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Vol. XVII

1930 AUGUST

No. 4

CONTENTS

	PAGE
Prayer	... 121
Renascent India—I	... 122
The Ethical Goal of the Hindus	
By Mahamahopadhyaya Arthasastra Visarada	
Dr. R. Shamasastri, Ph. D.	... 127
The Samkhya System	
By K. S. Ramaswami Sastri, B.A., B.L.	... 129
Sri Ananthawar : The Typical Sri Vaishnavaita	
By A. Srinivashachariar, B.A., L.T.	... 134
Religion and Civilisation	
By S. S. Suryanarayana Sastri, M.A., B.Sc., Bar-at-Law	
Reader in Philosophy, Madras University	... 142
The Ideal and the Means to Realise It	
By Swami Devatmananda	... 145
Essentials of Spiritual Life	
By A Seeker After Truth	... 150
Selections from the Adhyatma Ramayana	... 152
Notes and Comments	... 153
Reviews and Notices	... 157
New and Reports	... 158



(2)

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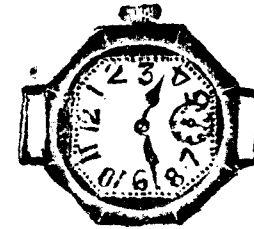
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AUGUST 1930

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PRAYER

ॐ

उदीर्गरेसारदवःगुगुच्छिणि

क्षणेन निर्वाप्य परं च निर्वृतिम् ।

प्रयच्छति त्वच्चरणारुणाम्बुज-

द्रयानुगागमृतसिन्युशीकरः ॥

त्रिलासविक्रान्तपरावगलय

नमस्यदातिक्षणे कृतक्षणम् ।

धनं मदीयं तव पादपङ्कजं

कदातु साक्षात्करवाणि चक्षुषा ? ॥

A particle of the ambrosial ocean of love for Thy red lotus-feet bestows the Supreme Bliss, having in no time extinguished the mighty forest-fire of Samsara (cycle of births and deaths).

When shall I see with my physical eyes Thy lotus-feet which are my wealth, which readily remove the distress of the worshippers and which playfully pervade the whole universe (both high and low) which has in them its resting place?

YAMUNACHARYA

RENASCENT INDIA—I

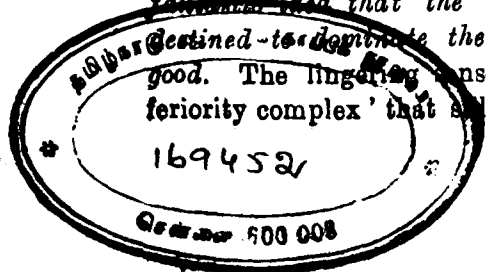
IN the history of every nation there is witnessed from time to time a series of unexpected events which create a new ferment of thought and aspiration that ultimately give a definite shape to its life and activity. This is a characteristic feature of human history; for a succession of incidents of a political nature very often brings about a sudden mental turn-over, opens out a new vista of life and drives the people to look at the environmental circumstances and their positions in life from quite a new perspective. This happens with a greater consequence generally in the case of a nation or a race that has already slumbered away many centuries under the hypnotic spell of a cultural or political domination of an alien Power. The soul of Asia was never so deeply stirred as when the Abyssinians—the so-called uncultured barbarians of the East, inflicted in 1896 a crushing defeat upon the highly trained and disciplined army of the Italians, one of the proudest races in the Western world. The whole eye of the East was turned on that historic incident. It revealed to the Oriental mind the potential greatness of the Eastern genius and for the first time gave a rude shock to the ~~fantastic idea~~ *fantastic idea* that the West is destined to dominate the East for good. The lingering sense of 'inferiority complex' that all obscure-

ed the vision of the Asiatic people was dissipated when in the year 1904 a handful of the Japanese—considered till then as a barbarian race nestled in the tiny little island-home of the East, sealed the destiny of the Tsarian autocracy in the Eastern world by defeating the largest of the Russian armies at every point on land and sea. The Russo-Japanese war has proved to be a turning-point in the history of the Asiatic people as a whole. Nothing has been more instinct with a deep racial significance than this ignominious defeat of one of the biggest of the Western powers at the hands of a small but disciplined army of an Eastern race. The East woke up to a sense of racial pride and her potential greatness. The eye was opened to the infinite possibilities of her soul that had slumbered too long under the false sense of inferiority. A new ferment was thus created in the life of the Oriental world and an unprecedented stirring was felt from one end of Asia to the other. China and Turkey, Persia and Afghanistan felt the quickening of a new life and today they are marching abreast of other great powers of the world. Everywhere the event of 1904 left a profound impress upon the national consciousness of each one of the Eastern nations, great or small, and was read with a newer light and significance.

n fact it was the succession of these historic events that set the Eastern world in motion and started the race-movements which are by slow degrees, seeking their fulfilment in the knitting of the destinies of the Eastern people on a basis of cultural and racial affinity and political federation.

India, it must be remembered, was not dead to these novel conditions and influences. A spirit of buoyant optimism began to dawn upon her. She felt a tremendous urge from within to cast abroad her spirit and set her seal on the world. But she woke to find a new and alien environment and herself bound in all her limbs by manifold minute bonds,—bonds self-woven by her past and bonds recently imposed from outside. At the back of this conscious awakening of the Indian soul, we witness a subtle interplay of some active forces brought on the stage by the contact of the East with the Western thought and culture. The political subjection of India is not merely a fluky stroke of British diplomacy. It is the natural sequence of a period of decline marked by political anarchy giving the European adventure its chance, a woful lack of creative genius in art and philosophy, a slumber of scientific and critical mind and a complete set-back in spiritual idealism. But the contact created a new emotion and new opportunities, and the soul of India began to gather its scattered forces and seek new directions in the light of the modern knowledge and ideas

and its past culture. The history and philosophy, art and science, literature and poetry of the West began to spread in India through their translations, and Bengal became the centre of this new creative movement and 'the chief testing crucible, as it were, of the whole of India'. For though there was much activity of production in other provinces, it was from Bengal that the new creative ideas had their definite beginnings and gave shape to the varied forms of Indian aspiration. Under this creative impulse Indian music, art, history, archaeology, philosophy and medicine began to come to their own and the Indian schools of physics, chemistry, mathematics, geology and botany also showed unmistakable signs of arriving at manhood and taking front-bench seats in the world's academic halls. A spirit of nationalism marked all the varied phases of India's collective aspiration—a love for the rejuvenation of the old knowledge and experience in all its depth and fulness. Many great souls appeared on the Indian stage and their contribution to the growth of India's national consciousness can hardly be over-estimated. We find, specially in Bengal, at this period a brilliant galaxy of patriotic writers who poured out their whole soul into the sacred task of remodelling Indian life and thought in the light of modern progressive ideas without breaking with the organic life of our cultural past. The new energy that eddied within the bounds of India ushered in an intellectual



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renaissance of a liberalising type that characterises the maiden enthusiasm of a soul rising from age-long torpidity and the dead weight of useless forms. The nineteenth century is indeed India's period of transition; and it is a recognised feature of human history that such a period of transition from the old to the new carries with it an ebb and flow of character and ideals. Such was exactly the case with India. Along with an insistent demand for the recovery of the lost ancient literatures and other historic monuments of Indian culture, there was noticed side by side a violent reactionary zeal for the complete westernisation of Indian outlook. *It was in fact in this climacteric struggle between the two schools of thought that Modern India was born.* National life is no less complex than the life of an individual. When the latent genius of a nation is stimulated, it must seek an expression in a variety of ways; and its fulfilment naturally involves a process of active interaction of all the forces of life; and the re-shaping of its philosophical, artistic, cultural, social and religious forms by the rejuvenescent soul is the inevitable upshot of such an inner struggle for self-expression. And when these forms so shaped and moulded in the light of modern thought reflect the truths which the old expressed, the collective life is rightly set on the track of progress. But in the strain and stress of the new ideals the national mind not unoften recoils from the profound obscurity to play

with the fret and fume and facile radiances of the surface, and a confusion of thought comes but as a natural sequence. For it is almost an impossibility to foresee in a period which is crammed with changes and excitement what exact forms the new creation will take.

But it is a distinctive characteristic of the history of India's cultural evolution that all the great movements of thought in the land have invariably been preceded by a great religious upheaval, and as such, all attempts for social reconstruction in India have originated from a resurgent life of spiritual enthusiasm. In fact every aspect of life has more or less been tinctured with the vision of a spiritual idealism, and received a fresh accession of energy for a fuller and more comprehensive growth and development. With the new awakening the genius of the Indian race visualised the inner unity of life and recalled to itself the rich heritage of the past that 'the inner spirit is indeed one, that there is a secret spirit, a divine reality, in which we are all one on earth and that the human race and the human being are the means by which it will progressively reveal itself here, with a growing attempt to live out this knowledge and bring about a kingdom of this divine spirit upon earth.' The world was indeed waiting for this great idea; and the Indian renaissance was ushered into being with a glowing vision of human unity based upon *'the realisation by the individual that only in the life of*

his fellow-men is his own life complete, *the realisation by the race that only on the free and full life of the individual can its own perfection and permanent happiness be founded*'. Thus the impact of Western culture served to remove the encrustations of ages that had gathered upon the spiritual wisdom of the Indian race, and brought into vigorous play all the latent sparks of its genius.

The great religious movements that sprang into existence at this time were but symbolic of the new stirring that India felt at the central core of her being. The Brahma Samaj based on a 'compromise of Eastern religious rationalism and the English unitarianism' had as its background the Vedantic inspiration to meet the two distinctive lines of thought. And its immediate utility was to stay the sweeping changes of ideas and forms which the Occidental philosophy of life meant to bring about with all its vigorous aggressiveness. But it must be admitted that this Brahmoism touched only the fringe of Indian society and the time was ripe for the advent of another wave of religious upheaval that must respond to the lofty ideal of our social being and draw out a new order of life that with its awakening vision of the past must blend in it the ideas of the modern age. Hinduism found its staunchest champions in some of the best minds of India, who with their masterly philosophical expositions turned the tide of religious thought into a new

channel and brought into sun-shine the long-forgotten riches of India's spiritual life. The Arya Samaj in the Punjab rallied to its fold those stalwarts of Hindustan who stood for a progressive idealism based on a fresh interpretation of the Vedic truths. This movement has done much towards liberalising the Hindu opinion and served as a check to the blind orthodoxy that for centuries corroded into the vitals of Hindu social organism. The Theosophical movement was none the less a powerful factor to arrest the gradual westernisation of Indian outlook and attempted in its own way to synthesise the cultures of the two worlds. It cannot be gainsaid that every movement, great or small, that springs into being in response to the call of the time-spirit has a value of its own and its claim to permanent stability and usefulness can be judged only by the nature of the contribution it makes to the cosmic good of humanity. And it is a truism that any movement in India that fails to be in tune with the lofty traditions of the cultural life and gravitates towards a narrow-souled sectarianism with the slow process of time, cannot for long retain its foothold in the collective aspiration of her people. And this has been the inevitable lot of many great movements that have adorned the spectrum of Indian life. In the present renaissance in India most of these great religious movements represented a struggle and a compromise between the two conflicting ideals of the East and the West

at a period of her greatest crisis. But India needed a bolder and more comprehensive outlook on life quite in accord with the true instincts of her spiritual being. For, to rouse the Indian race to its manhood and to the consciousness of its infinite potentiality, the glory of Hinduism and its possibilities must be held before the vision of the people in and through the lives of gigantic personalities who have lived and realised the lofty ideal of India's spiritual life. Moreover, the universalism of our religious outlook must not be straitened to serve any sectarian or parochial interests, for in that case it shall lose all its significance and stultify its promise of infinite expansion and possibility. It would not therefore be an exaggeration to say that the manhood of India rose to the full stature of its glory when at the trumpet-call of Swami Vivekananda Hinduism appeared on the stage on a new role. The movement associated with the names of Sri Ramakrishna and Swami Vivekananda embraces all the phases of Hindu social aspiration and its importance lies, as Mr. Aurobindo Ghosh once pithily said, in 'a very wide synthesis of past religious motives and spiritual experience topped by a reaffirmation of the old asceticism and monasticism, but with new living strands in it and combined with a strong humanitarianism and zeal of missionary expansion'. Needless to say, the activities of the Christian missionaries who carried on their work un-

trammelled by any counteracting movement in the early years of the British rule in India, received a rude shock with the growth of these indigenous movements. For at the outset the eyes of the people obsessed with the glamour of a new light failed to see the intrinsic worth of their own life and thought and caught only the radiance of the incoming culture with all the zeal of a new convert. The result was a complete social disruption. Many an Indian soul jumped to the other extreme and embraced Christianity and learned to denounce Hinduism as nothing short of a huge bundle of superstition 'adding only to the general burden of life borne by humanity in its struggle for existence'. But Hinduism with its bold audacity of spiritual intuition recovered its own ground and came forth once more to reorganise the social life and aspiration quite on a new line that harmonised the old and the new, and gave an impetus to the collective life for a definite shape and direction and made a bid once more for governing the life and aspiration of the rest of the mankind with its comprehensive cultural outlook. As a matter of fact the Indian renaissance of the 19th century is not, as some wrongly suppose, the birth of a new spirit divorced from the spiritual tradition of the race but is the emerging out into light and freshness, of the innate richness of India's cultural wisdom with the removal of the accretions of ages through the impact of Western civilisation. It created new opportunities for the Indian genius to come into its own and to reveal before humanity a new world of thought destined to spiritualise the aims and aspirations of the rest of humanity.

