Mahat the Sutra (the cosmic Ego or Ahamkara), from Sutra proceeded the Lingadeha or the subtle body.

अहंकारश्च बुद्धिश्च पञ्च प्राणैर्द्रियाणि च ॥

लिङ्गमित्युच्यते प्राज्ञैर्जन्ममृत्युसुखादिमत्

॥ २१ ॥

प्राज्ञैः by the wise अहंकारः ego च and बुद्धिः intellect च and पञ्च प्राणैर्द्रियाणि five Pranas and ten senses च and जन्ममृत्युसुखादिमत् subject to birth, death, pleasures, etc., लिङ्गं astral body इति as उच्यते are called.

21. Buddhi (Intellect), Ahamkara (ego), the five Pranas and the ten senses—all together are called by the wise as Lingadeha (the subtle body) which is subject to birth, death, pleasure, etc.

स एव जीवसंज्ञश्च लोके भाति जगन्मयः ॥

अवाच्यानाद्यविद्यैव कारणोपाधिरुच्यते ॥ २२ ॥

लोके in the world स astral body or Lingadeha एव the same जीव-संज्ञः goes by the name of Jeeva जगन्मयः as Hirnyagarva or the totality of the Jeevas च and भाति appears अवाच्या inexpressible अनादि beginningless अविद्या Avidya or nescience एव verily कारणोपाधिः primordial adjunct उच्यते is called.

22. It is the same that appears in the world as the Jeeva (individual soul) as also the Hiranyagarva (the cosmic soul) and it is the inexpressible beginningless Avidya that is known as the primordial adjunct.

स्थूलं सूक्ष्मं कारणाख्यमुपाधित्वितयं चित्तेः ॥

एतैर्विशिष्टो जीवः स्याद्विद्युक्तः परमेश्वरः ॥ २३ ॥

चित्तेः of the Pure Intelligence स्थूलं gross सूक्ष्मं subtle कारणाख्यम् known as causal उपाधित्वितयं three limiting adjuncts (स्यात्) एतैः by these विशिष्टः limited जीवः Jeeva स्यात् goes by the name of (एतैः by these) विद्युक्तः devoid of परमेश्वरः the supreme soul (स्यात् goes by the name of).

23. The Pure Intelligence limited by the three adjuncts known as the gross, subtle and causal goes by the name of Jeeva (Individual soul) and when considered as devoid of these it goes by the name of Parameswara or the Supreme Soul¹.

[Note:—I. When viewed through the prism of Avidya the same Supreme Brahman appears as endowed with gross (Virat or Vaisva), subtle (Hiranyagarva or Taijas) and

causal (Iswara or Prajna) bodies. But when the limiting adjuncts vanish away, the Jeeva appears as none other than the Transcendental Reality in all its glory.]

जगत्स्वप्नसुषुप्त्याख्या संसृतिर्याप्रवर्तते ॥

तस्याविलक्षणः साक्षी चिन्मात्रस्त्वं रघुत्तम ॥ २४ ॥

रघुत्तम O the best of the Raghus जगत्स्वप्नसुषुप्त्याख्या consisting of the three states of waking, dreaming and sound sleep या that संसृतिः Avidya, i.e., phenomenal existence प्रवर्तते is manifest त्वं Thou तस्याः from her, i.e., Avidya विलक्षणः distinct साक्षी witness: चिन्मात्रः Pure Intelligence (भवसि art)

24. Thou art, Oh the best of the Raghus, the Pure Intelligence, the (Eternal) Witness and beyond all functionings, visible in the states of waking, dreaming and dreamless (sound) sleep¹.

[Note:—I. These three states have been identified with the gross, subtle and causal states of the Jeeva respectively.

त्वत्तएव जगज्जातं त्वयि सर्वं प्रतिष्ठितं ॥

त्वय्येव लीयते कृत्स्नं तस्मात् त्वं सर्वकारणं ॥ २५ ॥

जगत् the world त्वत्तएव from Thee alone जातं is born सर्वं all त्वयि in Thee प्रतिष्ठितं is established कृत्स्नं everything त्वयि in Thee एव only लीयते is merged तस्मात् therefore त्वं Thou सर्वकारणं the Cause of all.

