

The Vedanta Kesari



Vol. XVII, No. 8 : DECEMBER 1930

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VEDANTA KESARI

Vol. XVII

1930 DECEMBER

No. 8

CONTENTS

	PAGE
Prayer	... 281
Lord Jesus and His Teachings	... 282
Love in Adwaita-Vedanta	
<i>By Surendra Nath Mitra, M. A., B. Sc., L. T.</i>	
<i>Indraprastha H. G. Intermediate College, Delhi</i>	... 287
Leibnitz and Madhwa	
<i>By V. Sethu Rao, Maharaja's College, Mysore.</i>	... 290
The Yoga Darsana	
<i>By K. S. Ramaswami Sastri, B. A., B. L.</i>	... 296
Ahimsa and the Vedanta	
<i>By K. C.</i>	... 299
Some Reflections on Dr. Radhakrishnan's Mysore Convocation Address	
<i>By K. S. Srikantan, M. A., F. R. Econ. S. (London), Prof. of History and Economics, Madura College</i>	... 302
The Concept of Substance	
<i>By M. A. Venkata Rao, M. A.</i>	
<i>Maharaja's College, Mysore</i>	... 304
Hindu View of Christ	
<i>By Swami Iswarananda</i>	... 308
What is Yoga?	
<i>By A Seeker after Truth</i>	... 313
Selections from the Adhyatma Ramayana	... 315
Notes and Comments	... 316
News and Reports	... 319

(2)

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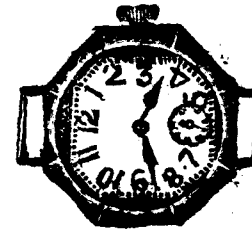
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DECEMBER 1930

Vol. XVII



No. 8

PRAYER

ॐ

नित्यं स्वोदरपोषणाय सकलानुद्दिश्य वित्ताशया
व्यर्थं पर्यटनं करोमि भवतः सेवां न जाने विभो ॥
मज्जन्मान्तरपुरणपाकबलतस्त्वं शर्वं सर्वान्तर-
स्तिष्ठस्येव हि तेन वा पशुपते ते रक्षणीयोऽस्म्यहं ॥
एको वारिजबान्धवः चित्तिनभोव्याप्तं तमोमण्डलं
भित्त्वा लोचनगोचरोऽपि भवति त्वं कोटिसूर्यप्रभः ॥
वेद्यः किन्नभवस्यहो धनतरं कीदृग्भवेन्मत्तम-
स्तत्सर्वं व्यपनीय मे पशुपते साक्षात्प्रसन्नो भव ॥

O Lord, ignorant of the ways of thy service, I go about every day from person to person with a view to acquire wealth for the satisfaction of my hunger. Yet, O Lord, I deserve Thy protection since I know, by the strength of the virtues acquired by me in the past, that Thou residest in the heart of all beings.

Although the sun is only one, it penetrates through the darkness that envelopes the sky and the earth, and becomes visible to the eye. Why is it then that Thou, O Lord, who possessest the brilliance of a million suns art unknowable to me? Perhaps the darkness of my soul is too dense; but dispel Thou all that and become manifest unto my vision.

SIVANANDALAHARI

LORD JESUS AND HIS TEACHINGS

EVERY race has its periods of heroic activity. During such creative epochs, a powerful personality is very often seen, to appear on the stage of human affairs to mould the destiny of the people and to bring into harmony the discordant notes in the cosmic rhythm of life. It cannot be denied that the advent of such a spiritual genius is a real boon to the world at large in as much as his life is an eloquent interpretation and reformulation of the eternal truths of which humanity become oblivious for their engrossment in the slough of material concerns. As a matter of fact a unique readjustment is effected by such a dynamic personality, on both material and spiritual planes. This has been illustrated no less eloquently in the life of Jesus than in the lives of similar other prophets of the world. Jesus was born at a time when the land of the Jews and its surrounding countries witnessed an unprecedented moral and spiritual stagnation. Rome—the Queen of the age—spread her dreadful arms all around, and her empire extended from the shores of the Atlantic to the Euphrates, and from the snowy peaks of Samaria to the desert of Lybia. Even the Mediterranean became no better than a Roman lake. The military dictatorship of Rome left no room for the free play of the individual and collective life beyond the four-walls of her Capital. The moral life of Rome was also rotten to the core. Every social activity was carried to its most disgusting and outrageous excess. In short, a sense of insecurity and terrible sadness and weariness were perpetually in

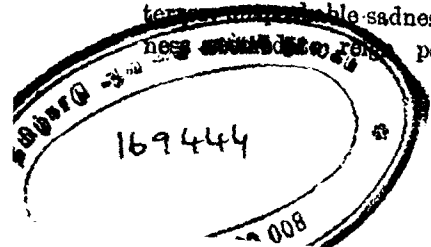
the minds of men. The history bears witness to the fact that the age was marked by unbounded self-indulgence and avarice, debauchery and infidelity, superstition and corruption. In Persia and Babylon the religions were reduced to an official charlatanism, in Egypt and Syria, to a gross idolatry and superstition and in the Greek and the Roman world, to a lifeless parade. Indeed, the age needed the advent of a mighty soul to save the self-forgetful humanity from imminent ruin and destruction. It is only a handful of Jews who even then struggled to maintain the glory of their ancient faith in the midst of universal superstition and gross materialism. Every student of history knows perfectly well how this small but beautiful tract of land lying in the centre of the world, equally distant from the heart of Asia, Africa and of Europe, and on the high road between them all, had served as the battle-field of successive armies for more than three thousand years, and how repeated persecution reduced the Jews into a race of visionary people dreaming of the advent of a powerful Redeemer that would rescue them from the iron grip of foreign domination. Prophet after prophet was born in the land and every one prognosticated the coming birth of a Messiah on the Jewish soil for their final deliverance. Thus a mighty dream haunted the imagination of this unfortunate race for centuries constantly renewing its youth in its period of decrepitude.

The birth of Jesus was, as it were, a fulfilment of a long cherished dream of the Jewish people though the real significance of his advent could hardly be

realised during his life-time. Jesus emerged out from the deep seclusion of his native place—a helpless artisan Prophet to bear his irresistible testimony against the irreligious excesses of humanity, against corrupt priesthood, against hypocrisy and falsehood. Born in the small village of Nazareth in Galilee, of humble parents, Jesus grew up to manhood like a shining pillar of light from the midst of uniform mediocrity. No doubt the formative period of his life is shrouded in profound obscurity. But it is interesting to note that at the age of thirty we find him standing before the world as a full-fledged Messiah with a new gospel on his lips challenging the idolatrous practices of his own time and revealing unto mankind a message of unique blessedness and peace. Jesus was indeed a child of Nature—an embodiment of simplicity and innocence. Thoughtful from his very childhood and instinctively sensitive to exalted sentiments, Jesus had the unique privilege of holding communion with his inner being in the calm and sequestered recesses of the sublime hills that with their verdant freshness and panoramic beauty invited such contemplative souls for spiritual practices. Nature spread before him all the wealth and beauty of creation and gradually moulded his life into a living dynamo of spiritual force compelling in after ages the homage of many an ardent seeker after Truth. The greatness of every such soul that is born for the good of humanity scarcely receives a ready recognition during his life; but with the roll of ages his creative ideas begin silently to mould the aspirations of men and secure a permanent foot-hold in the citadel of human action. Such was the case with Lord Jesus as well. He was one of the

most persecuted of all the prophets that have ever been born in the world. His life is one brief chapter of unmitigated suffering and persecution,—in short, a triumphant march *through thick and thin* to the virgin land of the Spirit. His unyielding spiritual genius swept everything before it. The boldness of his conviction, his stirring call to rise to the radiance of Spirit and to break off the manacles of sordid material concerns for a life divine, his burning sympathy for the poor and the down-trodden, his denunciation of organised sham and vandalism of the priestly classes—all combined to make him the idol of the common folk and to alienate as well the sympathy of the nobles, the Pharisees and the Sadducees. As a matter of fact 'he pierced hypocrisy to the heart but with the same stroke he sealed his death warrant'.

Jesus could hardly tolerate the rank hypocrisy of the priestly classes. He was pained at the sight of religion being made an article of trade at the hands of a self-seeking and demoralised priesthood. The temples groaned with ceremonial excesses, and were converted into a convenient place for the exploitation of the humble and the innocent. A transcendent revolutionary, Jesus rose in righteous indignation against everything that was calculated to stifle the spirit of religion. "Woe unto you, scribes and Pharisees, hypocrites!" thundered Jesus, "for ye make clean the outside of the cup and of the platter, but within, they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also." "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but



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are within, full of the dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within, ye are full of hypocrisy and iniquity." No terms could be more strong and powerful to expose the hollowness of the practices and the professions of the Jewish priesthood. In temples and public places, on the hills and in the plains, Jesus made no secret of the exalted message he was born to deliver unto humanity. In spite of opposition and persecution he boldly stood his own ground and sowed seeds of immense potency, that in after ages grew up into a magnificent tree offering shelter and peace to many a weary and jaded soul. It must not be forgotten that his death-defying boldness was the spontaneous outcome of a life of absolute renunciation and supreme spiritual realisation. He came to realise that he and his Father were one, though to ordinary mortals such a declaration was a rank blasphemy. Jesus had therefore to regulate his teachings according to the mental make-up and capacities of his followers. "To the masses who could not conceive of anything higher than a Personal God, he said, '*Pray to your Father in heaven.*' To others who could grasp a higher idea, he said, '*I am the vine, ye are the branches*'; but to his disciples to whom he revealed himself more fully, he proclaimed the highest truth, '*I and my Father are one.*'" Needless to say the teachings of such a soul constitute the immortal heritage of mankind. But it is a pity that at the modern age when power and pelf rule the world, the protagonists of Christianity have stultified by their action the innate greatness of such a noble religion. Rightly has Mahatma Gandhi observed, "It is my firm opinion that Europe today represents not the spirit of God

or Christianity.....Europe is today only nominally Christian. In reality it is worshipping Mammon.....His (Christ's) so called followers measure their moral progress by their material possession.....The last book that Dr. Wallace wrote set forth his deliberate conviction that the much vaunted advance of science had added not an inch to the moral stature of Europe. The last war however has shown, as nothing else has, the nature of the civilisation that dominates Europe today. Every canon of public morality has been broken by the victors in the name of virtue. No lie has been considered too foul to be uttered. *The motive behind every crime is not religious or spiritual but grossly material.*" It is not therefore an exaggeration to state that the lofty idealism proclaimed unto humanity by Jesus has been shamelessly trampled under foot by his so-called followers, and the worship of Mammon has been considered to be the be-all and end-all of earthly existence. This is undoubtedly one of the most tragic of all the dramas that have in recent years been enacted in the Occidental world. Imbued with the spiritual culture of the East, Jesus challenged the gross materialism of his time, and his teachings reflecting as they do the beauty and sublimity of Oriental idealism have come down to the modern age as a standing rebuke to the godless culture of the West. Himself an embodiment of a lofty genius, of purity and love, renunciation and humility, Jesus regarded himself as the mirror in which all the prophetic spirit of Israel had read the future, and invited the frail and bewildered humanity to stand bolt-upright to look at the face of Reality, with the boldness of an Indian seer.

It is but truism that the teachings of Jesus were but a replica of what the prophets of the East had taught many centuries back. Renunciation and love, humility and purity form the very keynote of his religion, though to most of his modern followers arrogance and bigotry, intolerance and materialism have a greater appeal than those lofty principles of spiritual life. "If any man will come unto me," said Jesus, "let him deny himself and follow me. He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me. He that findeth his life shall lose it, and he that loseth his life for my sake and the gospel's shall find it. What is a man profited if he shall gain the whole world and lose his own soul?" "Whomsoever he be of you that forsaketh not all that he hath, he cannot be my disciple." "Verily, I say unto you there is no man that hath left house or parents, or brethren or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present world, and in the world to come, life everlasting." "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor dust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there your heart be also." "No man can serve two masters: for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body what ye

shall put on. Is not the life more than meat, and the body more than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns: yet your heavenly Father feedeth them. Are ye not much better than they?" "*But seek ye first the kingdom of God, and his righteousness and all these things shall be added unto you.* Take therefore no thought for the morrow: for the morrow shall take thought of the things of itself." The sublime note of renunciation thus struck by Lord Jesus in his teachings even now rings in our ears with an irresistible appeal. But obsessed with materialism, the modern world has given the go-by to his simple but noble teachings and has hugged to its bosom a pragmatic philosophy that is supposed to satisfy the spiritual aspirations of the human soul. As a matter of fact the sweet cadence of the music of Jesus' life has been completely lost sight of, and that is one of the reasons why religion is preached at the point of the sword and an insatiable earth-hunger has taken complete possession of the Western mind. When Jesus spoke of the kingdom of God to his people, he did not think of any temporal kingdom, but of the kingdom of Heaven which is within every human soul. "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." "Be ready", said Jesus, "for the kingdom of God is at hand. Do not delay a moment. Leave nothing for tomorrow. Get ready for the final event which may overtake you immediately, even now." Verily, the real kingdom to be aspired after is the kingdom of the Spirit. Consciously or unconsciously the entire

humanity is travelling from eternity along different routes to reach the realm of infinite beauty and goodness. But the evil propensities of the human heart more often than not waylay these unwary pilgrims and drag them down into the abysmal pit of degradation. Jesus has off and on sounded a tocsin of alarm to all and pointed out to the erring humanity the path that leads to the kingdom of Heaven—the abode of Bliss divine.