THE ETHICAL GOAL OF THE HINDUS

By Mahamahopadhyaya Arthashastra Visarada
Dr. R. Shamasastri, Ph. D.

“WHAT is Dharma?” is a question that is more easily put than answered. Speaking of the difficulty of answering the question, the Mahabharata says that “The Vedas differ; the Smritis differ; different are the views of founders of religious and philosophical systems; there is not a single sage whose views are acceptable to all; after all the real nature of Dharma is hidden in a cave.”

The word “Dharma” is derived from the root *dhri*, to protect. Accordingly it means an act which, when done, is not only beneficial to the doer himself, but also conducive to the well-being of the society, of which he is a member. It is tantamount to saying that an action deserves to be called Dharma or good, only when its end proves beneficial to all. Then the question that crops up is: “What is the end that man has to aim at?” The end that is generally aspired for is of two kinds:—One is worldly and the other spiritual. The worldly end resolves itself into five forms:—physical well-being, intellectual well-being, economical, social and political well being. Accordingly activity is to be directed so as to serve this five-fold purpose. Besides serving the worldly purpose, it has also to serve the spiritual end.

It is neither pleasure nor utility that ought to be the sole incentive for work. In common with beasts man undertakes work either for pleasure or utility. Lower pleasure or immediate utility as the end of life is always condemned by the Hindus. In their view the purpose

of learning is to purge man of his beastly nature or tendency to seek lower pleasure or immediate utility. Though man is endowed with the faculty of intuition enabling him to distinguish between good and bad and pleasure and pain, reliance upon intuition as a safe guide is sure to wreck his life. Hence the ancient Hindus have once for all rejected the Intuitive, Hedonistic, and Utilitarian theories of Ethics, and laid emphasis on the importance of spiritual learning as a safe guide in life's activity.

There are three schools of Ethics, one higher than the other. All equally regard learning as the sole means of disciplining or chastening man in his life's activity. They are the Mimamsakas and the realists and the idealists. The Mimamsakas define Dharma as a command to do an act, social or religious. The command is conveyed through a verb in imperative mood in secular or religious writings or speech. This is the literal meaning of the 2nd Sutra of the first Adhyaya of the Purva Mimamsa Sutras, where Dharma is defined as a command (*chodana*). The Mimamsakas do not believe in the existence of an omniscient and all-powerful Being. They believe in a number of divine powers of limited strength and definite functions. In their opinion the duty of man is to please the earthly, the atmospherical and celestial deities by appropriate sacrificial acts and to reap the harvest of secular activities with the help of those deities. He has to observe only those acts which have

social or religious sanction. For secular acts it is social sanction that is necessary and for religious acts it is the Vedic sanction. This theory of ethics is in full agreement with that propounded by modern evolutionists. It is also in agreement with Kant's theory of Categorical Imperative. Kant's absolute and conditional imperatives are exactly like the obligatory and optional duties (Nitya and Kamya Karmas) of the Mimamsakas. The various ethical theories expounded by Western moralists are more or less of the same purport and give full freedom to man to act as he pleases under social approval. Except social disapproval he has no other kind of restriction to his activity. With regard to physical, intellectual, economical, and political and other activities the modern European world stands where the ancient Hindus stood with the guidance of Vedic or Mimamsa ethics. It may therefore be reasonably presumed that like our modern world the ancient Hindus had to confront a menacing economical situation of accumulation and luxury at the top and unemployment and starvation at the bottom. It was also ruinous to spiritual prosperity. Hence the rise of realists (the Dvaitins and the Visishtadvaitins) with a new theory of ethics to set right the wrongs of the world in the pre-Christian times.

The ethical theory of the realists of India is explained in the Bhagavadgita and other philosophical works. The essence of their ethical teaching is that whatever may be the work which man undertakes with social or religious sanction, his duty it is to do the work without aspiring for its results. It is in other words the observance of duty for duty's sake. He has to dispose of the fruits of his work by performing sacrificial or charitable works. According to

one school of ethico-economists he can only store what is enough to maintain himself and his family for not more than three years, according to others for not more than three months. A third school is of opinion that no man should lay by more than what is necessary for three days or for a day. He is obliged to dispose of what remains over and above the minimum by sacrificial and charitable performance. It can be easily seen that if this ethical principle of doing work without desire for its fruits is strictly observed, there can be no scope for immoral, uneconomical, and anarchical acts. Nor can there be any room for accumulation of wealth in a few hands and dire poverty of the many. Nor is it antagonistic to spiritual culture.

But though this ethical theory of the realist put an end to Mammon-worship, it had no power over self-indulgence. If man is not allowed to lay by more than a fixed minimum, he will spend the surplus on his own voluptuous proceedings. This is the worst feature of the ethical theory of the Dvaitins and Visishtadvaitins, or realists, as they are called here. In order to get rid of this evil the idealists or Advaitins have expounded a new theory of ethics consistent with their principle of non-dualism.

It is Naishkarmya-siddhi or the attainment of the state of inaction. In their view consciousness or sentiency alone is real and the rest is unreal. The inanimate world is a phenomenon of consciousness itself. Just as a rope appears as a snake, so the objective world is a sensational aspect of consciousness itself. If this is realised, there can be no other wants which man has to attempt to satisfy. Objective pleasure is no real pleasure. The nature of sentiency itself is pleasure. Not

knowing this, man looks for pleasure in the unreal objective world. This mistake compels him to be active for the sake of imaginary pleasure. When once he understands that pleasure is in its full in himself, he will desist from all activity and turn his attention inwards towards his self. Accordingly no action is called for and no possession is of any value. Hence Sannyasa or renunciation of the world is the highest virtue that man can observe.

The Jainas and the Buddhists also have accepted renunciation as the highest ethical principle. With renunciation there will be peace in the world. There will be no war either in the economical sphere or in the political sphere. Those who are incapable of realising the above spiritual and ethical

truths will peacefully work in the objective world with no hindrance from men of mighty intellect; for the latter being in a position to understand the nature of Reality will not fail to renounce the world. Besides, under the guidance of the Sannyasins the mass of people will scarcely go astray. If on the other hand men possessed of intellectual advantages act like the uneducated and uninformed mass, then it is more than certain that the world will prove a miserable place for living. Will the world hear this truth preached by the Brahmins, the Jainas, and the Buddhists alike and modifying their untenable views on economics and politics in the light of the ethical theory of the Hindus, render the world habitable for mankind?

THE SAMKHYA SYSTEM

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

THE Samkhya system is in some respects a great step forward in Indian thought and is at the same time a step backward. It rejects the rigid categories of the Nyaya and the Vaisheshika schools and it affirms the truth of the evolution of the universe. But it does not affirm God and it thinks that the universe is the resultant of the proximity of an infinite number of souls (Purushas) and of the ever-active Prakriti which is composed of the three Gunas (Sathwa, Rajas and Tamas).

The Vedas, and especially the Upanishadic portion of the Vedas, contain the germ of the Samkhya system. But in them we have a synthesis showing the main Samkhya concepts in their proper setting, just as we find a perfect synthesis in the Gita. The Purusha Sukta declares and reveals the supreme Puru-

sha whereas the Svetasvetara Upanishad declares and reveals the Prakriti or Sakti or Maya acting subject to the will of God and evolving the rich manifoldness of creation. The Katha Upanishad shows the Samkhya categories in their true and proper Vedic setting.

The Samkhya system (Darsana) has taken the germinal ideas stated above and woven them into a system. Its attempt was to lead the revolt against the heretical systems from another point of view just as the Nyaya and the Vaisheshika schools led such a revolt successfully from their own points of view.

Each Darsana thus gained by concentration which demands suitable inclusions and suitable exclusions. It was the Vedanta alone that took up the re-synthesising of Indian thought, because the other Darsanas had

re-established the authority of the Vedas from the point of view of reason and common sense and had overthrown the heretical systems of thought from diverse points of view.

The Nyaya and the Vaisesika schools had re-asserted God and souls and overthrown the extreme pessimism and subjectivism and nihilism of the heretical systems. The Samkhya Darśana took up the gauntlet and proved the existence of Puruṣa and Prakṛiti and reduced the number of the ultimate categories.

We must bear in mind the fact that the main Samkhya ideas are older than the heretical systems and the later Samkhya works were aimed at the overthrow of those systems. The Samkhya system concentrated itself on the central principles of an inactive Puruṣa and an eternal Prakṛiti and the ever-changing evolution of the Guṇas and helped to re-establish the soul as *Chaitanya* (consciousness) and overthrew the subjectivism and nihilism of Buddhism. It firmly posited the twenty-fifth principle (Puruṣa) as against the twenty-four categories which are derivatives of Prakṛiti and are objects of knowledge. It left unaffirmed the twenty-sixth principle, viz., God, leaving that to be done perfectly by the philosophy of the Vedānta. Even in the evolution of the Samkhya system itself, Āsura and Panchasikha have made it theistic (*Sesvara*) instead of being atheistic (*Nirīswara*).

It is thus clear that while the Upanishadic and Gīta Samkhya is the way of knowledge and is in harmony with the doctrine of God, the Samkhya system proper concentrated on the doctrines of Puruṣa and Prakṛiti and Guṇas. This was done to overthrow the heretical systems on the pure basis of reason, as those systems had rejected

revelation and had to be combated with the weapons of pure reason. It left the restoration of revelation as the Supreme *Pramāṇa* (source of true knowledge) and the harmonising of reason and the revelation to the Vedānta. Max Müller has stated this fact with a clearer discernment than many a later European or American or even Indian scholar when he says at p. 217 of his work on the Six Systems of Indian Philosophy: "*If there was an exchange of ideas among the Indian seekers after truth, it was far more in the nature of a co-operation towards a common end, than in the assertion of any claims of originality or priority by individual teachers.*"

One of the essential features of the Samkhya system is its doctrine that the effect exists in a latent form in the cause. Evolution is the passing of the potential into the actual, and involution is *vice versa*. The transition from the causal state is due to the influence of the efficient cause. The original cause of all the effects is called Pradhāna or Prakṛiti. It is imperishable and hence could not have been created. It is not perceptible to the senses which are only its products. Even the mind is one of its fine derivatives. Thus it is the matrix of all creation or rather manifestation. Thus even modern thought has not gone beyond such a conception of a primeval and causal homogeneity of energy out of which all the manifest and manifold heterogeneity of things has come. But the Samkhya is wiser than modern materialistic philosophy as it knew and affirmed that the souls are not products of Prakṛiti, and as it stated that the activity of Prakṛiti is not blind but is purposive. Prakṛiti is Jada (unconscious) but is immaterial and subtle and is the cause of all objects

and the source of the ever-operative world-stress.

Prakṛiti consists of three Guṇas viz. Sātvya (poise), Rājasa (activity), and Tāmasa (inertia). These Guṇas are in a state of perpetual intermingling, like the flame and the oil and the wick of a lamp. Dr. Radhakrishnan says well: "A thing is always produced, never created, according to the Samkhya theory of Sātvikārya Vāda. Production is manifestation and destruction is non-manifestation."

Prakṛiti moves from its state of involution into the state of evolution because of the proximity of Puruṣa. The evolved categories in the order of derivation are Mahat or Buddhi (cosmic intelligence), Ahaṁkāra (self-consciousness), the five Tanmatras (causal elements), Manas (mind), the five organs of perception, the five organs of action and the five gross elements of ether, air, light, water and earth.

These twenty-three evolutes form along with Prakṛiti twenty-four categories, and the twenty-fifth category is Puruṣa. From Ahaṁkāra in its Sātvic aspect are derived the Manas (mind) and the five organs of perception and the five organs of action, while from ahaṁkāra in its Tāmasa aspect are derived the five Tanmatras (causal elements). Vyāsa bhaṭṭa says that the Manas is produced by the Sātvika Ahaṁkāra, the ten organs are produced by the Rājasa Ahaṁkāra, and the five Tanmatras are produced by the Tāmasa Ahaṁkāra. From the Tanmatras are derived the Mahabhūtas or five gross elements.

Dr. Radhakrishnan falls into error in trying to equate the Samkhya concepts and the Vedānta concepts. He says: "The conception of Mahat as the first product of Prakṛiti can be traced to

the derivation of the great soul from the unmanifested (*Avyakta*) in the Katha Upanishad. Mahat is Prakṛiti (non being) illuminated by consciousness (being). We have in the Upanishads the idea of Hiraṇyagarbha or Brahma, the world-soul, who is said to be derived from the impersonal Brahman. The only way in which the conception of the rise of Mahat from Prakṛiti can be made intelligible is through the acceptance of the Vedāntin's position. There is the Supreme Brahman beyond both the subject and the object. The moment it is related to the object it becomes a subject with an object set over against it. While the nature of the Supreme is pure consciousness, that of Prakṛiti is unconsciousness; and when the two intermingle we have consciousness-unconsciousness, or subject-object, and that is Mahat. Even non-being is potential being or potential consciousness. Immediately the subject contrasts itself with the object, it develops the sense of self-hood. There is first intelligence and then self-hood. Creation is preceded by a sense of self-hood, 'I shall be many; I shall procreate'". I have quoted this long passage to show a fundamental error of method which vitiates many modern presentations. These show a tuning up and a tuning down and a blurring of outlines. The Vedānta has clearly criticised the Samkhya on the very ground where the author discovers a similarity and even an identity. The failure of the Samkhya is in its attempt to deduce a derivative consciousness from an entity of unconsciousness. The Vedānta says nowhere that *Iśvara* is a derivative of the Para Brahman. Nor is it right to press into the service of the Samkhya the passage in the Chhāndogya Upanishad about the one willing to become the many. The Vedānta is unwavering

in its view that Isvara who is the highest principle of consciousness launched evolution on its course by his divine will.