25. From Thee it is, that this world is emanated. In Thee all are established (have their existence) and in Thee all merge. Thus Thou art the Primal Cause of all.

NOTES AND COMMENTS

NEW YEAR'S GREETINGS

The Vedanta Kesari enters upon the seventeenth year of its existence with the present number, and on this auspicious occasion we offer our salutations unto the Lord whose benediction and grace have sustained us in all our activities and enabled us to hold before humanity the sublime message of the Vedanta in all its varied aspects. We offer our heart-felt thanks, as well, to our readers, sympathisers and friends for their unstinted support to our sacred cause. The response we have hitherto received from far and near is highly encouraging. And we sincerely hope that we shall enjoy also in future the same cordial sympathy and co-operation from all our friends and well-wishers as we have all along done in the execution of the noble task we have undertaken.

NEED OF RELIGION

It has often been repeated from the platform and the press that 'religion' in India is the cry of the weak and the helpless and is a positive source of demoralisation to her national existence. When viewed from the standpoint of the present-day conception of religious life, this arraignment, however sweeping in its nature, may stand justified to a certain extent. But it is unfortunate that in such a generalisation the fundamental truths of religion are totally ignored. Hinduism with its dominant note of toleration and universalism has been decried as a religion lacking in the capacity to maintain its integrity!

But it would be quite interesting to notice that it is for this very principle of toleration and for its all-comprehensiveness that Hinduism stands even now as a great force to be reckoned with in the conflict of cultures. The Vedanta—the very essence of Hinduism—has become a living power to-day not because it is exclusive like most other faiths but because it is able to meet the various grades of thoughts dominating the human minds. The rational West bent on seeking out the rational

lity, the *raison d'être* of all its philosophy and its ethics, has found in the Vedanta an eloquent affirmation of the truths brought to light by science, and many master minds have accepted it as an effective anodyne for their social and political ills. The value of contribution the religion of the Vedanta has hitherto made to the promotion of good will can hardly be over-estimated. It has served not only to dispel some fantastic notions entertained about it, but has succeeded also in bringing the two worlds closer than ever in the domain of ideas and culture—a necessity which even the marvellous feats of science have failed to fulfil.

It is a self-evident fact that religion is the central theme of Indian life and the present turpitude in our national existence is, in a great measure, due to the total forgetfulness of our spiritual idealism; and it is needless to point out that if India is to rise once more it must be through the religion of the Vedanta in which is to be found the essence of all religions. It is as broad as the sky and as deep as the ocean. And that is why it has ever been the solace of humanity and the common meeting-ground of the varied aspirations of men. The movements in India are more or less the expressions of the spiritual instincts of the Indian mind and as such are significantly stylised spiritual. In the present ferment, Mahatma Gandhi has also accepted this life giving religion to be the only solvent of the problems in India. Whatever may be the ultimate political values of the present movement started under his auspices, it cannot be denied that the idealism which has inspired him and his followers is inter-woven with the whole fabric of our cultural being. More than a quarter of a century back Swami Vivekananda struck the keynote of Indian life when he pointed out religion as the main spring of our activities and the only line of future well-being and progress in India. And it is gratifying to note that the prophetic utterances of that patriot saint are being re-echoed to-day on the lips of many great souls, and his noble

vision is being realised with the silent but steady march of events in the land.

GAUTAMA BUDDHA, THE LIGHT
OF THE WORLD

We have elsewhere given an extract from a writing of Bhikku Ananda Metteyya on the life of Gautama Buddha whose nativity will be celebrated this month by his followers and admirers all over the world. The life and teachings of this great man who is generally described as the 'Light of Asia,' but who richly deserves the title of the *Light of the World*, are so universal in their appeal that though they are removed from our own times by two millenniums and a half, they still appear as congenial to the spiritual aspirations of the modern mind as they were to the generations of his own days. This perennial freshness of his life and his message is due to some unique features that distinguish them in so marked a way from those of any other prophet of the world. He stands perhaps as the solitary instance of a great world-teacher who put forth no claims to special divine favour or commission. He declared himself again and again to be nothing better than an ordinary individual who had undergone the necessary discipline for attaining Truth and Buddhahood, and according to him these are as much accessible to any other individual as they were to himself. Besides the modern man finds in his gospel a set of teachings that are free from superstitions and are noted for their practicality, catholicity and sublime purity. It inculcates no reliance on any divine