Like Buddha, Jesus was also a champion of the poor and the down-trodden, and an enemy of every form of lifeless ceremonialism. His mighty heart beat with each throb of all the hearts that ached known and unknown, and his life was a perfect embodiment of all the gentle virtues that humanity is heir to. "Blessed are the poor in spirit", said Jesus, "theirs is the kingdom of heaven. Blessed are the meek : for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness : for they shall be filled. Blessed are the pure in heart : for they shall see God. Blessed are they who are persecuted for righteousness' sake : for theirs is the kingdom of heaven. Whoever shall exalt himself shall be abased and he that humbles himself shall be exalted." "Love your enemies," said Jesus, "do good to them that hate you, pray for them that persecute you. Forgive, and ye shall be forgiven." His detestation of wealth and his love for a life of poverty find an eloquent expression in his pregnant teachings. "It is easier," said Jesus, "for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." "Sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven." The one outstanding characteristic of his

teachings is his emphasis on unostentatiousness in matters spiritual. The communion with God must be held in secret, for it is no part of true religion to make a vain display of one's sentimental effusions in the street. It is only in the sacred silence of the heart that the real bliss is to be realised. "When thou prayest," said Jesus, "thou shalt not be as hypocrites are: for they love to pray standing in the synagogues, and in streets that they may be seen of men. Verily, I say unto you, they have their rewards. But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly." "When thou doest thine alms, let not thy left hand know what thy right hand doeth, that thy alms may be in secret, and thy Father, which seeth in secret himself shall reward thee openly." These are some of the pregnant and illuminating teachings of Lord Jesus whose depth of spirituality and breadth of vision have secured for him a unique position in the religious pantheon of humanity. Time has indeed come for a fresh searching of the heart. And the protagonists of Christianity must demonstrate to the world that the religion of Christ is not meant for the advancement of sordid ends of human life, nor for the emasculation of the people professing a different faith, but for the recognition of the common heritage of mankind, for equity and justice, freedom and toleration in every walk of human life. It would be a travesty of truth to say that there are no true Christians in the modern world; but it is a fact that they are far outnumbered by those protagonists of the Christian faith to whom religion is an instrument to advance material ends. It

is a standing insult to the religion of Christ that it has been made to subserve the sordid political ends of the Christian world. Christianity as taught by Jesus is a clarion call to rise to the glorious destiny of the human soul and as such it has nothing to do with politics and commercialism. For did not Jesus say unto his people, "Render unto Caesar the things which are Caesar's and to God things which are God's?"

"In modern Europe Christianity and civilisation," rightly says Swami Vivekananda, "are two different things. Civilisation has now girded up her loins to destroy her old enemy, Christianity, to overthrow the clergy, and to wring educational and charitable institutions from their hands. But for the ignorance-ridden rustic masses, Christianity would never have been able for a moment to support its present despised existence, and would have been pulled out by its roots." In fact the very spirit of the religion of Jesus has almost been killed by the land-grabbing activities of his so called followers, and as such, its claim as a factor in world-culture

stands hopelessly challenged today before the bar of humanity. To the Hindus, Jesus is as much an object of veneration as other great prophets of the world; and his teachings are prized no less than those of other saints and seers. But Christianity in its present form has utterly failed to broaden the outlook of its followers. Christianity, if it is to justify its existence as a moral force, must dissociate itself from churchianity and imperialism once for all and be preached in its original pure form to the world for establishing a happier relation between man and man. It is time that the the Christian world should shake off the life-less accretions of ages that have gathered round the simple teachings of Lord Jesus and place before humanity the lofty idealism of love and renunciation for which he stood and died on the Cross. Let us hope better and nobler souls would rise in righteous protest against the materialism of the day that is very often taught in the name of the religion of Christ, and pave the way for a better understanding between the East and the West.

LOVE IN ADVAITA VEDANTA

By *Surendra Nath Mitra, M. A., B. Sc., L.T.*

THE system of Advaita-Vedanta is often accused of having failed to transform love as a supreme and absolute value of life (परमपुरुषार्थः). Judged from the point of view of its practical application in religion, it has to plead guilty to the charge at least to a great extent. Even such a learned and orthodox scholar of this system as Mahamahopadhyaya Pramatha Natha Tarkabhushana felt the need of explicitly emphasising this defect of lovelessness or dryness in the course of an article, published,

a few months back, in an issue of the *Vasumati*, a Bengali Monthly of Calcutta. The accusation, however, cannot be maintained, in the last analysis, in the aspect of theory, and we believe that the sublimest conceivable religion of love can be built on the basis of this system of philosophy. An attempt has been made here to throw some light on the conservation of the value of love implied in this system, in its theoretical aspect.

The Advaita-Vedanta has defined the intrinsic and eternally abiding essence (स्वरूप-लक्षणम्) of Brahman, the Absolute Reality, in terms of the three characteristics of Sat (existence), Chit (consciousness), and Ananda (bliss). Looking into the meaning of the third characteristic, Ananda, we can see, with little difficulty, that this word is only a synonym of love. In defining the word Sukha, which is only an exact equivalent of Ananda, the Sanksepasariraka says :

सर्वे यदर्थमिह वस्तु यदास्ति किञ्चित्
पारार्थमुज्झति च यन्निजसत्तयैव ।
तद्वर्णयन्ति हि सुखं सुखलक्षणज्ञा-
स्तत् प्रत्यगात्मनि समं सुखतास्य तस्मात् ॥

"Those who know the definition of Sukha, describe it as that for the sake of which everything in this world becomes desirable, and which is desired for its own sake and not for that of anything else. This characteristic is present in the immediately perceived Self, and hence the essence of the Self is inferred as the quality of Sukha".

Now, an object of desire is necessarily an object of love also. Hence, the Self, the ultimately primary object of desire, is also the ultimately primary object of love. In the following verse of the same book, the Sanksepasariraka, this very idea is clearly expressed :

प्रेमानुपाधिरसुखात्मनि नोपलब्धः
स प्रत्यगात्मनि कृमेरपि नित्यसिद्धः ।
प्रेमश्रुतेरपि ततः सुखतानुमानं
नैयायिकोऽपि न दृग्गात्मनि निर्वीत ॥

—Underived love is not to be found in anything which is naturally unable to feel pleasure (सुख), whereas this love invariably exists in the directly perceived Self of even a worm. We can also infer love as an essence of the Self from

the Vedic text dealing with love. [प्रेमश्रुतिः—'तदेतत् प्रेयः पुत्रात् प्रेयो वित्तात् प्रेयोऽस्मात् सर्वस्मात्']. From the above text, even the Naiyayikas (who do not generally recognise सुख as an eternally abiding essence of the Self) cannot avoid inferring Sukha as the essence of the immediately perceived Self.

The Panchadasi, a book which is highly valued and recognised by the orthodox school of Advaita-Vedanta, also derives Ananda, as an essential characteristic of the Self, from love. After establishing Samvit (consciousness) as an essential characteristic of the Self, it says :

इयमात्मा परानन्दः परप्रेमास्पदं यतः ।
मा न भूवं हि भूयासमिति प्रेमात्मनीक्ष्यते ॥
तत्प्रेमात्मार्यमन्यत नैवमन्यार्यमात्मनि ।
अतस्तत्परमं तेन परमानन्दतात्मनः ॥—

(Tattvavivekaprakaranam ; verses 8-9).

"This consciousness is the Self which has Ananda for its essence, since the Self is the object of Supreme Love. 'May I never cease to exist—may my existence continue for ever'—this desire is an evidence of the presence of love in the Self. Love of other things is derived from the love of the Self, whereas the love of the Self does not depend on the love of any other thing. Hence this love is an Absolute Reality, and from this follows the possession of Ananda by the Self".

In the above quotations although the Self or the ultimate Reality is described in some places as love (प्रेम; प्रेमा), in other places it is described as an object of love (प्रेमास्पदम्; प्रेयः). In the Advaita-Vedanta, however, an object of consciousness (e.g., of knowledge, love, etc.) is due to innate ignorance (अविद्या) and has, therefore, no absolute reality.

Hence, an objection may be raised that, according to such descriptions, the Self or Brahman becomes an object and hence unreal. This, however, is an objection which has no validity. In the Upanishadic text, "तमेव विदित्वाऽतिमृत्युमेति" the Self is clearly described as an object of knowledge ; but no Vedantic scholar ever objects to such a description. According to this kind of reasoning even the description of Brahman as Knowledge is open to a similar objection since knowledge implies the duality of subject and object, no less than love implies the duality of the lover and the beloved. The fact is, however, that every system of metaphysics has often to turn words through many fine shades of meaning, because it is bound to express its contents through words, originally applicable to descriptions of our empirical knowledge. In the Advaita-Vedanta, 'knowledge', 'knower' and 'knowable' are often convertible terms—all meaning indifferently the Absolute Principle of knowledge. In this system Brahman is *not* an abstraction, as some people erroneously think, and hence cannot be adequately described by the words 'knowledge', 'knower', etc., taken in their empirical senses ; for, every abstract idea has only a subjective existence, being a product of the analysing and abstracting functions of our mind, and also implies one or more other abstract ideas. Hence, in this system, such words as 'lover', 'beloved', and 'love' are all convertible terms, when applied to Brahman. Each of them is to be understood in the metaphysical sense of the Absolute Principle of Love, which appears in the world of phenomena as a two-term relation as well as in varieties of temporary forms through the finitising and individualising determinations (*Upadhis*) under

the influence of Maya. Hence, a religion of love founded on this system of metaphysics is rooted in the faith of realising the Absolute Transcendental Love through devotional practices and experiences which are but its manifestations through the Sattvika Upadhis (such manifestations may even be called its "Lilas" or sports with itself, comparable to the instinctive play-activities of a baby with its own shadow or image, as the Bhagavata-Puranam says). It is hardly necessary to point out that a religion of knowledge, based on this system of metaphysics is similarly rooted in the faith of realising the Absolute Knowledge through practices and experiences, such as Sravana, Manana, Nididhyasana, etc., which are its Sattvika manifestations in this phenomenal life of ours.

From the above quotations and arguments it is clear that the conservation of the value of love is necessarily implied in the conception of the Absolute Reality in the Advaita-Vedanta, and that a religion of love can be founded on this system quite consistently. Such a religion of love or Bhakti has an advantage over that based on a system of dualistic or pluralistic metaphysics in so far as it satisfies *more fully* the rational aspect of our personality. In other religions of love the explanation of why we should love God, or our neighbours, or other creatures, as ourselves, or, in some sense, even more than ourselves, cannot at best go beyond the statement that such a relation of love is natural for ourselves and that a denial of a violation of the intrinsic nature of ourselves cannot but produce misery and prevent the establishment of the state of bliss for which we are all thirsting. Such an explanation also implies that the objects of our love,

including God, are conceived of as means to the end of our own selves. On the other hand, in a religion of love, based on the system of monistic Vedanta, the explanation can go a step further by stating that this relation is natural because all selves, including our own, are identical with Brahman, the only Reality without a second. Hence, the Advaita-Vedanta can here claim the merit of offering the highest attainable explanation of our love of God, or of selves apparently other than our own, and of annulling the duality of means and end at the same time.

In conclusion, it may be incidentally remarked, however, that neither a religion of love which deliberately ignores or condemns knowledge, nor a religion of knowledge which wilfully ignores or condemns love, can be an ideal religion. An ideal, that is, a fully satisfying religion is, no doubt, that in which there can be the maximum possible development of all the three aspects of our

personality—namely, those of emotions, of volitions, and of knowledge. A conception of an ideal of absolute perfection realisable through a lop-sided development at the sacrifice of some aspect or other of the fundamental nature of our personality certainly involves a serious irrationality somewhere, at least from the point of view of Advaita-Vedanta: for, no value—whether of knowledge or of love, both of which are true and eternal characteristics of Brahman—has a reasonable chance of conservation without being preserved and increased in our phenomenal life on earth. It is true that transcendently knowledge and love are identical, according to the Advaita-Vedanta; but their separate mention in the Svarupalakshana of Brahman or the Self becomes highly significant if we consider the importance of developing both in our life and the possibility of developing one at the cost of the other.