The Samkhya analysis of space and time is a subtle analysis. It says that in the phenomenal world space and time are united and are derived from Akasa, ether. The Samkhya asserts also that the world is not unreal because its Prakriti aspect is eternal though the manifestation and modifications change and pass. The rhythmic play of Prakriti abides, though individual souls attain liberation from its dazzling bondage.

This is not the only respect in which the Samkhya successfully attacked Buddhistic subjectivism and nihilism. It affirmed Purusha or soul with a clarion voice. It says that the souls are infinite in number but asserts that they are of the nature of Chaitanya or consciousness. This is a great advance on the Nyaya and Vaiseshika views about the souls. It relegates pleasure, pain, etc., to the realm of mind, i.e., the plane of Prakriti. It says that the self is really beyond the Gunas and is pure consciousness while Prakriti is compounded of the Gunas and is Jada or non-intelligent. The Purusha's desire for liberation is itself a proof of his real nature and his separateness from Prakriti. The soul is above and beyond the three states of being, viz., the waking state and the dream state and the state of deep sleep. It is not atomic. It is a non-agent, a non-doer. The sense of agency is due to the principle of *Ahamkara*. Liberation is the isolation from Prakriti. The Jiva is Purusha in a state of relation to the principle of *Ahamkara*. If Purusha is isolated from all the entanglements of Prakriti, his pure nature as *Chaitanya* will live forth for ever in its true and native glory.

This is a great and notable doctrine. In speaking about it and the Vedantic doctrine, Max Muller says: "Whatever we may think of these two solutions of the world's great riddle, we cannot but admire their originality and their daring, particularly if we compare them with the solutions proposed by other philosophers, whether of ancient or modern times". Even the atheism of the Samkhya is not like the atheism of the Nasthikas or Nihilists. These deny God and soul and Veda. The Samkhya affirms soul and Veda and is silent about God. That is why it is treated as a system of orthodox thought. It accepts three Pramanas, viz., perception, inference, and scripture (*Sabda*).

The weak points in the Samkhya system are however numerous. It is unable to account for how the inactive Purusha and the unconscious Prakriti got into mutual relation or cause the evolution of the universe. The classical illustration given by it is the *Andha-pangunyaya*, i.e., that of a lame man getting upon the shoulders of a blind man and pointing the way which is then trodden by the blind man. The illustration implies also that if the two separate, all movement comes to an end. The illustration is clever but is really without force, because it deals with two agencies which have consciousness and volition. But Purusha has no volition and Prakriti has no consciousness. Further, the doctrine that makes *Buddhi* an evolute of Prakriti has a weakness which cannot be set right. To attribute teleology and purposive creation to a blind force like Prakriti is another weak link in Samkhyan logic.

The Samkhya system is not of one mind in its description of Prakriti. While saying that Prakriti is an unconscious and non-intelligent principle, it attributes to it activities connoting

intelligence. It says that all the activities of Prakriti are for the sake of Purusha. To apply a famous stanza of Coleridge,

"All thoughts, all passions, all delights
Whatever stirs this mortal frame,
All are but ministers of Purusha
And feed his sacred flame."

The Samkhya system expresses the above doctrine by the famous simile of the dancing girl who not only pleases and beguiles the Purusha by her dance but also tries to open his eyes and free him from the enchantment of her charms. In the Samkhya Karikas, 59 to 61, it is stated: "As a dancer having exhibited herself on the stage ceases to dance, so does Prakriti cease, when she has made herself manifest to Purusha. In many ways Prakriti serves Purusha, who yet does nothing for her in return. She is noble-minded and cares only for the welfare of him who is ungrateful to her. There is nothing more modest, I think, than Prakriti who does not expose herself again to the gaze of Purusha after she knows that she has been gazed at". All this is beautiful poetry. But rigid logic stands aghast at this all-too-human idealisation in terms of intelligence of what is, *ex hypothesi*, an unintelligent principle.

Another weak link in the chain of Samkhyan logic is its doctrine about the relation between Purusha and *Buddhi*. Dr. Radhakrishnan says: "The senses present their objects to the *Buddhi* which exhibits them to Purusha. It is *Buddhi* that discriminates the difference between Purusha and Prakriti and accomplishes, for Purusha, the fruition of all that is to be experienced. *Buddhi*, by means of the reflection of Purusha, which is adjacent to it, becomes verily of its form and accomplishes its experience of its objects. Though *Buddhi*

is a product of Prakriti and so non-conscious in character, still it appears as if intelligent". This is a laboured theory and does not satisfy our reason at all. As the learned author says well: "The relation between the incorporeal Purusha and the corporeal *Buddhi* is hard to conceive." He says again: "The Samkhya cannot get across the ditch which it has dug between the subject and the object. The metaphors of proximity, reflection and the like, are artificial remedies intended to cure imaginary diseases. Purusha can never know Prakriti, if the two are what the Samkhya takes them to be. How can *Buddhi* which is non-intelligent, reflect the '*Purusha*'? How can the formless *Purusha* which is the constant seer be reflected in *Buddhi* which is changing?"

This is not all. The Samkhya is no doubt on secure ground when it says that the bondage of Purusha is purely adventitious and is due to his getting into a state of relatedness to Prakriti. It affirms that *Aviveka* (ignorance) is in *Buddhi* and is the cause of bondage, and that liberation is the self-awareness by Purusha of his true nature. Bondage is due to wrong knowledge (*Viparyaya*) which includes *Avidya* (nescience), *Asmita* (egoism), *Raga* (desire), *Dvesha* (hatred), and *Abhinivesa* (attachment). These are due to *Ashakti* (weakness or want of power) which is of twenty-eight kinds, eleven belonging to the senses and seventeen belonging to *Buddhi*. Thus in liberation "Purusha remains in eternal isolation and Prakriti relapses into inactivity." But though Samkhya affirms soul and says that they are Chaitanya and are eternal and is hence free from pessimism and nihilism it has not realised and affirmed that the soul is Ananda (Bliss).

Further, the Samkhya doctrine of pluralism of souls is a truth of a lower order than the Upanishadic doctrine of the unity of the Absolute. The Samkhya has further, not affirmed God and has thus deprived itself of one of the highest affirmations of philosophy. The blind Prakriti and the equally blind law of Karma cannot bring about the interconnectedness of acts and fruits which are separated considerably by time and space and births. The later Samkhya thinkers brought in God by a back door so to say. Vijnanabhikshu offers some queer explanations about the Samkhya's non-affirmation of God. He says that this was due to Kapila's desire to prevent men from losing themselves in the contemplation of God and thus failing to attain true discrimination, and to what he calls *praudhivada*, i.e. a desire to show off

a power to construct a system of philosophy without God!

Thus while the Samkhya system stressed the fact that consciousness is not a derivative of Nature the fact that the world is an evolution of Prakriti and is not non-existence, and that the soul is pure *Chaitanya*, its non-affirmation of God, its pluralism of souls, its failure to show the relationship of Purusha and Buddhi in an acceptable manner, its inability to harmonise the theology of creation and the non-intelligence of Prakriti, its attribution of creation to the blind and unconscious power of Prakriti, and the unsatisfactory character of its exposition of the nature of liberation (*Kaivalya*) are great defects. These defects were partly remedied in the Yoga system of Patanjali and were rectified in the supreme system of the Vedanta.

SRI ANANTHALWAR: THE TYPICAL SRI VAISHNAVAITE

By A. Srinivasachariar, B.A., L.T.

SRI Vaishnavism, as the name itself implies, is the religion that is centred in and around the worship of Sri Vishnu or Narayana, the Supreme Being, who is an infinite reservoir of countless divine attributes, and the followers of this religion are called Sri Vaishnavaites. To the enlightened spiritual vision of the Sri Vaishnavaites the Infinite Being appears as a Personality made of bliss divine, in eternal and inseparable union with His Divine Consort, Sri Lakshmi, the very embodiment of love and the Divine Mediator between God and man, and with the universe of sentient and insentient beings. Through Her manifest the inexplicable glories and powers of the

Supreme; and She is the Divine Mother of the universe. Her sons, the Jivas or souls, live in two different worlds, one the changing and the other the unchanging, one called the Lila world (the world of sport) and the other called Nitya (the world that exists for ever). Bound souls and those that are struggling for emancipation live in the ephemeral mundane world of darkness and sorrow below, whereas the eternally free souls and those that were once bound but afterwards attained the life everlasting live in the transcendental divine world of light, love and bliss above, in the immediate presence of the Divine Father and Mother, enjoying the perpetual feast of uninterrupted

and unclouded vision and losing themselves in joyous service. This latter beatific state of eternal life and service in the supreme abode of the Lord in company with His eternal servants and freed souls is the coveted goal of all Sri Vaishnavaites. This is attainable chiefly through Bhakti or devotion, pure and simple, that seeks nothing for itself and offers everything including self as a great holocaust at the feet of the Lord in the joyous remembrance of His love and mercy. Pure devotion or Bhakti naturally finds its ultimate fulfilment or its consummation in Prapatthi or complete self-surrender to the Supreme Being, without whose will not even an electron moves. Of all the paths leading to God, the path of self-surrender is considered to be the easiest, the most natural, the sweetest, the quickest and the most potent.

The supreme devotees of God are designated by the votaries of Vaishnavism as Alvars—those that have dived deep into the ocean of Prema or intense God-love, and attained union with Him. This unique honour is conferred only upon a dozen devotees, although the names of the great Vaishnavaites saints that history and tradition have preserved and bequeathed are numerous. The twelve Alvars were all incarnations, whole or partial, of the Supreme Deity or His inner circle of intimate and devoted followers, that are eternally perfect and free and know no bondage and no taint of earth or heaven. Whenever in the world of mortals below, materialism is in the ascendant and spirituality languishes, they at the command of the Lord, their Divine Master, put on a temporary garment of flesh and blood and descend to the regions of darkness on earth like spiritual meteors. Dur-

ing their sojourn on earth they lead ideal lives, and both by their precept and example reveal a path of salvation to their miserable human brethren and liberate such tremendous spiritual energies by their thoughts, words and deeds that the spiritual equilibrium is soon restored. After fulfilling their sacred mission of mercy they return to their permanent home, the abode of bliss whence they came.

The great Vaishnavaites Acharyas, in their attempt to appraise the true spiritual worth of the Alvars and to indicate the differences in the degrees of spiritual evolution attained severally by them, resort to the mathematical method of comparing quantities by ratio and proportion. It is patent that the common run of men with their materialistic outlook and vision of things cribbed, cabined and confined within their sense plane, blind to super-sensuous ideas and ideals and alive only to corporeal or intellectual enjoyments at the most, are far removed from the calm and serene Rishis who, endowed with wisdom and a vision of the spiritual verities of life, wear the garb of asceticism and devote themselves mostly to meditation and study in sequestered mountain retreats. What the atom is to the mountain, the ordinary sense-bound man is to the illumined Rishi awake on the spiritual plane. If the ordinary man is a brute, the enlightened seer is a mighty hero—a man in the true sense of the term. Yet, says the Vaishnavaites Acharya, the Vedic Rishis with the placid attitude of their minds towards God pale into insignificance before the Alvars of gigantic devotional fervour, for they were not mere men but divine persons. The scriptures say, "It is only after the practice of penance, wisdom, and Samadhi in a thousand births and the

consequent attainment of purity or freedom from sin that true devotion towards Sri Krishna or the Supreme God is born," and in these Alvars, in one and all of them, the seed of true devotion not only sprouted but developed into a mighty tree with a luxuriant growth of leaves and blossoms—a tree that afforded cool shelter to hundreds of world-weary souls. Hence the Rishi is to the Alvar as the atom is to the mountain. Again, of all the dozen Alvars there was one, by name Satagopa or Nammalwar, whose mountain-like divinity reduced the divinity of a great number of the other Alvars to the size of an atom. This great Alvar, the progenitor of Sri Vaishnavaites, was so absorbed in God-consciousness, from the very time of his birth in this world, that his life was practically a continuous stream of spiritual emotions of joy and sorrow of a very high order, broken only at very rare intervals by a vision of the world. Such occasions purposely brought about by the grace of God served at one moment to heighten his deep yearning for God and at another moment to draw out from within his mind a flood of compassion for the suffering human beings on earth that naturally manifested itself in comparatively short and sweet sermons to man. Sri Krishna said in the Gita: "At the end of many births the man of wisdom takes refuge in Me, realising that Vasudeva is all (both the means and the end). Very rare is that great soul"; and of such stars of the first magnitude that adorned the spiritual firmament of India, Satagopa was one. God was all to him, even his meat and drink literally. 'The beloved Krishna was the food he took, the water he drank and the betel he used'—which means that God was the sustainer, the nourisher and the plea-