agency for human salvation, or any rituals and priestcraft for winning the glories of the other world. It discourages overwrought sentimentalism as well as the excesses of ascetic discipline. It fosters neither love of clan and sect nor the fanaticism and violence of a zealous missionary faith. It does not lay undue importance on metaphysical disquisitions and vain argumentation, but inculcates the importance of purity, benevolence and spiritual contemplation as the best means for the salvation of man. It places before mankind a perfect code of ethics that is noted for its insistence on love, charity and good will to all beings without any difference of caste or creed. It teaches that the abandonment of selfishness and the petty human ego is the only effective means for getting rid of the ills of life and the attainment of that state of changeless peace called Nirvana. And the life of the teacher himself, unsurpassed for its purity, benevolence and self-control, stands for ever as the best commentary of his teachings calling upon humanity for all times to follow in his footsteps. To-day when the world is to an unprecedented degree torn asunder by cleavages of caste, colour, creed, and nationality, the noble life and teachings of Gautama stand as a beacon light for the guidance of mankind towards peace and security. A fitting celebration of the memory of this great personage who cared not for name or fame, consists not in simply glorifying his name, but in our striving to walk in his footsteps and in applying his noble teachings for the solution of the manifold problems of life.

REVIEWS AND NOTICES

SWARAJ—CULTURAL AND POLITICAL. By P. N. Bose, B. Sc. (London). Published by W. Newman & Co., Ltd., 3, Old Court House Street, Calcutta. Pages 290: Price Rs. 4.

The book under review is one of the most notable productions of the day on the national life of India. It is a bold and trenchant criticism of the attitude of the Neo-Indians towards the cultural past of their country and the foreign

methods they are adopting in their so-called reconstruction of her future destinies. The topics discussed in the book are so comprehensive that it is well-nigh impossible here to touch upon them even in the barest outline. Mother India in the author's opinion is not an 'invalid' as she is supposed to be by many of her educated sons, but still a hale and hearty dame as any might be expected to be at her age and

the circumstances in which she is placed.' If she has of late been exhibiting symptoms of an alarming nature, the author believes it to be the result of the injudicious application of unsuitable, exotic remedies for the cure of an imaginary disease. And this exotic remedy consists in the adoption of western ideas and methods with which Neo-Indians have become infatuated due to a system of education, the avowed purpose of which is 'to produce a class of persons Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect'. The author shows with arguments of great force and vigour how this denationalised outlook of our countrymen, more than political thralldom, has been responsible for the physical and moral deterioration of the Indians, how in the name of progress and elevation of the standard of life the Indians are actually allowing themselves to be exploited by foreigners, and how it has taught the Indian youth to pay an undue share of his attention to political activities and neglect the Indian village system and other indigenous political and social institutions. He points out the overwhelming difficulties in the way of carrying on a successful political agitation in India, either by violent or non-violent methods, and the futility of it even if successful in establishing a happier state of affairs in the country, unless young India in the first place gets itself *de hypnotised* from the intellectual stupor that the impact of western culture has brought on it.

Many of the ideas contained in the book will give a rude shock to the smug conclusions of many modern Indians whose outlook has been perverted by an ill-understood knowledge of the current ideas and institutions of the West. Mr. Bose pleads rightly for an India national in the true sense unlike most of the professed politicians whose conception of Swaraj is essentially limited to the establishment of a Parliamentary

form of Government in the country. But while we agree with Mr. Bose that the happiness of the Indian masses will not truly be secured unless the system of village Self-government is revived again, we cannot however minimise the importance of an efficient Central Government and of popular interest in the same for ensuring India's immunity from foreign aggression and retarding the tendencies for a relapse into parochialism which an exclusive attention to village life may foster. He rightly points out the urgent need of combating the spread of western conception of life, especially of its confusion between culture and costly habits of life, and his idea of starting a society for the preservation of Indian culture is highly commendable, and if carried on right lines is sure to result in great benefit to the country. Above all his criticism of the present system of education reveals its utter hollowness and its misleading tendencies, and will set atninking all who are interested in the well-being of the country.