LEIBNITZ AND MADHWA

By V. Sethu Rao

It is true that every philosophy should begin with some presuppositions, and neither religious nor philosophical points can be argumentatively decided and convinced without a sympathetic attitude towards it. This applies more in the case of Madhwa's teachings than any other.

The philosophical system of Madhwa is Dvaita or the dualism of Jeeva and Isvara. His system may better be said to be pluralistic. Leibnitz's philosophy is pluralistic spiritualism.

The foundation of metaphysics is the question of the mind. There is some-

thing invisible, something that we comprehend, but cannot see, something immaterial which has its abode in all living things. This is called Jeeva. It appears that many of the western philosophers call mind itself spirit and distinguish it from matter. In a sense they are also dualists. In Indian Philosophy, particularly in Madhwa's system, mind is absolutely distinct and different from soul. It is a material organ of sense, inside the body, whereas soul is the essence of life.

Materialists assert that there is only matter and that all life and motion are

only functions or qualities inherent in matter. We may say that what materialists call force is exactly parallel to the soul of non-materialists. Absolute spirit cannot exist by itself, that is to say, it should always be combined with matter. Plato, Aristotle and Descartes accept the existence of both matter and spirit. Descartes makes a distinction between the two. Leibnitz, who revived the spiritualistic doctrine in Germany, says that there is an active principle in everything, which is spiritual. It is one but divided into an infinity of metaphysical points called monads. They are force centres. He holds that God creates monads, which are infinite in number. According to Madhwa, the creation of a Jeeva is only the result of contact between certain eternal *amsas* of matter and life principle *प्राण* and individual *Jeevatma*.

"All those who see the admirable structure of animals find themselves led to recognise the wisdom of the author of things. Those who have any sentiment of piety and indeed of true philosophy should hold aloof from the expression of pretentious minds, who, instead of saying that eyes were made for seeing, say that we see because we find ourselves having eyes. If any one attributes the existence of the things to chance, it is difficult to recognise an intelligent author of nature. God exists because he is possible. A perfect being cannot be thought of except as existing."

Max Muller has said that from the perception of the great phenomena of nature the human mind is led to think that there should be agents behind these phenomena. This transcendent power is God. Two proofs are given by Leibnitz for the existence of God, one as the sufficient reason of the world and the other that God being considered as

the most perfect and greatest of beings, should be existing. He argues that every cause in the world being at the same time an effect, cannot be the sufficient and ultimate reason of anything. So, a being beyond this series of causes and effects is necessary and it should be a sufficient reason of itself. If the substances of experience had not received their being from one universal supreme cause, they would be independent of one another and would not exhibit this order, harmony and beauty which we notice in nature. Madhwa also gives the same reason and adds that if there be no supreme perfect being as the sufficient cause of the universe, the matter which the world is made of should be itself the cause; but matter possessing no consciousness can neither be the creator nor experience that it is the creator. God is necessary for the realisation of the monads. Madhwa quotes the following stanza in support of his theory:

कर्तृत्वं कारणत्वं च स्वभावः चेतना वृत्तिः ।
यत्प्रसादादिमे सन्ति न सन्ति यदुपेक्षया ॥

Both Leibnitz and Madhwa hold that God is personal and full of attributes. These attributes are perfectly real.

Leibnitz's Monadology: "God is absolutely perfect, perfection being understood as the magnitude of positive reality in the strict sense when the limitations or the bounds of those things which have them are removed. There where there are no limits, that is to say, in God, perfection is absolutely infinite." He is the source of whatever is real in the possible. There are many different kinds or perfection which God possesses and each one of them pertains to Him in the highest degree. So far as power and knowledge are concerned they have no limits in God.

Madhwa also holds the same opinion. Brahma is said to be अनन्तगुणपूर्ण perfect in the highest degree in every kind of attribute. Attributes are all सत् and निर्दुष्ट। He is all-knowing सर्वज्ञ and all-powerful अनन्तशक्तिः। He being the creator of a marvellous universe consisting of many wonderful things, should be a being of superhuman qualities. Cf. एको वशी सर्वभूतान्तरात्मा सर्वान् देवानेक एवाबु-प्रविष्टः ॥

Leibnitz: "God is necessary because He is possible. Thus God is not merely an eternally necessary being whose very idea involves existence and who is in that way the ground of existence to all other beings. He is also the greatest of beings, the highest of monads, whose own existence is one among many necessary and eternal truths."

Madhwa: God is independent, whose existence, knowledge, and actions are self-contained, while those of the dependent beings take their origin from God: एकः शास्ता न द्वितीयोऽस्ति शास्ता :— यतोवा इमानि भूवनि जायन्ते येन ज्ञातानि जीवन्ति। He, from whom all the beings originate, by whom such beings are preserved, into whom they all re-enter after annihilation, is Brahma, and He should be sought after. The same idea is found in Leibnitz. Greek philosophers also thought that everything that existed was derived from a single principle and strove to return to it.

Descartes thinks that everything must have an efficient cause, which is at least as real as the effect. He assumes this principle to demonstrate its validity and it is the real basis of his proofs, in the first place, of the existence of God, and in the second place, of the existence of the external world. He proves the existence of God by means of the princi-

ple of causation. He also employs this in establishing the reality of the world. God must exist, otherwise no adequate cause can be given for the existence of external ideas and things, and also of the idea of God in us as of absolute certainty. Descartes's system almost corresponds to the *Vivartavada* विवर्तवाद of Sankara, as regards the relationship of God to other living beings. He says that extension and thought are different attributes of one and the same which is God. Leibnitz regards God as being both within the system of things and quite outside of it. He regards God as at once the highest of monads and the creator of the monads. Western critics think that this is an inconsistency of Leibnitz's system, because God, "being one of the series of monads cannot be regarded as their sufficient reason, as choosing to create the system of which he is an element". Madhwa who regards both God and individual soul as Atma, the highest as Parmatma, and the others as Jeevatmas (utterly distinct from one another) denies the inconsistency because the Jeevatma owes its existence to Paramatma, and because the Jeevatma is a reflected image or Pratibimba of Paramatma. The great difference between the two according to Madhwa is that Iswara is independently eternal and Jeeva is dependently eternal. The proof of the existence of God according to Madhwa rests entirely on the testimony of Vedic truths. Naiyayikas boldly assert that the existence of God can be logically proved. Madhwa contends that God is beyond proofs of logical inference. He can be known to exist only through the testimony of eternal truth. Eternal truths according to Leibnitz are dependent on God but are not arbitrary and do not depend on His will. God does nothing for

which He does not deserve to be glorified; God has regulated from eternity the whole course of the universe without diminishing his freedom in any respect. The universe is a whole which God sees through and through with a single glance. God alone has a distinct knowledge of all, for He is the source of all and He is everywhere. There are expressions in our Vedic literature which proclaim that God is the greatest of the great, the smallest of the small, the knower of all and all-pervading. Whatever worlds are seen or heard, He envelopes them all. He is everywhere. According to Leibnitz's conception, God has no body and He can have no limit in space and time, whereas Madhwa's contention is that although God has no material body, He has a body of knowledge (ज्ञान) and bliss (आनन्द). अपाशिपदो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः ॥

He is swift and grasping without hands and feet. He sees without eyes and hears without ears. God is believed to be personal. Leibnitz also is an advocate of theism. As regards the idea of the nature of God, there seems to be complete harmony between the two systems, especially in the conception of the existence of a personal God. There is no support even in the early Vedic literature for the belief that God is an abstract impersonal being. Although this theory is opposed to the western deism, Plato and Aristotle, the classical philosophers, believed in a personal God. More than this, Leibnitz believes that God, out of his will makes, changes or produces according to the principle of the best. This is a peculiar theory of Leibnitz, but it is similar to the idea conveyed in इच्छामात्रं प्रभोः सृष्टिः। Creation in Madhwa's sense is not the creation of new substances but it is only a

combination of eternal material particles or atoms. He is only the author of the ways of combination. In Leibnitz's own words God is not only an inventor to His machine but also what a prince is to the subjects, and indeed what a father is to his children. Madhwa advocates the fatherhood of God quoting the Sruti—यो नः पिता जनिता यो विचिता ।

It has been said that the world consists of infinite number of force centres or monads consisting of rational and sensitive souls existing from eternity from which the compound phenomena result. Soul and the material atoms सूक्ष्मांशः are eternal. These subtle forms are said to be नित्य so far as their beginninglessness is concerned; but when they are combined with other material atoms, they are said to be created not in the full sense in which entire created things are conceived, but only as a free mixing of universal consciousness or self-consciousness with material atoms. The universal consciousness is called महत् which is extremely subtle and fine. अहंकार is the individual consciousness or individualising principle or self-consciousness. The monad is thus a spiritual force or activity which finds expression in its continual changing states. It is a living and perpetual mirror of universe. "Everything in the world is force, life, soul, thought, desire. The metaphysical view of monads is that they are simple substances without parts and as there are no parts, there can be neither extension, form, nor divisibility. A monad can become existent or come to an end only by creation or annihilation". On the other hand Sri Madhwa's Jeeva is atomic, i.e., though existent in a particular place in the body, its

power or action pervades the whole body. Jeevas are said to possess from eternity a form which is not material but subtle and spiritual. Leibnitz holds that the entire universe consists of spiritual substances, which are called monads. All simple substances or created monads may be called entelechies, because they have in themselves a certain perfection. There is in them a sufficiency which makes them the source of their internal activities and renders them so to speak incorporeal automata. Will it be a bold assertion if these entelechies are said to be similar in character to Madhwa's Uttama Jeevas or Devatas? Of course these are striking similarities. Leibnitz holds that the entire universe consists of spiritual substances, and that an absolute intelligence would not have an external world. This view regards the body as an aggregate of souls, that which is usually termed the soul being merely the central monad. The body and soul are related as essence and happiness.

Madhwa also holds that these atomic souls are real and their number is countless. He also says that there is no bit of matter in the universe that is not inhabited by a Jeeva. These countless Jeevas occupy every point of space as distinct units of intelligence. Here is worthy of note the diversity in the teaching of Leibnitz. He contends that space and time have only phenomenal existence and that the monads are really without position or distance from each other. There is no such thing as absolute vacuum or empty space. Prana, the essence of light and force, pervades everywhere. The Jeevas are absolutely different from one another and from the world of matter and material atoms. They are scattered everywhere in the mineral, vegetable and animal kingdoms

of nature, and even beyond these. It is impossible to think of any material object without Jeeva pervading it so that according to Madhwa everything on earth or in Heaven is a living organism of souls encased in matter. परमाणु प्रदेशेषु अनन्ताः प्राणिराशयः ॥ Infinite are the Jeevas dwelling in an atom of space. गीतात्पुष्पफलावाप्तिः स्पर्शान् कार्श्यं रसास्त्विति । अपिवृक्षस्य दृश्यन्ते इति नामात्मभेदात् ॥ "Flowers and fruits spring up in response to music, some plants shrink in response to touch, some respond to feeling. Thus there is no object which is devoid of Jeeva." The Jeevas are so many luminous stars suspended in space. They are reflections of the Supreme Being. They derive their light and energy from God. They will, think, and act under His orders and laws and are dependent entirely on His grace. Jeevas are mere puppets, which act according to the close and constant directions of the Supreme Power. Though subject to His laws, the Jeevas are free to choose means and ends, select good or bad Karmas, commit sins or do virtuous actions, and acquire merit or demerit. The material mind presents all its impression to साक्षि sakshi or self-consciousness.

These Jeevas are not occupying the same level of equality. They are classed into an infinite gradation of steps. This doctrine is said to be peculiar to Madhwa, but it is not so; a careful study of the Taittiriya Upanishad will make this point clear, that Madhwa does not teach anything which has no sanction either from Vedas or accepted Smritis. According to Leibnitz every unity is a true substance containing within itself the source and law of its own activity. It is that which is internally determined to action. It is

an indivisible unity like soul or soul itself. Leibnitz upholds the doctrine of unity and individuality of the monad and also their diversity and multiplicity. There is an infinite number of these individuals each distinct from every other. The law of specification, or of distinction runs through the universe. Two beings cannot be alike. They are not individualised merely by their different positions in space or time, duration and extension: on the contrary, they are, as we have seen, principles of relativity of connection. Monads are specified by an internal principle. Their distinct individuality is constituted by their distinct law of activity. Leibnitz applies here the principle of continuity which is unity in and through diversity and not the principle of bare oneness. There is a kingdom of monads, a realm truly infinite, composed of individual unities or activities in an absolute continuity. Distinct individuality as well as ultimate unity is a law of reality. Madhwa's teachings are not opposed to any of the above principles, and it is a marvellous coincidence. Madhwa lived in India in the 12th century, whereas Leibnitz was in Germany in about the 17th century. "The monad of Leibnitz represents the whole universe in a number of ways all different, all true, thus giving the world the full perfection of which it is capable. Natural distinctness of one Jeeva with another from eternity as advocated by Madhwa compares very favourably with the doctrines of Leibnitz, who accepts the theory of an internal variety in the monad. The changes or विकार vikara attributed to the soul is due to its connection with matter. Leibnitz holds

that the cause of the changes of the monads, of their variety and complexity is one with the cause of the regulated variety of change in the universe itself. There is complete harmony between all beings in the universe so that each monad in fulfilling the law of its own existence, contributes to the immanent significance of the universe.