sure-giver of his body, mind and spirit. However in the midst of the spontaneous outpourings of his excessive God-love and deep yearning for God union we get glimpses (though rare) of his battling with the senses, his frank confessions and references to his once degraded state and his redemption from it by the illumining touch of unconditional divine grace. But even such traces of imperfection were absent in the life of the unique Alvar, Andal, whose very name signifies that she sank deep into the ocean of intense god-love. She was born with Prema, and she lived and moved and had her being in Prema; she was Prema personified and was the Divine Consort of Vishnu in mortal form. Her resignation to the Lord was so complete, her love was so natural and inherent in her very constitution, that her self was wholly effaced (save for the purpose of enjoying God), and love alone was left in its place. Every inch of her was divinity, the whole of divinity and nothing but divinity. Her birth was shrouded in mystery and her final absorption into Godhood and transformation into the Divine Mother was equally mysterious, but more mysterious was the rapid and precocious growth of the consuming fire of divine passion that astounded and puzzled the mind of even her foster-father an Alvar called Perialwar or Alvar the Great. She was the 'burning Sappho' in the spiritual plane that revealed a fraction of her heart in immortal lyrics glowing with divine fervour and effulgence. Besides these, there was another Alvar called Madhurakavi (the Sweet-Poet) who felt for Nammalwar whatever Nammalwar felt for God, and who by sheer force of Guru-bhakti (devotion to a perfect, Guru) lifted himself up to the exalted position of an Alvar. All

these Alvars and others are worshipped with the infinite reservoir of spiritual daily along with God and with Acharyas or the great Gurus (teachers); and this triple worship of Bhagavan, Alvars and Acharyas (God, His inner circle of devotees and His officers) forms an integral part of the Ramanuja school of Vaishnavism.

Next with regard to the Acharyas: The practical aspect of every true religion necessarily involves the transmission from Guru to disciple of the living spiritual power that hath its source in the very fountain-head of all spirituality, God. God is the ultimate Teacher of all teachers, the very first Guru from whom flows by an act of grace the power that transforms the brute into the man and the man into a divine being. It stands to reason that a finite being, man, however mighty he may be, cannot by his own unaided efforts realize the Infinite Being, God, unless the divine power is infused into him. Says the Sruthi:—"Neither by eloquence, nor by learning, nor by hearing from many sources can this Atman be attained. To him that It chooses, It reveals Itself." Verily, God reveals Himself to His chosen disciples and transmits a flood of spiritual power to them according to their inherent capacities. They in their turn communicate the same to their disciples, who again transmit it to their disciples and thus the stream of power flows through a continuous chain of saints, devotees and teachers for several generations, until in course of time it becomes too weak to be of any practical utility. But in the meanwhile whenever the vivifying power is communicated, it awakens the dormant spirituality in an individual, and often the power is sought to be enriched and replenished by direct contact with God and the consequent direct connection

power. It is thus that the dry and barren desert of Samsara (worldly existence) is inundated with the immortal vitalizing currents of spirituality for the benefit of humanity at large, and one of the channels for the flow of such currents was provided by Vaishnavism. The line of Sri Vaishnavaites Gurus has been thus figuratively described by Embar, an eminent teacher of rare renunciation and wisdom:—"The Alvars rise up from above the ocean of Godhood like heavy black clouds that have drunk deep of its Divine Essence and Attributes; they pour forth their contents and empty themselves on the Himalayas of Sri Nathamuni, the great teacher; the fertilising stream descends down along the two big waterfalls of Coyakondar and Manakkal Namby, flows into the mighty river of Yamuna-charya, branches off along the main channel of Mahapoorna and fills to overflowing the great lake of Sri Ramanuja from which the waters gush forth through the sluice gates of our own Gurus, and thus the fields of Samsara are irrigated."

Of this illustrious line of Vaishnavaites teachers was the great devotee, Sri Ananthalar, who was famed far and wide for his ripe devotion and unceasing service to the Lord. He was born of a pious Brahmin family at Chiruputhur near Thondanoor in Mysore in the month of Chitra of the year Vijaya. The early history of the saint has been lost in obscurity; yet it is evident that the boy must have been in due course initiated into the mysteries of the religion of love and worship and into the secrets of the Visishtadwaita philosophy as embodied in the lives and works of Alvars and Acharyas. Early in his life he must have felt a passion for

surrendering himself heart and soul at the feet of a competent Guru and for losing himself in any service that his Guru might impose on him. His cherished desire was fulfilled when Sri Ramanuja the great founder of Sri Vaishnavism accepted him as his disciple. Ever since, his soul took refuge in him and found the peace that passeth all understanding.

The torrents of divine grace and love that were at that time flourishing incessantly through Sri Ramanuja were attracting large numbers of followers and disciples and the crowd began to swell more and more every day. The ungrudging hospitality of the religiously minded public appeased the physical cravings of the crowds that participated in the triumphal missionary tour of Ramanuja, while Sri Ramanuja himself ministered to their intellectual, emotional and spiritual needs by furnishing erudite discourses on the Vedas and Vedanta, sweet and soul-ravishing commentaries on the devotional lyrics of Alvars, and inspiring soul-uplifting conversations. On one occasion it so chanced that Sri Ramanuja was expounding the deep significance of one of the hymns of Nammalwar relating to the Lord of the sacred hill of Tirupathi, wherein the Alwar gave expression to his insatiable thirst for service to the Lord of the Hill 'that took delight in flowers' thus:—"With Him we should live in inseparable company and at His feet should we pour out flawless service in all manner of ways throughout the endless eternity". Moved by the Alvar's passionate appeal for loving service, Sri Ramanuja thus addressed his audience:—"Devotees, we have hitherto been repeating parrot-like the divine utterances of that incomparable saint without attempting in the least to fulfil his longings. He has made

special mention of the Lord's keen delight in flowers and garlands. Is his fervent appeal to be a cry in the wilderness? Now, will any devotee in the vast concourse before me come forward to create a flower garden in that sacred hill and adorn our Heavenly Father with delicious garlands to his satisfaction?" There was a solemn stillness in the hall as though the minds of all were drawn inwards. It was a crucial test indeed, for the inclement weather and the unwholesome malarial atmosphere prevailing in the hill would smother even the liveliest enthusiasm of an ordinary devotee. The question made those assembled probe deeply into their hearts and search in vain for that firm determination that would not mind any obstacle internal or external in the joyous pursuit of divine service. But there was a unique disciple among them. He thought, "I have long pondered over the profound significance of the divine eight lettered Mantram imparted by my Guru. Verily, the individual soul exists solely for the sake of the beloved Lord of all, and not a whit, not a moment, for its own selfish sake. Has the severity of climate power over the stern rigour of truths realised? Have I not taken shelter under the divine 'tree of Vasudeva (God)—a shelter that knows no extremes of heat and cold.' I who am basking in the warm sunshine of His love and my Guru's grace need fear no cold." Swift was his resolution; and he leapt up from among the silent throng like a sudden tongue of fire from a heap of ashes, and prostrating himself before his teacher submitted in suppliant tones, "I pray thee, most revered master, to confer on me that singular favour." The Guru heartily blessed him and gave the desired permission.

Armed thus with blessings, away went this disciple Ananthalar with his devoted help-mate to the hill. Devoutly he prayed to the Lord of the Hill for the strength needed for the successful accomplishment of the arduous service that was imposed on him. Choosing a suitable site, he commenced the preliminary operations of clearing the forest and of levelling the ground. Day after day he was digging out, unaided, the soil in the elevations and heaping it near by, and under his instructions his worthy partner in life was carrying the soil in a basket on her head and was filling with it particular depressions at a distance. The woman was then in an advanced state of pregnancy and yet was ungrudgingly participating in the service of the Lord, unmindful of her physical inconvenience. One day she was toiling and sweating in the noon-day sun with the heavy load of earth on her head, and the radiant serenity on her face made her appear as if she was unconscious of the undue strain her work involved. But the motherly heart of Him on whose behalf the service was undertaken could not bear to see the woman who was soon going to be a mother, subjecting herself to such trouble. Overwhelmed by compassion, the Lord of the Hill put on the guise of a ploughman, and appearing before the woman, addressed her thus: "Mother, my heart is instinctively drawn towards you, since I discern in your face the likeness of my only daughter. Does it become your husband to demand of you this wearisome toil in the scorching noon-day sun, especially in your present condition? Has no daughter graced his home and has his heart never been drenched by paternal affection? Why is his heart so desolate that considerations for a woman's sufferings

seem to gain no entrance? I cannot brook this inhuman sight. Mother, kindly let me relieve you of the burden a bit." The woman permitted him and every time she was returning with the load, he met her half-way and lifting the burden on his own head, speedily carried out her husband's orders. This went on for more than an hour; and then it slowly dawned on the mind of Sri Ananthalar in the midst of his absorption in service, that the heaps of earth piled up by him were exhausted faster than before and sooner than they were wont to accumulate. He thus accosted his wife:—"How is it, my dear, that during the past one hour you have been returning ere I could pile up one basketful of earth. Fearing that the hollow places I wanted to be filled up are further than you could reach without considerable exertion, did you heap the earth round some nearer bushes?" The noble lady answered, "Lord, down beside that yonder rising ground stands a labourer who out of sympathy for my maidenly disabilities has succoured me." But the husband mockingly rebuked her saying, "Well done! well done! Too simple indeed you are to perceive the motive behind his action. In the guise of offering help to us he hath hindered our service, he hath robbed us of the privilege of service that I begged for at the feet of my spiritual preceptor. Show him to me at once." In the meanwhile his mind had worked itself up into a fit of righteous indignation, and he ran, spade in hand, to the spot. But no sooner did the ploughman see him approach than he took to his heels instantly. Undaunted, Ananthalar ran after him long and far until fatigue forced him to stop. But the ploughman running ahead turned round also and stopped to the utter discomfiture of the

pursuer. Inflamed by the provokingly cool demeanour of the labourer, Ananththalwar hurled his spade against him with so much fury that his head was injured and was bleeding. As he was exulting over the well-merited punishment he had inflicted, lo! to his utter dismay the labourer underwent a strange metamorphosis; and Ananththalwar beheld the shining form of the Lord of the Hill, looking at him with eyes overflowing with tenderness and a beaming face marred only by a long streak of clotted blood. Stung to the quick by remorse, the devotee prostrated himself before Him and beseeched His forgiveness in moving accents. Then the Lord, Srinivasa, opened His divine lips and questioned gently, "Oh devotee! what injury of ours done to you caused you to engage yourself in a wild chase after us?" The devotee responded, "Didst Thou not, Lord, seek to dispossess me of the enjoyment of a piece of service enjoined on me by my Guru? Is that not an injury?" The Lord said, "You came and settled in this Our hill abode but a short time ago; and yet you wanted to drive us out and defend yourself in this manner, to boot!" But the saint argued, "Didst Thou not come down and settle in the hill leaving thy permanent abode in the transcendental world, with the vow of preservation of Thy devotees; (Vaishnavaites believe that the idol-form of the Lord is one of the special manifestations of the Supreme Being, visible to mortal eyes, lending itself to worshipful loving service by virtue of its easy accessibility and condescension, and serving as an easy means of attaining the supreme vision). This humble self too settled here with the vow of service imposed by the Guru. Both of us are really settlers in a foreign place; and if Thou standest on Thy rights of indepen-

dence and ownership of this place, I stand on my rights of dependence and service in the hill. I believe there is no mutual clashing between our rights. The Lord appreciated his arguments, yet interrogated him thus:—"But the service was imposed on you by your Guru only for Our sake!"; to which the devotee bowed in assent, adding at the same time, "But why should the Divine Master of all souls (Seshi) in violation of the very law of His Being stoop to the position of his slave to partake of his service? It would be a sacrilegious blemish in the perfection of His absolute soul-supremacy." The Lord, highly pleased with the arguments of the devotee, blessed him and disappeared.