The book is on the whole very thoughtful and divested of generalisations unsubstantiated by facts and arguments. The opinions that are expressed therein are the result of mature reflection and study and deserve the careful consideration of all national workers. In fact it deals with many of the problems of vital importance to modern India in a fashion that is at once interesting, suggestive, and learned and we feel sure that a careful perusal of it will amply repay the trouble. The English style and the get-up of the book deserve special praise.

MY LISPINGS. By N. S. Chetty c/o Tata Construction Co., Ltd., Phoenix Buildings, Ballard Estate, Bombay.

This is a small book of poems containing many verses of considerable poetic merit. They deal with a variety of subjects,—nature, love, life, etc.,—in the treatment of which the author shows much originality and insight.

NEWS AND REPORTS

SISTER CHRISTINE

THE PASSING AWAY OF A NOBLE SOUL

The melancholy news has just reached us here that Miss Christina Greenstidel, commonly known, since her adoption of the life of consecration to the service of the Nivedita School, as Sister Christine, passed away on the 27th March in New York. She was a beloved disciple of Swami Vivekananda whom she had first met in Detroit, U. S. A. in 1894. Sister Christine held a lucrative post in the educational department of the city of Detroit. She soon found herself caught in the glamour of the Swami's personality and became eager to know him intimately. This desire of the Sister was fulfilled in the Thousand Islands Park.

Sister Christine came to India, with the Swami's consent, in the early part of 1902 hoping to help him in his educational works for women. The Swami passed away within a few months of her arrival. In the autumn of 1903, when the Girls' School was started by Sister Nivedita, the other Sister also joined the work with great enthusiasm. "It was to Sister Christine", writes Nivedita, "and her faithfulness and initiative alone that the school owes its success to the present." Before her advent the school consisted of classes for little girls in which Kindergarten methods were practised with more or little success. But Sister Christine devoted herself especially to the cause of the married women and widows. Thus she greatly expanded the scope of work. Her sympathy, love and broad understanding won for her the hearts of orthodox ladies and they soon began to come to the school with their younger sisters and the daughters-in-law. The two foreign teachers were soon accepted by the Purdasha ladies as their own sisters. After the death of Sister Nivedita in 1911, Sister Christine became the very life of the School till her departure to America in 1914. She was sweetness itself. She combined the simplicity of a child in her manners, the wisdom of a scholar and the active zest of a very practical person. This sympathetic understanding of the

Indian culture and respect for Indian traditions, more than anything else endeared her to the pupils and those who came in contact with her. Sister Christine returned to the beloved land of her adoption in 1924. But on account of her failing health she had to go back to America in 1928. Very recently the authorities of the Ramakrishna Mission again invited her to come to India and direct the affairs of the Nivedita School. But the cruel hand of death has suddenly snatched her away and the school is distinctly poorer today on account of her loss.

A NEW VEDANTA CENTRE AND A VIVEKANANDA HOME IN HOLLYWOOD, CALIFORNIA, U. S. A.

It was sometime in August, 1928, Swami Prabhavananda came from Portland to give a series of lectures to the students and friends in Los Angeles. Two sisters from Hollywood, disciples of Swami Vivekananda, happened to be in the crowd that attended the Swami's lectures. One of the sisters had a home in Hollywood which she offered for a home for the Vedanta work. Swami Vividishanada was sent from India to assist Swami Prabhavananda in Portland. As soon as the new Swami was ready, he was given the charge of the work in Portland and Swami Prabhavananda came down to Hollywood to take up new and greater responsibilities. In February of this year Swami began a course of lectures in Hollywood. The lectures were well attended and some of the best minds of Hollywood got newly interested and enthused over the pure teachings of Vedanta. At the end of the course, the Vedanta Society of Hollywood was organized. Regular Sunday services are held in a rented hall, located in Hollywood Boulevard. The regular weekday classes on the Gita and Yoga Aphorisms are held at the Vivekananda Home, 1916 Ivar Ave. Hollywood, which is a permanent home of the Ramakrishna Mission. Another branch centre has been opened in Atlantic City, California, where Swami Prabhavananda holds a regular weekly class on the Bhagavad Gita.

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