According to the law of continuity there should be, apart from the intermediary substances of various degrees, one substance which should be infinitely large and also one infinitely small of which everything is made up.

Leibnitz considers that it is impossible to conceive unity which is material. Nature has its existence as a whole in space and time. It is a mere aggregate, a collection. Its very essence is plurality and difference. It is divisible without limit.

According to Nyaya-Vaisesika, matter of which all the substances are created, is made of innumerable indivisible atoms. Let us enquire whether these atoms occupy space. If the answer be in the affirmative, they are subject to further divisibility. If the answer be in the negative, by the mere combination of spaceless points no new substance which occupies space can come out. Imaginary geometrical points cannot become a straight line, nor imaginary lines form a figure. So every atomic substance in the universe is infinitely divisible. The atom is an incomprehensible element which occupies the smallest imaginable space. This point is beyond the perception of ordinary human eyes. Leibnitz has said that mathematical points and geometrical parallelograms are merely theoretical.

(To be concluded)

THE YOGA DARSANA

By K. S. Ramaswami Sastri, B.A., B.L.

This system approached the problem of the reconstruction of the national culture from quite a different point of view. It cannot be denied that the Gita view of *Samkhya* and *Yoga* is the ancient Upanishadic view about the way of knowledge and the way of works. *Yoga* is skill in works (योगः कर्मसु कौशलं Gita II, 50.). *Yoga* is derived, so far as the Gita is concerned, rather from *Yuj* (to control) or *Yuj* (to connect) than from *Yuj* (*Samadhi*). It describes the means of self-control such as *Karma* and devotion leading to purity of mind. *Samkhya* is the radiance of knowledge which is the summation of works—(संख्ये कृतान्ते—Gita XVIII, 13). In interpreting this verse Madhusudana Saraswathi says that *Samkhya* refers to Vedanta. In the *Srimad Bhagwata* we have a statement in 1, 3, 10 that Kapila taught to Asura the *Samkhya* doctrine which had disappeared in course of time and which enumerated the ultimate categories. In the third *Skandha* of *Bhagawatha* we have a discourse by Kapila to his mother Devahuti. There we have not only a description of the evolution of the categories but also an affirmation of God. I am referring to these facts to point out that the traditional view of the *Samkhya* doctrine in the sense of the way of knowledge included an affirmation of God. The *Samkhya* Sutras left God out of its enumeration of categories. The Upanishads as well as the Gita refer also to Raja *Yoga* or the science of mind-control leading to self-realisation.

But in them it is in due relation to *Gnana* and *Bhakti* and *Karma*. In Patanjali's *Yoga* Sutras, however, it is lifted to a supreme height and a system of philosophy which is the *Samkhya* system with *Iswara* superadded as the twenty-sixth principle is formulated in a clear and comprehensive manner.

It is thus clear that the ancient *Yoga* is that equability of mind (*Samathva*) which leads to the realisation of the soul as Oversoul in a state of identity or in a state of union. But in the *Yoga* Sutras the *summum bonum* is described as *kaivalya* or the isolation of the soul in its own glory (तदा द्रष्टुः स्वरूपेऽवस्थानं—*Yoga* Sutras, 1, 3). Bhojadeva says in his commentary on the *Yoga* Sutras that *Yoga* is really *वियोग* (*Viyoga* or separation), i.e. the separation of *Purusha* and *Prakriti*, (पुं प्रकृत्योर्वियोगोऽपि योग इत्युदितोऽयम्). But in the Gita *Yoga* is described as the *वियोग* (*Viyoga* or separation) of our union with *Dukha* (pain)—(तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितं VI, 23). By such separation the divine and blissful nature of the soul shines forth in realisation as the blissful *Paramatma* or in a state of blissful union with *Paramatma*. But this is not the significance of *Yoga* according to the *Yoga* Sutras of Patanjali. The *Samkhya* system says that the isolation of the soul (*Kaivalya*) comes from *Viveka* or knowledge. Patanjali stresses also *vairagya* and Yogic exercises leading to *samadhi*. He contributed a great idea, viz., the idea of concentrated medi-

tation based on a high moral life and on Yogic exercises and postures and disciplines. He stressed the fact that devotion to God is one of the most important and valuable and effective and fruitful of all such disciplines of the mind. That is why his system is known as the *Seswara Samkhya* (*Samkhya* with God), while the *Samkhya* system is called *Niriswara Samkhya*.

If we bear in mind the achievements of modern psychology and spiritualism in the West, we can well realise why the *Yoga* system has a noteworthy modern note. The modern mind has realised that the brain is only the instrument of the mind and that thought is not a mere product of the physical brain. Psychologists affirm now that the mind has faculties other than those which are in relation to the outer world through the senses and can function independently of the senses. The *Yoga* teaches us how to acquire such wider faculties by stilling and concentrating the mind and focussing its dispersed powers.

The *Yoga* system is thus a link between ancient and modern thought. It is an orthodox system of thought because it admits the *Veda* and God. It admits three *Pramanas*, viz., perception, inference, and scripture. The spiritual value of meditation is affirmed in the clearest terms in the Upanishads. The *Gayatri Dhyana* has been the possession of the Indian mind all along. The *Veda* inculcates the importance of *tapas* and *brahmacharya* and *dhyana*. It teaches practical discipline as well as speculative truth. The *Katha Upanishad* as well as other Upanishads refer to *Yoga* meaning thereby the way of work including devotion and meditation. The *Yoga* system combined the *Samkhya* doctrine with the doctrine of

God and the ancient doctrine about austerity and meditation and concentration.

The *Yoga* Sutras of Patanjali have been commented on by Vyasa. This *Vyasa bhashya* is a marvellous piece of work and has raised and solved many subtle problems of thought. The Sutras consist of four parts, viz., the first part (*Samadhipada*) dealing with the nature of *Samadhi* (supreme meditation), the second part (*Sadhanapada*) dealing with the means of attaining *Samadhi*, the third part (*Vibhutipada*) dealing with the supernatural powers attainable by *Yoga*, and the fourth part (*Kaivalyapada*) dealing with the nature of the liberation of the soul.

The *Yoga* system has adopted the *Samkhya* metaphysics, superadding thereto the principle of *Iswara* as already pointed out above. The terms used by it, viz., *Drashta* and *Drisyā* correspond to the *Samkhyān* *Purusha* and *Prakriti*. The *Drashta* is in a state of relation to the *chittavrittis* or the mental states. According to the *Yoga* system, *Mahat* is evolved from *Prakriti*, and from *Mahat* we have *Ahamkara* and *Manas* and the ten senses along one line of evolution and the five *Tanmatras* developing into the five gross elements along another line of evolution. As in the *Samkhya* system the relatedness of *Drisyā* and *Drashta* is the cause of bondage and the severance of the relation is the cause of liberation.

The reattainment of the soul's self-realization is, in the *Samkhya* system, due to *Viveka* (discrimination). The *Yoga* seeks to achieve this *summum bonum* by the stilling and control and inhibition of the mental states (*chitta vrittinirodha*). We have to ascend from *Sabija Samadhi* to *Nirbija Sama-*

dhi by means of the *ashtanga yoga* consisting of Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi (vows of ethical abstentions, vows of ethical actions, postures of body, breath-control, resolute withdrawal of the senses, meditation concentrated contemplation, and self-realisation). Dr. Radhakrishnan is not right in his view that *niyama* is optional. Nor is he right in saying that "Samadhi is not a simple experience uniform as long as it lasts. On the contrary, it is a succession of mental states which grow more and more simple until they end in unconsciousness". In the *Asamprajnata Samadhi* Drashta or Purusha is free from all entanglements of Prakriti or Drisya and is established in his *swarupa* or glory. As Wordsworth says :

"We are laid asleep

In body and become a living soul."

The Yoga Sutras treat of *Vibhuti* or *siddhis* (supernormal and miraculous powers) resulting from various Yogic practices and concentration (*Samyama*). But it declares at the same time that such powers are a delusion and a snare and are impediments in the way of the attainment of self-realisation in *Samadhi*. Such powers are not a breach of the natural order but are the results of the operation of other and higher

natural laws governing the operation of finer and higher energies in the universe.

Most of the weak points in the Samkhya system exist in the Yoga system also. It did a great service in attacking and overthrowing the heretical materialism and subjectivism and nihilism and in paving the way for the re-establishment of the Vedic faith. But the defects of the Samkhya doctrine, as described above, persist in it also. Its inclusion of Iswara is a great forward step and an admirable redeeming feature, and its emphasis on spiritual discipline is a most valuable asset. But Patanjali's view about Iswara is poor in content and has not got the sweep and the glory of the Vedantic view. According to him God is only one of the Purushas, though he is a great Purusha (*Purusha Visesh*) who is omniscient and who is free from misery and Karma and is the Guru or teacher of all. He no doubt makes devotion to God (Iswara-pranidhana) one of the potent means of attainment of *Samadhi*. But with him God is not the Omnipotent Creator of the universe, and the world is not the manifestation of Gods' will. Nor is God the giver of the fruits of actions. Nor is He regarded as the Oversoul or Paramatman. Nor is there any declaration of the identity or union of the souls and the Oversoul.

AHIMSA AND THE VEDANTA

By K. C.

IS there any conflict between *Ahimsa* and the Vedanta? To a lay mind it appears there is. The aim of this article is merely to state the difficulty, as it appears to a common mind, of reconciling *Ahimsa* with Vedanta. The writer is not qualified enough to attempt this reconciliation. He trusts, however, that this article will induce some competent scholar to explain the principle of Vedanta vis-a-vis *Ahimsa*.

We take *Ahimsa* and Vedanta not to mean any abstract principles of ethics or metaphysics but as denoting practical and practicable principles for the actual conduct of life. During the present age India has produced two great exponents of both *Ahimsa* and Vedanta each of whom has taught his philosophy by example as well as by the word of the mouth. If *Ahimsa* is the breath of Mahatma Gandhi's nostrils, the whole being of Swami Vivekananda was steeped in Vedanta. We shall draw upon these two men to illustrate our problem.

By most people Vedanta is believed to be a system of theology on abstruse metaphysics studied by sour-faced monks in their lonely forest abodes. Swami Vivekananda fought strenuously against this current notion of Vedanta. He preached in most unambiguous terms that the Vedanta lays down a practical course of conduct for everybody. "The time has come when this *Adwaita* is to be worked out practically. Let us bring it down from heaven unto the earth; this

is the present dispensation.....Let your teachings come down lower and lower until they have permeated the world, till they have entered into every pore of society, till they have become the common property of everybody, till they have become part and parcel of our lives, till they have entered into our veins and tingle with every drop of blood there." Again, he says that the only Commentary, the authoritative Commentary of the Vedas has been made once and for ever by Him who inspired the Vedas, by Krishna in the Gita. There it is for everyone, for every occupation of life. These conceptions of the Vedanta must come—must remain not only in the forest—but they must come to work out in the Bar and the Bench, in the Pulpit, the cottage of the poor man, with the fishermen that are catching fish and students that are studying.

Vedanta preaches above all (1) the immortality of the soul and (2) the solidarity of this universe. The first principle teaches us to be fearless in the performance of our duty. The supreme fear is fear of death. If I am immortal, what need I be afraid of in this ephemeral world? "Strength, oh man, strength", say the Upanishads. "Stand up and be strong"; aye, it is the only literature in the world where you find 'fearless' used again and again. The second principle does inevitably lead to universal love. If I believe in the solidarity of the universe, I must feel for every living and sentient being. The Swami further says: You may talk

be justifiable. "Suppose for instance that I find my daughter—whose wish at the moment I have no means of ascertaining—is threatened with violaton And there is no way by which I can save her, then it would be the purest form of *ahimsa* on my part to put an end to her life and surrender myself to the fury of the incensed ruffian." The question one would naturally ask is, *why not kill the ruffian?* Manu who gives *ahimsa* the first place amongst the objective rules of conduct would permit such killing.

गुरुं वा बालवृद्धौ वा ब्राह्मणं वा बहुश्रुतम्
अततायिनमायान्तं हन्येदेवाविचारयन् ॥

An assailant, even if he happens to be one's own Guru, a child or an old man or a Brahmin well-versed in the scriptures, should be killed without hesitation.

But Gandhiji won't kill the ruffian, on the contrary he would kill his daughter, [Is it because she is *his* daughter?]—and then offer himself as a sacrifice to the fury of the ruffian! This is clearly the Christian way of non-resistance to evil and not the Hindu way.