On another occasion, while he was carrying a load of mud in a basket on his head a young boy offered to carry his basket on his behalf, to which Ananththalwar replied, "My boy, I will grow weary by avoiding this work, but you by doing it." But the boy persisted saying, "I assure you it won't be tiresome to me; whereupon the saint pointed out, "Even then, why should you deprive me of what I am living by? If it be your pleasure also to serve, why should you not take another basket?" Another day when Ananththalwar was plucking flowers for worship in the temple garden a snake bit him; but he with absolute unconcern went on with his routine of bath and service. Even when a well-wisher drew his attention to the need for resorting to charms or other remedies for counteracting the deadly effects of poison, he treated the suggestion with scant courtesy. Later, when he entered the holy precincts of the Lord in the temple the Lord asked him gently, "Why did you refuse to treat yourself for the snake bite?" and the saint made answer,

"If the snake that is bitten is more powerful, (referring to himself whom he likens to a snake full of the venom of Samsara), let it wash itself in the Koneri (the sacred tank adjoining the temple), and serve the Lord of the Hill; but if the snake that bit proves more powerful, let this slave have a bath in the stream of Vraja and serve the Father in the paradise. (Vraja is the stream in which everything mortal clinging to the soul, is washed away by a bath, during its journey after the death of the physical body, before it reaches to the eternal Heaven.) Father, this was the idea behind my indifference." Again, another time when Sri Ananththalwar was engaged in weaving garlands in a spot near the garden, a messenger informed him that the Lord of the Hill summoned him to His presence immediately, but strangely enough the devotee paid no heed to it. However, soon after finishing his service, he stood in the presence of the Lord with the garlands he had just then made. The Lord questioned him, "Why did you not turn up instantly at Our call?" The saint answered, "But what business can this slave have with Thee, Father, when the opening flower buds were demanding his urgent attention?" In the latter part of his life, the periods of absorption in service were more frequent and prolonged, and he forgot days, months and seasons, his calendar consisting only of one long day of continuous service. Once it so chanced that he forgot himself so far as to miss the performance of the Upakarma ceremony on the Sravanam

day that was passing by unnoticed. But afterwards when somehow he began to have cognisance of it, he repented truly for his unpardonable breach of the injunctions of the sacred scriptures, for has not God Himself declared about them, "The Vedas and the Smritis are the commandments of My very self," and "Whoever disobeys My commandments is guilty of perfidy." With trembling hands and feet and a contrite heart he directed his steps towards the Lord of the Hill-temple and made a fervent appeal to His infinite mercy. The lord consoled him thus: "Fear not, My dear devotee, assuage thy grief and compose thyself. To attribute treachery is far from the truth. Thou hast been awake on the spiritual plane and dead to the sense-plane like all true men of realisation. The rules and regulations laid down by us through the Shastras are for the generality of mankind, and they do not bind and cannot bind rare devotees of thy type, from whom they slip away spontaneously like a thing held in the hands of a sleeping man. It is now Our command to you in person and your descendants also, that in commemoration of this your exalted lapse, ye shall perform the Upakarma henceforth, not in the Kataka Masa like others but in the next month (Simha Masa)." Ever after as a token of special favour he observed the ceremony as commanded, and his descendants to this day perform the Upakarma ceremony every year in the next month.

(To be concluded)



RELIGION AND CIVILISATION.

By S. S. Suryanarayana Sastri, M.A., B.Sc., Bar-at-law.

WE in this country are accustomed to pride ourselves on our religion. It has been the one thing for which credit is still given and it still remains the one thing we can be proud of. But even this religion of ours was made the target of attack in a recently published article on 'Religion and Civilisation.' That article is from the pen of one whom we are accustomed to respect in this country as a profound thinker, a Westerner who by birth and achievements has a right to be heard and who has expressed himself in no uncertain terms against the ideals of materialism. It is from the pen of Bertrand Russell and if we expect anything friendly for the East and its culture, any words of appreciation, it would be from the pen of such a writer. But unfortunately the whole of that eighteen-page article contains only condemnation of religion in no measured terms. So that, if that kind of criticism gains ground as it possibly will in the West, there will be very little indeed for us for which to expect credit still from the West. The substance of the criticism may be stated thus: that religion has done very little for the good of mankind; the only thing perhaps that it has done is to encourage astronomical prediction and calculation. The Egyptians were able by frequent observation to predict eclipses and incidentally they have developed astronomy further in that connection. Otherwise it has been the product of fear, conceit and hatred and there is nothing which religion can claim to have contributed to civilisation. Indeed

it has gone the other way round and worked some positive harm. People who developed these religions were often down-trodden because of social, economic or political conditions. They found refuge in a doctrine of *being* as the ideal instead of *doing*, because there was very little they could do unfettered. And in the field of the emotions religion has been responsible for untold harm. It has led to the repression of whatever threatens to be incapable of discipline. Notably in the region of sex it has been responsible for untold harm through repression.

In view of the seriousness of the above charges made against religion it is worth while examining them categorically in the light of the religion which Sri Ramakrishna lived and preached. It is easy in a sense to respond to that criticism. After all what religion may have as its origin is comparatively of little moment. We human beings are not disposed to belittle our worth or our responsibility because our origins can be traced back to the protoplasmic amoeba. Whatever our origin may be, what we have grown to and what we still hope to grow towards, the ideals that inspire us are not necessarily low. Religion may have developed from fear but it need not necessarily culminate in fear. Fear is after all not to be condemned. If there had been no fear, the human race would have been nowhere, because, but for fear there would have been no self-preservation and without self-preservation no human society would grow up. And again it is worth while remembering

that there is no conceit as objectionable as the conceit against others. To say that another man is conceited is the surest mark of conceit in ourselves. But, apart from all that, how does the religion Sri Ramakrishna professed and practised answer these charges? We like first of all to answer the charge that our religion has evolved an ideal of *being* instead of *doing*. It is a common charge against our religion. But nothing can be a greater travesty of truth than that our ideal of *being* takes the place of our ideal of *doing*. We have to *do* in order to *be*. Sri Ramakrishna said that, if you want to realise God, you must combine in a single effort the intensity of the devotion of the wife to the husband and the attachment of the miser to his gold and the yearning of the worldly for worldly things, and he himself struggled with that devotion. He did not believe in seeking union summarily by mere passive abstraction. He believed in the utility of work and the importance of relative knowledge. He used to say that in order to remove a thorn, you have got to use a thorn. But in the end you should cast away both thorns. He felt the need for it so much that he used to dress himself as a cowherd or woman in order to realise those various Bhavas in which or through which devotees of the Lord had realised the Lord. So that, whatever the place of *being* may be as an ideal, *doing* had a very important place. He also used to say that the distinctions of caste, the marks of caste and necessarily the duties that go with these marks are distinctions which could be cast off when they fall off of themselves. The slough of a wound falls off of itself when the wound is healed; but, if you try to peel it away by a voluntary effort, the wound starts to bleed again. So then, whatever may

be said of Advaita, the religion of the Paramahansa, it could not be said that *doing* had not an adequate place. He who adopts that religion and strives to realise the ideal of that religion in practice is not condemned to a life of inaction but rather it is imperative on him to act according to the obligations imposed on him and in full discharge of all the dictates of his conscience, so that at the end of action he might find he was not to act out of impulsion but because it is good.

Then the other charge is that religion is born of fear. But that was the fear the Upanishadic seer expressed when he said: "यदा हेतवैष एतस्मिन् उदरन्तरं कुरुते अयं तस्य भयं भवति ।"

"He who finds herein the slightest trace of distinction, for him there is fear." He who knows all this diversity, knows not the unity of all things. Because so long as there is not a realisation of non-otherness, so long as there is the feeling of the universe as the not-self, so long as there is the feeling of external obligation, there is bound to be fear. It is only when the realisation of unity comes about that fear ceases to exist. Religion is certainly born of fear, fear of an imaginary non-spiritual order but this fear disappears with the realisation of unity. That is what Sri Ramakrishna realised and that is what he wanted us to follow. So that the fact that religion is born of fear does not necessarily amount to saying that it is bound to end in fear. Nor does the fact that religion is born of fear indicate an ignoble end.

The other charge is that it is bound up with conceit and hatred. What was Sri Ramakrishna's ideal of the Saviour of humanity? In this connection Sri Ramakrishna has told us a beautiful parable of four men who came to a walled garden. One got upon the wall,

looked over and saw delicious fruits and jumped over. The second and third followed suit. The fourth one got to the top of the wall, saw the garden and was strongly tempted to follow his companions, but he said "No," came back to his companions in the village and told them about the garden because he wanted to take them with him. If that is the ideal of the Saviour, is that an ideal of conceit? Again we are told that Sri Ramakrishna wanted to realise in himself the divinity that was in Jesus and the divinity that was in Mahomed the Prophet. He put on the dress of a Moslem and tried to live the life of a Moslem in order to realise in himself the highest spiritual ideals of the Islamic religion. Was that an ideal of conceit or hatred? Again worshipping no other than the Goddess Kali, the Goddess who in ignorant outsiders inspires fear, he realised in her the supreme embodiment of love. Was that a religion of fear, conceit or hatred? He used to say that love of God comes from knowledge of God and that pure love is equivalent to pure knowledge. What is strange in that? Was that a religion of conceit?

More than all this we find the best element of the teaching of Sri Ramakrishna is the fact that his religion was not a religion of repression. In all countries and all times, very unfortunately in our country even at the present, we have a number of preachers whose idea of religion is to condemn

nearly everything connected with the worldly life as sin, and to repress it as sin. Even many of our Advaita teachers start and end with the condemnation of the body as a mass of putrefying material. They can find no term strong enough to condemn this assemblage of bone and marrow and tendon and blood but Sri Ramakrishna was not of that type. True, he had a very human side, and in his struggle towards truth or what appears to us as struggle, he did some things which were strongly like that but the essence of his teaching just as the essence of his life strikes a different note; for when his wife came and joined him he did not say "Avaunt, get thee behind me, Satan." That is not repression but sublimation, that is exalting whatever may tend to detract us and pull us down and raising it to such a high degree that it pulls us up. That detraction is bound to react is what the modern psychologists say. The more we repress certain tendencies, the more violently they are bound to go up and pull us down from our spiritual pedestal. Therefore the only way to pursue a higher spiritual life is to exalt the passions so that they may serve a spiritual process. And if we try to realise our religious life a little more on that basis we shall see that our religion stands unassailable on a higher platform of spiritual intuition and that its deeper significance is far beyond the ken of the imagination of any materialistic thinker.

THE IDEAL AND THE MEANS TO REALISE IT

By Swami Devatmananda.

THE most outstanding feature of the present-day problem that attracts the notice of a casual observer of the current events that have been shaping themselves in the recent years, is a spiritual renaissance which is, consciously or unconsciously, affecting the best minds and advanced thinkers of the day. The scientific and organised industrialism that has been ushered into being upon the ruins and wreckage of the religious beliefs in the course of the ebb-tide of the Christian church in the West, and its heavy repercussions upon the Eastern thought and culture have served to tell seriously upon the life of man, both individual and collective, with the result that the very foundation of spiritual life has been rudely shaken. But life being an ever-struggling conscious movement against the odds of nature in the course of its evolution towards a greater end, a fresh stir born of dissatisfaction has become distinctly perceptible everywhere.

Thus, the world is constantly adjusting itself to the varying circumstances for the attainment of a better and higher outlook of life. All the countries of Europe and America had been during the last century and a half, passing through the convulsive state of a frenzied pursuit after a greedy life: for they believed that the consummation of their being lay in the realisation of a material idealism,—a perfect life in a perfect society nourished and sustained by material prosperity and gain. In the excitement and enthusiasm of the moment they could not realise that they

were making their way towards the brink of a mighty precipice beyond which lay the fathomless abyss of destruction and ruin. In fact Swami Vivekananda, like a prophet of old, standing on the very heart of money-grabbing materialism of the West, more than three decades ago, warned the people of that quarter of the globe against the cataclysm that was so imminent and inevitable. And his words proved to be too true. The last great war proved to the hilt the utter worthlessness and failure of the ideal which the people of the West had so much set their heart upon. And it has made them conscious that the universal peace and brotherhood, which they aspired after could hardly be achieved at the point of the sword. For, what is the Western ideal of civilisation after all? It is the realisation of a millennium on earth to be ushered into existence in and through the cultural achievement of materialism by transcending the limitations of society and state. But, the real nature of this idealism stands revealed in its true colours when it is viewed in the light of the raging class-war and merciless exploitation, and the destructive purposes for which all the scientific achievements of the Western geniuses have been used. It is a truism indeed that hatred can never be conquered by hatred.

Now, that the world-war has given a tremendous shock to the material conception of life, the feeling of discontent and restlessness that had been brewing for a long time, is now manifesting itself in the form of a vigorous

stir in every field of life, and consequently an all-round overhauling is going on throughout the length and breadth of the thinking world. Thus the people have begun a new search after an idealism of the spirit. But in the name of spirituality and deified manhood, sorcery, charlatanism, pseudo-Yoga, mysterious spiritualism and the like are rampant in the world. However, these inimical forces notwithstanding, it is a hopeful sign of the times that there is perceptible in the world a sincere hankering after an abiding life of right living and peace here, and a brighter life in the glorious future. Thus, the time and circumstances are surely propitious to herald the advent of a spiritual renaissance. Rightly John Stuart Mill observed when he said: "It is better to be a human being dissatisfied than a pig satisfied, better to be Socrates dissatisfied than a fool satisfied" (Utilitarianism). But if human life was all a life of dissatisfaction, it would have been nothing less than an abiding curse on humanity. However, he spoke thus of the nature of human mind. It is a huge dissatisfaction, a bitter revolt against all the overwhelming limitations circumscribing man, that constantly goads him towards a higher condition of existence. Since the dawn of human consciousness man began the search after the solution of the mystery of life and different minds at different times arrived at various conclusions. Philosophical theories and hypotheses were put forth and working methods for the same also were laid down. But a common basis of life that will not only harmonise and synthesize all human aspirations but also open up before the eyes of man a broad and ever-expanding vista of future life, yet remains a crying need with the bulk of

humanity, and it is more so with the people of the West.

However, the modern age being an age of critical and analytical reason it behoves us to ascertain critically the *raison d'être* of our very being and adjust ourselves accordingly. In fact the solution of all our socio-political and religious problems lies in the determination of the ideal which will not only be universal in character to accommodate all possible views and concepts in every walk of life, for all climes and all times, but also at the same time, transcend all in its entirety. A sectarian doctrine or a narrow communal dogma cannot satisfy all people with infinite tastes and notions and if the ideal in view is to accommodate itself according to the changing need and mentality of man, it will no longer remain the ideal. But there has been a tendency with certain people in recent times to argue that different paths extending over varied fields of activity cannot be justified to have one rigid form of ideal; it must be pliable enough to vary according to the changing requirements of man! And he being a living entity, must be allowed infinite scope for development in infinite ways. Consequently, a fixed number of inflexible paths cannot provide for all people of varying tendencies sufficient room for a free and perfect unfoldment of their nature, for such an imposition of an arbitrary restriction upon the activities of human consciousness is by no means desirable and permissible. It not only interferes with but rudely stifles the possibility of an all-round growth and development of man. And these paths they argue had never been so rigid and static as they are supposed to be, but every age discovered new ways and means that were most profitably and conveniently added in time to the old ones without marring

THE IDEAL AND THE MEANS TO REALISE IT

the harmony. In support of their contention they quote the Gita that says: "In whatsoever ways people worship Me in similar ways do I satisfy them. It is my path, O Partha, that all people do tread." But it can on the very same ground be asserted that man in his constant struggle in and through all the vicissitudes of life must have one goal, — one eternal Ideal to realise. And he must possess a fair conception of what that perfect life could be. In short, he requires a beacon light to guide him in the tempestuous sea of life, and nothing short of Truth Itself can satisfy him and serve his purpose. Pseudo-religion and things of like nature cannot satisfy a sincere aspirant for long; for it is human nature to rebel against every form of sham and falsehood; and it is particularly so with real truth seekers; for they must see all things in the light of Truth, nay, they must perceive truth itself.

Various people treading upon various paths march on to reach the same Himalayan peak, and men having various mental predilections and following different ways to realise the Truth which, unlike any material object, is an Impersonal Entity and is eternally the same undivided Reality, may ultimately succeed in the attempt; but their perceptions of the same Truth are found to vary in their interpretations. So did the ancient Rishis of the Vedic age say: एकं सद्भिर्वा बहुधा वदन्ति (Truth is One: Sages call it variously). This shows clearly why the religious aspirants differ so widely amongst themselves and why so much of rancour and hatred has disfigured the peaceful and happy life of man aspiring after religious beatitude. To add, the enthusiastic reformers are out in discovering new ways and means for the attainment of spiritual salvation as if

the spiritual goaling of the ancient seers failed to explore all the pathways leading to final liberation! In other words, they are after introducing novelities in the religious field as a protest against the hackneyed, outworn and stereotyped dictates of the seers of olden days! Such attempt, if sincere, may bear fruit to a certain extent, but in most cases in the name of new discoveries they either glide back into old ruts and present them in novel and attractive garbs or turn out miserably to be a standing bane to society. It is an undeniable fact that original thinkers do never grow like mushrooms; it is given to a rare few to contribute something new and original to the storehouse of world thought. In the spiritual world the great geniuses came not to discover new truths to be added unto the existing store, nor do they claim to be such discoverers as well, but, on the other hand, they come to give the outlook of life a new orientation by way of homely expositions and interpretations of religious ideas suiting the need and requirements of their time. Nay, more; their life is in perfect accord with what they preach. They live an ideal life and thereby throw a flood of light upon its deep and intricate problems enabling man to see far distant things for himself and to choose and regulate the course of his life accordingly. Certainly, they are exceptions to the general rule and it is not given to all to arrogate to themselves their lofty mission in life.

There are indeed various roads open to humanity but they may not always lead to the Himalayan peak of spiritual realisation. Some may lose themselves in the dark and impenetrable mazes of the wilderness and white snows. Further, there is a chance of their going

to the opposite directions, too. The rest that succeed in the attempt to reach the destination may not have the view of the object in its entirety. Consequently, to have a correct and comprehensive knowledge of the Entity all have to perceive it with the *required sense* and the mind. Thus, philosophy has to analyse and determine the natures of God, Soul and Nature and their mutual relation in order to arrive at a metaphysical truth in the form of a *telos* or end. But mere philosophical speculation is absolutely barren and fails to solve the knotty problems correctly, and it has miserably launched many a soul into atheism. Hence the super-sensuous Reality, or the thing-in-itself as the German philosopher calls it, being beyond all comprehension of reason and intellect remains ever a sealed book to many.

However, it must be said to the credit of the ancient Hindu seers that they, at a time unknown to history, explored all the possible fields of religious ideas. They did not hesitate to push forward their critical reason too far. But ultimately they had to cry a halt and fall back upon revelation, in order to find a proper solution. For, "(It) can never be reached by speech, nor even by mind nor eyes. How can it be realised otherwise than from those who say that It exists?" (Katba. Up. VI, 12). Thus we hear from a Vedic seer, who visualising the Truth himself cried out with the fulness of his heart addressing the children of Immortality and those that are the denizens of brighter spheres: "I know that mighty Purusha, the Effulgent One beyond all darkness knowing which death is transcended and no other path there is, ay, none else." (Sweth. Up.). Thus the ancient Rishis realised the Infinite and this transcendental perception of the Reality

made them immortal. The Scripture while describing the nature of the Infinite Entity says: यो वै भूमा तदमृतम्.

"That which is Infinite is Immortal" यो वै भूमा तत् सुखं नाल्पे सुखमस्ति भूमिं सुखम् "That which is Infinite (the Great) is Bliss. There is no bliss in what is small (finite). The Infinite alone is Bliss." As a matter of fact Immortality is Bliss—it is the conquest of death, the conquest of all the (apparent) limitations that circumscribing man subject him to a world of miseries and woes, and by transcending which he becomes conscious of the eternally free and blissful nature of the Soul which is Existence—Knowledge—Bliss Absolute,—the real Individuality of man. "Whoever sees (that One) has no death, nor disease, nor the state of sorrow." (Ch. Up: VII. 26.2). Thus we find that the consummation of spiritual life does not lie in mere intellectual gymnastics nor in a dry philosophical speculation but in the realisation of the divinity of the human soul and its identity with the Supreme Reality through spiritual experience. In short it is being and becoming—ब्रह्मविद् ब्रह्मैव भवति "Knowing Brahman one becomes Brahman Itself".

Moreover the Vedic Rishis laid down definite and *systematised* ways and means to realise the goal. Thus broadly speaking, two paths of Karma and Jnana were at first taught (Gita III.3). But two more, *viz.*, the paths of Bhakti and Yoga were later included so as to afford ample scope for the fullest possible expression of the divinity in man. Everyone is thus free to follow one or more of these paths and strive to attain to a spiritual beatitude. Spiritual life being absolutely personal the differences in realisation by no means prove

that they are either contradictory or false. Man does not travel from falsehood to truth but from truth to a higher truth, as Swami Vivekananda put it. Naturally, therefore, the various realisations regarding the same Truth do not differ in kind but only in degree,—or in the terms of philosophy, they differ in *name and form*—एकं सद्भिः प्रावहुषा वदन्ति (Reality is One: Sages call It variously). Truth stands by itself and does not pay homage to any person, time or clime. But on account of this fundamental fact of difference in degrees of realisation various people interpret the same eternal Truth variously. It is left to the path of Jnana or discrimination alone to *comprehend Reality as it is directly*. The aspirant can stand face to face with the Self-effulgent Reality. It is indeed a game of 'hide and seek'. The player runs straight and overtakes the 'grand dame', and thereby saves himself from being caught in the game once more,—*i.e.*, man gets rid of mortality by realising the Supreme Reality or Brahman. But, in this game of the world the player finds to his wonder in the end that the grand dame is no other than his own Self. It is self-realisation, that liberates man from the seeming bondage and

reveals unto him the glory of his immortal Soul.

True, all human minds are not alike, and as such not capable of following the path of knowledge at the very outset. But it is a *stern philosophical necessity that in the end all must tread upon the path of knowledge if they want to realise the Supreme Truth as it is revealed in the Upanishads*. Everyone is at liberty to follow any of the other three paths of Bhakti, Yoga and Karma according to his temperamental bias, but if he is to realise Truth in its non-dual reality he must resort to the path of Jnana in order to transcend his perception of the personal aspect of Godhead; because dual and non-dual realisations can never go together. In conclusion we may further add that man does not exist for a society or a state but the latter exists as a subsidiary aid to the full manifestation of perfection already in him. The existence of a society or a state will then be rightly justified when man will find a favourable environment therein to work out his own spiritual destiny. In fine, man has to realise his spiritual consummation not in the human aspect of the divine, in idealising man in society, but in the divinity of man—in the vision of God.

ESSENTIALS OF SPIRITUAL LIFE

By A Seeker After Truth.

TO know ourselves, to know the author of all living beings, in other words, to get Atma-gnanam, must be the chief aim of our lives. It is an arduous task. Neither sitting quiet, nor blindly following the ways of the world, nor the satisfaction of all our animal cravings will give us Brahma-gnanam or Atma-gnanam. Faith and perseverance are the two wings with which we have to rise spiritually. Life becomes rich and pleasant only through persistent industry that renders the fruits of labour far sweeter than the gifts of fortune. Fortune may favour fools for a time but the industrious man of will-power easily commands fortune. Some people hunger and hunt for fame and think it to be the main source of happiness as it will perpetuate their names after death. *Fame is not and must not be the game of a spiritual aspirant.* He is satisfied only when he is guided by the strict rules of virtue based on high moral standard and high ethical character. Sages and seers rightly sought to diminish the desire for material comforts on the ground that continual efforts to gratify our material needs would lead us astray from our spiritual calm into a region of unquenchable thirst where we shall by our own folly miserably perish. Real life begins in self-discipline and self-renunciation, and such a life finds its maximum delight in merging the individuality in the universal brotherhood by purging out all the gross and selfish elements common to men. In practice, a truly good and pious person will never seek his own prosperity by injuring others whom he regards as him-

self or part of himself. No man unless subject to unnatural morbid feeling feels happy or easy with a thing which he gets by cheating his fellow-being. *A man of sincere character will never approve of the conduct of those who pretend and keep up appearances because if one pretends to be friendly with another whom he does not like, he is acting falsely.* If we wish to become spiritual we should be plain and truthful and open our hearts to receive the impressions of the Divine Being even though we may be immersed in troubles and calamities. What and where is Heaven if it is not the rise of righteousness in our hearts entangled as we are in this ever-confounding world of diversities? Heaven is not to be gained by begging and weeping but we must ourselves make it by our manliness and our truth. We should never despise ourselves knowing that we are essentially noble and lofty in every way after honestly examining ourselves. We know that we are not the lumps of flesh with sensations and feelings only but we are pure conscious souls which the fire cannot burn nor water drown but fearing which the elements including the sun, moon and the stars all do their respective duties. The real benefactor of mankind is he who leads man to a sense of the soul in him and so to a sense of self-respect. Blessed indeed is the man who is born with this sense of self-respect in him. One's own work in this world is one's own heaven if that work be done with love and regard for justice and a generous impulse and not merely for the material gain it brings. Man is

ever a seeker after truth and this truth must be seen only through the light of the soul abiding in man. Our duty is to discern truth from falsehood by being faithful to the light of the intelligence which God has given to us. Because we cannot discern the whole of truth at once, we should not hastily give up the struggle which is our birth-right. Is not the life of a good man a succession of honest blunders? To the sincere and upright the light of Truth comes even in darkness. When you have found a course of conduct to be true and right, it means a call to you to act by its light and stick to it in weal and woe.

The following are the virtues of an ideal man needing careful attention and cheerful adoption:

(1) Self-mastery under all circumstances. (2) Self-control with respect to senses. (3) Temperance as regards food and soberness as regards drink. (4) Continence in relation to body. (5) Forbearance in anger; self-command in temper. (6) Modest in action; humble in success; hopeful in defeat. (7) Self-conquest in desire; self-denial in pleasure. (8) Moderation in all things and supreme compassion.

One who practises the above virtues is the man of Dhyana (right meditation). Men who have achieved greatness have done so by this process. *While small and vulgar beings are continually backbiting and fault-finding, great men have become great by Dhyana.* The power to think depends on the power to retire into ourselves. In intense silent contemplation alone were all acute mathematical problems solved and the greatest inventions came to light and shape. Let us look into ourselves and thoroughly clean our

hearts. If we keep ourselves transparent, God will shine through us. It is vain egotism that obstructs us from having real vision of men and things in their true nature. If only everyone be true to himself, where is deceit in this world? We cannot see and appreciate truth so long as our minds' eyes (the eye of knowledge) are clouded and blinded by passions, prejudices and ignorance. A good man is naturally slow to believe all the evil he hears, he does not pry into the secrets and defects of other people and he is ashamed to commit evil deeds. There is in every man something which may be called the 'lightning of the mind,' or call it conscience, which stings him like a scorpion the moment the man goes astray. All vain desires and personal inclinations should be burnt in the furnace of conscience. The souls which live in our conscience must not be hurt by disregarding the dictates of conscience. All the inventions and improvements effected already are the works of the soul made manifest through men. We must ever remember this deathless marvellous soul as part of the one Almighty Soul—called Truth, Love, God. With such a full consciousness in us of what is meant by God we can exclaim with confidence "God's will be done." Swami Vivekananda asserted time and again most emphatically: "Let me tell you strength is what we want and the first step in getting strength is to uphold the Upanishads and believe that 'I am the Atman'."