SOME REFLECTIONS ON DR. RADHAKRISHNAN'S MYSORE CONVOCATION ADDRESS

By Prof. K. S. Srikantan, M. A., F. R. E. S. (London)

THE recent Convocation Address of Dr. Radhakrishnan at the University of Mysore is noteworthy in more respects than one. It gives a new turn to the general spirit of the addresses delivered so far at the Mysore University. Dr. Radhakrishnan is an old savant of the University in the early days of its inception. Few expected then that within a decade he would come back to the University with international reputation to deliver its Convocation Address. Dr. Radhakrishnan, it is well known, is a philosopher of the laymen and in his address we find the sweet contemplative meditation of a philosopher providing ample scope and full activity for the work-a-day problems of life, as these are essential ingredients for the realisation and perfection of the individual in this universe. Without exaggeration, it may be stated, that to those who had the privilege of attending

the Convocation, the address of the Doctor with its wealth of ideas and masterly expressions, must have been an intellectual feast. In his address, as in his books, ideas and expressions seem to compete with each other for superiority.

After exhorting the graduates of the University "to live the life of a student" without allowing "that life to terminate with a change of scene or of occupation", the learned professor dwells at length upon a variety of topics essential for the rising youths to get forged into harmonious human beings of culture.

"Life is a dome of many-coloured glasses", and Prof. Radhakrishnan has had something to say about every aspect of life. From knowledge and culture to the Round Table Conference he has dealt with every topic of interest. "Mere knowledge only gratifies curiosity and it is culture that refines and

perfects personality. A University, therefore, ought to be a cultural University promoting a fellowship of spirit, a society of seekers of Truth, who believe that there are things in life of vastly greater import than wealth and comfort, necessary as these are." The path of University progress does not lie in running efficiently the race for power and glory. A true University must primarily promote scientific learning because "the triumphs of science which have enabled mankind to establish civilization over chaos declare the majesty of the human spirit quite as artistic as the human achievements. But scientific pursuit always evolves mutually antagonistic creeds and principles and so culminates in a house divided against itself, and so the need for philosophy is felt to put the mental house in order and arrive at some knowledge of themselves and their place in the universe." Nor is this all. Man is and has his being in society and so the meaning in dignity of human life and the pursuits that give man his vocation in this planet cannot be understood in their full significance unless social aims and ideals get to be completely known. This is how sociology and kindred sciences get to become essential elements of a University Course. More than all these, a high level of intellectual sanity and sincerity constitute the essential criteria of an ideal University and the learned Professor is never tired of harping upon these.

Such is, in brief, the general trend of his address. But we cannot help regretting the dearth of constructive suggestions in the remarkable address of the learned Doctor. Equipment to the modern needs of life requires practical learning too, albeit with a cultural bent, and all are agreed that in India we are

having today only abstract education. What to do in life is quite different from what we have to know in ideals. In this respect the American and the German Universities serve as a clear contrast to the Indian ones. The graduates of Indian Universities start at thinking of the problems of life only after they become graduates. What does an American or a German graduate on the other hand feel? In the words of Stephen Leacock, fairly typical of the Americanism of today, "Any American college student can run a motor car, take a gasoline engine to pieces, fix a washer on the kitchen tap, mend a broken electric bell, and give an expert opinion on what has gone wrong with the furnace." Such is the type of American education and American Universities. As against this ideal Dr. Radhakrishnan consistently with the past traditions of India, places his spiritual ideal of search after truth, which means in his own words "the universality of spirit, the inviolability of personality, the fact of fellowship, the duty of service and power of sacrifice." We are second to none in the matter of appreciating the superior worth of the spiritual aims of the East as against the Mammon worship of the West. Our point here is Prof. Radhakrishnan has academically dealt with the ideals of a University without outlining the practical lines of evolution.

But one thing is transparently clear in the entire address. It breathes the spirit of the times. India is passing today through a state of political and economic evolution. Things are acquiring new values and a new renaissance is gradually creeping in over us. The social and the political upheaval has created unrest everywhere. One cannot help remarking that the trouble

and turmoil of the country today have affected even the learned Doctor, who therefore is forced to refer to the all-important Round Table Conference. To him the Round Table Conference is the touchstone of British sincerity towards India. Rightly does he point out that India is not dumb or inarticulate. It has a soul with a living throb. To seek to stifle it is to court

disaster. "It is not for a few concessions here and there that India is at present clamouring, but she wants to live her life freely in her own country according to her best interests. The Indian thinks and feels in terms of national pride and self-respect." The philosopher has beaten the politician in gauging correctly the functions of the Round Table Conference.

THE CONCEPT OF SUBSTANCE

By M. A. Venkata Rao, M. A.

THE concept of substance is having an extremely rough handling in current realistic thought. Bertrand Russell devotes a chapter to it in his book "The Analysis of Matter" and speaks of it in such a way that one begins to wonder at the simple-minded crudeness of all earlier philosophers who had entertained the idea as of great significance in the interpretation of reality. Nevertheless, it is a question whether the ghost can be laid so easily.

What is substance? Bertrand Russell, throughout his books, "The Analysis of Matter" and "Outline of Philosophy," is thinking of the common sense notion of an inert core in the heart of physical things, refined by Locke into the idea of an unknown somewhat supposed to lie behind the qualities holding them together in a mysterious manner. This way lies scepticism. The road from Locke to Hume is traversed so often that it is unnecessary to point out the familiar mile-stones. But this is not the only view of substance.

True explanation consists in the discovery of a law or a principle operative in regions of fact. The sciences are

systematic attempts to reveal order in particular regions or aspects of reality. Order is revealed if underlying principles are discovered. Principle is identity in difference. The principles revealed by the sciences are maps of different aspects of reality, showing networks of connection. Electrons and ether, entelechy and élan vital, the general will and freedom, coherence and truth are principles which organise or aim at organising vast regions of fact and experience in the light of operative identities or central ideas. These are the 'Substances' of those sciences. 'Substance' is thus the goal of thinking or explanatory principle. Philosophy, therefore, as a thinking consideration of things cannot dispense with 'Substance.' Philosophy is thus a search for substance, the principle that may lie at the back of all the 'Substances' or provincial unities of the sciences. Progress consists in improving current notions of the idea, and not in the impossible enterprise of abandoning it altogether. It may of course be questioned whether the word is a happy one to indicate the ultimate principle of the universe.

Substance, attribute and mode are scholastic categories which Descartes rendered current in modern thought. They belong to our heritage, a heritage which underwent a great metamorphosis in post-Kantian thought, a criticism and reconstruction of fundamental concepts, which present day reactions against Idealism pass by without notice. Indeed, Bergson and Russell in their attacks on substance flog a dead horse, with great spirit and with all the naive confidence that it is very much alive. The strictures that Hegel passed on Spinoza's Substance are forgotten and are being refurbished against Hegel himself in all innocence. History has many ironies. Perhaps, there is some justification for the recent attacks on substance, for, if the mechanical idea of 'inert pushy core' was dead in philosophy, it was very much alive in science and furnished its uncritical back-ground leading to the Newtonian idea of inert matter, with definite quantities of mass framed in uniform space and time, all three unconnected with each other and uninfluenced by each other. Einstein has opened the eyes of our scientific philosophers to the inadequacy of 'substance' and they proceed without hesitation to attribute its sins to philosophy, in entire ignorance of the fact that philosophy had transformed the old common-sense idea out of recognition long ago.

Let us cast a swift glance at history. Descartes defines substance as that which is clear and distinct. Descartes being a great mathematician is thinking of clear and distinct thought. For him sensory qualities are not clear and distinct, for they vary in a confused manner, and are the products of interaction between mind and body. Applying this criterion of intelligibility interpreted in this manner he arrived

at the two substances of mind and matter. Mind and matter are clear and distinct, because, says Descartes, they have their essence within themselves and therefore need nothing out-side of themselves to become intelligible. Here is a germ of thought destined to play a great part in all future philosophy—again a medieval heritage. Substance is that which has its essence within itself. Substance is self-existent and therefore self-explanatory. Now all particular things in the universe go beyond themselves for their very being. They take us beyond themselves to electron or radiation, state or family, beauty or goodness to become intelligible. Now this process must stop somewhere, if thought is to be satisfied. If we pursue particular connections, causal, or cosmological, we are landed in an infinite regress. There must be a point of view which shall include all causal series, and from another dimension it may be, give us a glimpse of a self-existent and self-explanatory principle. This is substance. Now Descartes thought that mind and matter were substances, their essence being respectively thought and extension. It is not clear whether this view is yet outworn. Taking thought as self-consciousness possessed by a being who is a self in nature and constitution, and taking extension as space, it is clear that modern thought has not yet got beyond these positions. Recent extravagances of psychology cannot obscure the fact that the human mind is a self, or has in it to become a self which can reflect on itself and the objects of its experience, and this power puts a gulf between it and the animal. Recent physical speculations on space-time are not far removed from the Cartesian idea of matter as extension. Analysis of men-

tal events and physical events forces us to postulate mental agency and space-time material. It is as impossible to account for physical events without space-time, as to account for mental events without mind. That is to say, mental agency, and "matter" interpreted as space-time obeying Maxwell's equations are categories or operative principles of unity. If you think of these categories as existing apart from their concrete embodiments in particular situations, mind apart from sensations, feeling and impulse, matter apart from mass, radiation and motion, they become the mysterious and unnecessary entities which modern thought repudiates. But as W. James pointed out long ago, sensation, feeling and impulse do not float in the air; and mass, radiation and motion, are not isolated phenomena unconnected with each other; they are forms of one primordial 'matter'. Mind operates through sensation and every event occurs in the matrices of matter. Behind the modern repudiation of substance and other categories, lies a strange inability to rise above single and flat dimensions. Analysing events, it is found easy to put them side by side in endless series of minute nothings. Analysing mind, it is found easy to put sensations and their after-effects side by side in a series. And desperate expedients are perforce sought to fill up the gaps in the two kinds of series. A 'compact series' of infinitely divisible units in matter, and "mnemic phenomena" in mind, are supposed to heal the breach and cover the paradox. The error lies in what may be called the *fallacy of single dimensions*. Realism thinks of things in single planes. Units of the same kind are intelligible but what constitutes them units are also units. The physical object is a complex of

sensa and the unity that holds the sensa together is also a complex of sensa. What constitutes a unity or a series is supposed to consist of the units of the object of the series. Denial of substance lies in the inability to rise above the series and observe its unity, which lies in a different dimension denoted by the words, *underlies or operates through*. Reality is thick, compact of more dimensions than one. Modern Realism is characterised by a "flat or thin" conception of reality. This is facilitated by its method of abstract analysis. If we make the units as small as possible, we are likely to ignore the common element, and stress its uniqueness. With reference to Hume's view of causation, Whitehead in his Presidential Address to the Aristotelian Society in 1922, points out that each single instant has a future significance beyond its spatio-temporal reference. The more we look for difference the more we shall find them, and the further away do we go from the underlying basis, the minuter and subtler becomes its presence in the discriminated unit. We find it difficult to perceive the self in sensation and matter in the event-particle. Their span becomes minute but they are there nevertheless. Even the barest sensation is somebody's awareness, even the unit of the Cantorian series has an element or aspect which renders it similar to its fellows in the series. The category of Substance as principle of synthesis is inescapable in the analysis of reality, and it cannot be reduced to subjective illusion with Hume and Russell. And intrinsic causal laws and mnemic phenomena are unavailing substitutes, as they are reduced to the same dimension as the units of which they are supposed to be the unity.

Neither Bergson nor Russell can do without substance as principle of synthesis. Bergson's *elan vital* is a creative energy taking many forms, it is one and continuous. But we cannot have the continuity without the unity. Every fragment of life has the same *elan vital* as its indwelling force. Russell's sensa and events require mind and "matter" as principles of unity. Sensa without minds that are aware, are as impossible as awareness without something to be aware of. Berkeley and Russell commit opposite fallacies, but the result is the same. If Berkeley resolves existents to percepts, Russell erects percepts into existents. Both expedients are unnecessary and unavailing.