Atman is common to Paramatman and Jivatman. One is Infinite Intelligence while the other is finite intelligence. In the merging of the finite in the Infinite is everlasting peace and bliss.

SELECTIONS FROM THE ADHYATMA RAMAYANA

AYODHYA KANDA: CHAPTER II

SAGE VASISHTA'S PRAYER—(Concluded)

अंतर्दामी जगदात्रावाहकस्त्वमगोचरः ॥
शुद्धसत्त्वमयं देहं धृत्वा स्वाधीनसंभवं ॥ २७ ॥
मनुष्य इव लोकेऽस्मिन् भासि त्वं योगमायया ॥ २८ ॥

त्वम् Thou अंतर्दामी Indwelling Spirit जगदात्रावाहकः Sustainer of the universe अगोचरः beyond comprehension (असि art) त्वं Thou योगमायया by Thy veiling Power Yogamaya स्वाधीनसंभवं born of Thy free Will शुद्धसत्त्वमयं made of pure Sattwa देहं form धृत्वा assuming अस्मिन् in this लोके world मनुष्यः an ordinary human being इव as भासि appearest.

27—28. Thou art the Antaryamin (Indwelling Being residing in the hearts of all), the Supreme Cause of the maintenance of the universe and beyond all comprehension, and adopting a form born of Thy free Will and made of Pure Sattwa appearest in this world as an ordinary mortal through Thy veiling Power (Yogamaya).

पौरोहित्यमहं जाने विगर्ह्यं दृष्यजीवनं ॥ २८ ॥
इच्छाकूणां कुले रामः परमात्मा जनिष्यते ॥
इति ज्ञाते मया पूर्वं ब्रह्मणा कथितं पुरा ॥ २९ ॥

ततोऽहमाशया राम तव संबंधकांचया ॥
अकार्षं गृहितमपि तवाचार्यत्वसिद्धये ॥ ३० ॥
पौरोहित्यं the office of a priest विगर्ह्यं reprehensible दृष्यजीवनं an impious means of living (स्यात् is इति this अहं I) जाने know इच्छाकूणां of Ikshaku कुले in the family पर-

मात्मा the Paramatman (Supreme Lord) रामः Rama (भूत्वा being incarnated as) जनिष्यते shall be born इति this पुरा in olden days ब्रह्मणा by Brahma कथितं being told मया by me पुरा already ज्ञातं is known.

ततः therefore राम O Rama तव Thy संबंधकांचया to have a relationship (with Thee) आशया with a view तव Thy आचार्यत्वसिद्धये to fulfil the function of a preceptor गृहितं reprehensible अपि though (अहम् I) पौरोहित्यं priestly office अकार्षं have done, i.e., accepted.

28—30. The priestly occupation, I do know, is reprehensible and an impious means of living. But being told in the days of yore by Brahma that in the family of Ikshaku the Paramatman (Supreme Lord) would be born as Sri Rama, I have accepted this priestly duty though so blameworthy only with a view to have relationship with Thee (as between a Guru and a disciple).

ततो मनोरथो मेऽद्य फलितो रघुनंदन ॥
त्वदधीना महामाया सर्वलोकैकमोहिनी ॥ ३१ ॥
मां यथा मोहयेन्नैव तथा कुरु रघुद्रह ॥
गुरुनिष्कृतिकामः यदि देयेतदेवमे ॥ ३२ ॥

ततः so रघुनंदन O Scion of Raghu's house अद्य today मे my मनोरथः heart's desire फलितः is fulfilled सर्वलोकैकमोहिनी deluding the whole

NOTES AND COMMENTS

159

universe महामाया Mahamaya (the great principle of Maya) त्वदधीना under Thy control अस्ति is रघुद्रह O Scion of the family of Raghu यथा so that (सा she) मां me एव also न not मोहयेत् deludes तथा that, i.e., in that way कुरु do यदि if त्वं Thou गुरुनिष्कृतिकामः desirous of rewarding

the Guru in return (असि art) एतत् this एव only मे me देहि give.

31—32. So, fulfilled is my heart's desire to-day, Oh Scion of Raghu's race. The all-deluding Mahamaya is subservient to Thee. Thou hast to do this much to me, Oh Scion of Raghu, that Maya does not delude me. Do Thou this, if Thou art desirous of rewarding Thy Guru in return.

NOTES AND COMMENTS

NEED OF HINDU-MUSLIM UNITY

Unity of purpose is the *sine qua non* of a co-ordinated activity, and in any struggle for the realisation of a cherished ideal nothing is so indispensable as the sacrifice of one's self-interest and parochial outlook. India needs such a holocaust of sectarian or communal interest at this stage of her national struggle. But the shocking atrocities perpetrated unbridled for weeks together in the very heart of Dacca, one of the premier cities of Bengal, bring to light in all its horridness the ugly sore of communal rancour that still sits deep in the body-politic of India. Today India is feeling the throes of a new birth and her fate is trembling in the balance. And it pains one to find that the two powerful communities living side by side under similar political conditions for years together should burst into riotous fury under the slightest provocation at such a psychological hour when greater co-operation and solidarity between the two are a dire necessity.

The origin of this communal riot is still shrouded in mystery, and it passeth our comprehension how the two communities so friendly towards each

other and actively participating in the present national struggle could so suddenly be maddened to the white heat of brutal fury and led to break one another's head and commit crimes which even the perpetrators would shudder to think of in moments of their peaceful tenor of life. The lid of witches' cauldron of human passions was removed as it were and the whole city was converted into a hellish theatre of atrocious murder, brutal violence, dastardly assault, arson and rapine. It painfully reminds one, of the sack of Delhi by Nadir Shah. It is an irony of fate that this cold-blooded murder, violence, plunder and incendiarism ran rampant in the city under the very nose of the custodians of law and order! The one grim lesson that is derived from this ghastly tragedy of human life is the woeful lack of understanding by both the communities, of their actual position in the corporate life of India, and their blindness to the political game they are being led to play on occasions like this to the relief of the powers that be. It is a stern reality that the destinies of both the communities are inextricably bound up with each other and they have no other alternative at this stage

but to work out their common salvation and well-being by their joint and co-ordinate activity. And if any of the communities is foolishly led to believe that its numerical superiority in certain parts of Bengal, or of India is a sufficient guarantee to its progress, well-being and safety, the sooner it is disillusioned the better. For barbarism is no substitute for the heroism and valour of a civilised race or a community. Culture and refinement constitute the greatest moral force in the world and achieve triumph in the end over the forces of barbarism. It is indeed a pity that the Hindus and the Mussalmans who have been living in close proximity for more than nine centuries on the soil of India and whose cultural achievements have so splendidly blended together to evolve a rich cultural life in the country, should at times plunge shamelessly into an unseemly fight only to spell their own ruin and allow their fetters to be tightened all the more!

The recent hooliganism at Dacca has revealed, among other things, the utter lack of solidarity and organisation among the Hindus. There is no denying the fact that the sense of self-preservation is a deep-seated instinct of human nature and its noblest expression is to be found in a heroic stand for the defence of one's honour and life against every kind of brutal violence and barbarous outrage. For self-defence is not a crime but a positive virtue; and to organise one community for adequately meeting the violence of the brute in the man is not communalism but a noble duty incumbent on all, whether Hindu or Mussalman. It is indeed time that the Hindus whose loss in the recent riots at Dacca is incalculable both in the city and the suburbs, must realise the hard realities

of their position and set their own houses in order, and instead of crying in the wilderness for help and succour in sheer weak-kneed impotence, must stand on their own legs and be organised into a compact body to defend their hearths and homes and the honour of their mothers and sisters, and boldly face the brute-violence when occasion demands. *It must be made clear once for all that bullying is not a paying concern nor goondaism brings any more grist to the grinding mill.*

Many a time in the columns of our paper we have sounded a deep note of warning against the political catastrophe that awaits this kind of fratricidal feuds between the Hindus and the Mussalmans. 'Superiority complex' plays no less important a part than blind fanaticism in creating such a tragic scene of violence and murder. But it must not be forgotten that it is an unmistakable sign of wisdom and of refinement of moral fibre to realise in common misery and bondage, the need of greater co-operation and synthesis of aims and ideals. For, "no civilisation can grow, unless fanaticism and brutality stop. No civilisation can begin to lift up its head until we look charitably upon one another and look kindly upon the religious convictions of others". And anyone who has cared to read between the lines of the religious scriptures of the Hindus and the Mussalmans cannot but be struck with the fundamental unity of their thought and aspiration. The principle of 'the unity of God, of toleration and of the brotherhood of man, the ideal of human service of the less fortunate brethren, the principle of democracy and above all, the ideal of service of the motherland'—are the professed ideals of the Muslim community, and in spite of some differences in manners and customs, forms and

ceremonials, when the fundamentals of the two religions are taken into consideration, we discern no actual difference between the two. The spiritual oneness of humanity which is the basic principle of democracy and the brotherhood of man, the recognition of the potential divinity of man that lies at the bottom of the Hindu ideal of service, and above all, the realisation of unity in diversity,—of the one transcendental Entity in the multiplicity of gods, that serves as the foundation of the Hindu ideal of toleration—are but some of the splendid contributions of the Hindu thought and culture to the store-house of human wisdom. As a matter of fact it is only blind ignorance of the fundamental truths of each other's faiths and also of their common political destiny, that lies at the root of all these troubles between the two communities in the country. But if this cultural affinity is properly understood and emphasised in all spheres of mutual contact and activity, in society and academic halls, it would undoubtedly eliminate this unseemly communal clash and furnish a permanent basis of synthesis between the apparently conflicting ideals of the two mighty races living in India.

To-day India is passing through a grave political crisis, and it is but natural that a huge sacrifice is demanded of every soul that is really anxious for the welfare of his motherland. China has already acquitted herself creditably in the recent ordeal and has successfully freed herself from the octopus of foreign imperialism. Turkey and Persia are marching abreast of the other great nations of the world and Afghanistan has of late emerged out triumphant from the chrysalis of domestic feud. It is time that India must not lag behind in the march of

nations. She must boldly respond to the call of the time spirit and rise to a man to shake off the useless accretions of ages. The petty differences that are eating into the vitals of her national organism must be buried for ever, and the two communities must stand shoulder to shoulder in a titanic struggle for liberation from the thralldom of the West. It is indeed a hopeful sign of the times that many a sober-minded Indian Muslim fired by a spirit of nationalism has already cast in his lot with the Hindus and we sincerely believe that time is not far when narrow-minded fanaticism and communalism would be a thing of the past, and the activities of both the communities would be directed towards the realisation of a common political destiny.

VEDANTA AND SUFISM

We give below a few extracts from an article written in the March number of *the Sufi Quarterly* by Inayat Khan, the founder of the Sufi movement in the West. The Sufis are a well-known school of Islamic mystics and are noted for the catholicity of their beliefs and the importance they attach to the practical aspect of religion and spiritual life. A Sufi is defined as one who does not separate himself from others by opinion or dogma and who realises the heart as the shrine of God. His object is to remove the false self and discover God within while he is, in his relationship with fellow beings, expected to love all created things without any distinction of caste or creed. Of all the schools of Islam, the liberal teachings of the Sufis make the nearest approach to the doctrines of Vedanta. The following extract gives some of their important tenets. A Vedantist will find that he can heartily subscribe to most of them.

"...The principal thing that the Sufi message has brought to the world is *tolerance for all faiths* existing in the different parts of the world, followed by different people. This can be obtained by giving the idea of that one Truth which stands as the stem of religion, with all the different faiths as its branches. The true religion of a Sufi is the Sea of Truth, and all different faiths are as its waves. The message of God from time to time comes as tides in the sea, but what remains always is the Sea, the Truth.....
...A convert to the Sufi Order means a convert to all the faiths in the world and bound by no particular faith.....
....."

The *spiritual goal* of the Sufi is well outlined in the following passage: "A person may think that by spirituality, it is meant that one must learn some thing which one did not know before, or one must become extraordinarily good or must attain some unusual powers or must have experiences of a supernatural kind; but none of these things does Sufism promise, although in the path of the Sufi nothing is too wonderful for him. All that is said above, and even more is within his reach. Yet that is not the Sufi's aim. By this process of Sufism one realises one's own nature, one's true nature, and thereby human nature and by the study of human nature *one realises the nature of life in general.*"

The practical nature of the Sufi's religion is well brought out in the following lines: "It is therefore that the belief of a mystic is not an outward belief in a deity he has not seen; the mystic's worship is not only an outer form, that by saying prayers his worship is finished. He makes the best use of the outer things; but at the same time his pursuit is logical, scienti-

fic; and he will, if possible, unite them with the mystical conception. Mysticism is the scientific explanation, also the realisation, of things taught by religion: things which otherwise would have no meaning to an ordinary person. When an ordinary person reads about the Kingdom of God and Heaven, he reads these names but does not know where Heaven is: he feels there is a God, but there is no evidence. And therefore a large number of intellectual people who really are seeking the truth, are going away from the outer religion because they cannot find the explanation, and consequently they become materialistic. The mystic says: 'The explanation of the whole religion is *investigation of self.*' The more one explores oneself, the more one will understand all religions in the fullest light and all will become clear. Sufism is only a light thrown upon your own religion, like a light brought in a room where all things you want are; the one thing needed was light."

The above passages bring out only a few of the Sufi's belief, but they are enough to show the striking resemblance of Sufism to Vedantic thought. *Both are at one in their protest against sectarianism* and in their insistence on the dicta that in matters of religion it is not so much the belief in a doctrine that counts as the realisation of its truth. *They both strike at the creedal element in religion* which has always made religion a cause of separation and hostility than of union and goodwill between man and man. The Sufi's conception that self-realisation is the goal of religion exactly tallies with the Vedantist's idea of Mukti. In India especially the existence of *these two systems of thought* is of immense importance, for they can provide *common points of contact between*

Hinduism and Islam, the two predominant religions in India. Representing as they do the highest flights of religious thought among the Hindus and Muslims, they speak eloquently to the best minds of both the communities that while theologians differ in their dogmas and interpretation of scriptures, *the mystics of both the*

religions are at one in the fundamentals relating to their experiences of the Supreme Reality. And after all in matters of spiritual life it is the voice of the mystic that counts more than the dogmatism of the theologian, for the former speaks from experience while the latter draws his information from lifeless books.

REVIEWS AND NOTICES

BEHOLD THE MAN: by Prof. Dwijadas Datta, M.A., A.R.A.C. (Cirencester). To be had of the author, Kandhirparah, Comilla, or of Babu Ganesh Prasad, 84, Upper Circular Road, Calcutta; pages 289; price Rs. 1 8.

The author presents in this book the results of a close research into the history of the Brahmo Samaj in the times of Keshub Chandra Sen with a view to remove some of those misconceptions that have gathered about Keshub Sen after the great schism of the Brahmo Samaj due to the vigorous campaign of vilification carried on against him by the leaders of the protestant movement. Himself a schismatic and thus an old sinner against Keshub, the author, whom age and time have taught wisdom, undertakes a powerful defence of his once discarded leader. The Cooch Behar marriage around which centred the main opposition to Keshub Sen is thoroughly discussed in this book and Mr. Datta's conclusions, after considering all points, is that in marrying his daughter to the Raja of Cooch Behar, Keshub was not guilty of any of those charges brought against him by his adversaries, viz., breaking the Brahmo Samaj rule regarding the marriageable age of girls, and indirectly countenancing caste and idolatry. The doctrinal points with regard to which Keshub stood condemned before the protestant

leaders, namely the teachings regarding great men, special dispensation and Divine command are also examined and the author shows that these doctrines as taught by Keshub did not go against the traditions of the Brahmo Samaj and had their precedents in the teachings of Ram Mohan Roy, and Maharshi Devendranath Tagore. The author ascribes the whole agitation against Keshub to the power-grabbing tendencies of the protestant leaders, and the ill-digested democratic principles of the politically-minded among them who went to the absurd extent of saying that even fundamental points of doctrine as whether God is merciful or not must be decided by a show of hands.

As a further proof of the questionable nature of the protestant leaders, intentions the author discusses the circumstances that led to the resignation of Sj. Vijaya Krishna Goswami of his post as a minister of the Brahmo Samaj. From the history of the expulsion of these two remarkable leaders of the Brahmo Samaj, Keshub and Vijaya Krishna, the author draws a wise moral which all religious organisations may well profit by. It is this: for efficiently conducting a religious organisation its spiritual and secular functions have to be separated and entrusted to separate bodies. While doing so, the spiritual

functionaries should on no account be made entirely dependent on a secular executive body, for then there is the danger of the former being made a puppet in the hands of the latter. There is again the danger of the executive which would naturally consist of able businessmen, growing jealous of a popular and influential minister or religious head and unnecessarily meddling with him if he is made dependent on it. The vigour and successful working of a religious organisation depends upon properly balancing the power of these two sections and thus enabling them to function smoothly without mutual rivalry and usurpation. The author ascribes the downfall of the Brahmo Samaj to the unequal distribution of power between the two bodies.

The book is on the whole highly interesting and instructive. Its value as a piece of historical research is considerably high. It sheds much light on many intricate and ill-understood problems in the history of the Brahmo Samaj and removes the misconceptions that have gathered round some of its

illustrious leaders. The English style and the manner of presentation deserve praise.

SRI RAMAKRISHNA MAHAYANJA (in Bengali characters): by *Swami Nirlepananda, Ramakrishna-Saradananda Kutir, Bunkura, Bengal.*

The booklet is a Sanskrit composition containing 108 Mantras meant to be recited at the time of the performance of Homa ceremony in the name of Sri Ramakrishna. From the beginning to the end choicest and most appropriate epithets have been used to sing the glory of Bhagavan Sri Ramakrishna, and the sentences have been so beautifully worded that, when chanted, they are sure to produce an exquisite melody and stir up devotional sentiments in the mind. The booklet is the author's free gift and we doubt not it would serve as a beautiful prayer-book to the devotees of Sri Ramakrishna. We hope the writer would do well in bringing out another edition of this book in Sanskrit characters also so as to make it useful to those who are not familiar with Bengali letters.

NEWS AND REPORTS

R.K. Ashrama, Rajkot, Kathiawar

The 95th birthday Anniversary of Bhagavan Sri Ramakrishna was celebrated here on the 6th and the 7th July, in which many persons of both the sexes took part. On the first day a meeting was held in the Central Hall of the K.M. School at 6 p.m. under the presidentship of R. B. Devshanker J. Dave. The proceedings opened with prayers and music. Swami Bhavesha-nandaji then read the annual report of the Ashrama and its work, and after a few introductory remarks from the chair, Mr. H.N. Pandya, a local pleader,

made a fine speech emphasising the interesting episodes in the life of Sri Ramakrishna and pointing out how he stood for the unity and harmony of all religions. Then followed a brilliant and eloquent speech by Swami Vishwananda, President of the Ramakrishna Ashrama, Khar, Bombay which enthralled the audience. The Swami dealing with the life of Bhagavan Sri Ramakrishna pointed out how remarkable was his contribution towards the fulfilment of the Hindu religion. The Swami said how in an age torn with doubts and disbeliefs—an age seething

with the growing spirit of materialism which was taking firm hold upon the people in the early years of the 19th century, there appeared on the scene, in Bhagavan Sri Ramakrishna, one who showed that God-realisation was a matter of daily experience to him and that India was always a land of spiritual masters. The Swami dwelt on some incidents in the life of Bhagavan Sri Ramakrishna and said how the Master succeeded in keeping the banner of Vedanta Philosophy flying through a brilliant band of his disciples under the leadership of Swami Vivekananda. The President then spoke on the ideals of Hindu religion pointing out how the human soul was thirsting for God and how Bhagavan Ramakrishna proved that He could be attained in this life in spite of the diversity of creeds. The proceedings terminated with music and a vote of thanks to the chair.

On the second day about 500 poor-narayanas were fed at the Ashrama premises.

Appeal of the Ramakrishna Mission for Dacca relief

The public is undoubtedly aware of the atrocities recently committed by ruffians at and round about the town of Dacca. Along with other forms of lawlessness, the looting of houses and shops played a most diabolical part. This it is which is responsible for the greatest amount of lasting misery to hundreds of families, both in the town and in the villages, the victims in most cases being Hindus. The condition of Rohitpur, a village a few miles from Dacca, has been particularly distressing. Of about 480 Hindu families living there, 191 had their houses completely sacked; in the local bazar the 40 shops that belonged to the Hindus suffered the same fate. The following lines

from our workers, sent on inspection will give the reader an idea of the extent of the devastation caused:

"The reports you have heard about Rohitpur are nothing in comparison with the actual state of things. One has to see it with one's own eyes to form a true idea. It is over a month since the atrocities took place, but even now the condition of the residents is such as to paralyse one's heart. The villagers are in the grip of extreme destitution. Not only have they no food, but they have also been despoiled of every kind of utensils, so that even if food-stuffs are procured cooking is impossible. Not a piece of furniture, no earthenware, not even a broomstick, has been left. Many have only the cloth they are wearing as their sole possession."

The relief that has hitherto been given them by the local bodies is all too insufficient for the purpose. Our workers, seeing the imperative necessity of relief, has opened a relief centre at Rohitpur, from which the first distribution took place on the 5th instant. About 70 mds. of rice will be required per week. About 300 pairs of cloth besides some other bare necessities, are also immediately needed. The relief, our workers state, should be continued for three months. The details of the work will be published in due course.

We have started the work with the balance of our Provident Relief Fund. As at present estimated, it will cost us Rs. 10,000. We appeal to our generous countrymen for funds to carry on this relief work. We hope our appeal will meet with a ready response.

Contributions, however small, will be thankfully received and acknowledged at the following addresses:—

- (1) The President, Ramakrishna Mission, Belur Math, Dt. Howrah.

(2) The Manager, Advaita Ashrama, 182 A, Muktarum Babu Street, Calcutta.

(3) The Manager, Udbodhan Office, 1, Mukherji Lane, Baghbazar, Calcutta.

(Sd.) Virajananda,

Offg. Secretary, Ramakrishna Mission.

Sri Ramakrishna Math Charitable Dispensary, Mylapore, Madras

We beg to place before the public a brief review of the work done by the Sri Ramakrishna Math Charitable Dispensary during the past half-year (1st January 1930 to 30th June, 1930).

Dr. M. S. Krishnamoorthy, M.B. & C.M., F.R.I.P.H. (Lond), Retired Sanitary Commissioner of Travancore, continued to be in charge of the Institution, and was assisted by two members of the Math as before.

A tabulated statement* from which a comparative study can be made of the number of patients treated during the half-year just over and the two halves of the previous year is given in the footnote. From 5763 in the first half of 1929 the number of new cases steadily rose to 8867 in the second half, and from there it went up to 11399 in the period under review. A glance over the other figures also would show to what extent the work of the institution has already grown and is likely to grow before the year is out. We beg to make a special mention here of the fact that under the direction of our experienced honorary Doctor over 650 injections were given for various diseases within these six months.

The present shed with its single room is quite insufficient to accommodate the Doctor, his assistants, the stock of medicines and the ever-increasing number of patients. Cases requiring washing and dressing are also growing from day to day, and a spacious walled room, which will prevent the patient under "operation" from being subjected to the gaze of the rest of the people, has become absolutely necessary.

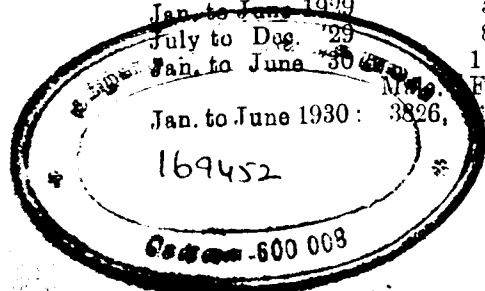
It has, therefore, been proposed to erect a building on a suitable plot of land at an estimated cost of Rs. 10,000 (Rupees Ten Thousand only). Funds are required also to meet the increased recurring expenditure occasioned by the rise in the number of patients and the necessity to engage fresh assistants to the Doctor. Often due to want of funds to purchase modern appliances and outfits, we are unable to avail ourselves fully of the talents and experience of the Doctor, and this is resulting in denial of service to many a patient.

In view of these facts, we appeal to the generous public, whose ungrudging sympathy and co-operation have been the means of raising this institution to its present state, to contribute their further quota of help and remove its long-standing needs, thereby promoting its noble cause of rendering loving service to the suffering humanity. Any contribution, however small, will be thankfully received and duly acknowledged.

(Sd.) SWAMI YATISWARANANDA,
President,
R. K. Math and Mission Branch,
Mylapore, Madras.

*Statement showing number of patients treated:—

Period.	New No.	Repeated No.	Total.
Jan. to June 1929	5763	6225	11988
July to Dec. '29	8867	10077	18944
Jan. to June 1930	11399	11444	22843
Jan. to June 1930:	3826, 3195,	4378, 10984,	146, 269, 11399
	Males, Females,	Ch. Hindu, Muh. Chr.	Total.



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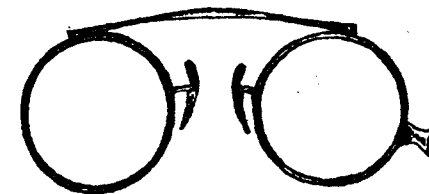
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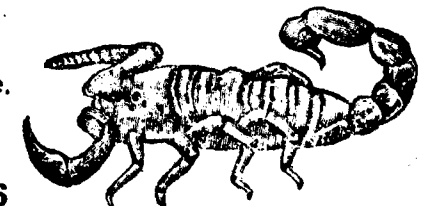
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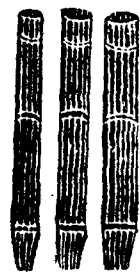
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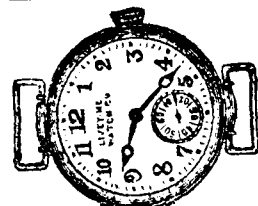
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