Physics began with the common-sense notion of material substance as inert 'pushy' core. Its own inner necessity of development drove it to abandon trench after trench and approximate to the philosophical notion of matter as negativity, tension or strain involved in activity. First it abandoned secondary qualities, then it gave up continuous substance as uniform phenomena, and thought of matter as consisting of tiny lumps of the billiard ball variety. Now it has to abandon atoms and ether and retain only potentials. It has abandoned the uniform framework of space and time with the old continuous substance. It is no wonder that it appears as though substance has retreated from position to position until it is revealed as an illusory appearance. Hence the energy of repudiation. But it is clear that this process is only a process of refinement and not of gradual annihilation. What disappears is Locke's substrate, the common sense 'pushy' inert core. 'Pushy' is Dr. Whitehead's epithet for resistance. What remains is the principle of union. All event-parti-

cles obey as Russell puts it, *intrinsic causal laws*. If we are serious with intrinsic, causal, and law, we can only mean that all material events are forms of an underlying energy the conditions of whose appearance and change are determined by its own intrinsic nature. And the lesson of relativity is that space and time and matter are fused together in the closest union, so that energy taking form appears to us in space and time. The interval is time-like and space-like, but is not time and space. And recent developments of the quantum theories suggest that ultimate units of matter electrons and protons are not eternal and unique and self-existent bits. As Eddington puts it, the electrons may appear anywhere in a certain area of sub-ether. And as Russell admits, the same electrons may never appear again. That is to say, matter is to be thought of as energy appearing in fields, focussing themselves in centres. No two waves are the same, no two centres remain identical, but the pattern of wave and centre persists, so long as the distribution of stress and strain remains approximately the same in the neighbourhood. That is to say, electrons alone will not do and ether alone will not do. There is universal energy appearing in fountains or centres. Matter is identity in difference. And this identity of pattern and underlying energy is the principle of synthesis, physics is looking for. It is Substance. It is the source of the *intrinsic causal laws* of which Russell speaks. Substance as inert core has disappeared in physics, it disappeared in philosophy after Hume and Kant. But substance as category or principle of synthesis remains. The latest interpretation of physical substance brings it close to the philosophical notion of matter as negativity or tension.

HINDU VIEW OF CHRIST *

By Swami Iswarananda

It is said in the Shastras of the Hindus that the very place where the name of the Lord is uttered is holy, the person who utters and the person who hears are blessed. Hence it is, we have taken this opportunity of celebrating the nativity of Jesus Christ so that we may purify ourselves by uttering his holy name, by contemplating on his message and by meditating over his divine personality.

That being our object, it is not within our scope to digress into the historicity or otherwise of Jesus of Nazareth. For the aspirant whose sole object is the realization of spirituality, what is essential is the ideal itself and that the deity or the person whom he worships should be an embodiment of the ideal. Historical research has got its own value and is not to be slighted, nay, great harm as well as good has been done in the past through the creations of mythology, but we believe greater good will be done in future by sticking to historical facts and truths bare and simple. But if the ideal is true in itself it does not matter much to the seeker of the ideal whether the embodiment of it is historical or mythological. Further, there is no imitation without something real to imitate. There is no falsehood which does not pay homage to truth and in the midst of all the discussions about Christ's historicity, who can doubt for one moment the reality of the revelations and realisations of such a great soul? India,

the home of saints and sages and of great Avatars, has borne testimony again and again to the existence in flesh and blood of these man-gods on earth. We therefore understand him and worship him as one of those great manifestations of divinity that have descended to this earth in every epoch. Such great personalities manifesting in a lesser or greater degree the Divinity through the human form do appear on this earth again and again for the establishment of the Dharma. So says the scripture:

सदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥—

"Whenever virtue declines and vice prevails, then do I incarnate myself (on earth)."

And with the Hindus wherever such manifestations occur, whether in India or Palestine or Arabia, they feel that they must worship. It is in the blood of the Hindu to bow down in the presence of holiness and purity, irrespective of caste, creed, or colour. If they did not do it they would not be true to themselves, they could not be true to their own scriptures. For, has not Bhagawan Sri Krishna said:

यद् यद् विभूतिमत् सत्त्वं श्रीमदूर्जितमेवम् ।

तत्तदेवागच्छ त्वं मम तेजोऽशंसभवम् ॥

"Wherever you find a great soul of immense purity and power struggling to raise humanity, know that He is born of my own splendour and I am there working through him." The

Hindu therefore sees in Jesus of Nazareth none other than another manifestation of Bhagawan Krishna. There is nothing which blinds man so much from seeing truth as prejudice. Let us beware of it. "Light is good in whatever lamp it is burning. A rose is beautiful in whatever garden it may bloom; a star has the same radiance whether it shines from the east or west." Other religionists have yet to learn this lesson from the Hindus and it is gratifying to note that many in the West have begun to look upon Krishna, Buddha and Ramakrishna as divine incarnations and worship them as they do Jesus of Nazareth. It is a difficult thing for the Christians and Mahomedans to understand how it is possible for the same person to worship one and all deities and incarnations. That is because they have not yet grasped the great fundamental truth taught in our scriptures.—"*Ekam Sat Vipra Bahudha Vadanti*."—The supreme Deity is one though called by various names. To the Hindu, Shiva, Vishnu and Durga are not different gods, but they are the same one God in his different aspects. We, Hindus, are said to be polytheists. Undoubtedly we are. And why, because we are monists par-excellence. The Hindu never loses sight of the one that is the back-ground of the many, and so he can worship all gods on earth. There is, besides, the theory of Ishtam. A Hindu takes up for special worship and devotion one of such deities or incarnations of God as suits his own temperament and ideal. This is his chosen Deity or Ishtam and towards this Deity he gives his whole-hearted devotion. At the same time he does not despise any other aspect of God, nay, he worships them all, because it is his own Deity who exists in other

ways. In the words of Hanuman, the devotee of Rama:

श्रीनाथे जानकीनाथे अमेदः परमात्मनि ।

तथापि मम सर्वस्वः रामः कमललोचनः॥ "Krishna the Lord of Radha and Rama the Lord of Sita are one and the same as Paramatma or Supreme Lord, but yet the lotus-eyed Rama is my all in all."

Shri Ramakrishna used to compare this *Ishtanistha* with the attitude of a daughter-in-law in a Hindu house-hold. She reveres and respects her mother-in-law, father-in-law and other members of the family and serves them all with love. And yet, to her, her husband is all in all. He is her special lord and her relationship to him is different. If a Hindu therefore worships Christ no Christian need be puzzled; it is not due to lack of faith in his deity but due to a broader and deeper understanding of him. Nor need he hope that India is going to be converted to churchianity and its doctrines and dogmas. India had many Christs, before Jesus of Nazareth and after him, and when she finds one more such cast in the same mould and teaching the same truths she can understand and worship him. India believes not only in toleration, but in positive acceptance and she is glad that one more gem has been added to her vast ocean of spiritual treasures. "Our worship is unbounded and free, our salutations go to all God-like men of all ages and of all countries without distinction of caste, colour or creed. Our salutations go to all Prophets of the past and of the present and to all that may come in future. For, they are all manifestations of God," "so said Swami Vivekananda voicing the orthodox faith of the Hindu Dharma

Indeed, most of us cannot realise God except through these manifestations of

* A lecture delivered at Rajkot.

His. Our highest imaginative or intellectual descriptions of God are mere words without a content until we come across one who is the embodiment of the attributes of God, such as knowledge, love, purity, freedom, compassion, non-attachment, etc. Science declares that vibrations of light are everywhere and at all times but we do not catch the vibrations except through the lighted lamp, i.e., unless they are made manifest to our plane of perception through a concrete medium. It is true that even the meanest of us embodies that God, and that He is everywhere and in all creatures. But the Lord of the Universe is not seen and felt, is not made tangible to us unless He is reflected by one of these giant lamps of earth, the Christs or Avatars. Compare our conceptions of God with the character and attainments of these Buddhas, Krishnas and Christs and we will find that our conceptions fall far short of these gods on earth. It is through them that man gets a glimpse of the beyond. That is why Bhagawan Sri Krishna said: "He who knows in true light my divine birth and activities, attains immortality and becomes one with me." Jesus Christ said of himself in the same way: "I am the way, the truth and the life, no man cometh unto the Father but by me." ('Me' in this context means the Avatara or the Son of God in a special sense). And hence in another place he says: "He who hath seen the Son hath seen the Father." "If God were your father you would love me for I proceeded forth and came from God, neither came I of myself, but He sent me. I am the light of the world. He that followeth me shall not walk in darkness but shall have light of life. When ye have lifted up the Son of Man ye shall

find that I am He and that I do nothing of myself; but as my Father has taught me, I speak these things and he that seeth me seeth Him that sent me." Hence the necessity for worship of God in and through man. As long as man has not realised his own impersonal being, as long as he is himself a person with individuality, so long he is bound to see God as or through a person. The worship of the Personal God is a constitutional necessity of man.

And when Jesus of Nazareth came he came with a great message for all humanity. "Be thou perfect as the Father in heaven is perfect." Here is a call to humanity to attain to the perfection of Divinity. "The kingdom of heaven is within you." Aye, all perfection, all purity, freedom, bliss, knowledge, and immortality are all already buried in the human soul, nay, we are one with it, but due to our ignorance or Avidya we do not see it. "I and my Father in heaven are one," said Jesus in the same way as our Rishis said, "Aham Brahmasmi." And when this realisation comes, we attain to Mukti or freedom from all bondages and miseries, from all births and deaths. Hence Jesus taught, "Know the truth and the truth shall make you free." When does the truth become known?—When the heart is pure, when *Chitta Suddhi* is attained. And Jesus said: "Blessed are the pure in heart, for, they shall see God." अगोर्णीयान् महतो महीयान् आत्मास्य जन्तोर्निहितो गुहायाम् । तमक्रतुः पश्यति वीतशोको धातुप्रसादात् महिमानमात्मनः ॥ "This Atman smaller than the smallest and greater than the greatest dwells in the heart of the creatures. The desireless one, being free from grief, realises that glory of the Atman through the purity of the mind and the senses", says the

Kathopanishad. And this seeing of God and the realising of our perfection is to come here and now while in the body, not by going to some distant heaven above the clouds, after death. For "The kingdom of heaven is within you". "God is not the God of the dead, but of the living"—We are asked therefore to be Jivanmuktas, to attain to Mukti even while living in these bodies. And what great love of God he had! "Thou shalt love the Lord, thy God, with all thy heart and with all thy soul and with all thy mind,"—this is an example of supreme Bhakti. And such a man sees God in one and all and therefore loves them all. "I am in my Father, ye in me, I in you" and therefore the injunction—"Love thy neighbour as thyself." It is the same Atman that is in all and therefore the knowers of self love all beings as their own self. Compare this with what Bhagawan Sri Krishna said:

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न पूजयामि स च मे न पूजयति ॥—

"He who sees me in all things and sees all things in me, he never becomes separated from me, nor do I become separated from him." And Jesus therefore could love even the publicans and the sinners and when others protested he said to them: "The son of man is come to seek and to save that which was lost." And he who was worshipped and idolised by thousands of his countrymen, even he was the servant of all beings. He washed the feet of his own disciples who were like servants unto him and wiped them with his own towel and then said to them: "Ye call me master and Lord and ye say well, so I am. If I, then, your Lord and master have washed your feet, you also ought to wash one another's feet. For, I have given you an example that you should

do as I have done to you." This picture brings before our mind that other vision of Bhagawan Krishna, the Lord of all beings, serving as the humble charioteer of Arjuna in the battle-field of Kurukshetra. The disciples thought that Jesus was too great to be approached by ordinary mortals and when children came, they would not allow them to come near him and then he said to them: "Allow little children to come unto me. Those who are of the kingdom of heaven are like little babes and except ye become like babes, ye shall not enter therein." Every one knows how in our Shastras the Paramahansas are described as *bālavat*, like children, without guile, simple, open-hearted, unsuspecting and pure and they alone realise God. And though he was worshipped by thousands around him, he said: "If I glorify myself, my glory is nothing. It is the Father that glorifies me." There you have an example of utter humility and renunciation. No credit for himself but all belongs to God, for, Jesus realised that he was not the *Karta* or the doer, and he said: "It is the Father that doeth the works." He was only an instrument in the hands of God. Thus He was the supreme illustration of renunciation, that is taught in the Bhagavad Gita, in the midst of intense activity. And he was himself a Tyagi of no mean order. He had given up all for the Lord. "The foxes have holes, the birds in the air have nests, but the Son of Man hath nowhere to lay his head." He was a homeless wanderer with no attachment whatever, preaching and teaching wherever he went, accepting what ever came to him by way of a morsel of coarse food, never taking care for the morrow. "Seek ye not what ye shall eat, or what ye shall drink, neither be ye

of doubtful mind. Your Father knoweth ye have need of these things. Seek ye the kingdom of God and all these things shall be added unto you." Jesus had completely given up his mind to God and never doubted God will ever cease to care for him. For, is it not said in the Gita: अनन्यश्चित्तयन्तो मां ये जनाः पर्युपासते । तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहं ॥

"Those who without any other thought, constantly think of me and worship me, ever dwelling in me,—I look after all their wants." And again, "Who are my father and mother? Those who do the will of God. They alone are my relations"—in the same way as Sankara said,—
माता च पार्वती देवी पिता देवो महेश्वरः
बान्धवाः शिवभक्ताश्च स्वदेशो भुवनत्रयं ॥

"Parvati is my mother and Siva is my father; my relations are the devotees of Siva and my native land, all the three worlds." Thus we see, Jesus was a prince amongst Sannyasins and he told his disciples and followers: "Thou shalt renounce all if thou wilt be my disciple," for, without Tyaga no man realised God :

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्व-
मानयुः ।

"Not by works, not by progeny, not by riches, but by renunciation alone is immortality attained." And Jesus said: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven." Verily, Jesus was uncompromising in his insistence on renunciation. God to him was not a sauce with which to season the enjoyments of this world. He loved God for His own sake and renounced all for it. Perhaps it may

may be too high an ideal for all to follow and we may be far away from the ideal, but we shall not bring down the ideal, just because we are not strong enough for it. It is true that this work-a-day world wants a lower ideal but then if the higher ideal is not there, the danger is that we lose sight entirely of the ideal. Compare the Christendom of the medieval age when across the length and breadth of Europe hordes of Christian monks wandered carrying the torch of religion and spirituality to the doors of the poor peasants as well as of the kings. Compare the religious fervour and enthusiasm of those days with the modern materialistic Europe in which there is no room for renunciation. Jesus Christ knew perfectly well what he was about. For, he says: "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." And so he would not allow the least whittling down of his ideal. The world always stands in need of a band of men who shall renounce everything for the sake of God; where there were many Sukas, there alone you find one Janaka. But at the same time, Jesus was not without a message for the masses, simple teachings, but very fiery and forcible, which we find in the sermon on the mount. There he insists upon the practice of truthfulness, chastity, forgiveness, love, unselfishness and a lot of other things. If one is to realize the full spirit of the Lord's life and message one should go directly into the Gospels and then one will know what a blessed life it was. May the blessings of the Lord be upon us. May He open our heart to truth. May the Lord abide with us and may we abide ever and ever in Him.

WHAT IS YOGA?

By a Seeker after Truth

Yoga is the union of the soul of man with the Universal Soul or God. It is the finding of self-poise based on self-conquest. As calm comes after a storm, equilibrium comes after incessant strife. Yoga is achieved by stern inner discipline and self purification. It is self-realisation. It is liberation from birth and death and the pairs of opposites which bind man to his body. Hunger for eternal life must precede the state of self-realisation which will not come with the mere desire. Material wealth and glamour and earthly glory cannot appease this hunger. It is a spiritual experience that true and lasting wealth is pure and overflowing love. One who is rich in love is truly rich but one poor in love is indeed poor. He who has much but gives nothing cannot long be happy. He will be crushed and choked by the weight of his possessions like a fly sunk in honey. The secret of happiness lies in distributing it. It cannot be kept and stored in a particular place any more than sunshine can be locked in a particular area. The great Buddha spoke as follows about the personal traits of a man to whom self-realisation is possible:

"To be long-suffering and meek,
To abhor and cease from evil,
Not to be weary in well-doing;
—This is the greatest blessing.
To be gentle and patient
under reproof;
To be pure and temperate;
—This is the greatest blessing."

According to Edmund Burke, one of the greatest of the world's moral stal-

warts who merged his personality in humanity:—

"No man can lawfully govern himself according to his own will, much less can one person be governed by the will of another. All men are born in subjection, high and low, rulers and ruled, in subjection to a great immutable, pre-existent Law * * * * * antecedent to men's very existence, by which they are knit and connected in the eternal frame of the universe, out of which no one can stir. This great Law does not arise from men's convictions, conventions and vain institutions. Every good gift is of God: and He who has given the power and from Whom alone it originates will never suffer the exercise of it to be practised upon any less solid foundation than the power itself." This power can be no other than the power of divine love or spiritual force which is the cause of creation and which is the eternal force ruling the universe.

Yoga is the attainment, the realisation of this divine love. Very aptly therefore Emerson says, "Man is a god in ruins." Man separated himself from God and fell owing to his first act of disobedience. He has to build himself afresh. Sri Krishna is called Yogiswara or the Lord of the Yogis since He is the incarnation of spiritual strength, harmony, love and beauty—all in one.

The mind is the highest possession of man. It is elastic, all-absorbing, vaster than the universe which it beholds and comprehends. Such a mind, with its latent powers, will never allow itself to

be fettered and kept down to feast long on material objects and sense-enjoyments. It must grow, it must expand because it has the seeds of infinity in it. It must soar higher and higher until it feels its oneness with the Master and Lord who invested it with infinite majesty and grandeur. Anything which tends to cripple the mind by torturing and enslaving it is bound to die and disappear, being the meanest and the worst of sins. The rightly constituted mind is ever conscious of the Infinite, because Divine power dwells in it and until the mind becomes completely expanded so as to become one with its Author it can have little rest. It can have no freedom. The individual mind must be merged in proper time in the cosmic mind as the dew drop eventually must find itself in the ocean.

"On earth there is nothing great
but man

In man there is nothing great
but mind"

Can we not add—

In mind there is nothing great but
the innate sense of Infinity—which
moved Milton to utter the grandest
truth in the lines—

"The mind is its own place
and in itself

Can make a Heaven of Hell,
a Hell of Heaven."

Shakespeare too expressed the same
idea—

"There is nothing as good or bad
But thinking makes it so"

And again the following verse points
to the same fact—

"Stone walls do not
a prison make,

Nor iron bars a cage;
Minds innocent and
cheerful take

That for a hermitage."

Sri Ramakrishna Paramahansa rose to a super-consciousness loftier than all ideas of good and bad which are in their own way so many golden and iron chains binding man. A perfect Yogi that he was, he could discover nothing bad in this world made by God. Full of overflowing Divine love he could see no evil in others. He was an embodiment of wisdom, renunciation and love. The human became verily the Divine. This is the true end and aim of Yoga.

What was possible for one man must be equally possible for all men. To attain the state which was possible for the Paramahansa, one must most sincerely and unceasingly pray with Mahomed the Prophet,—

"O God! give light to my heart, light to my hearing, light to my sight, light in my right, light in my left, light in my front, light in my back, light above me, light beneath me and make me a light."

The essence of this prayer is indeed the same as that of the time-honoured Gayatri Mantram taught by the ancient Rishis of India and it aims at union with the Creator of light and understanding. Jesus also emphasised the same truth when he said, "Love God thy Father with all thy heart, with all thy mind and with all thy soul and become perfect even as the Father in heaven is perfect."

The Paramahansa by dint of perseverance showed that self-realisation or union with God is possible and became the living synthesis of all that is best and highest in the world's four great religions—Hinduism, Buddhism, Christianity and Mahomedanism. In the Paramahansa, all religions naturally meet as all rivers meet the ocean. It was the Paramahansa's great and unique message that his beloved disciple

Swami Vivekananda delivered at the great Parliament of religions and attracted the minds of all thinking men in the world to a vision of the beautiful, the true, and the loving guardian of the universe. In his intense *samadhi* the Paramahansa was face to face with God. In his deep impressive silence which is the language of the gods he really taught his disciples and shaped

their spiritual lives. He lived as much in the spirit which is soul as in the mind which is matter. Spirit moves matter and soul enlightens mind. Achieving harmony between spirit and matter, and the soul and mind is Yoga proper and the greatest Yogi of the modern age is Sri Ramakrishna Paramahansa. May his loving example inspire and lead us!

SELECTIONS FROM THE ADHYATMA RAMAYANA

AYODHYA KANDA: CHAPTER IV

RAMA'S INSTRUCTION TO LAKSHMANA

—(Concluded)

देहेन्द्रियमनःप्राणबुद्ध्यादिभ्यो विलक्षणः ॥३८॥
आत्मा शुद्धः स्वयंज्योतिर्विकारी निराकृतिः

॥ ३९ ॥

देहेन्द्रियमनःप्राणबुद्ध्यादिभ्यः from body, senses, mind, Prana, intellect and others विलक्षणः distinct आत्मा Atman शुद्धः pure स्वयंज्योतिः self-effulgent अविकारी changeless निराकृतिः formless (भवति is)

38-39. The Atman, devoid of all limitations such as the body, senses, mind, Prana, intellect, etc., is pure, self-effulgent, changeless and formless.

यावदेहेन्द्रियप्राणैर्भिन्नत्वम् नात्मनोविदुः ॥३९॥

तावत्संसारदुःखौघैः पीड्यन्ते मृत्युसंयुताः ।

तस्मात्त्वं सर्वदा भिन्नमात्मानं हृदि भावय ॥ ४० ॥

यावत् as long as (जनाः men) देहेन्द्रियप्राणैः from the body, senses and Prana आत्मनः of the Atman भिन्नत्वं separateness न न विदुः do learn तवत् so long (ते they) मृत्युसंयुताः subject to death (सन्तः being) संसारदुःखौ-

घैः by the innumerable miseries of mundane existence पीड्यन्ते are distressed तस्मात् therefore त्वं you सर्वदा always आत्मानं Atman (देहादिभ्यः from the body, etc.,) भिन्नं separate (इति as) भावय regard.

39-40. As long as men do not learn that the Atman is separate from the body, sense and Prana, they are distressed by the innumerable miseries of mundane existence, being subject to death. Therefore regard the Atman always as separate from the body.

बुद्ध्यादिभ्यो बहिःसर्वमनुवर्तस्व माखिदः ।

भुजन्प्राणव्यमखिलं सुखं वा दुःखमेव वा ॥४१॥

(त्वं you) बुद्ध्यादिभ्यः from the intellect and the rest (अतिरिक्तः distinct इति thus जानन् knowing) बहिः external (i.e., duties of the world) सर्वं all अनुवर्तस्व perform (त्वं you) अखिलं all सुखं happiness वा or दुःखं misery वा or प्राणव्यं the unavoidable fate (i.e., Karma that has begun

to produce its effect) (इति एव भावयन् thinking in this way) भुञ्जन् undergoing मा do not खिदः feel sorry.

41. Knowing that your real self is distinct from the intellect and the rest, perform your duties in the world¹. Undergoing both the experiences of happiness and misery with the conviction that they are the decrees of unavoidable fate², do you remain unaffected by sorrow.

[1. Such a knowledge renders one free from attachment and its concomitant miseries. 2. Karma of man is divided into three groups-Prarabdha, Agami and Sanchita. Prarabdha is that which has already begun to bear fruit and hence unavoidable. After spiritual illumination the Sanchita Karma, i.e., the Karma that has not begun to bear fruit is burnt in the fire of knowledge and hence powerless to produce effect; and as the enlightened man works out his Prarabdha only (after knowledge) till the body falls, there is no Agami Karma (i.e., Karma to produce a fresh body after death) for him.]

प्राहपतितः कार्यं कुर्वन्नपि न लिप्यसे ।

बाह्ये सर्वत्र कर्तृत्वमावहन्नपि राघव ॥ ४२ ॥

राघव O Scion of Raghu's house त्वं you प्राहपतितः remaining in the flowing stream of worldly existence कार्यं functions कुर्वन् perform-

ing अपि though (तथा moreover) सर्वत्र all बाह्ये in external activities कर्तृत्वं agency आवहन् having अपि though कर्मफलैः by the fruits of actions न not लिप्यसे are affected.

42. Though remaining in the flowing stream of worldly existence discharging the functions appertaining to it and though bearing the agency of external activities, you (i.e., the real self) are not affected thereby.

अतः शुद्धस्वभावस्त्वं लिप्यसे न च कर्मभिः ।

एतन्मयोदितं कृत्स्नं हृदि भावय सर्वदा ॥ ४३ ॥

संसारदुःखं खिलं वाच्यसे न कदाचन ॥ ४४ ॥

अतः शुद्धस्वभावः whose inner nature is pure त्वं you कर्मभिः by actions न not लिप्यसे are tainted मया by me उदितं what was told कृत्स्नं all एतत् this (त्वं you) हृदि in the heart सर्वदा always भावय think (त्वं you) अखिलैः all संसारदुःखैः miseries of mundane existence कदाचन at any time न not वाच्यसे affected.

43-44 You whose inner nature is pure can never be tainted by actions. Think ever in your mind all that has been told by me. You will then be never affected by the miseries of mundane existence.

NOTES AND COMMENTS

MULAVIDYA NIRASA

Our readers are already aware that the book *Mulavidya Nirasa* written by Pandit Y. Subrahmanya Sharma of Bangalore City, has created a mild sensation in the circle of the erudite Sanskrit scholars. A criticism of this Sanskrit treatise, written by Mahamahopadhyaya Arthasastra Visarada Dr. R. Shamasastri was published in the May number of the present volume of the

Vedanta Kesari. A rejoinder to Dr. Sastry's criticism was received from the learned author of the book and published in the September issue of our Monthly. Again, two other rejoinders to the very same criticism of Dr. Shastri were received—one from Mr. C. T. Srinivasan, M.A., Asst. Lecturer in Philosophy, Annamalai University, Chidambaram, and another from Pandit S. Vittalsastri, *Vedanta Siromony*

(M. U.), Vidyavachaspati and Vedantavisarada of the Banivilas Institute, Bangalore, and both were given due publicity in the columns of the October number of our paper along with Dr. Shamasastri's reply to these rejoinders. The main issues have thus been duly discussed in the course of this long-drawn controversy. Besides, we published our own review of the book, written on our behalf by S. J. Kokileswar Sastry, Vidyaratna, M. A., Professor of Sanskrit and Philosophy, Calcutta University, in the November number of the *Vedanta Kesari*, and we are sure the readers have now got sufficient materials at their disposal to draw their own inference. Recently we received another rejoinder to Dr. Shamasastri's reply, from the learned author of the book for publication; but as already too many articles have been published on this subject and sufficient scope has been given to both the parties for the expression of their views, we regret we cannot publish any more articles in this connection for want of space.

THE SINGER WHO SET THE JUMNA ON FIRE

During the last decade music has come into very prominent notice in India's public life, not however by any remarkable improvements that have been made in its practice during the period, but by the innumerable riots and disturbances it has caused in many important cities of India. While music is generally considered by all men as one of the greatest gifts of God to man, and while most religions have accordingly given it a very important place in their scheme of devotions, it is unfortunately regarded by Muslims as a profane art, prohibited for the pious and fit to be excluded from all places of worship with a scrupulous care permitting no compromise. But in the opinion of the Hindus it is an unavoidable part of their worship and religious processions, and hence has arisen many a serious situation in this country due to the difference in the attitude of the two premier communities of India towards this art.

'Music before Mosques' has been one of the most common causes of the long series of communal riots in recent years. But whatever the opinion of the puritanical and rigidly orthodox Muslim of the past as well as of the present might be, it is undoubtedly a fact that some at least among the most cultured and pious adherents of the Islamic faith have been liberal patrons of this art. Such was Akbar, the greatest of Muslim rulers of India, with whom is associated the name of Tansen the most renowned among all the musicians of his country. We give below a brief life-sketch of this great musician and his relation with his royal patron, as summarised from an article appearing on him in a recent issue of *The Advance*.

Tansen was the son of a Brahmin of Gwalior named Panda Mukrand. It is said that his birth was the result of the blessings of a pious Sufi Saint, Hazarat Shah Mohammad Ghouse, on his father. Tansen showed signs of his musical talents even at an early age. When he was about five he began to sing melodiously and his melodious tunes immediately attracted the attention of his elders. He was taken to his father's Muslim Guru and his musical proclivities were brought to the notice of that Pir. The Pir who was chewing his betel leaves at that time, invoked the blessings of God upon Tansen and put a little Pan from his mouth into the boy's. The boy therefore lost his caste and the Brahmin father could not take him back. He left him with the Pir and contented himself by seeing his son whenever he went to pay his respects to his Muslim Guru. Tansen was thus converted into the Islamic faith.

He received his education from some of the famous music masters of the day. He first took up service in the Durbar of Raja Ram Chand of Rewa, but his name as an unrivalled singer and musician reached the ears of the Emperor Akbar who invited Tansen to his Court. Tansen went to Akbar's Court in great glee and expectation, and Akbar found him skilled and accomplished beyond his expectation. He was given a present

of two lakhs of rupees on the first day of his performance. He rose high in position and came to be recognised as one of the Nine Gems of Akbar's Court. He was not only a renowned singer, but also a ready wit and quick humourist. When he was for the first time presented at Akbar's Court at Agra, the Emperor asked him what was the reward of this art of music and what benefits it conferred on its votaries. Tansen answered boldly with great respect, "Your Majesty, what can be a greater reward for this art than my good fortune to bask in your royal sun-shine? This art has enabled me to pay my humble respects at your royal threshold. I do not desire any greater reward."

His wonderful tact and divine singing enamoured one and all who heard him and the Emperor would always keep him in his company in Court sports, in hunts and expeditions. Akbar's foster-brother, Zin Khan, was a skilled musician and was reputed to have fascinated and ensnared the wild deer of the forest with his melodious voice which brought them in ecstasy near the songster. The Emperor desired Tansen to excel Zin Khan. He then gave them an extraordinary exhibition of his special Deepak Rag. He sang standing with his waist immersed in the waters of the Jumna, and his singing is said to have fanned the water to fire. Jala-luddin Sherani describes this wonderful display as follows: "After a short while the singing of Tansen in water created such a stir in water that the spectators actually witnessed the flames of fire rising in the sky round Tansen. They rose to the sky and we witnessed the water actually boiling. We thought the water of the river would boil up and

Jumna would remain bare and empty. All spectators trembled in the presence of this awful splendour. On the command of Akbar, Tansen finished his 'rag' and came out of the water. It took good time for the spectacles to fade." Innumerable are the legends of his marvellous powers of singing and most melodious voice he possessed. It is authoritatively said that when Tansen sang special songs in the evenings and mornings on the banks of the river, fishes would jump out of water and lie on land as if ensnared. When he sang in forests poisonous serpents and other wild creatures surrounded him and lay lulled to sleep and unconscious by the magic of his music.

Tansen is credited by Abul Fazal with having introduced great developments into this art. Conservative Hindu musicians however take a different view and accuse him of having falsified the traditional 'rags' two of which, Hindal and Megh, have disappeared since that time. It would seem possible that he may have violated the ancient Hindu canons and sought to modernise his art by making changes to suit Muslim taste.

He lies buried in a Muslim holy ground near Gwalior with a tamarind tree, bare and stripped of leaves and flowers, growing by the side of his tomb. An annual festival is held on the spot where celebrated musicians from many parts of India gather on that day and give exhibitions of their skill in honour of the greatest musician of Hindustan. They pluck leaves and flowers of that tamarind tree and eat them with the greatest relish in the full belief that its eating will improve their musical talent and skill.

NEWS AND REPORTS

The Passing away of Swami Yogeshananda

It is with deep sorrow that we record the passing away of Swami Yogeshananda on the 18th of September last at Uttarkashi in the Himalayas. The Swami's original name was Henry Pelikan. Happening to lose faith in the professions of so-called religion, he left his home in Czechoslovakia while yet young; and after passing through many countries of Europe, settled finally in a socialistic colony in America. One day, at San Francisco, he had occasion to listen to a lecture of Swami Prakashananda. The Vedantic ideals appealed strongly to his heart that had long been yearning for the Unknown, and he forthwith dedicated himself to the work of the Vedanta Centre there. After ten years of strenuous activity as well as intense meditation in the beautiful hill retreat, Shanti Ashrama, Prashanta—as he was lovingly called by Swami Prakashananda—arrived in India in 1927, and in due course took the vows of *Brahmacharya* and *Sannyasa*. His sweet disposition won the love of all, while his knowledge of arts and crafts proved a means of service wherever he went. He quickly picked up Bengali and adapted himself with ease to all new conditions. India was to him the land of spirituality and he visited Kedarnath and Badrinarayan in addition to numbers of other places of pilgrimage. Twice he stayed in the Advaita Ashrama, Mayavati, and in Hrishikesh. From Hrishikesh, last time, he proceeded to Uttarkashi for spiritual practices. There he got an attack of typhoid, from which he did not recover. Adventurous to the very end, and burning with a passion for *Tapasya*, he had the rare privilege of spending his last days in the most holy of places, ever dear to the Sadhu's heart. May his soul rest in Peace!

Sri Ramakrishna Ashrama, Wellawatta, Colombo

At the request of some leading Hindu residents of Colombo, Srimat Swami Sharvananda, President, Ramakrishna Mission (Ceylon Branch) arrived at Colombo on 10-10-30 accompanied by Swami Pranaveshananda, with a view to open a new centre in the premier city of Ceylon. In pursuance of a resolution passed by the Board of Management of the R. K. Mission (Ceylon Branch) on 20-10-30 it was decided that a new Ashrama should be opened at Colombo and accordingly a house named 'Kamalya' at Hamer's Avenue, Wellawatta was rented for the purpose.

The inauguration ceremony was performed by Swami Sharvananda on 22-10-30 and photos of Bhagavan Sri Ramakrishna, Holy Mother and Swami Vivekananda were installed and worshipped. More than 100 members, friends and sympathisers of the Mission attended the opening ceremony on the 23-10-30. Swami Vipulananda, Secretary, submitted an account of the work done by the Mission in the Island. After suitable speeches delivered by Swami Sharvananda, Proctors Messrs C. Perumal Pillai and S. Somasundaram the function came to a close with the distribution of Prasadam.

Swami Ghanananda, Vice-President of the Mission (Ceylon Branch) has been placed in charge of the new Ashrama.

Activities of Srimat Swami Sharvananda in Ceylon

Srimat Swami Sharvananda stayed about a month at Colombo from 10-10-30. He was the guest of the Vivekananda Society till the 21st October. During his stay, he was

invited by various associations and public bodies to speak on several subjects. The Vivekananda Society, Y.M.C.A., Young Men's Buddhists' Association, Hindu Students' Movement, Ananda College, University College, Subodh Vilas Sabha, Law College, Youth Lodge of Theosophical Society were amongst them. He spoke on "Devotional Practices", "Self-realisation through Service", "Cultural Heritage of India", "Message of the Bhagavadgita", "God, Soul and Matter", "Religion in National Reconstruction", "Ideals of Students' life", "Symbolism in Religion", "Significance of Mantras", "Yogic Conception of Health", "Universal Religion", and other subjects. His lectures, as usual, commanded a very good audience, at all the places.

Swami Sharvananda was invited also by Y.M.H.A., Nawalapitiya where he spoke on "Our Present Needs".

On the 10th November Swami Sharvananda accompanied by Swamis Ghanananda and Vipulananda reached Trincomalee at the invitation of the public there. They were received at the station by Proctor M. Somanath Pillai, A.V.L., and others and taken in procession to the town to attend a welcome meeting. Swami Sharvananda spoke a few words in reply to the welcome. On the 11th Swami Ghanananda delivered the inaugural address at the Literary and Debating Society of the R. K. Mission English School at Trincomalee. On the same day he spoke also on "Sri Ramakrishna As an Incarnation of Hindu Genius" which was translated sentence by sentence in Tamil by Mr. Chinnathambi. Swami Sharvanandaji spoke on the "Message of the Bhagavadgita" on the

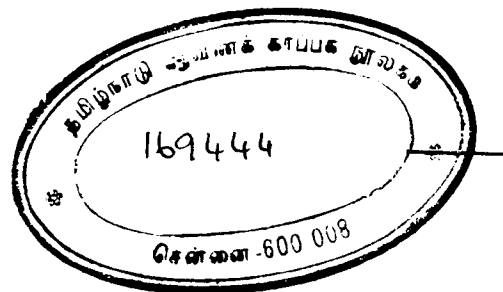
12th, a Tamil reading of which was given by Swami Vipulananda.

The Swamis started for Batticaloa on the 14th November. They were received by the representatives of the Hindu public and welcomed at a public meeting held in the Vivekananda Hall. Swami Sharvanandaji was given an address of welcome by the members of the Shivananda Library, Batticaloa and taken in procession to the Vivekananda Hall where he spoke on "Ramakrishna and Harmony of Religions." The lecture was attended by a very large audience consisting of the members of various communities.

Swami Sharvanandaji left for India on the 18th November.

Nobel Prize for Sir C. V. Raman

We offer our hearty congratulations to Sir Chandrasekhar Venkata Raman, at present Sir Tarak Nath Palit Professor of Physics of the Calcutta University, on the signal honour he has received from the Swedish Academy. He is the first scientist in Asia to receive the Nobel Prize in Physics, and his name ranks today with such celebrities as Rontgen, Rayleigh, Marconi, and Einstein. A few days back he was awarded the Hughes Medal of the Royal Society of London. This award of the Nobel Prize in Physics for 1929, the world's blue ribbon, to Dr. C. V. Raman is a fitting recognition of his splendid contribution to Science, that lies in his researches in Acoustics, particularly in the theory of Indian musical instruments, and in his studies in the molecular scattering of light. Needless to say, his well-earned international reputation has considerably raised his motherland in the eyes of the world.



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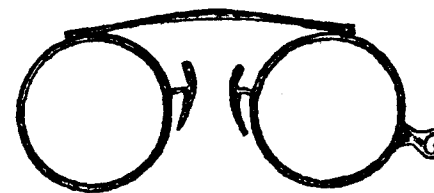
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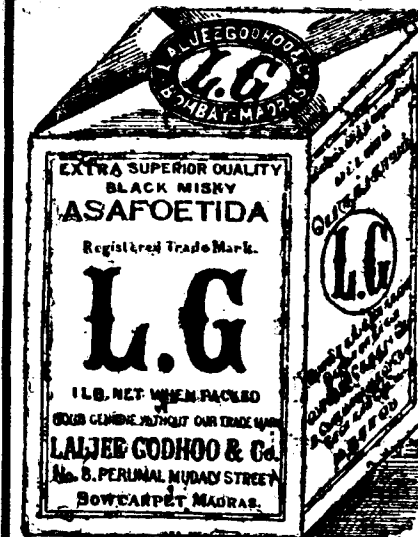
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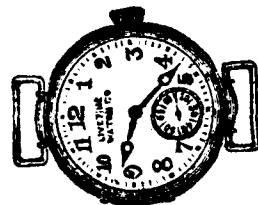
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